R Bible New Test

A

PARAPHRASE,

AND

ANNOTATIONS

Upon all the BOOKS of

The New Testament,

BRIEFLY

Explaining all the Difficult Places thereof.

The Seventh Edition Corrected and Enlarged.

By *H. HAMMOND*, D. D.

Χριστὸς γεννᾶται, δοξάσατε,
Χριστὸς ἐκ γῆς, ὑμνήσατε,
Χριστὸς ἐπ' οὐρανῶ, ἀπαντήσατε,
Ἄσατε τῷ Κυρίῳ πᾶσα ἡ γῆ. Greg. Nazianz.

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BRITISH MUSEUM

PARAGRAPHS

KNEELAND DIONYS

I

A
Neceſſary Advertiſement
TO THE
READER.

TO prepare the *Reader* to receive the deſigned benefit of this Work, it will be firſt uſeful to preſent him with a Scheme, or brief Table of the ſeverals which here are offered to him, and will be reducible to three heads; the firſt concerning the *Original Text*, the ſecond concerning the *Verſion* or *Tranſlation*, the third concerning the *Expoſition* of it. In every of theſe, if all that hath formerly been obſerved and written by others had here been ſummarily repeated, it would have given a vaſt, but unneceſſary Bulk to this *Volume:* And therefore for thoſe things which have been already thus largely inſiſted on, (whether by the Ancients, S. *Chryſoſtome*, and the *Greek Scholiaſts*, or, among the many later Writers on this Subject, by the *moſt judicious* and *learned Hugo Grotius*, in his admirable *Comments* on the *Goſpels*, as alſo in the *Poſthumous Annotations* on the other parts of the *New Teſtament*, which for a great part bear his ſignature upon them) the care hath been to leave the *Reader* from their own hands to receive the account, and reap the benefit of their excellent Labours (which are every where to be met with,) and not to add one *Volume* more to the great number of thoſe which are already enriched with the Spoils, and ſwelled by the tranſcribing of others Obſervations.

In the firſt place, that concerning the *Greek Text*: Many learned Men, eſpecially *Lucas Brugenſis*, and *Robertus Stephanus*, have uſed great induſtry to obſerve the *various Readings* of the many *Manuſcript Copies* which had been diligently collected and compared. And theſe are already to be had by thoſe that pleaſe to conſult them. Yet becauſe this Kingdom of ours hath been enriched with ſome Monuments of Antiquity in this kind, which were probably deſigned by God for more honourable uſes then only to be laid up in *Archives*, as dead Bodies in Vaults and Charnel-houſes, to converſe with Duſt, and Worms, and Rottenneſs; ſome of theſe I have choſen to adviſe with, and from them to offer ſometimes a *various Reading*; yet not permitting this to ſupplant or turn out that which hath vulgarly been received, but ſetting it in the inner Margent, that thoſe that have Judgment may, as they ſee cauſe, make uſe of it.

The firſt *MS.* which I have my ſelf twice compared, I found in the place of my Education, in the *Library* of St. *Mary Magdalen College*, in *Oxford*, a fair and an ancient *Copy*.

The ſecond is that more known in the *King*'s *Library* at St. *James*'s, preſented to our late Sovereign by *Cyril* the *Patriarch of Conſtantinople*, written in Capital Letters by a very ancient hand, of *Thecla*, as it is thought, and now happily prepared for the Preſs by the great Pains and Judgment of Mr. *Patrick Young*, from whoſe hands the *moſt Reverend Father in God*, the *Archbiſhop of Armagh*, having long ſince received a *Copy* of the *various Readings*, was pleaſed to communicate them to me.

The third is the *Greek* and *Latin MS.* of the *four Goſpels* and the *Acts*, found ninety years ſince in a Monaſtery at *Lions*, in the time of the Civil War in *France*, and twenty years after preſented by *Theodore Beza*, as a Monument of *Venerable Antiquity*, to the *Univerſity of Cambridge*, the Variations of which from the Vulgar Printed Copies, I alſo acknowledge to have received from the favour of the moſt *Reverend Archbiſhop of Armagh*. What hath from any of theſe appeared uſeful to be propoſed, is in the inner Margent of this Book tranſlated, and ſet over againſt the Text, with an [or] in the front of it, as the Characteriſtick Note to diſtinguiſh it from the changes of the *Engliſh Tranſlation*, which, without that mark, are put in the ſame Margent.

In the next place concerning the *Tranſlation*: The firſt part of my Task was to prepare a new one out of the *Original Greek*, ſuch as ſeemed to me moſt agreeable, and on which my preſent underſtanding of the Text is founded; and to authorize or give confidence to ſuch an undertaking, I had in my proſpect not only the two *Engliſh Tranſlations*, the one in the *Book of Liturgy*, the other in the *Bibles*, but the Examples alſo of many learned Men, as well thoſe that live in the Obedience of the *Biſhop of Rome*, (whoſe great, I ſhall add, * *juſt* value of the Vulgar, is notwithſtanding ſufficiently known) as others of the *Reformed Churches:* Such of both ſorts are Cardinal *Cajetan*, Mr. *Calvine*, who tranſlate from the Original what they comment upon. So doth *Oleaſter*, and *Mercer*, and *Forerius*, and *Eraſmus*, and *Malvenda*, a late *Spaniſh Frier*, in his *Seven Volumes* of *Comments* on the *Bible*. I need not add *Junius* and *Tremullius*, and *Beza*, and *Caſtellio*, the Authors of the *Spaniſh*, the *Italian*, the *French Tranſlations*, and many more, who have all made uſe of that liberty. Yet conſidering my own great defects, the incompetency and diſproportionableneſs of my ſtrength, and few years conſideration to the length and weight of this work, and knowing that as oft and as far as I differed in my ſenſe from other men, ſo often and in the ſame diſtance did other men differ from me; and having before my eyes, from the fate of other mens attempts in this kind, (which I could not induce my ſelf to approve of) great reaſons to forecaſt and foreſee mine own hazards, (and tho' not to diſcern, yet) to fear and ſuſpect many miſadventures therein, and ſo to paſs that more early cenſure on my ſelf, which from others, which ſaw not with my partial eyes, I had cauſe to look for; Upon theſe, I ſay, and ſome ſtore of other conſiderations, I made choice of the courſe which now is taken, inſtead of obtruding a new, retaining the known *Tranſlation* of our *Bibles*, and (after the manner which was formerly uſed in our *Bibles* of the larger impreſſions, of noting ſome other rendrings in the Margents) annexing, where it ſeemed uſeful, another *Tranſlation* of ſome words or phraſes, with this * or †, or other like marks of reference to the words in our *vulgar Text:* And this is done alſo in the inner Margent. And where the matter is of any difficulty or weight, the reaſons of the change are more largely offered, and are to be found in the *Annotations*, referred to by ſome Letter of the *Alphabet*, a. b. c. *&c.* ſet over the top of the word

2.

* See the moſt *excellent Paulus Fagius in his Praf.* to the *Targum* of the *Pentateuch.*

in the *Text*. But when the matter is more perſpicuous, or leſs weighty, ſo that the bare affixing of the *Greek* words is a ſufficient reaſon for the rendring them, then that only courſe is taken, and the *Greek* being affix'd to the *Engliſh* in the margent, the *Reader* is left to judge of it, and to make that advantage of the change which he ſees cauſe for, without any prejudice to other rendrings.

3. Thirdly, For the *Explication* of thoſe difficulties in the phraſe, or ſenſe, which this Divine writing is ſtill capable of, two ways have been taken which appeared moſt profitable, firſt, by way of *Paraphraſe*, and ſecondly, of *Annotation*. The firſt in compliance with the wants and deſires of the moſt ignorant Reader, for whom it appeared expedient, whenſoever any part of the *Text* ſeemed capable of clearer words then thoſe wherein the *Tranſlation* had expreſſed them, ſo often to affix to thoſe obſcurer words a perſpicuous *Paraphraſe*, which is accordingly done in the outer larger margent of every verſe, and ſo much of the verſe as is explained is included in one, if it be from the beginning of the verſe, or, if not, in two brackets, after this manner [ ] ſo that the reſt of the *Text*, which is excluded by the brackets, may coherently be read with the *Paraphraſe* of that which is included, and the ſenſe continue undiſturbed by that means. This in the hiſtorical parts of this *Book* is contrived within the bounds of convenient brevity, and ſometimes being wholly omitted, is yet ſupplied by ſome note of reference to any parallel place where it had been before explained: But in the *Epiſtles*, where the Apoſtles reaſoning is cloſe, or the tranſitions not very diſcernible, and in the *Revelations*, where the obſcurities of the Prophetick ſtile require a greater circuit of words to explicate them, there the *Paraphraſe* is more enlarged; and ſo it is in like manner as oft as the length of that ſeemed ſufficient to remove the difficulty or obſcurity of the *Text*, without any farther trouble to the *Reader*. Beſides this, whenſoever any appearance of difficulty ſtill remained, which had not been cleared by the former Methods, the only reſerve hath been by way of *Annotation*, affix'd in *Colums* at the end of every *Chapter*, and referred by ſome letter to that part of the *Text* to which it belongs, and there anſwered by the ſame letter both in the *Text* and *Margent*. Theſe *Annotations* are generally deſigned for the ſatisfaction and uſe of thoſe who have ſome underſtanding of the *Original Languages* of the *Bible*, and therefore the ſeveral words or phraſes, ſo explicated, are in *Greek* ſet down in the Margent of the *Annotations*, and all of them collected into an *Index* at the end of the *Book*, (and for the uſe of the *Engliſh Reader*, the like *Index* of every word or phraſe ſo explained is annex'd in that Language alſo. And by comparing of thoſe *Original Languages*, the *Hebrew* words or phraſes with the *Greek* which are uſed to render them, by conſulting the *Gloſſaries* of the beſt *Grammarians*, *Heſychius*, and *Phavorinus* eſpecially (who have a peculiar title to this buſineſs of explaining words in the *New Teſtament*) and by taking notice of ſome cuſtoms among the *Jews*, and *Grecians*, and *Romans*, and by adding ſometimes the teſtimonies of the Ancients, when they appeared moſt uſeful, and when my ſlender Collections enabled me to annex them, and by ſome other means which the *Reader* will diſcern, (that eſpecially of weighing the *Context*, and comparing one *Scripture* with another) and by the bleſſed aſſiſtance and influence of God's grace and providence upon all, this whole work hath been made up, and the difficulties of theſe Divine Writings in ſome meaſure explain'd, with as much brevity as the matter ſeemed capable of, purpoſely abſtaining from all doctrinal concluſions and deductions and definitions on one ſide, and from all *Poſtillary* obſervations and accommodations, moral or myſtical anagogies, on the other ſide (both becauſe theſe latter are infinite, and becauſe every man is allowed (within the bounds of ſobriety) thus to apply Scripture for himſelf, as his ſeveral taſt and *Genius* ſhall ſuggeſt to him) and generally contenting my ſelf with the one primary and literal ſenſe of each place, unleſs when there appeared ſome uncertainty, and juſt reaſon of doubting betwixt two or more ſenſes which ſhould be preferred. One thing only it will be needful to add here, that the leſs curious *Reader*, which deſires only to underſtand and comprehend the plain ſenſe of the Scripture, and without any more ado to apply it to his ſouls health, ſhall not need to tire himſelf with the larger trouble of the *Annotations*, which of neceſſity contain many things above the underſtandings of the more ignorant. But for thoſe whoſe curioſity ſhall demand the reaſons of any leſs obvious interpretations, or ſuggeſt to them a willingneſs of any farther ſearch, it will be neceſſary that the *Annotations* be read, as oft as there are any; and if at any time they ſeem to be wanting (in which particular I am not ſecure, but that much more may be fitly added in the opinion of other men then to me ſeemed neceſſary) I ſhall deſire that reſort be made to the known *Commentators*, eſpecially to the *moſt excellent Hugo Grotius*, from whom, as oft as I had nothing to add, I purpoſely avoided to tranſcribe any thing.

It remains that as I am abundantly convinced of the defects and miſcarriages of this work, ſo I beſeech and importune the charity of thoſe who have greater abilities, to contribute every one his talent toward the diſcovery of all the receſſes of this Sacred writing; that at length (though not yet) this Repoſitory and Magazine of all ſaving knowledge and divine obſervation, being clearly underſtood, and reſcued from the many unſound reſolutions and poſitions which the *gloſſes* of men have obtruded on it, the reſult may be the compoſing of all diviſions and factions in the *Church* of *Chriſt*, the *thinking* and *minding of the ſame things*, the obliging and engaging of our ſouls to the purſuit of that *One neceſſary*, the performance of an early, chearful, uniform, ſincere, conſtant obedience, and practice of all that *Chriſt* came from heaven to propoſe to us.

The hope and intuition of which, as it was the main deſign projected in undertaking of this work, ſo it will be the *Readers* only juſtifiable aim in peruſing it, and the only qualification which will render him capable of reaping any fruit by the prayers and miniſtery of thoſe which *attend on this very thing*, among them, of

His Servant,

H. HAMMOND.

A POSTSCRIPT CONCERNING NEW LIGHT, OR, Divine Illumination.

§ 1. THAT which *Jo. Beverovicius*, a Phyſician of *Dort*, thought neceſſary to be ſtated by the Votes of the Learned of his Age, before he would hope his Profeſſion could find any conſiderable entertainment among Men, *viz.* whether there were a fatal Period of every Man's Life, beyond which it were not in the compaſs either of Art, or Sobriety, or good Managery to extend it, and as little in the power of Diſeaſe, or Intemperance, or even the Plague or Sword to ſhorten it; hath been matter of ſome conſideration to me in this Work. For as in the deſigning of his Time and Studies it was prudently foreſeen by him that one ſuch popular Error being imbibed, and improved as far as it would fairly yield, muſt needs be the defaming of his Medicaments, and the blaſting of his whole Profeſſion, as one great Impoſture; ſo after the Pains and Travail that this Work hath coſt from the time of the firſt Thought and Deſignation of it, (at the beginning of my entrance on the Study of Divinity) to this preſent day of the Nativity of it, I cannot look on it without ſome apprehenſion that it may run the ſame hazard which we read of the child in the *Revelation*, c. 12. to be *devoured as ſoon as born*, if one falſe pretenſion, which hath of late been ſomewhat proſperous in this Nation, and is utterly unreconcilable with the deſigned Benefit of this or any the like Work, be not timely diſcovered and removed.

§ 2. And the Pretenſion is this, That the underſtanding or interpreting the Word of God, or the knowing of his Will, is not imputable to the uſe of ordinary means (ſuch are the aſſiſtance of God's *Spirit* joyned with the uſe of learning, ſtudy, meditation, rational inference, collation of places, conſulting of the Original Languages, and ancient Copies and Expoſitions of the Fathers of the Church, analogy of received doctrine; together with unbiaſs'd affections, and ſincere deſire of finding out the truth, and conſtant prayer for God's ſpecial bleſſing on, and co-operation with theſe and the like means) but either to the extraordinary gift of the *Spirit* in Propheſying, Preaching, and Expounding, or to Illumination, not Prophetical or ſimply Extraordinary, but ſuch as is thought to be promiſed to a new life, the work of the *Spirit* of God in the heart of every Saint of his, which conſequently ſuperſedes the uſe of all external Ordinances to ſuch, even of the written Word of God it ſelf contained in the Canon of the Scripture.

§ 3. Had this Pretenſion Truth in it, I muſt confeſs my ſelf, who do not pretend to any ſuch extraordinary Gift or Inſpiration, obliged to acknowledge the great Impertinency of all this enſuing Work, the perfect Vanity of the whole Deſign, and every part of it, and therefore am concerned (as far as the hazard of having *laboured in vain*) to examine the Grounds, and manifeſt the Falſeneſs of this Pretenſion, and that in this Method, and by theſe Degrees.

§ 4. Firſt, by ſurveying the Scripture-Grounds or Proofs, which were producible in favour of it; Secondly, by ſetting down the *form of ſound doctrine* in this matter; Thirdly, by ſhewing the great neceſſity of oppoſing this, and adhering to the true Doctrine. And theſe are likely to enlarge this *Poſtſcript* beyond the Bounds that would regularly belong to it, but will carry their Apology along with them.

§ 5. The firſt Ground or Proof is fetch'd by the *Pretenders* from *Joel* 2. 28. cited and applied by S. *Peter*, *Acts* 2. to the Times of the Goſpel, *It ſhall come to paſs afterward* (or, * *in the laſt days*) *ſaith God, that I will pour out my Spirit*, (or, †*of my Spirit*) *upon all fleſh: and your ſons and your daughters ſhall propheſy, your old men ſhall dream dreams, your young men ſhall ſee viſions: And alſo upon the ſervants and upon the hand-maids in thoſe days will I pour out my Spirit*, (or, *of my Spirit*) *and they ſhall propheſy.* Whatſoever can be collected from this place to the Benefit of the Pretenders, will receive a ſhort and clear Anſwer by conſidering the Time to which this Prediction (and the Completion of it) belonged, and that is expreſly *the laſt days*, in the Notion wherein the Writers of the *New Teſtament* conſtantly uſe that Phraſe; not for theſe Days of ours ſo far advanced towards the end of the World (which yet no Man knows how far diſtant it ſtill is) but for the Time immediately preceding the Deſtruction of the *Jewiſh* Polity, their City and Temple. That this is it, appears not only by the mention of *Sion*, and the Deſtruction approaching it, in the beginning of that Chapter in *Joel*, which ſignifies it to belong to *Jeruſalem* that then was; but alſo by two farther undeceivable Evidences: 1. By the mention of the *Wonders* (immediately ſubjoined) *in the heavens, and the Earth*, &c. as *forerunners* of the *great and terrible day of the Lord*, the ſame that had been before deſcribed in *Joel*, v. 2, *&c.* and applyed by *Chriſt*, in the very words, to this Deſtruction of *Jeruſalem*, *Mat.* 24. 29, 30. 2*dly*, By the Occaſion for which S. *Peter* produceth it, *Acts* 2. 14. the *effuſion of the Holy Ghoſt* upon the *Apoſtles*, v. 2, 4. which, ſaith he, was no effect of drunkenneſs in them, but the very thing which

* Ἐν ταῖς ἐσχάταις ἡμέραις ἔσται.

† Ἀπὸ τοῦ πνεύματός μου

Ἐσχάται ἡμέραι ἔσται.

was

was foretold by that place of *Joel*, *before that great and notable day of the Lord*, that was to fall upon that People to an utter Deſtruction. This being a Prediction of what ſhould come before the Deſtruction of *Jeruſalem*, and the Completion whereof was ſo viſible and remarkable in that Age, to which by the Prophet it was aſſigned (and this is a peculiar Character of thoſe times wherein the Goſpel was to be firſt propagated by this means, and to which it had a Propriety, as a laſt Act of God's miraculous and gracious OEconomy for the full Conviction of this People's Sin, before they were deſtroyed) it muſt needs be impertinently and fallaciouſly applied to any Men or Women, *old* or *young*, of this Age, ſo diſtant from that to which it belonged, and ſo well provided for by the ordinary means, the ſettled Office of Miniſtery in *Chriſt*'s Church, as to have no ſuch need of extraordinary.

§ 6. A ſecond Proof is taken from 1 *Cor.* 12. 7. *To every man is given the manifeſtation of the Spirit to profit withal*, or, πρὸς τὸ συμφέρον, *for the benefit and profit of the Church.* But this is ſoon cleared by the Context, which begins to treat v. 1. περὶ πνευματικῶν, *of*, or *concerning thoſe that have the Spirit*; ſo πνευματικὸς *the ſpiritual* clearly ſignifies c. 14. 37. being joined with προφήτης *prophet*; and ſo it is expreſs'd to ſignifie here, v. 3. where ἐν πνεύματι λαλῶν, *ſpeaking in*, or *by*, *the Spirit*, is ſet as an inſtance of the πνευματικὸς, *the ſpiritual* (and 'tis but a miſtake to render it *ſpiritual things*, the Greek πνευματικῶν belonging as directly to *perſons* as *things*, being of the Maſculine as well as of the Neuter Gender.) Now for theſe πνευματικοὶ, *ſpiritual men*, or thoſe that *have the Spirit*, 'tis well known that they were thoſe which for the firſt planting of the Goſpel were by the deſcent of the *Spirit* endow'd with extraordinary *gifts of miracles*, of *healing*, of *propheſying*, of *ſpeaking with ſtrange tongues*, which they had never learn'd; all which and more are here mentioned, v. 8, 9, 10. and when theſe are exerciſed or made uſe of by any, this is called φανέρωσις πνεύματος, *the manifeſtation of the Spirit*, the *Spirit* of God manifeſting it ſelf hereby to be in ſuch a man after an extraordinary manner. And then I need only add, that the ἑκάστῳ, *to every one*, in the front of the Verſe, cannot in any reaſon be interpreted in the full extent of *every Man*, or *every Chriſtian*; for then the moſt wicked would have their part in it: nor yet of *every Saint*; for there is nothing in the Text which can ſo reſtrain it, but only of every ſuch Man as is ſpoken of in this Diſcourſe, that is, every πνευματικὸς, *ſpiritual* Man, every one that is thus endow'd with extraordinary *Gifts of Tongues*, &c. for of ſuch it is here peculiarly ſaid, that *the manifeſtation of the Spirit*, the exerciſe of thoſe Gifts, *is given*, or deſigned by God, *for the benefit* or *advantage* of the Church. And ſo this is of no force for the *Enthuſiaſt*, nor appliable to any but thoſe who were thus extraordinarily endow'd by the *Spirits* deſcending upon them, which was a Privilege of that Age, for the planting of the Church, and not to be hoped for (nor without Sacrilege pretended to) in any other.

περὶ πνευματικῶν.

φανέρωσις πνεύματος.

§ 7. A third Proof is taken from *Joh.* 6. 45. out of *Iſa.* 54. 13. where it is foretold of the Chriſtians, that *they ſhall be all taught of God.* For the underſtanding of the full importance of this Text, two frequent known Idioms of the Sacred Style muſt be obſerved; 1. That Verbs of *knowing* or *underſtanding* (ſuch is *learning* or *teaching*) do ordinarily include the Will or Affections alſo, ſo as to *know God*, is to obey and ſerve him; 2*dly*, That Verbs Active (ſee Note on 1 *Theſ.* 3. a.) and Paſſive (ſee Note on *Mat.* 11. b) but eſpecially Adjectives Participial, do frequently include a real Paſſion, or an Effect wrought in the Subject of the Paſſion. And by the virtue of theſe two Obſervations (frequently exemplified in the *Annotations*) the Phraſe διδακτοὶ Θεοῦ, *taught of God*, will ſignifie thoſe that by the attractions of his prevenient Grace yielded to and made uſe of by them, are perſwaded to be his Followers or Diſciples, and ſo belongs not at all to the matter to which it is applied by the Advocates of *New Light*, (ſee Note on *Mat.* 15. d.) That this not only may be, (which is ſufficient to repel the force of the Argument drawn from hence) but certainly is the entire importance of this place, appears by the Context in the *Evangeliſt*. 1. By the Antecedents, *No man*, ſaith *Chriſt*, v. 44. *can come to me, except the Father which hath ſent me draw him, and I will raiſe him up at the laſt day:* where the *Father's drawing*, and in the ſame ſenſe, the *Father's giving to Chriſt*, v. 39. denotes this effect of the preventing Grace of God, received in the humble pliable Heart, and that as neceſſary to the undertaking the Faith of *Chriſt*, or Diſcipleſhip. And to this is this Teſtimony out of *Iſaiah* applied, *It is written in the Prophets, They ſhall be all taught of God*, that is, all that ſincerely come to *Chriſt*, that embrace the Chriſtian Religion, are ſuch as were formerly ſpoken of, *drawn* by *God*, *given* to *Chriſt* by *God*, *taught of God*, by his prevenient Grace ſo fitted and prepared that they follow *Chriſt*, become his Proſelytes and his Diſciples when he is propoſed to them. 2*dly*, By the Conſequents, *Every one therefore that hath heard and learned of the Father, cometh unto me:* where, as the *coming unto me* is all one with the *coming unto me*, that is, unto Chriſt, v. 44. ſo they had *heard* and *learned of the Father*, being all one with the *taught of God*, muſt needs be they on whom the effect of that hearing and Divine Doctrine was wrought, that is thoſe who were obedient to God's Grace, diſpoſing and fitting them with ſuch a Temper that they ſhould be ready and willing to be Chriſt's Diſciples (ſee Note on *John* 6. d.) 3*dly*, By the Importance of the Prophecy from whence 'tis cited, *Iſa.* 54. 13. where in a Prophecy of the Chriſtian Church, (the flouriſhing condition thereof deſcribed, v. 11. 12.) two things are affirmed of the *Children*, that is, Members thereof; 1. Their Obedience to God, *they ſhall be taught of the Lord*, they ſhall be Diſciples, Followers, Servants of God; and 2*dly*, their proſperous State, and *great ſhall be their peace*; and thoſe joined in one, v. 14. *In righteouſneſs ſhalt thou be eſtabliſhed*, where, as *eſtabliſhment* farther expreſs'd by ſecurity from Oppreſſion) is all one with their *great peace*, ſo in all reaſon is their *righteouſneſs* equipollent with their being *taught of God.* And ſo ſtill according to all the imaginable ways of judging, this which we have given is the importance of that Phraſe, and not that which is pretended from it. Nay, if the Text be again obſerved, it would be a foul Abſurdity that would be conſequent to that Interpretation of it, that *God* the *Father* ſhould be ſaid thus immediately to *teach* them, who upon being ſo taught are ſaid to *come to Chriſt:* For 'tis certain *Chriſt* was ſet forth by God as the Teacher of his Will, and that was the end of God's *drawing* any Man to *Chriſt*, that he might receive the full Knowledge of his Will from thence, which it were impertinent and even impoſſible for him to do, who were firſt taught by God in this ſenſe. (Of another Notion of the Word διδακτοὶ, a little varied from this, ſee 1 *Theſſ.* 4. c.)

διδακτοὶ Θεοῦ.

§ 8. A fourth Ground is fetcht from the Purport of the New Covenant, ſet down *Heb.* 8. 11. out of *Jer.* 31. 34. *They ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord; for they ſhall all know me from the leaſt to the greateſt.* But theſe Words can no way belong to this matter, as will appear if it be but conſidered that that which is here promiſed is ſomewhat wherein the ſtate of the Goſpel is oppoſed to that of the Law, which, if the *not teaching* be literally underſtood, it cannot be. For as in the Law *Moſes* taught God's Will unto the People, and after him thoſe that *ſat in Moſes chair*, ſo *Chriſt* alſo taught it under the Goſpel, and the Apoſtles after him; which could not be, unleſs others were taught and inſtructed by them. And therefore that cannot be the ſenſe of it. The Words indeed belong to a matter very diſtant: They are a deſcription of Chriſt's *plain*, *eaſy*, and gracious *Yoke*,

(*Mat.*

(*Mat.*11.30.) as that is ſet out by the oppoſition to the obſcure, imperfect, more burthenſom, and leſs agreeable Yoke of the Moſaical Performances, v. 8. To the bare plainneſs and perſpicuouſneſs of the Evangelical Precepts it is applied by S. *Chryſoſtome*, as alſo is that of being *taught of God* (ſee T. v. p. 244. l. 31.) and to that ſure it belongs, but withal to theſe other Excellencies thereof, over and above the Moſaical OEconomy. There were in that many πτωχὰ στοιχεῖα, *beggerly elements* for beginners, many things improveable and capable of being heightned, and changed to the better by *Chriſt*'s Reformation; it was not ἄμεμπτος, *faultleſs*, v. 7. and therefore when God deſigns to reform it, he doth it μεμφόμενος, v. 8. *complaining* of the defects of it, and incompetency toward the end. And then this New Covenant, which was to be introduced inſtead of it, is ſet off and illuſtrated by the oppoſition to it, *But this is the Covenant which I will make with the houſe of Iſrael after thoſe days*, or *in the latter days*, that is, at the coming of the *Meſſias*, *ſaith the Lord*, &c. which as it is evidently a Notation of the Second Covenant betwixt God and the whole Chriſtian Church, and ſo ſufficiently removed from this of *New Light*, ſo can it not be applied to any peculiar Gift of Prophecy, of Preaching, &c. appropriated to ſome men, but muſt have ſuch a Notation as will be common to the *whole houſe of Iſrael* in the Antitype, that is, to all Chriſtian Profeſſors, not only the Saints of God; for with all ſuch is the Covenant made in this gracious manner (though many of them do not perform their Parts, the Condition of it) for otherwiſe they could not be ſaid to *count the blood of it an unholy thing*, *Heb.* 10. 29. The plain meaning of the Words is, that it is a moſt gracious Covenant that God now meant to make with Chriſtians; and the Graciouſneſs of it was to conſiſt not only in the abundant Mercy and Pardon for Sin, which there would be afforded, v. 12. above what the Moſaical Purgations and other Obſervances could pretend to, but eſpecially in the agreeableneſs of the Precepts to the Mind of Man, to the human rational Soul: there ſhould be no need of taking ſuch pains (as among the *Jews* was taken) to inſtruct Men in the multitude of Obſervances required of them, which yet under *Moſes* was abſolutely neceſſary, becauſe the things commanded were ſuch, as unleſs they had been known to be commanded by a Divine Law-giver, and to that end frequently inculcated to that People, no Man would have diſcerned himſelf obliged to perform; but the Duties now required by God of inward Purity (not of external Circumciſion and Purifications) were of their own Nature able to approve themſelves to a rational Creature, as moſt excellent and moſt eligible, *written* as it were *in* every Man's *own Heart*, if he would be patient to conſult them there. And then as this can no way be applied to *New Light*, ſave as that ſignifies the light which *Chriſt* brought with him when he came into the World to *enlighten every Man*, *viz.* the conſtant eſtabliſh'd Duties of Chriſtian life univerſally revealed by *Chriſt*'s preaching and promulgating this Second Covenant; ſo it belongs not to any extraordinary way of revealing or expounding this Covenant, or any part or branch thereof (there being no need of that after Chriſt had ſo plainly revealed it, and commanded his Apoſtles to preach it over the *World*) but only to the agreeableneſs (to the human Soul) of that which was already revealed, the matter of this Covenant. The ſame alſo is the importance of the former Words, v. 10. *I will give my Laws into their minds, and I will write them on their Hearts*, that is, The Laws which ſhall now be given the Chriſtian Church, as God's Covenant with them, ſhall be Laws of ſpiritual internal Obedience for the regulating and ſubduing and mortifying of their Affections, impreſſed and inſcribed on their Hearts (which muſt now be kept pure, as the Fountain from which all Actions ſpring) whereas the former Moſaical Ordinances reached only to the Fleſh, or outward Members, and by that means did not conduce much, either to inward or outward Purity of the Heart or Actions.

πτωχὰ στοιχεῖα. οὐκ ἄμεμπτος μεμφόμενος

διδοὺς νόμους εἰς διάνοιάν

§ 9. Another ſort of places there are which more immediately belong to the ſecond Branch of the Pretenſion (and that which is more frequently preſſed) the Privilege that the Saints have, by being ſuch, of underſtanding much more of the Will of God than any other can pretend to do. And a firſt Ground is that of *John* 7. 17. *If any Man will do his*, that is God's, *Will, he ſhall know*, &c. How little this Place doth favour the Pretenders of *New Light*, will preſently appear, 1. By conſidering what it is that here it is ſaid that the pious Man, or the *doer of his Father's Will ſhall know*, viz. whether the Doctrine which Chriſt preacheth be of God or no. This was not matter of *New Revelation*, but the Doctrine which Chriſt had already revealed and publiſhed to the World, and ſo could want no *New Light* to make it known; nay for the paſſing judgment of that Doctrine thus revealed by Chriſt, whether it were agreeable to the Will, and ſent by the Appointment of the *Father*, he had given them ſufficient means to proceed and conclude regularly, there was no need of any extaordinary diſcerning Spirit, the *Miracles* which he did in the preſence of all, and the Voice from heaven at his Baptiſm, gave full Authority to all that he ſaid, were matter of abundant conviction to all pious men, that it was the good pleaſure of God which he now taught, and there was nothing more wanting to beget Belief, but Hearts duly qualified with Piety and Humility, which was neceſſary to render them a *ſubactum ſolum*, a *ſoil* in which good Seed being skilfully ſown might take root and bring forth plentifully. And that is the importance of the former part of the Verſe, Ἐάν τις θέλῃ τὸ θέλημα μου ποιεῖν, *if any man will*, or *take pleaſure*, (ſee *Mat.* 27. Note g.) *to do his will*; the Character of the pious Man, of that Preparation of the Heart which was required of fit Men to a chearful entertainment of Chriſt's Doctrine, when it was already convincingly revealed to them. Which indeed is but proportionable to what * *Hierocles* and the *Philoſophers* were wont to ſay of the neceſſity of curing and purging the Eye, before it would be able to behold a bright or illuſtrious Object; meaning the depoſiting of prejudices, and prepoſſeſſions, and paſſions, and prides, but eſpecially of all habits of ſin, which, while they are upon the ſoul, are the blinding of it, permit not practical Truths, (eſpecially thoſe of an higher form, ſuch as thoſe of Chriſt's requiring the Purity of the Eye and Heart) to have any admiſſion with them; according to that of *Ariſtotle*, that as thoſe which are of raw and unruly Affections, when they are taught Moral Precepts, λέγουσιν, ἃ πεδύσι, *ſay them by road*, but *believe not* a word of them; ſo the habit and cuſtom of any vice is φθορικὴ ἀρχῶν, *corruptive of principles*, makes men begin to queſtion, or not to underſtand thoſe practical dictates which humane nature and common notions had furniſhed them with. This advantage indeed (very conſiderable) toward the underſtanding of Truths already revealed, Humility and Piety hath above Pride and Impiety: but as thoſe that take themſelves to be the only Saints of the earth, have but a weak claim to one of theſe, (and perhaps as weak to the other, which is never ſeated but in an humble Breaſt;) ſo if they had the beſt claim of any Men now in the world, it would not raiſe or entitle them to the gift of Revelation, any more than of Tongues and Miracles; of *New Light*, than of ſpeaking *Arabick*, removing mountains, or foretelling things to come.

Ἐὰν τις θέλῃ τὸ θέλημα

* *Pref. Com. in Carm. aur.*

§ 10. Two other places there are in the next Chapter, *John* 8. which ſound as much for the intereſt of the *Pretenders*, and ſignifie as little, v. 31, 32. *If ye continue in my word*, &c. *ye ſhall know the truth, and the truth ſhall make you free*. But that muſt be expounded by another Idiome of the Sacred Dialect (taken notice of and exemplified *Mat.* 9. Note d.) when one thing only being deſigned to be ſaid, another is premiſed preparative to it. And ſo here to them that *continue in Chriſt's word*, that is, in conſtant Obedience

to

to it, the promiſe is, that *the truth ſhall make them free*, that is, that the doctrine of Chriſt being thus continued in, ſhall procure them a moſt valuable freedom. To which *continuing in Chriſt's word*, the *receiving* the *knowledge* of the *truth* being preparative, it is accordingly ſet down before it, but not as part of the promiſe, being neceſſarily preſuppoſed in the condition; *Chriſt's word*, v. 31. and *the truth* being all one, and the *knowing* it pre-required to *continuing* in it. However nothing of *New light* can poſſibly be intimated by this *knowing the truth*; but only that which by *Chriſt's* preaching was made known unto them.

Γνῶσιν ἀλήθειας.

§ 11. The ſecond place in that Chapter is *v.* 43. *What do you not underſtand my ſpeech? Even becauſe you cannot hear my word.*. But that hath no more aſpect on this matter then the former had: 'Tis only the rendring an account of the reaſon, why Chriſt's expreſſions ſeemed ſtrange unto them, why they did not atquieſce in and believe all he ſaid unto them, but ſtill diſputed againſt it; *viz.* the diſagreeableneſs of his doctrine to their carnal humors and fancies, their impatience of ſuch ſevere precepts as he came to propoſe to them.

Διὰ τὴν ἀκοὴν τὴν ἐμὴν.

§ 12. Another ground is fetch'd from 1. *Cor.* 2. in many verſes thereof, (which are ſufficiently cleared and vindicated to their proper ſenſe by the ſeveral *Paraphraſes* upon them) but eſpecially *v.* 15. *He that is ſpiritual judgeth all things*, &c. But how little that belongs to the juſtifying this claim, will ſoon be diſcerned by inquiring who is the ὁ πνευματικὸς or *ſpiritual* there; without queſtion ſuch an one as is ſaid to have *received the Spirit which is of God*, v. 12. Such were the Apoſtles and others of that time, which by the deſcent of the *holy Ghoſt* were taught and inſtructed in all things which belonged to their office to reveal to the world, to whom they had Commiſſion to preach. And of ſuch an one there is no queſtion but that he ἀνακρίνει πάντα, *diſcerneth all things*, comes to the knowledge of all thoſe parts of God's will which have before been kept cloſe with God, as Myſteries which the Angels knew nothing of, but are now by *Chriſt* and his *Spirit* (which, ſaith he, ſhould *teach them all things*) convincingly made known to have been the ſubject of the ancient Prophecies. And the arguments that ſuch an one uſeth to convince others being not fetch'd from human reaſon, or the Artiſt's Topicks of probation, but only from proofs afforded by this *Spirit* of God, Miracles, Gifts of Tongues, Voices from Heaven, old Prophecies, *&c.* it therefore follows, that as he by theſe means comes to know theſe Myſteries, ſo no worldly wiſe man, *Philoſopher* or the like, called the ψυχικὸς, *animal man*, before, is qualified to argue or diſpute againſt him. And ſo this hath no propriety or peculiarity of aſpect on theſe future times, wherein as that which was revealed to thoſe Apoſtles is ſufficiently communicated to us by ordinary means, in the writings of the Scripture, ſo there can be no neceſſity or uſe of extraordinary.

ὁ πνευματικὸς.

Ἀνακρίνει πάντα.

Ψυχικὸς.

§ 13. Others are pleaſed to argue from 1 *John* 3. 24. *Hereby know we that he abideth in us, by the Spirit which he hath given us.* But that will ſoon vaniſh, if we obſerve the notion of πνεῦμα *Spirit*, (enlarged on in Note on *Luke* 9. e.) in many places of the *New Teſtament*, for the temper abſolutely, or more ſtrictly a gracious, pious temper, or diſpoſition of mind; and ſo the *Spirit which he hath given us* may there very commodiouſly ſignifie that gracious charitable diſpoſition, which being ſo eminently in *Chriſt*, is by his example and his precepts recommended, and by our continuing in his diſcipleſhip communicated to us, and wrought in us. The underſtanding it ſo in that place is very agreeable to the former part of the verſe, *he that keepeth his commandments, dwelleth in him, and he in him*, that is, every obedient ſervant of his *continueth in Chriſt*, that is, adhereth to *Chriſt*, and *Chriſt continueth in him*, and ſo he receiveth all gracious influences from him, particularly that of charity or loving his Fellow-Chriſtians, as *Chriſt gave us Commandment*, v. 23. that ſpecial piece of Chriſtian temper, ſo largely exemplified, and ſo ſtrictly required by *Chriſt* of all his Diſciples. And ſo again we ſee the phraſe uſed, c. 4. 13. *By this we know that we abide in him, and he in us, becauſe he hath given us of his Spirit.* The ground of that ſpeech is laid v. 12. *If we love one another, God abideth in us, and his love is perfected in us*; that is, our charity to others is an evidence of our continuing to receive divine infuſions and influences from God (for love or charity is ſuch) and that a proof, that we have tranſcribed and imitated that love which he hath exemplified to us: for this is meant by his *love* being *perfected in us* as his ſufferings are filled up and perfected in us, when they are imitated by us, when we *ſuffer for well-doing*, as he did; the end of a copy or pattern being this, that we ſhould tranſcribe it, and ſo the taking it out, imitating it, as we ought to do, the only way of giving it its due perfection. And ſo that whole verſe is but a Paraphraſe on that ſpeech of *Chriſt's*, *By this ſhall all men know that ye are my diſciples, if ye love one another*, *Chriſt* bringing his ſcholars and followers up in the practice of this duty beyond all others. And upon this is built that which immediately follows, and ſo it muſt be interpreted by it, *By this we know that we abide in him, and he in us, ὅτι becauſe*, or *that, he hath given us of his Spirit*; that is, this is a ſure κριτήριον, by which we may conclude our living like diſciples of his, our not having forſaken him, as other uncharitable *Gnoſtick Hereticks* appear to have done, and ſo likewiſe his continuing to communicate his influences to us, as to diſciples he is wont, that we are like him in this ſpecial grace of charity, the quality that is ſo remarkable in him. And ſo this is very remote from the *Enthuſiaſt's* pretenſions.

Δέδωκεν ἡμῖν πνεῦμα ἐξ αὐτοῦ.

Ὅτι.

§ 14. One eſpecial reſerve there is ſtill behind from 1 *John* 2. 20. *Ye have an unction from the holy One, and ye know all things*, and *v.* 27. in words not much varied, and to the ſame ſenſe, *The anointing which ye have received of him abideth in you, and ye need not that any man teach you: But as the ſame anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, remain in him ſtill*, or, as we read, *ye ſhall abide in him.* That the full meaning of the *Unction's teaching*, or having *taught* them *all things*, is their having been inſtructed by thoſe on whom the *holy Ghoſt* (which was to *teach* them *all things*) had deſcended, and confirmed by the gift of miracles, abiding at that time in their Churches, hath been ſhewed at large, Note on *Act.* 10. d. and that takes away all the Pretenders title from this place. But beſide this, it is evident by the Context, what it was that this *Unction* was ſaid to *teach* them, *viz.* that *Jeſus* was the *Chriſt*, contrary to the *Gnoſtick Hereticks*, v. 18. which denied it, and are therefore called Ἀντίχριστοι *Antichriſts*: *They*, ſaith he, v. 19. *went out from us*, theſe Hereticks that denied *Jeſus* to be *Chriſt*; *But ye have an unction*, &c. *and ye know all things* (the *all things* here being, according to the ordinary Scripture-ſtile, to be interpreted only of all thoſe things which are there ſpoken of.) Ye have certain and infallible evidences that *Jeſus is the Chriſt*. From whence he immediately concludes again, that *they that have denied this are lyars and Antichriſts*, v. 22. and puts them in mind of that which had firſt been taught them, and ſufficiently evidenced unto them from the beginning of the Goſpels being preached unto them, *v.* 24. in oppoſition to theſe *falſe Doctrines* which had ſince been infuſed amongſt them, *v.* 26. to whom again he oppoſeth the *unction*, v. 27. And ſo ſtill here is nothing in the leaſt degree favourable to the pretenſions of the *Enthuſiaſt*.

Χρίσμα ἀπὸ τοῦ ἁγίου.

Μένειν ἐν αὐτῷ.

Ἀντίχριστοι.

§ 15. Some

§ 15. Some other places I find to be mention'd, which are yet farther removed from this matter, for which they are pretended, as *Gal.* 3. 14. *that we might receive the promiſe of the Spirit, through faith.* What is meant there by *the promiſe of the Spirit*, that is, the *Spirit* promiſed his Diſciples by *Chriſt* at his parting from the world, appears at the beginning of that Chap. v. 2, 3. *viz.* the powers of working Miracles, *&c.* and ſo 'tis interpreted *v.* 5. *He therefore that miniſtreth to you the Spirit, and worketh Miracles among you.* And this may fitly be ſaid to be received *through Faith*, both as that is oppoſed to the Moſaical œconomy, under which there were not then thoſe powers in the Church of the *Jews*, as it is ſaid *v.* 2. *Received ye the Spirit by the works of the Law, or by the hearing of Faith?* And according to *Chriſt*'s Promiſe to Believers, *Theſe ſigns ſhall follow them that believe; in my name they ſhall caſt out devils*, &c. *Mar.*16,17. And ſo this place belonging to thoſe miraculous Operations of the *Spirit* in thoſe times uſeful for the erecting of a Church, can no more be applicable to Believers in theſe times, then the ſpeaking of Tongues, and gifts of Healing, *&c.* which are not imagined by theſe Pretenders to belong to them by force of this place. Ἐπαγγελία τῦ πνεύματος. διὰ πίστεως.

§ 16. Somewhat different from this is that other of *Eph.* 1. 17. (and parallel to that *Col.* 1. 9) that the *Father of glory would give you the ſpirit of wiſdom and revelation in the knowledge of him, the eyes of your underſtanding being enlightned*, &c. In this place there is little of difficulty, ſave that ἐν ἐπιγνώσει ἀυτῦ is not rightly interpreted *in the knowledge of him*, whereas it ſhould be, *to the acknowledgment of him*, as the end of the *wiſdom and revelation*, not the matter of it. That it is ſo, appears by the following words, *The eyes of your underſtanding being enlightned, that ye may know*——Whereas the *enlightning* of their *underſtandings* is anſwerable to the *Spirit of wiſdom and revelation*, ſo the phraſe, *that ye may know*, is anſwerable to ἐν ἐπιγνώσει, and ſo renders ἐν (as it is ordinarily uſed for εἰς) *to*, not *in* the *knowing*, or *acknowledging of him.* Which being premiſed, the plain meaning of the word is, that the Apoſtle having heard of the *Epheſians* proficiency in the Faith of *Chriſt*, prays that they may come to farther growth yet, even to all abundance of all ſorts of Chriſtian knowledge, underſtanding the higheſt ſpiritual truths, called *wiſdom*, and interpreting of Prophecies of the Old Teſtament, called *Revelation*, and both theſe as extraordinary χαρίσματα) *gifts* at that time, and ſo called the *Spirit of wiſdom and revelation*; and this for this end, that *Chriſt might be fully diſcern'd*, and the truth of his Doctrine acknowledged, by this means; in the ſame manner as *ch.* 4. 11. it is ſaid of *Chriſt*, that *he gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers*, (each of theſe furniſhed with extraordinary gifts, ſuch as here are named) *for the building of the body of Chriſt* (that is, his Church) *until we come to the unity of the faith and acknowledgment of the Son of God*——*that ye be no more toſt*, &c. All which ſhews the high, extraordinary ways that were then afforded by God, by the deſcent of the *Spirit*, (for the building of a Church, and confirming the Faith of Weaklings againſt the invaſion of *Hereticks*, which fell off, and denied *Chriſt*) and were here by the Apoſtle pray'd for to the Church of the *Epheſians*, but cannot be extended as a Promiſe to the *Enthuſiaſt* now, that ſuch gifts ſhall be, or are afforded him. πνεῦμα Σοφίας. πνεῦμα Ἀποκαλύψεως.

§ 17. Beſide theſe of the New Teſtament, other places are produced out of the Old, as from *Pſal.* 25. 9. *The meek will he teach his way*; and *v.* 12. *What man is he that feareth the Lord? Him ſhall he teach in the way that he ſhall chuſe*; and *v.* 14. *The ſecret of the Lord is with them that fear him, and he will ſhew them his covenant.* But all theſe belong to a matter very diſtant from what the *Enthuſiaſt* pretends, *viz.* the benefit and advantage that accrues to all thoſe that ſincerely and diligently obſerve the Laws of God. The *meek*, v. 9. are certainly the obedient, and ſo the man that *feareth the Lord*, v. 12, 14. and for the Promiſes that belong to ſuch, they are all to the ſame purpoſe, under ſeveral expreſſions, *God will teach them his way*, and *teach them in the way that he ſhall chuſe*; that is, direct and aſſiſt them in doing that which ſhall be acceptable in his ſight (not make known his Laws of Life by way of Revelation to them, for they were certainly made known to them already, and ſo here 'tis ſuppoſed, for otherwiſe how can they be ſaid to *keep* them, v. 10?) *and* then *ſhew them his covenant*, and *communicate* his *ſecret* to them, that is, afford them (in the practice of piety and vertue) thoſe taſts of the ſweetneſs of it beyond all other courſes, that they ſhall by experience find how excellent and (for it ſelf, abſtracted from the eternal reward) how deſirable a thing it is to follow Gods ways, and not our own corrupt appetites. This muſt needs be the meaning of *ſhewing them his covenant*, that *covenant* whereby he promiſeth all good things to them upon their obedience; which *covenant* was already made known to them, and could no otherwiſe now be ſhewed them, but by their diſcerning the graciouſneſs of it. And for the *ſecret of the Lord*, that is this ſweetneſs which reſults from the obeying his precepts, like that of *Manna* from heaven (called *hidden Manna*) agreeable to every man's taſt, ſavoury to every rational ſoul. That this is the full meaning of it, appears by *v.* 10. where *all the paths of the Lord* (thoſe wherein he is ſaid to *guide* and *teach the meek*, v. 9.) are ſaid to be *mercy and truth*, that is made up of goodneſs in the higheſt degree (ſo ſaith *Kimchi* of חסד *mercy*, that it is רחמים הטובה *the abundance*, or *excellence*, *of goodneſs*) and of agreeableneſs to the underſtanding or upper Soul of a man (to the common impreſſions that are in him) *to ſuch as keep his Covenant and his Teſtimonies*, that is, obſerve and practiſe them, and thereby have that excellency experimented to them, which wicked men, which never come to practiſe and try what it is to do as God directs, never apprehend to be in it. To this purpoſe there are infinite Teſtimonies in this Book of the *Pſalms*, *Pſal.* 19. 9, 10. *The judgments of the Lord are more to be deſired then gold, yea then much fine gold, ſweeter alſo then honey and the honey-comb: moreover by them is thy ſervant taught, and in keeping of them there is great reward.* Where 'tis manifeſt what the *judgments* are, the commands and rules of life, ſuch as are to be kept or obſerved; and all benefits and pleaſures and advantages, preſent and future, are the conſtant reſult and reward of that obſervance. So again *v.* 7. *The law of the Lord is perfect* (hath all kind of goodneſs in it, ſo the *Hebrew* ſignifies, and the *Greek* ἄμωμος) *converting* or *reſtoring the Soul*, bringing the man to himſelf again, from that degenerous condition of the ſinner (ſo unworthy of the rational creature, that it renders him a very fool and unreaſonable) to that honourable ſtate of piety and vertue, and ſo making wiſe the ſimple, changing the Sinner fool into the Scripture wiſe, that is, pious, vertuous man. To which purpoſe ſee the 13th part of *Pſal.* 119. And to the confirming this interpretation of this and the like places, I ſhall uſe one Argument taken *ab abſurdo*, *from the abſurdity* which would follow from making them inſtrumental to the *Enthuſiaſts* claims: For it is well known that God revealed his Will in thoſe days by Prophets particularly called, and deſigned, and commiſſionated to that purpoſe; and if any thing was to be done which had not been ſufficiently declared by the ſtanding known Laws, or when thoſe had been remarkably deſpiſed and neglected, *a man of God* was choſen and ſent from heaven with ſuch new *Revelations*. Which was no way agreeable to, or reconcilable with this other method, of God's revealing all his ſecrets to every pious, obedient ſervant of his; for then there would have been no need of any other.

§ 18. Of the ſame nature with theſe are thoſe others that are produced out of the *Pſalmiſt*, Pſal. 111. 10. *A good underſtanding have all they that do his commandments* (where yet our Margent reads far otherwiſe, and ſo as takes away all appearance of force from it, *Good ſucceſs have they*, &c.) *Pſal.* 119. 18. *Open thou mine eyes, that I may behold wondrous things out of thy law*; and ſo *Prov.* 2. 7. *God layeth up ſound wiſdom for the righteous*, and ch. 3. 32. *God's ſecret is with the righteous*; all perfectly agreeable to the former Texts, and vindicated from the *Enthuſiaſts* miſprifions by the interpretations that have been affixed to them. As for that of *Prov.* 28. 5. *They that ſeek the Lord underſtand all things*, it muſt be explain'd by the Context, not to belong to *all things* indefinitely, but, as hath been ſaid, and as it is ordinary in the Scripture-ſtile (ſee 1 *Cor.* 13. 7.) *to all the things* that are here ſpoken of, that is, the Judgments of God in the former part of the verſe, his wiſe and juſt proceedings againſt the wicked, and his rewarding of piety, ſo that no man ſhall have any reaſon (to call the proud happy) to *praiſe the wicked*, v. 4. And ſo the plain meaning of the place is, that whatever the Atheiſtical Sinner thinks of God's neglecting the Government of the World, from whence he takes courage and confidence to ſin, yet the truly pious man is able to contend with, *v.* 4. and confute him, he finds experimentally the *reward of the righteous*, and knows that which the Atheiſt will not acknowledge, *that there is a God that judgeth the earth*: and ſo that is nothing to the purpoſe to which it is produced by the Pretenders.

§ 19. And as little that of the Prophet, *Iſa.* 35. 8. of the *high way*, *the way of holineſs*, and the *wayfaring men, though fools, ſhall not err therein.* For (beſides that that Prophecy might have a completion in *Iſrael*, and muſt not needs be extended any farther then to what it primarily belonged) this meaning of it, as figuratively it is applicable to the Chriſtian Church, is moſt obvious, that the Duties by God required of us are ſo plain and evident, that he that ſets himſelf to the practice of them, be he of never ſo ſlow an underſtanding, cannot chuſe but know them: Or elſe that the condition of the Covenant now required of us under *Chriſt*, is not ſuch, as that any man through weakneſs, or ignorance, or involuntary error, ſhould ever miſcarry, or loſe his part of the Promiſe of that Covenant; only deliberate Sins againſt Grace and againſt Knowledge are imputed to any man to his ruine.

§ 20. So for the promiſe of *putting a new Spirit in them*, Ezech. 11. 19. that is interpreted evidently by the latter end of the verſe, *I will give them an heart of fleſh*, that is, give them that meaſure of my Grace which ſhall work a reformation in them, *that they walk in my ſtatutes, and keep my ordinances*, as it follows, *v.* 20.

§ 21. Laſtly, for that of *Hag.* 2. 5. *My Spirit remaineth with you*, 'tis evident that God's power, and mighty work of deliverance, ſuch as had been ſhewn in reſcuing the *Iſraelites* out of *Ægypt*, is the thing there meant by *my Spirit*; for thus the words are introduced (being ſpoken of the re-edifying of the Temple), *According to the word that I covenanted with you when ye came out of Ægypt, ſo my Spirit remaineth among you*: and therefore as an effect of confidence in that power, it follows, *Fear ye not*; which can no way pertain to the pretenſions of the *Enthuſiaſt*.

§ 22. Having taken this view of the chiefeſt of thoſe places which have been deemed favourable to the pretenders of *New light*, and diſcovered the miſtakes of them, I proceed to the ſecond branch of my method, the ſetting down the *form of ſound doctrine* in this matter, and that will be moſt fitly done by theſe ſteps and degrees.

§ 23. 1. That all knowledge of God's will is confeſſedly (as *every good gift*) from God, communicated by thoſe means and degrees which God hath been pleaſed to chuſe, the Light of Nature, the Revelations, and Oracles and Voices from Heaven to the Fathers, and at laſt by his own Son Jeſus Chriſt, and his Apoſtles commiſſionated by him; which being the laſt method or way of Revelation which we have reaſon to expect, our whole duty is hereby reſolved to be contained and ſet down in thoſe Laws of the Old, but eſpecially of the New Teſtament, which make up the Chriſtian Canon or Rule.

§ 24. 2*dly*, That any farther light, then that which is thus afforded us, cannot in any reaſon be pretended to by any, or ſo as may ſatisfie himſelf or others, unleſs it may appear by means ſufficient to convince a rational man, 1. In general, that it is agreeable to the œconomy under the Goſpel, that any one, after Chriſt and his Apoſtles, and others of that firſt age extraordinarily endowed, ſhould to the end of the world be called to the Office of a Prophet, as that ſignifies one that is ſent to make known *de novo*, to publiſh God's truth or will unto men. And 2. That he particularly is ſuch a Prophet, and ſo ſent, and by authentick teſtification of divine miracles, or of mighty works, which neither man nor devil can work without the aſſiſtance of an omnipotent power, demonſtrated and evidenced to be ſo.

§ 25. 3*dly*, That if it ſhould now be affirmed, that any man is, or ſince the Apoſtles age hath been, thus endowed, it would be under a very ſtrong prejudice from the contrary opinion of the whole Church of God for fifteen Centuries, who having received the Books of the Old and New Teſtament for the one conſtant durable Canon of Faith, muſt be ſuppoſed to reſolve, that nothing elſe ſhall ever be added to that Canon, that is, no new Revelations ſhall ever be made, (for if they ſhould, our Faith muſt be regulated by them as well as by any part of God's word already received:) and therefore in all reaſon this affirmation muſt be teſtified by arguments or proofs fit to out-ballance ſo great an authority, which cannot be by any one mans affirmation of himſelf, whoſe teſtimony in this matter is of no validity, and yet 'tis evident that there are no other.

§ 26. 4*thly*, That the underſtanding the word of God contain'd in the Scripture, is no work of extraordinary Illumination, but muſt be attained by the ſame means, or the like, by which other writings of men are expounded, and no otherwiſe. In other writings ſome things are ſo plain, that by the ſtrength of common reaſon any man that is maſter of that, and underſtands the Language wherein they are written, may underſtand them; others have ſuch difficulties in them, ariſing either from the conciſeneſs or length of ſtile, or ſublimity of the matter of the diſcourſe, or intermixture of old forgotten cuſtoms, &c. that there will be need of proper helps in each of theſe to overcome the ſeveral difficulties. And ſo it is in the underſtanding of Scripture; thoſe places that are plain want no farther illuminating either of the *medium* or of the eye, to diſcern or underſtand the meaning of them: and for the ſearching to the bottom of the greater depths, 'tis as certain that the uſe of humane means doth ordinarily aſſiſt and conduct us ſucceſsfully (as obſervation of the uſage of the word or phraſe in other places, conſidering the cuſtoms of the people, the ſcope of the writer, and many the like,) and when it doth not ſo, 'tis viſible that it is from any want of ſuch aſſiſtances, which when I after come to meet with, I get through the difficulty, and by growth in knowledge and obſervation do come as perfectly to underſtand the more abſtruſe paſſage to-day, as I did the more perſpicuous yeſterday. And indeed if extraordinary illumination were required to underſtand the more difficult places of Scripture, it could not be denied to be neceſſary to all the reſt alſo. It being evident that the plaineſt precept in the original Language, which alone is the Word of God, is

is as inexplicable by him that understands not *Greek* or *Hebrew*, as the closest subtilest arguings in S. *Paul's Epistles*) and so no man should be acknowledged to understand any part of God's will, but the Saint that knows all of it: a supposition most evidently contrary to those many Texts of Scripture, which suppose men to know the will of God, which they do not practise.

§ 27. *5thly*, It is most true that there is need of the concurrence of God's assistance and blessing, his grace and his providence to the use of all ordinary means, to render them successful to us, and so there is need of God's illuminating Spirit to assist our weak eyes, our dark faculties. But then this Illumination is but that which is annexed to the use of the means, and not that which works without them; and this act of his providence is a suggesting of means which had not otherwise been thought of, had not God by his good hand directed to them, which he doth not by any inspiration, but by offering of occasions, which humane industry is left to improve, and if it do not, receives no benefit by them. And so still this is the *old light* which hath commonly been afforded the diligent, no *new illumination* for the *Enthusiast*. And of this sort of illumination three things are observable; 1. That it is not discernible to be such in the principle, but only in the fruits of it: 'tis not (nor can it without miracle be) known by any, that it is *divine illumination*, nor consequently that it is true (the suggestions of my own fancy, nay of the devil, may be mistaken for it;) but only by the agreeableness of it with those truths which are already revealed from God, and that are by other evidences then that of the *private Spirit* known to be so revealed: nay that agreeableness with Divine is not always sufficient to define it an Illumination; for my fancy may, and sometimes doth suggest truth, and the devil that knows much truth may, when 'tis not his interest to lie, help men to the knowledge of truth, and so in the Oracle he often did. However that truth is again to be examined by humane rational means, not by the *Spirit*; for if it were, that second sentence or judgment of the *Spirit* would again want other means to discern whether that were a true *Spirit* or no. 2*dly*, That those Illuminations come not so irresistibly, but that they may be opposed by humane interpositions, prejudices, prepossessions, pride, opinionating, *&c.* and so still it will be at every turn uncertain, whether they be thus resisted or no, and till that be revealed by some *new light* also, it will still be unevident which is the truth of God, to which the Illumination or the Providence assists or directs any. And 3*dly*, That the Illuminations ordinarily afforded by God are proportioned not to his all-seeing knowledge, but to our capacities, and our real wants, and so, as his sanctifying grace is not given in such a degree, or manner, as to preserve us impeccable, so neither his Illuminations, as to render us inerrable or infallible. But it being certain in both, that God is not wanting to us in necessaries, (as he doth not bind himself to abound to us in superfluities) the only conclusion from thence will be, that where God affords not his grace, he requires not of us those performances to which that grace was necessary, and so that he will supply by his pardon what was wanting in our strength (and sure he will pardon errors of weakness, as well as sins of weakness, human nesciencies, as well as human frailties;) and not that he will give *all light*, when, by not exacting *all knowledge*, that light was rendred unnecessary for us.

§ 28. *6thly*, That God's Illuminations being proportion'd to our wants, and not to our ambitions or wantonnesses, it will be sufficient that they be afforded to those who are by him regularly called and sent to some office in his Church of instructing and teaching others, those others being left to such more moderate degrees, which are agreeable to their more private condition, and the supplies which are allow'd them from the Pastor, whose *lips are to preserve knowledge*, and they to *seek the law at his mouth*. And as this advantage belongs not to the *Ahimaz*, who runs, or assumes authority to himself, when he is not so sent but only to him that can shew the regularity of his Mission; so neither to him unlimitedly, but only so far as may competently fit him for the discharging his office, which is, the *calling sinners to repentance*, and directing and confirming them in Christian practice (and a moderate proportion of Knowledge may be as competent for that as a greater measure of Illumination: he that hears not plain duty from *Moses and the Prophets, neither will he repent though one were sent from the dead*) nor to him without use of the ordinary means, study, &c. nor to him without possibility of error, through his human weakness; nor of Heresie, and even Apostasie, through the vicious habits in his own heart, which this light doth not dissolve or dispel, but leaves to be mortified by other means.

§ 29. *7thly*, The sanctifying *Spirit* of God being received and employed effectually to the mortifying of carnal sins, and all filthiness of the spirit also, pride, obstinacy, faction, singularity, ambition, vain glory, sluggishness, and all irregular passions and interests, *&c.* is an excellent preparative to the receiving benefit from God's Illuminations, and the truly humble pious man is, *cæteris paribus*, more likely to be led into all profitable or practical truths, then he who hath all or any of those clouds of darkness in him: But this again not so that the pious man shall be able to acquire knowledge without humane means, to understand the Bible in the original without many years studying of those Languages wherein it was written, or to divine the meaning of Scripture without the assistance of those that have searched into the depth of it, nor so as to be infallible in what he doth use means to search, when those means are perhaps imperfect (and will always be so till he comes to the state of Vision) and so incompetent to find out the truth, or else his parts incompetent for the judging or fathoming of it, it being evident in the most pious man, what S. *Paul* personates in himself, 1 *Cor.* 13. that *we now see as in a glass darkly, and know but in part*, v. 12.

§ 30. 8*thly*, That after all this the common illuminations of God's *Spirit* are imparted, as God's sun and rain, to the unthankful and unjust and wicked, as well as to the Saints and holy ones (we know the Devils Science acquired by natural means, is great beyond any mans, and could not be so, unless either those natural means were able to carry him as far as common illuminations do others, or else the illuminations afforded one be also communicated to the other.) The chief differences are 1. In the use of their knowledge: The one useth it to the benefit of himself and others; the other useth it not at all to his own advantage, but abuseth it to the destruction of others. 2*dly*, The one through humility, and many other vertues, is kept from assuming knowledge where he hath none, or of boasting it where he hath, and so is preserved from many errors and foul misadventures, which the arrogance of another betrays him to; but still these differences and others arise from the qualifications of the recipient, not from the degrees of the illuminations. If illuminations of themselves were competent to purge the heart, and prepare them for that *holiness without which no man shall see the Lord*, it might then be reasonable to extend God's promise of more grace to the Humble, by way of reward for their humility, to the more illuminated. But the use of illuminations being to fit some men to instruct others (and that being reconcilable with the eternal perishing of the instructers, 1 *Cor.* 9. 27.) there appears not any reason of extending that promise from sanctifying grace to that which is so distant from it, the increase of light and knowledge being so frequently, what the Apostle affirms in his time, the betraying and ruining of humility, 1 *Cor.* 8. 2. that it cannot regularly be looked on as the reward of it.

§ 31. It now remains, that in the last place I proceed in few words to demonstrate the great necessity of opposing and rejecting the *Enthusiasts* pretensions, and adhering to the true doctrine. And that will be done by considering the dangers consequent to those pretensions.

§ 32. First, that of diminishing or increasing the Scripture or Canon of the written word, whensoever the *Enthusiast* (who by trusting on a *broken reed* is of all men the most likely to *fall* often) shall mistake in interpreting any part of it. For the *new light*, if it be from heaven, being as certain to discover truth, as it is certain that God cannot lie, whatsoever is taught by it must necessarily be as true as that holy Scripture it self; and if it be the interpretation of any particular parcel of Scripture, and yet vary from the true sense of it, it must consequently (to every one that believes it) take out so much of God's word out of the Canon as that parcel did truly contain, and add as much to it also as that false interpretation amounts to: which being as often iterable as there be places of Scripture explicable, or mistakable by the *Enthusiast*, these substractions and additions may also be infinite, and as many different new Canons of Scripture every year made, as there be, or may be, assuming pretenders to interpretation, and those are infinite also. And this is one competent danger.

§ 33. A second danger is, that by the possessing of mens minds with this opinion of *new light*, or the *Voice* of *God's Spirit within* them, the authority of the whole written Word of God in effect is superseded and evacuated. This we see already to be the fruit of this pretension in many, who calling the *Scripture* the *Letter*, and the *Voice within* them the *Spirit*, apply to these two that place of 2 *Cor.* 3. 6. *the Letter killeth, but the Spirit giveth life*; the conclusion from whence is naturally and inevitably this, that the Scripture, when it differs from the *Enthusiasts* Fancy, is pernicious and mortiferous, and no antidote sufficient against it, but the following the dictates, be they never so corrupt and carnal, (as when they are contrary to God's written word it must be expected they should be) of a mans own heart. And then, as when there was *no King in Israel*, it was an easie deduction, that *every one should do what was right in his own*, not in God's, *eyes*; so it is to be expected that when this *Theocracy* (*God's governing* Mens Lives by the written word) is cast off, all villanies and abominations should straight possess those hearts which have betaken themselves to this riotous liberty. And so we find it affirmed of the *Gnosticks* by S. *Peter* and S. *Jude*, (as the general observation of the Apostles) that they *scoffed and derided the revealed promises of God, walking after their own ungodly lusts*, every man following his own inordinate appetite; and these very men, when they did all this, calling themselves the *spiritual*, and the *knowing*, (so πνευματικοὶ signified, and that γνῶσις *knowledge*, was the interpreting the mysteries in the Scripture after their own Fancy, miscalled the *Spirit*, directly the *New Light* which now we speak of.) A consequent whereof it was, that they separated from all the Orthodox Christians, and joyned with the *Jewes* to persecute them.

§ 34. A third danger, most immediately consequent to this pretension, is the making God opposite and contrary to himself, as he must be, if he be thought to own all the Gleams of *New Light* that shine in their several hearts that pretend to it; for these are most frequently different, and often contrary the one to the other, (as appears by the multitude of opinions and contrariety of practices which this one fruitful mother of monsters hath brought forth, all equally pretending to the *wisdom that cometh from above*) and that not only in several men, but in the same men, at several times seeing and unseeing the same things; which how injurious it is to God, who can no more change than lie, need not be here manifested.

§ 35. A fourth danger is confusion among men, continual disturbances of Kingdoms or States; the Governors whereof having no other authority then what is founded on, or agreeable to the word and will of God, it will still be in the power of each pretender to deliver oracles out of his own breast, as immediate dictates of God, quite contrary to the safety and interest of that Government, whatsoever it is, which is at any time any where established. And so the peace of kingdoms must be as uncertain and mutable as the fancies of *Men*, and the Laws as ambulatory as Testaments while the Testator lives; every illuminate Breast pretending to come, like *Moses* from God in *Sinai*, with new Tables of Divine Commandments, which in all reason must supersede the old, be they never so firmly established.

§ 36. The sum of this matter is, that it being evidently consequent to this pretension, that the voice of the Devil may be mistaken for the dictate of the *Spirit* of God, there is nothing so vile or monstrous, earthy, sensual, devilish, but may pass for Divinely inspired by these means; and if it be regular to worship him as God, whom we own as such, it may by immediate consequence bring in among the Christians the same worship of Devils, which had long possession of the heathen Temples, those being by the worshippers believed and adored as the true God, because they gave Responses out of the Cave, delivered Oracles, &c. unto them.

§ 37. How far the sober attempt and endeavour of interpreting obscure places of Scripture, by the assistance of God's *Spirit* co-operating with humane means, is removed from all these dangers, I shall not need to shew in more words than these, that what is here offered to the *Reader* in this ensuing Volume, pretends no otherwise to challenge his belief, then it shall satisfie his understanding, that it probably is what it pretends to be; and then if he *receive damage by us in any thing*, it is by his own rashness and over-great easiness of belief, which he must endeavour to put off, in exchange for some prudence and diligence of search, before he enter into this temptation.

THE

THE NEW[a*] TESTAMENT OF Our Lord, and Saviour JESUS CHRIST.

a * or Covenant.

ANNOTATION.

THE Title of this whole Book [ἡ καινὴ Διαθήκη, *the New Teſtament*, or *Covenant*] which is prefix'd in ſome Copies, (in others with this addition (*of our Lord and Saviour Jeſus Chriſt*] in others with ſome variation of the form, [Τῆς καινῆς Διαθήκης ἅπαντα, *All the Books of the New Covenant*]) by whomſoever it was affixed to theſe books or writings following, doth refer to the conſent of the Catholick Church of God, and that Tradition which giveth teſtimony to theſe Books, as thoſe, and thoſe only, which complete and make up the new Canon; And the word Ἅπαντα] ſignifies, as in the Titles of other Authors, ἅπαντα τὰ βιβλία, *all the Books* or *Writings*, that have been written, and by God's providence derived to the Church, ſo as by it to be received *in canonem*, i. e. into the number of thoſe writings, which are unqueſtionably acknowledg'd to be the writings of the Apoſtles and Diſciples of Chriſt; All others as *Apocryphal* (of dubious and uncertain Authority) being excluded out of this Catalogue. Now for the word [Διαθήκη] here, how it is to be rendred, and what is the peculiar notion of it, is a matter of ſome difficulty. Two things eſpecially it ſignifies in this Book, a *Covenant*, and a *Will*, or *Teſtament*; a *Covenant*, *Mat.* 26. 28. *Mar.* 14. 24. *Luke* 22. 20. as may appear by the adjunct [καινὴ *new*,] which notes the oppoſition of this to the *Old*, and ſo that this is, what the *Old* was, *i. e.* not a *Teſtament*, but a *Pact* or *Covenant*; Not a *Teſtament* (to which Death is ſuppoſed neceſſary, *Heb.* 9. 16. but could there have no proper place) but a ſtipulation betwixt God, and his people the *Jewes*, promiſing mercies, and requiring duties of them. And ſo the *Hebrew* ברית which is rendred by Διαθήκη, ſignifies a *Covenant*, but never a *Teſtament*. So again 2 *Cor.* 3. 6. καινὴ διαθήκη, is oppoſed to παλαιᾶ, v. 14. which *Old* was *written in Tables of Stone*, v. 3. and ſo appears to be the Law given to the *Jews*, and that was clearly a *Covenant*, not a *Will*, or *Teſtament*. So again *Jer.* 31. 31. (from whence the Writers of the Goſpel, and S. *Paul* ſeem to have derived the word) there is mention of a *New Covenant*, καινὴ Διαθήκη; That muſt be a *New Covenant*, becauſe it is oppoſed to a *former*, v. 32. which *former*, being that of God the Father with the *Jewes*, is a *Covenant* ſtill, and not a *Teſtament*, for the reaſon forementioned, and ſo is there deſcribed to be a kind of Marriage Covenant, as between an Husband and Spouſe, not a *Teſtament* between a Teſtator and Executor. And the truth is clear, that Baptiſm, and the Lord's Supper, being the Sacraments of this καινὴ Διαθήκη, this *New Covenant*, as Circumciſion was of the παλαιὰ, the *old* or *former*, theſe are Fœderal Rites, or Ceremonies, Stipulations, and Promiſes, which again refer to a Covenant, and not to a Will or Teſtament. So *Gal.* 4. 24. Δύο Διαθῆκαι, I conceive, are *two Covenants* (though the relation which the Apoſtles diſcourſe there hath to the κληρονόμια *inheritance*, v. 7. and 30. may ſeem to look toward a *Teſtament*) for the main drift of that place is, to repreſent to us the Law and the Goſpel, the Law as a *Codex* of Servile Tasks, the Goſpel of Gracious Promiſes, the latter out-dating the former, but yet ἀντίτυπον, and anſwerable to it: And conſequently the Law being a Covenant, not a Teſtament, ſuch alſo muſt be the notion of the Goſpel in that place, and the very Inheritance it ſelf being part of the Promiſe made to *Abraham*, is agreeable enough to the word under the notion of a Covenant, and not of a Teſtament, part of the Evangelical Covenant being God's Promiſe in Chriſt to receive us by Adoption as Sons, and (*if Sons, then Heirs*) to beſtow the inheritance upon us. One place indeed there is in theſe Books, where Διαθήκη infallibly ſignifies a *Will* or *Teſtament*, *Heb.* 9. 16, 17. as appears by the *Death of the Teſtator* mentioned *v.* 16. But of thoſe two Verſes it is obſervable, that the notion of [*Teſtament*] is there taken in way of Accommodation, as a ſecond ſenſe of the word, ſuperadded to the former of a [*Covenant*] in which it is uſed v. 15, 18, 20. it being ſaid of *Chriſt*, v. 15. that he is the μεσίτης *Mediator*, or *Sponſor* of this καινὴ Διαθήκη *new Covenant*, not *Teſtament*, that of Mediator being far from this of a Teſtator. And beſides, that καινὴ Διαθήκη, *the New*] there, is oppoſite to the [πρώτη, *firſt*] in the end of the verſe, and ſo muſt be in the notion of a *Covenant* ſtill, becauſe the πρώτη, *firſt*] was onely a Covenant, and not a Teſtament, the Author of it there being clearly God the Father,

a. Διαθήκη.

Father, in whom Death, the ratification of Teſtaments, could have no place. This again further appears by what is ſaid of it *v.* 18, & 19. For there the διαθήκη, which was ſaid to be *conſecrated* with *blood*, was *the Tables of the Law*, the *Commandments*, v. 19. and will fitly be rendred there [*Covenant*] not [*Teſtament*] v. 20. It being the conſtant cuſtom and practice of the Eaſtern Nations to uſe Blood in the ſtriking of any Pact or Covenant, but not in making every Will or Teſtament, and to that the expreſs teſtimony of *Exod.* 24. 6. which is there cited, doth belong, the *ſprinkling of blood* being the ceremony following *Moſes's* rehearſing the Commandments to the people, *Exod.* 20, & 21, & 22, & 23. as the ſanction of a Covenant. So that although it be evident, that διαθήκη v. 16, 17. does ſignifie *Teſtament* yet it is as clear, that, as in all the other foremention'd Texts, ſo alſo in the verſes antecedent, and conſequent to theſe, it ſignifies *Covenant* alſo, and even in theſe not *Teſtament*, excluſively to *Covenant*, but *Covenant* and *Teſtament* ſuperadded to it; *Covenant* in the other verſes, and then, by extending the uſe of the word to its full latitude, *Covenant* and *Teſtament* both. Upon this conſideration, and in reverence to the uſage of the *Latine* and *Weſtern Churches*, who generally have uſed *Teſtamentum* in this place, (though ſome have uſed *Inſtrumentum* to contain both, and others *Fœdus*, *Covenant* onely) and that by retaining the word *Teſtament*, I may be ſure alſo to retain that comfortable intimation, *viz.* that in the Goſpel unſpeakable Gifts are given or delegated to us antecedently to all Conditions required of us, (ſuch are Chriſt's giving himſelf for us, calling us, and giving us ſufficient grace to come unto him.) Upon theſe grounds, I ſay, it is not amiſs to take in both the words in the rendring of this Title, that of *Covenant* as being moſt agreeable to the uſe of the words in the Sacred Dialect, and moſt agreeable to the nature of the Goſpel, which is, (as all Covenants made with inferiors are Laws) νόμος Χριστοῦ, *the Law of Chriſt*, νόμος πίστεως, *the Law of Faith*, a New Law, requiring a condition of Faith and Obedience in us, without which the Goſpel is not *the ſavour of life*, a Goſpel of mercy to any; and withal that of *Teſtament* alſo wherein the Chriſtian's Inheritance is ſeal'd to him as to a Son and Heir of God's, and wherein the death of Chriſt as of a *Teſtator*, (*Heb.* 9. 16, 17.) is ſet down at large by way of ſtory, and as it is appliable to our benefit.

THE

THE

[a]GOSPEL

According to

St. [b] MATTHEW.

ANNOTATIONS.

THE *Goſpel*] What the word Εὐαγγέλιον in *Greek*, (which we render *Goſpel*) ſignifies among Authors, is ordinarily known, *viz.* from εὖ and ἀγγέλλω, *good news* or *good tidings*. Thus the Angel ſpeaks of the Birth of Chriſt, in relation to all that ſhould follow after it, *Luke* 2. 10. Εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, *I bring you good tidings of great joy*, i. e. very joyful good tidings. Only in this ſacred uſe of it, there ſeems to be a Metonymie, or figure very ordinary, whereby the word that ſignifies *good news*, is ſet to denote the hiſtory of that good news, the birth and life, and reſurrection of Chriſt, which all put together is that joyful *good news* or tidings. As for our Engliſh word *Goſpel*, which the *Saxon* read Godſpel, that is compounded of *God*, and *ſpel*, the word God among the *Saxons* ſignifying *good* as well as *God*, and no difference being diſcernible in the writing of thoſe two words among them, unleſs that when 'tis taken for *God* it hath an e after it. So in the Treatiſe *De veteri Teſtamento* Godeyr eall God, ⁊ ælc God cumð of him, *God is all good, and all good cometh of him.* According to the notion of moſt Nations, the Heathens calling *God*, *Optimus*, *the beſt*, and *Chriſt* according to the *Jewiſh* notion telling the young man, that there was *none good, ſave God only*. As for the other part of it [*ſpel*] it ſeems to ſignifie [*word*] among the *Saxons*, as when bigſpel, *Deut.* 28. 37. & *Pſal.* 79. 14. ſignifies a *by-word* or *Proverb*, or as it is ſtill uſed in the North *by-ſpell*. So in the Treatiſe *De Vet. Teſt.* Among *Solomon's* writings, an yrpanabole ꝥ yr bigſpel boc, *One is Proverbs*, i. e. *by ſpell book*, and again, ꝥredomer bigſpel, *by-ſpell of wiſdom.* Some remains of the uſe of this word are ſtill among us, as when a *charm*, *carmen*, ſwas, indifferently a *verſe* or a *word*, one or more lines of Scripture or otherwiſe, either ſpoken or written, and hung about ones neck, on deſign to drive away a diſeaſe (according to the ſuperſtitious belief, and practiſe of our Anceſtors) is ſtill among us called a *Spell*, from the ancient uſe of it, as in the Poet,

Sunt verba & voces, quibus hunc lenire dolorem
Poſſis—— *Words* ſignifie *Charms*. And ſo this word Godſpel, or by euphony, *Goſpel*, in *Wicleifs* tranſlation, and ever ſince, notes theſe *good tidings* delivered, as firſt by an Angel, and after by the Apoſtles by word of mouth, ſo here in writing by way of Hiſtory alſo; and in brief ſignifies that bleſſed ſtory of the birth, life, actions, precepts, and promiſes, death, and reſurrection of *Chriſt*, which of all other ſtories in the world we Chriſtians ought to look on with moſt joy, as an Εὐαγγέλιον, or *good word*, i. e. *a Goſpel.* a.

According to Matthew] Κατὰ Ματθαῖον, is no more than this; That ſtory of *Chriſt*, which *Matthew*, one of *Chriſt's* Diſciples, and Apoſtles, (who had aſſociated himſelf to *Chriſt*, as a Diſciple of his, ever ſince he began to reveal himſelf, or to preach) compiled, and ſet down. This he is ſaid to have written eight years after the reſurrection of *Chriſt*, and that in the Hebrew tongue. Τὸ κατὰ Ματθαῖον ἅγιον εὐαγγέλιον ἐφθὲς τοὺς ἐξ Ἰουδαίων ἐξεδόθη ὢν· αὐτὸς ἐν Ἱερουσαλὴμ διὰ γραμμάτων Ἑβραϊκῶν· διὰ τοῦτο γάρ, ὅτε Ἑβραίοις γράφων ἐδίδου πλέον ἐζήτησε δεῖξαι ἢ ὅτι ἀπὸ Ἀβραὰμ καὶ Δαυὶδ ὢν ὁ Χριστὸς· ἐξεδόθη δὲ κατὰ χρόνους ὀκτὼ μετὰ τὴν τοῦ Χριστοῦ ἀνάληψιν, ſaith an ancient MS. *The holy Goſpel according to Matthew was ſet down by him for thoſe of the Jews at Jeruſalem in Hebrew, and therefore as writing to the Hebrews, he proceeds no farther in the Genealogy of Chriſt, then that he was from Abraham and David: Now this was ſet out by him eight years after the aſſumption of Chriſt.* So another ancient MS. ἐξεδόθη εἰς Ἱερουσαλὴμ φωνῇ Ἑβραΐδι, *It was ſet out at, or delivered* and *ſent to Jeruſalem in the Hebrew Language.* And though that which we now have be only in Greek, yet being tranſlated into that Language either by himſelf, or ſome Apoſtolical perſon (that it might be of farther uſe, then only to thoſe of *Jeruſalem*, the *Jews*, for whom it was firſt deſigned) and, as ſuch, univerſally without all contradiction or queſtion received into the Canon of the New Teſtament by the whole Primitive Church, it is with the ſame reverence to be received by us, as if it had been firſt written in *Greek*, or as if we had the *Hebrew* ſtill remaining to us. b. Κατὰ Ματθαῖον,

Having ſaid this of the firſt, it will not be amiſs in this place, by the way, briefly to conſider, *Who were the Authors of all the four Goſpels*, and *What is generally obſervable of each of their Writings*. For the firſt it much tends to the advancing the Authority of theſe Books, to conſider, that two of them, the firſt and the laſt, were compiled by two Diſciples, and Apoſtles of *Chriſt*, who were perpetually preſent with him, and ſaw, and heard all the particular words and actions, which they relate, *viz. Matthew* and *John*. And for the other two, *Mark* and *Luke*, though they were not ſuch Diſciples, and Apoſtles, immediately

retaining

retaining to *Christ*, and continually attending on him, yet they were familiar and constant attendants, the former of *Peter*, one of these Apostles also, (who wrote his μετὰ χεῖρας i. saith that ancient MS. *ten years after the ascension of Christ*) the latter of *Paul*, who being call'd by *Christ* miraculously from heaven, was at that time by *Christ* put into a course of coming to an exact knowledge of the truth of this whole matter, (as appears by the story of the *Acts*) and long after, when he was at *Rome*, say the Ancients, *Luke* being by him instructed, wrote this *Gospel*, which therefore, saith the *MS.* Ἰταλικῷ χαρακτῆρι ἐπράχθη, *hath the Italick Character*, or manner of writing discernable in it. To this may be added what the Ecclesiastick Historians say of *Mark*, that *Peter* did deliver, and, as it were, dictate this Gospel to him, Ἴσμεν ὅτι τὸ κατὰ Μάρκον Εὐαγγέλιον ἐπραγματεύθη ἐν Ῥώμῃ ὑπὸ Πέτρου, saith an ancient MS. *It is to be observed, that the Gospel according to Mark was dictated by Peter at Rome*, according to those Verses anciently written on his *Gospel*.

Πέτρου μυηθεὶς τοῖς ἀπορρήτου λόγοις
Τολμᾷ τὸ θεῖον πλοῦτον εἰς βραχὺν φέρειν,
Ἐν ᾧ τὸ πιστὸν οὐ διαφθορᾶς φύσει,
Ταύτῃ κεκράξας ζωοποιὸν πανσόφως
Ὁ δεύτερον Μάρκος ἐν θεογενέσει.

Mark being instructed by S. Peter's preaching in the doctrine of the examination, or descent of Christ to our humane nature, wherein he was two fold, God-man by nature, set this down accordingly, and now hath the second place in the writings of holy Scripture, i. e. of the New Testament. And of this there be some Characters discernible in the writing it self, as that setting down the story of *Peter*'s denying of *Christ*, with the same enumeration of circumstances, and aggravations of the fault, that *Matthew* doth, when he comes to mention his repentance, and tears consequent to it, he doth it (as became the true Penitent) more coldly than *Matthew* had done, only ἔκλαυσε *he wept*, whereas *Matthew* hath ἔκλαυσεν πικρῶς, *he wept bitterly*. And for *Luke*, his profession is, that he had made *diligent enquiry*, c. 1. 3. and received his advertisements not only from S. *Paul*, but also from those who were both *eye-witnesses* of what he writes, and ὑπηρέται *officers*, instruments imployed by *Christ* in the particulars of the story, and therefore is as creditable a witness as their authority, from whom he had his instructions, can render him.

That which is generally observable of these four writings is this, that the three first of them write the whole story from the Birth of Christ till after his Resurrection, but two of them more largely, *Matthew* and *Luke*, the third (*Mark*) more succinctly, setting down the *series* of the actions rather than the sermons, and passages delivered by him. And again, though none of them agree throughout in observing the Order and Succession of the actions by them related (see Note on *Mar.* 5. a.) yet two of them do agree in it one with the other, much more constantly, than the third with either of them, *viz. Matthew* an *Apostle*, and eye-witness, and *Mark*, from *Peter*, who was such also, but the third, *Luke*, which wrote his story out of collections, which he had from others, and compiled it himself, hath not so exactly observed the order, wherein the things were done, but only set down the things themselves; and when, beside that of the order, he hath sometimes varied from the others in some words, or circumstances (as, when others say 'twas a *Maid* that spake to *Peter*, and occasioned his second denying of *Christ*, *Mat.* 26. 71. *Mar.* 14. 69. he reads ἕτερος in the masculine, *Luke* 22. 57. and some other the like) these are generally so inconsiderable, and of so no importance to the main matters of Faith, the doctrines of the Gospel, that they are rather arguments to demonstrate that these writings were not contrived by any compact, or agreement of one with the other, but each of them apart, without consulting, or knowing, what the other had done, which is a circumstance that was necessary to make their testimonies several, and so to give them the greater authority from the number of them. As for the fourth, *John*, his writing seems to have been designed to these two ends. 1. To demonstrate, and declare the Divinity of *Christ* (ὑπηρέτης ἦν τοῦ λόγου ἀναμφιλόγως ἐκ θεότητος Χριστὸν ἀνδρὸς, saith an ancient MS. copy, *he describes the first and glorious age*, or *generation of Christ with the Father*) as the other three had set down his Humanity, and cleared the matter of his Conception, and Birth, of the Virgin. And 2*dly*, To add out of his own knowledge some remarkable things (especially those which most tended to the former design) which had been omitted by the other three, to which purpose he saw it necessary to set down the story of *Christ*'s Passion, and Resurrection, as the rest had done, that so he might affix those other circumstances, which he design'd to add unto them. This is all that I think necessary to premise in this place of this matter.

St MATTHEW.

CHAP. I.

Paraphraſe.

THE book of the [a] generation of Jeſus Chriſt, the ſon of [b] David, the ſon of Abraham,]

1. An Hiſtory of what concern'd, or narration of the paſſages of the birth, life, death and reſurrection of Jeſus Chriſt, who according to the Prophecies foregoing of the Meſſias, ſprang from the line of David and Abraham, to both whom he was particularly promiſed. a. b.

2 Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat Judas and his brethren.

3 And Judas begat Pharez and Zara of Thamar, and Pharez begat Eſrom, and Eſrom begat Aram,

4. And Aram begat Aminidab, and Aminidab begat Naaſſon, and Naaſſon begat Salmon,

5. And Salmon begat Booz of [c] Rachab and Booz begat Obed of Ruth, and Obed begat Jeſſe, c.

6. And Jeſſe begat David the King, and David the King begat Solomon [of her that had been the wife of Urias.]

6 Of her that had been defiled by David while ſhe was the wife of Uriah, but was now after Uriah's death taken to be David's wife, and of her in that Matrimony Solomon was born.

7. And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Aſa,

8. And Aſa begat Joſaphat, and Joſaphat begat Joram, [and Joram begat Ozias.]

8. And Jehoram begat Ahaziah, Ahaziah begat Joas, Joas begat Amaziah, Amaziah begat Ozias, called alſo Azarias. See 1 Chron. 3. 11.

9. And Ozias begat Joatham, and Joatham begat Achas, and Achas begat Ezekias,

10. And Ezekias begat Manaſſes, and Manaſſes begat Amon, and Amon begat Joſias,

11. And Joſias begat Jechonias and his brethren, [* about the time they were carried away into Babylon,]

11. Immediately before the time (ſee note on Mark 2. b.) that Jechoniah king of Judah, Jer. 24. 1. and the Jews with him, were, at divers times, carried Captive by the king of Babylon to his country.

* Near upon the tranſportation, or removal to Babylon, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

12. And after they were brought to Babylon] Jechonias [d] begat Salathiel, and Salathiel begat Zorobabel.

12. And after the time of their being carried or removed thither. d.

13. And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat [e] Azor, e.

14. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,

15. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16. And Jacob begat Joſeph the husband of Mary, of whom was born Jeſus, *who is* called Chriſt.

17. So all the generations from Abraham to David are fourteen Generations, and from David until the carrying away into Babylon are fourteen generations, and from the carrying away into Babylon unto Chriſt, are fourteen generations.]

17. So that the Genealogy here ſet down (not by enumeration of all the ſeverals which ſucceeded one another from Abraham to Chriſt, ſee v. 8. but) in that manner as is ſufficient to deduce his Pedigree from Abraham, and David, may, for memory ſake, be divided into three Fourteens, one of thoſe from Abraham to David, before they were kings; a ſecond from David to the captivity, whilſt they enjoyed the Regal power intire; the third from the Captivity to Chriſt, when there were only ſome weak remainders of the Regal power among the Jews.

18. Now the birth of Jeſus Chriſt was on this wiſe: [* When as his mother Mary was eſpouſed to Joſeph, (before they [f] came together) ſhe was found with child of the Holy Ghoſt.

18. His mother Mary had been betrothed to Joſeph, but was not yet married to him, and in this ſpace he diſcerned her to be with child, but knew not by whom it was, it being indeed conceived in her by a wonderful miraculous manner, by the operation of the holy Spirit of God. f.

* For Mary his mother having been betrothed to Joſeph, μνηστευθεισης, &c. before they came together, ſhe was found to be with child from or by the holy Ghoſt, ἐν γαστρὶ ἐχ. † righteous. ‡ by dream. κατ' ὄναρ. * to take Mary to wife, παραλαβεῖν Μαριὰμ τὴν γυναῖκα σου (ſee note f.)

19. Then her husband Joſeph being [g] a juſt man, and not willing [h] to make her a publick example, was minded [i] to put her away privily.]

19. Then her husband Joſeph being a merciful pious man, and not willing to expoſe or ſubject her to that publick and ſhameful puniſhment, which belonged among the Jews to thoſe women, whom the husbands when they firſt came in to them, found not to be virgins, was willing ſecretly to diſmiſs her, that being not known to be betrothed to him, ſhe might only be liable to the puniſhment of fornication, viz. infamy, not death. g. h. i.

20 But while he thought on theſe things, behold, the Angel of the Lord appeared unto him † in a dream, ſaying, Joſeph, thou ſon of David, fear not * to take unto thee Mary thy wife; for that which is conceived of her [is in the Holy Ghoſt.]

20. Proceeds from the powerful work of the Holy Ghoſt over-ſhadowing her, Luke 1. 35. and omnipotently working in her this Conception.

21. And ſhe ſhall bring forth a ſon, and [thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins.]

21. Whether by thee, (as here) or by Mary, Luke 1. 31. or by both together, (by the common right of Parents) his name ſhall be called Jeſus, i. e. Saviour, the title of leaders or generals, and governours among the Jews, Obad. 21. to denote his ſpiritual kingdom, and conduct of all that believe and obey him, againſt their ghoſtly enemies, ſin, &c.

22. (Now all this was done [k] that it might be fulfilled, which was ſpoken of the Lord by the Prophet, ſaying,]

22. And hereby that prophecy, Iſa. 7. 14. had a notable completion, when the prophet ſaid to Ahaz. k.

23. Behold a Virgin ſhall be with child, and ſhall bring forth a ſon, [and [l] * they ſhall call his name Emmanuel, which being interpreted, is God with us.)]

23. And as there the child in the prophet was called Emmanuel, to ſignifie the preſence and protection of God to Ahaz, ſo ſhall the birth of this child be the coming of God among us.) l.

* or, thou ſhalt, for the ancient Gr. and Lat. MS. reads καλέσεις. † when he was riſen, διεγερθεὶς, * took her to him to wife, ſee verſ. 20. † or ſhe, for ἐκάλεσεν bears either, ſee note l.

24. Then Joſeph † being raiſed from ſleep, did as the Angel of the Lord had bidden him, and * took unto him his wife.

25. And knew her not, till ſhe had brought forth her firſt-born ſon, and † he called his name Jeſus.]

25. And ſhe brought forth this Jeſus, her firſt-born (and in all probability, her only) ſon, (the word [till] being of no force to the contrary, as may appear, 1 Sam. 15. 35.) without ever being known by her husband, either before or after the conception of him, (and, as 'tis piouſly believ'd, though not affirm'd in Scripture, remained a Virgin all her life after) and on the eighth day, the day of circumcition, and of impoſition of names, his name was called Jeſus by the appointment of his parents, according to the Angels direction.

Annotations on CHAP. I.

a. γένεσις The word γένεσις doth not here ſignifie peculiarly or preciſely *the birth of Chriſt*, for that is expreſs'd by another word differing ſomewhat from this, *v.* 18. ἡ γέννησις, from γεννάω to beget (ſo uſed *v.* 2. and ſo on in every verſe after) whereas γένεσις is from γίνεσθαι, which ſignifies in a wider ſenſe, not only to be *born*, but alſo to be *done*, or *come to paſs*. It is here anſwerable to the *Hebrew* תולדה, which though it come from ילד ſignifying to *beget*, (and ſo often ſignifies that peculiarly) yet the Verb ſignifying alſo any *inanimate production*, any *event*, that time *brings forth* (as *Prov.* 27. 1.) *thou knoweſt not what a day* ילד *will bring forth*, and *Eccleſ.* 4. 14. *and even in his kingdom* נולד רש *he is made, or becometh poor*, (not as we render it, *he that is born in his Kingdom*, and *Job* 11. 12. *and man* יולד *ſhall become a wild Aſſes Colt*) proportionably the Noun תולדה ſignifies *event*, *accident*, any thing that is *done*, or *come to paſs*, and ſo likewiſe any ſuch *event*, or paſſage *ſet down* or *related*, the *hiſtory* or *relation* of it. So *Gen.* 2. 4. Theſe are the תולדות the things that come to *paſs*, the *ſtory*, *relation of the heavens and the earth*, &c. *i. e.* not only the *Creation* of them, but other paſſages following it. So *Gen.* 5. 1. the Book of the תולדות βίβλος γενέσεως, *the the Book of the ſtory of Adam*, his *Creation*, and following life, as here βίβλος γενέσεως of the *birth* and *life* of the *ſecond Adam*. So *Gen.* 37. 2. Theſe are the תולדות the *ſtory of Jacob*, where 'tis clear, that his own birth or the procreation of his children is not the peculiar matter in hand at that time, that being paſt, *c.* 35. and *Eſau*'s genealogy ſet after it, *c.* 36. but *v.* 1. his dwelling in *Canaan*, *v.* 2, 3. his love to *Joſeph*, and the paſſages conſequent to that. And accordingly *Aben Ezra* there obſerves, that the word noteth any *event*, any thing that befel *Jacob*; and ſo ſaith that excellent P. *Fagius*, *Non ſtatuit hic texere genealogiam ſtirpis* Jacob, *ſed potiùs miſerabiles caſus, & eventa, quæ ipſi acciderunt*; *He meant not to ſet down* Jacob's *Genealogy, but the ſad events that befel him.* So *Numb.* 3. 1. *Theſe are the* תולדות, *the ſtory of the paſſages of Aaron and Moſes*, &c. and ſo here not only the *birth of Chriſt* (for that is but a very ſmall part of this Book) nor yet only the *genealogy of Chriſt*; for though that here follow immediately, yet makes it not up any conſiderable part of this whole book, but the *book of the ſtory* of the *birth*, *life*, *death*, and *reſurrection of Chriſt*; of all the *events* that belong to that matter recorded by that *Evangeliſt*, as Πράξεις Ἀποστόλων is all that befel the *Apoſtles* after.

b. Ἀβραὰμ The reaſon of the ſpecial mention of *David* and *Abraham* here, without any between, is the ſpecial Promiſes which had been made to thoſe two; to the one of continuing the *Kingdom* to his Poſterity; to the other of a *numerous ſeed*.

c. Ῥαχάβ That *Rahab* was the wife of *Salmon* and mother of *Booz*, is not ſet down in the *Old Teſtament*, nor mention'd in the *genealogy* in St. *Luke*, but recited by this *Evangeliſt* either out of the *Cabala* or *Tradition*, or elſe from ſome other written Authors of ſufficient credit among the *Jews*; as the names of *Jannes* and *Jambres*, 2 *Tim.* 3. 8. appear to have been, and ſome others, which ſhall be noted in their place.

d. Ἰωσείας Of *Jechoniah* 'tis pronounced, *Write this man childleſs*, *Jer.* 22. 30. which ſeems to infer, that *Salathiel* was not his *ſon*, but his *heir* only. And thus hath the learned *Grotius* ſet it, *Luke* 3. 23. that *Joſias* begat *Jechoniah*, i. e. *Jehoiakim*, *Jehoiakim* another *Jechonias* that died childleſs, *Zedekias* (his Uncle) ſucceeding him, and *Aſſir* ſucceeding *Zedekias*, and then *Salathiel* the ſon of *Neri* was *Aſſir*'s *Heir*, and ſo is here ſaid to be begotten by *Jechoniah*. For that of leaving one *heir* or *ſucceſſor*, is a kind of civil *begetting*, and which the *Hebrew* ילד will bear, as *God* is ſaid to have *begotten* ſons, whom he hath only *adopted*. And therefore when *Jer.* 22. 28. there is mention of *Jechoniah*'s *ſeed caſt into a land*, &c. *i. e.* carried captive with him, and 1 *Chron.* 3. 17. when in his *Genealogy* we read, *the ſons of Jechoniah*, *Aſſir*, and *Salathiel* his ſon, this may be the meaning of it, that theſe were his *heirs* or *ſucceſſors*. Although others interpret it otherwiſe, either that his children ſhould be cut off, or at leaſt that none of his ſeed ſhould ſit upon the throne of *David*, which is there render'd as the reaſon of *Jeremy*'s ſpeech, *For no man of his ſeed ſhall proſper*, *v.* 30.

e. Ἀβιοὺδ In a very ancient *Hebrew* copy of this *Goſpel*, this verſe is ſomewhat varied, thus, *And Eliakim begat Abner*, *and Abner begat Azor*, &c. by which interpoſition of *Abner*, the *fourteen generations* are compleated, in which otherwiſe there will ſeem to be defect, *Salathiel* probably being the firſt of this third *fourteen*, and not *Jechoniah*, (as *Solomon* was the firſt of the ſecond, and not *David*) from whom to *Chriſt* there will then be but thirteen, if *Abner* be not thus added to ſupply. Another way there is of making up the *fourteens*, by putting in *Jachim*, *v.* 11. (as *Rob. Steph.* finds and ſets down in his *Var. Lect.*) Ἰωσίας ἐγέννησε τὸν Ἰακείμ, Ἰακείμ δὲ ἐγέννησε τὸν Ἰεχονίαν, *Joſias begat Jachim*, *and Jachim begat Jechoniah*; and to this the *Genealogy* agrees, 1 *Chron.* 3. 15. and if this be taken, then *Jechoniah* muſt be firſt of the laſt *fourteen*, ſo that ἀπὸ τῆς *v.* 17. ſhall ſignify *from the beginning of*, or from the [ἐπὶ τῆς] *v.* 11. from that time, *about* or *before the tranſportation*: Of theſe and other the like Queſtions both in the *Genealogy* here and in St. *Luke*, and eſpecially for the according and reconciling them with one another, I ſhall purpoſely abſtain to ſpeak more largely, both becauſe, altho' they have great difficulties in them, yet the profit conſequent to the reſolving of them is not proportionably great, and eſpecially becauſe this is a ſubject wherein very many *learned* men have already taken very excellent pains, (to whom I refer the Reader) eſpecially the *moſt excellent Hugo Grotius*, in his *Annotations* on the *Goſpels*.

f. Συνελθεῖν What is meant here by the [συνελθεῖν, or *coming together*] of *Joſeph* and *Mary*, may be beſt determin'd by conſideration of ſeveral *paſſages* of the *Context*, all which ſeem to fix it on his *actual marrying* of her, which is called συνδυασμὸς, *conjunction of two* together, and ἀνδρὸς καὶ γυναικὸς συνάφεια, the *joining of man and woman*, and συγκλήρωσις τῶν βίων παντὸς, *a joining of all that belongs to them*, their *whole eſtate*, &c. and not relate to the *conjunction of bed*, as the ſound of the word might import. For firſt it ſeems to be that which was next in order of time to *betrothing*, (μνηστευθείσης, πρὶν ἢ συνελθεῖν having *been betrothed before they came together*.) This of her *being with child*, falling out in that ſpace, which was betwixt the *betrothing* and συνελθεῖν. Now after *betrothing*, *marriage* was the next, and therefore *betrothing* is called by *Iſidore*, *primæ nuptiæ*, *the firſt marriage*; and by St. *Baſil* ἀρχὴ τοῦ γάμου, *the beginnings of marriage*, being (according to the definition of μνηστεία) μνήμη καὶ ἐπαγγελία τῶν μελλόντων γάμων, *a wooing and promiſe of the future marriage* (in the notion of μνημὴ from μνάομαι, *ambio*, *procor*, to *woo*) and that *marriage* was to intervene, before the uſe of the *bed* was imaginable. And betwixt *betrothing* and *marriage* there was wont to be a *ſet ſpace*, *Deut.* 20. 7. in which that which is here related, might well fall out, her *being* or *appearing to be with Child*. Secondly, that which is meant by [παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου, *taking to thee Mary to wife*] *v.* 20. ſeems to be the importance of συνελθεῖν for thus the *ſtory* lies, ſhe is with *child* between the *betrothing*, and the [συνελθεῖν] thereupon he is *afraid*, παραλαβεῖν, *to take her to him*, till the Angel appears and diſpels that *fear*. Now παραλαβεῖν, *to take to him*, eſpecially as 'tis here παραλαβεῖν γυναῖκα αὐτοῦ, *to take her to him to wife*, v. 20. & 24. ſignifies to *marry*, and is *relative* to δοῦναι *to give*, which belongs to the *father* of the *ſpouſe*, *Tob.* 7. 11, 13. (after the example of God in Paradiſe, *Gen.* 2. 22.) becauſe he *delivers* her into the *Bridegrooms* hand, who was therefore called *Petitor*, (*deſpondet puellam qui petit*, *ſpondet petitoris Pater*, ſaith *Donatus* in *Andr. Terent.*) the *ſuiter*, and ſo λαβὼν τὸ γῆμας, *he that takes her*, in *Strabo*, is uſed for the *husband*, and ſo [*to take a wife*] ſignifies *Deut.* 20.

20. [7.] and simply *to take*, *Tob.* 7. 12. *Take her and lead her away to her Father*; This, upon the *Angels* warning, he presently doth, being only *betrothed* before, and though he be called ἀνὴρ, *her husband*, v. 19. yet that implies no more, than *betrothing a wife*, *Deut.* 20. 7. and so 'tis here used immediately after mention of the *betrothing*, v. 18. One other possible notion there is of the [συνελθεῖν] his *taking her into family* with him; so in the *Gospel* for the *Sunday* after *Christmas* it is rendred [*before they came to dwell together*] this is νομίζεσθαι εἰς τὴν οἰκίαν, among the *Greeks*, *to bring home the bride*, which being joined so closely with *marriage*, (*Tob.*7.12.) *Ducere uxorem* (which denotes that) doth among the *Latines*, signify *marriage* also. As for that of the *bed*, not so much as a thought of that is meddled with, yea or no, till the order of things require it, *i. e.* till after the *marriage* compleated; and then under the phrase, so usual in *Scripture*, of *knowing*, 'tis denied, *v.*25. *He knew her not*, &c.

g. Δικαιοσ. The word δικαιοσ. answerable to the *Hebrew* צדיק, signifies ordinarily works of *mercy*, *charity*; of which when *Maimonides* sets down seven sorts or degrees, the seventh is distinctly צדקה *righteousness*: so *Deut.* 24. 13. צדקה both according to the *context*, and the *Septuagint*'s rendring, is ἐλεημοσύνη, *mercy*. So when the † Akiba, c. 4. † *Rabbines* say, there are two thrones, one of *judgment*, לדין, the other of *mercy*, לצדקה, the latter is so stiled by the *Author* to the *Hebrews*, c. 4. 16. *the throne of mercy*: so *Ps.*112.9. *He hath given to the poor, and his righteousness*, &c. that is, his *bounty to the poor*, precedent. So *Prov.* 11. 18. where *He that soweth righteousness*] appears to signify the *merciful*, who *soweth*, i.e. *scattereth*, v. 24. and *disperseth* abroad his *alms*, and, as the *sower*, *receives* this back again with the greatest *usury*: τῇ ὄψει σκορπίζει, τῇ δ' ἀληθείᾳ συνάγει, saith St. *Chrysostome*, *he seems to scatter, but really he gathers together*, ὥσπερ ὁ σπείρων τῇ γῇ δανείζει, *as the sower lends his seed to the earth upon interest*, and accordingly there it follows, *to him shall be a sure reward*. So *Isa.*58.7,8. & *Mat.*6. 1. where we now read ἐλεημοσωλω, 'tis apparent, (by the *vulgar* reading *Justitiam*) that δικαιοσώλω was an *ancient reading*, and that for *alms* in that *place*. Thus even in *Heathen Authors*. As when *Jarchas*, the *Indian*, and chief of the *Brachmans* in * *Philostratus*, doth scoff at *Apollonius Tyanæus*, and the *Grecians*, that they apply the word δικαιοσώη *righteousness*, to any who *do not wrong* others, when (saith he) among the chief offices of *righteousness*, and importances of that word, χρηστότης and ἀγαθότης, *goodness* and *bounty* are to be reckoned, and φιλανθρωπία, *humanity*. Proportionably to these acceptions of the word, the *righteousness of Joseph* here shall signify not *legal justice*, but peculiarly *goodness* and *clemency*, of which this was an eminent expression in *Joseph*, which here follows.

* De vit. Apod. l. 3. c. 7.

h. Παραδειγματίσαι The *Greek* παραδειγματίσαι signifies literally to *defame* or *disgrace*, to *publicate* or *shew openly*, as an *example* or *spectacle*, and by consequence (in *Polybius*, and other good *Authors*) to *inflict the punishment of death* on any, because those that are so *punished*, do as Christ saith *John* 12.32. (tho' accommodating it to a diviner sense) *draw all men unto them*, i. e. attract the eyes of all spectators to behold them, by which phrase he there notes, that he was to *die a condemned person*, according to that of *Isa.*53.8. (see note on *Acts* 8. h.) according to this double notion of the word we find the process, *Deut.*22. against a *Damosel taken to wife*, and suspected by him to be defloured before his *coming in* to her. For in this case he is first said, *to give occasions of speech against her*, and *to bring an evil-name upon her*, i. e. to *accuse* and *publicate* her, to make a *publick business* of it, and that before the *Elders of the city in the gate*, i.e. the *Judges*, v.15. saying plainly, *v.*14. *I found her not a maid*; and if this prove true, she is then to be stoned, *v.*21. Both these together make up the full importance of παραδειγματίσαι here, and so here it must belong to the *capital punishment* of such a one, who being taken to *wife*, appears to be no *virgin*, before the husbands accompanying with her, which sure was *Joseph*'s opinion of *Mary* at this time, till the *Angel* had told him otherwise, *v.* 20.

i. Ἀπολῦσαι. 'Απολῦσαι, *To put away*.] here must be taken, not as an act of *divorce*, but so as without taking notice of the *betrothing*, which being ordinarily performed at *home*, might be kept from publick knowledge, and so her *being with child*, needed not bring the *punishment* of one found by the *husband* to be *no maid* (*Deut.* 22. 21.) upon her, but only that which belonged to the *unmarried*.

k. Ἵνα It must be here noted once for all, that the particle [ἵνα, *that*] doth frequently denote the *consequent*, or *event* only, and not the *end*. This is a difference of some weight, and very often worthy, and necessary to be observed. For example, *Rom.* 5.20. *The Law came in betwixt* (i. e. between *Adam* and *Christ*) ἵνα πλεονάσῃ τὸ παράπτωμα, *that sin might encrease*, not that that was the *end* for which the *Law* was designed to be given, but because this was the *consequent* or *event*, of giving the *Law*, that mens *offences* being now committed against a promulgate *Law*, received aggravation thereby. To the same sense is [εἰς τὸ εἶναι] to be taken in many places, as *Rom.*1,20. *the invisible power* and *Godhead is discerned* [εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους] not [*that they may be*] as if that were the designed *end*, but [*so that they are*] (by way of *effect* or *consequent*) become *without excuse*. And so here in this place, if it denoted the *end*, then the sense of it would be, that all those actions of *God*, and dispositions of infinite mercy in the birth of *Christ*, &c. were all designed by *God* to this *end*, that what was by one of his *Prophets* foretold, might be fulfilled; whereas indeed the great *end* designed by *God* in these actions, was the *benefit* and *salvation* of mankind, and so this is the principal *effect* wrought by it. But because by the way, a *prophecy* was fulfilled, which being delivered upon another occasion, had yet covertly foretold this glorious work of mercy, therefore 'tis also *consequent* to this (though not the *aim* and *design*, unless very remote and secundary) that this *prophecy* was fulfilled, and this is all that is meant by the phrase [*Now all this was done, that it might be fulfilled, which was spoken*, &c.] i.e. by the doing of all this, (not yet to recite those grand *signs*, and many gracious effects of it, after to be declared) it fell out, that an *ancient prophecy* was eminently fulfilled; and this indeed in a high improved sense, over and above that other vulgar sense, which belonged to those words, when they were delivered to *Ahaz* by *God*, and wherein they had then been performed to him (*viz.* as a *sign*, that within the space of time, wherein a *virgin* might marry and *conceive*, and *bring forth*, and the child come to the age of distinguishing *good* and *evil*, *Isa.* 7. 14,15,16. that is, within very *few years*; *Rezin* and *Pekah* his two great enemies should be brought low.) This observation of the importance of [ἵνα] will often be made use of in the ensuing Paraphrase, without farther troubling the Reader with the account of the reason of it, having here once done it. This the *Grammarians* have expressed by [ἵνα] ἀιτιολικὸν, and ἐκβατικὸν, [*That*] *causal* and [*That*] *consequential*, the latter many times best rendred by [*so that*] though here the precedent words permit it not: See note on c.4. 14. d.

Εἰς τὸ εἶναι

L Emmanuel These words in *Isaiah* had there a literal sense (whether *really* to be then performed, or only in *vision*, it is not certain) which is thus to be interpreted, that the *child* given for a *sign* to *Ahaz*, was to have this *name* imposed upon him, *Emmanuel*, which signifies *God with us*; not that that child then born in *Isaiah*'s time should be *God*, but (as *Gen.*22.14. the place where *God provided* the *Ram* instead of *Isaac*, is called *Jehovah jireh*, *God will see* or *provide*, which concludes not that the *place* was *God*, or that the *place should see*, but only that that was to be a memorative of *God's seeing and providing*; so here) that the imposition of this *name* upon the *child* should signify (as a *sign* given *Ahaz* to that purpose) that *God* would afford him his peculiar *presence* and *assistance* against his enemies. And so all is plain in the place of *Isaiah* (as for the *accommodation*

καλέσει. of it to this of the *birth of Christ*, see note k.) Only it must be added, that if [καλέσουσι] be the right reading of the place, then there is a *scheme* of the *sacred dialect* discernible in it, whereby [*they shall call* is but a phrase, for [*he shall be called*] as, *Thou fool, this night shall they require thy soul*, i.e. *thy soul shall be required*; and as of *making friends of mammon*, 'tis added, *that when ye fail, they may receive you*, i.e. *that you may be received into everlasting habitations*. And accordingly, v. 21. for καλέσεις *thou shalt call*, spoken to *Joseph*, some Copies have, καλέσουσι, *they shall call*, i.e. *he shall be called*. But the ancient *Copy* which *Beza* sent to the *University* of *Cambridge*, reads [καλέσεις *thou shalt call*] in both places, and so in *Isaiah*, from whence this place is taken, it is certainly [*thou shalt call*] whereupon, though our *Bibles* read, *a virgin shall conceive, and shall call*, yet in the *margent* 'twas thought necessary to set it, *thou, O Virgin, shalt call*. And so in the *Epistle* appointed by the Church for the *Annunciation* of *Mary*, 'tis rendred, *And thou his mother shalt call*. And in the *Gospel* for the *Sunday after Christmas*, the 25 v. of this *Chap.* which stands ambiguously in the *Greek*, is there determined to the mother, [*till she had brought forth her first begotten son, and called his name Jesus.*]

Paraphrase.

CHAP. II.

1. The birth of Christ, and the circumstances belonging to that, being set down in the former Chapter, here now succeed in this, some passages pertaining to his childhood, and the first passage is, That after some time, not immediately after his birth, but whilst Mary and her Son remained yet at Bethleem, certainly after the time of Maries Purification at Jerusalem (mentioned by St. Luke) and return to Bethleem again, the Chaldeans or Arabian Astronomers came to Jerusalem.

1 NOW when Jesus was born in Bethleem of Judea, in the days of Herod the king, behold there came * a wise men from the east to Jerusalem,] a.

* Learned Men or Magi, μάγοι.

2. When we were in our country we saw a strange extraordinary star rise in the heavens, which we never saw before, and discerning that it signified the birth of the Messias of the Jews, (and of all other true sons of Abraham) foretold by Jewish Prophets that he should be born (and that all kings should worship him, Ps. 72.11.) we are come to bring presents to him, and worship him, and therefore we desire to be informed, where is the place of his birth, and where is he.

† The king of the Jews which is born, ὁ τεχθεὶς βασιλεὺς, &c.

2. Saying, [Where is † he that is born b king of the Jews? for we have seen his c star in the east, and are come to worship him.] b. c. d.

3. When Herod the king had heard these things he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where * Christ should be born.]

* the Christ is, or, must be born, ὁ Χριστὸς γεννᾶται.

4. And calling the Rulers of the Sanhedrin (see note on Mat. 5.22. a.) he proposed this question to them, What place do your Books assign for the birth of your expected Messias? see note on Acts 15. c.

5. Prophet Micah, c. 5, 2.

5. And they said unto him, in Bethleem of Judea, for thus it is written by the [Prophet.]

† The territory of Judah.

6. And thou Bethleem, which art part of the portion of land assigned to the tribe of Judah in the division, known by the name of Ephrata for its affinity to Ephrath, Gen. 35. 16. though thou wert in precinct and worldly account one of the least cities of Judah, yet art thou not now by any means the vilest, but the most honourable; for from thee shall proceed, or, in thee shall be born a Ruler, who shall govern my people Israel.

6. And thou Bethleem † in the e land of Judah, art f not the least among the g princes of Judah, for out of thee shall come a Governour that shall Rule my People Israel.] e. f. g.

* Learnt from them exactly.

7. Then Herod when he had privily called the wise men h, * enquired of them diligently what time the star appeared. h.

8. And he sent them to Bethleem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

* Had seen ἐθεώρουν. † led them along, προῆγεν αὐτούς.

9. Moved before them in the heavens as a guide to lead them to the place where the child was, and when it came to the point of the Heavens, which was just over the House, it stood still.

9. When they had heard the king, they departed, and lo the star which they * saw in the east [† went before them, till it came and stood over where the young child was.]

10. And discerning that the star which they had not seen so long, appeared again to them, in an horizon so far distant from that, where they first saw it, and that it conducted them, and at last stood still, and pointed out the house to them, they rejoyced very exceedingly.

10. When they saw the star, they rejoyced with exceeding great joy.

11. Gold as an acknowledgment of a king: which also fell out opportunely, to fit the parents for the charge of their journey into Egypt, v. 13.

11. And when they were come into the House, they saw the young child with Mary his mother, and fell down and worshipped him, and when they had opened their treasures, they presented unto him gifts, [i gold] and frankincense, and myrrh. i.

* By dream, κατ' ὄναρ.

12. They went home a nearer and more private way (not that way which they came, through Jerusalem, which was about) and so were out of Herod's reach before he miss'd them.

12. And being warned of God * in a Dream, that they should not return to Herod, [they departed into their own country another way.]

13. And when they were departed, behold, the Angel of the Lord appeareth to Joseph in a Dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there, until I bring thee word, for Herod will seek the young child to destroy him.

14. And upon the Angels warning, after the departure of the Magi, or Astronomers,

14. And when he arose, he took the young child and his mother by night, and departed into Egypt.] immediately he took the child and his mother in the night time, and went a private way into Egypt.

15. And so that speech of Hos. 11.1. which had one

15. And was there until the death of Herod, [that it might be fulfilled that was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my son.] accomplishment in the people of Israel's being carried into, and fetcht out of Egypt, was now again fulfilled in this true promised seed of Abraham, i. in Christ (of whom Israel, called God's first born, was a Type) and in him, now that he was a Child, as it was said in Hosea.

16. According to the time of Christs birth, or according to the age which he had by conference with the Magi, calculated Christ to be of, viz. not two years old.

* learned, ἠκρίβωσε, see Note h.

16. Then Herod when he saw that he was mocked of the wise men was exceeding wrath, and sent forth and slew all the children that were in Bethleem, and all the coasts thereof, from two years old and under, [according to the time which he had * diligently enquired of the wise men.]

17. Then had that prophecy of Jeremy, c. 31. 15. eminent completion.

17. Then was fulfilled that which was spoken by Jeremy the prophet,] saying, (which was deliver'd first to express the captivity of Babylon, and slaughter of Jerusalem) another more

18. In Ramah there was a voice heard, lamentation and weeping, and great mourning, k Rachel weeping for her children, and would not be comforted, because they are not. k.

19 But.

19. But when Herod was dead, behold an Angel of the Lord appeareth in a dream to Joſeph in Egypt.

20. Saying, Ariſe, and take the young child, and his mother, and go into the land of Iſrael, for they are dead which ſought the young child's life.

21. And he aroſe and took the young child, and his mother, and came into the land of Iſrael.

22. But when he heard that Archelaus did reign in Judah, in the room of his father Herod, he was afraid to go thither, notwithſtanding being warned of God in a dream, he [turned aſide into the parts of Galilee:]

22. Went into Galilee, where another of Herod's ſons, Herodes Antipas that contended with Archelaus for the whole kingdom, had ſeated himſelf, having gotten that from him. He probably would not be inquiſitive or jealous againſt any, that ſhould be likely to dethrone Archelaus, and ſo there was not from him any apprehenſion of danger. Beſides he was not ſuch a Tyrant as Archelaus had diſcovered himſelf to be.

23. And he came and dwelt in a city called Nazareth, [that it might be fulfilled which was ſpoken by the prophets, He ſhall be called a [1] Nazarene.]

1. 23. And ſo by reſiding and dwelling in Nazareth, he was made capable of that title which is uſed of the Meſſias in the Prophets, that he ſhould be Natſer, the branch of the root of Jeſſe, (or, as the word may bear, a Saviour) ſo often promiſed to that people.

Annotations on Chap. II.

a. Μάγοι.

V.1. *Wiſe men.*] The *Greek* μάγοι ſignifies not only thoſe which in our ordinary dialect we call *Magicians*, i.e. *Sorcerers*, but alſo φιλόσοφοι, θεολόγοι, in *Heſychius*, generally learned men, Students and Profeſſors of liberal ſciences, eſpecially of Aſtronomy without any ill character upon them. Theſe were then famous among the * *Perſians*, and were both their Kings and their Prieſts, and ſo among other Nations alſo, but eſpecially the Eaſtern, and were at that time honoured and known for the ſtudy of good learning, and ſo the [ἀπὸ ἀνατολῶν, *of*, or *from the Eaſt*] is perhaps to be joined with μάγοι *the wiſe*, or *learned men of*, or *from the Eaſt*, (as οἱ ἀπὸ Θεσσαλονίκης Ἰουδαῖοι, *the Jews of*, or *from Theſſalonica*, *Acts* 17.13.) not to the word [*came*] as if they *came from the eaſt of Jeruſalem thither*. Theſe are by an antient Commentator on *Plato*, mentioned under the name of * *Chaldeans*, thoſe ſo much famed for skill in Aſtronomy. Now the time of their coming to *Bethleem* when it was, is not diſtinctly known, but may be concluded not to be the twelfth day from his birth, not only by the diſtance of *Bethleem* from their homes, but eſpecially by one circumſtance which is recorded. 'Tis here ſaid, that immediately after theſe wiſe mens departure, the *Angel* appeared to Joſeph, v. 13. and diſpatched them into *Egypt*, which could not be before the time of *Mary*'s Purification, for then ſaith St. *Luke*, they went up to *Jeruſalem*, *Luke* 2.22. which cannot be ſuppoſed to be after their going into *Egypt*, nor betwixt the departure of the *Magi*, and their going thither, for that had been to throw themſelves into *Herod*'s hands at *Jeruſalem*, which they were commanded to avoid, by going into *Egypt*. From *Jeruſalem* it ſeems they returned to *Bethleem*, and there dwelt in an hired houſe, till after the cõming and departure of the *Magi*, and therefore the tradition which makes the *Epiphany*, the twelfth day from the day of the Nativity, may mean it of that time twelve month (according to which it is, that upon exact *enquiring the time of the ſtars appearing*, *Herod*, v, 16. appoints the killing of all children from *two years old and under*, which probably he would not have done, if they had told him that the ſtar appeared but few days ſince.) Or elſe ſecondly, the word ἐπιφάνεια ſignifying *appearance*, may denote the time of the firſt appearing of the ſtar to them in their *countries*, v.2. differing from that other *appearance*, v.9. and that might well come to be exactly known by the Church, from the intelligence that was given by the *Magi*, v.7. and that might be the very twelfth day after *Chriſt's* Nativity. But then thirdly, the *Greek* ἐπιφάνεια is the word to ſignify *Chriſt's appearance* in the world, the Nativity, which is among the *Ancients*, commonly ſo ſtiled, ἐπιφάνεια, and ἀναφάνεια, the *appearing* ſimply, or the *appearing of God*; and the feaſt of the Nativity being celebrated twelve days, of which the firſt and the laſt, according to the cuſtom of the *Jews* in their feaſts were high, or chief days of ſolemnity, each of theſe might fitly be called ἐπιφάνεια, *Epiphany*, in that ſenſe, and not only referring to the *ſtar*, tho' not excluding but containing it alſo, as a ſpecial circumſtance belonging to the Nativity.

* Μάγοι παρὰ Πέρσαις οἱ φιλόσοφοι, καὶ φιλόθεοι, ὧν ἦρχε Ζαραάστης. *Phavorin.*

* See note c

V.2. *King of the Jews*] Whether the *Angel* of *God* had appeared to thoſe *Magi*, and told them that ſuch a perſon was born, who *was*, or, *ſhould be king of the Jews* (and that in an extraordinary manner, the Meſſias whom that Nation did, according to Prophecies, fully expect about this time) is utterly uncertain, being neither here, nor any where elſe diſtinctly affirmed. Yet ſome way of revelation may probably be conjectured, or ſuppoſed, by their calling him *the King of the Jews*, which they could not read in the ſtar, unleſs either the Prophecy of *Balaam*, or ſome other of *Daniel*, &c. had directed them thus to apprehend, or unleſs the Angel had appeared to them, as he did to the Shepherds, *Luke* 2.11. ſaying, *There is born to you this day a Saviour, which is the anointed Lord* (i.e. *Prince*, or, *King* here) *in the City of David*, i.e. (in another phraſe, the ſame with this here) *the King of the Jews*, with an emphaſis on [*the*] *The expected King*, or, *Meſſias*. Theſe *Magi* then having ſome way apprehended and believed thus much already, that this ſo honourable perſon, the *deſire of all Nations*, the expectation of the very Gentiles, was born, came to *Jeruſalem*, and enquired for him, ποῦ ἐστι; *where is this King, which is born?*

b. ὁ τεχθεὶς βασιλεὺς Ἰουδ.

Ib. *His ſtar*] *His ſtar* ſignifies an extraordinary *ſtar* appearing in the heaven, obſerved by thoſe *Magi* in the field to differ from the ordinary ſtars of Heaven, and ſome way interpreted to them to be the Index or finger to point out this miraculous Birth, the δαδοῦχος to light him into the world. Concerning this it is obſervable which we find in *Chalcidius* in his Comment upon *Plato's Timæus*, who relating ſome portentous ſignificancies of ſtars, adds, *Eſt quoque alia venerabilior & ſanctior hiſtoria, quæ perhibet ortu ſtellæ cujuſdam inſolitæ non morbos, * moreſque prænunciatos, ſed deſcenſum Dei venerabilis ad humanæ ſervationis rerúmque mortalium gratiam, quam à Chaldeis obſervatam fuiſſe teſtantur, qui Deum nuper natum muneribus venerati ſunt. There is alſo a more venerable and ſacred hiſtory*, (the Goſpel, no doubt) *which mentions the riſing of one extraordinary Star, by which was foretold, not the diſeaſes and* (*tempers*, or) * *manners of men but the deſcent of a venerable God* (or of a *God* who is to be reverenced) *in favour to the preſervation of men* (or *ſalvation*, as it ſeems he collected out of the word σωτῆρος in St. *Luke* 2.7.) *and the benefit of mortals here below, which ſtar they teſtify* (the *Goſpel* again) *to have been obſerved by the Chaldeans*, (the *Magi*, v. 1.) *who came to this God which was newly born, and worſhipped and preſented him.*

c. Ἀστὴρ αὐτοῦ.

* perhaps *mortesque.*

* perhaps *deaths.*

Ib. *In the Eaſt*] Theſe obſervers, learned in Aſtronomy, and curious in their daily beholding the riſing and ſetting of the ſtars, ſaw at this time a Star riſe, which they had never ſeen before, and were amazed at it, as at a new prodigious ſight, which did certainly preſage ſomething of great conſideration. This riſing of the ſtar may poſſibly be ſignified by ἀνατολὴ here, and [ἐν ἀνατολῇ] be rendered not [*in the Eaſt*] either here, or v.9. but [*at the riſing of it*] or [*when it aroſe*] and that it ſhould be ſo rendered, may be gueſſed by the

d. Ἀνατολὴ

the *ortu ſtellæ*, &c. in *Chalcidius*, out of the *ſanctior hiſtoria*, i.e. out of this *Goſpel*, and 'tis obſervable to this purpoſe, that among the *Greek* Aſtronomers, the *riſing* of *ſtars* is called ἀνατολαὶ and ἔῤῥολαὶ, (as ἀνατολαὶ ἡλίου, *the riſing of the Sun*, *Apoc.* 7.2.) and the *ſetting* of them δύσεις, but the *Eaſt* is commonly expreſs'd in the plural number ἀνατολαὶ, as 'tis here diſtinctly v.1. and the *Weſt* δυσμαὶ, and ſo they are uſed, *Mat.* 8.11. they *ſhall come* ἀπ' ἀνατολῶν καὶ δυσμῶν, and ſo *Luke* 13.29. and *Mat.* 24.27. All this put together would make that of [ἐν τῇ ἀνατολῇ, *at the riſing of the ſtar*] both here and v. 9. a probable rendring, but becauſe ἀνατολὴ in the ſingular doth once ſignify the *Eaſt*, *Rev.* 21. 13. and becauſe the 9th verſe ſeems to ſet down the ſeveral places of the Stars appearance, now juſt vertical to the houſe where *Chriſt* was, as before, ἐν τῇ ἀνατολῇ, which ſeems to denote the place, where they firſt ſaw it, and whence they came, it may therefore be rendred [*in the Eaſt*] in both places.

e. Γῇ Ζαβουλών

V.6. *In the Land*] The word γῆ is the nominative caſe, and here ſignifies that portion (i. e. a part of it) which belonged to the Regal tribe, (as c. 4. 15. γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, is *the portion of Zabulon and Nephthalim*) and though it were a town or city, yet it is capable enough of that appellation, as the city of the *Sodomites*, and of thoſe of *Gomorrha*, is called by the ſame word γῆ Σοδόμων, &c. c.10.15. and is vulgarly rendred the *land*, clearly the *city of Sodom*.

f. Ὀλαμῶς ἐλαχίστη

Ib. *Not the leaſt*] Some doubt hath been of the agreement of this phraſe [ὀλαμῶς ἐλαχίστη εἶ, *thou art by no means the leaſt*] with the *Hebrew*, *Micah* 5.2. צָעִיר which the *Septuagint* render ἐλαχιστὸς εἶ, and the *Vulgar*, *Parvulus es*, *Thou art little*. But Mr. *Edward Pocock*, a great Maſter of the Oriental Languages, hath evidenced out of many learned Grammarians, that this word צָעִיר, *little*, ſignifies alſo the quite contrary, and is uſed for *Primaria*, *Judex*, *Princeps*, *Magiſtratus*, all great ones, So *Jer.* 48.4. *Rabbi Tanchum* renders צְעִירֶיהָ *his Princes and Governours*; and ſo the *Chaldee* Paraphraſt there, סלטנהא *his Sultans* or *Rulers*: ſo *Eben Jannahium*, a learned *Grammarian*, affirms of צָעִיר that it is one of the words that ſignify contraries, and cities, *Zach.* 13.7. where הַצְּעִירִים, ſaith he, ſignifies *Nobles* and *Princes*. And ſo the Author of the Hebrew-Arabick Gloſſary ſets סוּלטָאן, *Sultan*, *Ruler*, or *Prince*, for one of the ſignifications of צָעִיר, and ſo in that place of *Zachary*, the *Septuagint* render it ποιμένας *Paſtors*, and the *Syriack* עלנא *Superiors*, and the *Arabick Paſtors* or *Rulers*. Many words of that ſort, which have ſuch contrary ſignifications, Mr. *P.* hath collected, to confirm this interpretation.

g. Ἡγεμόνες

Ib. *Princes*] Inſtead of the *Hebr.* word in *Mic.* 5.2. rendred [*the thouſands*] the Evangeliſt hath here ſet ἡγεμόνες *Rulers*: The meaning of it will not be diſcerned, but by remembring a cuſtom of the *Jews*, among whom the people was diſtributed by chiliads or thouſands, ſo many in a town or city, not that that number was ſo to continue, and not to exceed, but (as we ſee in our *hundreds* or *wapentakes*, which as by the original of the view of *Frank-pledge* appears, was firſt an Hundred families preciſely, but ſince hath much varied) only in relation to the firſt diſtribution. Hence it is that ſuch a diviſion, or town, or city, is in the Old Teſtament phraſe called a chiliad or thouſand, as in *Micah* it is, and *Jud.* 6.15. where the ordinary tranſlation reads [*My family is poor in Manaſſeh*] but the *Hebrew* rendred in the Margin is [*my thouſand is the meaneſt*, &c.) Of every ſuch Diviſion there was ſome Lord or Chief, under whom the whole Multitude were, as under a Patriarch, or head of a Family, and ſuch was *Gideon*, *Judg.* 6. 15. when he ſaith [*my thouſand*] and as it is ordinary for a King in any nation in Authors, to ſignify not only the perſon of the King, but the whole people under him alſo; ſo here the ἡγεμόνες *Rulers*, in the *Evangeliſt* are the very ſame with the *thouſands* in the *Prophets*, and each of them ſignify the towns or cities of *Judah*, ſuch as *Bethleem* was, which is here ſpoken of, as the place where the *Meſſias* was to be born, according to that in *Micah* aforeſaid. Unto which alſo agrees that known Oracle, that *ex Judæa profecti rerum potirentur*, *Rulers ſhould come out of Judea*, which is mentioned both by *Tacitus* and *Suetonius* (and by them falſly applied to *Veſpatian*) and alſo by *Cicero* in l. 2. *De Divinat.* by *Virgil.* in *Ecl.* 4. by *Suidas* in Αυγῦστος. Whereas the [*rerum potiri*] is the direct rendring of the *Hebrew* מֹשֵׁל in *Micah*, *and* ποιμαίνειν here (in the ſenſe wherein not only *Homer* calls *Agamemnon*, ποιμένα λαῶν, and *Xenophon* alſo defines, πανταπάσιν ἔργα δεῖ νομέως ἀγαθοῦ, καὶ βασιλέως ἀγαθοῦ, *the two offices of a Paſtor and a King are near*, *and anſwerable one to another*; but wherein *Ezekiel* alſo deſcribes the Regal power, by that of *Shepherds*, c. 34.23,27,24.) ſo the [*ex Judea profecti*] is the very literal rendring of the ἐκ σοῦ ἐξελεύσεται] here.

h. Ἀκριβῶω

V.7. *Enquired of them diligently*] Ἀκριβολογοῦμαι is to *enquire diligently*, ἀκριβῶς ἐξετάζειν, v.8. but ἀκριβόω, with an accuſative of the thing, as ἀκριβῶ τέχνην, or ἀκριβῶ χρόνον here ſignifies to *learn exactly by enquiry*, ἀκριβῶς ἐπίσταμαι, *to know exactly*, ſaith *Phavorinus*, and ἀκρίβεια, ἡ ἀκριβὴς κατάληψις, *the accurate knowledge of anything* ſaith *Heſychius*.

i. Χρυσὸς, λίβανον, σμύρνα

V. 11. *Gold*, &c.] Among the Gifts that *Abraham* gave to the ſons of *Chetura*, there were (ſay the Traditions of the *Jews*) *Gold*, *Frankincenſe* and *Myrrh*, which he had received from the *Kings* of *Sodom* and *Gomorrha*, as *Epiphanius* cites it out of them in the *Expoſit. of the Cathol. Faith*, and therefore (ſaith he) their poſterity in *Magodia*, a region of *Arabia*, preſented the ſame gifts to *Chriſt* at his Nativity.

k. Ῥαχὴλ κλαίουσα

V. 18. *Rachel weeping*] That which is here cited out of *Jer.* 31. 15. was there a prophetick and figurative ſpeech ſpoken of the captivity of *Babylon*, and the ſlaughter at *Hieruſalem* (a city of the tribe of *Benjamin* the ſon of *Rachel*) long after *Rachel*'s death, who therefore did not really weep, but is ſet to expreſs a lamentable ſlaughter, and ſo alſo it hath here a ſecond completion in this killing of the Infants in *Bethleem*; the People of the *Jews* being by an ordinary *Synecdoche* capable of the title of *Benjamin*, becauſe in the breach of the Kingdom, the two tribes of *Judah* and *Benjamin* make up that people, and therefore *Rachel*, *Benjamin*'s mother, is alſo here figuratively brought in, lamenting this ſlaughter as of her children, and that the more properly becauſe ſhe was buried in *Bethleem*, *Gen.* 35. 19.

l. Ναζωραῖος

V.23. *A Nazarene*] That he ſhould be called a *Nazarene*, as that ſignifies an *Inhabitant* of (or *one that ſprang from*) the city of *Nazareth*, is no where found to be affirmed in the Prophets of the Old Teſtament. That which is here obſervable, is, 1. That there is an Hebraiſm ordinarily to be diſcerned in the word [κληθήσεται, *he ſhall be called*] The *Hebrew word* דבר ſignifies promiſcuouſly a *word* and a *thing*, and is rendred, ῥῆμα, or λόγος *word*, when it denotes a *matter* or *thing*. So *Exod.* 8.12. צַל דבר, τοῦ λόγου βατράχων, *about the word*, i.e. *the buſineſs of the Frogs*. So 1 *Kings* 14.19. the reſt of the acts of *Jeroboam*, are in the *Hebrew* ויתר דברי τοῦ λοιποῦ ῥῆμα, and v. 29. λοιπὰ λόγων, *the reſt of the words*, So *Tob.* 1.1. βίβλος λόγων, *the book of the words*, i. e. a Commentary or ſtory of the actions. And ſo 1 *Kings* 11.41. So *Luke* 2.15. ῥῆμα τοῦτο γεγονὸς, *this word*, i.e. *thing*, *which is done*. So *Acts* 8.21. *Mark* 1.45. *Luke* 1.37. By the ſame analogy and proportion the two words καλεῖσθαι and εἶναι [*to be called*] and [*to be*] are all one, (as names and perſons, *Acts* 1.15. and *Luke* 6.22. *Rev.* 3. 4. & 11.13.) So *Iſa.* 56.7. & *Mark* 11.17. *My houſe ſhall be called*, i.e. *ſhall be to all people an houſe of prayer*. i.e. there ſhall be a *Court* or *Atrium* in it for the *Gentiles*, as well as for the *Jews*; and ſo St. *Luke* reads it οἶκος εὐχῆς ἔσται, *it is an houſe of prayer*. So *Iſa.* 9. 6. *his name ſhall be called wonderful*, i. e. *he ſhall be a wonderful perſon*, ſo *Luke* 1.32. *he ſhall be called*, i. e. *he ſhall be the Son of the higheſt*, and v. 36. καλουμένη στείρα, *ſhe that is called*, i.e. *that is barren*, and *Apoc.* 19.13. *his name is called*, i.e. *he is the word of God*, and *Mat.* 5.19. *he ſhall be called*, i.e. *he ſhall* really *be the leaſt*, &c. So *Gen.* 21.12. *In Iſaac ſhall thy Seed be called*, i. e. the *ſeed* to which the bleſſing belongs *ſhall be* from *Iſaac*. And accordingly here

Καλεῖσθαι

here [*he ſhall be called*] is no more than [*he ſhall be.*] Secondly, it muſt be obſerved, that the Evangeliſt accommodates unto this matter (of his dwelling in *Nazareth*) a title by the Prophet oft applied to the *Meſſias*, that of נצר *ſurculus*, a *branch*, and ſo (by that *Hebraiſm*) the meaning of theſe words [κληθήσεται Ναζωραῖος, *he ſhall be called a Nazarean*] will be no more than this [*He ſhall be that Netſer* in the Prophets] paraphraſed in the *Targum* by משיחא *Meſſiah*, but by the *Greek* rendred ἄνθος, *a flower*, *Iſa.*11.1. perhaps by a miſtake of נצר for נץ *flos*, leaving out the ר, or elſe in a wider acception of ἄνθος, for any *branch* or *plant*. From whence, no queſtion, it is that *Phavorinus* ſpeaking of this word Ναζωραῖος, beſides the ordinary accepta-tions of it, adds ἢ καλά τινας ἄνθος, *ſome uſe the word* for a *flower*, referring to the *Greek* rendring of נצר in *Iſaiah*, but applying it to Ναζωραῖος in the Evangeliſt, which no doubt ſignifies that learned Grammarian's opinion, that נצר and Ναζωραῖος are all one. But beſide this acception of the word for a *branch* or *plant*, it may alſo be obſerved that the radix נצר ſignifying *ſervavit*, and God being called by a name coming from that *radix*, *Job* 7.20. *Prov.*24.12. it may alſo poſſibly intimate the title of Saviour, which is ſo often given him in the Prophets, and which is the importance of נוצר and the Arabick *Nazir* a *defender* or *protector*, according to which 'tis clear that *Iſa.* 60. where the *Hebrew* reads נצר a *branch*, and the *Targum* נצבא a *plant*, the *Greek* reads φυλάσων *keeper*, taking it for נצר without points. But the former notation of the word, as it refers to the branch of the root of *Jeſſe*, is that which is to be preferred in this place, and the meaning of the [ἵνα πληρωθῇ] that by his dwelling in *Nazareth* he came to be ſtiled הנצרי or *Nazaren*, i. e. that true branch, of which the *Prophets*, *Iſa.*11.1. *Jer.* 23.5. & 33.14. *Zach.*6.12. and 3.8. *Iſa.*4.2. had ſo often ſpoken. This I conceive to be the trueſt notion of the word Ναζωραῖος, both becauſe the *Jews* call *Chriſt* הנצרי with צ, from the *Hebrew* נצר with צ, and becauſe this only can be ſaid to have been foretold διὰ τῶν Προφητῶν, *by the Prophets*. Others indeed think it not improbable that it ſhould refer to the word נזר with ז, which ſignifies *ſeparavit*. For thus alſo the *Greek* ζ in Ναζωραῖος and Ναζαρηνὸς (which are indifferently uſed in the Goſpels) would bear; and to this purpoſe it is obſerved, that when *Gen.* 49. 26. & *Deut.* 33.16. *Joſeph* is called נזיר אחיו one *ſeparated from his brethren*, the *Latin* reads *Nazoræus fratrum ſuorum*: and it may be conſidered to this purpoſe, how fitly *Joſeph* was a type of *Chriſt*, as he is repreſented to us in this chapter. As *Joſeph* was by his brethren ſold into *Egypt*, ſo is *Chriſt* by the perſecution of *Herod* driven thither. As *Joſeph* was *ſeparated from his brethren*, and caſt out from among them, ſo was *Chriſt* for fear of *Archelaus* ſeparated from his own tribe of *Judah*, and conſtrained to dwell in *Nazareth* of *Galilee*, whoſe name may denote that flight or ſeparation: and laſtly, as נזור in *Zach.*7.3. is uſed for an *afflicted humbled* perſon, one *ſeparate* from the comforts of Life, his daily bread, ſo is this appliable to *Chriſt*'s being brought up in *Nazareth*, a vile place (*Can any good thing come out of Nazareth?*) & ſo a ſpecial part of *Chriſt's* humiliation to live there. This other account of the word I cannot farther commend to the reader; yet thought it not amiſs to mention it, as it is. The former of the [*Branch*] is moſt commodious and ſatisfactory; All the difficulty is, how this *dwelling in Nazareth* ſhould be ſaid to be deſigned to the fulfilling of that prophecy, which refers not at all to his dwelling there. In anſwer to which it is firſt to be remembred (what was ſaid on c. 1. note k.) that the word [ἵνα *that*] is here ἐκβατικὸν not αἰτιολογικὸν, and notes no more than this, that by this paſſage of ſtory, thoſe paſſages of the Prophets received a completion; and ſecondly, that Prophecies are ſometimes ſaid to be compleated or fulfilled, when ſtrictly and properly, (or in the primitive ſenſe of the words of the Prophet) they are not fulfilled, but only in a large acception of them, ſo as by way of accommodation they may be appliable to what is come to paſs, or that the thing done may reflect or refer to ſuch words in the Prophets, or bring them to the minds of men. Thus doth the Author to the *Hebrews* from the interpretation of *Salem*, of which *Melchiſedek* (the Type of *Chriſt*) was King, conclude *Chriſt* to be the *prince of peace*, *Iſa.*9. And then why may not the Evangeliſt here from his dwelling in *Nazareth* (and ſo being capable of the title הנצרי) conclude as properly that the appellation נצר that *Iſaiah* foretold of him, did now appear to belong to him (though not in that ſenſe in which it was firſt affirmed of him, yet) by way of accommodation? which it will do more diſcernably, if it be conſidered, that as *Cinnereth* in *Joſhua* (retained by the *Hieruſalem Targum*, *Numb.* 34. 15.) was after changed into *Genneſareth the valley of branches*, (and therefore *Chriſt's* abode and converſation was ſo much about that lake, by which he ſhewed himſelf to be truly that branch ſo oft propheſied of) ſo in all probability that city in the tribe of *Nephthali* which is called *En Haſor*, *Joſ.* 19. 37. was after contracted and lightly changed into *Nazor* and *Nazareth* to ſignify the city of the branch, or where the *Meſſiah* [*the branch*] ſhould be brought up, and accordingly this becomes *Chriſt's* vulgar title, Ναζωραῖος, *Mat.* 26. 71. *Mar.*10.47. *Luke* 13.87. 24.19. *John* 18.5,7. & 19. 19. and ſeven times in the *Acts*, and Ναζαρηνὸς (in the ſame notion) ſometimes, *Mar.* 1. 24. 14. 67. 16. 6. & *Luke* 4.34.

CHAP. III.

Paraphraſe.

1 IN thoſe days came John the a Baptiſt, preaching in the Wilderneſs of Judea,]

1. Now before Chriſt's entring upon the firſt part of his Office, that of preaching the Will of God, called his prophetick Office (in which he continued till his Crucifixion) it was neceſſary to ſet down the Office of John Baptiſt, who proclaimed his coming before-hand as his harbinger or fore-runner, and at whoſe baptizing of Chriſt, the Holy Ghoſt viſibly deſcended on him, and conſecrated him to this prophetick office. And thus it was, while Jeſus continued at Nazareth, though many years after his firſt coming thither, John the Baptiſt preached in the Deſart, called the Deſart of Judea (differing from other Deſarts mentioned in the Scripture, under the Name of Maon, Engaddi, Ziph, the Deſart of Idumea, &c.) by a River-ſide near Enon and Salim. a.

2. And ſaying b Repent ye, for the c kingdom of Heaven is at hand.]

2. Not giving them any new precepts of life, but charging them with their breaches againſt the Rule or Law which they had already, and accordingly ſaying to all that people, Reform and mend your lives, for the kingdom of the Meſſias, ſo long look'd for, is now approaching, and ſo the time that God ſhall come to execute moſt viſible Judgments on this Land (even to an utter Deſtruction, if ye repent not at this preaching of John and Chriſt) and withal beſtow moſt eminent and remarkable preſervations upon all penitent Believers. b. c.

3. For this is he that was ſpoken of by the Prophet Eſaias, ſaying, the voice of one crying in the wilderneſs, Prepare ye the word of the Lord, make his paths ſtraight.]

3. And this according to that which Iſaiah, c. 40. ſaith, He ſhall preach in the wilderneſs of Judea, and the ſum of his preaching ſhall be, The approach of the Lord's coming to receive his kingdom, and upon his being rejected, coming with his hoſts againſt the obdurate and rebellious, to deſtroy them that would not let him reign over them. See Note c.

4. And the ſame John [had his d raiment of camels hair, and a leathern girdle about his loyns, and his meat was locuſts, and * e wild honey.

4. Wore a rough Garment, made of Camel's hair (ſuch as Elias had, 2 Kings 1.8. and was thence called an hairy man) or of ſackcloth, Rev. 11. 3. agreeable to his being in the Wilderneſs, and nothing to gird it to him, but (as Elias again) a piece of Leather made of ſome beaſts skin, and he eat nothing but either

* Field-honey.

either a larger ſort of Graſhoppers called locuſts, Rev. 11.22. (or elſe, as ſome think, green herbs) and field Honey, i.e. neither bread nor Wine, Mat. 11. 18. Luke 7.33. but only ſuch as the wilderneſs, or as the wood brought forth.

5. Then went out to him Jeruſalem and all Judea, and all the region round about Jordan.

5,6. And upon this fearful denouncing of his againſt the Jews, a great multitude of Jews of all parts went out to him, and confeſſed their ſins, which might juſtly bring down theſe judgments on them, each acknowledging his own particular guilts, and promiſing reformation. And he received them by Baptiſm, or immerſion in the waters of Jordan, promiſing them pardon, upon the ſincerity of their Converſion, and amendment, or reformation of their Lives.

6. And were baptized of him in Jordan, confeſſing their ſins]

7. But when he ſaw many of the Phariſees and Sadducees come to his Baptiſm, he ſaid unto them, [O generation of Vipers, who hath warned you to flee from the wrath to come?]

7. O ye, that are more like to broods of venemous creatures, than the progeny of Abraham, who hath admoniſhed you to make uſe of this means to eſcape this deſtruction approaching?

8. Bring forth therefore * fruits meet for Repentance.]

8. See that your reformation be ſincere, producing fruits worthy of the ſtock from which you glory to ſpring, (i.e. of Abraham, v.9. who is your Father indeed, but from whom you are ſo far degenerated, that you are become broods of vipers, v.7.) or abſolutely (as Acts 26.20.) meet, fit, ſeaſonable fruits, ſuch as may avert or prevent thoſe Judgments.

* Worthy, or meet fruits of repentance, *καρπὸς ἀξίος τῆς μετανοίας.*

9. And † f think not to ſay within your ſelves, We have Abraham to our father; for I ſay unto you, that God is able of theſe ſtones to raiſe up Children unto Abraham.]

f. 9. And ſay not, or do not pleaſe & ſatisfy your ſelves in ſaying or thinking, that you have the priviledge of being children of Abraham, which will be able to ſecure you; for God hath not ſuch need of children of Abraham, that he may not deſtroy them; he can, without breach of promiſe to him, deſtroy them all, and then out of the obdurate Gentile world (or, if he pleaſe, out of the ſtones in the ſtreets) produce and raiſe up a people to himſelf, followers of the faith of Abraham, and ſo as precious to God, and to whom the promiſes made to Abraham as truly belong, as to the proudeſt Jew among you.

† ſeem not

10. * And now alſo the axe is laid to the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and caſt into the fire.]

10. But now are God's judgments come home to this people, and ready to ſeize upon the whole Nation, and ſhall actually fall upon every unreformed Sinner among you. See note on Acts 15.c. (In this how every ſort of people is concerned, ſee Luke 3. 10, &c.)

* But the axe is even already, ἤδη δὲ καὶ ἡ ἀξίνη

11. I indeed g baptize you with water unto Repentance, but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to *h bear, he ſhall baptize you with the holy Ghoſt, and with fire.]

g. h. 11. But this is not all I have to ſay to you; beſide this warning you to repent, I am alſo ſent to tell you, that the Meſſias is now at hand, ready to enter on his Office. And indeed all that I do is to preach repentance, and to receive proſelytes after the Jewiſh manner, with water, the only Ceremony that I uſe; but Chriſt, who, though he comes after me, is much ſuperiour to me, and whoſe diſciple or ſervant I am not worthy to be (he being that great Prophet foretold by Moſes, that all muſt hear under pain of utter exciſion, and accordingly reforming and heightning Moſes's Law, which I have not meddled with, ſave to call you to repent of the breach of it) he ſhall come in greater pomp, ſhall firſt ſend the Holy Ghoſt to come down viſibly on ſome of you his choſen Diſciples, who ſhall believe in him, and to whom he ſhall intruſt all power in his Church after him, thereby not only to aſſure them of the truth of his Doctrine, but alſo to conſecrate them to his ſervice (ſee note on Acts 1. 2.) to preach his Doctrine to the whole World, (but firſt to all the Cities of Jury.) And this ſhall be another manner of initiating of Diſciples, mine with water, but his with fire, which will purge thoſe things which water will not, and this fire perhaps an Emblem of ſomething elſe; for immediately after that, by that time they have preached thorough all the Cities of Jury he ſhall alſo come down with fire, or flaming judgments, on the obdurate unbelievers, v. 12. (ſee Acts 2, 17, 19, &c.) and at the end of the World, reward every man according to his Works.

* remove, or carry

12. Whoſe * i fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his Garner, but will burn up the chaff with unquenchable fire.]

i. 12. He comes like an huſbandman to threſh and winnow with ſuch inſtruments in his hands which will ſever the wheat from the chaff, the good from the bad; the good he will preſerve, but the refuſe he will deliver up to the wind and fire, to be utterly deſtroyed.

* winnowing inſtrument.

13. Then cometh Jeſus] from Galilee to Jordan unto John, to be baptized of him.]

13. While John was thus a preaching and baptizing, and had gathered good ſtore of Diſciples, Jeſus cometh.

14. But John forbad him,] ſaying, I have need to be baptized of thee, and comeſt thou to me?

14. And John beſought him it might be otherwiſe.

15. And Jeſus anſwering ſaid unto him, Suffer it to be ſo now, for thus it becometh us [to fulfil all righteouſneſs. Then he ſuffered him.]

15. To do all thoſe things which are by God required of all under this ſtate of John's Miniſtry (ſee note on Rom. 1.6.) and by ſo doing, i.e. by my receiving baptiſm from thee, God hath determined to inaugurate me to my office of preaching the Goſpel, by ſending down his Spirit upon me at that time, and giving me Teſtimony from Heaven; upon this John permitted him, and baptized him, and accordingly it came to paſs.

16. And Jeſus, when he was baptized, went up ſtraightway out of the water, and lo the heavens were opened unto him, and he ſaw the Spirit of God deſcending * k like a dove, and lighting upon him.]

k. 16. For Jeſus, as ſoon as he was baptized, went out of the water before John, and as ſoon as ever he came out of the water, he fell down on his knees, in Prayer to his Father, Luke 3. 21. and whilſt he was praying, behold the Heavens (ſee Acts 7.56.) either really, or after ſome remarkable manner of appearance, parted aſunder viſibly before Chriſt, and the Spirit of God deſcended upon him, as a Dove deſcends upon any thing, viſibly hovering, and lighting upon him, (ſo Mark 1.10.) and John Baptiſt ſaw and diſcerned what was done, John 1.32.

* as it were

17. And lo, a voice from Heaven, ſaying, This is my beloved ſon, in whom I am well pleaſed.]

l. 17. And as the Heavens parted aſunder, a thunder came out, and (joined with it) a voice delivering theſe words, This is, &c. This is my ſon whom I have ſent on purpoſe to reveal my will by him, and whatſoever he teaches comes from me, and is perfectly my will or law.

Annotations on Chap. III.

a. Baptiſm

V. 1. *The Baptiſt*] That we may underſtand the meaning of the title *Baptiſt*, we muſt firſt know what was meant by the waſhings among the *Jews*. Their frequent every day waſhings I now ſpeak not of, but refer them to their proper place, *Mark* 7. 3. Thoſe which we now ſpeak of were thoſe of the whole body, of which ſort were firſt the Waſhings of the Prieſts, when they went into the Temple to miniſter or officiate, for that they never did after the building of the Temple, but they firſt waſhed their whole body. At the going into the Tabernacle, waſhing the hands and feet was ſufficient, *Exod.* 30. 20. but not ſo after the building of the Temple, ſee *Cod. Joma, c.*3. They bring the Prieſt to the *houſe of waſhing*, לבית הטבילה, *which was without the Temple over the water-gate.* There, (as it follows, Sect. 3.) the *Prieſt waſhes*, and though he be under no legal uncleanneſs, yet he never enters, but he waſhes firſt, (and Sect. 4.) he puts off his cloaths and goes down, and *waſhes.* The waſhing of his hands and feet, which was oft repeated (ten times in a day, Sect. 3.) was done in the Temple, over the houſe of *Happarvah*, as 'tis there called; but this firſt waſhing of the whole Body, was conſtantly uſed before the entrance into the Temple (four times more in the Temple on the day of Expiation) for it was not lawful to come in thither without waſhing firſt, an imitation of which are the waſhings and luſtrations among the *Gentiles.* A ſecond

Προσήλυτοι

cond ſort was the waſhing of the *Proſelytes*, who were to be received into the Church or Temple of the *Jews*, and ſo to be waſhed at their entrance, as the *Prieſts* at their going into the Temple. Thoſe Proſelites I mean, which being not born of *Jewiſh* but *Heathen* Parents, became Proſelites of Juſtice, *i. e.* received the *Jewiſh* Religion, and ſubmitted to their whole Law, were circumciſed, *&c.* Theſe men were admitted by the *Jews*, not only by Circumciſion, and (while the Temple ſtood) by Sacrifice, but alſo with this ceremony or ſolemnity of *Waſhing*, i. e. ablution of the whole body, done ſolemnly in a river, or other ſuch great place or receptacle of waters; ſo ſaith the *Talmud* of *Jethro*, *Moſes* father-in-law, בהגיור במילה ובמבילה במים *He was made a Proſelyte by circumciſion, and immerſion in water*, Tr *Repudii*: and the manner of this Immerſion is ſaid to be, that they *ſhould ſit in water up to the neck, and in the while learn ſome of the precepts of the Law, both hard and eaſy*. This ceremony of their initiation was never upon any occaſion re iterated, ſay the *Jewiſh* writers (ſee note on *Joh.* 13. 6.) and belonged not only to thoſe which being of years came over from *Heatheniſm* to the *Jews* Religion, but alſo to their children-infants, if their parents, and the *conſeſſus* under which they were, did in behalf of their children deſire it, and on condition, that the children when they came to age ſhould not renounce the *Jews* Religion. Nay, the native *Jews* themſelves were thus baptized; ſo ſaith the *Talmud*, *Tr Repud.* ישראל לא באו לברית אלא בשלשה דברים במילה ובטבילה ובהרצויות הקרבן אף הגרים כיוצא בהם *The Iſraelites do not enter into Covenant but by theſe three things, Circumciſion, and Baptiſm, and Peace-offering, and the Proſelytes likewiſe*. Now theſe that were thus initiated, did put off all their former relations, not only their former worſhips and manners, but their relations of kindred, *&c.* & came forth, as if they had been new born, of a new mother, as the *Talmud* oft expreſſes it. So that he which was kin to him before, ſhall from thenceforth ceaſe to be ſo, i.e. to be ſo accounted by him. To which I ſuppoſe our Saviour refers, when he ſpeaks of *leaving father, and mother, and wife, and children*, &c. *Mar.* 10. 29. *Luke.* 18. 29. and when he talks of *being born again of water*, &c. To this no queſtion belongs that of *Tacitus Hiſt. l.* 5. ſpeaking of thoſe that went over to the *Jews* Religion, *nec quicquam priùs imbuuntur, quàm conteminere Deos, exuere patriam, parentes, liberos, fratres vilia habere*, *they are taught by their firſt admiſſion to deſpiſe*, i. e. *to forſake their fathers and mothers, children and brethren*, &c. And the *Jews* have a ſaying, That he that hath married a wife too near of kin to him, if he turn Proſelyte to the *Jews*, and receive their Baptiſm, he is no longer near of kin to the woman, and ſo may now lawfully live with her. Of this cuſtom of baptizing Proſelytes among the *Jews*, we have a clear teſtimony in *Arrian* the Stoick Philoſopher in his *Epictetus*, *l.* 2. *c.* 9. where the proſelyte *Jew* is by him ſtiled βεβαμμένος, *dipt* or *baptized*, and he that is not really converted to their Religion, but only λόγῳ *in word*, or outward profeſſion and ſhew, is by him called παραβαπτιστὴς, a *counterfeit baptized* perſon. Having ſaid thus much of the cuſtom among the *Jews*, 'tis now moſt eaſy to apply it to the practice of *John*, and after of *Chriſt*, who certainly took this ceremony from them. Hence was *John*'s baptiſm, as theirs, in a River, in *Jordan*, *Mar.* 1. 5. in a confluence of much waters, as in *Ænon*, *Joh.* 3. 23. *becauſe*, as it is added, *there was much water there*, and therefore as the *Jews* writing in *Greek* call thoſe *Lakes* wherein they waſh themſelves κολυμβήθρας, ſo in the *Chriſtian* Church the βαπτιστήριον, or veſſel which contained the baptiſmal water, is oft called κολυμβήθρα a *ſwimming*, or *diving place*, with ſome reference alſo to that ὑπὸ τῇ περιστερᾷ, *Joh.* 5. 2. where the cures were wrought on them that went down into it. The other parts of the parallel will eaſily apply themſelves; all that is proper to this place is only this, that *John* preaching repentance to the *Jews* in the deſart, received all that came unto him as new Proſelytes, forſaking their old relations, i.e. their ſins, and in token of their reſolved change put them into the water, dipped them all over, and ſo took them out again, and upon the ſincerity of their change promiſed them remiſſion of their ſins, and told them of the *Meſſias*, which was ſuddenly to appear among them, and warned them to believe on him.

V. 2. *Repent ye*] This μετάνοια is not only ſorrow for ſin, or wiſhing it undone, but a change of *mind*, μετάθεσις τοῦ νοῦ, *converſion*, *Mal.* 4. 6. and *reformation*, μετάνοια ἀπὸ πονηρῶν ἔργων, *Heb.* 6. 1. *Repentance* not only *for*, but *from dead* or *ſinful works*. Both very neceſſary. b. Μετάνοια

Ib. *Kingdom of heaven*] The phraſe βασιλεία τῶν οὐρανῶν, or τοῦ Θεοῦ, *the kingdom of heaven*, and *of God*, ſignifies in the New Teſtament the *kingdom* of the *Meſſias*, or that ſtate or condition, which is a moſt lively image of that which we believe to be in heaven, and therefore called by that Name. For as *God's* regal power exerciſed in Heaven conſiſts in aſſiſting, defending, and rewarding all his faithful Subjects, and in warning, puniſhing, and deſtroying his obdurate enemies, ſo this *kingdom* of the *Meſſias* is an exact image or reſemblance of it; and being, as 'tis elſewhere affirmed, not of *this world*, a ſecular kingdom, but conſiſting eſpecially in ſubduing the world to his dominion. That is done firſt by the deſcent of the *Spirit*, and preaching the *Goſpel*, by his word powerfully working in ſome, and bringing them unto the Faith, and then by his *iron rod* executing vengeance on others, *viz.* the contumacious and obdurate (to this purpoſe that parable delivered by *Chriſt*, *Luke* 19. 12. on occaſion of *their thinking that the kingdom of God ſhould preſently appear*, v. 11. is very conſiderable: ſee the place) and particularly thoſe of the Nation of the *Jews* after the crucifixion of *Chriſt*. And accordingly this *kingdom of God* will generally ſignify theſe two together, not only the firſt alone, but in conjunction with it, that other more tragical part of it alſo. That 'tis uſed ſo here may be diſcerned, firſt by that which is ſaid in *Malachy*, by way of Prophecy of *John*'s preaching, *c.* 4. 5. that he ſhould come *before the great and terrible day of the Lord*, (ſee note on *c.* 17. a.) i.e. before the fatal deſtruction of this people, and alſo in *Iſaiah*, that when he *cryed in the wilderneſs*, this was part of his crying [*Prepare ye the way of the Lord*:] noting him an *anteambulo*, or *fore-runner* of *Chriſt's* coming, (which what it ſignifies will be explained, *Mat.* 24. b.) and again, *Every valley ſhall be exalted, and every hill brought low*, which though it were literally ſpoken by the Prophet, of the reducing the people from Captivity to their own country (expreſſing it by the former deliverance and paſſage out of *Egypt*, through uneven *craggy* ways in the deſart, which yet by *God*'s conduct were made paſſable to them, and they brought at laſt to a *Canaan*) and myſtically of the removing all obſtacles in our way to felicity and bliſs, yet may farther be applied to this of the *Roman* Armies coming againſt *Jeruſalem*, and perhaps be explained by that paſſage in *Joſeph. de Bel. Jud.* l. 6. c. 12. that *the high and low places were made plain for the coming of the Roman Army, and engines againſt Jeruſalem*, in like manner as when *Strabo ſaith of the *Romans*, ἔτρωσαν ἢ κῆ τὰς κατὰ τὴ χώραν ὁδὸς προοδεύσαντες ἐκκοπάς τε λόφων, κῆ ἐγχώσεις κοιλάδων, *they plained the ways thro' the region, cutting down the hills, and filling up the hollow places*. And ſo the verſes of *Sibylla Erythræa* (ſet down by †S. *Auguſtine* and ‖ *Proſper*) beginning with *Judicii ſignum, the ſign of Judgment*, and *E cælo Rex adveniet, the coming of the king from heaven*, and that *in carnem, into the fleſh, præſens ut judicet orbem, that being preſent he may judge the world*, there follows,

Dejiciet colles, valles extollet ab imo,
Non erit in rebus hominum ſublime vel altum,
Jam æquantur campis montes ———

He ſhall caſt down the hills, and advance the vallies, There ſhall be among men nothing lofty or high, The mountains are now levelled to Campagnia. And then ſoon follows,

———*Tellus confracta peribit,*

the *deſtruction of the earth or land*, i. e. (in the ſacred Dialect) *of Judea*.

Secondly, by that which follows here, *v.* 10. as the explication of this Text of the *Baptiſt's* [*and now alſo*

*Geog. l. 5. p. 162.

† De Civit. Dei, l. 8. c. 23.

‖ De Prædic. par. 2. c. 1.

the axe is laid to the root of the tree, every tree therefore that bringeth not forth good fruit, is hewn down and cast into the fire] and again *v.*7. by the ὀργὴ μέλλουσα [*the wrath ready to come upon them*] which is proportionable, or parallel to the *approaching kingdom of heaven*, as the exhortation, *v.* 8. *of bringing forth meet fruits of Repentance*, is to μετανοεῖτε, *repent*, and so directly in that Prophecy of *Malachy*'s concerning the coming and preaching of *John Baptist*, *Mal* 4.5,6. the summ of his Preaching is expressed by the effect of it, *He shall turn the heart of the fathers to* (or, *with*) *the children, and the heart of the children to* (or, *with*) *their fathers*, i. e. shall convert all sort of *Jews*, young and old, *fathers* and *children*, preach *conversion and repentance* to them, *lest I*, (i.e. *God*) *come and smite the earth* (or, *land*) *with a curse*; whereas *God's coming* is interpreted by his *smiting Judea* (curses and inflictions on that *land*) so is this Denunciation of those Judgments, part of that *Baptists* sermon, and the *repentance* or *conversion* by him preached, the only means to avert them. And so likewise in *Is.* 40. the *revealing the glory of the Lord*, &c. *v.*5. may be 1. the *preaching of the Gospel*, and then the visibleness of *God's* judgments on all the *Jews* in *Judea*, and the 6th, 7th and 8th verses very fitly refer to the sudden destruction of that People as the withering of grass, or *fading of flowers* upon *God's* blowing upon them, whereby his displeasure is expressed. To which yet his *preservation of the remnant* (as here his gathering *the wheat into his garner*, *v.*12.) his protecting of the *few believers* (so that *not an hair of their heads shall fall*, *Luk.*21.18.) is immediately annexed, *v.* 9,10,11. And accordingly [*the kingdom of God*] here is not so to be restrained to the punitive part, but that it also contain under it that other piece of Regality, which consists in protecting of subjects, & *rewarding them which do well* also, which should be most visible at the time of his punishments on the obstinate, *his burning the chaff with unquenchable fire.* To this purpose the words of St. *Luk.c.*21.*v.* 18,31. are most remarkable, where setting down distinctly the signs and forerunners of the destruction of the Temple and that People, and among those prognosticks, the great *persecutions* which the *Disciples* should find from the *Jews*, he bids them them *cheerfully look up*, *v.*28. for their ἀπολύτρωσις *redemption*, deliverance from these hazards and pressures, *draweth near*, and, with a short parable interposed to express it, he adds, *v.*31. *know that the kingdom of God is at hand*, this kingdom surely here, which now approached, but should then be more near, wherein the judgment of *God* should be most visible in judging betwixt the wheat and the straw, burning up the refuse, destroying the impenitent unbelieving *Jews*, but protecting and setting safe on the shore all the Disciples and Believers, and that by the very destruction of these their brethren, who were their chiefest Persecutors, *v.*16. This sense will be the more unquestioned, if it be observed, that when *Christ himself* begins to preach he used the same words, *c.*4. 17. by which it is clear, that *Christs* Preaching the Gospel was not the only thing meant by this kingdom (as 'tis generally supposed) because that was then actually present, when *Christ* saith only ἤγγικε, *it is nigh approaching.*] And if it be said, that ἤγγικε in the preter Tense, expressed by the *Latin*, *appropinquavit*, may signify that it *hath been near*, but now is *present*; then first I answer, that that Grammatical nicety will not be appliable to many other places of Scripture, where that tense is used. 2. That even the full Grammatical importance of it will be made up by rendring it [*it hath for some time been approaching*] that Peoples sins long calling for it. 3. *Luke* 21.13. (which was long after this, and withal a Prediction of a time then future) 'tis then but ἐγγύς ἐστι, the *kingdom of God is nigh.* And as by *Christ*, so when the *Apostles* are sent out by him, the same stile is still prescribed them, *Mat.*10.7. *As you go, preach, saying, the kingdom of heaven is at hand.* And it is to the same sense affirmed by *Christ*, that he came *to send a sword*, ἐπὶ τὴν γῆν, i. e. a slaughter *on the land of Judea*, *Mat.*10.34. so when this commission of the *Apostles* is set down by St. *Luke* 10.11. to those that *receive them not*, they are appointed to use a direful ceremony, *shaking off the dust from their feet against them*, and telling them the importance of it, that the *kingdom of God is nigh upon them*, ἐφ' ὑμᾶς, *v.* 11. and upon the back of that, *v.*12. *Verily I say unto you, it shall be more tolerable for Sodom in that day*, (i.e not in the day of judgment to come, for that belongs to each particular person, not whole cities together, but) in *that day* of the Kingdom of God, than for that refractory city. *God*'s dealing with *Sodom* in the day of their destruction with *fire* and *brimstone*, shall be acknowledged to have been more supportable, than his dealing with such contumacious impenitent cities of *Judea.* So *Mat.* 16. 28. *The Son of man coming in his kingdom*] belongs not to the Transfiguration, as 'tis by many mistaken, but to a coming in the *glory of his father* to *reward* and *punish*, *v.*27. (and is called the *kingdom of God coming with power*, *Mark* 9. 1.) and that belongs clearly to the scope of the place, *viz.* to arm his followers that they should not be terrified with the malice of the *Jews*, *v.*25. or tempted to deny *Christ*, *Luke* 9.29. So *Luke* 19.11. when 'tis said, they *thought the kingdom of God should presently appear*, *Christ's* Parable concluding with the *bringing forth*, and slaying the enemies before him, applies it directly to this purpose, *v.* 27. and so what he adds, *v.*43. at his entrance into *Jerusalem.* So *Luke* 17.20. when he answers that the *kingdom of God comes not with observation*, i. e. in a Pompous remarkable manner, so as kings are wont to come with their court and train attending; which all men come out to look after, and cry, *Lo here*, (i.e. it *is come*, *&c.* it is clear by the consequents, that it belongs to this matter, 1. the Preaching of the *Gospel* among them, then already begun, *v.*21. and then the *destroying of unbelievers*, *v.*22,24, &c. The way by which this Phrase comes thus to signify, is this, because there be several offices of a *King*, the exercise of *the power of the sword*, as well as of making Laws, of *punishing* and *rewarding*, as well as of reigning, he is ἔκδικος εἰς ὀργὴν, *Rom.*13.4. *an avenger* to inflict Punishment, and so he is expressed at his ἐκδίκησις, *Luke* 18.7. speaking of this matter. In this respect it is, that the Governours of the *Jews* were called *Judges*; inflicting of Punishments or Judgments (which is one part) giving denomination to the whole Regal office; and so *Luke* 10. these three Phrases [*the kingdom of God*] *v.*11. and [*that day*] i.e. the time of his exercising that *Regal Power*, v.12. (or as St. *Mark* reads it ἡμέρα κρίσεως, *Mar.* 6.11. *the day of executing Judgment*) and in the same matter [κρίσις, *v.* 14. *judgment* simply] are all Phrases of the same significancy to note the destruction here threatned, with which there was also mercy mingled, and Preservation to some. See *Luke* 17.34. & 21.28. The same thing is expressed by other Phrases, *the coming of Christ*, *the end*, the *end of all things*, the *conclusion of this age*, &c. which in their due places shall be observed.

Ὀργὴμέλλουσα

V.4. *Of Camels hair*] This garment of *Camels hair* used by *John* the *Baptist*, seems to be no more than a garment of Hair cloth, made of Hair rude and raw, not of hair softned and dressed, or spun into a Thread. The difference betwixt these two is the same that betwixt flax rude or unprepared, & the same dressed or spun, one having much more of courseness & asperity then the other; or between that which we now call Haircloth, which is made of rude, undressed hair, and chamlet or grogoram, that is made of it, when 'tis softned, and spun, and prepared. That the former is that which is here mention'd, may appear, 1. by the design of it, used by *John*, as here set down by the *Evangelist*, to signify the austerity of his habit, as well as that which follows, is of his diet; (and so interpreted by all the Ancients) which it would not be, had it been thus dressed and softned. 2. It is to be considered, that as he was *Elias*, *that was foretold* should *come*, so his habit & his diet, and the wilderness (as well as the matter of his Prophecy, *fire from heaven*, judgments on the impenitent) were to represent *Elias*. Now of *Elias* we read his habit thus described, 2 *Kings* 1.8. *He is an hairy man, and girt with a girdle of leather about his loyns*, where the *hair* being joined with the *leathern girdle*, or *zone* may most probably,

d. Καμήλου τρίχες

probably be interpreted (both of them) to the ſame matter of his habit or manner of attire, inquired of, *v.*7. (and ſo 'twill be a compleat deſcription of that, this *hair-cloth*, and *leathern zone* being all the cloaths that he had viſible about him, as it was of the *Baptiſt here*) and not of the form, or manner, or conſtitution of his body, that he was like *Eſau*, a man with much hair growing upon him, for that alone would have been but a very imperfect deſcription of him, nothing elſe of his body being mentioned, and on the other ſide, only a *leathern girdle about his loyns*, which as it cannot be applied to the form or faſhion of his body, but muſt neceſſarily denote his attire, ſo it would be a very imperfect deſcription of that, if nothing elſe of that kind were joined with it. 3. This was the mourning habit, Sackcloth and Haircloth (if among them they differ'd at all) differing but little, both of them garments of the greateſt courſneſs and auſterity. And then, as in the *Chriſtian Church*, from the *Jewiſh*, he that Excommunicated, or pronounced ſentence of Anathema againſt any, is ſaid to *mourn* or *bewail* him, 2*Cor.* 12.12. ſo the *Prophets* that came to foretel judgments upon a Nation, did put on ſuch mourning habits to denote the ſad errands they came about. That was *Elias*'s errand then, and *John Baptiſt*'s now, of the *axe laid to the root of the tree*, &c. and thus the *two witneſſes* in the *Rev.* c. 11. (that are deſcribed like *Elias*, v.5. *the fire cometh out of their mouth and devoureth their enemies*, relating to his calling for fire from heaven: and again, *v.* 6. *they have power to ſhut heaven that it ſhall not rain*, as *Elias* had) are ſaid to *propheſy cloathed in ſackcloth*, v.3. which
Σάκκος *ſackcloth*, *Rev.*6.12. hath the Epithet of τρίχινος *hairy*, beſtowed upon it, expreſſing the materials of it to be of hair, which they uſed for their mourning habit. To this clearly refers that of the falſe Prophets, that they *wore rough garments to deceive*, *Zach.*13. 14. The *rough garments*, the token of the Prophet, as the deceiving is all one with the falſe. As for their conceit who think *John*'s garment here to have been a skin of a Camel with the hair on, ſuch as the Sheep-skins and goat-skins *Heb.*11. it is ſufficiently confuted by the *Evangeliſt*, who makes the cloathing and the girdle of different matters, uſing different forms of ſpeech to expreſs them by, which there is no reaſon to think would have been done, if they had been both of the ſame.

c. Μέλι ἄγριον Ib. *Wild honey.*] The μελὶ ἄγριον, or *field-honey*, is a kind of extemporary dyet (as water out of the ſpring, ſuch as was to be found in woods, running out of trees where bees were, ſo 1 *Sam.*14.25. there is δρυμὸς μελισσῶνος κατὰ πρόσωπον τῆς ἀγρᾶς, where our *Engliſh* out of the *Hebrew*, read [*they came to a wood, and there was honey upon the ground*] and v.26. εἰσῆλθεν ὁ λαὸς εἰς τὸν μελισσῶνα, καὶ ἰδοὺ διαπορεύετο μέλι, *when they came into the wood behold the honey dropt*, and v.27. *Jonathan dipt his rod*, εἰς τὸ κηρίον τῆς μέλιτος, *in a comb of honey.* In which place, that which is δρυμὸς μελισσῶνος, *a wood of Honey* in the *Greek*, is by an Hypallage, *mel ſylveſtre*, *wood honey*, the very thing that is here, μέλι ἄγριον, *field-honey*, or *wood-honey*, [*agri* and *ſylvæ* being oft promiſcuouſly uſed for any places remoter from towns) open and uninclоſed, though they be not wood-lands. So in *Virgil*, *ſylvis egreſſus*, *Æn.*1. and *ſylveſtrem muſam*, *Eclog.* 1. in relation to the mountains or downs, where they fed their flocks) which ſenſe of the μέλι ἄγριον makes it alſo not improbable, that ἀκρίδες, which here are joined
Ἀκρίδες with it, as the *Baptiſts* only food, may ſignify ἀκρόδρυα or ἀκρέμονες, i. e. πάντες οἱ τῶν δένδρων καρποὶ, or καρποὶ δενδρικοὶ, *all fruits of trees in Phavorinus*, i.e. fruits of the wilder trees, and indeed herbs or leaves. To which purpoſe I ſhall refer the reader to *Steph. Forner. rer. quotid.*l. 6. c.27. Thus doth *Iſidore Peluſiote* interpret it with great earneſtneſs againſt the other rendring of it, Αἱ ἀκρίδες ἃ ζῶά εἰσι, ἃς τινες φάγοιτο ἀμαθῶς, μὴ γνόντες, ἀλλ' ἀκρέμονες βοτανῶν καὶ φυτῶν, *Ep.*5. *The word*, which we render *locuſts*, *ſignifies not living creatures as ſome have ignorantly conceived, no by no means, but the tops of herbs and plants.* And to this purpoſe is it, that *Burchardus* (p. 330.) in his deſcription of the Holy Land, ſaith, that he hath found in the Monaſteries of *Paleſtine*, near *Jordan*, a food which the *Monks* there uſe, of a ſort of Herbs called *locuſtæ*, the ſame, ſay they, which the *Baptiſt* fed on. Though the truth is, *Origen*, *Clemens*, *Ambroſe*, and *Hilary* interpret ἀκρίδες *locuſts*, as a ſort of *graſhoppers*; and it appears by *Leviticus*, c.11.22. that they were uſed for food, being reckoned among the clean Creatures, and by *Pliny*, *Nat. Hiſt.*l.11. and *Athenæus*, l.4. that the *Æthiopians* and ſome others fed on Graſſhoppers, but thoſe ſalted and dried, ſaith *Pliny*, which cannot well be ſuppoſed of the *Baptiſt* here, whilſt he continued in the wilderneſs. 'Tis more probable, that as the *Sarmani* or Σαμοναῖοι in *Clem. Alex.* l.1. or *Germanæ* in *Strabo* called ὑλοβιοι (*thoſe that lived in the woods* (not as 'tis falſly rendred ἀλλοβιοι) and neither inhabited cities, nor had houſes) ἀκρόδρυα σιτοῦνται, καὶ ὕδωρ ἐκ χειρὸς πίνουσι, *eat herbs, and drink water in their hands*, ſo the *Baptiſt* here abſtained from wine, fed on this *victus parabilis*, *food that wanted no dreſſing*, (ὅπερ οἱ νῦν ἐγκρατηταὶ, ſaith he, *Encratites of this time*) which *Strabo* out of *Megaſthenis Indica*, expreſſed by ὑλοβιοι ζῶντες ἐκ τῶν ὕλεως ἀπὸ φύλλων καὶ καρπῶν ἀγρίων, *they that lived in woods upon leaves and wild fruits.*

f. Δοκεῖν V.9. *Think.*] The phraſe [μὴ δόξητε λέγειν,] is no more than μὴ λέγητε, *ſay not*, or, as St. *Luke* reads, c.3.8. μὴ ἄρξησθε λέγειν, *begin not to ſay*; for ſo δοκεῖ and *videtur* is oft an Expletive. So 1 *Cor.* 10.12. ὁ δοκῶν ἑστάναι, *He that truly ſtands*, (not only *ſeems* or *thinks* himſelf to *ſtand*) for none elſe are capable of falling: ſo 1 *Cor.* 11.16. *If any man* δοκεῖ φιλόνεικος εἶναι (not *ſeem* to be but *really*) *be contentious*; and c. 12. 22. where δοκοῦντα μέλη ἀσθενέστερα ὑπάρχειν, *the members which ſeem to be more weak*, are all one with ὑπάρχοντα, thoſe that are *the weaker*; ſo *Heb.*4 7. *let us fear*, μή τις δοκῇ τις ὑστερηκέναι, *leſt any man* (not *ſeemingly* but *really*) *come ſhort*: ſo *Luke* 8.18. *the* [ὃ δοκεῖ ἔχειν, *that which he ſeems to have*] being compared with *Mat.*13.12. καὶ ὃ ἔχει, *even what he hath*, and *Mat.*25.29. and *Mark* 4.25. appears to ſignify [*that which really he hath*] (though he make not the right uſe of it) otherwiſe it could not be *taken from him.* So *Mar.*10.42 οἱ δοκοῦντες ἄρχειν, *they that think or ſeem to rule*, is rendred by St. *Matthew* 20. 25. οἱ ἄρχοντες *the Rulers.* So in the ſtory of *Suſanna*, v.5. οἱ δοκοῦντα κυβερνᾶν, not they which *ſeemed* but that *really did govern.* So in *Procopius* on 1 *Kings*, οἱ δόξαντες εὐτυχεῖν is applied to the pious Kings, *Aſa*, *Jehoſaphat*, &c. So *Optatus*, *l.*1. ſpeaking of the fleſh of *Chriſt*, *quæ nullam videbatur admiſiſſe peccatum*, *which ſeemed to have committed no ſin*, his meaning muſt ſure be, that really he had not ſinned. Thus in humane *Authors* [δοκεῖ] is the form of affirming any thing. If there be any farther force in this word, than only as an expletive, then (according to another notion of δοκεῖ) it will beſt be rendred do not *pleaſe*, or, *ſatisfy* your ſelves in ſaying, as δοκοῦντα is explained by ἀρέσκοντα, *Phavor.* See note on *Mar.*2.a. and Note on *Acts* 16. a.

g. Βαπτίζειν ὕδατι 11. *Baptize you with water.*] *John*'s *Baptiſm* by water previous and preparatory to *Chriſt*'s *baptiſm by the Holy Ghoſt and fire*, ſeems to be imitated by the *Devil* and his worſhippers, the *Indians* in *Philoſtratus*, who had, ſaith he, *a well*, *whoſe water they eſteemed ſacred, and endued with ſecret virtue*, Ὅσιον δὲ νομίζουσι τὸ ὕδωρ Ἰνδικὴ πᾶσι, *which was counted ſacramental to all the Indians*, nigh unto which, ſaith he, there was a veſſel of fire, in which the *Indians* were purged from their involuntary ſins, whereupon their wiſe men call the well, *The well of conviction*, or *reproof*, and the fire, *The fire of pardon*, or *expiation.* And ſo the *Brachmans*, before they ſacrificed, uſed to anoint themſelves πλειστῃ φαρμάκῳ, *which ſo heated their bodies*, that they ſent out fume and ſweat in *great abundance*, *as if they had*, ſaith he, *been* * *waſhed with fire.*

† *De vit. Apollon.* l. 3. c. 3.

p. 118. d.

c. 5. p. 123.

* Πυρὶ λουθέντες.

Ib. *To bear.*] That which is here βαστάσαι, is not, as in other places βαστάζειν βάρος, the *bearing of a burden* or *weight* (the Labourers or Porters office) but as a Miniſterial office, either 1. to *remove* things that are not of preſent uſe, out of the way (the ſame that in other places is expreſſed by αἴρειν, as αἴρειν κλίνην, *to take away*, or *put aſide the bed*, as being no longer uſeful) and by this means it will here be all one with λῦσαι

h. Βαστάζειν ὑμᾶς

ἡ ἱμάντα τῦ ὑποδήματος, *to loſe the latchet of the ſhoe*, *Mar.*1.7. and *Joh.*1.27. that looſing, being in order to taking it off; or elſe 2. as *Luke* 10.4. βαστάζειν ὑποδήματα *to carry ſhoes* was ordinary in journies, ſo might it fitly be the Diſciples office to do ſo, and ſo either way the meaning of the *Baptiſt's* ſpeech is, that he was unworthy to be *Chriſt's* Diſciple, for the Diſciples of any *Prophet* among the *Jews* were to ſerve him as his Miniſters, to perform to him his ordinary neceſſary ſervices; ſo *Joſhuah* was unto *Moſes*, *Ex.*24.13. and in *Joſeph.*1. So *Eliſha* miniſtred unto *Elias*, 1 *Kings* 19.2. *and poured water on Elias hands*, (this being ſet down as the Diſciples office among their Conſtitutions) and ſo when *Chriſt* ſaith, he was among them *as he that miniſters*, *Luke* 22.27. that of miniſtring refers to the office of a Diſciple. And ſo when they are called the *ſons of the prophets*, it is in the *Hebrew* notion, wherein παῖδες and ὑπηρέται, *ſons* and *ſervants*, or *miniſters* are all one.

i. Πτύον

V.12. *Fan.*] Πτύον ſignifies a *winnowing inſtrument*, ξύλον ἐν ᾧ διαχωρίζυσι τὸ σῖτον ἀπὸ τῦ ἀχύρυ, a piece of *wood*, *by which they ſeparate the wheat from the chaff*, ſaith *Heſychius*, the *Hebrew* reads מורה *ventilabrum*, from זרה *diſperſit*, *ventilavit*, referring in general to *winnowing* or holding up to the wind, but not peculiarly to the manner of doing it. The *Syriack* hath רפשא *raphſho*, and ſo the *Arabick* alſo. In which Languages the word is ſaid to have two ſignifications, 1. to note a *ſhovel*, or ſuch like inſtrument, *with a broad head*, as a *paddle*, &c. wherewith the ſurface of the earth is plained or pared. So 'tis in the *Arabick* proverb, *Men al rapſh el al arſh*, *from the ſhovel to the throne*, from the meaneſt profeſſion to the greateſt Dignity; 2. (as * *Jeſu Bar Ali* defines it) *an inſtrument with a broad head*, wherewith Corn is moved or winnowed, or ſtirred up, to cleanſe it. Accordingly the *Greek* πτύον *Heſychius* expreſſes firſt by τρίαιναξ, and then τρίαναξ ſaith he, is ὄργανον ὀδοντικὸν, *an inſtrument with teeth*, and again he explains it by τρίαινα, and τρίαινα he defines to be δόρυ τρεῖς ἔχον ἄκμας, a *ſpear* or *pike*, *having three teeth*, or *ſharps*, a *three-tooth'd-pitchfork*, uſed to ſtir, or throw up corn, when they make up their floors; and in another place he makes it all one with τριόδοντος, which being by the *Grammarians* ſaid to be τριόδους, i.e. τρία ἔχων βέλη, that which *hath three darts*, *quod tres cuſpides habet*, it appears to be directly all one with τρίαινα. The reſult of all this *Grammatical* Diſcourſe is this, that the word πτύον here is ſet to denote that γεωργικὸν ὄργανον ὀδοντικὸν, that inſtrument with teeth, ſomewhat like our pitchfork, with which they managed the buſineſs of winnowing their Corn, ſtirring it up, that the chaff, when the corn is out of it, having no weight in it, may be driven away with the wind, if there be any, and if there be none, they had an inſtrument, as we have now ſails to make a wind, and then that blows away the chaff without any other helps, than of ſtirring it up, that the wind may have force on it. Thus *Iſa.*40.24. the corn is ſaid to be winnowed ברחה (which, ſaith *Kimchi*, ſignifies *Pala*, *quâ grana*, *per ſpatium longiuſculum in ventum illata*, *à ventilatore purgantur*, (as Mr. *Fuller* renders him) and accordingly we render it a *ſhovel*) ובמזרה *and* (*with the fan*, we read, i.e.) with that inſtrument here ſpoken of, that ſtirs up the corn for the wind, that that may drive all the duſt and chaff away; the word that the *Hebrew* here uſeth. This is diſtinctly and properly the manner of the διαχωρίζειν τὴν ἅλωνα, *the throughly cleanſing of the threſhing floor*, which here follows. For ſo at this day in thoſe parts under the *Turks* dominion (and alſo in *Spain*, where, by the inhabiting of the *Moors*, who are *baſtard-Jews*, many *Jewiſh* cuſtoms are retained) the Threſhing-floor is in an eminent place in the open field, large enough to be compared with that of *Araunah*, 2 *Sam.*24. where *David* built an Altar. Thither, after gathering their corn, they bring it, then have they a pair of wheels of Iron, joined with an axle tree, and dented, or toothed, like a ſaw, and ſometimes an heavy board or plank, about the bigneſs of an ordinary door, driven on the lower ſide, full of ſharp ſtones, or pieces of flints, (the

* *Syro. Arab. Lex.*

מורג & חרוץ, *Iſa.* 41. 15. which the *Greek* renders πρόχυς ἀμάξης ἀλοωνίδας, and *Iſa.*28.27. חרוץ, and אופן, the *threſhing inſtrument*, and the *cart wheel*,) and one of theſe the oxen draw over it, ſo at once with their feet treading out the corn, and with theſe breaking the ſtraw into ſmall parts, which is the ordinary food for their cattle all the year. This they take away and put up in bags. As for the chaff the wind drives that away, as 'tis *Pſ.*1.4. and *Job* 21.18. and *Iſa.*41.16. λικμήσεις, καὶ ἄνεμος λήψεται αὐτὰς, *thou ſhalt* * *winnow them*, *and the wind ſhall take them*. Only in caſe of the winds turning, when they fear that it will bring all the chaff back again upon the floor, they put fire to it at the wind-ſide, and that creeps on, and never gives over till it hath conſumed all the chaff, and ſo is a kind of ἄσβεστον πῦρ here, a *fire never quenchable*, till it have done its work. To this deſcription of their practice many places in the Old Teſtament agree. The *threſhing the mountains*, *Iſa.* 41. 15. refers to the cuſtom of Treſhing-floors in ſuch eminent places, and ſo ſetting the hills as chaff, *winnowing* or *diſperſing* them as chaff, upon a *hill*, and *the wind carrying them away*, v.16. So *Jer.*4 11. *a dry wind of the high places in the wilderneſs*, *not to winnow*, *nor to cleanſe*, *even a full wind* from thoſe places, *&c.* a *full wind*, inſtead of winnowing or cleanſing the wheat from the chaff, carrying all away. So *Prov.*20. 21. 'tis ſaid of the wiſe King, that *he ſcattereth the wicked*, *and bringeth the wheel over them*, *ſcatters* them as he that winnows, and that he may do ſo, brings firſt upon them the wheel or threſhing inſtrument. The ſame אופן *wheel*, that we had even now in *Iſa.*28.27. joined with the *threſhing inſtrument*. And *Pſ.* 83. 13. *O my God*, *make them like a wheel*, *and as the ſtubble before the wind*, both parts refer to this cuſtom alſo; make them as a threſhing wheel is wont to make the corn, driving one part from another, and then the wind comes, and drives away the ſtubble and chaff, and then follows, *as the flames conſume the mountains* (that is, ſet the chaff on the mountains on fire, and burn it, lick it quite up) *perſecute them ſo with thy tempeſt*, &c. ſo *Iſa.*5 44. *as the fire conſumeth the ſtubble*, *and the flame devoureth the chaff*. According to this notion of winnowing, and burning the chaff, this verſe accords with the general matter of *John Baptiſt's* preaching, viz. *Chriſt's* rich promiſes of all merciful reception, and preſervation to thoſe that ſhall repent and receive the *Goſpel*, and threatning of all judgments upon the impenitent *Jews*, formerly expreſſed by *the kingdom of God approaching*, and again by the *axe laid to the root of the tree*, ready to *hew* it *down*, and that attended with caſting *into the fire*, as here the *chaff* is with *burning with fire unquenchable*. And ſo it was fulfilled on the *Jews* even in this Life (as it was oft foretold) the godly true penitents that received *Chriſt*, through theſe tribulations, were preſerved, when the reſt that could not bear or hold out the tryal, all that the wind of temptation, falſe doctrine, &c. carried away, were generally deſtroyed, the *corn* laid up in a *garner*, and the *chaff devoured with the fire*.

* or perhaps *threſh* them, (ſee *note* on *c.* 21.g.)

k. ὡσεὶ περιστερὰν

V.16. *Like a Dove.*] That the Spirit came upon *Chriſt* in the body or ſhape of a Dove, cannot, I think, be concluded from this place, nor from the parallel *Mar.* 1. 10. but only that the *Spirit deſcended*, and *came*, or *lighted* on him, *as a dove* uſes to do on any thing, firſt *hovering* and *over-ſhadowing* it. And whereas 'tis added by St. *Luke*, σωματικῷ εἴδει, that will be beſt rendred *in*, or, *with a bodily appearance*, and joined with καταβῆναι, i.e. the *Spirit deſcended* ſo, as might be (and was really) ſeen (εἶδε in *Matthew* and *Mark*, *he ſaw him deſcend*), ὡσεὶ περιστερὰν *as it were a dove*, i. e. as a dove viſibly deſcends, and lights on any thing, or, *in a manner ſomewhat reſembling a dove*, (ſo ὡσεὶ ſignifies, as *Acts* 2.3. the *divided tongues* ὡσεὶ πυρὸς, *as it were of fire*, doth not denote them to be of fire, at leaſt to have the effects of fire, burning, *&c.* but either in the colour, or form like that of fire) not defining any ſhape, wherein the *Holy Ghoſt* appeared. That the *H.G.* both here and in other places did viſibly appear, there is no doubt;

doubt; that he did in the caſe of *Mary*, at the time of her conception of *Chriſt*, ἐπέρχεσθαι *come upon her*, and ἐπισκιάζειν *overſhadow her*, is affirmed *Luke* 1. 35. and that is perfectly agreeable here to this of *deſcending*, ὡσεὶ περιστερὰν, *as a dove* uſes to do, when it comes down and viſibly lights on any thing. Nay other glorious appearances of *God* are expreſſed in other places, in the ſame manner, as when the bright cloud (i e. an appearance of ſhining light, as broad as a cloud) ἐπεσκίασεν αὐτοὺς, *Mat.* 17. 5. thus *hovered* over or *over-ſhadowed* them. So again *Mar.*9.7. *Luke* 9.34. and accordingly in the Tabernacle where the *Cherubims* of glory, thoſe officers or miniſters of this appearance of *God*, *over-ſhadowing* or *hovering* over the *propitiatory*, or covering of the Ark, *Heb.*9.5. and ſo 2 *Pet.*1.17. This voice at this time delivered [*this is my beloved ſon*, &c.] is ſaid to have come from the *magnificent glory* (*gloria majeſtaticæ præſentiæ*, *the glory of the majeſtatick preſence*, ſo frequent in the *Targum*) i. e. from this cloud where the *Angels* were, and wherein *Elias* and *Moſes* appeared, and ſo in the third verſe of that chapter δόξα *glory*, ſeems to denote the appearing of the *Holy Ghoſt*, as ἀρετὴν *vertue* or *power*, *Chriſt's* after-miracles; in the like manner, as we find πνεῦμα *ſpirit*, and δύναμις *power* in other places, and as learned men in rendring the *Jewiſh* writers, interpret שכינה *God's inhabiting* or appearing among us (ordinarily rendred *glory*) by *Spiritus Sanctus* the *Holy Ghoſt*. But by all this there is no more expreſſed, but only the manner of this appearance, or how he viſibly was ſeen, or appeared to deſcend; but for the ſhape wherein the *Holy Ghoſt* appeared here is yet nothing expreſſed. That which ſeemeth moſt probable is this, That the *Holy Ghoſt* took not on him here any bodily ſhape, but yet appeared to be preſent (as *God* is ſaid to be preſent in any place in the Old Teſtament, i.e.) by the appearance of *Angels*, which being the Courtiers of heaven, where they appear, there *God* is ſaid peculiarly to be preſent. Hence it is, that the well *Labairoi*, where the *Angel* appeared to *Hagar*, *Gen.*16. 7.14. is by the *Hieruſalem Targum*, *Gen*, 24. 62. ſtiled *Beer* (*the well*) *ubi manifeſtata illi fuit preſentia Domini majeſtatica*, *where the majeſtatick preſence of the Lord*, or *the preſence of God in majeſty*, *was manifeſted to her*. And ſo the Sanctuary, where, by the *Cherubims* *God* exhibited himſelf, is called by the ſame phraſe, *Gloria majeſtaticæ præſentiæ Domini*, *The glory of the majeſtick preſence of the Lord*, *Gen.* 40. 34. So in the delivering of the Law, which, the Author to the *Hebr.* c.2.2. ſaith, was ſpoken *by Angels*, *God* ſaith, *Ex.* 19. 11. *the Lord will come down in the ſight of all the people*, *and I have talked with you*, c. 20.22. Now how thoſe *Angels*, the good Angels, the courtiers of *God*, appeared, may be collected in general from their title, Ἄγγελοι φωτὸς, *Angels of light*, in reference to a lucid, ſhining, flaming appearance (as the *Philoſopher* ſaith, that if God would take upon him a Body, it would certainly be light) but more diſtinctly from the ſtory of it, *Mat.*28.3. *His appearance was as lightning*, *and his garment white as ſnow* (as *Luke* 9. 29. 'tis ſaid of *Chriſt* on mount *Tabor*, *his cloathing was* λευκὸς ἐξαστράπτων, *white* and *flaſhing* as *lightning* doth) i. e. *a bright ſhining cloud* (ſuch as in *Exodus* is called a *cloud by day*, but *fire by night*, a *pillar of cloud*, *Deut.*31. 15.) or fiery appearance in the midſt of a white cloud, as of a *garment*, i.e. cloathed or encompaſſed with it, which is directly νεφέλη φωτεινὴ, *the light ſom cloud*, even now mentioned: and ſo generally the *Scechinah*, by which the *Hebrews* uſe to expreſs *God's preſence* on earth, is rendred δόξα *glory*, from *Ex.*24.16. *the glory of the Lord abode*, &c. (ſee note on *Rom.* 1. f. & c. 9.c and *Jo.* 1. c) and that *glory* generally expreſſed by Painters by the rays or beams of the Sun, or light, becauſe that is the livelieſt reſemblance of it, as 'tis ſet down, *Luke* 2.9. δόξα περιέλαμψεν, *the glory of the Lord ſhone about them*, which is added to the mention of the *Angel's* coming to them. And ſo *God's* promiſe of *coming to the people on Sinai the third day*, c.19.11. is thus performed, v.16. *there were thunders and lightnings*, *and a thick cloud upon the mount*. And agreeable to this it is, that in that other viſible deſcent of the *Holy Ghoſt* upon the *Apoſtles*, *Acts* 2. 3. ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἕνα ἕκαστον αὐτῶν, *there were ſeen by them tongues parted or divided*, *as of fire*, *and*, i. e. *the fire* (or that ſo like *fire*) *ſate or reſted on every of them*. That which appeared was *cloven*, or *divided tongues as of fire*, ſeveral flaſhes or beams as of fire, in the ſhape of tongues divided, as it is eaſy to conceive by a flame cleft aſunder in many places, according to the natural motion of flames, of which every part, as it extends it ſelf in longitude, grows more pyramidal, and ſo divides from the part next to it, and one of theſe diviſions did, as it were *lambere*, *lick*, and ſo reſt upon the head of every of the *Apoſtles*, according to the *Hebrews* phraſe or idiom, who for *flame* of *fire*, uſe לשון אש the *tongue of fire*, *Iſa.*5.24. becauſe a flame is of that form, ſay they. Somewhat like this hath the appearing of *Angels* generally been in the Scripture, ſee *Ex.* 19.18. where *God* deſcends on the mount in fire, *gloria præſentiæ divinæ in flamma ignis*, ſaith the *Jeruſalem Targum*, *the glory of the divine preſence in a flame of fire*, which is but the explication, and rendred as the reaſon of what was ſaid before, *v.*16. of the *lightning* and *thick cloud*, or *thick cloud*, or *darkneſs*, *where God was*, *Gen.* 20.21. and therefore *Pſ.*104,4. *His miniſters* (i. e. *Angels miniſtring* to him) are ſaid to be a *flaming fire*. Thus in the firſt mention of it, *Gen.*3.24. the *Jeruſalem Targum* reads, *gloriam divinæ præſentiæ ſupra duos Cherubinos collocavit*, *he placed the glory of the divine preſence upon two Cherubims*, where in the *Hebrew* we find the *two Cherubims*, להט החרב (*a flaming ſword* we read it, but it may perhaps be better rendred) *a flame of ſword*, i.e. of ſeparation, diviſion, φλὸξ διαμερισμοῦ, for ſo the *Hebrew* חרב which is rendred *ſword*, ſignifies *diviſion*, as is exemplified by *Mat.*10.34. compared with *Luke* 12.51. where inſtead of μάχαιραν *ſword* in one, is διαμερισμὸς *diviſion* in the other, and then that φλὸξ διαμερισμοῦ, *flame of diviſion*, or partition there (ſignifying that appearance to be a bright ſhining as of fire, and that parted one from another in many places, *to turn every way*, ſaith the Text) will be ſomewhat anſwerable to the word διαμεριζόμεναι *divided*, in the *Acts*, in reſpect of the diviſion of the fire (that appeared) in ſeveral branches, but certainly in reſpect of the fire. By all that hath been ſaid, the meaning of the words in this place may be conceived to be this, *the heavens were opened* to *Chriſt*, and the *Spirit of God* (himſelf inviſible, and taking no bodily form or ſhape upon him) was by *John ſeen to deſcend* upon him *as a dove deſcendeth* and lighteth on any thing, or *as it were a dove*, that which appeared ſome way reſembling a dove, with the wings ſpread abroad, and hovering over one, viz. *Angels*, the token of *God's* or the *Holy Ghoſt's* preſence, appeared in a bright ſhining cloud, or a flaſh of lightning in a cloud, and this ſtooped down upon him, and with that lightning thunder, and with that thunder a *voice*, *v.*17. (ſee note on *Acts* 19.b.) And this as the ſolemnity of his Conſecration, Impoſition of hands, as it were from Heaven, by which he received his commiſſion to his Prophetick office, which he after communicated to his Apoſtles, in a manner ſomewhat like *Acts* 2.2.

Ἐπισκιάζω

Δόξα

Μάχαιραν. Διαμερισμὸς

V.17. *Beloved ſon.*] Thoſe words of the *Father* from heaven, both here, and at the Transfiguration, *c.*17. [οὗτός ἐστιν ὁ υἱός μου ἀγαπητὸς ἐν ᾧ εὐδόκησα, *this is my beloved ſon*, *in whom I am well pleaſed*] were by him delivered with an intention, that they ſhould be underſtood to relate to that Prediction, before delivered concerning the *Meſſias*, *Iſa.*42.1. This will not ſo eaſily and ſo clearly appear by comparing theſe words with that Prophecy, either in the *Hebrew*, or the *Greek*, (becauſe for [*beloved*] here, and *c.*17. 'tis [*choſen*] there, for [ἐν ᾧ εὐδόκησα *in whom I am well pleaſed*] here, and *c.* 17. the *Septuagint* there have [προσεδέξατο αὐτὸν ἡ ψυχή μου, *my ſoul hath accepted him*] for [ὁ υἱός μου, *my ſon*] here, and *c.*17. 'tis there in the *Hebrew* [עובדי *my ſervant*,] and in the *Septuagint*, ὁ παῖς μου, agreeable to that, though capable of being rendred *my ſon* alſo) as by comparing that of *Iſaiah* with *Mat.* 12. 18. for in that place of *Matthew*,

1. Ἀγαπητὸς ἐν ᾧ εὐδόκησα

Παῖς *Matthew*, where thoſe words of that Prophet are purpoſely recited, we find all theſe words [ἰδὲ ὁ παῖς μου ἀγαπητὸς εἰς ὃν εὐδόκησεν ἡ ψυχή μου, *behold my ſon* or *ſervant, beloved--in whom my ſoul* (i.e. *my ſelf*) *is well pleaſed*] which differ very little from thoſe voices from *heaven* in this, and that other place, ſave that the [ἰδὲ, *behold*] of Emphatical promiſe in the *Prophet*, is here changed into [οὗτός ἐστι *this is*] as fitter to point him out now preſent; and παῖς an equivocal word for a *ſon*, or *ſervant*, is changed into υἱὸς which is a *ſon* only. To this may be added that one part of theſe words in *Iſaiah* [δέδωκα πνεῦμα ἐπ' αὐτὸν, *I have given my Spirit upon him*] was here really ſupplied at this time, the *Holy Ghoſt* coming viſibly upon him, and in like manner [κρίσιν ἀπαγγελεῖ, *he ſhall declare judgment*] in the cloſe of that verſe, *Iſa.* 42.1. is equivalently ſupplied, *Mat.* 17.5. in [αὐτοῦ ἀκούετε, *hear him*] he having then begun that office of declaring or preaching, which conſequently was then to be heard by them.

Paraphraſe.

CHAP. IV.

1. And immediately after his baptiſm, and before he entred on his prophetick office, that Chriſt might give an evidence of his Piety and truſt in God, and of his conſtancy, it was thought fit that ſome tryal ſhould be made of him; and to that end, by incitation or impulſion of the Spirit of God (of which he was full Luke 4.1.) he went up from Jordan farther in the deſart, not voluntarily putting himſelf upon Temptation, but doing it according to God's appointment.

1. THen was Jeſus led up of the Spirit into the wilderneſs, to be tempted of the a Devil.

2. And being there he was enabled by the miraculous power of God to continue forty days and nights without eating or drinking any thing, as Moſes and Elias, the two great Prophets had done, and after that, that he might be the fitter for the enſuing tryal of his truſt in God, made on him by Satan, he was as ſharply aſſaulted with hunger, as any man at any time is, for want of meat.

2. And when he had faſted forty days and forty nights, he was afterward an hungred.

3. And the Devil laying hold, and taking advantage of that opportunity, came and ſaid unto him, If thou art the Son of God, make uſe now of that power to thy own relief, and turn theſe ſtones into bread.

3. And when the tempter came to him, he ſaid, If thou be the ſon of God, command that theſe ſtones be made bread.]

4. Bread or ordinary means of ſuſtaining men, is not of neceſſity to the Life of man, God can feed and uphold him by other means, whatſoever he pleaſe to make uſe of to that purpoſe, his bare word and nothing elſe, Deut. 8.3.

4. But he anſwered and ſaid, It is written, [man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.]

5, 6. Then Satan, as 'tis moſt probable, carried him in the air, without doing him any hurt, unto Jeruſalem, being permitted by God to do ſo, and ſet him on the battlement of the Temple; and urging a verſe of the Pſalm to him, Pſ. 91. 11. he perſwaded him to caſt himſelf down from thence, by that means to teſtify that he was the Son of God; for if he were ſo, this he might do ſecurely.

5. Then the devil taketh him up into the holy city, and ſetteth him on * a b pinacle of the Temple,

6. And ſaith unto him, If thou be the ſon of God caſt thy ſelf down; for it is written, He ſhall give his Angels charge concerning thee, and † in their hands they ſhall * bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.]

* the battlement.
† on ἐπί
* carry thee, ἀροῦσί σε

7. It is ſufficiently manifeſt to me, that I am the Son of God, and cared for by him. I ſhall not require any more ſigns to prove it, nor expreſs any doubt of his power and goodneſs toward me, as the Iſraelites did, Ex. 17.7. ſaying, is the Lord among us or no? To which the prohibition of tempting God refers, Deut. 6.16. (which is the Text quoted in this place, a prohibition not of too much, but too little confidence, of doubting of God's preſence among them.)

7. Jeſus ſaid unto him, [It is written again, Thou ſhalt not c tempt the Lord thy God.]

8. And from thence gives him a view of all that was to be ſeen from thence, and adds a repreſentation of many of the other kingdoms of the world, in as ſplendid and inviting manner as he could, and all this in a moment of time, Luke 4. 5. not one after another, that ſo they might amaze and affect him the more with their ſplendour, and on a ſudden prevail upon him, which otherwiſe would not be ſo likely to do it.

8. Again the devil taketh him up into an exceeding high mountain, [and ſheweth him all the kingdoms of the world, and the glory of them.]

9. And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me.

10. Then ſaid Jeſus unto him, Get thee hence, Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

11. Then for a while, Luke 4.13. Satan left tempting him (afterwards ſetting himſelf more induſtriouſly on all ſtratagems to take away his life) and as the Devil left him, the good Angels came and waited on him, miniſtring to his hunger, or bringing him meat, as to Elias was done.

11. Then the devil † leaveth him, and behold Angels came and miniſtred unto him.]

† diſmiſſeth, ἀφίησιν

12. After this, not immediately, but having gone once into Galilee, and done many things there (ſet down John 2. &c.) and having before that entertained ſome Diſciples, or conſtant followers, John 2.2. by name Philip, John 1.43. (for this and much more was done before John's being caſt into priſon, John 3.24. ſee note on John 1.e.) when he heard of the impriſonment of John, he went a ſecond time into Galilee.

12. Now when Jeſus heard that John was * caſt into priſon, he departed into Galilee.]

* delivered up, παρεδόθη

13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the ſea-coaſt in the borders of Zabulon and Nepthali:

14. That it might be fulfilled which was ſpoken of Iſaias the Prophet, ſaying,

15. Galilee incompaſſed, or in the confines of other Nations.

15. The Land of Zabulon and the land of Nepthali d by * the way of the ſea, beyond Jordan, [Galilee e of the † Gentiles.]

16. The people which ſate in darkneſs ſaw great light, and to them which ſate in the region and ſhadow of death, * light is ſprung up.

* the ſea ſide
† Nations ἐθνῶν
* did the light ariſe, φῶς ἀνέτειλεν

17. Now began Jeſus to enter on his prophetick office (conſiſting of three things, preaching or making known the will of God, entertaining Diſciples, doing of Miracles: the firſt here and more largely, Mat. 5. 6,7. and in his many parables: the ſecond, v. 18. &c. the third, as neceſſary to confirm his doctrine, on all occaſions from time to time, till his death and departure hence) and the ſumm of that office was to bring ſinners to Repentance, by giving them warnings from God, promiſes to allure, and threatnings to fright them to it.

17. From that time Jeſus began to preach, and to ſay, Repent, for the kingdom of heaven is at hand.]

18, 19, 20, 21, 22. And as Jeſus was walking by the lake of Geneſareth (ſee note on Luk. 8.c.) he ſaw two brethren that were fiſhers, Simon who was afterwards ſirnamed Peter, & Andrew his brother, a waſhing their

18. And Jeſus walking by the ſea of Galilee ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the Sea (for they were fiſhers.)

19. And he ſaith unto them, Follow me, and I will make you fiſhers of men.

20. And they ſtraightway left their nets and followed him.

21. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee and John his brother in a ſhip, with Zebedee their father mending their nets, and he called them.

22. And

22. And they immediately left the ſhip and their father, and followed him.

net upon the Shore Luke 5. 2. and having ſpent ſome time in diſcourſe with them, or preaching to them, he went a little farther, and ſaw two other brethren, James and John with their father Zebedee, all of the ſame trade, and they were in their boats mending their nets, having newly waſhed them on the ſhore alſo, Luke 5.2. and now returned to their boats again. And ſoon after this, having done a great miracle, ſet down diſtinctly, Luke 5.3. &c. (ſee note a. on that chap.) he called all the four, commanding them to follow him, promiſing to make them fiſhers of men, or to inſtate them in a calling (and endue them with powers) of gaining and converting of men, and they all forſook their boats and trades, obeyed and followed him.

23. And Jeſus went about all Galilee, teaching in their Synagogues, and preaching the Goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſe among the people.

24. And his fame went throughout all Syria, and they brought unto him all ſick people, that were taken with divers diſeaſes and torments, and thoſe which were poſſeſſed with devils, and thoſe which were [lunatick,] and thoſe that had the palſie, and he healed them.

24. Affected with any diſeaſe, on which the changes of the Moon had influence, whether madneſs, or falling ſickneſs, ſee note on c.17.c

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jeruſalem, and from Judea, and from beyond Jordan.

Annotations on Chap. IV.

a. Διάβολος

V. 1. *The Devil.*] the *Hebrew* שטן, an *adverſary*, may be taken either in the general, or elſe as it contains under it two ſpecial notions, one of an *adverſary in foro*, an accuſer, and eſpecially a falſe accuſer, the other of a *treacherous perſon*, that conſults and ſtudies to miſchief others. In the general it is often met with, and applied to the *Devil*, our Enemy indefinitely. In reference to the ſpecifical notions, it is accordingly rendred by the *Septuagint*, ſometimes Διάβολος, *accuſer*, ſometimes ἐπίβουλος, *betrayer*, and in 1 *Mac.* 1.36. the word Διάβολος, *accuſer*, is uſed, where the ſenſe and the mention of the *ſore ſnare*, *v.*35. enforceth and requireth ἐπίβουλος, *treacherous perſon*, and yet our *Engliſh* renders it in the general (according to the more comprehenſive nature of the *Hebrew*, to which it is anſwerable) *an adverſary*. Thus in the *New Teſtament* doth the word Διάβολος prevail, and is commonly uſed to ſignify not in the ſpecial, either a *calumniator* or *inſidiator* (though it ſometimes ſignifies one of them, perhaps the latter, *John* 6. 70. *One of you*, Διάβολός ἐστι, means to betray me, and the former, *Eph.*4.27. *Let not the ſun go down upon your wrath, neither give place* τῷ διαβόλῳ, *to the Calumniator*, who is then wont to interpoſe and widen the breach, and ſo certainly 1 *Tim.*3. 11. μὴ διαβόλους, *not Calumniators*, and 2 *Tim.*3.3. and *Tit.*2. 3.) nor yet the *Devil* under that one peculiar notion, as a lyar or calumniator, but ſo as the *Greek*, be of the ſame latitude with the general comprehenſive *Hebrew* word

Ἀντίδικος

שטן, and as 'tis all one with, ἐχθρὸς *enemy*, and ἀντίδικος *adverſary*, or *plaintiff*, and ἀντικείμενος *oppoſer*, in other places, and ſo it may beſt be rendred *Satan* (retaining the *Hebrew* in the tranſlation, as the *Septuagint* oft do) i.e. that *evil ſpirit*, which ſets himſelf as an Adverſary againſt all good men, and endeavours to do all miſchief that he can.

b. Πτερύγιον

V. 5. *A pinacle*] Πτερύγιον ſignifies literally a *little wing*, doth here note the *exterior circuit* of the *top* of the houſe, which compaſſeth it in (and is thence called στέφανη, *Deut.* 22.8.) to keep men from danger of falling from the roof, and is therefore in the Law preſcribed in their buildings, *that thou bring not blood upon thy houſe*. It is by the *Grammarians* explained by ἀκροβήλιον, and that defined to be τὸ ἐπάνω τῶν ναῶν ἀναπεφυκὸς ζῶδιον, *a kind of girdle on the top of the temple to incompaſs it*, which is clearly the *battlement*, not the *pinacle*, ſee note on c.10. i.

c. Πειράζειν θεὸν

V. 7. *Not tempt the Lord*] That the phraſe of *tempting God* ſignifies not too much, but too little confidence, a diffidence and incredulity may appear by the ſeveral places wherein the phraſe is uſed. Thus the *Iſraelites tempting of God* in *Exodus* and *Deuteronomy*, is generally doubting of *God*'s care, and providence, and power, and wiſdom, of which they had had ſo many arguments and aſſurances, and promiſes from him. And ſo *Num.*14. the *tempting God ten times*, v. 12. is all one with *not believing him in all his ſigns, which he did in the midſt of them*, *v.* 11. and what that unbelief was, appears by their words v. 2. *Would we had dyed in Egypt*, and, *Wherefore hath God brought us into this land?* thinking (it ſeems) that *God* would not go along with them, but permit them to be devoured by the People of the land (ſee *v.9.*) ſo *Pſ.*78. their *provoking and tempting of God*, v. 18, 19. is firſt their doubting whether *God* could, and would *prepare* them a *table*, v.20. *give them bread, provide them fleſh in the wilderneſs*, v. 21. when by their own confeſſion he had evidenced his power and will ſufficiently in giving them *ſtreams of water* out of the *rock*, and v.42. they *tempted God*, &c. which is explained, *v.*43. by [*they thought not of his hand, and of the day when he delivered them, ——how he had wrought his Miracles in Egypt*] *v.*44. i.e. by their forgetting, or not conſidering the arguments they had had for the believing, and depending on him; and ſo again, after he had caſt out the the *nations*, &c. done all for them imaginable, yet *v.* 57. they *tempted the moſt high God*, &c. ſo *Iſa.*7. when *Ahaz* ſaith, he will not *tempt* the *Lord*, the words ſignify, that he needed no farther arguments to aſcertain him of the truth of what there was promiſed. Where yet *Ahaz* ſeems to have ſpoken Ironically, he will ask no more ſigns, believing the thing impoſſible, and therefore is reprehended by the Prophet for *incredulity* and wearying of God, and making it neceſſary for him to give a ſign, *v.*13,14. And thus clearly the phraſe is uſed in this place, where the Devil perſwading Chriſt, by caſting himſelf down from the Battlement, to make tryal, whether God would deal with him as a Son, i.e. preſerve him, or no, Chriſt that needed no ſuch evidences of his being the *Son of God*, *Mat.* 3. 17. replies, that this is that *tempting God*, which is forbidden in *Deut.* So *Mat.* 16.1. and *Luke* 11. 16. the *Phariſees asking a ſign from heaven*, to demonſtrate that he was the *Meſſias*, are ſaid πειράζειν, *to tempt Chriſt*; a note of their infidelity, and ſo cenſured by *Chriſt*, *an evil and adulterous generation, ſeeketh after a ſign*, *Mat.*16. 4. and beyond the miracles which he had already done among them, he will now ſhow thoſe *Phariſees* no more, but only that great convincing one of his Reſurrection from the dead, *v.*5. ſometimes this phraſe is uſed in a notion a little different from this, not in relation to any promiſes of God, but of any other part of his will revealed, and notes any act of infidelity, any contrariety to the revealed will of God, whether in point of Doctrine or Practice: of Doctrine, ſo *Acts* 15. 10. When *Peter* had given them convincing evidences and arguments (from the example of God toward *Cornelius*) that God required not the *Chriſtian Gentiles* to be circumciſed, he adds, *Now therefore why do you tempt God to lay a yoke*, &c. i. e. your continuing to deſire to lay that yoke on the *Gentile Chriſtians*, after ſuch evidences of God's will to the contrary, is an act of infidelity, and a kind of tempting of God. So alſo of Practice, 1 *Cor.*10.9. *Neither let us tempt Chriſt*, i.e. let us not by our provoking ſins dare God, try his patience, whether he will make good upon us his threats againſt ſin, ſo *Mal.*3.15. *they that tempt God*, are all one with the *proud ſinners*, contumacious offenders, which are alſo ſaid to *weary him*, c.2. 17. *Acts* 5. 9. *Why have ye agreed to tempt the Spirit of the Lord?* i. e. to commit a ſin, which is in effect a trying, or experimenting whether

whether the Apoſtles *Peter*, &c. had the Spirit of diſcerning their fraud or no, and conſequently of puniſhing.

d. 'Οδὸν θαλάσσης

V. 15. *By the way*] That which is here ὁδὸν θαλάσσης, is in the *Greek*, *Iſa.* 9. 1. (whence this verſe is cited) οἱ λοιποὶ οἱ ἐν περαίᾳ, *the reſt that dwell by the Sea-ſide.* Now for this whole place that is here cited out of the Prophet, and ſaid to be fulfilled by that which here happened, it muſt firſt be remembred, what hath been ſaid, note on *c.* 1. k. That Prophecies, beſides the literal ſenſe of them, have ſometimes another affixed to them, to which when they are accommodated, they are ſaid πληρῶσθαι to be *fulfilled*, i.e. to have a more eminent accompliſhment. And ſo here; for theſe words had in *Iſaiah*, *c.* 9. 1. a clear literal ſenſe, belonging to that time, *viz.* that God having threatned by his Prophet a ſore calamity to *Judah* and *Jeruſalem* from *Sennacherib King of Aſſyria*, begins in theſe words a little to ſoften it, thus, *Neverthleſs the dimneſs* (or miſt, or twilight) *ſhall not be to her, to whom the vexation ſhall be*, (i. e. to *Jeruſalem* which ſhall be thus afflicted) *according to the firſt time, wherein he lightly afflicted the land of Zabulon, and the land of Nephthali, and the latter time, wherein he more grievouſly afflicted the way of the Sea beyond Jordan, Galilee of the nations*, i.e. this that ſhall befal upon *Judah*, though ſharp, ſhall not be comparable to either of thoſe two other; the firſt, the more tolerable of the two, when *Zabulon* and *Nephthali*, were carried into Captivity by *Tiglath Phalaſſar King of Aſſyria*, 2 *Kings* 15. 29. the ſecond, not then come, which ſhould be much more heavy, when the reſt of the tribes ſhould be carried away by *Salmanaſſar* into *Aſſyria*, 2 *Kings* 17. *The people that walk in darkneſs*, i. e. *Judah* and *Jeruſalem*, waſted and beſieged by *Sennacherib*, *have ſeen*, i. e. ſhould ſee, *a great light*, i. e. have an illuſtrious remarkable deliverance, the ſiege being raiſed by an Angel, and *Sennacherib*'s Army deſtroyed, *and to them that were in the ſhadow of death*, i.e. expected verily to be deſtroyed, *hath the light appeared*, i. e. this deliverance is befall'n. This whole Paſſage belonging to that matter, is here by the Evangeliſt applied to *Chriſts* Preaching in the borders of *Zebulon* and *Nephthali*, only by way of accommodation. This Preaching of his being the *great light*, and the ſtate of ignorance, that before they were in, the *ſhadow of death*, and the *darkneſs*. All the difficulty is, to give any account, how this ſhould here be applied to *Zabulon*, &c. when in *Iſaiah* they were not to have this deliverance, but only *Judah*; and they were only mentioned to comfort *Judah*, that they were, and ſhould be more terribly afflicted than *Judah*, and had none of the light or comfort. But the account muſt be, that ſuch Prophecies as theſe, thus accommodated to *Chriſt*, are accompliſhed in an higher ſenſe, than that wherein they were literally ſpoken, and here this *light*, i.e. the Preaching of *Chriſt* came and ſhone on theſe, as well as on *Jeruſalem*, nay in the firſt place, before he went thither, and conſequently in the application here, the *great light* is applied to them, (though in the letter of the Prophecy it belonged not to them.) Which being perfectly true, is all that is ſaid by the Evangeliſt, only the words of the Prophet, not in the literal, but an higher ſenſe, applied to them, by way of accommodation, which differs from the citation of a teſtimony. To which this may alſo be farther added, that now that land of *Zabulon* and *Nephthali* was not inhabited by *Iſrael*, for they were carried captive, never to return again, 2 *Kings* 17, 20, 23. and *none left but the tribe of Judah only*, 18. and ſo that Prophecy that ſpake of the *light ſhining to Judah*, did here literally belong to them, i. e. to thoſe of *Judah*, which after their return from *Babylon* inhabited theſe parts, which before belonged to *Iſrael*.

e. Γαλιλαία τῶν ἐθνῶν

Ib. *Galilee of the Gentiles*] That which is here Γαλιλαία τῶν ἐθνῶν, is in *Iſaiah* 9. 1. גליל הגוים *the circumference of the nations*, or that part of *Paleſtine* which is fartheſt from *Jeruſalem*, and hath the Nations round about it, from גלל *volvit, circumduxit*, and ſo by the *Targum* 'tis rendred תחום *confinium*, the *confines of the Gentiles*, becauſe round about that part of *Paleſtine*, the *Egyptians*, *Arabians*, *Phenicians*, inhabited near the ſea-ſide, in reſpect of trafick. Thus we find, *Gen.* 14. 1. βασιλεὺς ἐθνῶν, the *King of the Nations*, which will be confeſſed to belong to the Nations adjoyning to that region, if you compare it with *Joſ.* 12. 23. where, though our *Engliſh*, out of ſome *Hebrew* copies, reads, the *King of the Nations of Gilgal*, yet the *Septuagint* reading [βασιλέα τῆς Γαλιλαίας] ſhew that they read מלך גוים לגליל *the King of the Nation of the confines*, ſuch were the *Tyrians*, *Sidonians*, and other *Gentiles*, and accordingly we read, that King *Solomon* gave twenty cities in that part to *Hiram*, the King of the *Tyrians*, בארץ הגליל *in the land of the confines*, 1 *Kings* 19. 11. Thus *Joſ.* 13. 2. we read גלילות *of the Philiſtines*, where the *Targum* reads תחומי *the confines* again, the *Septuagint* ὅρια *borders*, and *Joel* 4. 4. *Tyre* and *Sidon*, and all the גלילות *circumambient regions* of the *Gentiles*, where though the *Greek* reads, as here Γαλιλαίᾳ ἀλλοφύλων, *Galilee of the Gentiles*, yet the *Targum* more exactly תחומי *the confines*, or that part of *Paleſtine*, which bordereth on the Nations. And ſo when the Evangeliſt St. *Luke* had ſaid, that *Jeſus* returned into *Galilee*, *c.* 4. 14. he adds, and the *fame went out*, καθ' ὅλης τῆς περιχώρου, *through all the ambient region*, ſo again, *v.* 37. *there went a noiſe of him*, εἰς πάντα τόπον τῆς περιχώρου, *i.e. into all that circumambience* of the *Gentiles*: and ſo ſaith * *Joſephus* of the Gali- * ἀλώσ. l. 5. c. 4. *leans* τοσούτοις ἔθνεσιν ἀλλοφύλοις κεκυκλωμένοι, *they are encompaſſed with ſo many other ſtrange* (or *heathen*) *Nations*. Theſe ambient Nations are meant by ὁδὸν ἐθνῶν, *the way of the Nations*, *c.* 10. 5. i.e. thoſe ambient Nations next to *Galilee Tyre*, &c. in oppoſition to *Judæa* there expreſſed by [*the houſe of Iſrael.*]

Paraphraſe.

CHAP. V.

a. 1, 2. Chriſt now in a more eminent manner ſets upon his prophetick office, and there being a great multitude preſent, he went up into a Mountain, as a place of advantage to ſpeak moſt audibly, and there ſeating himſelf as a Prophet or Teacher, a Company of his conſtant followers, all that received and obeyed his Doctrine (not only the twelve, which were afterward choſen to be his Apoſtles) came cloſe up and communed with him, and to them he addreſſed his Speech, ſaying (for the explication of this whole Sermon: See Pract. Catech. l. 2. &c.)

1 AND ſeeing the multitudes he went up into a mountain: and when he was ſet, his [a] diſciples came unto him,

2. And he opened his mouth and taught them, ſaying,]

3. Bleſſed are all they that how high ſoever their condition is in this world, are yet in mind, affection and converſation, humble and lowly, and they which, when they are in worldly poverty, bear it willingly, not only of neceſſity, for to theſe belong the Riches and thoſe the greateſt, even of a kingdom, and that of Heaven (ſee Luke 6. 21. Yours is the kingdom of heaven.)

3. Bleſſed *are* the poor in Spirit: for theirs is the kingdom of heaven]

4. For they are of a fit temper and capacity to receive that comfort, which Chriſt and the Spirit offer to all that are capable of it, and accordingly their preſent ſadneſs ſhall be repaired here, and moreover rewarded with future joys, Luke 16. 25. whereas thoſe that have moſt of the carnal jollities of this world, that have enjoyed all their good things here, have a ſad arrear of mourning which expects them in another world.

4. Bleſſed *are* they that mourn: [for they ſhall be comforted.]

b. 5. The quiet-ſpirited perſons and they that live in obedience to government, for they ordinarily ſhall live quietly, and receive the protection and benefit of government, and invading no mans goods or life, ſhall generally enjoy long life and tranquility in the earth. Or when the exerciſes of

5. Bleſſed *are* [the meek: for they ſhall inherit the [b] earth.]

of this vertue in ſome ſingular conjunctures of time bring loſſes or death upon them, they ſhall be richly rewarded in another world, and be made amends abundantly there for all that the practice of this virtue hath brought upon them.

6. Bleſſed *are* they [which do hunger and thirſt after righteouſneſs: for they ſhall be filled.] 6. Whoſe appetites are removed from the meaner inferiour objects of our thirſts (which may raiſe, but never ſatisfy our appetites) from the worldlings importunate deſires, ambitions and covetings, to the eager and impatient purſuit of the favour of God, and of piety of the higheſt kind, that way of ſalvation now propoſed to men by Chriſt (ſee note on Rom. 1.b.) For theſe ſhall be ſure to obtain what they purſue, and to be fully ſatisfied in the acquiſition.

7. Bleſſed *are* [the merciful: for they ſhall obtain mercy.] 7. They that are compaſſionate and pitifully affected to the wants of other men, whether of their ſouls or bodies, apt to relieve and to pardon, to give and to forgive; for as they ſhall deal with others, God ſhall deal with them, in their time of want, and requeſts, they ſhall have pity ſhewn to them abundantly, Luke 6. 38.

8. Bleſſed *are* [the pure in heart: for they ſhall c ſee God.] 8. They whoſe eye of their ſoul is not defiled by looking after fleſhly or worldly luſts, nor polluted with other foul mixtures, for by this purity they are fitted for that viſion of God, which none elſe can attain unto, Heb. 12. 14. c.

9. Bleſſed *are* [the d peace-makers: for they ſhall be called the children of God] 9. Peaceable that love and labour for peace, for they are like to God, as children to parents, and like the only begotten ſon of God, that Great peace-maker, and ſhall have the priviledges that belong to ſuch, the childrens portion, that of grace in this life, and of the inheritance in another. d.

10. Bleſſed *are* they [which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven.] 10. That ſuffer for the diſcharge of a good conſcience, for the conſtancy of their obedience to any of God's commandments; for their ſufferings here ſhall be hereafter rewarded with a kingdom, though they are oppoſed and perſecuted by men, they ſhall be owned, and crowned by God, as his Martyrs or Confeſſors.

11. Bleſſed *are* ye [when e men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you *falſly for my ſake.] 11. When ye ſhall be reviled and perſecuted; and have all kind of evil reports calumniouſly raiſed againſt you, becauſe you are Profeſſors of the faith of Chriſt (this was the condition of Martyrs and Confeſſors in the Chriſtian Church, when Chriſtianity it ſelf was Perſecuted, as v. 10. of all that conſtantly adhere to any part of Chriſtian Duty, and are not by any temptations of perſecution, &c. moved out of it.) e.

* or for righteouſneſs ſake, for inſtead of ψευδόμενοι ἕνεκεν ἐμοῦ, the Greek and Latine MS. reads ἕνεκεν δικαιοσύνης propter juſtitiam.

12. Rejoyce ye and [be exceeding glad; for great is your reward in heaven; for ſo perſecuted they the Prophets which were before you.] 12. Exult or leap for joy; for God will reward upon you not only your integrity and your patience, but their multiplied revilings and ſlanders, with a multiply'd recompence in another world. For thus were the Prophets before you dealt with, thoſe that came with commiſſions immediately from God, with whom, if ye communicate in doing well, and ſuffering patiently, ye ſhall proportionably partake of reward with them.

13. Ye are the ſalt of the earth; but if the ſalt † f have loſt its ſavour, wherewith ſhall it be ſalted? it is thenceforth good for nothing, but to be caſt out, and trodden under foot of men.] 13. You diſciples, all ſorts of true Chriſtians (ſee note a.) are the men that by your doctrine, and exemplary piety and charity are to keep the whole land, the whole world from putrifying. But if your lives grow unſavoury or noiſome, what means is there imaginable to repair or recover you? None certainly. And then are ye unſavoury Chriſtians) the moſt unprofitable refuſe Creatures in the World, and ſo ſhall be accounted of, (Mark 9.50. Luke 14.34.) and dealt with accordingly. f.

† become inſipid.

14. Ye are the light of the world. A city that is ſet on a hill cannot be hid. 14. As a city ſet upon high illuſtrious place, is ſeen by all that travel near it, and by them enquired after what it is, ſo the Chriſtian Church which is a moſt conſpicuous ſociety, in reſpect of the difference of their lives from other men) cannot chuſe but be taken notice of by the reſt of the World, and either attract them by their good, or diſcourage and deter them by their evil Examples, Iſa. 60. 11. Phil. 2. 15.

15. Neither do men light a candle, and put it under a buſhel, but on a candleſtick, and it giveth light unto all that are in the houſe.] 15. It is my deſign in you, (in the doctrine which ye are to preach, and the exemplary lives which you are to live) to ſet up a torch or eminent luminary, like the ſun in the firmament, for all the world to be enlightned by it, and directed in the actions of their lives. Now ye know, 'tis not mens meaning when they light a candle, to put it under that which will cover, and ſhut up the light of it, but to ſet it up at the beſt advantage, ſo that it may diſpenſe its light moſt freely to all that are within reach of it. And ſo muſt ye diffuſe your doctrine and examples to all the heathen World, whoſe ignorance and ſins render them anſwerable to the dark parts of the houſe, which yet the candle when it comes to them, doth illuminate.

16. Let your light ſo ſhine before men, that they may ſee your [good works,] and glorify your father which is in heaven. 16. Honeſt, honourable, commendable actions, ſuch as are not practiſed by other men.

17. Think not that I am come [to * deſtroy the g law and the Prophets, I am not come to deſtroy but h to † fulfil. 17. To take any thing from the Law and the Prophets, i.e. the rule of duties, toward God and man, in force among the Jews, to looſe mankind from the obligations that formerly lay upon them (v. 18, 19. and note f.) to permit, much leſs to cauſe any one moral command to be evacuated, but to repair and make up whatſoever is any way wanting, to reſtore whatſoever hath been taken from it by falſe interpretations of thoſe which have ſtriven to evacuate ſome parts of it, to require more explicitly, what was obſcure before, and where there is any need, to encreaſe and add unto the Law. g. h.

* diſſolve, or pull aſunder, καταλῦσαι

† perfect, fill up

18. For verily I ſay unto you, [Till heaven and earth paſs, one * i jot or one tittle ſhall in no wiſe paſs from the law, † till all be fulfilled.] 18. Till the world be deſtroyed, and all things come to an end, no one leaſt particle ſhall depart from the Law, or be taken away, or loſe its force or obligation. i.

* Iota, ἰῶτα

† until all things be done, ἕως ἂν πάντα γένηται

19. Whoſoever therefore ſhall [* break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven; but whoſoever ſhall do and teach *them*, the ſame ſhall be called great in the kingdom of heaven.] 19. By his practice and doctrine evacuate any one of the leaſt commands of the Law, or which I ſhall now deliver to you, he ſhall be the leaſt (ſee note on c. 8. k.) i.e. be deſpiſed and neglected by God in the day of Judgment (which is called God's Kingdom, 2 Tim. 4.1. Mat. 25.1.) or he ſhall be caſt out of the Church, be thought unworthy of having his name retained in the Catalogue of Chriſtians here, or Saints hereafter (as among the Jews he that did teach, and do contrary to the determination of the Conſiſtory, i. e. who, being a Doctor of the Law, did teach any thing to be lawful, which the determination of the Conſiſtory made to be unlawful, he was look'd upon as a rebellious Elder, and was by Law to be put to death) But whoſoever ſhall himſelf practice, and teach others to practice all, not neglecting the very leaſt of them, ſhall be rewarded in an eminent manner here, and at the day of Judgment; ſhall be a principal Chriſtian here, and Saint hereafter, advanced to the dignity of judging others, and to the glory attending it in heaven.

*looſe, or, diſſolve one of the leaſt of commandments, λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων

20. For I ſay unto you, that except your righteouſneſs [ſhall exceed *the righteouſneſs* of the Scribes and Phariſees] ye ſhall in no caſe enter into the kingdom of heaven. 20. Shall abound more above the ordinary practice of men, than the actions, or righteouſneſs of the Scribes and Phariſees abounds.

21. k Ye have heard that it was [ſaid * by them of old times, Thou ſhalt not kill; and whoſoever ſhall kill, ſhall be † in danger of the judgment.] 21. Delivered by Moſes in the Law to the Jews, that they ſhould commit no murder, and that he that did ſo ſhould be liable to be tried for his Life, pleadable in the leſſer Sanhedrim (the houſe of Twenty three men, who had the cognizance in capital and greater matters) obnoxious to capital puniſhment, that particularly of the Sword. k.

* το τοῖς ἀρχ.

† liable to ἔνοχος τῇ

22. For a light cauſe, or above the proportion of the cauſe, or immoderately for any cauſe, he ſhall be deem'd to deſerve that puniſhment which is anſwerable to capital, viz. the loſs of eternal Life (except Repentance prevent it, and relief from the death of our high-prieſt) but he that ſhall call his brother empty worthleſs Fellow, that ſhall vilify, deride, and ſcoff other men, ſhall be liable to the great Senate of ſeventy two, where the puniſhment is ſtoning, ſeverer than the former, and ſo proportionably in another world, to a yet deeper degree of hell. But he that permits his paſſion to break out into virulent railing, ſhall be liable to that degree of puniſhment in another world, which is anſwerable to the burning in the valley of Hinnom, which was a puniſhment far greater than the other two, and ſo notes a very great degree of eternal Torments. For in that place 'twas the cuſtom to put their children into hollow brazen veſſels over the fire, and therein to ſcald them to death, crying out lamentably, very many together.

l. 22. But I ſay unto you, that whoſoever is angry with his brother [*without a cauſe ſhall be † in danger of the judgment; and whoſoever ſhall ſay to his brother, Racha, ſhall be in danger of the ‖ council; but whoſoever ſhall ſay, Thou fool, ſhall be in danger of * hell fire.

* raſhly, vainly, unſeaſonably, εἰκῆ
† liable to ἔνοχος τῇ
‖ Sanhedrim συνεδρίῳ
* liable unto the fire in the valley of Hinnom, ἔνοχος εἰς γέενναν τοῦ πυρός

23,24. If therefore at any time thou art a bringing, or haſt brought to the Prieſt thy offering for atonement of ſin, thy peace-offering to be received by him, and offered for thee upon the Altar, and as thou art there ready to preſent thy offering to the Prieſt, thou calleſt to mind that thou haſt done any man any injury, do thou in that minute ſtop, and leave thy offering unpreſented to the Prieſt, and betake thy ſelf firſt to that perſon whom thou haſt thus injured, uſe means to reconcile him, to make him friends with thee, to obtain his pardon, to work thy reconciliation with him, and then come and compleat thy intended atonement.

m. 23. Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee,
24. Leave there thy gift before the altar, and go thy way, firſt * be m reconciled to thy brother, and then come and offer thy gift.]

* reconcile thy ſelf

25. Leſt he accuſe, and implead thee before the Judge.

n. 25. * Agree with thine adverſary quickly, whilſt thou art in the way with him, [leſt at any time the adverſary deliver thee to the judge] and the judge deliver thee to the † n officer, and thou be caſt into priſon.

* Be at accord: ſee note m. & note on Mar. 14. f.
† apparitor, ſerjeant

26. Out of priſon, till thou haſt made full ſatisfaction (ſuch as the Law preſcribes) for that treſpaſs done by thee, whereas by a ſeaſonable timely compounding of it, it might have been done with ſome moderation; and ſo may a timely reconciliation with thy neighbour, whom thou haſt injured and made thy accuſer or adverſary, avert that puniſhment of God, which from him, as the Judge and avenger of all wrongs, muſt otherwiſe be expected.

26. Verily I ſay unto thee, Thou ſhalt by no means come [out thence, till thou haſt paid the uttermoſt farthing.]

27. Ye have heard that it was ſaid * by them of old time, Thou ſhalt not commit adultery.

* to them, τοῖς

o. 28. But I ſay unto you [that o whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.]

28. That he that looks luſtfully, that feeds his eye on any but his own wife, though he ſatisfy not his fleſh, he that delights himſelf with beautiful faces, gazes intemperately, &c. by that very luſtful look, hath, for his part, made himſelf guilty of adultery on her.

29. And if thy right eye * offend thee, pluck it out, and caſt it from thee: for it is profitable for thee, that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.]

* ſcandalize thee, cauſe thee to ſtumble, or inſnare thee, σκανδαλίζει σε ſee note on c. 11. e.

29. And be thy eye (one inſtrument of enſnaring thee, as the hand is another, v. 30.) never ſo uſeful or advantagious to thee, thou hadſt better have none, than be enſnared by it. And ſo for all other things, if that which is moſt precious to thee and uſeful (as inſtrumental to the greateſt uſes, and moſt grateful delights) be thereby a means of enſnaring thee in any ſin, or hindring thee in thy progreſs of a holy or chaſt life, deny thy ſelf the uſe of that which yields thee, together with that delight, that damage alſo, and the damage far more conſiderable than the delight; and Adultery being forbidden, account it the moſt advantagious precept, this of not feeding or pleaſing the eye, &c. which, when it is indulged too, makes it ſo hard, if not impoſſible, to abſtain from the fouler groſſer ſin, at leaſt in the heart (the purity of which, and not only of the outward members, is ſtrictly required by Chriſt, v. 7.) For it is much better for thee to want thoſe delights or advantages at this preſent, than that by the enjoying them, thou ſhouldſt plunge thy ſelf, body and ſoul into everlaſting perdition.

30. See v. 29.

30. And if thy right hand offend thee, cut it off, and caſt it from thee; for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

31. He muſt, is bound to

p. 31. p It hath been ſaid, Whoſoever ſhall put away his wife, [let him] give her a writing of divorcement;

32. Is guilty of making.

32. But I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, *cauſeth* her to commit adultery; and whoſoever ſhall marry her that is divorced, committeth adultery.

33. And as v. 21. & v. 27. (that of v. 21. being but appendant to that of adultery, and brought in as in a Parentheſis) I mentioned to you ſome of the commands of the Decalogue. So now again another.

33. Again, ye have heard that it hath been ſaid * by them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine oaths:

* to, τοῖς

34. All voluntary ſwearing, though it be by a creature, is wholly interdicted thee. And though in involuntary, thoſe that are lawfully impoſed by the Magiſtrate, by way of adjuring, or laying an oath upon thee, thou mayeſt, and art obliged, in obedience to authority, to ſwear by God himſelf, yet in any other caſe thou art not to ſwear by any thing elſe, though it be inferiour to God, becauſe being created by God, it is he only, that hath the power over it, and therefore it is not ſubjected to thy will, to abuſe or ſwear by it, as for example,

34. But I ſay unto you [ſwear not at all] neither by heaven for it is God's throne,

35. Nor by the earth, for it is his footſtool; neither by Jeruſalem, for it is the city of the great King:

36. Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black.

* is from evil, or the evil one, ἐκ τοῦ πονηροῦ ἐστι.

37. But let no more be uſed in your diſcourſe, but an affirmation, and if need be, an aſſeveration, and ſo on the contrary, when you deny any thing, a negative, and if the matter require, ſome other addition of greater weight, to expreſs the ſerioufneſs of your ſpeech, (but no kind of oath) to back or confirm it. For whatſoever is uſed above theſe neceſſary expreſſions, and confirmations (as any kind of oath uſed in diſcourſe between men, be it by the heaven, the earth, &c.) proceeds from ſome evil principle, ſometimes from your vain-glorious humour, delighting in ſuch big-ſpeaking (founded in an opinion, that fearing to ſin is a poor-ſpirited thing) ſometimes from want of reverence to the name of God, ſometimes from the faithleſneſs of men, but moſt commonly from the Devil, that evil one, who hath many ſnares to catch ſouls, and inſnare them in idolatry, or errour, or unbelief, and the uſe of the fore-mentioned forms of ſwearing may tend to this end undiſcernably; and beſides, the not obſerving exact truth in all our converſation (which makes us not fit to be truſted without oaths) and the incredulity of men (that they will not believe without them) and ſo the pride, and irreverence alſo, are all the works of the Devil, in which reſpect (as alſo, becauſe there is no part of our ſenſitive appetite, to which oaths do properly afford any delight or pleaſure) the oaths that come from any one of theſe, may be ſaid to be from him, eſpecially all needleſs promiſſory oaths, to which Chriſt's ſpeech eſpecially belongs.

37. But let no more be uſed in your diſcourſe, but an affirmation, and if need be, an aſſeveration, and ſo on the contrary, when you deny any thing, a negative, and if the matter require, ſome other addition of greater weight, to expreſs the ſerioufneſs of your ſpeech, (but no kind of oath) to back or confirm it. For whatſoever is uſed above theſe neceſſary expreſſions, and confirmations (as any kind of oath uſed in diſcourſe between men, be it by the heaven, the earth, &c.) proceeds from ſome evil principle, ſometimes from your vain-glorious humour, delighting in ſuch big-ſpeaking (founded in an opinion, that fearing to ſin is a poor-ſpirited thing) ſometimes from want of reverence to the name of God, ſometimes from the faithleſneſs of men, but moſt commonly from the Devil, that evil one, who hath many ſnares to catch ſouls, and inſnare them in idolatry, or errour, or unbelief, and the uſe of the fore-mentioned forms of ſwearing may tend to this end undiſcernably; and beſides, the not obſerving exact truth in all our converſation (which makes us not fit to be truſted without oaths) and the incredulity of men (that they will not believe without them) and ſo the pride, and irreverence alſo, are all the works of the Devil, in which reſpect (as alſo, becauſe there is no part of our ſenſitive appetite, to which oaths do properly afford any delight or pleaſure) the oaths that come from any one of theſe, may be ſaid to be from him, eſpecially all needleſs promiſſory oaths, to which Chriſt's ſpeech eſpecially belongs.

38. It is appointed in the Judicial Law of the Jews, that he that wronged or maimed another, ſhall himſelf ſuffer that very evil which he hath done to that other.

q 38. Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth.]

39. But

* the injurious, or evil man, τῷ πονηρῷ.

39. But I say unto you [that you q resist not * evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.]

39. That thou oppose not violence to the injurious man, but on the contrary, whosoever shall use thee contumeliously, bear it patiently (as to turn the cheek signifies proverbially, Lam 3.3.) yea though the doing so seemeth to thee a likely means to bring the like upon thee another time. In matters of such a light nature, venture that, rather than think of opposing violence unto it. q.

* shirt, let go even thy upper garment to him. † press.

40. And if any man will sue thee at the Law, and take away thy * r coat, let him have thy cloak also.]

40. And if by suit at law any one endeavour to rob thee of thy meaner or inner garment, do thou, rather than oppose violence to his injustice, venture the losing of thy upper better garment also. r.

41. And whosoever shall † compel thee to f go a mile, go with him twain.]

41. And whosoever shall make thee go and carry his burthens a little way, do thou again rather than permit thy passions to oppose violence to this injury or light invasion of thy liberty, venture to suffer as much more. f.

42. Give to him that asketh of thee, and from him that would borrow of thee, [turn not thou away.]

42. Do not thou disdainfully or lothingly turn away.

43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine Enemy.]

43. 'Tis true indeed that the precept of Moses concerning the kind-dealing of the Jews with other men, extended not universally to all, but peculiarly to their country-men, or fellow-Jews (called, the sons of thy people.) To others who were aliens, and also enemies to them, they were not bound to be kind; but against some; viz. the seven Nations, they were commanded to proceed hostilely.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.]

44. Let your kindness be extended, as the blessings of heaven, even to enemies, and injurious provokers, in the same manner and measure as they do ill to you, do ye good to them, blessing, obliging, praying for them, and making them no other returns for all their virulencies, hatreds, and contumelious malicious behaviour toward you.

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the t evil and on the good, and sendeth rain on the just and unjust.]

45. That so by imitating God, you may approve your selves to be like him, as children to a parent, it being evident in him, that he confines not his mercies to friends and good men, but extends them to injurious provokers, and gross offenders, as well as the pious lovers of him. t.

46. For if ye love them which love you, what reward have ye? Do not even the Publicans the same?]

46. For if ye have ordinary charity to them which have so to you, do you deserve or have reason to expect any reward from God for so doing? why? the worst sort of men in the World will do so.

* embrace, ἀσπάσησθε † what extraordinary thing do ye?

47. And if ye * salute your brethren only, † what do u you more than others?] Do not even the Publicans so?

47. And if ye abound in affection to Jews only, what do you more than all the most vulgar men of the heathen world think themselves obliged to? who kiss and embrace those that are nearest and dearest to them. u.

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.]

48. Therefore of you Christians, I require that you exercise your charity, whether of the lowest or highest sort, and extend it as far as the mercy of God is extended, viz. to enemies as well as friends, Luke 6.63.]

Annotations on St. Matthew, *Chap.* V.

a. Μαθηταὶ

V. 1. *Disciples.*] The word μαθητὴς signifies a *scholar*, or *learner*, that hath entred into any school of knowledge, the relative to a master or teacher; and though the *twelve*, which were afterwards *Apostles*, be ordinarily known by this title of οἱ μαθηταὶ, *the disciples*, by way of excellence, yet doth it not from thence follow, that those *Twelve* were the only *Auditors* of this Sermon (or if they had been, that the doctrine here preached belongs only to Apostles and their successors in the *Church*, because those very *Twelve* were as yet but μαθηταὶ *learners*, not *Apostles*, till they were sent out to *preach*, *Mat.* 10. 1. and after to govern and rule the *Church* in *Christ's* stead) but rather the contrary, *c.*7.28. where at the conclusion of this Sermon, 'tis said, ἐξεπλήσσοντο οἱ ὄχλοι, *the multitudes*, (of his Disciples or Learners, those that now heard, and received his doctrine, though perhaps not absolutely the ὄχλοι, *c.*5.1. the *promiscuous multitude*, the ὄχλοι πολλοὶ, *c.* 4. 25. the *many troops* that followed him, but, I say, the *multitudes* of *Disciples* that believed on him) *were astonished at his doctrine*, ἦν γὰρ διδάσκων αὐτοὺς, *for he taught them*; thus *Luke* 6. 17. it is set down distinctly ὄχλου μαθητῶν, *a multitude of Disciples*, (out of which, 'tis said, he chose *twelve*, *v.*13. signifying that there were more *Disciples* than those 12) in opposition to the πλῆθος πολὺ τοῦ λαοῦ, &c. *the great multitude of people from all Judea*, &c. *that came to hear, and to be healed of him*; so oft in other places, the word [μαθητὴς *disciple*] is applied to all that entered into his school, as well as to the twelve. So *c.*8.21. 'twas a *Disciple* which said, *Lord, suffer me first to bury my father*, but sure none of the *Twelve*, and so in many other places. From all which 'tis clear, to whom the doctrine and precepts of this Sermon belong, as also, who are the [ὑμεῖς *ye*] who are said to *be the salt of the earth*, &c. v.13. not the *Apostles* peculiarly (for as yet there were none such) but all *Christians*, which were then in the world, and so in like manner all that should succeed them in that title, all that enter *Christs* School, that profess his doctrine, and so follow him as obedient Disciples.

V. 5. *The earth*] Ἡ γῆ very often hath a peculiar *critical*, signification in the *Gospels*, and refers to the land of *Judea*, and here by being promis'd to the *meek* and *obedient*, looks distinctly on the fifth *Commandment*, and in it on *the Land, which the Lord thy God giveth thee*, i.e. a fruitful *prosperous being* here on earth: which is here said to belong by promise of *God* peculiarly to the *meek*; and though sometimes it proves not so, when in time of *civil dissentions*, the *Supreme Governours* are resisted and perhaps overcome (for then the *meek* or *obedient* conscientious Subjects are commonly involv'd in the worst (because in the *Princes*) condition, are depriv'd of their part in this *promise*, turn'd out of their κληρονομία, *inheritance* or *portion*) yet because this is an irregular and extraordinary case (in respect of which this *general rule* is capable of exception) and because this is a particular tryal, fit to befal a *righteous man*, to see whether his Estate will tempt him out of his duty, and because the *Godly* man's ταῦτα πάντα *temporal felicity*, that is promised to him, is always with this reservation, unless it be fitter for his turn, that *God* make some experiments by afflicting of him, (which, if he be found faithful in such tryals, will encrease his glory, and abundantly recompense the loss of this earth here, by the *Land of the Living* hereafter) and because the *hundred-fold* promised in this life, i. e. the most fruitful *Canaan harvest*, the κληρονομία τ̃ γῆς, *the inheriting of this plentiful Land*, is dispensed μετὰ διωγμῶν, with an allay or mixture of *persecutions*, therefore, I say the truth of this promise still remains good, that *the meek shall possess the earth*, that obedience to superiours hath generally (though with the exceptions premised) the promise of this Life, and on the other side the [κραυγὴ] or *cry*, which, saith *Procopius* on *Isa. c.*5.7. is the direct contrary to this *murmuring, disobedience, sedition*, &c. is there, saith he, the *peculiar cause* of *desolation*, even of *temporal infelicities*. h. Γῆ

V. 8. *See God.*] The *seeing God* here may perhaps not look so far off, as the *Beatifical* vision in another world, but be first fulfill'd in the work of *Grace*, in *opening* c. Ὀφθήσεται Θεὸν

opening our eyes to behold the wonderful things of God's law, for this belongs peculiarly to the *purity* of heart, as that excludes both *hypocriſy* and *uncleanneſs*, *filthineſs* of the *fleſh* and *ſpirit*. Thus, ſaith *Origen*, did God exhibit himſelf to be ſeen of *Abraham*, *Iſaac*, and *Jacob*, not to the eyes of their *Bodies*, ἀλλὰ καθαρᾷ καρδίᾳ, to the *pure heart*, *contra Celſ.* l. 1. *p.* 285. Many excellent Diſcourſes toward this purpoſe we have from the light of Nature among the *Pythagorean* Philoſophers, *Porphyry*, *Iamblichus*, *Plotinus*, *Marinus*, when they ſpeak of their καθαρτικὴ, particularly in *Hierocles* his *Pref.* on the *Golden Verſes*.

d. Ποιεῖν

V. 9. *The peace-makers*] The word ποιεῖν *to do*, or *work*, in ſacred dialect, doth oft ſignify the habit or bent of the mind, with the conſequent actions; ſo [ἁμαρτίαν ποιεῖν] *to commit*, or live *indulgently* in *ſin*, and [ποιεῖν δικαιοσύνην] to have a ſincere inclination or *reſolution of mind* (which is never *ſine effectu*, utterly *uneffectual*) *toward righteouſneſs*, as that ſignifies the practice of *Chriſtian* virtues. Thus εἰρήνην ποιοῦντες, *Jam.* 3.18. *they that work peace, are peaceable minded men*, and ſo proportionably the compound [εἰρηνοποιοὶ] *peace-makers*, is uſed in this place in the ſame ſignification. As for the κληθήσονται υἱοὶ, (which follows) *they ſhall be called ſons*, that muſt be rendred according to the importance of the word καλεῖσθαι to be *called*, i. e. *to be*, mention'd on *Mat.* 2. k. (And ſo 'tis uſed, 1 *John* 3. 1.) and υἱοὶ Θεοῦ, *ſons of God*, both here and *v.* 45. are they which partake of (and reſemble him in) ſome ſpecial divine excellencies (as *ſons of God* are *imitators* of him, *Eph.* 5. 1.) ſuch as *peaceable mindedneſs* here; juſt as υἱοὶ Ἄρεως *ſons of Mars*, are good ſoldiers, and *ſons of Neptune*, men of a ſavage and tyrannous diſpoſition. And ſo 'tis obſervable, that *John* 8. 39. the ποιεῖν ἔργα, *to do the works*, and θέλειν ποιεῖν, being *willing*, or *delighting* to *do* them, *v.* 44. are evidences of ſons.

e. Ὀνειδίσωσιν

V. 11. *Shall revile you*] As [καλέσουσιν ὄνομα, *they ſhall call his name*,] c. 1. 23. ſignifies *his name ſhall be called*, (and ſo in other places there noted) ſo here ὅταν ὀνειδίσωσιν] when they ſhall perſecute, and revile you, ſignifies *when ye ſhall be perſecuted*, &c. and v. 12. [οὕτω γὰρ ἐδίωξαν τοὺς Προφήτας, *for ſo they perſecuted the Prophets*, (without any intimation who the Perſecutors were) is, *ſo were the Prophets before you perſecuted*. See Note on *Luke* 16. 9.

f. Μωρανθῇ

V. 13. *Have loſt its ſavour*] The *Hebrew* word תפל ſignifies two things, firſt ἄναλον, *inſipidum*, *unſavoury*, and then, by a Metaphor, μωρὸν *fooliſh*; and here one of thoſe is taken for the other, and ſo [μωρανθῇ] uſed for being *ſaltleſs*, *inſipid*, *unſavoury*, ἄναλον γένηται having loſt all its ſaltneſs, all of that quality that belongs to that creature.

g. Νόμος

V. 17. *Law*] The uſe of the word νόμος *law*] in the *New Teſtament* is very obſervable, and the ſeveral notions of it may perhaps be reducible to two heads: for firſt it ſignifies in one general notion the whole way of œconomy among the *Jews* under the *Old Teſtament* (taken preciſely by it ſelf, without oppoſition to the reformation wrought after by *Chriſt*) that way that men were then put into, in order to their *eternal weal*. Thus in this *chap. v.* 17. *I came not to diſſolve the law*, &c. but πληρῶσαι *to perfect it*, i.e. not to deſtroy or pull aſunder that former fabrick under the *Old Teſtament*, but to reform and improve it in ſome things wherein it may be better; and ſo, *v.* 18. when he ſaith, *One Iota or tittle ſhall not paſs from the law, till all be done*, i.e. till the end of the world (and again, v. 19. when of him *that loſeth any of the leaſt of theſe commandments*, he ſaith, *that he ſhall be the leaſt in the kingdom of heaven*) 'tis clear, that the *Law* there ſignifies the *Old Teſtament courſe*, the religion of the former age, which indeed *Chriſt* came to review, and reform, to bring ſubſtance inſtead of ſhadows, to make clearer revelations, clearer or higher promiſes and precepts, (which he calls πλη-ρῶσαι, to *fill up*) but not λῦσαι to *pull aſunder*, or *diſſolve it*; this *Juſtin Martyr* excellently ſets down in his diſcourſe with *Tryphon* the *Jew*. Some things there were, ſaith he, (not only permitted, as that of *divorce*, &c. but) διαταχθέντα *ordained* and *appointed* you, διὰ τὴν σκληροκαρδίαν τοῦ λαοῦ, *becauſe of the hard-heartedneſs of that people*, as Circumciſion, and other ſuch outward obſervances, to interpoſe ſome checks or ſtops in their courſe of carnality and impiety, that they were ſo bent to, that they would not mind the τὰς αἰωνίους καὶ φύσει δικαιοπραξίας καὶ εὐσεβείας, *thoſe eternal and natural rules of juſtice and piety*. Now theſe things being thus required of them by the Law of *Moſes*, they again abuſed contrary to *God*'s deſign, placed all Piety in thoſe external performances, and neglected the natural juſtice and piety ſignified, and meant by God to be ſecured, and not betrayed by them. This therefore *Chriſt* comes to reform, to require the ſubſtantial Duties inſtead of the ſhadows that darkly ſignified them, and all the *changes wrought* by *Chriſt* were of this nature, Reformations; and ſo, we know, pulling out weak or broken Timber in a *building*, and putting in better and ſtronger, is not pulling down of a houſe, but only repairing it; ſo far was Chriſt's deſign from deſtroying of it. And it is very obſervable that in that place of *v.* 17. the *Prophets* are added to the *Law*, and ſo both in that, and many other places, the Law and the Prophets together ſignify the religion of the former age, ſimply taken, as that differs from *Chriſtianity*, which was the altering ſome things in it to the better, reforming and mending of it, ſo *Mat.* 7. 12. *This is the law and the prophets*, i.e. this is a prime part of the *Jewiſh* religion or doctrine, and *c.* 11. 13. the *Prophets* and the *Law propheſied till John*, i. e. the Jewiſh religion continued in every part till *John* the *Baptiſt*, and *Luke* 16. 16. the ſame is again repeated, and *Mat.* 22. 40. *all the law and the prophets*,] i.e. the whole doctrine of that Religion. Thus *Mat.* 12. 5. & 22. 36. & 23. 23. *Luke* 2. 22, 23, 24. 39. *Luke* 10. 26. & 16. 17. & 24. 44. and ſo generally throughout all the Goſpels, and moſt places in the *Acts* it ſignifies, *viz.* the Religion of the *Jews*, only with this difference, that ſometimes the context pointeth to one part of it, ſometimes to another, but to any of theſe parts ſtill, as they are in conjunction with the other parts, and ſo with the whole body of their religion. In the *Epiſtles*, (and perhaps in ſome of the places of the *Acts*, as when there is mention of ζηλωταὶ τοῦ νόμου, *Zelots of the Law*, and the like) ſome variation may be obſerved, and that will give us the ſecond notion of the word, as 'tis ſet oppoſite to the *Goſpel*. For though *Chriſt* had told them, and that moſt truly, *that he came not to deſtroy the law*, but only to reform and perfect it in all reſpects, yet ſuch was the blindneſs and obſtinacy of the *Jews*, and their zeal for every ceremony in the Law, and their pride in diſcriminating themſelves from all other men, by that priviledge of having and obſerving the Law, juſt as 'twas given to *Moſes*, (i. e. the *Jewiſh* Religion in every *tittle*) that when *Chriſt* would make *Reformations*, telling them the true ſignifications of their types, and giving them ſubſtance for ſhadows, they look'd upon *Chriſt* and his *Diſciples* after him as enemies of the Religion of the *Jews*, and ſet up their more imperfect legal obſervances (which were only burthens to exerciſe, and employ them in time of their minority, and had nothing of real good in them, and might well be left off, eſpecially when *God* in *Chriſt* declared his will that they ſhould, and gave excellent, moral, ſubſtantial *precepts* inſtead of them) againſt all *Chriſt's ſcheme*, or form of Reformation. Which dealing of theirs was the ſame in effect, as if that *God*, that firſt deſign'd the frame of the *Temple*, ſhould after appoint ſome little things to be alter'd in it (very much to the better, from that which was leſs to that which were more uſeful and agreeable) and to that end, to pull out ſome little pins, to take down ſome partitions, and the like; to take off wood, and put Gold inſtead of it; and the people that firſt received that *Temple* from God, (and obſerv'd, and valued it only for his ſake) ſhould now oppoſe the ſo uſeful alterations and reformations as deſtructive to this *Temple* of *God's* erecting, and be zealous for the punctual retaining of that old form againſt God himſelf in this new deſignation. This was the

the practice of the *Jews* generally in *Christ*'s time, nay even of a great number of those that had received and believed on *Christ*, for though they rejected not what he taught, but followed him, became his Disciples, took him for (and clave to him as) the *Messias*, yet many of them, (especially those that had any thing of the *Pharisee* in them before their conversion) would have all the Mosaical Rites observ'd by all Christians, *Acts* 15. 2. Which was in effect, as if they should accept of a Reformation, and embrace all the new things which *Christ* brought in, but withal require to keep all the old ones too, those which he took out to put those in the stead; Or as if he, that had his burthen made easier by God, should call for his harder heavier burthen again, and oppose *God* and all his faithful servants, nay persecute them (as the zealous Judaizing Christians and *Gnosticks* after did) because they would not agree with them to impose these heavier tasks on all men. How unreasonable this was is easily discern'd; but however by this means it came to pass, that a great contention did in the infancy of the *Church* arise, betwixt the Judaizing zelots, and the orthodox meek disciples of *Christ*. The former were for the observation and continuance of every ceremony of the Judaical law, obliging all the very Gentiles, as many as accepted of the faith of Christ, to undertake the observance of it, to be circumcis'd, *&c.* The latter asserted the liberty of the *Gentiles*, who were never under that Jewish yoke, and for the Jewish converts, insisted on *Christ*'s reformation, and consequently the abolition, and non-obligation of those shadows, which he had changed for that which was so much more excellent, *Rom.*7.4. The Judaizers yet farther press'd the great prerogative that the Jews had beyond all others, in having that Law of *Moses*, meaning by it that exact form, as it was given by him, and as that was oppos'd to *Christ*'s reformation, or the same now review'd and reform'd by *Christ*. Nay because the promises made to *Abraham* were by them suppos'd to belong to all the *Jews*, which stuck close to that old Mosaical form, and to none else, and to help them to justification, to the favour of God, and pardon of sins, *Mat.*3.8,9. (tho' they lived in many sins unreform'd, and those such, as were of far greater moment, *Mat.* 23. 23. than the omitting the ceremonies of the Law could ever be deemed, which they so vehemently stood for) therefore they more and more enhaunsed and pressed the necessity of retaining every pin in the *Temple*, every ceremony of the Mosaical Law, as it was before *Christ's* reformation; and with them the *Gnosticks* soon complied, and generally inflam'd the unbelieving Jews against all the *Orthodox Christians*, that did not: And against these *Hereticks*, and those boasters of this *law*, as a prerogative beyond all others, (these assertors of *Moses*'s old form against *Christ's* review and reformation) the Apostles wrote the greatest part of most of their Epistles: And so in them, tho' the word be very oft used in the former notion for the *Jewish Religion*, not as 'tis opposed to, but as 'tis perfected by the *Gospel*, (and that so often, that 'twere tedious to name them) yet doth the word νόμος the *law*, and ἔργα νόμου, *the works of the law*, many times signify (that which I now set down for the second notion of the *word*) this old form of the Jewish Religion (as it was, before it was reform'd by *Christ* in those particulars fore-mentioned) and that in opposition to the new form, as it now stands reform'd and heightned, alter'd and improv'd by *Christ*; Thus *Rom.*2.17. ἀναπαύῃ τῷ νόμῳ, (speaking to and of the growing sect of the *Gnosticks*, or Judaizers) *He rests in*, depends on, and boasts of the *law*, discriminates himself from all others, not only *Gentiles* but *Christians*, which Judaize not, and tho' he commit gross sins against the very *law*, v.21,22. yet he thinks to be justified by being a punctual assertor of the external observances of the *law*, against all things else, even against God's own reformations. So *Rom.*3.20. *By the works of the law no flesh shall be justified before him*, i.e. by observation of the form prescribed by *Moses*, as it differs from *Christ's reformation*, or by bare observing the outward *ceremonial* without the inward *substantial* part of it, the *circumcision* without the *purity*, *Rom.*2. 28,29. For, as it follows, by that is ἐπίγνωσις, the *discerning* or *acknowledging* of sin, the law of *circumcision* shews a man his obligation to inward *purity*, and his being circumcised is an accusation of him for every *impurity* he commits, far from justifying him in the commission of it. So again, v.21. χωρὶς νόμου (as v.28. χωρὶς ἔργων νόμου) *without the law*, or *without the works of the law*, i.e. without that punctual observation of the Mosaical form, *the righteousness of God* (or God's way of justifying men) *is manifested*. Where 'tis observable, that this way of justifying χωρὶς νόμου, *without the law*, taken in this second sense, is said to be testified by the [νόμου καὶ προφῆται] *the law and the prophets*, in the first sense; it being often intimated by them, that not the outward ceremony, but inward purity was that which is acceptable to God. So again, v.27. νόμου ἔργων, *the law of works*] opposed to νόμου πίστεως, *the law of faith*, the outward to the inward law, where yet, v.31. having oppos'd them in that second notion, he makes them friends again in the first notion of the law, in which, saith he, *Christ* did not abolish, but only perfect, and so establish the Law, heighten the former duties, and require more elevated performance of them, than was before believed to be under precept; and for the ceremonial, change them from the external to the internal performance of them; and so likewise for the Judicial, requiring the equity of them, i.e. that which among us is proportionable to that which appeared to be God's will among them, as far as the variation of circumstances makes prudent, or reasonable for us. So again, *Rom.*4.13. οὐ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ, *the promise to Abraham* was *not by the Law*; *the Law* there signifies the command of circumcision, *Gen.* 17. 10. which being after the giving *the promises* to him, *Gen.*12.2,7. and 13,14. and 15.1, 4,6. and 17.2. it could not be said, that that was the foundation of the promises made to *Abraham*; so *Gal.* 3.17,18,21. and so *Rom.* 4. 14,15,16. So again, *Rom.* 6. 14,15. where [ὑπὸ νόμον, *under the law*] under the Mosaical yoke of legal performances, such as *Christ* reform'd, and alter'd, is oppos'd to [ὑπὸ χάριν, *under grace*] that state under *Christ*'s reformation. So *Rom.*7.4. *you are dead to the law*, or, the law to you, you are no more bound to it, and *v. 6. we are freed from the Law*, i.e. from those parts of it, wherein *Christ's* reformation hath made a change. So *Rom.*8.3. τὸ ἀδύνατον τοῦ νόμου, the *inability* and *weakness of the law*] points to that second notion of the law, before 'twas perfected by *Christ*. So *Gal.* 2.16. three times, ἔργα νόμου, *the works of the law*] in the same sense, as was explained, *Rom.* 3. 20. So again, *c* 3. 2,5,10,11, 12. and in many more places in that chapter, (only with this light change, the Law without the mercy, or pardon of sin brought in by the *Gospel*, the Law taken alone, as exclusive of the other, for by that, *Cursed is every one that continueth not in all*, &c. And in this sense is v. 13. the *curse of the law*, that punishment, that the law brings on every sinner, and none but the Gospel frees us from.) So *c.*4.21. and *c.*5.4.18. So νόμου τῶν ἐντολῶν, *the law of commandments*] *Eph.* 2. 15. (though νόμου ἐντολῆς σαρκικῆς, *the law of a fleshly commandment*, *Heb.*7. 16. belong to another matter, speaking of *Melchisedek* and *Christ*, typified by him, and denotes a law making provision for the mortality of Priests, appointing them in succession) that *Codex* or body of Commandments under *Moses*, before *Christ's* reformation. So *Phil.*3. 6,9. *Heb.* 7. 19. And because this Law of *Moses* was written and set down in the Scripture of the Old Testament, and so opposed in that respect to the Law of Nature in the hearts of the Gentiles, and all men (called ἄγραφος νόμος, the *unwritten law*) therefore as the word νόμος or *law* is used, so in the same notions the word [γράμμα *writing*] is used also. Sometimes in the first notion of νόμος, for the law or religion of the *Jews*. So *Rom.*2.27. σὺ ὁ διὰ γράμματος καὶ περιτομῆς, *thee* that hast *literally* observed the *law* of *Moses*, and art *circumcised*, and v.29. (with a little change) ἐν πνεύματι καὶ γράμματι, the *circumcision in the*,

γράμμα

the ſpirit, not in the letter, or *writing*, i.e. the ſpiritual circumciſion, purity of the heart, and not that outward commanded by *Moſes*'s Law. So *Rom.* 7. 6. we ſerve in the *newneſs of the ſpirit*, i.e. according to this new reformed law, which looks moſt to inward purity, and not ἐν παλαιότητι γράμματος, *in the oldneſs of the letter* or *writing*, which required external circumciſion, &c. So 2 *Cor.* 3. 6. *God hath fitted and prepared us to be miniſters of the New Teſtament*, οὐ γράμματος, ἀλλὰ πνεύματος, *not of the writing, but of the ſpirit*, i. e. not of the Law, as it ſignifies the external body of the Moſaical conſtitutions unreformed, but of the Spiritual or Evangelical law, the law of faith, or, the law, as *Chriſt* hath reformed it, or the Covenant of mercy and pardon of ſin under the Goſpel: For, as it follows, γράμμα ἀποκτείνει, that *law*, as it is in *Moſes*, unreformed by *Chriſt*, *brings death*, but no life; Condemnation, but no juſtification, or pardon unto the *world*; but the *Spirit*, i. e. this new reformed law, ζωοποιεῖ, gives life, enables to gain life, to come to juſtification or ſalvation. And ſo again, *v.* 7. Διακονία θανάτου ἐν γράμμασιν, *the miniſtration of death in the writing*, i. e. in the *Moſaical* or *written law*, as it ſtands there unreform'd by *Chriſt*, and oppoſite to the διακονία πνεύματος, *v.* 8. *the adminiſtration of the Spirit*, i.e. this new, reform'd, evangelical law; which either firſt, becauſe it comes nearer to the ſoul, and requires purity there, whereas the *Moſaical law* deals moſt in external purifications, or 2*dly* becauſe the *H. Ghoſt* came down firſt on Chriſt, then on the *Diſciples*, to confirm this new Evangelical courſe under *Chriſt*, in oppoſition to the former under *Moſes*; or 3*dly*, becauſe in this Evangelical adminiſtration there is Grace given to enable us to perform what is now required (and that Grace is a gift of God's *Spirit*) for one, or all theſe reaſons, I ſay, it is called πνεῦμα, *the Spirit*. Thus much in this place of the word [νόμος *law*] and (by occaſion of that) of γράμμα and πνεῦμα, *letter* and *ſpirit*, which may help to the underſtanding of many places, and will not need to be repeated again, when we come to them.

t Ζωοποιεῖ

Διακονία θανάτου ἐν γράμμασιν

Πνεῦμα

h. Πληρῶσαι

Ib. *To fulfil*] The Greek word [πληρῶσαι] is anſwerable to the *Hebrew* מלא, which ſignifies not only τελέω, *to perform*, but τελειόω, *to perfect, to fill up*, as well as to fulfil; and ſo is rendred ſometimes by one, ſometimes by t'other. And the *Greek* it ſelf is ſo uſed in like manner; when it refers to a Word, or a Prophecy, then it is to *perform*, *to fulfil*, 2 *Chron.* 36. 22. 1 *Mac.* 2. 55. In other caſes it is *to fill up*, *to compleat*, *to perfect*, *Eccluſ.* 33. 16. & 39. 12. 2 *Chron.* 24. 10. & *Mat.* 23. 32. This the ancient *Greek* Fathers expreſs by the ſimilitude of a veſſel, that had ſome water in it before, but now is filled up to the brim, and again of a *Picture*, that is firſt drawn rudely, the limbs only and lineaments, with a cole or pen, but when the Painter comes to draw it to the life, to add the ζωγράφησις to the σκιαγραφία, then it is ſaid to be fill'd up. This may farther appear by what *Chriſt* here adds, *Except your righteouſneſs*, i. e. Chriſtian actions, and performances, *exceed the righteouſneſs of the Scribes and Phariſees*, i.e. go higher than that ſtricteſt ſect of the Jews, and the Doctors among them thought themſelves obliged to, or taught others that they were obliged, they ſhall not *enter into the kingdom of God*, paſs for *Chriſtians* here, or *prove Saints* hereafter. *This ſame* truth is at large exemplified in the remainder of this *Chap.* by induction of ſeveral particulars of the Law, firſt barely ſet down by *Chriſt*, and then with *Chriſt's* improvement added to them, in this form of ſpeech, *But I ſay unto you.*] Thus when *Rom.* 8. 3. it is ſaid that *God condemn'd ſin in the fleſh*, i.e. ſhew'd a great example of his wrath againſt ſin, by what *Chriſt* ſuffer'd on the Croſs for our ſins, the reaſon of God's doing ſo, is rendred *v.* 4. that the δικαίωμα τοῦ νόμου, *Ordinance of the Law, Circumciſion*, &c. πληρωθῇ ἐν ἡμῖν, *might be perfectly perform'd in us*, i.e. in a higher degree than by the *Jews* it was thought to oblige; And that it is the general *interpretation* of the *ancient Church-writers*, (eſpecially the *Greeks*) down to St. *Auguſt.* may appear by theſe few of a multitude of teſtimonies; *Irenæus*, l. 4. c. 27. *Dominus naturalia legis non diſſolvit, ſed extendit, ſed & implevit.* Again, *ſed plenitudinem & extenſionem*, again, *ſuperextendi decreta, & augeri ſubjectionem*, and again ſpeaking of *Chriſt*, *adimplentis, extendentis, dilatantis*, which are all the ſenſe of πληρῶσαι here. So S. *Baſil* on *Pſ.* 15. calls *Chriſt* τελειότερον νομοθέτην. See the *Author of the Conſtitutions*, l. 6. c. 23. So in *Chryſoſtome*, Tom. 3. *p.* 93. Ἐν καινῇ νόμοι μυεῖσι καὶ σὺν πολλῶν μείζοσιν. And that *Chriſt's* giving of Laws was πλήρωσις καὶ ἐπίτασις, and that *Chriſt* did not here recite all the Commandments of the Decalogue, becauſe he meant not πάντας αὐξῆσαι. So that it was then μειζόνων ἐλλογῶν καιρὸς, & ἐπὶ τὰ αὐτὰ κεῖται παλαιοῖς καὶ ἡμῖν σκάμματα. So *Theophylact*, that *Chriſt* came not καθαιρεῖν σκιαγραφίαν, ἀλλὰ μᾶλλον ἀναπληροῦν. [a] And ἐλθόντος τοῦ Χριστοῦ παλαίσματα, εὐκολώτερα γέγονε, διὸ καὶ μείζω ἀγωνίσματα, ὡς μείζονος βοηθείας δεδομένης ἡμῖν, *When Chriſt was come, our contentions became eaſier, wherefore we had alſo greater tasks, as having greater aſſiſtance afforded us.* And [b] παλαιοτέρου νόμου ὑψηλότερον νόμον ἔχων τοῦ Χριστοῦ, *having a Law more ſublime than the old Law*, viz. the Law of *Chriſt*. And [c] οὐχ ἵνα περισσεύσωμεν τοῦ τοῦ νόμου, διὰ τοῦτο ἐλευθεριάζομεν, ἀλλ' ἵνα ὑπερβαίνωμεν καὶ τὸν νόμον, *We are not therefore free, that we may tranſgreſs the Law, but that we may tranſcend or exceed the law*; where inſtead of *Chriſt's* πληρῶσαι, *to fill up*] he ſets ὑπερβαίνειν *to exceed and go beyond*. And [d] νόμον ἐκβάλλει ὡς ἐλάττονα τῆς παρὰ τοῦ πνεύματος διδομένης φιλοσοφίας, *He caſts out the law as inferiour, and leſs than the Philoſophy*, or rule of living, *given by the Spirit*.

a *In* Rom. 6. 14.

b *Ib. in* 1 Cor. 9. 21.

c *Ibid. in* Gal. 5. 13.

d *In* Gal. 5. 23.

So *Oecumenius* ἐν τῷ αὐτῷ ἐν νέᾳ ὑπολαμβάνεται, ἅπερ οἱ παλαιοὶ ἐν νόμῳ. So *Tertullian*, *Chriſti legem ſupplementa neceſſaria eſſe diſciplinæ ſervatoris*, l. 3. *cont. Marc.* c. 16. And *Ampliandæ, adimplendæque legi adjutricem Chriſtus præfecit patientiam*, l. de Pat. And, *Chriſtus Dei creatoris præcepta ſupplendo & conſervavit & auxit*, l. 4. *cont. Marc.* And, *legem ſiſtimus. Scilicet in iis quæ & nunc Novo Teſtamento introducta, etiam cumulatiore præcepto prohibentur, pro non mæchaberis, qui viderit*, &c. So S. *Aug. ſerm. in mont.* l. 1. *Chriſtus implevit addendo quod minus habet, & ſic perficiendo confirmavit, & dum fiunt quæ adduntur, multò magis fiunt, quæ permiſſa ſunt ad inchoationem.* And, *quæ à me adduntur, qui non veni ſolvere ſed adimplere.* And, *non ſecundum illa minima, ſed ſecundum ea quæ dicturus ſum. Quæ ſunt autem iſta? ut abundet juſtitia*, &c.

V. 18. *Jot*] Κεραία] is thought by ſome to refer to the Hebrew *Chirec*, by others to ſome *corners* of the *Hebrew letters*, from whence their *Criticks* were wont to deduce great myſteries. But the word muſt be reſolved to be of a *Greek* origination, and there it ſignifieth ἀρχὴ γράμματος, (for ſo ſure we muſt read in *Heſychius*, not κερία, ἀρχὴ γράμματα, but κεραία, ἀρχὴ γράμματος) *the beginning of a letter*, which is leſs than the leaſt letter *Iota*, which went before; thus (ſaith *Plutarch*, l. 2. *adverſus Col.*) did *Epicurus* contend with *Democrates*, περὶ συλλαβῶν καὶ κεραιῶν, *about ſyllables and theſe*, where moſt probably they ſignify *pieces of letters*, as ſyllables are pieces of words. Thus is the word uſed in *Heſychius* for any the leaſt *part* of any thing; thus he renders κάρφος (mention'd here, *c.* 7. 3.) κεραία ξύλου λεπτή, *a thin* minute *piece of wood*, of ſome, but very little length. The Hebrew reads יוד, which the *Rabbines* frequently uſe for the *little ſtalk* or *tail* of any *fruit*. The *Syriac* hath *ſerto*, which *Ferrarius* interprets *minima linea*, and ſo the *Arabick*, *chatta linea* or *lineola*, the leaſt *ſtroke* or part of a *letter*. And accordingly it is here ſet to denote any the ſmalleſt inconſiderable parts, any *minutiæ* in the Law. The word is here joined with ἰῶτα, the name of a Greek Letter, which cannot be tranſlated into Engliſh any otherwiſe than that it is a Greek [ι] and therefore I have retain'd it in the margent, as *Alpha* and *Omega* two Greek letters are retain'd in the rendring of the *Apocalypſe*.

i. Κεραία

V. 21. *Heard*] There were three ways among the *Hebrews* of interpreting *Scriptures*, firſt שמיעה, *hearing*, ἀκρόασις, when any fact is recited, or Hiſtorical ſenſe explicated, which to have heard is ſufficient without

k. Ἀκοὴν

out any more. 2ly, אגדא *mystical exposition.* 3ly, מתלי *parabolical exposition.* The first of these belongs to those passages of *Scripture*, which were plain matters of fact, as here plain commands of the Decalogue, without any other expositions on them, than the bare reciting them out of the book; and to shew that this and that of *adultery* v. 22. and that of *perjury* v. 33. were commands of the Decalogue, and that that of the *lex talionis*, *law of retaliation*, v. 38. and *loving friends*, and *hating enemies* v. 43, (which two, though they agree with the rest in the [ἐκούσατε, *ye have heard*,] yet differ in the τοῖς ἀρχαίοις, *to them of old*) were doctrines of *Moses* law, though not of the *Decalogue* (as that of *Divorce* having neither the [ἠκούσατε, *ye have heard*] nor the [τοῖς ἀρχαίοις] *to them of old time*, is neither) to shew this, I say, it is that *Christ's* form here still begins with ἐκούσατε, *ye have heard*, in reference to the שמעתא *hearing*, formention'd, which belong'd to such; or in reference to [*Hear O Israel!*] the form with which the Law began, in *Moses*'s reciting it, *Deut.* 5. 1. and so, in like manner, his form of addition [ἐγὼ δὲ λέγω ὑμῖν, *but I say to you*] is an intimation of the Rabbins form, when having set down another's doctrine, they make observation upon it, ואני אומר And, or, *But I say.*

1. Ραχὰ

V. 22. *Racha*] The word Ραχὰ is an Hebrew word, and signifies *vain*, or *empty*, and being applied to any man, is a word of Contumely, calling him *empty*, *despicable*, *witless* fellow, this is here forbidden by *Christ*, and (as an unsupportable wound to another's reputation, which is generally prized next to life, often preferr'd before it) is by him thought fit to be superadded to the old command of not killing. And that this is an elevation of *Christ*'s doctrine above the Heathen Theology, may appear by a known passage in *Homer Iliad.* α. where *Minerva* forbids *Achilles* striking *Agamemnon*,

Ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί,

Leave off contending, and draw not thy sword, yet gives leave to reproach him, and counsels to contumelious words——Ἀλλ' ἤτοι ἔπεσιν μὲν ὀνείδισον, &c.
which is here most strictly prohibited by *Christ*.

m. Καλλαλάτησθαι Διαλλάτησθαι

V. 24. *Reconciled*] The words καλλαλάτησθαι, and διαλλάτησθαι] in the Passive voice have a peculiar sense in the New Testament; In ordinary Greek Authors they signifie *to be pacified*, *reconciled*, but contrariwise in these (according to the notation of the *reciprocal* conjugation, *Hithpael*, among the Hebrews) *to reconcile himself* to another, i. e. *to appease*, *get the favour* of that other. So 1 *Cor.* 7. 11. ἀνδρὶ καλλαγήτω *let her appease*, *reconcile her self to her husband.* So *Rom.* 5. 10. *If we being enemies* καλλαγημεν τῷ Θεῷ, *were reconciled to God*, i. e. restored to his favour (God pacified toward us) So 2 *Cor.* 5. 20. καλλαγητε τῷ Θεῷ, *take care that God be reconciled unto you*, and so here διαλλάγηθι τῷ ἀδελφῷ, *take care that he be reconciled to thee*, *pacifie him*, *reconcile thy self to him*, for that which goes before is, not that he hath done thee injury, but thou him [*when thy brother hath somewhat against thee.*] In which sense also that other phrase v. 25. [ἴσθι εὐνοῶν,] literally [*be well minded*] is to be taken, not that thou *think well* of thy *injur'd brother* (for that is not the business of that place) but that thou seek his favour and forgiveness, his accord and agreement with thee, that he may think well of thee, and be reconcil'd to thee. See Note on *Mark* 14. 54. f. So in like manner the Active καλαλλάτειν is not, as in other Authors it signifies *to appease*, but) *to restore* any man *to another's favour*, 2 *Cor.* 5. 19. All this is to be made up by observing the importance of the Hebrew רצה in the several Conjugations.

Εὐνοῶν

Καταλλάτειν

n. Ὑπηρέτης

V. 25. *Officer.*] The word ὑπηρέτης *Officer*, or *Sergeant*, which is here used, and so in like manner *Job.* 18. 3. is also used *Luke* 4. 20. in another sense, by which compared together, it appears that the same men which in the Consistory, or Court of Judgment among the Jews, were *Apparitors*, or *Sergeants*, were also in the Synagogues imployed (as Deacons) to minister, to bring and take away the book, &c. So the very word Διάκονος that we ordinarily render *Deacon*, doth *Mat.* 22. 13. signifie the *Officers* that take and carry men to *prison*, and (as it was the *Lictor*'s office) *bind men hand and foot*, &c. Instead of ὑπηρέτης here, is πεζίλως *Luke* 12. Πεζίλως 58. i. e. the *Sergeant* or *Lictor* that executes the sentence, to which any man is adjudg'd by the Court of Justice.

Διάκονος

V. 28. *Looketh*] Βλέπειν here signifies not to *see*, but to *behold*, *consider*, *look upon with* some *intention*, or *earnestness*, or *voluptuous design.* Proportionably to what we find of this word, when 'tis applied to other matters, as *Ephes.* 5. 15. Βλέπετε, *see*, i. e. take heed very diligently, πῶς ἀκριβῶς, &c. *that he walk accurately.* And very frequently in that sense for *taking heed.* St. *Chrysost.* here reads, ὁ ἐμβλέπων *he that looks upon*, and as *Theophylact* renders it by *standeth and looketh earnestly*, so he by *maketh it a business to do so*, *hunts after*, *feeds his eyes with the spectacle*, *nails them to handsome faces*, and again, *looks that he may desire.* An example of this there is in the two Elders, *Sus.* v. 32. who being denied the farther enjoying of their lusts, command to *uncover her face*, *that they may be filled with her beauty.* And so 1 *Esdr.* 4. 19. *they gape*, *and even with open mouth fix their eyes fast on her:* And *Eccluс.* 9. 5. & 8. μὴ καλαμάνθανε, *gaze not*, *look not on a maid*, as if thou wert a learning her, filling thy fancy with her beauty, *lest thou be insnared by her complexion*, *colour*, or *beauty* in her *cheeks:* for so I suppose the right reading (ψευδίοις not ἐπιλιμίοις) imports. So *Ecclus.* 41. 21. καταγόπως *contemplating anothers man wife*, and περιεργία (not, as 'tis rendred, being *overbusie*, but) *a curious earnest beholding his maid*, as the word is used 1 *Tim.* 5. 13. and *Ecclus.* 42. 12. *Look not earnestly on any man for beauty*, and so the Fathers generally use περιεργία, to this matter. And so in human Authors. Ἐρωτικοῖς ὀφθαλμοῖς εἶδε, καὶ τὸ κάλλος περιεργάσατο, *Niceph. Basilac. Narr.* β. *Look'd with amorous eyes, and earnestly beheld his beauty*, and so ἔνδον ψυχῆς ἐνθαλαμεύσας ἔρωτα, *bedded her love in her heart*, it being dangerous to let it out, the very thing call'd here, *committing adultery in the heart.* The thing then here forbidden by *Christ* is the delight or pleasure of looking on carnal objects, which pious men of the *Old Testament* have abstain'd from, as *Job* 31. 1. but is now most strictly prohibited by *Christ.* Thus (saith * *Athenagoras*) τὸ ἡδέως ἰδεῖν, μοιχείαν, *to behold with pleasure is adultery* to a Christian, μὴ τὰς ὄψεις τῶν παρθένων περιεργάζεσθαι, *'tis not lawful to behold curiously the beauty of virgins*, * *Cat.* in *Job*, and so ἐμβλέπειν περιεργότερον ὀφθείς ὀλισθεῖς in † *Clem. Alex.* and ὁρᾶν ἀκολάστως, *the incontinence of the eye* is forbidden the Christian, saith S. *Chrysostom.* And even among the Heathens, the answer of *Pericles* to *Sophocles*, shewing him a beautiful woman, is considerable, † σώφρονα στρατηγὸν οὐ μόνον τὰς χεῖρας, ἀλλὰ καὶ † ὄψιν ἔχειν παρ' ἑαυτῷ δεῖ, *A sober General must keep at home, or in his power, his eyes as well as hands.* Strob. *Serm.* 17.

* in *Legat.* p. 36. b.

* 462.

† Pædag. l. 3. c. 5.

p. Ἐρρέθη

V. 31. *It hath been said*] The form of the Preface here, being no more than [ἐρρέθη *it hath been said*] without either the ἠκούσατε, *ye have heard*, or [ἀρχαίοις, *to them of old*] doth note that the matter here recited was no Precept, given either by *Moses* in the Law, or by any other after him, to that antient people, but that it was only a permission, by allowing impunity in the דבר ערות *the case of nakedness*, or *turpitude*, *Deut.* 24. 1. to this the Pharisees distinctly refer, *c.* 19. 7. and *Mark* 10. 7. *Why then did Moses command*, &c. where yet all that *Moses* did command is only this, that he that doth put away his wife (in the case, which *for the hardness of their hearts* he permits *v.* 8. but allows not, much less commands) shall do it formally, and legally, *giving her a bill of Divorce*, that by that means the divorced Woman may marry again, and bring forth *children* by some other *man.* 'Tis true indeed there were some *licentious doctrines* brought after into the Schools by some of their *Doctors* or latter *Interpreters* of *Moses.* One sort of them which acknowledged it to be allowed in no other case but that of nakedness, or turpitude, did yet extend the word turpitude to almost every matter of dislike; another sort extended the liberty or allowance (without any reflexion on that of turpitude) to כל דבר שום *κατὰ πᾶσαν αἰτίαν*, *Mat.* 19. 3. *for*, or *upon every cause.* But the *Context* here seems not to refer to these

Doctors,

Doctors, but peculiarly to the Permiſſion afforded by *Moſes* (and the command of giving the Bill of Divorce) *Deut.*24.which indulgence or impunity,is here, and *Mat.* 19. retrenched by *Chriſt*, and ſtrict command given, both that no cauſe but that of Fornication ſhall be competent for Divorce,and that no Chriſtian Society ſhall grant that toleration, which only *for the hardneſs of their hearts* was then afforded the Jews.

q. ἀντιστῆναι

V. 39. *Reſiſt*] The word ἀντιστῆναι may here ſignifie (in a notion,wherein ἀντὶ,in *Compoſition*, imports *vicem referre*) *repayment* of *injury*, *violence*, &c. as in the word ἀντιμισθίαν, ἀντιποδίδοναι, *to ſuffer by way of retaliation, and give by way of recompence*, &c. and ἀντικαλεῖν to *invite* him *again* who had invited thee, *Luke* 14. 12. So doth *Tertullian* ſeem to render it,*Læſi vicem referre prohibentur*, *Apol.c.*37.*when we are injured we are forbidden to make returns*, the ſame that *Rom.* 12. 17. is called κακὸν ἀντὶ κακοῦ ἀποδιδόναι, *to repay evil for evil*, which is there the interpretation of ἐκδικεῖν ἑαυτούς, v.19. *avenging themſelves*. And 'tis obſervable that the word is applied in the *Old Teſtament* to *impleading*, or *proſecuting at law*, as *Jer.*49.19. where the Hebrew reads עיוד *diem dicere, to implead*,the Greek have τίς ἀνθίστησεταί μοι; *who ſhall reſiſt me?* So *Jer.*50.44. and ſo the word עמד when 'tis rendred ἀνθιστῶαι, *to reſiſt*, *Iſa.* 5.8. it ſignifies *impleading in judgment*, and *Obad.*11. to uſe *violence againſt any*. So ענה which ſignifies any kind of *return* to another in word or action (and is ordinarily rendred ἀποκρίνομαι or ἀντιποκρίνομαι *to anſwer*) is rendred ἀνθιστῶαι *to reſiſt*, as *Deut.*19.18. *Iſa.*3.9. & 59. 12. *Jer.*14.7. by which (as 'tis here ſet in *oppoſition* to the *lex talionis*,*law of retaliation*,*the eye for eye*,v.38.)it will *appear* that in *caſes* of this *nature* (a *light Contumely*, &c.) not only private revenge is interdicted *Chriſtians*, but alſo the exacting of legal revenge before the *Magiſtrate*. But beſide this [ἀνθιστῶαι] ſignifies ordinarily *violent* and *armed reſiſtance*, *Rom.*13.2. and ſo in *Heſychius* [ἀνθιστάμενον] and [ἀνθιστρατευόμενον] *reſiſting*, and *waging war*, are all one; and ἀνθιστάτης, is ἀντίπαλος ἐν τῇ μάχῃ, in the *Old Gloſſary*, ἀνθίσταμαι, *obſto*, *obſiſto*, *reſiſto*,and ſo in *Homer*,

——ἀλλ' ἔτ' ἀμ' ἀνθίστασθα, *Iliad.* π.

and 'tis not certain that it *ſignifies* any otherwiſe here: and then the matter of Precept will be,that in *injuries* (of this nature again) we may not,for the ſecuring our ſelves from more, fly to any violent reſiſtance; *Patience* at the preſent, and depending on *God's Providence* for the futute, doth much better become a *Chriſtian*. And the Philoſopher hath ſtated it excellently, τὸ δ' οἴεσθαι εὐκαταφρονήτους τοῖς ἄλλοις εἶναι, ἐὰν μὴ τοὺς πρώτους ἐχθροὺς παντὶ τρόπῳ βλάψωμεν, σφόδρα ἀγεννῶν καὶ ἀνοήτων ἀνθρώπων, *It is the part of degenerous and fooliſh men to think they ſhall be contemn'd by others, if they do not by all means avenge their firſt enemies*, Φαμὲν γὰρ τὸν ἀκαταφρόνητον ποιεῖσθαι μὲν, καὶ κατὰ τὸ δυνατὸν εἶναι βλάπτειν, ἀλλὰ πολὺ μᾶλλον ποιεῖται κατὰ τὸ δυνατὸν εἶναι ὠφελεῖν, *For as we ſay that a man will be deemed free from contempt by his being able to hurt, ſo much more will he be deemed by his being able to help*. An example of this doctrine we have *Jam.*5.6. where the Juſt Man is impleaded (even capitally) condemn'd and executed, which is the higheſt that can befal, and yet οὐκ ἀνθίσταται ὑμῖν, (in a word equivalent with this notation of this) *he makes no violent reſiſtance*, prepares not to *oppoſe* your *violence* with the like,and then all *bloody* and *violent* means to avert and repay injuries (eſpecially ſuch ſlight injuries as are here mention'd) are here utterly forbidden. And as for the τῷ πονηρῷ, that is plainly the Greek of לרשע which *Exod.*2.13. is rendred diſtinctly [ἀδικοῦντι] *to the injurious*,as κακοπαθοῦντι the Paſſive,as *he that receives injury*, *Acts* 7. 24. See Note t.

Ruſus ex Epict. hiſt. amicit. ap. Stob. Ser. 20.

Πονηρὸς

Κακοπαθοῦντι

r. Χιτῶνα

V. 40. *Coat*] Some difficulty there is, what is here meant by χιτὼν, which is rendred *a coat*, but more properly a *ſhirt* or *ſark*, and ἱμάτιον *the upper garment*; perhaps it may be cleared by finding the notation of the former, χιτὼν, for then the latter, ἱμάτιον, being a more *general word* for any kind of *garment*,will be here regulated by Analogy with that: For the original of [χιτὼν]there is little doubt,but it is *Hebrew*,differing ſo little from their כתונת; the *Hebrew* word notes it to be *linnen*, and it is the name of the Prieſt's *inner garment* among them,and ſo χιτὼν τὸ ἐνδότερον,ſaith *Moſchopulus* on *Heſiod* p. 70. *it ſignifies the inner garment*. Oxon. So in *Ariſtophanes*, Σὺ μόρτοι ἀπολεῖς κἠ χιτῶν ἔχεις· where χιτὼν ſignifies, and is by the Interpreter rendred *interula*, the *inner garment*. So in [b] *Euſtathius* ἐπέχει δὲ καὶ τὸ φᾶρος, it ſignifies the *inner garment*, and giving it an Etymology (ſomewhat remote) from χύω, he ſaith it is ſo called, ὡς ἀμέσως αὐτῷ σῶμα χυμένῳ τῷ σώματι, *becauſe it is immediately next the body*.And a phraſe in S. *Jude* v.23. [ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα] ſignifies it to be next unto the Fleſh,the ſame which the Latines call *camaſia*,and the Greeks ſometimes σαπκάμισον, and *Heſiod* hath given it the Epithet of τερμιόεσσα, ἕλκων ποδήρη, i.e. *a long garment*,ſaith *Moſchopulus*. Thus in *Hom. Iliad.*

[b] In *Iliad.* β. *Baſil.Edit.* p.128.l.43

Χλαῖναν τ' ἠδὲ χιτῶνα τά τ' αἰδῶ ἀμφικαλύπτει,

the outer and inner garment,both which cover the ſhame. So in *Iſidore Peleuſiota*, χιτὼν τῆς ἀσθενοῦς, is *the ſhirt which covers the nakedneſs*, which, ſaith he, was it,which *Joſeph*'s Miſtreſs rent for him, and brought to her Huſband, for an evidence of his attempting to defile her. The ſame Hebrew כתונת is, by tranſpoſition of letters, the Latine *tunica* (by which 'tis often rendred) as the *writers* of the *Origination* of words have obſerved,and that, though it be *ſometimes* otherwiſe *applied*, agrees in the uſe of it alſo with the *Greek* and *Hebrew*; *Tunica* ſignifying *principally the inner linnen garment*, next the body, as when 'tis *proverbially ſaid*, *Tunica propior eſt pallio*, and when 'tis in the *Poets* uſed for a *ſhirt* or *ſmock*, as when *Propertius* ſaith of the Goddeſſes,

——*quas Paſtor viderat olim*
Idæis tunicam ponere verticibus.

This being the meaning of χιτὼν *the inner linnen garment next the body*; (*Tunica* ποδήρης *ex lino* (ſaith S.*Hierom ad Fabiol.*) *uſque ad crura deſcendens*,*ſuch*,ſaith he, *as the ſoldiers Camiſia, cloſe to their body, that they may run or fight, or do any ſervice the more expeditely*; and agreeably to that, the *Roman* Soldiers are ſaid to be μονοχίτωνες *to have no other garment on* when they fought, there will now be little doubt but that ἱμάτιον will ſignifie the *upper exterior garment*, the Hebrew מעיל or Latin *pallium*, which was the covering of the כתונת or χιτὼν or *tunica*, and therefore in *Plautus* in *Aulul.* when they are a ſearching one for ſomewhat loſt, 'tis firſt, *agedum,excute dum pallium*,then when that is done (when the *upper garment* is taken off,and yet the *thing* not found) it follows,*nè inter tunicas habeas*,ſignifying *pallium* to be *the upper*, *tunica* to be *the under garment*. So *Acts* 9.39. we find together χιτῶνας,and ἱμάτια, all that belonged to the clothing of the poor Widows there, the *under*, and the *upper garments*. So in the enumeration of the High-Prieſts garments, *Cod. Jom.c.*7.§ 5.there be four *garments* mentioned of the *Prieſt*, and כתונת χιτὼν, the firſt of them and then,ſaith he,the High-Prieſt adds four more to theſe, *which are all upper garments*, worn over the other, and מעיל is one of thoſe,as here ἱμάτιον is added to χιτὼν. And in *Heſiod*, χλαῖνα ἥδυν χλαμύδα, ſaith the *Scholiaſt*,τὸ ἐκτὸς καὶ παχύτερον, *the outward garment thicker and warmer than the other*, and it is to be obſerved that this latter was both more uſeful and prizable (μαλακὴν ſaith the *Poet*) than the former, being (as *Joſephus* ſaith of the *High-Prieſt*'s *Pall*, and ſo *Rev.*1.13.) *a long garment down to the ground*, and as *Maimonides* adds,כרבר בגדי הגדולים *as the garments of noble men*. And ſo *Mat.*11.8. ſpeaking of theſe, under the title of μαλακὰ ἱμάτια, ἰδοῦ, ſaith he, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶ, *the faſhion was for Courtiers to wear them*, and ſo they go generally for *garments of Peace*,and ἐν ἱματίῳ εἶναι in *Plutarch*,and ἐν ἱματίοις βίος in *Theophraſtus*, ſignifies ſuch a life.So * *Alexander Aphrodiſæus* ſpeaking of the unfitneſs of uſing clothes to ſoften or effeminate the body, (which ſhould rather be deſigned as Arms to fortifie and make it courſer, and ſo ſtronger) ſaith,that it is much fitter to uſe ἐπὶ χιτῶνι, *one inner garment* than *two* (which they that took care for ſoftneſs and ſmoothneſs did) and yet better to uſe none at all ἀλλ' ἱματίῳ μόνον, *but the outer garment only*; where the Interpreter

Ἱμάτιον

Μαλακὰ

* Queſt.l.4. c.22.

Interpreter of *Stobæus* (in whom this paſſage is ſet down *p.* 18.) moſt abſurdly renders ἱμάτιον *interula*, quite contrary to the deſign of the place, where it muſt needs ſignifie the *outer* (which is generally the leſs ſmooth or ſoft) *garment*, not the *ſhirt* or *inner garment*, which in *Homer* hath that Epithet, Ιλ. β.

Μαλακὸν φ' ἑανὸν χλαῖναν, ὃς ἀντιδιαζωλωῖ τὸ φᾶρος,

d Oſ. β. Baſil. Ed. p.8.l.36. *to contra-diſtinguiſh it from* φᾶρος, ſaith d *Euſtathius*, which φᾶρος he e elſewhere expreſſeth to be ἱμάτιον, and here to be the *upper garment*, ἐπικεῖ τὸ φᾶρος. The whole matter is put out of queſtion by the words of *Plutarch* in his *Nuptial Precepts*, ſpeaking of the wind and the Sun contending, which ſhould force the man out of his clothes, ὁ ἄνθρωπος τῷ ἀνέμῳ διαζομένῳ τὸ ἱμάτιον ἀφελέσθαι, μᾶλλον ἔσφιγγε, καὶ συνεῖχε καὶ περιεβάλλετο, τῷ δ' ἡλίῳ θερμῷ γιγνομένῳ καὶ παιμαλιζομένῳ, ἔπι καιμαλιζόμενος, καὶ τὴν χλαῖναν τῷ ἱματίῳ ἀπεδύσατο; where ἱμάτιον being the *outer garment*, that which only the Wind had force on, and that which in the Sun-ſhine was firſt put off, χλαῖν muſt needs be the *inner garment*. And then that is the gradation here, *If any man ſue thee, and take away thy lower or inner garment, let him take away thy upper garment alſo*, rather than thou, by oppoſing violence, or revenging thy ſelf on him, think to ſecure thy ſelf from farther greater damage. The truth is, if *Chriſt*'s diſcourſe were of his forcible taking away the garment from thee, it would be more reaſonable that the *upper garment* ſhould be firſt named, and the *inner garment* after it, becauſe that is the order of pulling off, and accordingly St. *Luke* ſetting it down with ſome change, and ſpeaking of the caſe of forcible taking away, he inverts the order and ſets ἱμάτιον firſt, and then χλαῖνα, *Luke* 6. 29. but our *Saviour* here ſpeaks of *civil violence*, uſing a ſuit at law, as the engine to *rob thee*, and then 'twas fitteſt to *name* that *firſt*, which was leaſt precious or conſiderable, and afterward that which was more valuable, that ſo the duty of this *Text* might be enforced, which was, that in caſe of any leſſer inconſiderable injury done to us, we ſhould not meditate revenge, or fly to force, though by that pacifick means we incur the danger of a far greater loſs.

f. Ἀγγαρεύειν

V. 41. *Go a mile*] Ἀγγαρεύειν is a Perſian word (and cuſtom) *to take up men*, as we take up Poſt-horſes, *to carry our burthens from ſtage to ſtage* (and ſo the word is uſed *c.* 27. 31.) which when one hath performed, another is taken up in his ſtead for the next Poſt. Theſe ſtages are each of them a *Paraſange*, called ἀναπαυλαι ſaith * *Agathias*, becauſe when men came to the end of them, they did refreſh themſelves and return home. Now the μίλιον or mile, which is here mention'd for the ſuppoſed ſtage, is but the fourth part of a *Paraſange* (or thereabout) the *Paraſange* being, ſaith he, *thirty ſtadia*, and the μίλιον, but ſeven or eight, to ſignifie (as in the former the ῥάπισμα was a light ſupportable injury, or rather a Contumely only, and the taking away the Cloak, a robbery again ſupportable to him that hath the Coat left, and perhaps a great Eſtate alſo, ſo) here the oppreſſion or invaſion of liberty ſpoken of, to be but a petty damage, going but a quarter of an ordinary Poſt (and no burthen mention'd neither) and they that are ſo impatient of ſuch tolerable injuries, as to oppoſe force or meditate revenge for them (which ordinarily brings greater ſufferings upon them, and ſo is far from gainful to them that uſe it) eſpecially to break into open violence upon ſuch light grounds, are directly contrary to this practice of Patience here commanded, and preſcribed to all Chriſtians.

* *Hiſt.* l.2. p.55.

Μίλιον

V. 45. *Evil*] The πονηροὶ here again being anſwerable to *enemies*, v.44. (and in the notion mention'd in Note on *v.*39.) are the *injurious*; as on the other ſide [ἀγα· Ἀγαθοὶ *good*] are the *friendly* or *kind*, differing from δίκαιοι *righteous*, that follows, juſt as *Rom.* 5.7. or as צדקה and חסד *righteous*, and *merciful*, or as when ἀγαθὸς *good* is expreſs'd to ſignifie χρηστότης, *benignity*, as *Mat.*20. 15. (or as when ἀγαθοεργία, *Jam.* 3.1. and *good works* in our ordinary phraſe, ſignifies *works of charity*, or *mercy*) ſuch an one as *Heſychius* explains by χάρις (a word taken into the Greek language from the Hebrew חסיד or the Syriack חסי, only with the addition of the Greek termination) and ſo in like manner the word τέλειος *perfect*, (anſwerable to the Hebrew word תם verſ. 48.) ſignifies the ſame *charity* or *benignity of nature*, and is all one with οἰκτίρμων in the parallel place. *Luke* 6. 36.

t. Πονηροὶ

Ἀγαθοεργίαι

Τέλειος

V. 47. *More*] Τί περισσὸν ποιεῖτε; The phraſe may ſeem to have reſpect unto the * Hebrews language, who call חסד *mercifulneſs*, פלגת הטובה, *abundance of goodneſs*, and יתרון הטובה in † *Kimchi*, *excellence of* (or *exceeding*) *goodneſs*, ſuch as belongs to the ſpecial pious extraordinary Jews (and Chriſtians proportionably). Thus in *Pirche Avoth*, c.15. האומר שלו שלך ושלך שלי *He that ſaith, That which is mine is thine, and that which is thine is mine* (which is the *loving of friends*, doing courteſies to them that will pay them again) *is an ideote*, עם הארץ *populus terræ*, an ordinary *vulgar perſon*, doth nothing περισσὸν, *extraordinarily*.

u. Περισσὸν

* on *Prov.* 22.28.

† on *Pſal.* 36.

Ἰδιώτης

CHAP. VI.

Paraphraſe.

1. [a] TAke heed, that ye do not your alms before men, to be [b] ſeen of them, otherwiſe ye have no reward of your Father which is in heaven.]
thus take heed, you will looſe that reward which God in Heaven hath laid up for the Alms giver.

1. To be beheld or look'd on by them. If you do not

a. b.

2. Therefore when thou doeſt *thine* alms, do not ſound a trumpet before thee, as the Hypocrites do, in the * ſynagogues and in the ſtreets, that they may have glory of men. Verily I ſay unto you, [They † have their reward.]
have for this performance, which is thus by them deſign'd to their own glory. From God they are ſure to receive none, by receiving this they acquit God of all farther payment.

2. The praiſe of men is their reward, the only one which they are likely to

* aſſemblies, or, places of concourſe, συναγωγαῖς, ſee Note d.
† receive or are paid, or have received, ἀπέχουσι, ſee Note on Mark 14. d.

3. But when thou doeſt alms, [let not thy left hand know what thy right hand doth,

4. That thine alms may be in ſecret: And thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.
mercy vain-gloriouſly, and therefore do them as ſecretly as you can, and let not thy deareſt boſom-friend, which is to thee as thy left hand, know what thou doeſt in this kind (unleſs ſo far as he ſhall be neceſſary to aſſiſt thee in the doing of it, or as his knowing of it may ſome other way be ordinable to the glory of God, without any reflexion of any praiſe on thee from him or other) and God which beholds that which was thus done by thee in ſecret, ſhall give thee that very reward for thy ſecret piety, which the vain-glorious perſon deſigns to himſelf, (but cannot ſo readily obtain, as by this contrary way thou ſhalt) make payment to thee in the ſight of Men and Angels.

3,4. Watch over thy ſelf as one that is very apt to fall into this ſin, to do works of

5. And when thou prayeſt, thou ſhalt not be [as the hypocrites *are*; for they love to pray [c] ſtanding in the * [d] ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men.] Verily I ſay unto you, They have their reward.
ſtage to gain applauſe by ſo doing. For all their joy in praying is to do it in places of greateſt reſort, viſible, as they that ſtand in the meeting of two ſtreets, chuſe that as the place of beſt advantage, to be ſeen in the ſtreet.

5. Like them, which pray with the ſame deſign, that ſtage-players act on the

c. d.

* places of concourſe.

6. But thou when thou prayeſt [enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee openly.]
with the Angel) and with thy doors ſhut to thee, pray there to thy heavenly Father, which is himſelf inviſible, and ſeeth thee, how ſecret ſoever thou art, and conſequently that which is done by thee in ſecret, and he that is thus the beholder of thy cloſet-devotion ſhall reward thee before Men and Angels.

6. Retire from thy worldly company, (as Jacob, Gen. 32. 24. when he wreſtled

7. But when ye pray, [uſe not [e] vain repetitions, as the heathens do, for they think that they ſhall be heard for their much ſpeaking.]
gies, after the manner of the heathen, which think they ſhall have their Prayers granted through the multiplicity of words uſed by them in their devotions.

7. Do not lengthen your prayers with idle tautolo-

e.

8. Hath no need of your expreſſions to tell him your wants, and therefore is not likely to be wrought on, by the length and multiplicity of them.

8. Be not ye therefore like unto them: For your Father [knoweth what things you have need of, before ye ask him.]

9,10. I ſhall therefore ſet you a pattern, after which to form your prayers. Our Father which remaineſt in thy throne in heaven, and there art praiſed by the Angels and Saints, which reigneſt there, and art perfectly obeyed, grant that thy name may be hallowed, thy throne may be ſet up and acknowledged, thy holy will and commands obeyed here below on earth alſo, by us thy ſons and ſervants, ſincerely and readily, and in ſome proportion to what is there in heaven.

9. [After this manner therefore pray ye, Our Father which art in heaven, hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as *it is* in heaven.]

f. 11 The neceſſaries of our lives from day to day, or that which is proportion'd to every man's being, or ſuſtenance.

11. Give us [this day our f daily bread.]

12 And puniſh not on us all the ſins wherewith we have offended and provoked thee to puniſh us, as we do moſt freely forgive all the injuries, which have by others been done to us.

12. And forgive us our debts, as we forgive our debtors.]

g. 13. Permit us not to be brought into any temptation or ſnare, ſuffer us not to be entangled in any dangers or difficulties, which may not be eaſily ſupported by us.

13. And [* lead us not g into temptation,] but deliver us from † evil, for thine is the kingdom, the power, and the glory, ‖ for evet. Amen.

14. For it hath been well obſerved by the wiſe men among the Jews, that our pardoning of thoſe who have injur'd us, is rewarded by God with hearing of our prayers for his forgiveneſs. See Ecclus. 28. 2, 3, 4, 5. and Mat. 5. 7.

14. For if [ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.]

15. But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

h. 16. They put on ſad and mournful looks, appear in foul ſordid garments, and unwaſhed faces, which makes them look lamentably, or perhaps they cover or veil their faces, that they may diſcover or reveal their faſting.

16. Moreover, when ye faſt, be not as the hypocrites, of a ‖ ſad countenance, for [they * h diſfigure their faces, that they may appear unto men to faſt,] Verily I ſay unto you they have their reward.

i. 17. Behave thy ſelf as upon an ordinary day (for the Jews anointed and waſhed themſelves daily, ſave only in time of mourning.)

17. But thou when thou faſteſt [i anoint thy head, and waſh thy face.]

18. Who ſeeth thee when no man elſe doth.

18. That thou appear not unto men to faſt, but unto thy Father [which is in ſecret,] and thy Father which ſeeth thee in ſecret ſhall reward thee openly.

k. 19. 'Tis a great vanity to hoard or treaſure up any of the poſſeſſions of this world, for they are all, whether cloth, or fruit, or money, ſubject to thoſe three caſualties of moths, vermin, and thieves; every one the worſe, ſome loſt by keeping.

20. Eccluſ. 29. 11.

19. Lay not up for your ſelves treaſures upon earth, where moth and * k ruſt doth corrupt, and where thieves break thorow and ſteal.]

20. But [lay up for your ſelves treaſures] in heaven, whether neither moth nor ruſt doth corrupt, and where thieves do not break through, nor ſteal.

21. For as long as your treaſures are thoſe of this world, your hearts will be faſtened upon this world, your only way of elevating your deſires, and ſetting them on heaven, is to lay out that which God gives you, on his ſervice.

21. For where your treaſure is, there will your heart be alſo.]

l. 22, 23. As the eye is the candle of the body, lightens and directs it, ſo hath liberality of mind a moſt obſervable influence upon the whole Chriſtian's life, and actions, ſerving them with light and directions, toward the making them all very Chriſtian; But where, inſtead thereof, covetouſneſs is gotten in, there is commonly nothing but darkneſs, i. e. a life alien from Chriſt, from the temper which he requires; If then that moſt eminent leading vertue in Chriſtianity, thy charity, or liberality be extinct, and turn'd into the contrary, that of covetouſneſs, what a deep darkneſs ſhalt thou walk in, though the light of the Goſpel ſhine round about thee?

22. * The * light of the body is the eye, If therefore thine eye be † l ſingle, thy whole body ſhall be full of light.

23. But if thine eye be ‖ evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great is that darkneſs?]

m. 24. He will perform faithful ſervice to the one whom he loves, but for the other, whom he hates, or undervalues, if he be engaged in his ſervice, he will deſpiſe his commands, and not care to pleaſe him; even ſo the tending and obſerving of wealth, doing nothing but what may in the eye of the world tend to the increaſe of riches, is not reconcilable with the ſerving of God, doing what Chriſt requires of us.

24. No man can ſerve two maſters: for either he will hate the one, and love the other, or elſe [he will m hold to the one, and deſpiſe the other; Ye cannot ſerve God and Mammon.]

n. 25. Be not fearful or anxious for the future, nor doubtful of God's Providence in allowing you the neceſſities of life, food and raiment; for 'tis ſo much more eaſie to give food than life, and raiment than a body, that ſure God, who was ſo able, and ſo kind to do the one, will not be unable, or backward to do the other to all that depend upon him faithfully.

25. Therefore I ſay unto you [* take no thought for your life, what ye ſhall eat, or what ye ſhall drink, nor yet for your body, what ye ſhall put on. Is not the life more than meat, and the body than raiment?]

26. Behold the fowls of the air, for they ſow not, neither do they reap, nor gather into * barns, yet your heavenly Father feedeth them, are ye not much better than they?

o. 28. They neither labour in husbandry, for the ſowing thoſe things, from whence in the time to come garments are made, hemp, flax, &c. nor do they ſpin them, when they are grown; i. e. they contribute nothing toward this matter of providing themſelves cloathing for the future.

27. But which of you by taking thought can add n one cubit unto his † ſtature?

28. And why take ye thought for raiment? Conſider the lilies of the field, how they grow, [they o toil not, neither do they ſpin:]

29. The natural bravery of the lily, eſpecially of the white lily, is beyond all the glory of apparel, that art and coſt could bring in to Solomon (though 'twere his glory ever to go in white) that being but accidental and adventitious to him, this coming from the lilies own fruitful bowels, and ſo more genuine and natural, and truly glorious.

29. And yet I ſay unto you, that even [Solomon in all his glory was not arrayed like one of theſe.]

p. 30. And if God have made ſo rich and glorious a proviſion of attire for thoſe ſhort-liv'd flowers, then certainly for us (that have ſuch inſtances of his Providence) to doubt of God's power, or will to provide us ſufficient raiment, is a piece of weakneſs, or want of faith, which will not be excuſed in us, God having promiſed that he doth and will care for us, which promiſe cannot be doubted of without infidelity.

30. Wherefore if God ſo cloath the p graſs of the field, which to day is, and to morrow is caſt into the oven, *ſhall* he not much more *cloath* you, O ye of little faith?]

31. Be not before-hand ſo troubled with apprehenſion of future wants of food and raiment.

31. Therefore [take no thought, ſaying, What ſhall we eat, or what ſhall we drink, or wherewithal ſhall we be cloathed?]

32. (For

* bring
† the evil one, τοῦ πονηροῦ
‖ for ever and ever. ſee note on Luke 1. 1.

‖ horrid, ghaſtly, * cover their faces, or ſpoil their looks

* ſmutie, or vermine do conſume

* candle, ὁ λύχνος
† good, liberal.
‖ envious, covetous, injurious, malitious, πονηρὸς, ſee note l.

* be not ſolicitous, μὴ μεριμνᾶτε

† granaries, repoſitories, συναγωγὰς. * or age, ἡλικίαν.

32. (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

32. (The things that heathen men are so sollicitous for; they that worship false Idol gods, or that acknowledge nothing of a Divine Providence) for the Gospel tells us (not that we have no need of them, but) that God knows we have need of them, and will in his Providence take care for our wants, help us to the necessaries of life in due time, as long as he affords us life.

33. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

33. But let your principal and first care be to approve your selves the obedient servants of God, performing all those things with all diligence and exactness, which are required to render you acceptable in his sight, and then for the necessaries of this Life (tho' ye now, which follow me, have no way to lay in for your selves) I promise you that they shall not be wanting to you, I will take care they shall be brought in unto you.

34. Take therefore no thought for the morrow; for the morrow shall take thought for the things of it self; sufficient unto the day is the evil thereof.

34. Be not therefore beforehand importunately doubtful, or sollicitous concerning your future subsistence, be not sollicitous for that to day, which may be soon enough cared for to morrow, only labour and pray for that which is sufficient for the present time; and when the future comes, then take care and pray for that, let that have the proportion of care and prayer, which is due to it, laid, or charged upon it, and let not the present have the charge, and burthen of the future also, having enough of its own trouble and turmoyle belonging to it; (thus is this whole Discourse directly design'd by Christ to prohibit all anxiety for the future in a Christian, though not absolutely all care or provision for the present necessities of life, or the prudent managing of store and possessions, when God gives such; Every day, as it comes, requiring that duty from us, to preserve that life in our selves (and those that belong unto us) which God hath bestowed on us.)

a. Προσέχειν

V. 1. *Take heed*] προσέχειν] with an Accusative case, is ἐπιμελῶς τηρεῖν, to *watch*, or *observe carefully*, saith *Phavorinus*; and may possibly here be so, there being no necessity, that the construction should run thus προσέχετε μὴ ποιεῖν, *take heed that you do not*, but as probably προσέχετε ἡ ἐλεημοσύνὴν, *look to your alms*, μὴ ποιεῖν *not to do it*, or, *that thou do it not*, &c. But yet because the phrases used in these books are not always to be judged by the use in other Authors, and because Saint *Matthew* useth [προσέχετε] in all other places, a little diversly from the rest of the writers of the New Testament, those generally joyning unto it a Dative Case, but St. *Matthew* leaving it out, and understanding it, therefore 'tis possible it may be so here also; and so the reading will be neither [προσέχετε ἐλεημοσύνὴν, *look to your alms*] nor [προσέχετε μὴ ποιεῖν, *look that you do not*] but understanding [ἑαυτοῖς] *look to your selves, that you do not*, &c. So when S. *Matthew* reads προσέχετε ἀπὸ τῆς ζύμης, *c.*16. 6. & 11. 12. *Take heed of the Leaven*, St. *Luke* reads, προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, *Take heed to your selves of the leaven*, &c. As for the word ἐλεημοσύνη, from whence our English word [*Alms*] is form'd, that is, any act of Pity or Mercy, especially of liberality to them which want, for which some copies read δικαιοσύνη *righteousness*, which as it is all one with ἐλεημοσύνη, and in the Translation of the Old Testament, used promiscuously for it (according to the the notion of the *Hebrew* צדקה fore-mentioned, *Note* on *c.*1. g.) so doth it signify this *Charity*, to be an act of duty and righteousness required of all Jews and Christians, and not to be omitted (by them which are able) without sin.

Ἐλεημοσύνη

b. Θεαθῆναι

Ib. *Be seen*] The word [θεαθῶσι] imports such a *beholding* or *looking on*, as is on a *stage* or *Theatre*, for men that acts parts, or strive for masteries, whose reward consists only in the θεαθῶσι and δοξασθῶσι, *v.* 2. the *applause*, and *praises*, and *approbation* of the Spectators, (which appears to be the meaning of the word here,) by the concurrence of all the circumstances, 1. By the μισθὸς *reward*, twice used immediately, *v.* 1. 3. By being thus lookt on, *they have their reward*, as in those spectacula or prizes 'tis wont to be where the conquerour hath no other acquisition or βραβεῖον, but the reputation of the victory, with a crown of leaves, of no kind of value, to express and testify it. Then 2*ly*, to this, I suppose, refers the mention of the σαλπίζειν, *v.* 2. the sounding *of the trumpet before him*, a solemnity with which the stage-players, and gladiators were brought into the Theatre, and by which the company were called together, χρῶνται σάλπιγγι καλοῦντες τὸν ὄχλον δι' αὐτῆς, *they use the trumpet calling the multitudes with it*, saith *Phavorinus*, and this use of it among the Jews, to call the people together, is oft mentioned by *Moses*. This might yet 3*ly*, be farther probable by the mention of [οἱ ὑποκριταὶ] (the very word that signifies those *Actors* or *stage-players* primarily, and is only by a figure brought to that signification, which now ordinarily belongs to the word *hypocrites* in *English*) but that this word in the *New Test.* is in ordinary use for hypocrites, as we now speak, and not for *personators*, or *actors*. But then 4*ly*, these were wont to have their trumpet sound in the market place, and places of concourse (which is the meaning of συναγωγαὶ here, not *sacred assemblies*, or *Synagogues*) and ἐν ῥύμαις *in the streets*, places where men are wont ordinarily to pass, and where to meet (as *Hesychius* renders ῥύμη all one with ἀγορὰ) where the sounding of the trumpet may most probably be a means of calling together all men, that dwell in that place or neighbourhood.

Σαλπίζειν

Ὑποκριτὴς

Συναγωγαὶ

Ῥύμη

c. Ἑστῶτες

V. 5. *Standing*] The word [ἑστῶτες] may possibly refer to that particular posture of *standing*, which was usual in prayer, as among the ancient Christians, so among the Jews before them; whence it is that עמידה *statio*, is reckon'd by them as one of the seven names of Prayer. So *Manahem* speaks of *Abraham's standing*, i.e. (saith he) *praying before the Lord*, and thence is the proverbial speech of *Rabbi Judah* in *Musarim*, *without* עמידה *station*, *the world could not subsist*. And besides, the posture of standing might be more convenient for their turn of being more and farther *seen by men*. But the truth is, both the Greek ἑστῶτες, and the Hebrew belong promiscuously (not to standing only, but) to every or any posture of the body. So *Mat.*16.20. *some of those that stand* (i.e. *that are*) *here*, as עמד signifies *esse*, *to be*, or *adesse*, *to be present*; and so *Jo.*12.19. ὄχλος ὁ ἑστὼς, *the people that stood* (i. e. *were present*) (in like manner as καθίζειν *to sit*, is used for any posture or without relation to any, no more than simply *to be*, as *Luke* 24.49. καθίσατε ἐν τῇ πόλει, *tarry in the city*) and so in this very matter, *Mar.* 11. 25. ὅταν στήκητε προσευχόμενοι, *when you stand praying*, that is, *when you pray*. So in *Hesychius*, ἕστηκα or ἵστημι, κεῖται ἱσταμένη, ἵστασι, *to stand*, *that is to be placed*, *situate*, *to be*, yea and ἔστη, ἐστάθη, *he stood*, that is, *he sat*, to take it quite off from the notation of *standing*. So saith S. *Chrysostome* of the Sea, ἵστως ἀσφαλῶς ἕστηκεν, ἀσάλευτον ἐστήριξεν, * *Cat.* in *Job*, *it stood as firmly as if it were bound*, which the learned translator renders rightly, *firmiter & in tuto situm est*, *it was placed firmly*; and so the Latine, *sto*, as well as *existo*, is often used as a Verb substantive only, to sustain a Participle, without reference to any posture.

Καθίζειν

* p. 544. init.

d. Συναγωγαὶ

Ib. Synagogues] That the word συναγωγαὶ signifies not what we call in English *Synagogues* (by them meaning *places set apart for divine service*) but any place of publick concourse, will be very probable in these places following; besides the two in this place, *v.*2. & 5. (where 'tis joined with ῥύμαι *streets*, *and* πλατεῖαι, *angles of the streets*) see *c.* 10. 17. *c.*23. 6. & 34. *Mar.* 12. 39. *c.* 13. 9. *Luke* 8. 41. *c.*11. 43. *c.*12. 11. *c.* 20. 46. *c.* 21. 12. *Acts* 9. 2. *c.* 22. 19. *c.* 24. 12. *c.* 26. 11. *Jam.* 2. 2. and therefore *Munster's* Hebrew of *Matthew* having מקהלות here is literally rendred [*in frequentiis*] to note, as the *Hebrew* doth primarily, any place where the people are met together: for though עדה signify some special

congregated assembly, and be therefore the word used by the *Syriack* for ἐκκλησία, *the church*, *c.* 16. 18. yet קהל signifies every kind of meeting, either civil for Judicature, (*Mat.*10.17. and 23. 34. *Luke* 12. 11. *Acts* 9.2. *Jam.*2.2. and in some other of those places, where this word συναγωγὴ is to be rendred *Consistory*) or even for *ordinary affairs* of *trading*, &c. (as συνάγεσθαι and συναθροίζεσθαι are all one) and so it is most commodious to render it in this place. See Note on *James* 2. b.

e. Βαττολογέω

V. 7. *Vain repetitions*] The *Greek* [Βαττολογέω] is literally, *to do as Battus did*, which what it is, is described by *Suidas* in these words, Βαττολογία ἡ πολυλογία, *Battologie is multiplying of words* (just agreeable to this verse which sets these words as Synonymous) ἀπὸ Βάττου τινὸς μακρὰς καὶ πολυστίχους ὕμνους ποιήσαντος, ταυτολογίας ἔχοντας. *The word is taken from one Battus who made long hymns, consisting of many lines, full of Tautologies.* Whence *Hesychius*, βαττολογία (it should be βαττολογία) ἀργολογία, ἀκαιρολογία, *empty, idle, unseasonable discourse.* 'Tis sure enough, that *Christ* spake not *Greek* in this *Sermon*, and so referr'd not to the name or stile of *Battus*, but the Evangelist, or his Translator thus rendred his Syriack expression, by this proverbial Greek word. *Munster's Hebrew* reads it לא תרבו את רבריכם *do not multiply words*, (viz.) above that which is *fit* and *seasonable*. The peculiar notation of this phrase in this place, will be best discerned by the practice of the Heathens, which is here referr'd to, ὥσπερ οἱ ἐθνικοὶ, *as the heathens do*] and that practice is best represented in their Tragedians, as in *Æschylus*, who hath near a hundred verses at a time, made of nothing but *Tautologies*, ἴω, ἴω, and φεῦ, φεῦ, and ἔ, ἔ, ἔ, ἔ, in their crying unto their Gods, so 1 *Kings* 18.27. the idolatrous worshippers cried in the same words from morning till noon, *O Baal hear us.* And *Acts* 19.34. for *two hours* space, the *Great Diana of the Ephesians.* Of this kind generally were their *Charms* and *Incantations*, and therefore *Polybius calls* the using of such repetitions, πρὸς τὰς θεὰς μαγγανεύειν, *to set upon their Gods to charm them.* This those Heathens did to two ends, 1. to make their Gods hear them, not knowing how far off they might be, which *Elias* refers to, 1 *Kings* 18.27. *Cry aloud, for perhaps your God is asleep, &c.* and they look not on it as an Irony, but follow his advice, *v.*28. 2*dly*, That they may understand and remember their petitions the better, both which Christ mentions here, v.7. & 8. So that the *things* here forbidden in *prayer* (and especially in private *prayer*, ἐν ταμιείῳ and ἐν κρυπτῷ, in the *closet*, and in *secret*, *v.* 6.) are first ἀργολογία, a *cold unseasonable lengthning* out of time with *tautologies*, when it is not any effect of zeal; 2*dly*, the care of verbal, not real eloquence in prayers, for that will come under πολυλογία, *much speaking.* But still not all repetition, or length, or eloquence, for of all these we have approved *examples* in the *Scripture*, and they are each of use for the quickning and enflaming devotion, especially in *publick prayers.* And even in Poetry it is observable, that what was unskilfully done by *Battus*, and so became ridiculous in him, being yet done dextrously by others, is a great ornament of verse, that of Repetition.

f. Ἐπιούσιος

V. 11. *Daily*] The word ἐπιούσιος, is capable of a double *Origination*, either from the word ἐπιοῦσα, the *day approaching*, whether that be the now-instant day, or else the morrow, that is, (in the Scripture sense of the Hebrew מחר) the future, the remainder of our lives, how long, or how short soever. Thus in *Phavorinus*, ἐπιοῦσα is explain'd by ἐπερχομένη *approaching*, or *coming on*, and ἐπιοῦσα νὺξ notes the future events, as opposed to παροῦσα the *present* in *Niceph. Basilac. Hist.* 11. If the word be derived from hence, then the ἄρτος ἐπιούσιος will denote as much as shall be sufficient, or proportionable for the *future*, or the remainder of our lives, which we pray that we may receive *this day*, that is, as St. *Luke* interprets it, τὸ καθ' ἡμέραν, *day by day.* Another way there is of deducing this word from ἐπὶ ἡ οὐσίαν, that which is agreeable *for my being*, or *subsistence*, or *condition* in the world, ἐπιούσιος ἄρτος ὁ τῇ οὐσίᾳ μου ἁρμόζων, saith *Phavorinus*, that which *Solomon* calls *food convenient* for him; and so in either sense (but the first is more according to analogy of Derivations) that which is sufficient, and agreeable for the remainder of our lives, the daily sustenance, and necessaries of our bodies, and especially of our souls.

g. Εἰσέρχεσθαι εἰς πειρασμὸν Εἰσφέρειν

V. 13. *Into temptation*] בא בנסיון εἰσέρχεσθαι εἰς πειρασμὸν *to enter into temptation*] signifies to be so involved in straits or difficulties as that one cannot extricate himself, *c.*26. 41. and proportionably here εἰσφέρειν εἰς πειρασμὸν] is to *bring* men, or *suffer* them *to be brought* into such an *estate*; contrary to which is God's promise, 1 *Cor.*10.13. of [ποιεῖν σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν] *giving a way of escaping*, or getting out, together *with the temptation*, and that is it which we here pray for, in assurance of God's fidelity in performance.

h. Ἀφανίζειν

V. 16. *Disfigure*] What ἀφανίζειν here signifies will be somewhat uncertain, because in this very *Chapter*, *v.*19. it is used again in a sense, which will hardly be accommodated to this place, howsoever we should render it. A probable way to hit upon the *right* in both places, will be to consider the diversity of the matter, and accordingly to apply the *word* in the divers significations of it. In that other place 'tis clear that it must signify some kind of *taking away*, *spoiling*, or *consuming*, (for that is proper to the Moth, and the βρῶσις, whatever that signifies) and so *Hesychius* renders it προνομεῦσαι, either as that is *feeding upon*, προνομία προσβόσκησις, *feeding*, saith he, or as 'tis *preying upon*, snatching, carrying away, προνομεύει, ἁρπάζει, καθαιρεῖ, and so ἀφανισμὸς is used for any kind of *consuming*, whether by death or otherwise, as γηράσκον ἐγγὺς ἀφανισμοῦ, *that which is old is near dying*, *Heb.*8.13. and in the Psalm, *Before I go hence and be no more seen*, or *be taken away*, and so φδης, *the state of the soul separate from the Body*, or, the *state of death*, is expres'd by ἀφανισμὸς, as a word of the same origination and notion with it, one being deduced from the privative particle, and ἴδω, *video*, *to see*, and the other from the same particle, and φαίνω, *appareo*, *to appear*, and so both signify *Death*, the vanishing of the soul into soft air, as the *Atheist* (which believed no future life) calls *death*, *Wisd.* 2. 3. or in the Christian's notion the departure from the body. And thus the word is used not only for *total destruction*, but for *being lost*, or out of the way for a while. So saith *Thomas Magister*, ἀφανίζεται λέγεται τὸ ἀφανὲς ἐπὶ καιρὸν γίνεσθαι, φθείρεσθαι δὲ ἐν ταῖς Ἐκλείψεσιν, οὐχ ὡς ἀπόλλυσθαι, ἀλλ' ὡς ἀφανισθῆναι εἰς μίαν ἡμέραν, *not that they are destroyed or gone, but that they disappear for one day.* But this notion of the word cannot at all belong to this place, where the Hypocritical fasters, that desire their devotions should φανῆναι, *be seen* and *commended* by *men*, are said to be σκυθρωποὶ, *of a sad countenance*, and ἀφανίζειν πρόσωπα, which is not surely by any outward applications to *consume*, or *destroy*, or *spoil their faces*, but denotes only so much as shall make good the opposition betwixt them, and those immediately after mentioned, which anointed *their heads*, *and washed their faces*, (which signifies an absence of all mourning at least.) The most then that the matter of the place will direct us to, toward this enquiry, will be only this, that this ἀφανίζειν πρόσωπα, as it is elegantly joined with [ἵνα φανῶσι νηστεύοντες, *being discerned so fast*] being used as a means to make others believe that they are in a condition of sadness and fasting, and of sadness, as that may be an evidence, and reporter of their fasting, so it may possibly signify only negatively, they do not anoint, and set out themselves, as men ordinarily do, when no sad occasion forbids it: and that this is it, and no more but this, one probability the Context affords, for that which is *v.*17. prescribed, is the way of avoiding that Hypocritical practice, is, *to anoint the head, and wash the face*, which makes it probable, that their Hypocrisy consisted in not doing so, or neglecting to do so. But beyond this perhaps it may denote something positive. And to this purpose it first may be observed, that *Hesychius* renders it ἀφανίσαι, σκεπάσαι, *to hide, or cover.* So

'tis

'tis well known that that of hiding, or veiling, or covering the face, was cuſtomary among the Jews, and hath been ſo among other nations in time of mourning, and ſo ſtill among us the uſe of *hoods* in cloſe *mourning* is obſerved, and *veils* are generally the garments of *mourners*. Thus not only in *Horace* —— *Sat.* 2.

Reſus tecto capite, ut ſi filius immaturus obiſſet,

he covered his head, *as if his ſon were come to an untimely death*; but particularly in the Scripture, *The king covered his face, and cryed*, &c. the deſcription of *David*'s lamentation for *Abſalom*, 2 *Sam.*19.4. and ſo *Haman*, *Eſt.*6.12. *mourning*, and *having his head covered*. So *Ezek.* 24. 7. *make no mourning*, *cover not thy lips*, and ſo *v.*22. and ſo *Mick.*3.7. it being the cuſtom of mourners, *caput, faciem, os, labra tegere*, to *cover* the *head*, the *face*, the *mouth*, and the *lips*. And then why may not this be the meaning of [ἀφανίζειν πρόσωπα] here? which literally ſignifies, to *hide* or *cover*, ſo that it do not appear. So ſaith *Phavorinus* [ἀφανίζεσθαι] is not only τὸ φθείρεσθαι ὅλως, *totally periſhed*, but alſo τὸ κρύπτεσθαι, καὶ μὴ φαίνεσθαι, when a thing *is hidden, and appears not*, and ἀφανίσαι, τὸ ἀφανὲς ποιῆσαι, *to make inviſible*, and ſo 'twill be proper to affirm, by its contrariety to ἐμφανίζειν, to *make manifeſt*. And this may ſeem to be a proper, and firſt notion of the *word*, which comes to ſignify other things by deduction from this. And this will be very proper to the turn, by hiding, or covering, or veiling the face, to ſignify mourning, or ſadneſs, or humiliation, and by that to publiſh their faſting, which they ſhould keep ſecret. Another ſecond notion of the word ἀφανίζειν is ordinarily pretended for *disfiguring*, or *diſcolouring* their faces, for ἀχρότης, *paleneſs*, but this, as it will hardly be exemplified either in ſacred or profane Writers (nay on the contrary, 'tis uſed for *painting to advantage*, i. e. *beautifying*, in * *Nicoſtratus*, ζωγεφῶν τὸ, καὶ ἀφανίζον τὰς ὄψεις,) ſo will it not be found that the Jewiſh hypocrites uſed any ſuch arts either in time of mourning or faſting; neither is it eaſily defined or explained what particular way of disfiguring, or diſcolouring, or cauſing palledneſs it is which is meant by it. The moſt that I can diſcern toward this ſenſe, is this, There is a diſeaſe which is called Ἀλωπεκία, defined by *Phavorinus*, to be πάθος φιλοσικὸν τῶν τριχῶν καὶ τῶν φυλλων, *a diſeaſe that fetcheth off the hair from the head and beard*, makes it very thin, a ſcurf that grows upon the head or face, ſo called from Ἀλώπηξ a *Fox*, becauſe as the *urine* of a Fox ἐν τόπον ἄκαρπον ποιεῖ, *makes the place where it falls fruitleſs*, the graſs will not grow after it; ſo this deals with the head or face: Now the countenance which is thus affected, is uſually called ἀφανὲς πρόσωπον, as being ſo diſmally diſcoloured by it, as the ground is, when by the *urine* of the *Fox* it hath loſt its verdure, and is dried up. And to that I ſuppoſe belongs the place in *Heſychius*, tho' corrupt in the ordinary copies, where to ἀλωπὸς and ἀλωπεκώδης, he adds, οἱ δὲ ἀφανὴς κατὰ χρόαν, ſome ſay it ſignifies *one of a macerated, diſcoloured*, or (as ἀφανὴς is rendred by σκυθρωπὸς) of a *dark countenance*. And then this agrees with *Phavorinus*'s notion of σκυθρωπὸς, which is here uſed in the ſame ſenſe, ὁ ἀφανὲς πρόσωπον κεκλιμβρόν, *one that hath ſuch a dark, diſcoloured, macerated countenance*. And ſo that may poſſibly be conceived the meaning of ἀφανίζειν τὰ πρόσωπα, to *macerate* and *diſcolour* their *countenances*: So the *Lexicon Greco-Latinum*, ἀφανίζω *extermino, diſperdo, deformo, depravo*, not only to *deſtroy*, but to *deform* and *deprave*. So *Antiochus*, *Hom.*LV. ſaith of *Envy*, τὸ πρόσωπον ἐξαφανίζει, *it cauſeth a pale countenance*; ſo * *Proſper* ſeems to render the phraſe here, *Jejunant*, ſaith he, *ut vultûs ſui pallorem perniciosis laudibus vendant, they faſt that they may ſell the paleneſs of their countenance for hurtful praiſes*, ἵνα φανῶσι νηστεύοντες, *that they may by their looks be taken for auſtere aſcetick perſons*, men that faſt very often, having thus *macerated* themſelves with that exerciſe. And then, proportionably with that, σκυθρωποὶ in the beginning of the verſe muſt be more than *ſad*: *Heſychius* renders it χαλεποὶ and ἀμὲς, of a *fierce*, and *horrid*, *ghaſtly countenance*, ſuch as men have when they are well nigh ſtarved. But paſſing by this, there is yet a third rendring of the phraſe, which ſeems more commodious to the place, by interpreting πρόσωπα, the *looks*, and not the *faces*, and then it may fitly be rendred, *they ſpoil their looks*, endeavour to look as ill as they can; and for this it is to be obſerved that foul or ſordid apparel will contribute much toward it: So in *Euſtathius* on * *Odyſſ.* ζ. σῶμα λύσσοις σμιλυσμένον κάλλιον γίνεσθαι, καὶ ἱματίων λαμπρῶν ἀμείβεσθαι, ὥσπερ αὖ πάλιν αὐχμῷ πιαζόμενα τὸ λαμπρὸν φθορᾷ ἀφανίζουσι, *The body carefully waſhed becomes fairer, and ſo alſo by putting on whites clothes; as on the other ſide ſordidneſs and ill-tattered clothes* στεγειν τὸ καλὸν ἱμάτιον καὶ τὸ ῥακῶδες, it ſhould be read in *Heſychius*) *darken a bright countenance*: where the word is uſed of that illneſs of looks which ſordid cloths do cauſe. To this I may yet farther add, that חמרו which *Hab.* 1. 5. is rendred ἀφανισθῆτε, ſignifies ſuch a *confuſion of countenance* as attends *aſtoniſhment* or *vehement trouble*; (ſee note on *Acts* 13.k.) and ſo may here in that ſence be fitly joined with σκυθρωποὶ *forming*, and putting on ſuch a *ſad, troubled, confounded countenance*, which cannot but be taken notice of by any. But this ſtill not by any outward means of diſcolouring it, but by an affected ſadneſs or change of looks, or by foul and ſordid garments, and the like.

* *Stob.* p. 445.

* *De vit. Contemp.* l. 2. c.4.

Σκυθρωπὸς

V. 9. *Anoint*] The interdict of *Unction* and *Lotion* among the *Jews* belongs only to days of mourning and humiliation. Thus the *Miſchna Cod. Joma c.7. ſect.*1. On the day of Expiation, that great day of humbling the ſoul, אסור באכילה ובשתיה וברחיצה ובסיכה *they are interdicted meat and drink, and waſhing and anointing*, and ſo in like manner, בחשמש המטה the *companying of husband and wife*, to which agrees that of St. *Paul*, 1 *Cor.* 7. 5. *that the husband and wife are not to deprive one another, but for a ſeaſon upon conſent*, that they may σχολάζειν τῇ νηστείᾳ καὶ τῇ προσευχῇ, *be at leiſure for faſting and prayer*, (and accordingly the Greek and Latine Church have made Canons to that purpoſe. See *Balſamon ad Can.*3. *Dionyſ. Alex.* and *Gratian Decret. par.* 2. *cauſe* 33. *quæſt.* 4.) by which it appears, that this Anointing and Waſhing are not feſtival rites, but uſual at all times, ſave only of faſting. So *Dan.* 10.3. deſcribing his faſt [*neither did I anoint my ſelf at all*] is joined to his [*I eat no pleaſant bread, neither came any fleſh or wine into my mouth*] and ſo of *David*, 2 *Sam.*12.20. when he made an end of mourning for the child, 'tis ſaid, *he aroſe from the earth, and waſhed, and anointed himſelf, and eat bread*, to ſignify that the omiſſion of thoſe was a ceremony of his mourning and faſting, and ſo 2 *Sam.* 14.2. the widow of *Tekoa*, that is to feign her ſelf a mourner, is bid to put on *mourning apparel, and not anoint her ſelf with Oyl*. By this and many other teſtimonies appeareth the daily uſe of anointing and waſhing, and not that they were uſed only on feſtival days, though then they were uſed moſt liberally, (ſee Note on *c.*26. *a.*) And conſequently that which *Chriſt* here commands under the phraſe [*anoint* and *waſh*] is no more than this, that in thoſe private Faſts of theirs, they ſhould appear in their ordinary guiſe, and not ſeem *to men to faſt*, (not that they ſhould appear to feaſt at that time.)

i. Ἀλείφεσθαι

V. 19. *Ruſt*] The word βρῶσις is directly Greek, for the Hebrew חסיל, from חסל *conſumpſit, comedit*, to *conſume* or *eat*, for which the *Septuagint* read, καλιφθῆναι, *Deut.*28. Hence is the noun uſed for the *locuſts*, or whatſoever it is that ſtrikes and devours the corn, *Joel* 1.4. 1 *King.*8.37. *Pſ.*77.57. and is rendred ἐρυσίβη, and ἀχρὶς, and ἐρυσίβη, and in Latine *rubigo, ruſt*, not that which iron is ſubject to, but that which ſpoils corn, and is called ſmut among us. And ſo this will be a proper ſenſe for the word βρῶσις here, yet ſo that in a greater latitude it may belong to all other vermine, which devour corn in the barn or garner, yea and the Caterpillars that eat up plants and all other fruits alſo. And then all the three ſorts of earthly riches, which humane providence is wont to ſtore up, are here noted, 1. Garments, 2. Corn and Fruits of the earth,

k. βρῶσις

earth, 3. Gold, and Silver, and Jewels, all ſubject to three ſorts of ſuch great uncertainties, as make them unfit to be kept or treaſured up, only fit for the preſent uſe of themſelves and others; the poor man's ſtomach, or back, or purſe, being the ſafeſt ſtore-houſe wherein we can lay them up, and that by *Malachy* called *God's* ſtore-houſe; and our liberality to them, *the laying up our* riches, or *treaſures in heaven*, here, *v.*20. 'Tis true the word [*ruſt*] doth ſeem to refer to Metals, which are ſubject to it, and if we took it in that ſenſe, it would be agreeable to the ſound of θησαυρίζετε θησαυρὸς, *laying up treaſures*, forbidden at the beginning of the verſe, *Garments and metals* being the chief treaſures, and ſo reckoned, *Jam.*5.3. where after ἱμάτια and χρυσὸς, and ἄργυρος, *garments, gold, and Silver*, follows θησαυρίζετε, *treaſure up*. So *Achan* of the treaſure of *Jericho*, purloin'd (to add to his own treaſure) *a wedge of gold*, and *a Babyloniſh garment*; and agreeably to this, the uſual preſents that Subjects gave to their Kings, and the ξενία which great perſonages gave to their gueſts, as *teſſeras amicitiæ & hoſpitalitatis, tokens of friendſhip and hoſpitality*, at their departing, were either apparel or metals. So *Naaman*, 2 *Kings* 5. offered *Elizeus talents of Gold*, and *changes of raiment*. And *Alcinous* and other *Phœnician* Princes gave to * *Ulyſſes*, at his departure, each a talent of Gold, and a rich veſtment.

* *Homer Odyſſ.* θ'. 440.
Ἐδῶπια χρυσόηλα, τά οἱ Φαίηκες ἔδωκαν,
† *Odyſſ.* ν. 130. and —— † ἔδοσαν δ' οἱ ἄριστα δύω,
Χαλκόν τε χρυσόν τε ἄλις, ἐδῶπια δ' ὑφαντά,
* *Odyſſ.* ν. 217. and —— * τρίποδας τε λέβητας ἐυκαλλέας, ἠδὲ λέβητας
Ἠρίθμει, ἠδὲ χρυσὸν, ὑφαλέα τε ἵματα καλά.

and ſo in *Iſocr. ad Nicoc.* in the beginning. And for garments and cloaths it was wont to be a great treaſure in this kingdom, till the vanity of changing faſhions made it otherwiſe. So in Records and ancient Wills among us, the bequeathing of garments took up a great part. And accordingly the offices about the Wardrobe were of eminence in the King's court, as thoſe other about the Treaſury or Exchequer alſo. Notwithſtanding all this, the former ſenſe of [*ruſt*] (as it belongs to corn, and fruits of the earth, and the many accidents that thoſe are ſubject to) ſeems to be the thing here moſt pertinent and proper. For firſt the notion of βρῶσις in the Bible belongs only to this *rubigo* not *ærugo*; and ſo ſecondly, the notion of θησαυρίζειν, *to treaſure up*, and θησαυροὶ, *treaſures*, here doth not refer to the preciouſneſs of commodities (tho' the fruits of the earth alſo be called τίμιος, *precious*, *Jam.* 5.7.) but to the ſolicitude, or μέριμνα in *making proviſion for the time to come*, which is the literal notation of θησαυρίζειν, τιθέναι εἰς αὔριον, *laying up for to morrow*, and the particular thing here looked to in *Chriſt's* prohibition; and 3*dly*, the fear of ruſt to their gold and ſilver would not be very conſiderable, in reſpect of the damage, nor conſequently ſo great an argument to deter them from hoarding it, as ruſt to their corn would be, and thieves to their money; 4*ly*, the ruſt of their money is rather threatned as a witneſs againſt them to condemn them (as coveting the poſſeſſion, but not making uſe of it in liberality to them that want it) *Jam.* 5.3. than for marring their metal; and laſtly the word there uſed by St. *James* for the ruſt of their money, is ἰὸς, not βρῶσις.

V. 22. *Single*] Ἁπλότης *ſimplicity* in the New Teſtament, generally ſignifies *liberality*, *Rom.* 12.8. 2 *Cor.* 8. 2. c.9.11, & 13. as ἁπλότης alſo, *Acts* 2.46. (by the ſame analogy, that τέλειος *perfect*, Mat.5.48. is all one with ἐλεήμων, *Luke* 6.36. from the latitude of the Hebr. * תם: for that ἁπλοῦς and τέλειος are ſynonimous, appears by *Heſychius*, who renders it καθαρὸς ὁλόκληρος, *pure* and *perfect*) ſo in *Phavorinus* not only ἁπλοῦς *ſingle* is rendred ἐλεύθερος *free* or *liberal*, but ἐλευθεριότης *liberality*, back again rendred χρημάτων ἁπλῆ δόσις, or ἕξις ἐπὶ ψυχῆς ἐυδιανεμητικὸν τοῦ τε καλοῦ, a *liberal beſtowing of money*, or *giving of wealth*, or *the virtue of the mind, conſiſting in a diſcreet laying out* of what a man hath, *upon good and proper objects*; clearing this matter, that ἁπλότης ſignifies *liberality*. Then for the applying this Epithet *to the eye* here, 'tis firſt, that the ſimilitude may go on in the ἀντιθέσει or ſecond part of it; 2. becauſe the eye is that part of the body, which hath moſt to do with wealth, as appears by *Eccl.*5.11. *What good is there to the owners of riches, ſave the beholding them with their eyes?* and therefore coveteouſneſs is called the luſt of the eye, 1 *John* 2. 16. 3. becauſe the phraſe is moſt agreeable to the dialect of Scripture. *Deut.* 5. 9. *Prov.* 23.6. & 28. 22. *Eccluſ.*14. 8,9,10. wherein πονηρὸς ὀφθαλμὸς *the evil eye*, ſignifies Envy, as that is the contrary to all liberal diſpoſition, in the ſenſe, wherein ἀφθονέστερος χεὶρ, in *Ariſtophanes*, *he who hath little of envy in his hand*, and ἄφθονος *he that hath no envy*, ſo frequent by a title of Gods in *Damaſcen* (the Father of the *Greek* ſchool) ſignifies *bounty* and *liberality*. And accordingly in *Theophylact*, on 2 *Cor.*8.2. Ἁπλότης ἄφθονος γνώμη καὶ ἀνυστάκτος, *it ſignifies a mind void of envy or parſimony, apt to communicate*. And in that ſenſe, I ſuppoſe, πονηρὸς is taken, *c.*7.11. for niggardly, covetous, or illiberal, the contrary to ἁπλοῦς *liberal* here, in the notion wherein רשע *evil* is uſed in *Hebrew*, when 'tis ſet oppoſite to צדיק and חסד the *righteous* and *merciful*, and is proverbially ſaid to ſay, *That which is thine is mine, and that which is mine is mine own*. So on the contrary, טוב עין, the *good eye*, is by us rendred *bountiful*, and by the *Greek* ἐλεῶν ἢ πλουτῶν, *pitying the poor*, *Prov.*2.9. and ſo ἀγαθὸς *good*, *Mat.*20.15 If this ſenſe be embraced, then theſe two verſes will perfectly connect with antecedents and conſequents all to the ſame matter of liberality, otherwiſe they will cauſe a direct chaſm, or *hiatus* in the Context.

I. Ἁπλότης

* See note on *Mat.* 5. 45.

V. 24. *Hold to*] Ἀντέχομαι here uſed, is by *Phavorinus* rendred ἀντιλαμβάνομαι *to help*, and ſo by *Heſychius*; and ἀνθέξεται, ἀντιλήψεται, who alſo adds προνοήσειν μαι *to care for*. The former of theſe notions may be accommodated to this place of a ſervant toward a Maſter, whoſe office is to aſſiſt his Maſter in all his buſineſs, and accordingly it is applyed to ſervants, 1 *Tim.* 6.2. δουλευέτωσαν ἀντιλαμβανόμενοι τῆς εὐεργεσίας, *Let them ſerve them, aſſiſting them in well-doing*: but being ſet oppoſite to deſpiſing, perhaps that of caring for may be the fitter notion of it.

m. Ἀντέχομαι

V. 27. *One cubit unto his ſtature*] Ἡλικία ſignifies μέγεθος σώματος, and μέτρον, the *quantity* or *ſtature of the body*, and again, *the habit of body*, and conſequent to that, *the verdure of age* and *beauty*, as when ἡλικίαν διαφθείρειν, in *Heraclitus* περὶ ἀπιστ. δ. ſignifies to *deſtroy* their *beauty* or *youthful colour*, but eſpecially *ſtature*, as in *Niceph. Baſilac.* ιγ, p. 167. ἡλικίαν ὑψηρεφῆ *of a ſtature reaching to the clouds*. So εὐήλιξ *tall* being ſpoken of *Pyrrhus*, *p.* 310. μέγας τῇ ἡλικίᾳ, of *Neſtor*, *p.* 307. ἡλικίαν τετράγωνος, *four-ſquare*, as broad as high, of *Diomedes*, *p.*307. ἡλικίαν σύμμετρος, *a proportionable ſtature*, in *Iſ. Porphyrogen. p.*206. And ſo alſo doth it ordinarily ſignify *age* (and ſo doth קומתא *Kaumto*, which the Syriack here uſes, *ſtatura, item annus ætatis*, *ſtature*, as alſo *the year of ones age*, ſaith *Ferrarius*) and may poſſibly do ſo here; 1. becauſe the Dehortation, which this is brought to enforce, was particularly that concerning ſolicitude for the life, and to that this will be very proper, of our not being able to add, by all our ſolicitude, the leaſt proportion to our age, to enlarge the period of life, πῆχυν ἕνα, *one cubit*, that is, one ſmalleſt meaſure or proportion, beyond what God hath ſet us. 2. It will be obſervable, that *one cubit* being here ſet down as a very ſmall meaſure, (ſo as in *Mimnermus* [πηχύιον δὴ χρόνον, *for a time proportionable to a cubit*] ſignifies a very ſhort ſpace, ſuch as leaves and the tranſitory frail things enjoy; and accordingly here the Hebrew readeth [*even one cubit*] would yet be a very great proportion being applied to the ſtature of the body. Nay ſuch as are come to their full growth (as the far greateſt part of *Chriſt's* auditors were) could not thus hope to add one thouſandth part of a cubit to their ſtature: but on the other ſide a cubit will ſeem but a ſmall part of the many years of a long life, and he that is of the fulleſt growth, may yet hope to enlarge the period of his life, and to that generally mens ſolicitude

n. Ἡλικία

Stobæus, p. 158.

is

Πῆχυς is applied, by diet, phyſick, &c. to acquire long life, not to increaſe their ſtature. 3. The word πῆχυς *cubit* is ordinarily a meaſure of the longitude of any ſpace, * in Il. 2. *Jo.* 21. 8. *Joſ.* 3. 4. and ſo ſaith * *Euſtathius*, πλέθρον μέτρον γῆς πηχέων ξτ'. and generally the ſame is ſaid of other meaſures of the ground, &c. and particularly of a Race (to which mans life is compared, *Job* 9. 25. and 2 *Tim.* 4. 7.) in the Scholiaſt on *Pindar*, Ὀλυμπ. ος'. 13. Στάδιον, ſaith he, ὁ τόπος ἐν ᾧ ἔτρεχον· ἦν δὲ πηχέων τριακοσίων διάστημα, &c. *The race*, as it ſignifies, *the place wherein they run, was the ſpace of* 300 *cubits*, and ſo in *Mimnermus* πηχύος χρόνος even now cited proportionable to that of *David*, *Thou haſt made my days as it were a ſpan long, a meaſure* much *leſs* than a *cubit*, applied to our *days* or *ſpace* of life.

V. 28. *Toil*] The word κοπᾶν doth properly belong to husbandry-labour, plowing, ſowing, &c. So 2 *Tim.* 2. 6. κοπιῶντα γεωργὸν, the *husbandman labouring*, and *Joh.* 4. 38. θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε, *to reap what you have not laboured*, that is, plowed and ſowed, &c. and ſo here of Flax, which is firſt ſowed, and plucked, &c. before it comes to ſpinning.

V. 30. *Graſs*] χόρτος ſignifies any thing that grows in the *field* or *garden*; here the generical word is reſtrained by the Context, and referring to the *lilies* of the *field*, v. 28. doth ſignifie a *flower* (ſee Note on c. 7. e.) one day glorious and beautiful in the field, and the next day, or ſoon after, cut down, and uſed for the heating of ovens, or furnaces.

CHAP. VII.

Paraphraſe.

1. Judge not that ye be not judged.

1. The ſin of judging is very rife among the Jews, (ſee Note on Rom. 2. 8.) againſt this therefore you are to be forewarned. Obſerve not other mens words or actions ſeverely, or without mercy, leſt thou ſuffer the ſame from others which you do to them, and will be moſt unwilling to ſuffer from them, nay feel the like ſeverity from God when he comes to judgment, Jam. 2. 12.

2. For with what judgment ye judge, ye ſhall be judged: and] with what meaſure ye mete, it ſhall be meaſured to you again.

2. For you have reaſon to expect to be dealt with, both by God and man, as you your ſelves deal with others in this particular; and this generally is ſo obſervable, that it is become a proverb among you, (ſee Note on ch. 10. h. that with, &c.)

3. And why beholdeſt thou the *[a] mote that is in thy brothers eye, but conſidereſt not the beam that is in thine own eye?]

*[a] ſmall thin ſhiver of wood,

3. How ſtrange a thing is it, that thou ſhouldſt look ſo ſeverely on the light faults of others, who haſt for the moſt part ſo much vaſter crimes, particularly this of judging others, to be cenſured and reformed in thy ſelf? This makes thy cenſuring others very unreaſonable in thee.

4. Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye, and behold a beam *is* in thine own eye?]

4. Which way in reaſon ſhalt thou ever be fit ſo much as to reprehend, or direct another to amend any the leaſt fault, much leſs to judge him, when thou art thus guilty of greater faults thy ſelf? Thy continuing ſtill guilty of ſuch greater ſins (ſuch is this of judging others) argues either no need of having his leſſer faults reformed, or thy no skill to aſſiſt him therein.

5. Thou hypocrite, firſt caſt out the beam out of thine own eye, and then ſhalt thou ſee clearly to caſt out the mote out of thy brothers eye.]

5. The beginning with other men, judging of them and neglecting the reforming of thy ſelf, is a piece of hypocriſie. Take care to reform thy ſelf firſt, then wilt thou be better able to work a reformation of any even the ſmalleſt ſin in another.

6. Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they [b] trample them under their feet, and turn again and rent you.]

6. And for this matter of reprehending others, (all holy advices and admonitions out of Gods word) becauſe they are a very precious deed of charity, (and ſo in like manner for all other holy things, the word, and prayer, and the uſe of the ſacraments, &c. by way of analogy with that of reprehenſion, here particularly ſpoken of, v. 4.) take care that they be not caſt away upon thoſe that be incorrigible, and will but return thee reproaches and contempt for them, as ſwine tread under feet the moſt precious jewels, that are offered them, and as dogs often tear them that give them what is moſt precious.

7. Aſk, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you.]

7. And that your ſelves may be blameleſs, free from the greater and leſſer guilts, (and ſo for all other things you want) apply your ſelves to God in prayer, and that will be a means of obtaining it, Luke 11. 9, 13. Jam. 5. 6.

8. For every one that asketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.]

8. For Prayer, if joyned with conſtancy, and importunity, never miſſeth to obtain that which is moſt for his benefit to receive, and therefore ſhall not fail to obtain grace.

9. Or what man is there of you, whom if his ſon aſk bread, [c] will give him a ſtone?

10. Or if he aſk a fiſh, will he give him a ſerpent?

9, 10. Any father will give his ſon which aſks him profitable things, thoſe things for which he asks, at leaſt will give him other things as good or better, but by no means worſe or hurtful (nay if he ask ſuch, he will not give him.)

*envious, niggardly; ſee Note on c. 6. 1.

11. If ye then being *evil, know how to give good gifts unto your children, how much more ſhall your Father which is in heaven, give good things to them that aſk him?]

11. If you therefore which are not always willing to give and do not always know what is good for your children, do yet not make ſuch ill returns to your childrens requeſts, as to give them ſerpents for fiſhes; how much more ſhall God be ſure to give you thoſe things that are beſt for you? (though not always in kind what you aſk for, becauſe that is not always ſuch, yet) grace which is always ſo.

12. Therefore all things whatſoever you would that men ſhould do to you, do ye even ſo to them: for this is the law and the prophets.]

12. Another branch of prime Chriſtian duty required of you is this, that whatſoever you would eſteem reaſonable that other men ſhould do to you, if you were in their, and they in your condition, the ſame you muſt now think your ſelves obliged to do to them, for this equity is taught you by your own law, and Scriptures in force among the Jews: See note on Mat. 5. g.

13. Enter ye in at the ſtrait gate; for wide is the gate, and broad *is* the way that leadeth to deſtruction, and many there be which go in thereat.]

13. Let all your care be to ſet your ſelves upon the Chriſtian courſe, be it never ſo ſtrict (for 'tis eaſie to enter on a vicious courſe, and go through with it, and there are multitudes good ſtore, which paſs that way to eternal deſtruction and damnation.)

14. Becauſe ſtrait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.]

14. And there will be all need of your care, becauſe the entrance, and whole courſe of a Chriſtian's life is made up of perfect ſtrictneſs, in oppoſition to the looſneſs of the world, and that makes ſo few to chuſe it.

15. Beware of falſe prophets which come to you in ſheeps clothing, but inwardly they are ravening wolves.]

15. Take heed of falſe teachers, that, when they come to infuſe their doctrines into you, wear ſheep-skins, as the Prophets oft uſed to do, thereby pretending the greateſt innocency and meekneſs that can be, but deſign and intend the direct contrary, devouring and rapacity. See Acts 20. 29.

16. Ye ſhall know them by their fruits:] Do men gather grapes of thorns, or figs of thiſtles?

16. Ye ſhall certainly know them and diſcern them, if you take notice of and weigh the doctrines which, when they have gotten ſome authority with you, they will preſently endeavour

endeavour to infuſe into you. They that make no other uſe of their being counted prophets, but to infuſe higher degrees of all kind of piety and charity into you, ye may reſolve they are ſent from God, for the Devil would never help men to credit and reputation in the world, who ſhould make uſe of it only to the advancement of piety. But if their deſign be to infuſe into their followers any ſeeds of impiety, injuſtice, uncleanneſs, uncharitableneſs, ſedition, rebellion, &c. let their pretences and behaviour be never ſo fair, be ſure they are falſe prophets.

17. Even ſo every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit, is hewen down, and caſt into the fire.

20. Wherefore by their fruits ye ſhall know them.

21. Not every one that ſaith unto me, Lord, Lord,] ſhall enter into the kingdom of Heaven, but he that doth the will of my father which is in heaven.

21. And though in words they take upon them to be the only ſervants, ſons, and ſaints of God, as Hereticks and Schiſmaticks ordinarily do, yet theſe words of theirs and their confident calling on God, are not ſuch fruits, by which you can judge well of them; for 'tis not every one which believeth on me, which acknowledgeth me, which looketh for ſalvation from me, that

22. Many will ſay to me [in that day, Lord, Lord, have we not propheſied * in thy name? and in thy name have caſt out devils? and in thy name done many wonderful works?] * by τῷ ὀνόμ.

22. At the day of judgment, Lord, we are the men which thou by thy power haſt enabled to foretel things to come, and by the ſame, to exorciſe Devils, and do all kind of miracles.

23. And then will I profeſs unto them, [d I never knew you;] depart from me, ye that work iniquity.

d. 23. Saying, I never knew you.

24. Therefore whoſoever [heareth theſe ſayings of mine and doth them, I will liken him to a wiſe man, which built his houſe upon a rock.]

24. Believeth and entertaineth all theſe commands here contained in this Sermon, (beginning c. 5. 1.) and practiſeth them, he is like a prudent builder, that laid the foundations of his houſe upon a rock (ſee Note on c. 10. b.)

e. 25. And the rain deſcended, and [the e floods] came, and the winds blew, and beat upon that houſe and it fell not: for it was founded upon a rock.

25. Land-floods that proceeded from that ſudden rain.

26. And every one that heareth theſe ſayings of mine, and doth them not, [ſhall be likened] unto a fooliſh man, which built his houſe upon the ſand.

26. Shall be like, and by all men known and reputed, to be like.

27. And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe, and great was the fall of it.

28. And it came to paſs when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine.

29. For he taught them, as one having authority, and not as the Scribes.]

29. For all this Sermon of his, whether ſpoken continuedly, or with pauſes between, was delivered by him as by one which had extraordinary power and miſſion, prophetick at leaſt, which ſince Ezra's time had been intermitted (as the Jews confeſs) and not as the Doctors of Law among the Jews.

Annotations on St. Matthew, *Chap.* VII.

V. 3. *Mote*] What κάρφος here ſignifies, will appear by two ways of judging, firſt by the judgment of the Greek *Grammarians*. *Heſychius* renders κάρφη, ξύλα λεπτὰ καὶ ξηρά, *thin, dry pieces of wood*, and then taking it in that notion of a *thin piece of wood*, the leaſt ſplinter or ſhiver imaginable, of very little, yet of ſome length, 'twill be here very fitled uſed, and ſet oppoſite to the δοκὸς *the beam*, the biggeſt and longeſt piece of wood which is uſed. The ſecond way is by comparing the next verſe (which is the varying the phraſe a little) with a Proverbial ſpeech among the Jews, in and before *Chriſt*'s time (ſet down afterward with ſome variation in the *Talmud*, thus) They which ſay to others טול חיסם מבין שניך *take out the ſmall piece of wood out of thy teeth*, are anſwered טול קורה מבין עיניך *take out the beam out of thine eyes*. To check the importunity of thoſe who are always cenſuring and condemning others for ſmall matters, reprehending for trifles, when they are themſelves guilty of thoſe things which are much more to be reprehended.

h. V. 6 *They trample*] There is in theſe words obſervable an ἐπάνοδος or ὑπέρθεσις *a going back*, ſpeaking firſt to the ſecond of the two things propoſed, and then after to the firſt. As it is very frequent with the Prophets in the Old Teſtament, and not ſeldom uſed in the Writers of the New. So *Mat.* 12. 22. *the blind and the dumb both ſpake and ſaw*, i. e. the blind ſaw, and the dumb ſpake; and *c.* 18. *Chriſt* having mentioned the three degrees of Admonition, by *one alone*, by *two or three*, and by the Rulers in the preſence of the Aſſembly, *v.* 15, 16, 17. he then reſumes to ſpeak ſomewhat farther of each of theſe, and begins firſt with the laſt, what in caſe of ſuch refractorineſs, the Rulers of the Church are to do, *Verily I ſay unto you, Whatſoever ye ſhall bind on earth*, &c. *v.* 18. And then *v.* 19. (in reference to the ſecond thing mentioned, the admonition in the preſence of *one or two* v. 16.) *Again, Verily I ſay unto you, That if two of you ſhall agree upon the earth*, &c. it *ſhall be done unto them of my Father*; From which, before he proceeds back again in the firſt place to the firſt, of the private admonition, *Peter* asks a queſtion, which introduces the diſcourſe, which was proper to have been delivered on that ſubject. So *c.* 23. 16. *Chriſt* having mentioned *ſwearing by the Temple* firſt, and then *by the Altar* v. 18. he after reſuming them both again, *v.* 20. begins firſt with that of *the Altar*, and then that of *the Temple* after it. So in that *c.* 23. 25. having mentioned firſt the *outſide of the cup and platter*, and then the *inſide* v. 26. he returns firſt to the cleanſing of the inſide, then the outſide of it. So *Rom.* 2. 12. S. *Paul* having affirmed two things, the firſt of the Gentiles *that had not the Law, that they ſhould periſh without it*, the ſecond of the Jews *that had the Law, that they ſhould be judged by it*, he *v.* 13. ſpeaks firſt of the ſecond, *for the hearers of the Law*, &c. and then *v.* 14. of the firſt, *For when the Nations*, &c. So *Rom.* 14. having ſet down two heads of diſcourſe, that the ſtrong ſhould not *ſet at naught the weak*; nor ſecondly, the *weak judge* or condemn *the ſtrong*, v. 3. he reſumes the latter firſt *v.* 4. *who art thou that judgeſt*, and then *v.* 10. returns to the former, *and thou, why doſt thou ſet at nought thy brother?* So 1 *Cor.* 6. 11. after the general of *waſhing*, which contains the two ſubſequent, *ſanctifying* and *juſtifying*, the mention of our *Lord Jeſus Chriſt*, which is firſt named, belongs to the latter, that of Juſtification, and *the Spirit of our God*, to the former, that of Sanctifying. So 2 *Cor.* 2. 15. having mentioned the σωζομένοις firſt, *them that are ſaved*, and then ἀπολλυμένοις *them that periſh*, he goes back *v.* 16. firſt to the latter, to thoſe *a ſavour of death unto death*, and then to the former, to thoſe *a ſavor of life unto life*. So *Philem.* 5. *hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all Saints*, 'tis apparent that the *Saints* are the object of the love, and the *Lord Jeſus* of the Faith. So *Heb.* 5. where in the four firſt verſes there are three things propounded of an High-Prieſt, 1. that he *offer for ſin*, 2. *be compaſſionate to ſinners*, and to that end he himſelf infirm, and *offer for himſelf*, as well as the *people*, 3 *that he be called* to this office by *God* himſelf: To theſe three, all applied

ed to Chriſt, the Apoſtle ſpeaks particularly, and to the laſt firſt, *So likewiſe Chriſt glorified not himſelf to be an High-Prieſt*, &c. v. 5, 6. Then to the ſecond *v.* 7. and 8. *who in the days of his fleſh offered up prayers*, &c. and then to the firſt laſt, *v. 9. being made perfect he became the Author of eternal ſalvation*, &c. So *Heb.* 9. 1. having named two things, the *ordinances of worſhip*, and the *worldly ſanctuary*, he dilates firſt on the laſt of them, *v.* 2, 3, 4, 5. *For there was a tabernacle made*, &c. and then after comes back to the former, *v.* 6. *Now when theſe things were thus ordained, the Prieſt went always*, &c. So *Heb.* 10. 33. have mentioned two acts of *ſuffering in them*, the firſt perſonal in themſelves by *reproaches* and *afflictions*, the ſecond by way of ſympathy with the Apoſtles, in the next verſe he reſumes both, but firſt the latter *for he had compaſſion on me in my bands*, and then the former, *took joyfully the ſpoiling of your goods*. So 2 *Pet.* 3. where the Atheiſts objection conſiſts of two parts, 1. that God hath not made good his *promiſe* concerning *his coming*, v. 4. 2. as a proof of that, that there had been no ſenſible mutation ſince the beginning of the world, in the latter part of the verſe; The Apoſtle makes anſwer firſt to the latter, *v.* 5, 6, 7. and then comes back, and ſatisfies the former alſo, *v.* 8. &c. And, to inſtance no more, two examples of this there are moſt clearly here in this place; The firſt in the 6th and 7th verſes, for having mentioned two things, *v.* 5. *pulling out the beam in thine own eye*, that is, reforming a man's own ſins; ſecondly, *caſting out the mote out of thy brother's eye*, that is, reprehending faults in other men, he ſpeaks firſt to the latter of theſe, the matter of reprehenſion, *v.* 6. and then *v.* 7. returns to the former, the means that muſt be uſed for the reforming our ſelves, *prayer* for *grace*, which ſhall ſo ſurely bring it. The ſecond here in the 6th *verſe*, where having mention'd the *dogs* and the *ſwine*, he firſt ſpeaks of the *ſwine*, and after of the *dogs*; for certainly the *treading* belongs to the *ſwine*, and the *rending* to the *dogs*; for the *ſwine* do not uſe to turn, and rend, but the *dogs* do; (and therefore *Munſter*'s Hebrew reads it, וישובו הכלבים *and the dogs returning*, &c. and dogs do not tread under their feet what is caſt to them, as ſwine do. Theſe are both proverbially ſpoken, to expreſs how ſure good charitable reprehenſions are to be caſt away upon incorrigible ſinners, according to that of the *Satyriſt*,

——*vitia ultima fictos* 2d Sat of Juv.
Contemnunt Scauros, & caſtigata remordent. V. 35.
Enormous vices, if they be chaſtiſed, or reprehended, will contemn and bite again.

V. 9. *Will he give*] Μὴ ὀπιδώσει, is here no more than *will he give?* The Greek μὴ being often all one with the Hebrew מי *nunquid?* as in the * *Gemara* מי כתיב *nunquid ſcriptum eſt? is it written?* c. Μὴ. * *tr. Sanhed.* ſect. 10.

V. 23. Ὅτι here and in ſome other places, hath a peculiar notion, nearer an expletive than a cauſal, and is beſt rendred by the Latine *ſcilicet*, the Engliſh *Thus*, or the like, as a form only of introducing the ſpeech that comes after, *He ſhall ſay unto them*, what ſhall he ſay? *Why*, or *thus* he ſhall ſay, *I know you not*, &c. So c. 10. 7. and ſo c. 26. 72. *He denied with an oath*, ὅτι οὐκ οἶδα, which will be beſt rendred, *ſaying*, *I know him not*, ſo *v.* 74, 75. In all which places, if it ſhall be rendred *that*, the words will not be coherent; but if it be rendred *ſaying*, or elſe quite omitted, as an Expletive, and not rendred at all, the ſenſe will be perſpicuous. Thus I conceive is ὅτι to be taken *Rom.* 3. 8. καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθώς φασί τινες ἡμᾶς λέγειν) ὅτι ποιήσωμεν, &c. *and why ſhould we not ſay, (as they ſay we do) to wit, Let us do evil*, &c. d. Ὅτι

V. 25. *The floods*] The word ποταμοὶ doth not peculiarly ſignifie *rivers*, that is, ſtreams and chanels, either beginning from ſprings, or proceeding from the Sea, but in a general word, of which, as thoſe rivers are one ſpecies, ſo are land-floods, or torrents, that ariſe from any tempeſtuous, ſudden rain, another, and the latter of theſe is here meant, being joyned to the *deſcending* of the *rain*, and accompanied with the *blowing of the winds*. Thus in *Homer*, Ιλ. ν'.

Ὡς δ' ὅτε χειμάρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες.

As when the torrent rivers running down from the mountains——Where, ſaith *Euſtathius*, the word ποταμοὶ is a generical word, χειμάρροι, ſpecifical, ποταμὸς being of two ſorts, 1. ἀέναος, a *continual river* that flows from a ſpring, and 2. χειμάρρους *that comes in a torrent from a tempeſtuous rain*, (ὄμβειμον ὕδωρ, *rain water* there in *Homer*, and therefore he concludes, τὸ δὲ ποταμὸς χειμάρρους ἐπιθετικώτερόν ἐστι τοῦ λίνῳ τὸ λεπτός, ὁμοίως τοῦ βοῦς ταῦρος, *The word ποταμὸς hath the adjective χειμάρρους added to it, the ſpecifical word to the generical, as if to* βοῦς *the word* ταῦρος *were added.* And ſo as βοῦς is ſometimes taken peculiarly for *a bull*, though it be a more general comprehenſive word, and ſignifies an *oxe* alſo, ſo doth ποταμὸς here ſignifie a *land-flood* or *torrent*; though in its own amplitude it ſignifies a *river* alſo, juſt as χόρτος the generical word for *graſs* and *flowers*, &c. is yet by the context reſtrained to ſignifie *flowers* peculiarly, c. 6. 30. c. Ποταμοὶ

CHAP. VIII.

Paraphraſe.

1. WHen he was come down from the mountain, great multitudes followed him.]
1. After the finiſhing of this Sermon of his, there was great reſort unto him, not only for his Doctrine, but his miracles of cures, &c.

2. And behold there came a leper and [* a worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean.]
* fell down before him
2. Fell down and beſought him that he would pleaſe to make uſe of his power, whereby he was confident that he was able to cure his leproſie.

3. And Jeſus put forth his hand and touched him, ſaying, I will, be thou clean. And immediately his leproſie was cleanſed.]
3. He was cleanſed or cured from his leproſie.

4. And Jeſus ſaith unto him, [b See thou tell no man, but go thy way, c ſhew thy ſelf to the Prieſt, and offer the gift that Moſes commanded, d for a teſtimony unto them.]
4. Be ſure thou divulge not this to others, but according to the Law ſhew thy ſelf to the Prieſt, and offer the offering required of all ſuch, as are thus cleanſed from leproſie; This Jeſus ſaid to him on deſign, that it might by this means be a teſtimony to aſſure them, 1. that he was the Meſſias, 2. that he oppoſed not the Law given by Moſes.
b. c. d.

5. And when Jeſus was entred into Capernaum, there came unto him a [Centurion,] beſeeching him,
5. A Captain or Commander of an hundred ſoldiers.

6. And ſaying, Lord, my ſervant lyeth at home ſick of the palſie, grievouſly * e tormented.
* affected, puniſhed.
e.

7. And Jeſus ſaith unto him, I will come and heal him.

8. The Centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldſt come under my roof, [but ſpeak the word only, and my ſervant ſhall be healed.]
8. But of this I am aſſured, that one word of thine will as eaſily cure him, as if thou ſhouldſt thy ſelf come perſonally.

9. For I am a man under authority, having ſouldiers under me. And I ſay to this *man*, Go, and he goeth, and to another, Come, and he cometh, and to my ſervant, Do this, and he doth it].
9. For I am a man, who though I am under other mens authority, that of the chief Commander, and of the Emperour, yet have under me ſouldiers for my military commands, and ſervants for my domeſtick, and whatſoever I command them, is done by them as ſurely, as if I did it my ſelf, how much more canſt thou with thy word command health (who art the word, which healeth all things, Wiſd. 16. 12.) without troubling thy ſelf to come down to my houſe?

10. When Jeſus heard it, [he marvelled and ſaid unto them that followed, Verily I ſay unto you I have not found ſo great f faith, no not in Iſrael.]

f. 10. At this ſaying of the Centurion, Jeſus expreſſed much wonderment, and calling to his Diſciples, ſaid with ſome earneſtneſs of aſſeveration, I have not found any Jew ſo fully perſwaded of my power, or that behaves himſelf ſo much like a believer, as this Gentile.

11. And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall g ſit down with Abraham, and Iſaac, and Jacob in the kingdom of heaven:

g. 11. But this which is now ſo very admirable, will within a while be frequently exemplified: For the old Prophets have oft foretold it (and now the time of the completion approacheth) that many multitudes from all parts of the world will come in, and believe on Chriſt, partake of his ſpiritual feaſt, and be made to ſit down with Abraham the father of the faithful, and the reſt of the Patriarchs of the Jewiſh Nation.

12. But the children of the kingdom ſhall be caſt out into utter darkneſs,] there ſhall be h weeping and gnaſhing of teeth.

h. 12. And the Jews themſelves to whom this Meſſias was primarily ſent, will disbelieve, and be puniſhed accordingly, ſhut out of the ſpiritual feaſt, out of the Church here, and Heaven hereafter, deprived of the light and chearful heat, that is wont to be in houſes of feaſting, and left to utter darkneſs (the cold of the night, and winter, without) ſtupid blindneſs here, and eternal darkneſs hereafter.

13. And Jeſus ſaid unto the Centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee: And his ſervant was healed in the ſelf ſame hour.

14. And when Jeſus came into Peters houſe, he [ſaw his wifes mother laid, and ſick of a feaver:]

14. Found his wife's mother ſick of a feaver, and laid to bed under it.

15. And he touched her hand, and the feaver left her, and ſhe aroſe and [miniſtred unto them.]

15. Provided for them what was neceſſary for their entertainment.

16. When the even was come,] they brought unto him many that were poſſeſſed with devils, and he caſt out the ſpirits with *his* word, and healed all that were ſick:

16. When by the approach of the evening-cool it was more convenient.

17. That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, [Himſelf i took our infirmities, and bare *our* ſickneſſes.]

i. 17. He was ſo affected with all the miſeries that befel us, that out of compaſſion to us, he made uſe of his divine power to heal even our bodies of the diſeaſes that were on them.

18. Now when Jeſus ſaw great multitudes about him, he gave commandment to depart unto the other ſide;

19. And a certain Scribe came and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt;

20. And Jeſus ſaith unto him, The foxes have holes, and the birds of the air *have* neſts; but the ſon of man hath [not where to lay *his* head].

20. No place or dwelling of his own to reſt in, or entertain any follower.

21. And another of his diſciples ſaith unto him, [Lord, ſuffer me firſt to go and bury my father.]

21. Lord I deſire, and firmly purpoſe to be a conſtant follower of thine; but for a time I beſeech thy leave, that I may abide at my fathers houſe, to perform the laſt rites of funeral obſequies unto him.

22. But Jeſus ſaid unto him, Follow me, and [let the k dead bury their dead.]

k. 22. Leave that office to be performed by others, who are not imbarked in this more holy and divine imployment: For as in the Law the Nazarites and the Prieſts might not meddle with the interments even of their parents, but others might lawfully do it, others that were not Nazarites or Prieſts might bury one another: So thou that art a conſecrated perſon, the departing to bury a deceaſed friend, though it be a Father, or to receive an inheritance or legacy from him, is an imployment unfit for thee.

23. And when he was entred into a ſhip, [his diſciples] followed him.

23. His Diſciples and none elſe.

24. And behold there aroſe a great tempeſt in [the ſea,] inſomuch that the ſhip was covered with the waves; but he was aſleep.

24. The lake, ſee note on Luke 8.c.

25. And his Diſciples came unto him, and awoke him, ſaying, Lord ſave us, we periſh.

26. And he ſaith unto them, Why are ye fearful [O ye of little faith?] Then he aroſe and rebuked the winds and the ſea, and there was a great calm.

26. Ye that in the due ſeaſon make not uſe of that promiſe in the Pſalmiſt, Pſal. 107. 23, 28. and apprehend not the fulfilling of it in and by Chriſt, ye that have ſo poor an opinion, either of my power, or care of you, as to doubt of my preſence to ſecure you.

27. But the men marvelled] ſaying, What manner of man is this, that even the winds, and the ſea obey him?

27. And at this they were wonderfully amaz'd, and terrified, Mark 4.41. Luke 8.25.

28. And when he was come to the other ſide, into [the country of the Gergeſenes,] there met him two poſſeſſed with devils coming out of the l tombs exceeding fierce, ſo that no man might paſs by that way.

l. 28. That Country where Gergeſa and Gadara (Mark 5.1.) lie near together; ſee Mark 8.10.

29. And behold they cryed out, ſaying, [What have we to do with thee, Jeſus thou ſon of God? Art thou come hither to torment us before the time?

29. Be quiet, let us alone, we deſire not to have any thing to do with thee, thou Son of God and Saviour of Mankind! Our time is not yet come of being remanded to our priſons, do not thou haſten and precipitate it.

30. And there was a good way off from them an herd of many m ſwine feeding.

m.

31. So the devils beſought him,] ſaying, if thou caſt us out, ſuffer us to go away into the herd of ſwine.

31. And thereupon the Devils knowing that Chriſt would caſt them out, and by that miracle ſo far ſhew forth his power, that it would probably bring all the country to believe on him, deſired to prevent this, and thereupon fell on this project, which might incenſe the country-men againſt him (as it proved in the event, v. 34.) and in order to it beſought Chriſt.

32. And he ſaid unto them, Go: and when they were come out, they went into the herd of ſwine, and behold the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters.

32. See Mark 5.13. Luke 8.32.

33. And they that kept them, fled, and went their ways into the city, and [told every thing, and what was befaln to the poſſeſſed of the devil.]

33. Gave them notice of the loſs of their ſwine, and telling the occaſion of it, let them know how as their ſwine were loſt on one ſide, ſo two men poſſeſſed with Devils were recovered, and that Chriſt had done this ſince his coming thither.

34. And behold the whole city came out to meet Jeſus: and when they ſaw him, they beſought him] that he would depart out of their coaſts.

34. Hereupon the whole city, as being very much concerned in that which had happened, came out to meet and ſee Jeſus, which did ſuch miracles, and inſtead of being wrought on by his cure on the men, to deſire his continuance among them, the conſideration of the loſs of their ſwine made them deſire, and beſeech him, &c.

Annotations on St. Matthew, *Chap.* VIII.

V. 2. *Worſhipped*] Προσκυνεῖ προσπίπτει, ſaith *Heſychius* and *Phavorinus*, it ſignifies *to fall down, as ſuppliants* do to any.

V. 4. *See thou tell no man*] What was the reaſon why *Chriſt* ſo oft commanded the concealing of his Miracles, and of his being the *Meſſias*, will beſt be conjectured by conſidering the ſeveral places where this is mentioned. Firſt here to the leper cur'd by him, *ſee thou tell no body*, v. 4. then *Mat.* 9. to the blind reſtored to ſight, *be charged them, ſaying, See ye tell no man*, v. 30. And as yet there is no reaſon diſcernable in the Contexts, unleſs perhaps in this latter, when they obeying not his command, but his *fame ſpreading*, the Demoniacs coming to him, he cures them, which the Phariſees hearing of, ſay, *He caſts out Devils thrō the prince of Devils*, v. 34. For 'tis poſſible that *Chriſt* foreſeeing the Phariſees perverſneſs, and blaſphemy, and that they would proceed to the crucifying of him,

a. Προσκυνεῖν

b. Οὐδὲ μυδὲν εἶπης.

him, instead of being convinced by his Miracles, did in mercy to them, and to leave them the excuse of *ignorance*, *Luke* 23.34. *Acts* 3.17. forbid the divulging them, lest they should come to the ears of those that would make so ill use of them. Next, *v.*12.16. *He charged them that they should not make him known.* Whom did he charge? *Mar.* 3.12. the words are set immediately upon the mention of the *Devil's falling down to him*, and saying, *Thou art the Son of God.* But that being but a passage which comes in incidentally, upon the mention of his *casting out Devils*, among his other cures, which he wrought on many, *v.* 10, 11. 'tis not necessary that the αὐτοῖς *them*, must belong to the Devils immediately precedent, but may belong to the πολλοὶ, *many* or *multitude*, that were cured by him; or if to the unclean Spirits, then still those must signify the men that were possessed with them, or else how could they fall *down before him? v.*11. and so 'tis positively said, *v.*12. that he charged *them*, that is, either the ὄχλοι πολλοὶ *many multitudes*, or αὐτοὶ πάντες, *all they* that were *cured by him.* In this one place two circumstances there are, which seem to give some light to the matter in hand, concerning the reason of his charge to be concealed. For first, *v.*14. upon his former miracle on the withered hand, wrought on the Sabbath-day, *The Pharisees went out and consulted against him, how they might kill him*, or bring a capital charge against him, and *when Jesus knew this, he withdrew himself*, v.15. this *not for fear of death*, ὡ διὰ φόβον θανάτε, saith *Origen* against *Celsus*, but because (his coming into the World being for the benefit of men) he would not die, ἕως ὅτε ἦ ὁ ἀποτόκου καιρός, *till the convenient season were come* of dying, more for man's advantage, than he had hitherto lived. (To the same purpose is *Christ's* telling his mother, *Joh.*2.4. *My hour is not yet come*, see *Joh.*2. a.) It follows therefore, *v.*15. that as great multitudes followed him, so he healed them all, that is, he did not so withdraw himself as to omit doing any good, but for the present, so as to avoid opposition and disputing (which he had met with, *v.*2.& 10.) yea and death it self, of which there was now danger, unless he would either thus before-hand, or at the instant of danger, by miracle withdraw, or unless he would make use of his omnipotence to preserve himself, which he would not do, being come not to resist, but to *lay down his life*, which yet he deferred to do, *his time being not yet come.* And upon this it follows distinctly, *v.*16. *and he charged them that they should not make him known*, which notes that to be the reason of his prohibition in this place, because he would decline and fairly avoid (perhaps the dispute with perverse and treacherous Pharisees, assuredly) the death; which they were providing for him: and so saith *Origen* in that place, ὐκ ἀγῶνες ὄτι τὸ μετ' οἰκονομίας ἀπεὶσθμὸν τὸς κινδώνες, μὴ ὁμόσε αὐτοῖς χωρεῖν, 'Tis no degenerous thing in *Christ to avoid dangers by providence, and not to go among them.* The second circumstance in this place, which may help to give light to it, is the prophecy which is cited just on the back of these words, *v.*16. *That it might be fulfilled which was spoken by Esaias the Prophet*, 42.1. The sum of the words of *Isaiah* is, that the *Messias* should, when he came, in the discharging of his office behave himself very quietly and stilly, never set himself out magnificently (as other Princes do) against all opposers, never use any secular force to defend himself, but manage it so as was most agreeable to that Gospel which he came to proclaim, meekly and mercifully dealing with sinners and weaklings and never giving over till he had so rooted the Gospel on earth, that it should never be gotten out again, but extend to the Gentiles, and be believed on, and embraced by them. Which Prophecy being here fulfilled; not all of it in this one interdict of his, but in the whole passage last rehearsed, doth yet so far reflect on this particular, that that part of the Prophecy (of his preaching, and *making known the will of God* to as many as were likely to receive benefit from it, his not resisting, *not contending* with others, his *meekness*, and *not contesting* with the Pharisees) may be fulfilled in it; and so that may pass for one part of the reason of his prohibition; which being added to the former circumstance, makes up this entire reason of his doing it, *viz. Christ* would not have his miracles divulged, because, when they were so, the Pharisees still came and disturbed him, opposed him (and he had not a mind to contest with them, and it was a great mercy to them that he would not, being likely to do no good upon them) and would probably have proceeded to cut him off, (if he did not thus withdraw, or defend himself) before he had done what he was sent for, that is, preached the Gospel to all the Jews & made it known (as it appears he did at this time, by that *withdrawing*, *Mar.* 3.8.) to the Gentiles also. But besides these, another passage there is, which must be taken in, being of special consideration to this purpose, and that is *Luk.*9.21. parallel to *Mat.*16.20. & *Mar.*8.30. The matter in hand in two of those places, is, *Christ's* asking his Disciples what the opinion of the world was concerning him; and at last, what was their own opinion, whereupon *Peter* answers, that he was the *Christ of God*, *v.*20. on which it immediately follows, that *he straitly charged them, and commanded them to tell no man that thing*, v.21. Why he gave now so severe an interdict of this promulgation (when his miracles, and all that he did & taught, had hitherto tended to the evidencing of this) the reason was certainly this, lest the Disciples witnessing or proclaiming, it might be taken for a thing compacted between them. And those that were not wrought upon & convinced by his miracles, would be more likely to be alienated by this. And besides *Christ* knew that he was to be rejected, and to suffer death, (and so it follows in all the 3 Gospels) and consequently not to be believed on by the chief of the Jews. And so the proclaiming of his Divinity, till they had that great addition of his Resurrection, to add to their own testimony, was not yet so seasonable. This was the occasion of the like speech, *Mar.*9.30. where passing *thro' Galilee* (where formerly he had freely preached and done miracles) he now *was not pleased that any man should know it: For*, as it follows, v.31. *he said to his Disciples, The Son of man is delivered into the hands of men*, &c. And this very thing *Christ* in effect tells the Pharisees themselves, for when they desire a sign from him, that he was the *Messias*, he tells them, that they shall *have no other sign but that of the Prophet Jonah*, *Mat.*12.39. which referring clearly to that of his rising from the Grave the third day, signifies that he would use no more means now to convince them, till by his Resurrection from the Dead, his divine power, and the completion of the types and prophecies in him, should be most convincingly made known to them, and this I conceive to be the reason of his then prohibiting them to tell that he was the Messias, because having been thus long rejected by the Rulers, *&c.* (and the Prophecies of his dying, containing a prediction that they should still reject, and at length put him to death) it was in all respects most fit, that the most convincing evidences of his being the *Messias*, (of which the Apostles had store, particularly, and above others, *Peter*, and *James*, and *John* had that of the voice from heaven, at the Transfiguration, and would in all reason add them to evidence that truth, and not content themselves with the bare affirmations that he was so) should be reserved & not yet published, till after his death and resurrection, that so his rising from the dead being added to his former miracles, and to his infinite meekness and charity, demonstrated by his death, might be able to convince the most pertinacious, obdurate heart, which certainly would not now (having so oft resisted the like) be perswaded by his miracles or preaching, much less by the testimony of his own Disciples, but might afterwards possibly be wrought upon, (as indeed some of them were, *A great multitude of the priests*, *Acts 6.* 7.) by the evidence of his resurrection, and they that were not, are left utterly unexcusable. And thus in the Parable, *Lu.*19. the king takes possession of his kingdom, that is, *Christ* goes to heaven before he proceeds to execution against his enemies that would not have

him reign over them, *v.*15.27. According to this it is, that at the Transfiguration, *c.*17. when thoſe three Apoſtles had received that clear teſtimony *by a voice from heaven, This is my beloved Son*, &c. he commands them to *tell it no man* (not abſolutely, but with this particular reſtraint, which implies the cauſe of it) *till the Son of man be riſen from the dead*, telling them withal, as here, that it was propheſied of him, that he *muſt ſuffer*, &c. ſo *Mar.* 9.12. In which paſſage the three Diſciples being taken up alone into the Mount with him, and commanded to *tell it no man*, the phraſe *No man*, will moſt probably be interpreted in the greateſt latitude, [no not to the reſt of the Diſciples] and the reaſon of that ſtrict prohibition will be this, that the deſigned uſe of this viſion being the work of faith in the obdurate, and the ſeaſon of making that uſe of it being not yet come, till after the Reſurrection, it was uſeleſs to be revealed to the whole number of the twelve, who believed it already, and ſo needed it not for themſelves, and were not to be permitted to preach it to others, if they had known it.

c. Ib. *Shew thy ſelf to the Prieſt*] The Leper continued without the camp or city: on the day of his cleanſing he was led to the outſide of the camp, and in the latter ages, to the gate of *Jeruſalem*, and the Prieſt went out to meet him, and performing ſome rites for him, afterwards received him into the city or camp, and by degrees into the Sanctuary. This was the form or manner of *ſhewing himſelf to the Prieſt* (who, as the πασοφόροι among the Egyptians was, exerciſed in all kind of knowledge, particularly in that of being able to judge of diſeaſes in the body) and this *ſhewing* was neceſſary to every one that had been leprous, tho' never ſo perfectly cured, *Lev.*14.2. and therefore *Chriſt* in obedience to the Law, here requires it of him.

Δεῖξον τῷ ἱερεῖ

d. Ib. *For a Teſtimony*] The phraſe εἰς μαρτύριον αὐτοῖς, *for a teſtimony to them*, may poſſibly connect with λέγει ὁ Ἰησοῦς. *Jeſus ſaith*, in the beginning of the verſe, and λέγῃ αὐτῷ, *he ſaith unto him*, *Mar.*1.44. not with προσέταξε Μωσῆς, *Moſes commanded* next before it. Or which is more probable, it may ſtand alone by it ſelf after all; and that not only the *comma* after Μωσῆς, but alſo the ſenſe makes probable, *viz.* that this whole action of *Chriſt* in curing the Leper, and *ſending him to the Prieſt*, &c. was for a teſtimony unto them, that is, to the multitudes there, *v.*1. (and ſuppoſed *Mar.* 1.39. tho' not expreſſed) that he was *the Son of God*. For the Jews themſelves confeſs that *Leproſy* is the *finger of God*, a diſeaſe peculiarly of his ſending and removing, and that 'tis not lawful for the Phyſician (or any but the Prieſt by God appointed and directed in his courſe) ſo much as to attempt the cure of it. Thus ſaith R. *Menachim*, in *Lev.*13. And therefore in the Anſwer to *John Baptiſt's* queſtion, whether *Chriſt* were the *Meſſias*, or no, one part of it is, that the *lepers are cleanſed*, that being as peculiar an act of Gods, as that the *dead are raiſed*, in the following words, *Mat.* 11.5. So 2 *Kings* 5.7. the King of *Iſrael* being ſent to by the K. of *Syria* to recover *Naaman* of his Leproſy. *He rent his cloaths, and ſaid, Am I a God to kill and make alive, that this man ſends to me, to recover one of his Leproſy?* But if the *comma* after Μωσῆς be conceived not to belong to that place, either in *Matthew* or *Mark*, then no queſtion it muſt refer to *Moſes*'s order to the Leper, of *ſhewing himſelf to the prieſt, and offering a gift*, for that was by the Law deſigned as a clear μαρτύριον or *teſtimony*, that the cure of Leproſy was a peculiar work of God's. 'Tis true indeed there is another ſenſe, of which the words are thought capable, that his *ſhewing himſelf to the Prieſt*, and being by him examined and pronounced clean, might be a ſufficient teſtimony to the man, that the cure was perfectly wrought, and no impoſture in it; or again a teſtimony to the Prieſt, either of *Chriſt's* being the *Meſſias*, who had wrought that cure, or of his not oppoſing the Law, by ſending his patient to ſubmit to thoſe Ordinances which the Law in that caſe provided. But the former interpretation ſeems rather to be the importance of the place becauſe of the αὐτοῖς in the Plural, the multitude, to whom the teſtimony was deſigned, and not in the ſingular to him, either the Prieſt or Leper. And for the laſt, that of the Prieſt, it ſeems alſo to be reſiſted by the former part of the verſe, where the command to *tell no man* will not be obey'd, if he ſo *tell the prieſt*, that it be by him taken notice of that the cure was wrought by *Chriſt*, which it muſt be, if it were a teſtimony to him and the reſt, and would probably have brought that danger, that Chriſt ſeemed willing to avoid. See *Note* b.

Εἰς μαρτύριον.

e. V.6. *Tormented*] βασανίζεσθαι doth not always ſignify *torment* or *ſharp pain*; for here the Palſy is not ſuch, but any great diſaffection or diſeaſe of body, or commonly any *puniſhment*; as *v.*29. and ſo *c.*18.34. βασανισταὶ *lictors, gaolers*, according to that of the old *Gloſſary*, βασανίζω, not only *crucio, torqueo, to torment*, but *coerceo* too, agreeable to that of impriſoning.

Βασανίζεσθαι.

f. V.10. *Faith*] There are five acceptions of the word πίστις *Faith* in the New Teſtament: First, the *Faith*, or *believing* that *Chriſt* was able to cure diſeaſes, &c. So here, and *c.* 9. 22. *Acts* 14.9. and under this head the Faith of the Diſciples, by which they believed *Chriſt* ſo far, as that by his delegated power they were able to do the like miracles, *Mat.*17.20. & 21. 22. *Mar.*11. 24. 1 *Cor.* 13. 2. and perhaps *c.*12.9. where *faith* as a χάρισμα, or *gift* of the *Spirit*, is joined with the *gift of healing*.

Πίστις

Secondly, the *belief* of all that is *revealed by God*, and that is in effect the true Religion, either *before Chriſt's birth* (and then 'tis *the faith of God*) *Heb.*11. 3,30,31. and referred to v,6. or *after*, and then 'tis the *faith of Chriſt*, *Rev.*14.12. or *belief* of the *truth*, that is, that *truth* now revealed by *Chriſt*, 2 *Theſ.* 2. 13. and when this is not ſo complete as it ſhould be, for want of *light*, then 'tis *weak faith*, or *weakneſs in faith*, *Rom.* 14.1. To this many places belong, 1 *Theſ.*3.2,5. 2 *Theſ.* 1,3. *Jam.*2.1. *Jude* 3. *Rom.*1.5. *Acts* 6.7. & 14.22. So *Luke* 18.8. where by reaſon of the *perſecution* of that faith, *Chriſt foretels* that there ſhall be (at his *coming* to *act vengeance* on his *enemies*) very little *Faith upon the earth*, that is, in the *land of Judea* and *Samaria*. So *Luke* 22.32. And as this *Chriſtian faith* contains in it doctrines in oppoſition to the *Moſaical Law*, ſo 'tis uſed *Rom.* 3. 27,28. *c.*4.15. As it comprehends Chriſt's precepts, ſo 'tis uſed *Rom.*16.16. and as promiſes, ſo 'tis uſed, *Gal.*3.14. 1 *Cor.*15.14. *Heb.*11.1. And this laſt branch of it comprehendeth *Hope* alſo, whoſe *object* are thoſe *Promiſes*, and ſuppoſes and includes a ſincere care of *performing* the *condition* now required under the *Goſpel*, without which as the *Promiſes* belong not to any, ſo the *Faith* is but an imperfect and falſe *Faith*, which will never avail any.

Thirdly, the *dictates* of *conſcience*, rightly perſwaded or aſſured of the lawfulneſs of what a man doth, and that either to one particular action, *Rom.*14.22,23. or univerſally to the general current of the Life, *Heb.* 10.22.

Fourthly, in a more limited ſenſe 'tis a *confidence in prayer*, that what we ask as we ought to do, we ſhall receive (*Jam.* 5. 15.) and as an aſſociate of that, depending on God's proviſion for things of this life, the want of which is called ὀλιγοπιστία *littleneſs of faith*, *Mat.* 6.30. this being one promiſe of the *Goſpel*, that *they who ask ſhall receive*, and that all theſe things (the neceſſaries of life) *ſhall be added to them*, that *firſt ſeek the righteouſneſs of God's kingdom*, or of the Goſpel.

Fifthly, *Fidelity*, and that either in God's making good his promiſe to us, *Rom.*3. 3. 1 *Cor.*1.9. & 10. 13. 1 *Theſ.*5.24. Or in man toward other men, *Gal.* 5. 22. *ſervants* toward *maſters*, *Tit.*2.10. ſo πιστὸς the *faithful ſteward*, *Mat.*25.21. *Luke* 14.17. 1 *Cor.* 4.7. Or of *men* toward *God*, 2 *Tim.*4 8. where *keeping the faith*, after *fighting* and *finiſhing the courſe*, muſt needs be conſtancy and fidelity, (ſee Note on *Jam.* 1.a.) from whence the word πιστὸς moſt commonly draws its ſignification, being frequently taken not for *believing* but *faithful*: ſee *Heb.*2.17. & 3.2. 1 *Tim.*1.12. *Rev* 2.10. and ſo ἄπιστος is ordinarily *unfaithful*, *Luke* 12.46. all one with *hypocrites*, *Mat.*24.51. In this acception it is that it notes to *ſincerity*

ſincerity of reſolution of Chriſtian life, which God, that ſees, accepts, tho' for want of occaſion, or tryal, as yet it be not expreſſed in action, and ſo approved to men: So 1 *Pet.*1.7. and *Phil.*1.29. and thus when *Abraham*'s Faith was tryed, firſt by a hard command of going *out of his country*, then by an incredible promiſe of a child from barren old *Sarah*, then again by a hard command of ſacrificing his Son, theſe three being but tryals of his faith, upon which it was approved to be ſincere (and ſo he juſtified) it is now apparent, that before theſe tryals he had faith, which then, before it was tryed, was nothing but this reſolution of obedience, *&c.* or a ſincere giving himſelf up to God *in præparatione animi*, *in purpoſe of mind*, or *reſolution*; and if it had failed in any of thoſe tryals, would then have loſt its acceptance with God, but failing not, was approved. This, I conceive, is the faith which in S. *James* muſt, when opportunity ſerves, be ſhewed or *demonſtrated* by *works*, *Jam.*3. 18. and if in that caſe it do not, is a *dead faith*, *v.*20. but ſuppoſing it ſincere, tho' yet not tried, then it is that which I now ſpeak of, and is then oppoſed to works, not as thoſe note 1. the ceremonies of the Moſaical Law, or 2. perfect, unſinning obedience, but as they ſignify actual performance. To this there is a place of a venerable ancient writer, *Cyril* of *Jeruſalem*, which is very appliable, who having ſaid of the Thief on the Croſs, θέλει δικαιοπραγῆσαι ὁ λῃςὴς, ἀλλὰ πεφθαμμένει, ὁ θάνατος, *he was willing to do well, but death prevented him*, anſwers him preſently in the perſon of *Chriſt*, ἃ τὸ ἔργον πεπλήρωκε μόνον, ἀλλὰ καὶ πίςιν ἀποδέδεκται. *The work is not the only thing which I expect*, (or which I *ſo require*, that nothing elſe will ſerve the turn) *But I have accepted thy faith.* By which it appears, that Faith in his acception is that faithful reſolution then begun, though through want of Life no works followed it. Thus when Faith denotes profeſſion of faith (or of ſome duty to be performed by a Chriſtian, as 1 *Tim.*5.11.) this is either ſincere, and then accepted, as in that Thief (and is then oppoſed to Works, only as a leſs to a greater, or *imperfectius magis perfecto*, *the more imperfect to the more perfect*, *Jam.*2.22.) or unſincere and hypocritical, and is then oppoſed to Works, as *falſum vero*, *falſe to true*, and ſo * *faith* and *life* are ordinarily oppoſed in the Fathers.

* πίςις καὶ βίος

Beſides theſe five, the word is alſo ſometimes uſed in a looſer ſenſe, *for believing the doctrine of God* and *Chriſt*, howſoever acquired; whether from ſenſible *experience*, *Jam.* 2. 19. or from *ocular demonſtration*, *Joh.*20.25. or from relation, as when 'tis ſaid to *come by hearing*.

g. Ἀνάκλισις

V.11. *Sit down*] The cuſtom ἀνάκλισις, *accubitus*, *lying along at meat*, ſo uſual among the Grecians and the *Romans*, though it be not mention'd in the Old Teſtament (but on the other ſide Tables were in uſe, at which they ſate, ἐκάθισαν, *Eccl.*31.13 and ſo ſaith *Philo* * diſtinctly of *Joſeph*'s Brethren, ἐκάθισαν, *they ſate*, μήτω τῶν ἀνθρώπων ἐν τῷ συμποσίῳ συνεδρίας καταλύσει χρωμένων, *The cuſtom of lying along at meat, being not then come in among men*) yet under the time of the New Teſtament, (and before) it was come in among the Jews alſo; Many places there are in the New Teſtament, where this uſe appears, and that both within doors, on beds, and abroad (in the fields, and in * Gardens) on the *ground*, ἐπὶ χόρτῳ χλωρῷ, *Mar. 6. 39.* upon the *green graſs*, which is, *v.*40. deſcribed by ἀνάπαυσιν πρασιαὶ, they *lay along rank by rank* in ſeveral *areolæ* or *beds*. For ſo are πρασιαὶ φυτῶν ὀρθίους τετραγώνους (ſaith the *Scholiaſt* on * *Homer*, upon ἔνθα δ' ἀκοσμίαι πρασιαὶ) *ſquare diviſions*, which from thence we vulgarly call *Beds* in gardens, becauſe they were ſo uſed, as the κλῖναι *beds* in the houſes (ſee Note on *Mar.6.*40.) The manner of this *lying at meat* is deſcribed by many, and ſhall no farther be recited here, than as will be uſeful to explain ſome paſſages in the Evangeliſts. The chief perſon lay at the head of the bed, (which the Evangeliſts call πρωτοκλισία, *lying firſt*, the *chief* or *firſt place* of dignity, with his feet behind the back of the next to him, (by which advantage it was that the woman came behind and waſhed and kiſſed *Chriſt's feet*) ſo that the hinder part of the head of the ſecond lay in the boſom, or touched the breaſt of the firſt. Thence we read of *John*, *John*, 13. 23. ἦν ἀνακείμενος ἐν τῷ κόλπῳ Ἰησοῦ ὁ ἐπιτεσὼν τῇ τῆθος τοῦ Ἰησοῦ, *v.*25. *he lay in the boſom, and leaned on the breaſt of Jeſus*, (*viz.* at ſupper-time, *Joh.*21. 20. compared with *v.* 1. and 4. and 12.) that is, lay next to him. An argument both of *John*'s dignity (which I ſuppoſe the reaſon that he mentions not his name when he ſpeaks of it himſelf, *v.*23.) as when *Lazarus* is ſaid to be in *Abraham's boſom*, that is, at that *ſupper of the Lamb* next (in dignity and hight of glory) to the *Father of the faithful*, *Luke* 16. and 2*ly* of *Chriſt's* ſpecial love to him, as the cuſtom was for the moſt tenderly beloved, the Wife, *&c. in ſinu virorum diſcumbere*, *to lye at meat in the boſom of the husband*, ſaith * *Cicero* and *Zonaras* of *Heliogabalus*, ἐν κόλποις αὐτοῦ ὡς ἐρωμένῃ ἐδείπνησε, *ſhe ſupt* lying *in his boſom as his beloved*, and in * *Juvenal*,

* in *Ver.* 1.

* *Sat.*11.

——*Ingens*
Cœna ſedet, gremio jacuit nova nupta mariti. *V.*120.

and in *Catullus*, *intus accubans*, and therefore 'tis there added, ὃν ἠγάπα ὁ Ἰησοῦς, *whom Jeſus loved*. And ſo *Joh.*1.18. when the *only*, that is, *beloved ſon of God* is deſcribed, 'tis with this mark upon him, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, *He that is in the boſom of the father*, that is, in reference to this cuſtom, he that is next unto him, and ſo knows moſt of his mind, as is intimated *John* 13. 24. By all this 'tis clear what is meant by ἀνακλιθήσονται μετ' Ἀβραὰμ, *&c.* in this place, (which *Euthymius* expreſſes by ἀνακλιθήσονται ἐν τοῖς κόλποις τοῦ Ἀβραὰμ, *&c. lying in the boſom of Abraham*, &c.) *viz.* The Gentiles coming in to partake of that ſpiritual feaſt of the Patriarchs (who were the firſt to whom this *Meſſias* was promiſed, and to whoſe poſterity he was accordingly firſt *raiſed up*, *Acts* 3.26.) when the *ſons* of this *kingdom*, that is, the Jews themſelves, to whom theſe priviledges were deſigned and promiſed, are caſt out into an eſtate of obduration and deſtruction, as it there follows.

Κλῖνα.

V.12. *Weeping*] That κλαυθμὸς is deduced from κλαίω *clamo*, *to cry*, there is no doubt, and that both of them ſignify (more than *weeping* or *ſhedding of tears*) *crying out*, and *ejaculation*, ſee *Numb.* 11. 10. (where 'twas that which was *heard by Moſes*) *Joh.*30.13. *the voice of them that wail*, or *cry out*, in lamentations, *Ezr.* 3.13. *the noiſe of the weeping*, or *wailing of the people*, and ſo *Iſa.*65.19. *Jer.*31.16. As for βρυγμὸς which follows, tho' by that which *Heſychius* ſaith of βρύχω (οἱονεὶ πιέζοντα ζέφυρον ἐπιέλειν, ὡς ἐν ῥίγει συμβαίνει) it might be thought to ſignify *chattering of teeth*, proper to a ſtate of cold, and agreeable to the ſecond notion of Hell, by ſome mentioned from *Job* 24.19 *Gehenna nivis*, *the hell of ſnow*, as the other is *Gehenna ignis*, *the hell of fire*; yet the notion of βρύχω, *Acts* 7.54. for *anger* or *rage*, which is proper to that of *gnaſhing the teeth*, and the mention of fire joined with it, *Mat.*13. 4. & 50. which cannot agree with chattering, do ſufficiently juſtify the ordinary rendring *gnaſhing*, or *grinding of teeth*, as in pain or rage is uſual.

h. Κλαυθμὸς

Βρυγμὸς

V.17. *Took our infirmities.*] This place of Scripture cited here by the Evangeliſt out of *Iſa.* 53. 4.) is principally fulfilled in the ſufferings of *Chriſt* on the Croſs, where *he bare our ſins in his own body*, that is, ſuffered the puniſhment of them; and 'tis ſo applied, 1 *Pet.* 2. 24. Yet here 'tis applied alſo to *Chriſt* healing the ſick, and with a kind of Sympathy bearing their corporal Infirmities, and removing them from the patient (and both theſe kinds of *bearing our diſeaſes*, were requiſite in our *perfect High prieſt*, *Heb.*5.1. & 4. 15.) by which 'tis apparent, that the ſame prophetick Scripture may truly and fitly belong to two or more events, and beſides the firſt literal, have a double remarkable πλήρωσιν, or *eminent completion*.

i. Ἀσθενείας

λαβε

V.22. *Dead.*] There is a figure in Rhetorick called ἀνταναάκλασις, whereby it hath been uſual in all ſorts of Authors

k. Ἀνταναάκλασις

Πεδιαὶ.

* So *Cic. de off.* l.3. in the ſtory of *Canius*, the *Eques Romanus*, *that bought the Garden of Pythius: that he might make invitations and feaſts in it.*

* Il. ϕ.

Authors to affect to uſe the ſame word twice in the ſame place, tho' it be oft-times in a different ſenſe. In the holy Writers there are frequent examples of this, *Pſ.* 18. 26. *With the froward thou wilt ſhew thy ſelf froward*, where frowardneſs or peeviſhneſs, being a fault, and piece of ſtubborn, ill-nature, cannot properly be affirmed of God, to whom yet thoſe words belong (as appears by the next words, *And the afflicted people thou wilt ſave*, v.27.) The only meaning is, That thoſe that deal frowardly or ſtubbornly with God, ſhall be puniſhed by him, and that there expreſſed (by this figure now mentioned) [*thou ſhalt ſhew thy ſelf froward*] only by reaſon of the word *froward* preceding. So in the Prophet, *If ye walk contrary to me, I will alſo walk contrary to you*, where *walking contrary* in the firſt place is their obſtinacy, or frowardneſs againſt God; in the ſecond, God's puniſhing, ſending judgments on them, thus expreſſed by this figure. So *Jer.* 33.17. upon the mention of the word *liberty*, follows *Liberty to the ſword*, &c. that is, deſtroying, quite contrary to the liberty before ſpoken of. So *Mat.* 5. 19. *Whoſoever ſhall break one of theſe leaſt commandments* (the *iota* or *tittle* mentioned before) &c. *he ſhall be leaſt in the kingdom of God*, that is, indeed ſhall not be admitted at all, which by this figure is thus expreſſed, in relation to what went before, *He ſhall be the leaſt*, as, he breaks the leaſt; without which, that would not have been the ſtile in all likelihood. Thus *Iſa.*65.11. *Ye are they that furniſh the drink-offering to that number, Therefore will I number you to the ſword*, &c. Thus *Mat.*12.50. upon mention of his *mother* and *brethren ſeeking him*, which was literally true of *Mary*, &c. *Chriſt's* reply is in another, not a literal ſenſe, *Whoſoever doth the Will of my father, the ſame is my brother, and ſiſter, and mother.* So 1 *Cor.*8.2. ſpeaking of the *knowing of God*, in the vulgar ordinary ſenſe of knowing, he adds, v.3. *but if any man love God, he is known of God*, in another notion of knowledge for approbation & in the ſame kind again, *Gal.*4.9. *now after ye have known God, or rather are known of God*, & *Rom.*14.13. *Let us no longer judge one another*, i.e. cenſure, ſeparate from communion, *but rather judge this*, quite in another ſenſe, as judging ſignifies thinking fit and reſolving, & *Rev.*22.18. ἐάν τις ἐπιθῇ, *If any man ſhall add* to theſe things, ἐπιθήσει ὁ Θεὸς, *God ſhall add to him the plagues*; &c. and ſo ἐάν τις ἀφαιρεθῇ, *If any man ſhall take away, God ſhall take away his part out of the book of life.* Agreeable to theſe is this phraſe here, on mention of the dead father preceding, *Let the dead bury the dead, but follow thou me*, that is, (not, *let the dead*, but) let others do that office, interr the dead, but thou that art a conſecrated perſon, muſt do that to which thou art conſecrated, which in all probability, if it were not a proverbial ſpeech known among them, was yet the imitation of ſome other proverb, as *Like to like, the Living to the living, the dead to the dead*, &c. which are not always to be required to the literal ſound of the words, wherein they are expreſſed.

V.28. *Tombs.*] 'Twas uſual for the Devils to abide in tombs to confirm in men that vain perſwaſion of the ſouls of men (after death) being turned into Devils, (ſee *Hieron. Magius miſcellan.* l 4.c.12.) and for divers other ends, for which the ſolitude of ſuch places was advantageous to them, none uſing to come thither, but to bury their dead. l. Δαιμονιζόμενοι, ἐν τοῖς μνημείοις

V. 30. *Swine.*] That there were Swine among the *Gadarens*, contrary to the Jewiſh cuſtoms, will not be ſtrange, when 'tis remembred that *Gadara* is by *Joſephus* numbred among the ἑλληνίδας πόλεις, *Grecian Cities*, which *Pompey* took away from the Jews, (ſee *Iſ. Caſaub. ad Baron.* p. 219.) and that the greateſt part of the Inhabitants were *Syrians*, not *Jews*, by the affirmation of the ſame *Joſephus*, l. 2. *de Bello Judaic.* c. 33. See *Conſtant. l'Empereur de legibus*, p. 181. m. Γαδαρέων

Paraphraſe.

CHAP. IX.

1. Capernaum, where he now dwelt, Mar. 1. 21, 45. and c.2.1. and to which he removed from Nazareth, Mat. 4.13.

1. AND he entred into a ſhip, and paſſed over, and came into [his own city.]

2. By this extraordinary courſe of bringing the ſick man, diſcerning the great vigour of their faith.

2. And behold they brought to him a man ſick of the Palſy, lying upon a bed: and Jeſus [ſeeing their faith] ſaid unto the ſick of the palſy, Son, be of good cheer, thy ſins be forgiven thee.

a. 3. Either in their hearts or in private diſcourſe one with another, not heard by him, or his diſciples.

3. And behold, certain of the Scribes ſaid [a within themſelves] This man Blaſphemeth.

4. And Jeſus by his divine power, as ſearcher of hearts, diſcerning whether their thought or words whiſpered among themſelves, and not ſpoken audibly, ſaid unto them, Why do you paſs ſuch malicious cauſleſs cenſures?

4. And Jeſus knowing their thoughts, ſaid, wherefore think ye evil in your hearts?]

5. Be cured of thy palſy, and walk about.

5. For whether is eaſier to ſay, Thy ſins be forgiven thee: or to ſay, [Ariſe, and walk?]

6. That Chriſt in this ſtate of exinanition, hath authority to forgive ſins here, to men that lye under puniſhment of them, and conſequently to deliver from their bond thoſe that were delivered up to Satan, and ſo tormented by him (This power given to Chriſt on earth in the commiſſion received from his Father, v.8. to be from this time continued on the earth, and accordingly committed by Chriſt, at his departure, to the Apoſtles, Joh.20. (and in them to their ſucceſſors) that what they forgive on earth, ſhould be forgiven in heaven, and the bonds looſed.)

6. But that you may know [that the ſon of man hath power on earth to forgive ſins] (Then ſaith he to the ſick of the palſy) Ariſe, take up thy bed, and go unto thy houſe.

7. And he aroſe, and departed to his houſe.

8. Were amazed to ſee it, and acknowledged it an incomprehenſible mercy of God, to ſend a Prophet to them with ſuch a Commiſſion, power of pardoning ſin, and that teſtified by doing an abſolute miracle, v.6.

8. But when the multitude ſaw it, they [marvelled, and glorified God, which had given ſuch power unto men.]

9. A Tole-gatherer, or Publican by trade, buſy about his work, and upon Chriſts firſt word of command, or call, he left his trade, and attended him as his conſtant diſciple.

b. 9. And as Jeſus paſſed forth from thence, he ſaw a man named Matthew, [ſitting at the b * receit of cuſtom; and he ſaith unto him, Follow me. And he aroſe and followed him.]

* Tole-booth.

10. And this new diſciple of his made him a feaſt, Mar. 2.14. and that a great one, Luke 5. 27. (tho' Matthew being the writer of this Goſpel affirm it not of himſelf,) And as Jeſus was at that feaſt in Matthews houſe, many other publicans, ſuch as Matthew had been, who were looked upon by the Jews as the vileſt ſort of men, that no Jew was to eat, or drink, on converſe with familiarly.

c. 10. And it came to paſs, as Jeſus * ſate at meat in the houſe, behold many c publicans and ſinners] came, and † ſate down with him, and his diſciples.

*was laid to eat, ἀνακειμένου †lay along, συνανακείσθαι

11. Why do your maſter and you, Luke 5. 30. a thing which is ſo unlawful, eat.

11. And when the Phariſees ſaw it, they ſaid to his diſciples, [Why eateth your maſter] with publicans and ſinners?

12. He raiſed his voice and directed it to the Phariſees, that ſtood thus cavilling by, and ſaid,

12. But when Jeſus heard *that* [he ſaid unto them] They that be * whole need not a Phyſician, but they that be ſick.

* ſtrong ἰσχύοντες ſee note on Rom. 8. m.

13. But

13. But go ye and learn [what that meaneth, I will have mercy and not ſacrifice,] for I am not come to call the righteous but ſinners to repentance.

13. What is the meaning of that ſpeech Hoſ. 6. 6. I prefer acts of mercy and charity, eſpecially ſpiritual, belonging to the reſcuing and ſaving of ſouls, before ceremonies even of the worſhip of God, ſuch ritual laws as theſe, of not accompanying with a heathen, or unclean perſon.

14. Then came to him the diſciples of John, ſaying, [d Why do we and the Phariſees faſt oft, but thy diſciples faſt not?]

14. Our maſter John obſerveth ſtrict rules of abſtinence, and appointeth us to do what the Phariſees, the ſtricteſt Sect among the Jews do, viz. to faſt twice every week, Luke 18.12. whereas thou and thy diſciples uſe no ſuch abſtinences, what is the reaſon of that? d.

15. And Jeſus ſaid unto them, [Can the e children of the bride chamber * mourn as long as the bridegroom is with them? but the days will come when the bridegroom ſhall be taken from them, and then ſhall they faſt.]

15. Can the ſpecial gueſts of a marriage feaſt faſt, or retain any thing of ſadneſs, as long as the marriage-ſolemnites laſt? This duty of faſting will be more ſeaſonable after my death, and then ſhall it be practiſed by my followers. e.

* or, faſt, for the Gr. and Lat. MS. reads νηστεύειν

16. No man putteth a piece of * new cloth unto an old garment; for that which is put in to fill it up, [taketh from the garment, and the rent is made worſe.]

16. Diminiſhes the beauty or handſomneſs of it, and there is made by that means a worſe breach (either becauſe the new cloath teareth from the old, or becauſe in a pieced garment, if the piece do not look like the cloath, the rent is more diſcernable, and the parts more divided and different one from the other, than if it had not been pieced at all (both theſe are ſet down Luke 5.36.) and this proves well that point in hand, both that joy and mourning do not well together, and that young novice diſciples, that were not yet renewed by the coming of the Spirit upon them, and ſo were not ſtrong enough for ſuch, muſt not preſently be overwhelmed with ſevere precepts, ſuch as faſting, &c. leſt they fall off and be diſcouraged.

* undreſſed, unfulled, unworn, ἀγνάφου

17. Neither do men put new wine into old f bottles, elſe the bottles break, and the wine runneth out, and the bottles periſh: [but they put new wine into new bottles, and both are preſerved.

17. But ſtrong precepts are adapted to ſtrong diſciples, and then they do very well, which otherwiſe being unſeaſonably enjoined, will be brought into hatred and contempt. f.

18. While he ſpake theſe things unto them, behold there came [a certain g ruler, and worſhipped him, ſaying, My daughter is * even now dead,] but come and lay hand upon her, and ſhe ſhall live.

18 One of the conſiſtory of that city, that dwelt there, Mark 5.22. and fell down, beſeeching him, and ſaying, My daughter, when I came from my houſe, was at the laſt gaſp, Mark 5.23. ſo that I ſuppoſe her dead by this time. g.

* by this time ἄρτι

19. And Jeſus aroſe and followed him, and *ſo did* his diſciples.

20. (And] behold, a woman which was diſeaſed with an iſſue of blood twelve years, came behind him and touched the hem of his garment.

20. And as Jeſus was a going to the Rulers houſe to cure his daughter,

21. For ſhe ſaid within her ſelf, if I may but touch his garment, I ſhall be whole.

22. But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.

23. And when Jeſus came into the rulers houſe, [and ſaw the h minſtrels, and the * people making a noiſe,]

23. And found them very buſily preparing for the interment of the Rulers daughter, with muſick and other ſolemnities for the funeral h.

* Company in an hurry, or making a ſtir, ἔχλον θορυβούμενον

24. He ſaid unto them, give place; for the maid [is not dead, but ſleepeth,] and they laughed him to ſcorn.

24. Is not ſo departed, that ſhe ſhall not return again, her death ſhall not continue above the ſpace of an ordinary ſleep, and ſhe ſhall, as from a ſleep, awake from it.

25. But when the people were i put forth, he went in, and [took her by the hand, and the maid aroſe.]

25. He came to her, as to one that was aſleep, and took her by the hand, and ſhe awaked, or came to life again, and roſe up. i.

26. And the fame hereof went abroad into all that land.

27. And when Jeſus departed thence, two blind men followed him, crying, and ſaying, [Thou ſon of David,] have mercy on us.

27, Thou which art the Meſſias (which were promiſed to be of David's ſeed) of whom 'tis oft propheſied, that he ſhall open the eyes of the blind, Iſa. 42.7. 29.18. and 35. 5.

28. And when he was come into the houſe, the blind men came to him. And Jeſus ſaith unto them, Believe ye that I am able to do this? They ſaid unto him, Yea, Lord.

29. Then touched he their eyes, ſaying, According unto your faith, be it unto you.

30. And their eyes were opened, and Jeſus ſtraitly [k charged them, ſaying, See that no man know *it*.]

30. See note on c. 8.b. k.

31. But they, when they were departed, ſpread abroad his fame in all that country.

32. As they went out, behold, they brought to him [a dumb man poſſeſſed with a devil.]

32. One that by the devils poſſeſſing him was faln dumb.

33. And when the devil was caſt out, the dumb ſpake; and the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael.

*This verſ. is wholly omitted by the Gr. and Lat. MS. and ſeems to be taken in here from c. 12. 24. to which the other places Mat. 3. 22. and Luk. 11. 15. are parallel

34. * But the Phariſees ſaid, [He caſteth out devils through the prince of the devils.]

34. See c. 12. 24. note f.

35. And Jeſus went about all the cities and villages, [l teaching in their Synagogues, and preaching the goſpel of the kingdom, and healing every ſickneſs, and every diſeaſe among the people.]

35. Expounding the Scriptures in their Synagogues, and on that occaſion making known to them the doctrine of the Goſpel and healing all that were brought to him, or came in his way. l.

36. But when he ſaw the multitudes, he was moved with compaſſion on them, becauſe [they m † fainted,] and were ſcattered abroad, as ſheep having no ſhepherd.

36. They wanted a guide or director to teach them conſtantly, and ſo were wearied out with wandring up and down betwixt their falſe guides, Scribes and Phariſees, &c. m.

37. Then ſaith he unto his diſciples, [The harveſt truly is plenteous, but the labourers are few,

38. Pray ye therefore the lord of the harveſt, that he will ſend forth labourers into his harveſt.]

37, 38. There are great ſtore of thoſe that are willing to receive inſtruction, but few to give it them aright; and therefore it is the duty of all Chriſtians that have any care of the ſouls of their brethren, to pray (according as the four Ember-weeks have ſince been appointed in the Church) that God will ſend (ſee Note i.) orthodox and ſkilful labourers, for the uſe of his Church, to convert and inſtruct thoſe that are ready for it. (This very fitly at this point of time, immediately before Chriſt proceeds to ordination of the *twelve*, c. 10. 1.) for

† were ſtrayed, or toſſed and wearied

a. Ἐν. V. 3. *Within*] The particle ἐν (and ἐνδὸς) is oft uſed in the ſacred writings, not for *within* but *amongſt*, ſo *c.* 16.7. where their διαλογισμὸς, or *diſpute* was not mental but verbal, for 'tis added λέγοντες *ſaying*, and many the like. One eminent place there is *Exod.* 17. 7. εἰ Θεὸς ἐν ἡμῖν; *is the Lord among us?* and from thence 2 *Cor.* 13. 5. *Do you not diſcern your ſelves, that Jeſus Chriſt* ἐν ὑμῖν ἔστι; *is amongſt you?* Do not the many miracles of *Chriſt* done before you, give aſſurance, that *Chriſt* is *among you?* But yet here it may be in the other ſenſe, ſo as εἶπον ἐν ἑαυτοῖς, *ſaying within themſelves*, be all one with ἐνθυμήσει *their thoughts*, and *thinking in their hearts*, v. 4. ſo v. 21. ἔλεγε ἐν ἑαυτῇ is, without doubt, *ſpeaking within her ſelf.*

b. Τελώνιον. V. 9. *Receit of cuſtom*] Τελώνιον ſignifies *a Publicans ſtall*, and the Syriack read בית מכסא *the houſe of the Publican*, litterally *a tole-booth*, the Engliſh *tole* coming from the Greek τέλος, and *booth* being the Hebrew בית very little varied.

c. Τελῶναι. V. 10. *Publicans*] Τελῶναι *Publicans* were infamous perſons among the Jews, not only becauſe they dealt, and (by neceſſity of their trade) converſed with the Gentiles (whence perhaps the ἁμαρτωλοὶ *ſinners*, joyned with them, note *heathens*, called *ſinners of the Gentiles*, *Gal.* 2.15. and as *Publicans and Sinners* here, ſo we read *Publicans* and *Heathens*, c. 18.17.) but alſo in reſpect of their calling, that of hiring the tributes at a price, and raiſing gain to themſelves by exaction, τελώνου ἐργασία ἀ-χάριτος, the Publicans trade is filthy and ſordid, ſaith * *Artemidorus*, joyning with them κέρκωπας, λῃστὰς, ζυγοκρε-ται̃ς, πανδοκευτὰς, *thieves, cheats*, &c. and *Theophraſtus* putteth together πορνοβοσκῆσαι καὶ τελωνῆσαι, *keeping Whores and being Publicans:* and ſo that of the *Poet*,

* ὀνειροκρ. l. 4. c. 44. & c. 9.

Πάντες τελῶναι, πάντες εἰσὶν ἅρπαγες,

All Publicans are thieves, all rapacious, or *robbers*; and ſo ſaith * *Muſonius*, that *Theocritus* being demanded what was the *cruelleſt Beaſt*, anſwered, Of thoſe on the *Mountains*, the *Bear* and *Lion*, but of thoſe in the City τελῶναι καὶ συκοφάνται, *Publicans and Sycophants:* and the *Hebrews* have a proverb, *Have not a wife out of a family in which there is a publican*, becauſe they are all מוכסין, that is, *publicans, thieves, wicked ſinners.* According to this is *Zacheus*'s confeſſion of his former life, *Luke* 19. 8.

d. Ἴδιωμα λόγου. V. 14. *Why*] Among the Idioms or peculiar forms of writing obſervable in the ſacred writers this may be one, That when one thing only appears by the context to be deſigned and meant, another thing is yet delivered, as preparative to that, that by it, either by way of *Compariſon* or *Oppoſition*, &c. the one principal thing deſigned may be more ſet out. Thus *Exod.* 20.9,10. in the fourth Commandment, in which the Sabbatick reſt is the only thing deſigned, that is introduced with a *ſix days ſhalt thou labour, and do all thou haſt to do*, which being not the matter of that Commandment, is there ſet only to prepare for the enſuing reſt, *but the ſeventh day is the Sabbath*, &c. and muſt not be extended any farther, and is beſt interpreted by way of Compariſon, thus, As thou haſt ſix days allowed thee to labour, &c. ſo the ſeventh muſt be looked on as a reſt to that God, which hath been ſo liberal to thee. So here the Diſciples of *John* deſigning to ask one queſtion, *why Chriſt and his Diſciples faſt not*, what is the reaſon of that, 'tis not to be thought, that they would ask concerning their own faſting, being well enough ſatisfied of the reaſon of that, *viz.* the practice of all pious *Jews* for a long time, and yet is this other queſtion firſt asked, and ſet as preparatory to the other [*why do we and the Phariſees faſt oft, and thy diſciples faſt not?*] which cannot therefore be better interpreted than thus by way of Compariſon, Why do not thy Diſciples faſt as well as we? So *Mark* 12. 10. *If a Woman ſhall put away her husband, and marry another, ſhe commits adultery*, where it is not to be thought in the power of a Wife to put away her Husband, but only of the Huſband to put away the Wife, as being ſuperior, and having authority over her; but becauſe it is poſſible for a woman, the wife of one, to yield her ſelf to be married to another, and in what caſe ſoever ſhe doth ſo, ſhe *committeth adultery*, that being the thing there in hand, deſigned to be ſpoken of by *Chriſt*; the former of *putting away the Husband* is mentioned without any weight ſet on it, to prepare for the latter important part, and is only ſet to continue the Oppoſition with that which had preceded, *the husbands putting away his wife*, v.11. So *Eph.* 4.26. *Be angry and ſin not, let not the ſun go down on thy wrath*, where 'tis not the *Apoſtles* meaning ſo much as to permit anger, but that is only ſet down, as a preparative to the conſequent [*not ſinning*] that is, moderating that paſſion, and not letting it dwell upon us, which is the only thing in that place deſigned to be commanded us. So *Jam.* 1.9. *Let the brother of low degree rejoyce, or boaſt, that he is exalted, and*, or but, *the rich that he is brought low*, where the matter of the diſcourſe, from *v.*2. being exhortation *to rejoice in afflictions*, inforced by the advantages of them, *v.*3,4. and back'd with directions how to practiſe it, by praying to *God* for *wiſdom*, v.5. and *perſeverance* in the *faith*, required to the obtaining anſwer to his prayers, *v.* 6,7,8. (and ſo ſtill kept to the ſame matter of *rejoicing in afflictions*) it follows *v.* 9. *Let the brother*, that is, the Chriſtian, of *low degree rejoice, that he is exalted*, which is not at all to the point in hand, but only as it prepares for that which follows (by way of oppoſition to it) *but let the rich rejoice*, or boaſt, *in his being made low*, which cannot be better interpreted according to the ſence than thus, *As glad as a poor man would be of being made rich, ſo glad* let the *rich* be of his being *brought low.* So *Rom.* 6.17. where giving God thanks that they had received, and obeyed the Chriſtian Faith, he prepares for it with that which would not probably have been matter of his thankſgiving [*God be thanked that* ye *were the ſervants of ſin*] were it not to introduce the only deſigned matter, that follows [*but ye have obeyed from the heart the form of doctrine delivered to you.*]

e. V. 15. *Children of the bride-chamber*] Thoſe which were the ſpecial gueſts of a marriage-feaſt, where by cuſtom to go and fetch the Bridegroom, and wait on him to the marriage-feaſt, as we ſee the practice of it 1 *Mac.* 9. 37. ſo *Mat.* 25. 1. the *ten Virgins took their lamps, and went forth to meet the bridegroom*, and thoſe that were ready at his coming, *v.*10. went in with him εἰς γάμους, that is, *to the marriage-feaſt:* (for ſo the word γάμος and γάμοι, which we render *marriage*, ſignifies, γάμος *Mat.* 22.3. *Joh.* 2.1. not a *marriage*, but a *marriage-feaſt* in *Canah* of *Galilee.* So there were in *Homer* three ſorts of feaſts, of which γάμος was one,

Εἰλαπίν', ἠὲ γάμος ἐπεὶ ἐκ ἔσαν ταύγε δ' ὄξύ.

Odyſſ. δ 224. and

Ἦ γάμῳ, ἢ ἑστίῃ, ἢ εἰλαπίνῃ τεθαλυίᾳ,

Odyſſ. λ'. 415. whereupon ſaith *Euſtathius*, ἢ ὃ εἰλαπίνη, καὶ ὁ γάμος, καὶ ὁ ἑστίασις ἐδόκει εἶναι τὰ δαιτὸς, *Theſe three are ſeveral ſpecies of feaſts.* So γάμους ποιεῖν in * *Philo*, ſo *nuptias celebrare* in the Civil Law, the *marriage-feſtivity*,) theſe ſpecial gueſts which attended theſe Nuptial Solemnities, are called παράνυμφοι, and πάρεδροι in * *Phavorinus*, and here the *ſons* or *children* the νυμφῶν, that is, (τόπος ἐν ᾧ οἱ νυμφίοι) *the place, in which the Bridegroom* and *Bride* are; theſe I ſuppoſe are the φίλοι νυμφίου, *Joh.* 3.29. *the friends of the bridegroom*, which, ſaith *Phavorinus*, τοῖς ἁρμάτοις ἅμα τῇ νύμφῃ καὶ τοῦ νυμφίου ὀχοῦνται, *are carried in the* ſame *chariot with the bride and bridegroom*, or elſe go with them πεζῇ *on foot*, and of theſe ſome perform'd ſome *nuptial offices* to the *bridegroom*, (as to be the *King's friend*, 1 *Kings* 4.5. is a ſpecial office of nearneſs about the *King.* So we find in * *Julius Pollux*, καλεῖται τις τῶν τῷ νυμφίῳ φίλων θυρωρὸς, &c. *One of the bridegrooms friends is call'd the Door-keeper.* Of theſe it is here ſaid, that *as long as the bridegroom is with them*, that is, as long as the marriage-feaſt is celebrating (parallel to which is the time of *Chriſt*'s abode on this earth,

* de ſpec. lege c.6,7.

* in voce νομφαγ. Νυμφῶν

* ὀνομαſ. l.3.c.5.

earth, marrying himself to his Spouse, this Church of his) it is not imaginable that they *should mourn*, or *fast*, but when this marriage-feast was turned into a funeral obsequy, then should they *fast in those days*. See more in Note on *John* 3. 29. b.

f. Ἀσκὸς — V. 17. *Bottles*] The use of ἀσκοὶ *skins for the keeping or carrying of wines*, is ordinary in Authors, Ἀσκῷ ἐν αἰγείῳ in *Homer*, *in a goats skin*, *Odyss.* ζ'. 78. see *Casaubon* on *Athenæus*. So in *Spain* the wine is carried in *boracboes*, bags made of hogs skins, and the whole skin of a hog made up close to put wine in.

g. Ἄρχων — V. 18. *Ruler*] There was among the *Jews*, the lesser, or the greater *Sanhedrim* or Consistory, *Mat.* 5. 22. The former consisting of 23 Judges in every City, the latter of 72 in *Jerusalem*. The greater *Sanhedrim* was made up of the Chief Priests and Elders or Presbyters of the People (call'd oft the *Elders of Israel*) and *the Scribes of the People*, *Jud.* 5. 11. (or in the Chaldee Paraphrase, the *Scribes of Israel*) they of the lesser Consistory were call'd *Rulers*, as here. See Note on *Mark* 5. c.

g. Αὐλησαὶ — V. 23. *Minstrels*] This custom of having Musical Instruments in Funerals came to the latter *Jews* from the Rites and manner of the *Gentiles*. For though in the * *Misni*, *Rabbi Jehuda* saith, that at the *funeral* of the Wife there should be Instruments at least, besides the person which began the lamentation; yet this testimony of his is but of the latter times, such as this in this verse. And in the Old Testament there is no mention of any such custom. They were wont indeed to mourn for the dead, *Ecclus.* 22. 10. and to commend them, thereby to excite the living to the imitation of their virtues, or that they may *lay it to heart*, *Eccl.* 7. 2. (And so 'twas at the death of *Tabitha*, where the widows wailed and shewed the coats and garments, which her liberality had provided for the poor in her life-time) and many other ceremonies they used, as you may find *Ezech.* 24. 17. and *Jer.* 16. 6, 7. As first, *Tearing their flesh*; Secondly, *Shaving their heads bald*; Thirdly, the *Neighbours sending in good chear*, which is in *Ezechiel*, *Eating the bread of men*, or (as אנשים would be better rendred) *of mourners*, and in *Jeremy* (not *tearing*, but) * *breaking bread to the mourner*, to comfort him, and, as it follows, *giving the cup of consolation to drink*, so saith * *Josephus* of *Archelaus*, πενθήσας ἡμέρας ἑπτὰ τὸν πατέρα καὶ τὸν ἐπιτάφιον ἑστίασιν πολυτελῆ τῷ πλήθει παρασχών, *he mourned seven days for his father, and made a sumptuous funeral feast for the multitude*, and he adds, that this custom among the *Jews* was the impoverishing of many, and that upon a kind of necessity; for if any man omitted it, he was accounted no *pious man*. So the *meat of mourners*, *Hos.* 9. 4. and εἰλαπίνην νεκρῶν, *the funeral feast*, in the Epistle of *Jeremy*, v, 32. and to that perhaps belong the δόματα βρωμάτων παρακείμενα τάφῳ, *messes of meat set on the sepulchre*, *Ecclus.* 30. 18. But all this while no mention of Instruments of Musick in Funerals, among the ancient *Jews* of the Old Testament: But on the other side, the use of Musick in lamentation is mentioned among the ἄκαιρα, *unseasonable things*, *Ecclus.* 22. 6. *Songs of lamentation* they had, *Jer.* 9. 17. *Amos* 6. 15. *Jer.* 34. 5. *Jer.* 22. 18. but these were perform'd only by the Voice, not by Instruments, saith * *Schickard*. The custom of Instruments in Funerals was heathen, and came in but late among the *Jews*, among the Heathen there is frequent mention of it, both among the *Romans*, under the stile of † *Sicinnium*, and in *Apuleius*, *monumentarii choraulæ*, and among the *Grecians* under that of πυμαύλοι, and in *Arist.* l. 5. *de gen. Anim.* αἰάζοντες, and in *Lucian* εἰς τὸ μέλος ἐπαιάζοντες, and in *Artemidorus* l. 1. c. 58. αὐλεῖν πυθικοῖς αὐλοῖς πένθος σημαίνει. As for (that which here follows the mention of *minstrels*) the *company keeping a stir*, that belongs to the γόοι and ὀδυρμοὶ the *wailing* of the rest of the company, and may be explained by an expression in *Homer*, where after θρηνῶν ἐξάρχους, the *beginners of lamentations*, follows.

——κλαίων ἀμφίσταδ' ὅμιλος, and again,
——ὅθι οἱ τινάσσετο γυναῖκες,

the *women*; or the *company stood about wailing*. The * Musicians beginning, and all that were present following in the θρηνωδίᾳ, which † *Lucian* calls ὁ τῶν κώμων καὶ αὐλῶν στρόφιγξ, *the beating of their breasts to the musical instrument*. And that this was the custom about *Christ's* time is clear by * *Josephus*, who speaking of the taking of *Joppe* by *Vespasian*, saith that the *Jews mourned for it thirty days*, and adds πλείστους μισθῶσαι τοὺς αὐλητὰς οἳ θρήνων ἐξῆρχον αὐτοῖς, *they hired Musicians, who began the lamentation to them*. This following in the lamentation (which was done by the Voice only) is express'd by ἔκλαιον καὶ ἐκόπτοντο, *Luke* 8. 52. *crying and wailing*, and by that you will understand the meaning of that proverbial speech, *Mat.* 11. 18. ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε, *we* have *begun* the *lamentation* to you, *and you have not* followed it by *wailing*, but so as referr'd not to the heathen or latter Jewish custom, where there was use of Instruments, but to the pure ancient Jewish custom, where, as was fore-mention'd, the lamentation was not begun with musical Instruments, but only Voices of old women, which in a * sad modulation strove to extort lamentation from those that were present. Which custom, it seems, the children in the streets were wont to act or imitate. Thus much for the use of this custom in the *New Testament*.

* Αὐλοὶ καὶ κώμου σχῆμα ἄλγεσι τύπτεσθαι, Chrysost. † ὥσπερ πάνθ. p. 792. * ἀλάομαι. l. 3. c. 15.

* ἐθρηνήσαμεν.

i. Ἐκβάλλειν — V. 25. *Put forth*] The word ἐκβάλλειν, which in ordinary *Greek* Authors, and many times in the *New Testament* signifies to *cast out by violence*, doth several times also, in the New Testament, signifie in a softer sense, only to *send* or *bring out*. So not only in this verse, and the places parallel to it, in the other *Gospels*, but in this *Chap.* v. 38. ὅπως ἐκβάλλῃ ἐργάτας, that is, ἐκπέμπῃ not *cast*, but *send forth labourers*, so c. 12. 20. ἕως ἂν ἐκβάλῃ τὴν κρίσιν, *until he send forth judgment*, and v. 35. ἐκβάλλει ἀγαθὰ καὶ πονηρὰ, *sends* or *brings forth good and evil things*, and c. 13. 52. ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ, *whosoever brings forth out of his treasure*. So *Luke* 10. 35. ἐκβαλὼν δύο δηνάρια, *he took out two pence*, and *John* 10. 4. ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, *when he brings out his sheep*, for it is added immediately, *he goes before them*. Thus נפק signifies in *Syriack*, both *to go out*, and *to be cast out*, and *Mat.* 8. 12. where the *Greek* reads [ἐκβληθήσονται], *shall be cast out*] the *Syriack* hath נפקון which is ordinarily rendred *exibunt*, *shall go out*, and agreeably to this promiscuous use of those words, we may observe, *Rev.* 14. that πέμπειν *to send* v. 15. is βάλλειν *to cast* v. 16. in the same matter. See *chap.* 12. 20.

Ἐκβαλλειν

k. Ἐμβριμᾶσθαι — V. 30. *Charged them*] The word ἐνεβριμήσατο that is here used, is rendred by *Phavorinus* ἐπιτιμῆσαι, κελεῦσαι, προστάξαι μετ' ἐξουσίας, *to charge, to command, to appoint with authority*, and Ἐμβριμώμενος· μετ' αὐστηρότητος ἐπιτάττων, καὶ ἐπιτιμῶν, ἢ μετ' ὀργῆς κελεύων, *commanding with austerity, threatning, speaking angrily*, and *Hesychius*, μετ' ἀπειλῆς ἐπιτελλόμενος, *commanding*, or *charging with a threat*. Thus again in *Phavorinus*, Ἐμβριμησις τῆς ψυχῆς λογικῆς τοῦ θυμικοῦ μέρους ἐνέργεια, 'tis *an act of the irascible part of the reasonable soul*, that is, a rational earnestness, or vehemence, not a passionate, and so 'tis *Mark* 1. 43.

l. Διδάσκειν — V. 35. *Teaching*] It was the manner among the *Jews* for divers men to contribute their talents to the exposition of the lesson which was read. This ordinarily belong to the sons of the Prophets, who were brought up in learning the Law, and at thirty years old might be made Doctors (at which time, being then of Doctors standing, saith *Irenæus*, *Christ* began to *preach*, and not before; and proportionably Presbyters were not made in the ancient Church, till that age) and continued in that notion, or the other of Scribes, till they obtain'd the Spirit of Prophecy at God's hands, till which time they did ordinarily expound Scriptures, though not by Revelation. Answerable to which was that custom or practice among Christians mention'd 1 *Cor.* 14. 29. And thus might *Christ*, without pretension to any extraordinary power or authority, expounded in their Synagogues, which being the Doctors work, is here call'd

† Vid. *Perotti Cornucop.* p. 512. *Non. Marcell. de propr. Serm.* p. 1248. *Hieron. Mag. Miscell.* l. 1. c. 13. *Ovid. de Fast.* l. 6. *Cantabis mœstis tibi funeribus, & Trist.* 5. *Eleg.* 1. *Tibia funeribus convenit ista meis*: & p. 177. *Petronius Arbiter, licèt ad tibicines mittas, of one desperately sick.* See *Jo. à Wower. ad loc. Stat. Theb.* 6. *Virg. In Cœlo clamorque virum, clangorque tubarum.*

* *De Jure Reg.* p. 162

Κηρύσσειν Teaching, and differs (in the Christian use of the word in the New Testament) from κηρύσσειν *preaching* (which follows) and εὐαγγελίζεσθαι, *publishing*, or *preaching* the *Gospel*, and μαθητεύειν parallel with it (as appears by comparing *Mat.*28.19. with *Mark* 16.15.) *gathering of Disciples* in other places. All these being the publishing somewhat to those, to whom 'twas News (as here the *Gospel of the Kingdom*, that is, the Doctrine of Christianity) the other (διδάσκειν) *instructing* Congregations, that already profess'd that Doctrine, which is therefore by the Doctor only farther explain'd to them. And so Εὐαγγελίζεσθαι *Acts* 5.42. where you have διδάσκοντες and εὐαγγελιζόμενοι, *teaching* and *preaching*, the first refers to the ἐν τῷ ἱερῷ *in the Temple*, the second to the κατ' οἶκον *in somewhat more private places*, (see Note on *Acts* 1.c.) the first to those that were instructed in the Doctrine of Christianity already; the second to those that had not already received it, and so *Acts* 15.35. In proportion to which was that difference in the Christian Church betwixt the Evangelist and Doctor, or Teacher, the first telling them the good news, and planting the Gospel, the other watering or instructing them farther in it, and so the *Word* and *Doctrine* are different, 1 *Tim.* 5.17. the first without the Church to *unbelievers*, 2 *Cor.* 5.19. *Mat.*13.19. *Mark* 4.14. *c.*2.2. *Acts* 4.4. and 6.2. 1 *Pet.* 2.8. the second in it, or to those that were already converted to the Faith.

m. V. 36. *Fainted*] The *Greek* Copies do vary in this place, some reading it ἐσκυλμένοι, so the ancient *Greek* and *Latine MS.* and that in *Magdalen Colledge* in *Oxford*, and so both *Chrysostom*, and many very ancient *Copies* have it, and then it would be rendred [*toss'd.*] So the Σκύλλομαι Ῥίπτεσθαι old Glossary σκύλλομαι *jactor*, or else [*wearied*] σκύλλω *fatigo*, saith the same, and so the *Greek* and *Latine MS. fatigati*: so from *Herodian H.Stephanus* concludes in his *Preface* to *Herodian*. And so 'tis surely used in that *Author* l.4. σὺν ἱππεῦσιν ὀλίγοις (ἵνα μὴ πᾶσα ἡ στρατὸν σκύλῃ) ἠ ὁδοιπορίαν ἐποιεῖτο, *he took his voyage with a few Horsmen, that he might not tire the whole Army* and lib.7. σκύλας ἢ κἀκώσας, *and he had tired them with long journeys, and abused them.* And so [a] St.*Chrysostom*, οὐκ ἂν ἔσκυλά σε ἠ ἐνόχλησα, *I would not have wearied you with so long a voyage.* So [b] σκυλῶσαι ἕως ἡμῶν, *to take so wearisome a journey as it must cost thee to come to us*: in all which it denotes the *lassitude* that comes from *travel.* Or again, *troubled, vexed, molested*, as it is *Mark* 5.35. *why troublest or molestest thou the master?* Thus in [*] St.*Chrysostom* πολύσκυλος is πολύπονος, πολυμέριμνος, *full of labour and care:* And in the ‖ *Epistle of the Church of Symrna* ἀσκύλως is used for ἀπόνως, ἀκόπως, ῥᾳδίως, *easily, without trouble or labour.* And then ἐῤῥιμμένοι joyned with it, will agree with it very well, for that signifies *jactati, tost*; and so ῥιπασμοὶ among the Physicians, are the tossings of the sick, and tumblings on their beds. But our ordinary reading is ἐκλελυμένοι, which signifies *loosed one from another, dissolved*, not keeping together in companies; so saith *Hesychius*, ἐκλελυμένον, and after ἐκλελισμένος, (it should be ἐκλελυμένος in each place) ἐξεστραμμένος, *turn'd out of the way, gone astray*, which is the thing here proper to sheep wanting a shepherd, and is the notation of διασπορὰν *dispersion* or *disbanding*, *Acts* 5.36. 'Tis true the word doth sometimes note a *dissolution of spirits*, (whether through fasting or going too much) a *fainting*, (as when 'tis joyned with κάμνειν *Hebr.*12.3. and *Gal.*6.9.) 2 *Sam.* 17.29. ὁ λαὸς πεινῶν καὶ ἐκλελυμένος, &c. *The people is hungry and weary*, or *faint and thirsty in the wilderness.* And so it may signifie *c.*15.32. *I will not send them away fasting*, μήποτε ἐκλυθῶσιν, *lest they faint by the way.* But the similitude of the *sheep without a shepherd*, inclines to the former notion of ἐκλύεσθαι, *dissolved, straying* one from another, if that be the right reading of it.

a *Tom.* 7. p.107.l.3.
b *Ib.*p.169 l.16.
Ἐκλύεσθαι
* *Ib.*p.554.
‖ ap. *Euseb.* l.4.c.15.
Ῥίπτεσθαι
Ἐκλύεσθαι

Paraphrase.

CHAP. X.

1. And selecting twelve of his followers, who should continually be with him, and whom he might send out on any message of preaching, &c. Mark 3.15. (and who should after his death undertake the whole work of preaching, &c.) he now ordains them to that office, and to that end.

1. AND w'en he had called unto him his twelve disciples,] he gave them power *against* unclean spirits to cast them out a, and to heal all manner of sickness, a and all manner of disease.

2. The name of the first was formerly Simon, or Simeon, which signifies hearkening or obedient (a name aptly noting his readiness to follow Christ and become his disciple) but by Christ he is now called Cephas (see John 1.43.) in Syriack, which signifies a stone, such as might be fit in a building to be superstructed upon Christ the corner-stone, and that in the Greek is Petros, in English turn'd into the appellative Peter, and with him Andrew his brother, and James, and John, two sons of Zebedee, after called Boanerges.

2. Now the names of the twelve Apostles are these, [the first Simon, who is called b Peter, and Andrew his brother, James *the son* of Zebedee, and John his brother.]

3. Thomas Didymus, and Matthew or Levi, who had been a publican, James the son of Alphæus, and Lebbæus, or Judas, the brother of James, Luke 6.16. who also was surnamed Thaddæus.

3. Philip, and Bartholomew, [Thomas, and Matthew the publican, James *the son* of Alphæus, and Lebbæus surnamed Thaddæus.]

4. Simon the * c Canaanite and Judas d Iscariot, who also † betrayed him.

5,6. These twelve Jesus furnish'd them with a commission which they should use at present; as on occasion he should send them out to any city, and after his death, by going and preaching the Gopel over all the cities of Judæa, against which time he now gave them command, saying, (when you go about that work,) Preach the Gospel first to the Jews strictly taken, the cities of the seed of Abraham through all Judæa, and till you have first preached through all their region (see Acts 13.46.) go not to any of the cities that border upon Galilee, nor to Samaria, nor to any other city from them. See note on c. 4. c.

5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

6. But go rather to the lost sheep of the house of Israel.]

7. A remarkable visitation from heaven approaching, as of notable punishments upon the unreformed, so of deliverance and protection to the penitent among you that shall timely receive the Faith of Christ.

7. And as ye go, preach, saying, [The kingdom of heaven is at hand.]

8. And where-ever you come, make use of the power which I now give you, with the same frankness and liberality that is used toward you, work all manner of healing merciful miracles where-ever ye come, to all that beg them from you.

8. Heale the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.]

9. Make no provision of money, much or little.

9. Provide neither gold, nor silver, nor brass in your e purses.]

10. Nor of victuals, nor cloaths to carry with you, nor of any thing for your defence by the way. For taking so much pains for the benefit of others, ye may reasonably expect to be entertained for all necessaries by them who profit by you.

10. Nor scrip for your journey, nor two coats, neither shooes, nor yet * staves, (for the workman is worthy of his meat.)]

11. Whensoever therefore you come into a town or village, inquire what pious person there is dwelling there, and there fasten your station, and eat and drink what they set before you, Luke 10.7. and go not from that house to any other while you stay in the town.

11. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.]

c. d.

* Canaanite or Zelot.
† delivered him up, see note on c.17.d.
* a staff ῥάβδον, see note c.

12. And

12. And when ye come into an houſe [ſalute it.]

12. Say Peace, (that is, all kind of proſperity) be to this houſe.

13. And if the houſe be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.]

13. And if thoſe of the houſe be qualified to receive it, your bleſſing ſhall reſt upon it; but if not, your bleſſing ſhall return upon you, and they ſhall receive no advantage (but the contrary) by your coming among them on a deſign of ſo much charity.

14. And whoſoever ſhall not receive you, nor hear your words, [when ye depart out of that houſe or city, ſhake off the duſt of your feet.]

14. Depart from them, and uſe that expreſſion of ſhaking off the duſt from your feet, as a teſtimony to them, that in their rejecting, or not receiving of you, they have rejected the only remaining means of their Salvation, and as a teſtimony againſt them, that will one day be brought to give in a ſad evidence, the duſt ſhaken off from your feet (as it ſignifies that you have been there, and thus been fain to depart from them) will fall very heavy upon them.

15. Verily I ſay unto you, that it ſhall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.]

15. I aſſure you, the puniſhment or deſtruction that will light upon that city ſhall be ſuch, that the deſtruction of Sodom ſhall appear to have been more tolerable than that. See note on c. 3 c.

16. Behold I ſend you forth, as ſheep in the midſt of wolves; [f be ye therefore wiſe as ſerpents, g and ‖ harmleſs as doves.]

‖ Mild, meek, wrathleſs.

16. And therefore tho' ye may be allowed to be as prudent and wary as may be to preſerve your ſelves, becauſe they among whom you go are ravenous as Wolves, yet ye muſt moſt ſtrictly preſerve your mildneſs and meekneſs. f. g.

17. But beware of * men: for they will deliver you up to the † councils, and they will ſcourge you in their ‖ ſynagogues.]

* the men, τῶν ἀνθρ. † conſiſtories. συνέδρια ‖ aſſemblies, ſee note on c. 6. d. Ja. 2. b.

17. Your greateſt danger will be from the men, as they are called, 1 Pet. 2. 4. thoſe you wot of, of the Jewiſh Sanhedrin, and Conſiſtories, for you ſhall be accuſed and brought before them, who if your offences be not conceived capital, ſhall ſcourge you (according to Deut. 25. 2.) in their aſſemblies.

18. And ye ſhall be brought before governours and kings for my ſake, for a teſtimony * againſt them, and the Gentiles.]

* to them, αὐτοῖς

18. But if they deſire to have you puniſht capitally, they will remove you from thence to the Roman governours, requiring you to be put to death (as 'twas with Chriſt, John 18. 30.) And this carrying you from the Jewiſh to the Heathen, from one Tribunal to another, will be a means to proclaim and teſtify the Goſpel to Gentiles, as well as Jews.

19. But when they deliver you up, [take no thought how or what ye ſhall ſpeak, for it ſhall be given you in that ſame hour what ye ſhall ſpeak,

20. For it is not ye that ſpeak, but the ſpirit of your father that ſpeaketh in you.]

19, 20. Make no proviſion beforehand what anſwers ye ſhall give, ye ſhall at the time be directed what anſwers to make. And how ſuſpicious ſoever ye may be of your own abilities, yet this need not trouble you, for God will enable you to ſpeak that which is moſt fit and proper to be ſpoken by you, and ſure they that have God to enable and direct them, need not fear they ſhall want anſwers.

21. And the brother ſhall deliver up the brother to death, and the father the child, and the children ſhall riſe up againſt their parents, and cauſe them to be put to death.]

21. And one Chriſtian (at leaſt ſuch as pretend to be ſo) ſhall accuſe and deliver up another to the perſecutors, and forgetting all natural affection, the neareſt kindred ſhall miſchief one another, and cauſe them to be put to death. See c. 24. 9, 10. and 2 Tim. 3. 3, 4.

22. And ye ſhall be hated of all men for my names ſake; but he that h endureth to the end ſhall * be ſaved.]

* eſcape.

22. And the Jews, whereſoever you come, ſhall perſecute you for preaching of Chriſt; but there is a fatal day approaching for theſe Jews, and they that in deſpight of all theſe perſecutions, verſe 18, 19, 20, 21, 22. ſhall ſtick faſt to your Chriſtian profeſſion, they ſhall, beſide their crown in another world, have a remarkable deliverance here out of that deſtruction, which univerſally lighteth upon all others. h.

23. But [when they perſecute you in this city, flee ye into another: For verily I ſay unto you, You ſhall not have gone over the cities of Iſrael, till the ſon of man be come.]

23. When they thus perſecute you in one city, you may flee to another, and be aſſured from me, that by that time you have gone through all the cities of the Jews, v. 6. this fatal day ſhall come upon your perſecutors. See note on h.

24. The diſciple is i not above his maſter, nor the ſervant above his Lord.]

24. How reaſonable it is for you to expect this ill uſage among men, ye may judge by what you ſee already, and ſhall more largely hereafter diſcern to befal me, the diſciple cannot in reaſon expect to be better uſed than his Maſter, nor the ſervant than his Lord. i.

25. It is enough for the diſciple that he be as his maſter, and the ſervant as his Lord: If they have called the maſter of the houſe Belzebub, how much more *ſhall they call* them of his houſhold.]

25. The moſt that a diſciple or ſervant can aſpire to, is to come to his maſter's perfection, Luke 6. 40. And if they have called me Belzebub, how much reaſon have you to expect, that they ſhall deal with you, as with the wickedſt Apoſtates in the world, revile you proportionably, in your places and orders?

26. Fear them not therefore; for there is nothing covered that ſhall not be revealed, and hidden that ſhall not be known.]

26. Be ye therefore courageous, not terrified by any thing that can befal you, this fear or fore-ſight of the danger muſt not make you conceal any thing that I have taught you. See Mark 4. 22.

27. What I tell you in darkneſs, that ſpeak ye in light; and what ye hear in the k ear, that preach ye upon the houſe tops.]

27. And therefore what I ſay now in parables to you, do ye courageouſly publiſh to all, and what I more privately impart to you as my Diſciples, and not to the multitude, c. 5. 1. do you ſtand on the top of the houſes, and proclaim from the Battlements to the people in the ſtreets, as publickly as ye can. k.

28. And fear not them which kill the body, but are not able to kill the ſoul; but rather fear him which is able to deſtroy both ſoul and body in hell.]

28. And never be afraid of any man, armed with the moſt power or malice, for the utmoſt he can do, is to kill your Bodies, but your ſouls he cannot touch. And what an improvidence would it be in you, if to eſcape thoſe terrours, ye ſhould neglect your Duty, and ſo incur that far greater danger from God, who hath employed you, whoſe puniſhments are far more terrible, caſting unprofitable ſervants, bodies and Souls into eternal miſery and torments.

29. Are not two ſparrows ſold for a l farthing? and one of them ſhall not fall to the ground without your Father.]

29. Beſides conſider, that all the power of men, whom ye can fear, is reſtrained and bounded by God, on whoſe meſſages you go, if he ſee it moſt for his glory and your good, to permit them to kill you, what reaſon can you have to be afraid of death, and if he ſee it not fit thus to permit, be confident they ſhall never be able to touch you. 'Tis not all the malice of Men that can extend farther than God's providence ſees fit to permit and order, even in the leaſt matters. l.

30. But the very hairs of your head are all numbred.]

30. God hath the knowledge, and care, and over-ruling all the leaſt things that belong to you, or ſhall befal you.

31. Fear ye not therefore, ye are of more value than many Sparrows.]

31. This is full ground of all confidence and courage to you, your lives are dearly valued by God, and will not by him be negligently or prodigally waſted.

32. Shall couragiously preach my doctrine, when the preaching of it is perſecuted, and when any particular Duty taught by me, and required by me to be performed by all Chriſtians is ſo oppoſed by the World, that the practiſing it then may bring the utmoſt hazard upon him, ſhall then conſtantly adhere to that precept, and ſo confeſs and honour me, how dear ſoever it coſt him, I will be ſure to own, and honour, and ſtick to him, declare thoſe performances of his to his honour, before my Father in heaven, from whom he ſhall have the acclamation and reward of a good ſervant.

32. Whoſoever therefore [ſhall confeſs me before men, him will I confeſs alſo] before my father which is in heaven.

33. Renounce the faith of Chriſt, or obedience to him in time of danger, he muſt expect to be renounced by me.

33. But whoſoever [ſhall deny me before men, him will I alſo deny] before my father which is in heaven.

34. Do not deceive your ſelves with an imagination, as if the effect or deſign of my coming into the world, were to ſecure unto the Chriſtian profeſſion a perpetual enjoyment of worldly quiet and proſperity upon earth, when all the malice of wicked men and devils are ſet againſt it, but rather reckon before-hand of perſecution as your portion, and expect that your perſeverance and conſtancy in this profeſſion may and very often will bring great outward calamities upon you for a ſeaſon, even unto the killing of ſome of you.

34. Think not that I am come to ſend peace on earth; I came not to ſend peace but a ſword.]

35. The far more general effect of my doctrine, will be; (or upon the publiſhing my doctrine will enſue) all manner of contention, quarrels and variance betwixt the deareſt and neareſt friends, either about acknowledging the truth of it, or adhering to it in time of danger.

35. For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter-in-law againſt her mother-in-law.]

36. And the nearer men are to others in kindred, &c. the more bitter will their hatred be againſt them (as againſt blaſphemers, &c.) upon their receiving my doctrine, eſpecially when it comes to be perſecuted.

36. And a mans foes ſhall be they of his own houſhold.]

37. And he that prefers the advantages which he can and is like to receive from his parents, or any that are deareſt to him, before thoſe he expects from me, or that values their kindneſs or good opinion more than mine, is no fit perſon for my ſervice, no way qualified to be a diſciple for me, for it is certain all ſuch worldly intereſts will ever be ſoliciting againſt me.

37. He that loveth father or mother more than me, is not worthy of me, and he that loveth ſon or daughter more than me, is not worthy of me.]

38. Nay I muſt plainly tell you, that he that doth not provide for the utmoſt that can come, that is not content to ſuffer death it ſelf (and therein to do what I do before him) rather than do any thing contrary to Chriſtian Duty, is not competently qualified to be a Diſciple of mine.

38. And he that taketh not his croſs and followeth after me, is not worthy of me.]

39. This comfort mean while ye have, that as he that uſeth any way of compliance with the perſecutors, and ſo eſcapes their malice, and ſaves his life, ſhall gain little by this, but be involved in the deſtruction which awaits them; ſo on the other ſide, he that ſhall hazard the utmoſt, that he may ſtick cloſe to me, ſhall be likely to fare beſt even in this world. For thus I foretel you it will be, ſome to comply with the perſecuting Jews, and to eſcape their perſecutions will renounce Chriſtianity, and feign themſelves zealous Jews, and ſo when the deſtruction falls upon the Jews, as it certainly ſhall moſt heavily, they ſhall be involv'd in that deſtruction, and that is all they ſhall get by that compliance, and puſillanimity: Whereas at the ſame time they that comply not, and ſo venture all that the Jews malice can do againſt them, ſhall by the deſtruction of their perſecutors be reſcued from that danger, and live to ſee a peaceable profeſſion of Chriſtianity, or if they do not, have the loſs of a ſhort temporary life rewarded with an eternal.

39. He that findeth his life ſhall loſe it, and he that loſeth his life for my ſake ſhall find it.

40. And therefore both to arm you againſt this great errour, and to ſatisfy one objection more which will be apt to riſe in your hearts (viz. that if Chriſtian doctrine will be ſo perſecuted, you have reaſon to expect that it will be look'd on ſtrangely by all others, and that no body will dare to receive you into their houſes) I now tell you, that how great ſoever your perſecutions are, and how dangerous a thing ſoever to profeſs to be a follower of Chriſt, yet ſhall no man have reaſon to fear the entertaining of you, for the ſame protection that waits over you, v. 39. and the ſame reward that attends you, verſ. 32. ſhall alſo await thoſe that are thus kind, as to receive you, it ſhall be as if they had entertained not only Angels but Chriſt, and God himſelf, they ſhall be far the ſafer, not in more danger for ſuch gueſts, according to that ſaying ſo ordinary among the Jews, that every man's Apoſtle is as himſelf. (See Note on John 20. b.) what is done to ones proxy, is interpreted as done unto himſelf.

40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that ſent me.]

41. He that entertaineth (ſee Note on 1 Tim. 1. c.) a Prophet in the name of him that ſent him (one prophet coming in the name of another Prophet, as Elizeus in the name of Elias, and the Apoſtles in the name of Chriſt) or in that one conſideration becauſe he is a Prophet, or he that doth ſupport and enable a Prophet to do his work that ſent him, he ſhall receive the ſame reward that he ſhould, if himſelf had been ſent to prophecy (gain thereby an intereſt in his work, and ſo in the reward due to it) yea the ſame that he ſhould have had, if he had received him that ſent him, even Chriſt, and God which ſent Chriſt. See v. 40. And ſo likewiſe he that entertains any holy man, ſent by another to plant holineſs among men, ſhall receive the benediction, Gen. 30. 27. that attends the having a righteous man in ones houſe, or that of Lots entertaining the Angels, the meſſengers of God, or of Rahab's receiving the Spies, that is, ſhall himſelf be delivered by that means when others are deſtroyed.

41. He that receiveth a prophet in the name of a prophet, ſhall receive a prophets reward; and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous mans reward.]

42. In this notion, becauſe he is a diſciple of Chriſt, (as Mark 9. 41. in my name, becauſe you are Chriſt's.)

42. And whoſoever ſhall give to drink to one of theſe little ones, a cup of cold water only [in the name of a Diſciple] verily I ſay unto you, he ſhall in no wiſe loſe his reward.

Annotations on St. Matthew, *Chap.* X.

a. Ἐκβάλλειν πνεύματα, θεραπεύειν νόσους

V. 1. *Caſt them out.*] The Devils poſſeſſing men in thoſe days, which was much more ordinary before the coming of *Chriſt*, and about that time, than it hath been ſince (*Chriſt* having much retrenched and reſtrained *Satans* power) had generally corporeal diſcernible effects attending it, diſeaſes of all kinds, Epilepſies, &c. And agreeably thereto, the *Apoſtles delivering men up to Satan*, is ſaid to be εἰς ὄλεθρον σαρκὸς, *to the deſtruction of the fleſh.* And therefore before any ſuch diſeaſe could be cured, the *Devil* muſt be caſt out. And accordingly here the ſame power is given to the Diſciples, to *caſt out Devils*, and to heal diſeaſes.

b. Πέτρα

V. 2. *Peter.*] His name was *Simon*, but is now, *John* 1. 43. alter'd by *Chriſt* into כֵּיפָא which in Syriack ſignifies (as it is rendred in Greek) πέτρα *a ſtone.* Πέτρα *ſaxum, cautes, ſilex*, ſaith the old *Gloſſary*, it ſignifies a *ſtone*, a *rock*, or *flint*, but in this place no more than a *foundation-ſtone* (for ſuch the Apoſtles were, *Eph.* 2. 20. *Rev.* 21. 14.) as that is laid upon the corner-ſtone, *Jeſus Chriſt.* And upon that and other the like (the reſt of the Apoſtles ſtiled *twelve foundations*, *Rev.* 21.) all believers, as *living ſtones*, are built, 1 *Pet.* 2. 5. This Greek word πέτρα in the Feminine is exactly all one with πέτρος in the Maſculine, as may appear not only by *Mat.* 16. 18. where that which is in the *Greek*, *thou art*, πέτρος, *and upon this* πέτρα, &c. is in the Syriack, *thou art Kipha, and upon this Kipha*, &c. but alſo by other good Authors in the Attick Dialect, particularly *Homer*, who four times uſeth πέτρος for a *ſtone*, or *petra.* Ἰλ. υ. 'tis taken for a great ſtone', μέγα ἔργον, ſuch a weight as two ordinary men could not have carried, and yet is taken up in *Æneas*'s hand, (χερμαδίον) to throw at *Achilles.* In two other places, Ἰλ. ή. 'tis μυλοειδέϊ πέτρῳ not μυλίας *a mill-ſtone*, for it was

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was such as one flung at another, but from the figure and weight of it (that it was στογγύλον) only a very great one; again, πολὺ μείζονα λᾶαν, not simply an *huge stone*, an *immoveable rock*, &c. but comparatively very big for that use of throwing. In the fourth place, Ἰλ. π'. it is a *stone* which he could, and did *take in one hand*, ἑπέρρι, saith he. So *Rom.* 9. 33. πέτρα and λίθον, *rock* and *stone*, are as perfectly all one as πρόσκομμα and σκάνδαλον, *stumbling* and *offence*, and both distinctly to be rendred not *rock*, but *stone*, such as men are apt to stumble at. And so more clearly, 1 *Pet.* 2. 7. where the *stumbling-stone* (πέτρα σκανδάλου) is made use of in the building, as a *corner-stone*. So *Mat.* 27. 51. the πέτραι which are rent in sunder are the stones of the Temple (the several parts of which are there enumerated, the veil, the ground, the stones, the timber, and the bodies of the interr'd.) And therefore for any conclusion from the Critical notation of the word πέτρα here, that it should signify a *rock*, and not a *stone*, I suppose no ground can be fetch'd from hence; πέτρα & πέτρος being in the Grammar notion absolutely the same, and both of them set sometimes to signify such a *stone* as is made use of in a building, and is joyned it self to the *corner-stone*, as here to *Christ Jesus*, thereby helping to support the superstructure, which is raised on it, as may appear both by the circumstances of the context, *Mat.* 16. (where in reference to this name of his, *Christ* saith he will build his Church ἐπὶ ταύτῃ τῇ πέτρᾳ, *upon this stone*) and by *Eph.* 2. 20. where the *Apostles* are look'd on, as this *foundation* of the building, (the Church) and *Rev.* 21. 14. as *twelve foundations* of it. 'Tis true indeed that in some other places πέτρα doth signify *a rock*, as that notes a great immoveable mine of stones, as *c.* 27. 60. where the λατομεῖν *hewing* or *cutting the tomb in* (or as St. *Mark* reads, *out of*) the πέτρα notes it to signify a *mine* or *rock of stone*, *in* or *out of* which that tomb was cut out whole, or in one entire piece, and so πέτρα, *Luke* 8. 6. on which the *seed fell*, might possibly be an entire *rock* without any earth or moisture in it; but *Matthew* and *Mark* read ἐπὶ τὸ πετρῶδη, *on earth*, which is *stony*, *on stony ground*, not making it one entire stone, but which had store of stones in it. So *Mat.* 7. 25. *the house founded*, and *v.* 24. *built* ἐπὶ τὴν πέτραν, *upon a rock*; Where it must be observed what place the πέτρα hath there in the building, and 'tis clear, that it is not there (as here) any part of the *foundation*, but as the ground whereon the whole building (foundation and all) is laid, as in the *Antithesis*, *v.* 26. the *sand* is the ground on which the other house is built. The *house* builded and founded upon a *rock* hath its *corner-stone*, and all the the rest of the *foundation* cemented to a *rock*, or natural mine of stone; and that made it so firm, that unless the cement should fail (which is not there supposed) or the *rock* move, that house could not move neither; but the other being built upon the *sand*, (and therefore said but to be *built*, whereas the former is said to be *built* and *founded* could have no foundation on so fluid a bottom as sand, to which nothing can be fastened, and that is the cause it fell so soon. In these three places, and perhaps 1 *Cor.* 10. 4. πέτρα may signify a *rock*, and accordingly the *Glossary* renders it *cautes*; as well as *saxum*. But in this and the other places (when *Peter*'s title is concern'd in it) it cannot signify a rock, either as that is abstracted from building (for this here refers to building) or as that is such on which the whole building (foundation and all) is founded, as *Mat.* 7. for that must suppose *Peter* antecedent to *Christ* himself (as that rock is to the whole foundation, and so to the *corner-stone* it self, that house being not only *built*, but founded on the rock) which is too absurd to be asserted or confuted. Thus much of the word Πέτρος, which thus became that *Simon's* ordinary title, or *agnomen*, by which he was principally known and recorded to posterity, *Simon* or *Simeon* being, till his coming to *Christ*, his ordinary name.

c. Καναίτης V. 4. *Canaanite*] Many *Greek* copies have Κανανίτης, others Κανανεῖος, and Καναῖος. The word comes not from the name of a place, as a παλαιονυμικὸν, but from קנה and קנאה *zeal*, from whence is Κανναι (which with the *Greek* termination ος, is directly Καννᾶος) *a Zelot*. The Syriack hath קנניא *Kenonoyo*, which seems to be the version of Κανανεῖος. The matter is clear, that this *Simon*, *Luke* 6. 15. and *Acts* 1. 13. is called Ζηλωτὴς *the Zelot*, : And Καναίτης and Ζηλωτὴς are as perfectly the same, as *Cephas* and Πέτρος, *Tabitha* and Δόρκας, and the like. Of these Zelots so famous among the Jews, many mentions we have in sacred Writ. *Phinees* is looked on as the first to whom that name was competible, for his slaying the unclean pair in the very fact, which *Mattathias* in his dying speech calls his ζηλῶσαι ζῆλον, *having zeal*, 1 *Mac.* 2. 54. And after him *Elias* in his apprehending the *Prophets* of *Baal*, and slaying them, 1 *Kings* 18. 40. which again *Mattathias* calls ζηλῶσαι ζῆλον νόμου, *having zeal for the law*, *v.* 58. And such was this *Mattathias*, and his son *Judas*, &c. which without any external calling took upon them to destroy the profaners of the Temple, putting in their colours these words, מי כמוכא באליים יהוה that is, *Who is like thee among the Gods*, *O Lord?* or as others read it, באלוזי יהודה, *Who is like thee among the Princes of Judah?* From the *initial* letters whereof מכבי they seem to be stiled *Maccabees*, which tho' literally it do not, yet in effect denotes *Zelots*. But *Ferrarius* in his *Nomenclat. Syr.* translates the very word ζηλωτὴς *æmulator*, *Maccabæus*, writing it with *Koph*, which is not answerable to the Hebrew *Caph*, which others generally use in this word. In after-times from these beginnings, great distempers and flames broke out. A multitude of men under pretence of being zealous for the Law and honour of God, under the name of ζηλωταὶ *Zelots*, committing all the riots and bloodiness imaginable. See *Josephus*, ἁλώσ. *l.* 4. *c.* 11. where he saith of them, that *they killed many of the chief men of the nation*, and still when they did so, boasted of *themselves*, ὡς εὐεργέτας καὶ σωτῆρας τῆ πόλεως γεγονότας, *that they were become the benefactors and Saviours of the people*. Whose insolence meeting with the timidity and baseness of the peoples minds, advanced so far, ὡς ἐπ' αὐτοῖς εἶναι καὶ τὰς χειροτονίας τῶν ἀρχιερέων, *that they took upon them to choose and ordain the high Priests, contemning the rules of birth by which those were to succeed, and constituting ignoble obscure men in those places, that by that means they might have abetters and partners of their villanies*. These, saith he, *c.* 12. imposed this name of *Zelot* upon themselves, ὡς ἐπ' ἀγαθοῖς ἐπιτηδεύμασιν, *as if their undertakings were good* and honourable, and not (as indeed they were) ζηλώσαντες τὰ χείριστα τῶν ἔργων, καὶ ὑπερβαλλόμενοι, *emulous of the worst deeds imaginable, and even out-stripping all.* Of these (as a Sect having its original from *Judas Gaulonita* and *Sadducus*) *Bonavent. Corn. Bertram*, in the end of his Book, *De Pol. Jud.* thus speaketh, *Zelotarum secta Judæis ipsis omnibus perniciosissima, ut quæ Judæorum omnium excidium, totiúsque reipublicæ Judaicæ prostrationem non modò accelerarit, sed & eam tam miseram & calamitosam effecerit. The sect of the Zelots was most sadly pernicious to the Jews themselves, and did not only accelerate the total destruction of them, and the prostration of the whole Jewish Common-wealth, but withal made it so miserable and calamitous when it came.* Which story of the Zelots in *Josephus* agrees very well to this time, wherein *Christ* lived, and so there is little doubt, but that this *Simon* was himself one of this Sect, and so call'd by that title, *Simon the Zelot*.

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d. Ἰσκαριώτης Ib. *Iscariot*] This title of his may either be taken from his country whence he came, a *man of Carioth*, (according to which it is that the ancient Greek and Latine *MS.* generally reads ἀπὸ Καρυώτου, *à Cariota from Carioth*,) or else from the Syriack, which calls a *wallet* or purse *Secariat*, and then סכריוטא *Secariota* or *Iscariota* may signify ὁ ἔχων τὸ γλωσσόκομον, *him that hath the wallet*, which was the office of this *Judas*.

e. Ζώνη V. 9. *Purses.*] The word ζώνη, that literally signifies *a girdle*, both in Greek and Latine Authors signifies also *a purse*, either because that was wont to be sowed or fastned to the girdle, or because the girdle being a loose thing like a Scarf, tied about the middle, they used

sed to wrap up their money within it; and so the gold, and silver, and brass (for such were the Roman *asses* and *quadrantes*) in their zones, are three sorts of coins made of those three metals, the brass being coins of the least value for the least commodities, or for common uses and exchange, as gold and silver for higher purposes, and so under the prohibition of all these is forbidden all greater or lesser provision of money, to be carried out with them. These they are forbidden Κτήσασθαι κτήσασθαι *to possess*, i.e. to acquire, or any way to provide for themselves against this Journey; for so the word signifies, *to get*, *to purchase*, *Acts* 22.28. and not only to *possess*. Κτάομαι, *acquiro*, saith the old *Glossary*, Κτησάμενος *adeptus*, *indeptus*, and accordingly in *Demosthenes* 'tis set opposite to φυλάττειν, *to keep*, *Olynth.*2. So in *Musonius*, * Ὅσα κτήσασθαι δύσκολα, *those things that are acquired with difficulty*, are distinguished from φυλάξαι μὴ ῥᾴδια, *such as are hard to keep*. This making provision of money for their journey, as they that go on their own business are wont to do, is forbidden the Apostles, who going on *Christ's* errand are to expect and confide to be provided for by him, and so also for victuals, which sure is meant here by πήραν *the scrip*, which was usual for travellers, or any to carry victuals in. Thus 2 *Kings* 4. 42. that which we read *ears of corn in the husk*, the Greek reads παλάθας ἐν τῇ πήρᾳ αὐτοῦ, *ears in his scrip* or *sachel*, thus rendring the Hebrew צקל, which some taking for a *vestment*, rendred it there a *husk*, as the garment of the corn, but surely not rightly; for that was sufficiently said in the ears of *corn* precedent. The Hebrew צקל is directly our English, *sachel*, and as there the *ears of corn* were brought in the *sachel*, and the *bread* (the *twenty barly loaves*) besides some other way, so *Mar.*6.8. (the place parallel to this here) 'tis set distinctly, μὴ πήραν, μὴ ἄρτον, *neither sachel*, *nor bread*, neither other kind of *victuals* in the *scrip*, nor so much as *bread*. The word πήρα is only thrice more in the *Old Testament*, in the *Apocryphal* book of *Judith*, *c.*10. 5. πήραν ἐπλήρωσεν ἀλφίτων, *she filled the scrip* or *bag with parched corn*, and c.13.10. πήραν τῶν βρωμάτων, *the sachel of victuals*; and so again, *v.*17. And so in all the places it notes a portage for victuals carried out with them, not as some have conjectured πλωχῦ πήρα, the *poor man's* or *beggar's scrip*, (which, saith the Proverb, ἡ πήρα πίμπλαται, *is never filled*; and again, πλωχῶν ὐλάδες ἀεὶ κεναὶ, *the poor man's sachels are always empty*) for sure *Judith* with her maid went not, like beggars, with empty *sachels*, but as it appears, *c.* 10. 5. with rich provision along with them, and so the ἄρτον *bread*, added to πήραν, the *sachel* in St. *Mark* enforces, the *bread* being certainly carried out with them, and the scrip to the same purpose that the bread, that is, both of them for provision for the way. To that of asking or begging by the way, others have with more probability applied that ῥάβδον *staff*, that follows, making that the character of a poor man or beggar. So the *Germans* **bættel stav**, is their *begging staff*, saith * *Stuckius*, (the word **bætten**, saith he, coming from the *Greek* αἰτεῖν, *to ask* or *beg*) and his best testimony is that of *Juvenal*, *A tegete & baculo*, to signify *from begging*. As for that of *Jacob*'s speech of himself, *Gen.* 32.2. *with my staff I went over Jordan*, that is, alone, without any companion) and *Ulysses* in *Homer*, returning to his country with his σκῆπτρον καὶ πήραν, *his staff and scrip*, these do not conclude for him, because *Jacob* doth not affirm that he begged, but that he travelled a single person, in opposition to the two bands, with which he returned: and so *Ulysses* is expressed by the *Poet*, not as a mendicant, but a solitary person, in opposition to the greatness in which he had formerly been. It is therefore more reasonable to resolve, that the *staff* is here look'd on (as our Saviour prohibits it) as an instrument of defence or offence, to secure them from assaults or dangers by the way, from which God is to be trusted to defend them, without any provision on their part. Thus in the story of *Bell* and the *Dragon*, *v.*26. *Daniel* undertakes to kill the Dragon, ἄνευ μαχαίρας καὶ ῥάβδου, *without Sword or Staff*, and *Ez.*21.21. the *Greek* uses ῥάβδον for חץ, an *arrow*, or *sharp instrument* ordinarily rendred βέλος *a dart*, and when they render מקל by it, it then goes oft for a weapon of defence, as against a dog, 1 *Sam.*17.43. And that it is to be taken here in this notion may probably appear by *Luke* 22. 36. where *Christ* referring to this direction of his for the Disciples journey, *I sent you without purse*, *scrip*, *shoes*, he saith, to express the distresses that are now like to befal them, *But now he that hath a purse let him take it*, *and likewise his scrip*, (now permitting what he had before prohibited) *and he that hath no sword*, *let him buy one*, in which words the *sword* seems to be set down in the place of the *staff*, which is there omitted, and so concludes the use of the *staff* here to be the same in general, as of the *sword* (*viz.* for defence from assaults; tho' the *sword* be more advantagious for that purpose. One thing only I shall have need to add, that the *Staff* was also among them as among us, the companion of the way, either as an help and sustainer of weak travellers (and accordingly, *Ez.* 21. 19. περιπλήσῃ ἔξω ὅτι ῥάβδῳ, *walk abroad upon his staff*, and *Zach.* 8. 4. where the Hebrew is, משען *fulcrum*, *a staff to lean on*) or universally for all, when מטה is rendred by it, and when 'tis ῥάβδος ἡ ἐν χειρὶ, *the staff in the hand*, oft-times in the *Old Testament*. In which respect perhaps it is that *Mar.*6.8. where this very commission is recited, they are commanded *to carry nothing with them*, εἰ μὴ ῥάβδον, *but a staff*; which places, tho' they appear contrary one to another, are yet thus reconcileable, that they were not like sollicitous persons to carry the former kind of staff, that for defence, but the walking staff they might, like ordinary travellers (and accordingly *Luke* 9.3. μήτε ῥάβδους, *neither staffs*, and so the *Plantine* Edition reads it here) in like manner as in *Mark* they are allowed to be *shod with sandals* (ὑποδεδεμένους σανδάλια) for the journey or travel, and yet in *Matthew* they are forbid κτήσασθαι ὑποδήματα, *to possess shooes*, (that is, provide, or carry along with them any other than those sandals, which they wore) which 'twere a piece of sollicitude to do. That all these were the ordinary *viaticum* for travellers (and accordingly are here forbidden by *Christ*, who means that they shall not need any such provision) will appear by *Maimonides* in *Halacha Beth Habbechira*, c.7. where speaking of them that came up to *Jerusalem*, and forbidding them to come into the *Temple* in their travelling guise, he expresseth it thus, *No man may come into the mount of the Temple with a staff*, *or shooes*, *or with a wallet*, *or with money folded up in a wallet*.

V.16. *Be ye*] One idiome of the Sacred Writers may be here taken notice of, who by words Imperative, having the form of precept, do oft-times mean no more than either *Prediction* of what will befal, or else *Permission* of what may lawfully be done by them. So here in the next, the 17*th.* verse, προσέχετε ἀπὸ τῶν ἀνθρώπων, *take heed of the men*, is no command of caution or prudential behaviour toward the *Jewish Sanhedrin*, nor was it so understood by the Apostles, who many times did avowedly profess *Christ* before them, when it brought the utmost peril upon them; and that they should be so used by them, is here foretold in the latter part of the verse, *they will deliver you up to the Councils*, *and they will scourge you in their Synagogues*, that is, ye shall be deliver'd up, and scourged by them, and so that is all that is meant by προσέχετε ἀπὸ τῶν· a prediction that their greatest danger is from them. So *Mat.* 23.32. καὶ ὑμεῖς πληρώσατε, *and do ye fill up the measure of your fathers*, a Prediction what they would, no kind of Command, what they should do. So c. 24.16. *Let them that are in Judea flee unto the mountains*, *let him that is on the house-top not descend*, &c. and *v.*20. *Pray ye*, *that your flight be not in the winter*, all in form of precept, yet none but the first of 'em is so much as an admonition (& that only of counsel, prudentially what was best for 'em) all the rest are but so many forms of predictions, of the sudden and horrible dangers that shou'd overtake all that continued in *Judea*, when that day of vengeance came. So *Luk.*21.19. ἐν ὑπομονῇ κτήσασθε τὰς ψυχὰς ὑμῶν, *In your patience or perseverance possess ye your souls*, or *lives*. Pos-

sess

ſeſs ye, that is, there is no ſuch way to keep or preſerve your lives, as perſevering, faithful adherence to *Chriſt*. So *v.* 28. *When theſe things begin*, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς, *look up, and lift up your heads*, that is, by thoſe ſigns ye may know, that the worſt of your danger is then over, *and* your *redemption draweth nigh*. So *Luke* 22.36. *Let him that hath a purſe take it, and he that hath no ſword, let him ſell his garment and buy one*; where ſure there is no command of arming themſelves, or buying ſwords, (if there had, it would have been neceſſary to have had as many ſwords as men, whereas 'tis plain *v.* 38. that *two* are ſaid by *Chriſt* to be *ſufficient* for the whole company: and after, when *Peter* drew and ſmote with one of them, he was ſharply reprehended for it,) but only a Prediction of the dangers they ſhould run, &c. So 1 *Cor.*7.23. μὴ γίνεσθε δοῦλοι ἀνθρώπων, *be not ye made the ſervants of men*, which is no Precept againſt a Chriſtians ſerving another man, but only a liberty, or permiſſion, that he may lawfully keep, or enjoy his freedom, if he have it by birth, or donation, but not a Precept impoſing a neceſſity on him that he muſt. By all which examples it may be conjectured, what weight muſt be laid upon the γίνεσθε φρόνιμοι ὡς ὄφεις, *be ye wiſe*, or *prudent*, *as ſerpents*, not that it is a Precept of the ſerpentine wiſdom, guarding and ſecuring themſelves, for ſure 'twas lawful for them in the preaching the Goſpel, voluntarily to run the utmoſt hazards, but either by way of Prediction, that the wolves among whom they came, would be very ravenous, and ſo their danger great, or elſe by way of Permiſſion that (provided they keep themſelves perfectly innocent) they might be as wary and prudent as they pleaſed.

g. Ἀκέραιος, κεραΐζειν, *to butt*, or *ſtrike*, or *wound* with the *horns*; from hence, ſaith a *Euſtathius*, comes ἀκέραιος, and conſequently (ſaith he) it ſignifies ἁπλοῦς καὶ πραΰθυμος, καὶ μή τινα κεραΐζων, *ſimply and mildly diſpoſed, and not butting or uſing of horns againſt any body*. So b again, τὸ κεραΐζεσθαι, φθορὰν ἁπλῶς καὶ βλάβην σημαῖ, παρὰ τὰ κέρατα, ὅθεν φασὶν, ὁ ἄθυμος καὶ ἀόρητος, ἀκέραιος λέγεται, ὥσπερ μηδένα κεραΐζων, ἢ τὸ βλάπτων, the word ſo derived ſignifies *wrathleſs, angerleſs, as one that uſeth no horns, hurts no body*: And this notion perfectly agrees with the nature of the Dove, which, ſay the Naturaliſts, hath no gall, is never angry, nor hurts any, and ſo in all reaſon is to be reſolved the meaning of it in this place. So c *Cæſarius*, μηδενὶ βροτῶν κακῶς ἀνταμειβόμενοι, *not retributing evil to any man*, φασὶ γὰρ ἄκακον τὴν περιστερὰν, καὶ μηδ' ἔχειν χολοδόχον ὄργανον, *for the Dove hath no malice in it, hurts nothing, having not the Organ of choler in it*.

a *In Iliad.* β. p.476. l.3.

b *Iliad.* χ. p.1353. l.15.

c *Dial.* IV. ἀποκρ. 191.

h. Ὑπομένειν εἰς τέλος doth here clearly ſignifie a perſevering conſtant adherence to *Chriſt*, in deſpight of all the perſecutions that ſhall befal them for the name of *Chriſt*. And for an encouragement to that, is here added the *promiſe*, that this ſhall be the moſt probable courſe, in the event, to eſcape not only *eternal wrath*, but even preſent *deſtruction here*. This will appear by the context which runs thus, the Apoſtles are appointed to go preach firſt to the Jews peculiarly, and not to any others, till they have done with them, *v.*5. they are foretold what uſage they ſhall meet with among them, *ſcourging* and *killing*, v. 17. and as a means to eſcape the ſharpneſs of this ill uſage among them, is their *flying from one city to another*, v.23. which will ſave or deliver them for the time, and *before they ſhall have gone over all the cities of Iſrael*, that fatal deſtruction, or *coming of the ſon of man*, v.23. ſhall be, and ſo ſhall ſuperſede their farther cruelty upon them, and withal involve all thoſe, who, to ſave themſelves, ſhall deny and forſake *Chriſt*. See *v.*39. and *Luke* 9.24. That this is the meaning of σωθῇ here, as 'tis in many other places, will appear both by *Mat.*24.13. where the ſame words are again uſed in that very buſineſs, and by *Mark* 13.13. which is parallel to that place; and there theſe words, *but he that endureth to the end, ſhall eſcape*, are attended immediately with the mention of *the abomination of deſolation*, inſtead of which S. *Luke* ſets the *encompaſſing of Jeruſalem with armies*, (ſee Note on *Mat.* 24.3.) and the advice to them, which are in *Judæa*, to *fly to the mountains*, which is a character, by which we may diſcern to what the eſcaping doth belong; and that σωθήσῃ is not always to be interpreted of eternal ſalvation, but of temporal eſcaping (any more than σωτηρία doth, *Acts* 7.25. where 'tis clearly the *deliverance* of the *Iſraelites* out of *Ægypt* by *Moſes*) and is directly anſwerable to the Hebrew reciprocal מלט and נצל which *Gen.*19.19. and in other places we render *eſcaping*, will appear hereafter on occaſion of the phraſe [οἱ σῳζόμενοι] *Acts* 2.47. and *Luke* 13.23. and 1 *Pet.*1.5. and 2 *Pet.*1.3. And this verſe being thus underſtood, will be all one with that famous Prediction, of the Bird in the *Capitol*, ἔσται πάντα καλῶς (ſee *Suetonius* in *Domit.* c. 23.) ſpoken ſurely for the comfort of Chriſtians then, in reſpect of their Perſecutions, but wreſted to *Trajan* and *Adrian*, by the *Hiſtorian*.

Σωτηρία

V. 24. *Not above*] This is a Proverb, or known ſaying among the Hebrews; *Aben Ezra* on *Hoſ.* 1.2. ſets it down in Hebrew, thus, די לעבד להיות כרבו *It is enough*, or *ſufficient*, *for the ſervant to be as his maſter*, i. e. he hath no reaſon to expect any better portion, hath all *reaſon* to be *content* with that. Many other ſuch proverbial *ſpeeches* there are, falling from *Chriſt*, (as purpoſely making uſe of what was good among them, their cuſtoms, their proverbs, their forms of prayer and benediction) ſo that of *Mat.*7.2. *In the meaſure you mete, it ſhall be meaſured to you again*. For ſo in that part of the *Gemara* call'd *Sanhedrim*, we find במדה שאדם מדד בה מורדים לו *In the meaſure a man meteth, they ſhall mete to him in that*. See c.19. note b. and 2 *Theſſ* 3.b. and *Rom.*2.a.

i. Παροιμίαι Ἑβραικαὶ

k. Ἀκούειν εἰς τὸ οὖς

V. 27. *Hear in the ear*] This phraſe of *hearing in the ear* will be beſt *explain'd* by referring to the *cuſtom* of the Jews mention'd by the *Rabbins*, who affirm, that the Maſters among the Jews were wont to have their Interpreters, who (as the ὑποφῆται of the *Oracles*) did receive the *Dictates* of the *Maſters*, whiſper'd in the ear, and then publickly propoſe them to all; the Maſters dictating ſoftly, but the Interpreters delivering them aloud. Of this *Elias Levita* ſpeaks in his *Thisbi*, on the word תרגם, and ſaith that the Interpreter is mention'd *Exod.*4.16. *he ſhall be to thee as a mouth* (where the *Targum* reads לתורגמן, the word which is among the Chaldees the title of an *Interpreter*) and adds, that every *Pſalm* that is inſcribed משביל, was received from a Maſter, and dictated by an Interpreter. So 'twas an enſign of a Maſter, to have an Interpreter. In the *Excerpta Gemaræ, tract. de Sanhed.* c.1. § 7. *Dixerunt Jehudæ interpreti Reſh Lachiſh, adſta illi in concione, adſtitit, & ſe inclinavit juxta illum, & iſte nihil ei dictavit; Judah the Interpreter of Reſh Lachiſh ſtood by him in the Aſſembly, and bow'd himſelf to him, and he dictated nothing to him.* And in *Baracboth*, c.9. *Rector Univerſitatis eris, ad ſtabitque tibi* אמורא, *thou ſhalt be ruler of the Univerſity, and ſhalt have by thee an Interpreter.* This *Chriſt* applies to himſelf and the Diſciples, making himſelf the Maſter, dictating to them the words of life, the new Covenant, which they conſequently are bound κηρύσσειν *to proclaim* to others, as ſo many κήρυκες, aloud, publickly, *on the houſe-top*, and not, for fear, keep in any part of it. As for the phraſe *on the houſe-top*, that is taken from the cuſtom of their flat buildings, plain on the top, with battlements about them (ſee Note b. on c.4.) by which means it was both ordinary and very convenient, when any thing was to be proclaimed to the people, to do it from the top of the houſe, ſtanding on the battlements. So in *Hegeſippus* there is a remarkable place, cited by * *Euſebius*, *When*, ſaith he, *by the preaching of James the brother of the Lord, and Biſhop of Jeruſalem, many of the Chief of the People believed on Chriſt, many of the Phariſees and other Sects which believed not, came to him and perſwaded him that he would ſeduce the people*, and to that end, *at the Paſſover, when all the people came up to Jeruſalem, they intreat him thus*, στῆσον δή σοι τὸ πλῆθος τὸ περὶ Ἰησοῦν, ἵνα διὰ πάντων ἢ σαφηνὴς, καὶ ἡ εὐάκουστά σου τὰ ῥήματα παντὶ τῷ λαῷ, *ſet thy*

Δῶμα

* *Eccleſ. Hiſt.* l.2.c. κγ.

Πτερύγιον

thy self upon the battlement of the Temple, that from above (that is, by the advantage of place, as the Latine Interpreters reads it, *de superiore loco*) thou mayest be conspicuous (or, known, who thou art, because by the title of *James the Just* he was so reverenced by all the Nation, and known by them generally) *and thy words easily heard by all the people.* And accordingly, ἔστησαν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, *they set him upon a battlement of the temple*, in the very same phrase that is used of the Devil to *Christ*, c. 4. 6. in order to the βάλε σεαυτὸν κάτω, *casting himself down*; to that the setting him on the top of the battlement (and not within, so as to lean over it) was sure most proper, and so 'tis certain, that is the meaning of it *c.*4. and by consequence (the phrase being to a letter the same) in the story of *James* in *Hegesippus* also, where accordingly it follows, ἀναβάντες καθέβαλον δίκαιον, *they went up and cast him down* (and so *Eusebius* cites it there out of *Clemens*, ἀπὸ τοῦ πτερυγίου βεβλῆσθαι, *he was cast down from the battlement*) though it seems κατενεχθεὶς οὐκ ἀπέθανε, *he died not with the fall.* From this circumstance of that story it is most probably concluded, to be the custom for those that proclaim'd any thing from the house-top, to stand on the *top of the battlements* (which accordingly were of a sufficient breadth to stand upon) and not so to stand within, as to speak over it.

V. 29. *A farthing*] For Ἀσσαρίου the Hebrew reads טבע קטון *a little piece of money*, the Syriack reads אסר *Asor*, the Greek word so changed by them. The Arabick have *Phals*, which they use to express the *least piece* of money that is, and accordingly for λεπτὰ δύο, *Mark* 12. 42. they read *Phalsain* the *Dual* from that. For the value of the coyn, according to the use of the word *Asoro* in the Syriack, * *Jesu Bar Ali* saith, that there are such diversities of opinions, that 'tis hard to determine any thing in it.

k. Ἀσσαρίου

l

m

* Syro. Arab. Lex.

Paraphrase. CHAP. XI.

1. To give instructions, and teach the Gospel (see Note on c. 9. 1.) in the Cities whither he now removed.

1. AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence [to teach and to preach in their cities.]

2, 3. Now John Baptist being put in prison, and in danger of being put to death and hearing of the miracles done by Christ, though

2. Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3. And said unto him, Art thou [a] he that should come, or look we for another?]

a.

(John 1. 34.) he had been sufficiently convinced that Christ was the Messias, and after the testimonies given by him (John 3. 32, 36.) cannot be imagined to lye open to any doubtings. Yet to satisfie and confirm his disciples, which were in danger to be thus assaulted, being tempted with their Master's imprisonment and danger, hereupon he sent two of his disciples to know of Christ if indeed he were the great Messias or no, that when he was cut off, his disciples might not be shaken in their belief of Christ, but adhere and cleave fast to him.

4, 5. To this Jesus answered by giving them the character of the Messias, as it lyes in the Prophets of the Old Testament, of opening the eyes of the blind, &c.

4. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see.

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor [b] * have the gospel preached to them.]

b. * receive.

(All which they now see verified in him) and to those other parts of curing diseases, and raising the dead, he added this farther branch, that the humblest and meanest persons, those of the lowest condition, have the glad tidings of the Gospel preach'd to them, as good a share in this blessed message as the best, and peculiarly they above others are affected and wrought on by the preaching of it.

6. And for that which concerns their doubting of what before they had believed, and that founded on John's present condition, Christ adds (over and above the words of the Prophets) Blessed is he who doth not forsake, or fall off from me in this time (or by occasion) of temptation, or affliction, (such as now John is in, and) such as shall oft befal Christians in this world, Christ's office being not to deliver all men in this world out of such, but to shew them the way to suffer patiently, and to conquer by sufferings.

6. And blessed is he, whosoever shall not be [c] * offended in me.]

c. * scandalized, at, or, about.

7. Jesus thought fit, upon this occasion, to give the people a right notion of John the Baptist, which consequently would give them a more perfect knowledge of himself, John's office being wholly subservient to the revealing of Christ. Thus therefore he began to them, What was it that so many of you went out into the wilderness to behold? was it a reed, such as the wind plays with there in the wilderness, any trifle of so little moment, and so ordinary to be seen there? Sure your going out to him was not on so childish an errand.

7. And as they departed, [Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind?]

8. Or was it any glorious gallant person in splendid array? sure such an one you would not have look't for in a Desart, but a Court, and you know 'twas quite contrary of him. You found him in an austere habit and diet, and therefore you cannot now imagine that he is troubled with the confinement or danger he is in, so that he should presently be cast into doubts, or be changed so soon to so much weakness of faith from so much strength. Certainly he that lived in a wilderness, and observed that habit and diet there, is not now troubled at all, that he is from Herod's court cast into prison.

8. But what went ye out for to see? A man cloathed in soft raiment? Behold, they that wear soft cloathing are in kings houses.]

9. No, 'tis certain you went out to him, as to a Prophet, and of him I must tell you, that he is a great Prophet, nay of a pitch beyond all the Prophets that ever went before him, a direct herald and harbinger of Christ.

d.

9. But what went ye out for to see? A prophet? yea, I say unto you, and [d] more than a prophet.]

10. For himself was prophesied of by the other Prophets, that he should be the forerunner of the Messias, and when he came, he did accordingly, pointing at him, This is he, &c. John 1. 30.

e.

10. For this is he, of whom it is written, Behold I send my messenger before [e] thy face, which shall prepare thy way before thee.]

11. Of him I shall freely say, that among all the Prophets or special persons which since the beginning of the world have been by God sent to any Office in his Church, John Baptist is absolutely the greatest, honour'd with more signal revelations, than any of the old Prophets, John 1. 32. seeing the Holy Ghost come down upon me, &c. And yet let me tell you, that an Apostle of mine, the meanest and least of them, whether in respect of revelations (having to those of his, many others super added) and the power of miracles, which John had not, John 10. 41. and the Holy Ghost visibly descending on them, or whether in respect of Office, sent by Christ to testifie his resurrection, to convert first, and then to rule the Church after me, is to be look't on, as a far greater person, and more honourable officer, than John Baptist, who is no prophet himself, but only the forerunner, and so disciple, servant of a prophet.

11. Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven, is greater than he].

12. And yet after all this, so acknowledgedly true of John, it is most sadly considerable, how after all John's preaching of me, and all Judæa's going out to him, c. 3. 5. (and even the Pharisees and Sadducees many of them, v. 7.) and their being baptized of him into the belief of the Messias (first preached, and then pointed out by him, and testified, this is he) yet from that time till this, all this while to this hour, scarce any, but the multitude, and meaner croud of the Jews, come into the Gospel, together with the Publicans, and Sinners, or Gentile men among you, who are looked on by the Jews, as those, which have no right to the Messias, and so as violent persons, invaders, intruders,

12. And from the days of John the Baptist * until now, the kingdom of heaven [f] suffereth violence, and the violent take it by force.]

f. * as yet, hactenus

truders. The wiſe and learned among you, who could not but know him to be a Prophet, and conſequently in any reaſon ſhould have given the readieſt obedience to his Doctrine, and ſo according to his direction have believed in me (as finding him ſo diſtinctly forteold by the Prophets, as the forerunner of the Meſſias) do not receive either of us. They were the men, which received not the Baptiſt, c.21.24, 32. whereas all beſide them (as 'tis there ſaid v. 25.) the multitudes, Luke 3. 10. the publicans, v. 12. the ſoldiers, v. 14. were very obſervant diſciples of his; and in like manner ever ſince, the multitudes, and the publicans, from whom 'twas leaſt to be expected, they have believed on me, but the principal men, Phariſees and Doctors, &c. they oppoſe and blaſpheme, v. 18, 19. And thus, as when a houſe is broken up by thieves, thoſe of the family are deprived, and all is parted among invaders, ſo is it now, the eminent Jews are deprived of all their part in the Goſpel, and only the more ignorant multitude, and the publicans, &c. they divide it among them.

13. For all the prophets and the law propheſied until John.] 13. For the Law and Prophets all of them, that is, the Writers of the Old Teſtament, had a prophetical relation to the Meſſias, darkly and afar off, deſcribed Chriſt in types and predictions, and ſo continued to do, till John came, but he, beyond them all, by way of indication, pointed at him, as actually preſent, whom all others foretold as future, and at a diſtance.

* receive him this *δέχεσθαι αὐτὸς*

14. And if ye will * receive *it*, this is Elias, which was for to come. 14. And whether you will or will not receive him, take it how you will, This is that Elias propheſied of in Malachi, to uſher in a new ſtate, and the Meſſias the Prince of it.

15. He that hath ears to hear, let him hear.] 15. And the embracing of his doctrine or meſſage, is a matter of huge concernment, and they that do not embrace it, will not excuſe themſelves from the crime and puniſhment of obſtinate wilful blindneſs.

16. But whereunto ſhall I liken [this generation? It is like unto g children ſitting in the markets, and calling unto their fellows,

17. And ſaying, We have piped unto you, and ye have not danced, we have mourned unto you, and ye have not lamented.] 16,17. The chief men of this age among the Jews, the Phariſees, &c. Their dealing with John and Chriſt is juſt the ſame, that ye have ſeen boys, playing in the ſtreets, ſportingly complain of, telling their fellows, that they will do nothing as they ſhould, neither follow them in their mirth, nor their ſadneſs. For thus ſo theſe, whatſoever kind of meſſages God ſends to them, they reſpect and obey them not, nay ſome great exceptions ſtill they have to the meſſengers, to contrary ſorts of them, contrary exceptions, firſt one exception they have to John, and then another, quite contrary, to Chriſt. g.

18. For John came neither eating nor drinking, and they ſay he hath a devil]. 18. If John uſe a diet more auſtere than ordinary, then they that are the wiſe men among you, Phariſees, Doctors of the Law, look on him, as a mad man, a melancholy, hypochondriacal perſon. See John 7.6.

19. The ſon of man came eating and drinking, and they ſay, Behold a man glutton* and ʒ tonous, and a wine-bibber, a friend of publicans and ſinners; * but wiſdom is juſtified h of her children.] 19. And if Chriſt come, uſing the ordinary diet of men, and eating promiſcuouſly with all company, they cenſure him as a looſe perſon, and a favourite of ſuch. And ſo Chriſt as his forerunner, the Baptiſt, and in them two, the wiſdom from above, divine knowledge, or the Goſpel of Chriſt, is by this means juſtified, teſtified, approved to be that, which the Goſpel of Chriſt was foretold to be v. 5. (contrary to the wiſdom of the world, embraced generally by none, but the meaneſt, and moſt deſpiſed, the publicans and people, and they generally receive it. h.

20. Then began he to upbraid [the cities wherein moſt of the mighty works were done, becauſe they repented not.] 20. The places of note, cities or towns, or regions, wherein he had done the greateſt miracles in moſt abundance, that after all this they did not amend their wicked lives, according to his doctrine.

21. Wo unto thee Chorazin, wo unto thee Bethſaida; for if the mighty works, which were done in you, had been done in [Tyre and Sidon] they would have repented long ago in ſackcloth and aſhes.] 21. Heathen cities near you, whence they came out in troops, Mark 3. 8.

22. But I ſay unto you, [It ſhall be more tolerable for Tyre and Sidon at the day of judgment, than for you.] 22. The judgment or puniſhment which befals meer heathen cities, ſhall be eaſier, or leſs, than that which expects you.

* or, go down, for the Gr. and Lat. MS. reads *καταβήσῃ* deſcend

23. And thou Capernaum, which art exalted unto heaven, ſhalt * be brought down to i hell for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.] 23. And thou Capernaum the place of my abode, which haſt been ſo honour'd and favour'd by me, beyond all other places, and haſt received ſuch ſpiritual advantages, ſhalt be brought to deſtruction and deſolation ſuddenly, humbled as low as thou wert highly advanced; for if the miracles done in thee, on deſign to reform thee, had been done in Lot's time for the reforming of Sodom and Gomorrah, Sodom would certainly have reformed, and ſo ſhould not have been deſtroyed. i.

24. But I ſay unto you, that it ſhall be more tolerable for the land of Sodom, in the day of judgment, than for thee.] 24. And therefore you in all reaſon are to expect a ſadder deſtruction and vaſtation, than that which befel Sodom and Gomorrah.

25. At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.] 25. About that time it was that Jeſus upon ſome occaſion taken, probably that of v. 19. founded on the cloſe of v. 5. (his being received by the meaner, and refuſed by the higher ſort) brake out into an affectionate expreſſion of thanks to God, that thoſe myſteries of the Goſpel, which the wiſe men of the world deſpiſed, (and were thereupon given up by God to their own wilful blindneſs) were yet by him revealed to the meaneſt and moſt ignorant, that is, that God had ſo diſpoſed the way to heaven, that the moſt ignorant, and moſt humble, not the moſt illuminated, and moſt proud were moſt ready to receive and embrace it.

26. Even ſo, Father, for ſo it ſeemed good in thy ſight.] 26. This is an act, ſaid he, of thy free and undeſerved mercy, O Lord, to ſome, and of thy juſt deſertion to others.

* none *οὐδεὶς*

27. k All things are delivered unto me of my Father, and * no man knoweth the ſon but the Father: neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal *him*.] 27. All that come to me, and believe on me, are by my father (enlightning and ſtirring up their hearts, and uſing all powerful means to that end) brought and delivered unto me, and none acknowledgeth me but the Father, and thoſe, who by the miracles, &c. which my Father enableth me to do, are attracted to me. As on the other ſide, none acknowledgeth the Father in that manner, as he now requires to be acknowledged, but the Son, and he that believes his preaching of him. Wherefore k.

* toil, *κοπιῶντες* † refreſh you, *ἀναπαύσω* * That *ὅτι* † refreſhment *ἀνάπαυσιν* * gracious

28. Come unto me all ye [that * labour, and are heavy laden, and I will give you † reſt.] 28. That are now engaged in a ſad drudging courſe of ſervice and ſlavery to Satan, and I will entertain you into a cheerful, pleaſant, not only ſupportable ſervice.

29. Take my yoke upon you, and learn of me, * for I am meek and lowly in heart, and ye ſhall find † reſt unto your ſouls. 29. Put off your preſent ſervitude, and exchange it for my yoke, exemplified to you by my ſelf in mine own meekneſs and humility, and you will find a ſtrange exchange, refreſhment inſtead of wearineſs, which came from your former courſe.

30. For my yoke is * eaſie, and my burthen is light.] 30. For my ſervice is a good, deſirable, excellent ſervice, and the commands, or tasks, that I require you to perform, are very tolerable, and eaſie to be performed.

a. Ἐρχόμενος

V. 3. *He ſhould come*] The Prophecies of *Chriſt* as the *Meſſias* of the *Jews*, by them expected, (and alſo of the Gentiles, though by them not ſo diſcern'd,) were ſo plain in the Old Teſtament under the title of *Shilo* coming,&c. and yet the perſon or name of him ſo unknown, that he was by them wont to be expreſſed by ſome circumlocutions, particularly by this of ὁ ἐρχόμενος *he that cometh*, as it appears by the continuing that phraſe both here, and *Heb.*10.37. *Mat.*21.9. *Luke* 7.20. 13.35. *Joh.*12.13. and *Luke* 19. 38. by ἐρχόμενος βασιλεύς, *the coming King*, (and ſo the ſtate of Chriſtianity is βασιλεία ἐρχομένη, *the coming Kingdom*, *Mar.*11.10. and in *Iſa.* 9. 6. μέλλον αἰὼν *the age to come*, in the *Septuagint's* rendring) by which is directly meant the *Meſſias* entring on thoſe great offices, to which he was deſign'd and deſtin'd by *God*. So alſo οἰκουμένη μέλλουσα, *Heb.*2.5. *the world to come*, and δυνάμεις μέλλοντος αἰῶνος, *Heb.*6.5. the *ſtate* and *power of Grace*, or *Chriſtianity*. And of this the *Baptiſt* here asks the queſtion, by this means to help his Diſciples to a more explicite conviction and aſſurance of the truth of it, that whatſoever befals him they may cleave faſt to *Chriſt*.

Μέλλουσα οἰκουμένη, αἰών

b. Ἴδιωμα λόγου Μειωνυμία effectus

V.5.The *poor*, &c.] It is an idiome ordinary in theſe books of the Old and New Teſtament, that Paſſive verbs (by a Metonymie of the effect) comprehend and import the reality of the effect of the paſſion, or a willing reception of the impreſſion, that is, note the Patient not only to receive influxes from the Agent, but to be effectually chang'd by the paſſion. So *Iſaiah* 65.1.*I am ſought of them that asked not for me*. Where 'tis clear, that *ſeeking* and *asking for* are all one. *Ask and ye ſhall have, ſeek and ye ſhall find*, ſaith our Saviour, directly in the ſame ſenſe: And therefore it cannot be imagined how they that have not *asked for God*, he may yet be truly affirmed to be *ſought by them*. It remains therefore that *to be ſought* muſt here be underſtood *cum effectu*, ſo as to have the effect of finding attend it, and ſo 'tis diſtinctly interpreted by that which follows, *I am found by them which ſought me not*; where, as *ſought me not* is equivalent to *asked not for me*, ſo *I am found* is directly all one with *I am ſought* in the beginning of the verſe. And accordingly *Rom.*10. 20. where theſe words of the Prophet are cited, inſtead of *I am ſought of them*, the *Apoſtle* reads *I was made manifeſt unto them*. So ἐξίστασθαι *turned out of the way*, Tit.3.11. ſignifies not only the being perſwaded, and turned, and perverted by another, but the having really received the impreſſion, being effectually wrought on and corrupted by ſeducers. So πειράζεσθαι *to be tempted*, *Gal.*6.1. is *to be wrought on by temptation*, or elſe the poſſibility of it would not be uſed, as an argument to inforce ſo much *Chriſtian* care and meekneſs toward him, who *is overtaken in a fault*. So σκανδαλίζεσθαι *to be ſcandaliz'd* is to be wrought on (brought into ſin, actually diſcouraged in the ways of godlineſs) by the ſcandal laid in his way, (as in this very verſe) and ſo here Εὐαγγελίζεσθαι to be *Evangeliz'd*, is to be wrought on by the preaching of the Goſpel (not only to have it preach'd to them) which is peculiarly obſerv'd of the poor, humble minded man, of whom 'tis therefore ſaid, under the emblem of the *little Children*, that *of ſuch is the kingdom of heaven*; the *Chriſtian Church* is made up of ſuch (ſee *Jam.* 2.5.) whereas the proud reſiſt, and deſpiſe, and ſtand out againſt it. The vulgar Latin have rendred agreeably to this ſenſe, *Evangelizantur pauperes, the poor are Evangeliz'd*. Another ſenſe there is, whereof the words are capable, thus, that the promiſes of *Chriſt*, and all the good news and beatitudes of the Goſpel pertain to the poor, humble ſoul. So *Heb.* 4. 2. ἰσμὲν εὐαγγελισμένοι ſeems to ſignifie, The Promiſes of the Goſpel were offered to us. But this will be contain'd under the former ſenſe; for if they have the *Goſpel preach'd* to them, and are effectually wrought on by it, then ſure the Goſpel pertains to them. The true and compleat ſenſe of the phraſe will thus beſt be fetch'd out, theſe two verſes, fourth and fifth, are *Chriſt's* way of anſwering *John*, and aſſuring him that he is the *Meſſias*, by giving him the characteriſtical marks of the *Meſſias* in the Prophets, and ſhewing him how viſibly they belong to him. The places in the Prophets, on which he pitcheth, are chiefly theſe three; firſt *Iſa.* 29.18,19. where the Greek read ἀκούσονται ἐν τῇ ἡμέρᾳ ἐκείνῃ οἱ κωφοὶ, *in that day the deaf ſhall hear*, καὶ ὀφθαλμοὶ τυφλῶν ὄψονται, καὶ ἀγαλλιάσονται οἱ πτωχοὶ διὰ κύριον ἐν εὐφροσύνῃ, *and the eyes of the blind ſhall ſee* (on occaſion of which he farther adds what was then frequently done of the ſame kind) *the lepers are cleanſed, and the dead are raiſed, and the poor ſhall rejoyce becauſe of the Lord with mirth*. The ſecond is *Iſa.* 21. 1. *The Lord hath anointed me* εὐαγγελίσασθαι πτωχοῖς — καὶ τυφλοῖς ἀνάβλεψιν, *to proclaim glad tidings to the poor, and recovering of ſight to the blind*. The third is *Iſa.*35.5,6. *Then the eyes of the blind ſhall be open'd, and the ears of the deaf ſhall hear, the lame ſhall leap, and the tongue of the dumb ſhall ſing*. By the two former the ſenſe of εὐαγγελίζονται will be gueſs'd at, one whereof makes it the mark of the *Meſſias* to *preach to the poor*, and ſo in the rendring of this place here this active Office of *Chriſt* muſt be taken notice of, and then the real paſſive ſenſe alſo, as it belongs to us, muſt be ſuperadded to it, proportionable to the *poor's joyful receiving the Goſpel* in *Iſaiah*. So *Pſal.* 68. 10, 11. *God's providing for the poor*, is expreſs'd by *the Lord gave his word, great was the multitude of preachers*, and that refers to the firſt part, the preaching to them. And to the ſecond, that of their receiving it, ſee *Zeph.*3.12,13. *the afflicted poor people ſhall truſt in the name of the Lord*, &c. ſee alſo *Zach.* 11.11. The Hebrew Edition both of *Munſter* and *Mercer*, reads עניים יאשרו *the poor are made bleſſed*: But 'tis probable that that is a miſ-reading for יבשרו *they are Evangeliz'd*, in either of the former ſenſes.

Ἔμφασις ἐγνώμην Ἐξίστασθαι Πειράζεσθαι Σκανδαλίζεσθαι Εὐαγγελίζεσθαι

c. Σκάνδαλον

V. 6. *Offended*] The uſe of the word σκάνδαλον *ſcandal* in the ſacred (being ſeldom or never found in the ancient profane) Writers, is once for all to be obſerved. It is either Natural (as generally in the Old Teſtament) or Metaphorical, (as chiefly in the New). It Naturally ſignifies three things, 1. a *trap*, a *gin*, or ſnare to catch any thing: So in the *Greek* tranſlation of *Pſal.*69.22. the word is uſed (being joyned with two other words which ſignifie * *ſnare* and *gin*) and therefore in the place of *Rom.* 11.9. where the ſame words are cited out of the *Septuagints* tranſlation, and not out of the Hebrew Text of the *Pſalm*, it ſhould be rendred by Analogy, not *ſtumbling-block*, but *gin*, or ſome other word belonging to this ſignification. In this ſenſe it is uſed, 1 *Mac.* 5. 4. where it is all one with *ſnare*, and it is farther interpreted by, *laying wait by the way* to catch them treacherouſly. So again *Wiſd.* 14. 11. the word is uſed and explained by another word, ſignifying a *trap* or *ſnare*, the very ſame that is uſed in the *Pſalms* and to the *Romans*. Secondly, it ſignifies any *obſtacle* or *hindrance* laid in a mans way, by which the paſſenger is detained, or ſtopped, peculiarly a *ſharp ſtake*, ſuch as in time of war men were wont to put in the fields, where their enemy ſhould follow, to wound their feet or legs in the paſſage: againſt which being ſo ordinary in war, they anciently uſed greaves of braſs, to defend their feet, or legs, 1 *Sam.* 16. 6. Thus is the word σκάνδαλον uſed *Judith* 5.1. where we render it *impediments*, a word ſomewhat too general to ſignifie thoſe *ſharp ſtakes*, or other inſtruments to wound or gall the paſſengers, which are known by the name of *gall-traps*. Thirdly, the word ſignifies *a ſtone* or *block* in the way, at which men are apt (if they be not careful, or if they go in the dark) to ſtumble and fall: and thereupon in the Old Teſtament it is taken for a fall, and ſo ſometimes for *ſin*, the fall of the ſoul, as *Judith* 12.2. in which ſenſe I conceive, 'tis uſed *Judg.* 8.27. where 'tis rendred *a ſnare*, that is, a ſin enſnaring, or occaſioning ruine. Beſide theſe three ſignifications there is no other ſave one, *Pſal.* 50. 20. for *ſlander*, or *calumny*, or *defamation*.

* Παγὶς καὶ θήρα

Now

Now for the uſe of the word in the New Teſtament, the firſt place in which we find it is, *Mat.*13. 41. the *Angels ſhall gather out all ſcandals*, in a ſenſe borrowed from the ſecond ſignification of a ſharp ſtake, which he who hath once met with, and been galled by it, is wont to gather up, and caſt into the fire, as there it follows the Angels for our ſakes ſhould do, *v.* 24. (to which St. *Paul* alſo ſeems to allude, 2 *Cor.* 11.29. in putting *ſcandalizing*, and *burning together*) and denotes ſimply whatſoever may wound or gall us in our Chriſtian courſe, and by that means cauſe us to ſlacken or give over, or lie down in the *ſervice* of *Chriſt*. So *Mat.*17.27. *Chriſt* pays tribute, that he may not offend the *Jews*, that is, that they might not think him a contemner of the Temple, to which the Tribute was due, and ſo forſake, and not believe in him, that he might not diſcourage them from following him. So *Mat.* 15.12. The *Phariſees* hearing a doctrine that gall'd them particularly, ἐσκανδαλίζοντο, *were offended*, and forſook him, that doctrine drave them away from following him. So *Mat.*18.7. *it muſt needs be that offences come*, of Hereſies, and exemplary ſins. So *Mat.* 18.6. *He that ſhall offend one of theſe little ones*, that is, he that ſhall occaſion their falling off into any ſin, or by contemning them, diſcourage them from the ſtudy of piety. So *Chriſt crucified* is ſaid a *ſcandal to the Jews*, that is, they that followed him with the multitudes, when they ſaw him crucified, were quite diſcouraged, and fell away from him, reſolving that he was not the *Meſſias*: to which belongs this place here, and *Luke* 7.23. *Bleſſed is he that ſhall not be offended in me*, that is, ſhall not be gall'd, and diſcouraged, and ſo fall off by ſeeing the ſufferings that befal me, and await my diſciples or followers. So again, *Mat.*13.57. *Mark* 6.3. it is ſaid, that the conſideration of his known and mean birth occaſioned their being *offended at him*, i. e. their deſerting and not believing on him, when the miracles which he had done inclined them ſomewhat to a valuing of him. So *John* 6. 61. when *Chriſt* talks of *eating the fleſh of the ſon of man*, they were offended, that is, that ſpeech carnally underſtood, either that *Chriſt* was to die (which the *eating his fleſh* preſuppoſed, and they did not like to hear of, dreaming of a temporal glorious *Meſſias*) or that they were to turn *Canibals*, and eat mans fleſh, diſcouraged them from following him, at leaſt from taking him to be the *Meſſias*. So *Gal.*5. 11. *perſecution* is called the *ſcandal* of the *Croſs*, or that upon which ſo many are diſcouraged from profeſſing the crucified Saviour, according to that in the parable of the ſower, *Mat.*13.21. *Mark* 4.17. *upon the coming of perſecution preſently he is offended*, that is, gall'd, and falls off, and *Mat.*24.10. on the ſame occaſion, and in the ſame ſenſe. So *Mat.*26.31. *Mark* 14. 27. *this night* (to wit of my attachment) *ye ſhall all be offended becauſe of me*, that is fall back and forſake me: and ſo in St. *Peter*'s Anſwer, *v.* 23. *Altho' all men ſhould be offended*, yet *will I never be offended*; upon which, that which *Chriſt* replies (*before the cock crow*, that is, before morning, *thou ſhalt deny me thrice*) is an interpretation of the word *offended*, and ſhews that to *be offended* is to *deny Chriſt*. And ſo *John* 16. 1. *Theſe things have I ſpoken unto you, that ye ſhould not be offended*, where *Chriſt* foretels the perſecutions that ſhould befal them, that they might be fore-warn'd too, and not fall off when they befal them. And thus *Rom.* 14. 13. where προσκομμα ἢ σκάνδαλον are joined, the firſt ſignifies *the ſtumbling-block*, the ſecond *the gall-trap*, the firſt apt to keep one from coming to Chriſtianity, the ſecond to drive one away, to diſcourage in the courſe, both which the Jewiſh Chriſtians then did by binding the Gentile Converts to the Moſaical Law, and the Gentile converts alſo by deſpiſing the ſcrupulous Jews. And the ſame is the importance of *v.*21. where *ſtumbling* and *ſcandalized* are put together. Other places there are which muſt be interpreted by bringing the Metaphor from the firſt of the three ſenſes, as it ſignifies a *ſnare* or *gin*. So *Mat.*16.23. Thou art an offence unto me, that is, by expreſſing thy deteſtation againſt my ſufferings, thou laboureſt to bring me into an horror, or fear of ſuffering, and ſo in effect tempteſt me to ſin. In the ſame ſenſe is that *Rev.*2. 14. of *Balaam*, *who taught Balak*, βαλεῖν σκάνδαλον, *to lay a ſnare* for the children of *Iſrael* to entice them by their daughters to Idolatry, and by Idolatry to intrap and deſtroy them. In this ſenſe *ſcandal* is ſo perfectly all one with temptation, that as a * learned man hath obſerved, the Æthiopick Interpreter of the New Teſtament, inſtead of *ſcandal* puts a word that ſignifies * *temptation*, and the ſame that in the Lord's Prayer is put for *temptation*: In this ſenſe is that of the *eye* and *foot offending* us, *Mat.* 5.29. 18.8. *Mark* 9.47. that is, when man's eye, or any other member of his body proves a ſnare to him, an inlet to temptation. A third ſort of places there are that refer to the third mentioned acception of the word as it ſignifies a *ſtumbling block*; ſo when the word *ſtone* is joined with it; or the Greek word which ſignifies *ſtumbling*. So *Rom.*9.33. *Chriſt* is called a *ſtumbling block*, a *rock of offence*, that is, an occaſion of fall, or ſin in many, and conſequently of encreaſing their condemnation, as he ſaith, if *he had not come*, &c. *they had not had ſin*, that is, had not been ſo great ſinners, had not been guilty of the great ſin unbelief, and crucifying of *Chriſt*. So 1 *Pet.*2.8. *Chriſt* is called a *ſtone of ſtumbling*, and *rock of offence*, at which to ſtumble is to be diſobedient to *Chriſt*: ſo again, 1 *Cor.* 8. 9. *ſtumbling-block to the weak*, and ſo, *v.*13. To this may belong that other place, 1 *John* 2.10. where that phraſe, *there is no ſcandal in him*, ſeems to ſignify, falls not into thoſe ſins, that ignorant men, or uncharitable (who are ſaid in the *Antitheſis*, *v.*11. to *walk in the dark*) are ſubject unto. By this brief view will appear the ſeveral acceptions and notions of this word in all the places of the New Teſtament. As for the bleſſedneſs, which is here attributed to thoſe which are not ſcandalized at *Chriſt*, diſcouraged or gall'd by the perſecutions, which befal *Chriſt* and his followers, this is here ſuperadded by him to the other part of the character given him in the Prophets, purpoſely in conſideration of *John*'s preſent condition, now being in priſon, which might occaſion ſome doubts to his Diſciples, whether *Chriſt*, whoſe foretunner he was, were indeed the *Meſſias*, or no.

Σκανδαλίζεσθαι

* *Lud de Dieu.* מנסות from נסה

V.9. *More than a Prophet.*] There were, ſaith *Maimonides*, among the Jews eleven degrees of Prophecy, of which, (ſaith he) only nine were of true genuine Prophecy, or properly ſo called; the other two being ſublime tranſcendent ſorts, ſomewhat more excellent than ordinary Prophecy. One of theſe he there defines to be that, which comes on the man without dream, or extaſy, the ſpeaking by the *H. Ghoſt*. Of this ſort was *John the Baptiſt*, who was clearly told by the *Father*, (*Mat.*3.17. *John* 1.33. and by the deſcent of the Spirit of *God*) and accordingly proclaimed as clearly to others, that *Chriſt* was the *Lamb of God*, &c. ſo far that he is ſaid to ſpeak only as a witneſs, not as a Prophet, *John* 1.7. In this reſpect it is, that he is called by ſo many other ſtiles, *The voice of one crying*, *Mark* 1. 3. a *proclaimer*, a *herald*, *v.*4. a *meſſenger of God*, *v.* 2. μέγας a *great*, *illuſtrious perſon*, *Luke* 1.15. and one filled *with the Holy Ghoſt*, and by way of excellence, *the Prophet of the moſt high*, *v.*76. but never ſimply a Prophet, unleſs it be *Luke* 7.28. where yet the words may be beſt rendred thus, that *no prophet born of a woman is greater than John the Baptiſt*, where *Baptiſt*, not Prophet, is his only title (and therefore in the 11th verſe of this *Ch.* the word *Prophet* is left out of the expreſſion) only a compariſon made betwixt him and all the Prophets, and ſo *Luke* 16.16. where 'tis ſaid, that *the Prophets continued till John*, not including him in that number; but referring him to the higher *claſſis* of a forerunner of *Chriſt*, or a preacher of the *Goſpel*; for ſo it follows, *From that time the kingdom of God*, that is, Chriſtianity is preached, and to the ſame ſenſe it is, that here he is ſaid to be one, or ſomewhat περισσότερον προφήτου, *ſuperiour to a prophet*, viz. in reſpect of the clearneſs of God's ſhewing *Chriſt* to him, and his revealing him to others, pointing at him, ἰδὲ *behold*. But yet becauſe this office of *forerunner* was the office of Diſciples (ſee *Mat.*26.18.) and conſequently *John* was only

Περισσότερον προφήτου

only a Diſciple and meſſenger, employed by *Chriſt*, therefore being compared with the Apoſtles, who were to be rulers of the Church, it is here ſaid, that *the leaſt of them is greater than he*, deſigned to a more honourable imployment.

e. Πρόσωπόν σου

V.10. *Before thy face*] That which is here *before thy face*, is in *Malachy*, *c.*3.1. *before my face*, and ſo thereby it appears that *Chriſt* (here referred to in the *thy*) is there all one with God the Father; or yet farther, that the *face of God*, ſignifying often his coming, or his preſence (and *ſending before his face*, ſending an harbinger or forerunner in a journey, *Luke* 9.52.) this *coming of Chriſt* into the world, is the coming of God himſelf, this preſence of his on the earth, the preſence of God himſelf, and ſo the ἱλαστήριον or *covering of the Ark*, noting the preſence of God appears to have been meant as a type of *Chriſt*, *Rom.* 3.25.

f. Βιάζεται

V.12. *Suffereth violence*] Βιάζεσθαι notes a thing being taken by one that hath no legal acknowledged right to it, βιαίως κρατεῖται, ſaith *Heſychius*, *it is taken* and *violently poſſeſſed* (βία ſignifying ἡ ἐκ τῆς δυναστείας ἀδικία, ſaith *Phavorinus*, *injuſtice by over-ruling power.*) Thus when the people of *Iſrael* were forbidden to go up to *Sinai*, their going up thither is in the Greek expreſſed by βιάζεσθαι, *Ex.*19.24. Thus in the * *Talmud*, *Two men had an inheritance equally divided betwixt them, and one of them carried his own part away, and his fellows too*, therefore they called him בן הסצן the *ſon of violence*, a violent dealer, the very βιασὴς here. Thus the kingdom of Heaven, being as an Inheritance provided for all Jews and Gentiles, and the Jews being in a manner the elder Brother, the Goſpel being firſt by appointment preached to them, the chief cities thereof, *Corazin*, *Bethſaida*, and *Capernaum*, nay *Jeruſalem* it ſelf, have not been ſo careful to look after it, eſpecially the principal perſons among them, Doctors and High-Prieſts, *&c.* but continue to contradict and oppoſe it, and then the multitudes and meaner ſort of the Jews, the people, which, ſay the Doctors, *know not the Law, and are accurſed*, and thoſe that dwelt in *Idumæa*, *Tyre*, and *Sidon*, (ſee *c.*12.15. compared with *Mar.*3.8.) and of *Galilee*, ſo deſpiſed by the *Phariſees*, that they ſaid proverbially, *no good thing comes out from thence*, (and beſides them, the *Publicans* and *Sinners*) they carry all away, and proportionably are called here βιασταὶ, *violent perſons*; and the Goſpel, which primarily, and (as 'twas by them conceived) legally belonged not to them (and therefore 'tis one of the Phariſees arguments againſt *Chriſt's* being the *Meſſias*, *Have any of the Rulers or Phariſees believed on him? but theſe people*, &c. and another, that he *eat with Publicans and Sinners*) is now wholly incloſed and engroſſed by them. That this is the meaning of the verſe, will appear by what follows, where 'tis ſaid over again in other expreſſions. Parallel to *v.* 11. (where the office of *John* is extolled) *is v.* 13, 14. which diſcriminates him from the *Law and the Prophets*, that is, all that went before him, and points him out as the famous Ἠλίας ὁ μέλλων, *Elias that was to come*, and parallel to this twelfth verſe, (which, I ſay, contains the *Doctors* and *Rulers* contemning, and the *multitudes*, and *publicans*, and *peoples* receiving the Goſpel) is *v.*15,16,17, 18,19,20,21,22,23, 24. But that which will make this moſt manifeſt, is, that *Luke* 7. (where the ſtory of the *Baptiſt's* ſending to *Chriſt*, and *Chriſt's* teſtimony of him, and the parable here immediately following of *piping* and *mourning* is ſet down) in the very place of the words of this verſe (which are not there repeated by him) he ſets down theſe, καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, *&c.* *And all the people*, (that is, the common ſort) *and the publicans juſtified God, having been* (or in that they were) *baptiſed with the baptiſm of John, but the Phariſees and the Lawyers*, that is, the chief men, thoſe of the *Sanhedrim* or Conſiſtories, the Rulers, or men in authority among them, *rejected the counſel of God toward themſelves, having not been* (or, in that they were not) *baptized of him.* And if it be objected that many of the *Phariſees* and *Sadduces* came to his *baptiſm*, *Mat.*3.7. the anſwer is clear, that by *Phariſees*, &c. there are meant ſome of the people that were of thoſe ſects, and by the *Baptiſts* wondring, and asking *who had forewarned them to flee*, &c.'tis clear, that the reſt of them, the greateſt and moſt conſiderable for number or quality did not come; and as clear it is, that thoſe were the men that ſaid of the *Baptiſt*, *he had a devil*, v.18. of this chapter, becauſe thoſe were they, that called *Chriſt glutton*, and *wine-drinker*, a *friend of publicans and ſinners*; and therefore when S. *Luke* repeats the words of this verſe (out of the place) *c.*16.16. it is πᾶς βιάζεται, *every one*, that is, the meaneſt, not the chief of the Jews, and not only Jews, but Publicans, *&c.*) *forceth into it*, robs the Rulers and Doctors of it, and thoſe words are there ſaid to be uſed by *Chriſt*, directly in reply to the Phariſees, who mocked and rejected his doctrine, *v.*14.

g. Παιδάρια ἐναγόμενα.

V.16. *Children*] It was the cuſtom of children among the Jews in their ſports to imitate what they ſaw done by others upon greater occaſions; and particularly the cuſtoms in Feſtivities, wherein the Muſician beginning a tune on his inſtrument, the company danced to his pipe; and ſo likewiſe the cuſtoms in Funerals, wherein ſome old women beginning the mournful ſong (as the *præficæ* among the Latines) the reſt followed lamenting and beating the Breaſts, *Alas my Brother! ah his glory! &c.* (of this cuſtom in Funerals, ſee note on *c.*9. h.) Theſe did the children act and perſonate in the ſtreets in play, and when one had begun to act the Muſicians part, or another the old womans part, and the reſt did not follow him in theirs, then was the occaſion of this ſpeech which is here mentioned, *We have piped, &c.*

h. Δικαιωθῆναι

V.19. *Juſtified*] The Scripture notion of the word ἐδικαιώθη (as of the Hebrew צדקת and the Syriack אודרקת *Ezdadkat*, which are here uſed) is known and vulgar, *juſtified, approved.* And if that be here received, then the καὶ and δὲ the ordinary Copulatives, which are uſed both here, and *Luke* 7.35. muſt either be rendred *but* as thoſe Copulatives, eſpecially the Hebrew ו ſometimes are, or elſe this other importance and connexion with the antecedents they may have. The men of this age, that is, the Rulers, and Phariſees, and Doctors, which *reject the counſel of God toward them*, that is, God's wiſe and various methods of reducing them, *Luke* 7.30. do quarrel and complain, and except againſt all that is done, either by *John* or *Chriſt*, v. 16, 17, 18. and by doing ſo, bear a teſtimony that this is the true wiſdom of the Father, which according to predictions was to be refuſed by all the great ones, and approved and entertained only by the meaner ſort, the Publicans and the people, which in this part of the hiſtory, are by S. *Luke* ſaid to have *juſtified God*, *Luke* 7.29. Πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, *All the people that heard, and the publicans, juſtified God.* And then the υἱοὶ σοφίας, *children of wiſdom*, here are thoſe that receive it, that pretending leaſt to *the wiſdom of the world*, have yet humility enough to receive this true wiſdom *which comes from above*, when 'tis offered to them. And all theſe, as St. *Luke* reads, *v.*35. do *approve* or *juſtify* this wiſdom, this counſel, theſe moſt gracious & wiſe proceedings of God toward them. This rendring of the place is ſure moſt agreeable to the Scripture-ſtile, and acceptation of δικαιῶν, and alſo with the ordinary rendring of καὶ, (not *but*, but) *and*, and therefore is to be preferred as the cleareſt interpretation. Yet if the uſe of δικαιῶν among ancient *Greek* authors ſhould be conſider'd, another rendring there might be, which would be competible with the καὶ *and*, as that ordinarily ſignifies, and agreeable to the context alſo. *Phavorinus* and *Suidas*, two learned Grammarians, render δικαιῶ καταδικάζω, *to condemn*, and δικαίωσις, κατάκρισις, *condemnation*; and ſo *Thucydides* uſes it, *l.*3. ὑμᾶς αὐτοὺς μᾶλλον δικαιώσετε, *you ſhall rather condemn your ſelves*; and ſo the *Greek* Scholiaſt there underſtands it, and explains it by δικαίως καθ' ὑμῶν ἀποδείξετε ὅτι τυραννικῶς ἄρχετε, *you ſhall demonſtrate againſt your ſelves that you reign tyrannouſly*, i.e. you ſhall condemn your ſelves. So again, l.8. p.499. τῶν λεγομένων ὅτε ζήτησις ὅτε δικαίωσις ἐγίνετο, where the *Scholiaſt* ſaith, δικαίωσις ἀντὶ τοῦ

i. Υἱοὶ σοφίας

τῆ κόλασις ἢ εἰς δίκλω ἀπαγωγὴ, ὅτοι κρίσις, it is taken for *punishing, impleading, judging*. So in *Hesychius*, Δικωσῶσι, κολάσαι, *to punish*, (as the judge doth when he gives sentence of punishment) and so *Harpocration* observes it to signify oft in *Thucydides*, Ὁ μὲν ὅτοι Θουκυδίδης πολλάκις τ δικαίωσιν ὅλη τ κολάσεως τάτ]ει, and so *Julius Pollux* too, and so *Synesius* uses it, *Ep.* 44. μείζων ὄν]ω ἀγαθῶ τὸ μὴ ἁμαρτεῖν, δεύτερον ἀγαθὸν τὸ δικαιωθῆναι, *The greatest good is, that men offend not, the second, that they be punished who do*; which appears to be the sense by the πίσις and πιναὶ that preceded. Thus do our Northern and Scotch-men use the phrase *to be justified* for to be hanged, and our Common law forms of Commission to the Judges, are *Præcipimus tibi, quod tu justicies, We command thee that thou shalt justify*, in condemning, as well as absolving. Should this notion of the word be here thought appliable, then the sense would be this, At the coming and preaching of *Christ*, and that *wisdom from above*, to the Jews, the learned, and chief and wisest among them, those of the *Sanhedrim* (which by an Hebraism may be called the *children of wisdom*) either wise men, or those which of all others pretended most to divine knowledge, that is, the *Pharisees*, *Doctors of the Law*, &c. *Luke* 7.30. rejected *Christ*, and all the ways of preaching the Gospel to them, and this they did universally, *all*, saith S. *Luke*, (not all the Jews, but) *all* the *wise men*, *all* the *sons of wisdom*, *Luke* 7.35. These, tho' in reason they should have acknowledged *Christ* before all others, he being wisdom it self, and they the great pretenders to divine wisdom, did yet prove the greatest enemies, *opposers*, *exceptors*, *arguers*, *quarrellers* against it, held out most impenitently, *v.*21. and which way soever the address was made to them, they had still exceptions against it, *v.* 18, 19. and at length (in the attick sense of the word δικαιῦν,) caused him to be condemned and put to death, executed the wisdom of the Father, *Christ* himself. But the former appears (by comparing it with S. *Luke*) to be the sense of it.

i. Ἅδης

V.23. *Hell*] Ἅδης doth not signify here *the place of Hell*, but *a state of perishing* or *dissolution*; and because this is the first place, wherein the word is used in this book, it will not be amiss more largely to clear the notion of it. Among profane writers it is clear, that the word signifies not the *place* of the *damned*, no nor any kind of place, either common to both, or proper to either bliss or woe, but only the *state of the dead*. Thus in * *Cornutus*, ἐν ᾅδῃ οἰκεῖν, is interpreted by ἐν ἀσαφεῖ κεῖσθαι, *to be no body knows where*, according to the definition of death in *Job* c.14.10. *man giveth up the Ghost, and where is he?* and agreeable to the Etymology of the word ᾅδης quasi ἀειδὴς, *an invisible state*, (and so in the Rhetors, * *Severus Sophista*, &c. 'tis generally called not Ἅδης, but Ἀΐδης.) And therefore, saith he, the meaning of that fable of *Hades* stealing *Ceres*'s daughter, is the perishing of Corn in the earth, ὁ μυθολόγ ὅτι χρόνον τινὰ τῶν σπερμάτων κατὰ γῆς ἀφανισμὸς, *the disappearing of the seeds in the earth for some time*, which word ἀφανισμὸς (directly the same with ᾅδης) is taken absolutely for death, 2 *Mac.*5.12. and is the periphrasis of death in the Psalmist, *before I go hence, and be no more seen*, and so *Heb.*8.13. that which grows old, is ἐγγὺς ἀφανισμοῦ, *near to disappearing*, or *death*. So * Again Ἅδης is called πλούτων, *the rich man*, ὅτι μηδέν ἐστιν, ὃ μὴ τελαιῶσεις αὐτὸν καταλήψεται, ἢ αὐτῆ κτῆμα γίνεται, *because there is nothing which doth not at last come to it, and become its possession*. The same is meant by him when he defines Ἅδης the *last air that receives souls*, not referring to any particular place, but that *state of the dead* which the *Atheist*, *Wisd.*2. calls the *vanishing as the soft air*. So *Heraclitus* π. ἀπ. speaking of the helmet of *Hades*, which makes men invisible, saith it is τὸ τέλ, *the end*, or *death* of every man, εἰς ὃ ἀπελθὼν τελαιωτικῶς ἀοράτ γίνεται, *to which he that comes becomes invisible*. Thus in those which are called the *Sibyllin Oracles*, (if they were not written by a Christian) upon occasion of this close, ——τὸν δ' αὖ ὑπεδέξατο Ἅδης, *Hades received them*, this Account is given of Ἅδης,

Ἅδλω δ' αὖτε κάλεσσεν, ἐπεὶ πρῶτ μόλεν Ἀδαμ
Γευσάμεν Θανάτε, γαῖαδέ μιν ἀμφεκάλυ-μ.
Τὔνεκα δὴ πάντες οἱ ὀπιχθόνιοι γεγαῶτες
Ἀνέρες εἰν Ἀΐδαο δόμοις ἶέναι καλέονται.

Where 'tis clear, that *Hades* is the common state of the dead, when their bodies are laid in the Grave, the condition not only of the wicked, nor only of the godly, but of the πάντες ὀπιχθόνιοι all mortal men, who, as there follows, εἰν αἴδαο μολοῦντες πιμὴν ἔχηκαν, *when they were gone to Hades were honoured by us*. So in *Philemon*'s Iambicks,

Καὶ γὰρ καθ' ᾅδλω δύο τρίβους νομίζομεν,
Μίαν δικαίαν, χαλεπὴν ἀσεβῶν ὁδόν.

There are two paths in Hades, one of the righteous, the other of the wicked. In the Scriptures of the Old Testament, the word is used accordingly of *Jacob*, *Gen.*37. 35. καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ᾅδλω, *I will go* (not to the grave, for he thought his son *devoured by wild beasts*, but) to *Hades*, that is, out of this life, *to my son mourning*. So *Esth.*13.7. εἰς τ ᾅδλω καταθήσεσθαι signifies to *die*, *v.* 6. *to be killed*; for that Heathen King cannot be thought to dream of Hell. So *Bar.* 3. 19. καθίσαντες εἰς ᾅδλω is joined with ἠφανίσθησαν and so signifies death, being there set to note the vanishing transitory estate of men, who die, and are succeeded by others. So 3 *Mac.* πλησίον ᾅδλω, μᾶλλον δ ἐπ' αὐτῆ σεσηκότες, *They that are near Hades*, or the state of the dead, *or rather are come at it*. So when *Acts* 2.27. out of *Ps.* 19. 10. we read of the *soul* in Ἅδης, as the *soul* signifies the living soul, so *Hades* must be the state of the dead, the state of separation of soul from body. So *Apoc.* 6. 8. after the mention of death is added, and *Hades*, that is, continuance in death, of both which together 'tis accordingly said, that *they had power to kill with sword*, &c. and *c.* 20. 14. *Death and Hades are cast into the lake of fire*, and *v.*13. *gave up those that were in it*, which sure cannot be said of Hell, from whence there is no release. So *Eccl.* 48. 5. *he that raiseth the dead from death and Hades*, sure raises not out of Hell, and so in the song of the three children, God's delivering them from *Hades*. And when *Eleazar*, 2 *Mac.* 6. 23. desires his friend to *bring him on his way to Hades*. So 2 *Esr.*4.41. In *Hades the chambers of souls are like to the womb of a woman*, desiring to pour back the souls that are departed from the bodies, to their wonted abodes again, as a woman that is come to her time desires to bring forth. Thus every where doth this word signify a *state of death*, *destruction* (denotes no place either of souls, heaven, or Hell, or of bodies, the grave, but) the ἀφανισμὸς *invisible state*. That the Writers of the Church had this notion of the phrase in the *Creed*, may be discerned (among many) by this place in *Theophylact* in *Rom.*4.25. Ἐπεὶ ὁ ἁμαρτίας οὐκ ἔχων ἀπέθανεν, εἰκὸς κ ἀνίστη· πῶς γὰρ ἔμελλεν ἐγκρατῶς ἔχεσθαι τ Ἅδ ὁ ἀναμάρτη ; *Seeing he dyed, having no sin, it was reason he should rise again; for how should he that was sinless be detained by Hades?* where being *detained by Hades* is by the opposition to *rising again*, explained to be no more than continuing in the state of the dead: So the same *Theophylact* on *Eph.* 4. 9. interprets *the lower parts of the earth* to be *Hades*, and that in the same notion, as when *Jacob* saith, *You will bring my old age with sorrow* εἰς Ἅδλω *to Hades*, (not to hell certainly) and as it is all one with εἰς λακκὸν *to the pit*, in *David*. Thus the Arabians use *Al-Barzach* for that *space* or *state* which is betwixt this life and the next, the time of Death and the Resurrection, and every one that dies is said to go *Al-Barzach*. And as in other places it is peculiarly the state of *separation of soul and body*, belonging to particular men: so in this place being spoken of a city, 'tis a state of destruction and desolation, to which that may as properly be said to descend (being a state of humiliation, or bringing low) as if it were a place to which a local motion belonged. For so of *Jacob* it is said (and in the other premised examples) καταβήσομαι εἰς ᾅδλω, *I shall go down to that state of death*, which therefore probably is the right reading here (according to the ancient Greek and Latine MS. καταβήσῃ, and not καταβεβήκοσιν) *humbled to this low estate*, as before lifted up to heaven. V.27.

* Θεωρ. περὶ τῆς τῶν Θεῶν φύσ. p.10.

* Ἠθοπ. α' & γ'.

* *Cornut.* p. 4.

k. Πάντα V. 27. *All things*] The word πάντα *all things* here, though it may possibly signify either *all power* given *to Christ*, or *all things* belonging to his office, yet by the Context it rather seems to belong to persons than things, for of those he peculiarly speaks under the title of *babes*, v. 25. those single-hearted plain persons that believed on him (for whom he there thanks God, as here he saith, they are *given unto him.*) And the Neuter gender will be no hindrance to this, being ordinarily used in this manner for persons: see *c.* 18. 11. where *that that is lost*, is these *little ones*, v. 14. and *whatsoever*, v. 18. is *whomsoever*, and so *c.* 16. 9. So 1 *John* 5. 4. *Apoc.* 21. 27. *Heb.* 7. 7. 19. and *c.* 12. 13.

1. χρηστὸς e i V. 3. *Easy*] the word χρηστὸς signifies ἀγαθὸς *good*, and something more, *good in the highest degree*, and is rendred *gratious*, 1 Pet. 2. 3. Κύριος χρηστὸς, the *Lord* is *gracious*, the *Septuagint* render it, *Ps.* 34. 8. *O taste and see*, ὅτι χρηστὸς ὁ Κύριος, *that the Lord is gracious*, and so τὸ χρηστὸν Θεοῦ, *Rom.* 2. 4. the *bounty of God*, that which is immediately before, ὁ πλοῦτος χρηστότητος, *the riches of his bounty*; and proportionably here *Christ's yoke*, the precepts which he lays on his Disciple (being of all other the very things most agreeable to our humane, rational nature, and which by them, which did not think men bound to do them, have yet been counted most excellent in them that did practice them, and which, if the one custom of sin did not make us incompetent judges of it, would appear to us the fittest for our turns, the most pleasurable, profitable, and honourable of all things) are here said by him to be, not only a *good*, but a *gracious*, *benign*, *bounteous yoke*, that any man is the better for taking on him, and if he considered it well, he would put it on of his own accord, prefer it before liberty, or any other service.

CHAP. XII.

Paraphrase.

1. On the morning of the Sabbath day, before the time of the publick service, thro' corn-fields, and his disciples, being hungry, pluckt the ears of corn, thereby to break their fast, which among the Jews was not customary, till the publick offices were past, (see Note a.)

1. AT that time Jesus went [on the sabbath day thorow the corn, and his disciples were an hungred, and began to pluck the ears of corn, and to eat.]

2. Thereupon the Pharisees taking notice of it,

2. But when the Pharisees saw it, they] said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.

3,4 Remember the story of David, 1 Sam. 21. 6. and by that you will discern that the case of hunger was excepted and reserved in the law concerning holy days, or things; for there David and his company being pressed with hunger were by the Priests allowed to eat the shew-bread, which being consecrated did particularly belong to the Priest, Lev. 24. 9. yet might it seems, (by the intention of the Law-giver) be by him imployed in any charitable use, for the relief of others, as long as there were more ready consecrated for the sacred uses, 1 Sam. 21. 5. And accordingly, tho' the Priest pretended not to dispense with any (so much as ritual) part of God's Law (as appears by the exception interposed by him, v. 4. if the young men have kept themselves from women) yet he doubts not to give them freely of the consecrated bread; thereby assuring us, that it was as lawful for the Priest to give some part of the consecrated bread to relieve the hungry, as to eat it himself, and so that in the Law of holy things not being touched by any but the Priests, the cause of hunger or distress was reserved, in which it might by the Priest be lawfully given to others.

3. But he said unto them, [Have ye not read what David did when he was an hungred, and they that were with him?

4. How he entred into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?]

5. In the Mosaical Law of the Jews Religion (see note on Mat. 5. g.) how when it is for the service of the Temple, the Priests use the Sabbath, as another day, do works about the Sacrifice on that day, which, were it not for that end, were unlawful.

5. Or have ye not read [in the law, how that on the sabbath days the priests in the temple profane the sabbath and are blameless?]

6. And therefore if the Temple, and the necessities of the service thereof might give such a dispensation to the law of the Sabbath, much more Christ, (who is greater than the Temple) and the necessity of nature, and the service due to Christ from his Disciples.

6. But I say unto you, that in this place is one greater than the Temple.]

7. And if you were not merciless men, and so unlike that which God likes best in men, if you did consider that which is so visible in all God's word and methods, that God likes mercy towards them that stand in need of it, better than the offering to him the richest Sacrifices, you would rather have made a fair construction of this action, which their necessity renders justifiable, and would be so acknowledged by any that had humanity or bowels in them, than, under pretence of zeal to the Sabbath, thus fally charge the innocent.

7. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.]

a. 8. As for the ceremonial observance of the Sabbath, which you think is broken in this, God never required it in cases of this nature of necessity, and the like. And therefore the son of man, that is, Christ, which is here, and who as he is greater than the Temple, v. 6. so is the Lord also of the Sabbath, and for whose service that is done, which is here done by the Disciples, may certainly now with all reason permit them to prefer their health or life before the exact performance of the ceremonies or rest of that day.

8. For the a son of man is Lord even of the sabbath day.]

10. Is healing and doing cures on the sabbath day, one of those permitted things, of which thou speakest? if he should say it were, this they knew would (tho' the former would not) bear an accusation in their Sanhedrim, being by them at that time counted utterly unlawful.

9. And when he was departed thence, he went into their synagogue.

10. And behold there was a man, which had *his* hand withered, and they asked him, saying, [Is it lawful to heal on the sabbath days, that they might accuse him.]

11. In the smallest matter, if it be but of one sheep, the practice is ordinary among you now, according to your present interpretations of the Law, if that fall into a ditch, to drag it out, to save it from drowning on the Sabbath day.

11. And he said unto them, [What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?]

12. 'Tis therefore in all reason lawful to work a cure on a man, to perform a charitable deed of saving life, &c.

12. How much then is a man better than a sheep? [wherefore it is lawful to do well] on the sabbath days.

13. Then saith he unto the man, Stretch forth thy hand: and he stretched *it* forth, and it was restored whole, like as the other.

14. The Pharisees joining with the Herodians) either prefects of Herod the Tetrarch, or a sect called by that name. See note on c. 16. a. and c. 22. b.) went and debated in council, and resolved to charge a capital crime against him, and so to have him put to death.

14. Then [the Pharisees went out and held a counsel against him, how they might destroy him.]

15. To avoid this danger (as c. 4. 12.) he went with his Disciples to a private place, the sea of Galilee, Mark 3. 7. yet great multitudes from Galilee and from Judea, and from Jerusalem, and from Idumæa, and beyond Jordan, and of those that dwelt about Tyre and Sidon, Mark 3. 8. and of all quarters round about that place.

15. But when Jesus knew *it*, [he withdrew himself from thence: and great multitudes] followed him, and he healed them all,

16. And

16. And charged them that they ſhould not make him known.] 16. And he commanded that this ſhould not be celebrated, proclaimed abroad, that no acclamations ſhould be uſed toward him, deſiring quietly to diſcharge his office of doing good, and healing, without more notice taken of him, and conſequently more conteſtations with the Phariſees, who, he ſaw, would not be wrought on by him, but deſired only matters of accuſation, and advantage againſt him, v. 10. even to put him to death, v. 14.

17. That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,
18. Behold, my * ſervant, whom I have † [b] choſen, my beloved in whom my ſoul is well pleaſed: I will put my Spirit upon him, and he ſhall ſhew [c] judgment to the ‖ Gentiles.] 17,18. By all which actions of his, (humility and averſation of glory on one ſide, and on the other, his receding, and not contending with thoſe that would not acknowledge him, and the Spirit, or power of God in his miracles, but continuing to preach the Goſpel, and heal Diſeaſes, by the Sea of Galilee, Mark 3 7. even to the meaneſt parts, and people of them, v. 15. when the principal Jews reſiſted him) was fulfilled that prophecy, Iſa. 42. 1. of the Meſſias, to this ſenſe, Behold the Meſſias, who is very obedient to all my will, whom I have loved, and preferred before all others, to execute this great office, and to that end, ſent down my Spirit on him; and he ſhall carry forth or propagate the law of living well (the will of God in the Goſpel) unto the Jews in Galilee, and in the heathen cities of Tyre and Sidon, &c. bordering round about.

* or ſon, ſee note on c. 3. l.
† ſuſtained, or taken to my ſelf
‖ nations, ſee note on Mark 24. c.
b. c.

19. He ſhall not ſtrive nor * cry, neither ſhall any man hear his voice in the ſtreets.] 19. He ſhall not ſet forth himſelf, or his regal power, as Kings are wont to do, magnificently, with a noiſe, or tumult, or proclamation before them in the ſtreets, calling all in queſtion that do not preſently acknowledge them, but ſhall come in an humble and lowly manner. (And 'twere ſtrange that he ſhould be deſpiſed by us for that, it being meerly for our ſakes that he hath put on this condition, this humble guiſe is the fitteſt for the office, which he means to exerciſe, that being all mercy to the weak, &c.)

* cry out, make an outcry, κραυγάσει * bring forth
20. A [d] bruiſed reed ſhall he [e] not break, and ſmoaking flax ſhall he not quench, till he * ſend forth judgment unto victory.] 20. Thoſe that have fall'n, as long as there is any hope left in them, he will not deal with rigidly, but very mercifully, being deſirous to plant the Goſpel, that is, Evangelical righteouſneſs compleatly in the world.
ἐκβάλῃ· ſee note on c. 9. i.
d. e.

† nations, ἔθνη
21. And in his name ſhall the † Gentiles truſt.] 21. And though the rulers and Phariſees do not, yet the Jews of the Gentile cities, Tyre and Sidon, &c. ſhall lay hold of him. Thus they did v. 15. compared with Mark 3. 8. and this is by Iſaiah called waiting for his law c. 42. 4. willingly receiving, and giving obedience to him.

22. Then was brought unto him one [poſſeſſed with a devil, blind and dumb] and he healed him, inſomuch that the blind and dumb both ſpake and ſaw. 22. Whom the devil had caſt into a diſeaſe which deprived him of ſpeech and ſight.

* Is not this μήτι οὗτος
23. And all the people were amazed and ſaid, [* Is not this the ſon of David?] 23. The Meſſias that was ſo oft foretold and expected to be born of the Family of David, and ſo he that ſhall deliver us, and reign over us.

24. But when the Phariſees heard *it*, they ſaid, This *fellow* doth not caſt out devils, but by [f] Beelzebub [the prince of the devils.] 24. The ruler of the Devils, which conſequently is able to caſt out devils that are his ſubjects, inferiour to him.
f.

25. And Jeſus knew their thoughts, and ſaid unto them, [Every kingdom divided againſt it ſelf is brought to deſolation, and every city or houſe divided againſt it ſelf ſhall not ſtand.] 25. If any King mean to uphold his kingdom, he will not quarrel and fall out with his own ſubjects, and caſt them out, which are a doing him ſervice, ſuch diviſions and civil diſſentions as theſe will ſoon deſtroy his kingdom, and therefore cannot probably be affirmed of any prudent Ruler or Prince.

26. And if Satan caſt out Satan, he is divided againſt himſelf, how ſhall then his kingdom ſtand? 26. And Satans caſting out devils, which are about his buſineſs, (poſſeſſing thoſe whom he would have poſſeſt) would be ſuch a civil diſſention and breach as this. This is an argument againſt you. But then ſecondly,

27. And if I by Beelzebub caſt out devils, by whom do [g] your children caſt *them* out? Therefore they ſhall be your judges.] 27. Why may not I caſt out devils by the power, and in the name of God, as well as your diſciples and country-men, the Jews among you (who being evil, are therefore more obnoxious to ſuſpicion of holding correſpondence with Satan's kingdom) do, at leaſt pretend to do. When they in the name of God go about to caſt them out, you affirm it to be by the power of God, and ſo do I. Why ſhould you not believe that of me, which you affirm of your own?
g.

28. But if I caſt out devils by the Spirit of God, then the kingdom of God is come * unto you. 28. But if it be indeed by the power of God, that I do all this (called the finger of God, Luke 11. 20.) then it is clear, that although you were not aware of it, yet this is the time of the Meſſias, whoſe miſſion God hath teſtified with theſe miracles, and would not have done ſo, if he had been a falſe Chriſt. And then thirdly
*upon you, ἐφ' ὑμᾶς

† plunder, or forcibly carry away his houſehold-ſtuff, τὰ σκεύη αὐτοῦ διαρπάσαι
29. Or elſe how can one enter into a ſtrong mans houſe, and † ſpoil his goods? except he firſt bind the ſtrong man, and then he will ſpoil his houſe] 29. My diſpoſſeſſing Satan of his goods, turning him out of thoſe whom he poſſeſſes, is an argument that I have maſtered him, and ſo that I do not uſe his power, but that mine is greater than his, and employed moſt againſt his will, and to his damage.

30. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad.] 30. And 'tis proverbially known, that he that is not on ones ſide, that brings forces into the field, and is not for a mans aſſiſtance, he is certainly for his enemy, engages againſt him, doth him hurt; and conſequently my caſting out devils, ſhews that I am Satans declared Enemy.

31. Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy *againſt* the *holy* Ghoſt, ſhall not be forgiven unto men.] 31. For this ſpeech of yours [that I work by Beelzebub] let me tell you, Phariſees, v. 24. that this malicious reſiſting, and holding out againſt the inviſible work of God, and deſpiſing the miracles that I have wrought by the Spirit and Power of God, v. 28. is ſuch a crime, of ſo deep a dye, that it ſhall to them, that continue in it, be irremiſſible.

32. And whoſoever [h] ſpeaketh a word againſt the ſon of man, [i] it ſhall be forgiven him; but whoſoever ſpeaketh againſt the Holy Ghoſt, it [k] ſhall not be forgiven him, neither [l] in this * world, nor in the *world* to come. 32. Whoſoever ſhall ſay this againſt the ſon of man, that is, ſhall not receive me, as I am the ſon of man, or before I am ſufficiently manifeſted by the Spirit or Finger of God to be the Meſſias, he may by want of light, or manifeſtation, be excuſable, and by a general repentance for all his ſins of ignorance, may receive pardon. But he that ſhall reſiſt the Spirit of God, manifeſtly ſhining in theſe miracles wrought by Chriſt, to the aſtoniſhment and conviction of all but Phariſees, v. 23. and ſhall impute thoſe miracles to the devil, which, by what hath been ſaid, ſufficiently appear to be the works of God's own power, if he repent not particularly of this, and come in, and acknowledge Chriſt, thus revealed and manifeſted to him, there is no pardon or mercy to be had for him, neither in this age, nor at the coming of the Meſſias (by him ſuppoſed yet future) or, neither in this life, where he ſhall be puniſhed with ſpiritual death, God's withdrawing of grace, nor in the other, where eternal death expects him.
h. i. k. l.
* age, nor in that to come

33. Either make the tree good, and his fruit good, or elſe make the tree corrupt and his fruit corrupt: for the tree is known by *his* fruit.] 33. For indeed they that do this, that impute the miracles, which by the Power and Finger and Spirit of God are wrought by me, unto the devil, muſt, according to the old known rule of judging the tree by the fruit, be underſtood to affirm the ſame ill of him (that is, the Holy Ghoſt) whoſe productions theſe miracles are, as they affirm of the miracles themſelves, by pronouncing theſe to be diabolical, they do by implication pronounce the Holy Ghoſt to be an infernal Spirit, and ſo God to be the Devil, which is the higheſt and the moſt irremiſſible blaſphemy imaginable.

34. O

34. Ye are indeed a wretched ſort of people, your language ſpeaks you what you are, viz. that your viperous hearts will not permit you to ſpeak any otherwiſe, (as [how can you] is uſed John 5. 44. and of Chriſt, he could not do miracles Mark 6. 5. that is, their unbelief was a lett and impediment to him) For as your hearts are, even ſo by conſequence will your language be, and therefore from ſo viperous a brood no better can be expected.

34. O generation of vipers, how can ye, being evil, ſpeak good things? For out of the abundance of the heart the mouth ſpeaketh.]

35. Every man entertaineth his gueſts with ſuch proviſions as he hath: And juſt ſo, mens words are teſtifications of what is in their hearts.

35. A good man out of the good treaſure of the heart bringeth forth good things, and an evil man out of the evil treaſure bringeth forth evil things.]

m. 36. But deceive not your ſelves, as if words were too light to be accounted for, believe it, words, ſuch they may be, falſe, blaſphemous words, ſuch as yours are now, v.32. and ſuch as flow out of the evil treaſure of the heart, v.35. ſhall be moſt ſadly accounted for in the day of judgment.

36. But I ſay unto you, That every m * idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.] * vain, falſe

37. For words as well as actions are accounted of by God in conferring either rewards or puniſhments upon us.

37. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.]

38. All that take upon them to be ſent from God, and expect to be received, bring ſome ſigns with them, miracles, or ſomewhat of that nature, to give them authority, we now deſire ſome ſuch from you.

38. Then certain of the Scribes and of the Phariſees anſwered, ſaying, Maſter, [we would ſee a ſign from thee.]

39. 'Tis the ſign of a wicked infidel people to be always unſatisfied, after ſo many miracles and manifeſtations what you have already; for ſuch as you there is but one ſign, or token, or miracle behind, that of my reſurrection from death, after ye have crucified me, whereby you ſhall have my office aſſerted, after I am gone, and find Jonas's drowning and wonderful reſtoring from the whales belly, to have been a type of me, and that a moſt ſignificant one.

39. But he anſwered and ſaid to them, [An evil and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the prophet Jonas.] (ſufficient to prove me the Meſſias) ſtill to be requiring more, without ever being moved with

n. 40. For as Jonas lay buried in the whales belly three days, ſo ſhall Chriſt continue in the grave part of three natural days, or ſhall die in one day, and riſe again the third day after it.

40. For as Jonas was three days and three nights in the whales belly, ſo ſhall the ſon of man be n three days and three nights in the heart of the earth.]

41. And they that are not convinced and brought to repentance by my reſurrection, and the preaching of my Apoſtles, which ſhall be conſequent to that, their ſin and condemnation ſhall be much greater than that of the Ninivites was, for upon Jonas's recovery from the whales belly, and coming to preach to them, they repented, Jon. 3. whereas the reſurrection of Chriſt, and miſſion of the Spirit, and preaching of the Apoſtles over all Judæa after that, is a far greater way of conviction, than that recovery and preaching of Jonas.

41. The men of Niniveh ſhall riſe up in judgment with this generation, and ſhall condemn it, becauſe they repented at the preaching of Jonas, and behold * a greater than Jonas is here.] * ſomewhat more πλεῖον

42. For certainly here is that which is infinitely more than all that wiſdom of Solomon, manifeſtations of God infinitely more diſcernible than ever Solomons wiſdom was, which yet was ſo talked of that it brought in foreign Princes from afar as the news of it.

42. The Queen of the ſouth ſhall riſe up in the judgment with this generation, and ſhall condemn it; [for ſhe came from the uttermoſt parts of the earth to hear the wiſdom of Solomon, and behold, * a greater than Solomon *is* here.] * ſomewhat more πλεῖον

43,44,45. But to you that having received ſuch means of converting and bringing you to repentance, ſuch miracles, and particularly caſting out devils, v.22. (which occaſioned all the diſcourſe ſince, and to which this is annext, Luke 11. 24.) have not yet walked worthy of them, I ſhall now apply this Parable, v. 43, 44, 45. the meaning of which is, That this nation (out of which I came to caſt out the power of Satan, and to bind the ſtrong man, and take from him his uſurped poſſeſſion and goods for their proper Maſters uſe) do appear ſo far to reſiſt all my methods, as to blaſpheme that holy Spirit, by whom I work v. 24. and then what is to be looked for, but that the Devils ejected (either by your own children, or) by me in my Fathers name, either out of any ſingle perſon, or nation, finding no where elſe in the heathen world, ſuch pleaſant deſirable habitations of reſt and contentment, as here among you (as a well watered ſeat is the moſt pleaſant) ſhall try their utmoſt to re-enter here, and when they come to do ſo, finding that Chriſt hath not gotten any admiſſion, they ſhall with many more worſe than themſelves, make entrance, and take a durable poſſeſſion again, and ſo the ſtate of this people is like to be more deſperately damnable, than before I came among you it was, or than, if Satan had never been caſt out, it would have been.

43. When the unclean ſpirit is gone out of a man he walketh through dry places, ſeeking reſt and findeth none.

44. Then he ſaith, I will return into my houſe, from whence I came out. And when he is come, he findeth *it* empty, ſwept and garniſhed.

45. Then goeth he, and taketh with himſelf ſeven other ſpirits, more wicked than himſelf, and they enter in and dwell there, and the laſt ſtate of that man is worſe than the firſt. Even ſo ſhall it be alſo to this wicked generation.]

46,47. Whilſt he was on this ſevere diſcourſe ſo ungrateful to many of his auditors, it happened that his mother, the bleſſed virgin Mary, and ſome others of his neareſt kindred were waiting without to ſpeak with him, and upon this occaſion one of his auditors, either to try what he would ſay, or perhaps to interrupt him in his ſpeech, told him that his mother and kindred waited for him.

46. While he yet talked to the people, behold, his mother and his brethren ſtood without, deſiring to ſpeak with him.

47. Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without deſiring to ſpeak with thee.]

48,49. To which he preſently replied (to ſignifie this office of his, to declare the will of his Father, to be dearer to him than all relations, and withal to ſhew, that obedience to God was the thing above all others moſt welcome to him) in theſe words, Who is my mother, &c. that is, Ye are deceived in me, bare natural or ſecular reſpects ſway not with me in compariſon to the gaining of proſelytes to heaven.

48. But he anſwered and ſaid unto him that told him, Who is my mother? and who are my brethren?

49. And he ſtretched forth his hand toward his diſciples, and ſaid, Behold my mother, and my brethren?

50. Becomes thereby the child of God, and conſequently by that means the brother and ſiſter of Chriſt, and beſides, Chriſt is alſo formed in him, and ſo is the mother of Chriſt, anſwerable to the Virgin, in whom Chriſt was conceived. And therefore I do moſt juſtly ſet that valuation on him, and in that reſpect more tend the teaching of ſuch, and converſing with them, than the paying a civility to thoſe, who are in carnal reſpects neareſt to me.

50. For whoſoever ſhall do the will of my Father which is in heaven, the ſame [is my brother, and ſiſter, and mother.]

Annotations on St. Matthew, *Chap.* XII.

a. Τὸς ἀνθρώπε

V.8. *Son of man.*] That by the phraſe *the ſon of man* in this place is not meant Man in common, (as ſome very learned men have thought) but peculiarly *Chriſt*, is more than probable, not only by theſe words, *a greater than the temple is here* (aſſuming a greater liberty for his Diſciples from his preſence, and the neceſſity of their ſervice to him, than belonged to other ordinary Jews in all caſes, or than the Temple could give any ſervants of the Temple) but alſo by the uſe of this phraſe of *ſon of man* for *Chriſt* in *Daniel*, c. 7. 13. and

and in every other of the 88 repetitions of it in the New Teſtament. And although by the words, as they are in S. *Mark*, c. 2. 27. the contrary ſeemeth not improbable, where the ground of *Chriſts* affirming that the *Son of man is Lord of the Sabbath*, is becauſe *the Sabbath is made for man*, as if the *Sabbaths* being *made for man* did conclude him *Lord of it*, and conſequently that he was Lord, for whom it was made, that is, Man in common, and not *Chriſt*; yet to this the anſwer is ready, that the caſe of which *Chriſt* there and here ſpeaks, being for the neceſſary uſe, and good of man, plucking and eating for neceſſity and preſervation of life, That may be very fitly referred to by *Chriſt*, when he ſaith, *The Sabbath is made for man*, ſo that the phraſe *for man* ſhall ſignifie *for the good of man*, and import that the *Sabbath* being deſigned for the good of man, could not reaſonably be conceived to oblige him to any thing ſo contrary to that, as is ſtarving, or debilitating of nature (ſo as to render him unable to diſcharge the duty of the calling.) And from thence that former concluſion of Κύριος ὁ Θεὸς τοῦ σαββάτου *mans being Lord of the Sabbath* will not follow, becauſe man is not Lord, or free diſpoſer of all thoſe things that are for his good, (for even all the moral Precepts of God alſo are for mans good, and the King is ſaid to be *for thy good*; yet is not he ſubjected to thee, as to a Lord, no more than the moral Law can be diſpens'd with by thee). The only proper concluſion from this notion of *the Sabbaths* being *made for man* will be this, that he that made a *poſitive law*, did not oblige to the obſervance of it in ſuch caſes which are for the good of man, as works of mercy (which being part of the moral eternal Law, he prefers before the performance of theſe poſitive Laws, which reſpect his own ſervice, *v.*7.) and ſo that the Law of the Sabbath at the very making of it was not deſigned to have force in it to bind men to ſtrict reſt in ſome caſes, as thoſe *v.*5. of the neceſſary ſervices of the Temple (and what is done here was for the ſervice of *Chriſt*, who *is greater than the Temple*.) And ſo ſtill *Chriſt*, that *ſon of man*, who comes to do good in the world, is in any reaſon ſo Lord of the Sabbath, as that he may uſe it, which way he will, for the uſe and good of man, and thus God did always appoint it to be uſed ſo as the reſt might be broken, when any moral good required it. And ſo likewiſe the ſtrict abſtaining from eating till the ſixth hour, or till their ſolemn ſervice was performed, which is ſaid to have been obſerved among the Jews upon their Sabbaths, at leaſt their great days, and that cuſtom referred to by S. *Peter*, *Acts* 2. 16. when, it being the day of *Pentecoſt*, as this alſo was (ſee Note on *Luke* 6. a.) he proves that they were not drunk, as they were accuſed, becauſe it was yet but the *third*, not the ſixth hour of the *day*, before which they knew they did not uſe to eat or drink; and this ſeems to be the quarrel that the Jews had here to the Diſciples, that, on the Sabbath day, they eat before the time, not that the reſt was broken by rubbing the ears of corn. Of this therefore ſaith *Chriſt*, that were it never ſo much a part of the Law, or cuſtom of the Sabbath, yet in caſe of neceſſity, which implied charity, it was not of force; and thus the *Jews*, to whom Chriſt ſpake, underſtood his ſpeech, as appears by the queſtion that next follows *v.*10. whether 'twere *lawful to heal on the ſabbath day*, that is, whether in this caſe (of curing) God had permitted working, or doing any thing on the Sabbath, which *Chriſt* anſwers diſtinctly, that the life or ſafety of one ſheep (according to their own doctrines) much more of a man, is to be preferred before the obſervation of the Sabbath. One other ſenſe is affixed to theſe words, as by this phraſe of the *Son of man's* being *Lord of the Sabbath*, *Chriſt's* powers of aboliſhing the Sabbath were here aſſerted by him. But to this I conceive, this place doth not belong. For although there is little reaſon to doubt of *Chriſt's* having this power, yet if Chriſt had ſpoken upon that head, of his power to aboliſh the Sabbath, then 1. he would not have defended his action by that which was already (while the Law was in force) continually practiſed among them, *which of you having*, &c. And 2. if he had once aſſerted the abolition of the Sabbath, the Phariſees would have needed no other leſſer argument, nor conſequently have asked that other queſtion, to get *matter of accuſation* againſt him, *v.*10. To which again *Chriſt's* anſwer is the ſame, as to the former: For to both his only anſwer is, that God prefers acts of charity before the outward ſtrictneſs of Sabbatick reſt. To that belongs his ſaying, *John* 5. 17. that his *Father worketh till now, and he worketh*, that is, that God the Father at the creating of the world did not ſo reſt on the ſeventh or Sabbath day, but that he worketh ever ſince in the acts of conſervation and providence, as he did then in creating on the ſix days, and accordingly in imitation of him, *v.*19. *Chriſt* may fitly do the like, do cures, that is preſerve, &c. As for any diſtinct Text in the *Goſpel* for *Chriſts* abrogating the Judaical Sabbath, there is no more reaſon to expect it, than the like for Sacrifices, or Circumciſion, or the Judaical Prieſthood, the ſubſtance being come, and the Temple, and that people deſtroyed, the ceremonies or ſhadows, *Col.* 2. 16, 17. as far as they were ſuch, ceaſed of their own accord, and no farther are they now abrogated, having never been obligatory to any but that people.

V. 18. *Choſen.*] Ἀιρετίζω ſignifies ſo *to prefer* before all others, *as to chuſe*, or *aſſume to* any *office*, προσλαμβάνω, or αἴρω πρὸς ἐμαυτὸν, *I take to my ſelf*, in *Phavorinus*; but in *Iſaiah*, whence this verſe is cited, 'tis ἀνθιλήφομαι *to ſuſtain*, which ſeems rather to belong to it, that of *choſen* being after mentioned there, and rendred ἀγαπητὸς *beloved here*. b. Ἀιρετίζω

Ib. *Judgment*] The word κρίσις in this place ſeems to ſignifie the whole Goſpel, the *true religion*, the *true way of worſhipping* and *obeying God*, the *whole will of God under the Goſpel*, and either is to be rendred *Truth* out of the *Hebrew* משפט *Iſa.* 42. 1. (whence theſe verſes are taken) which *Prov.* 8. 20. is rendred ἀλήθεια *truth*, and ſignifies ſo, when 'tis rendred κρίσις *judgment*, *Jer.* 5. 4. *Pſal.* 37. 6. and *Job* 3. and κρίμα, *Iſa.* 32. 26.) and oftentimes δικαιοσύνη *righteouſneſs*, which is all one with ἀλήθεια *truth:* and ſo in *Heſychius* κρίσιν ἀλήθειαν (not, as 'tis falſe printed, ἀκολουθίαν) *judgment* ſignifies *truth:* or elſe being rendred *judgment*, it is to be taken in the ſame ſenſe as if 'twere rendred *truth*, as indeed κρίσις *judgment* in the title of the prime Chriſtian virtue, *Righteouſneſs*, or equity in *judging*, *Mat.* 23. 23. And either way it here ſignifies the Goſpel, and ſo *v.* 20. alſo. c. Κρίσις

V. 20. *A bruiſed reed*] The *reed* is the weak, infirm man, the *bruiſing* of that *reed*, is his falling into ſin, and the *flax* on fire that is *burning* in the *illychnium*, or *lamp* (ſee *Iſa.* 43. 17. *Jud.* 15. 14. 16. 9.) is the man again, the *ſmoaking flax*, (τυφόμενον) is when the flame is out, or burns darkly for want of oil, and yet there remains ſome fire in the flax, and that ſmokes, or ſhines dimly, inſtead of flaming; and anſwerable to that is the man, in whom grace is decayed, but yet not deſperately or irrecoverably gone out, ſome ſparks of good being ſtill left in him: and this perſon, in this eſtate, *Chriſt* is ſo far from deſtroying, or triumphing over, that he doth moſt tenderly cheriſh and labour to *reſtore ſuch an one in the ſpirit of meekneſs*, to a firm habit of Chriſtian practice again. This is *Chriſt's* practice at his coming into the world, as deſigning to plant (not the unſinning, legal, perfect, but) the ſincere, evangelical righteouſneſs through the world, which is the meaning of the phraſe that follows, *until he bring forth* (or, *ſend forth*) *judgment into victory*; the *Hebrew Iſa.* 42. 3. is, *he ſhall bring forth*, and the word *until* is taken out of *v.* 4. where the ſame ſenſe is repeated again, and *judgment* again ſignifies the Goſpel, that is, Chriſtian, Evangelical righteouſneſs (ſee Note c. and though εἰς νῖκος in the Old Teſtament ſignifies *for ever*, *Lam.* 5. 20. 2 *Sam.* 2. 26. *Job* 36. 7. *Jer.* 5. 3. *Amos* 1. 11. yet that is, when it renders לנצח which ſignifies both *to victory*, and *to eternity*, but here (ſeeming to be the *Epitome* or breviate of the following words, *v.* 4. *he ſhall not fail nor be diſcouraged*) it moſt probably ſignifies *victoriouſly*, and notes that the Goſpel ſhall be ſet up over the world, that *he ſhall not fail*, or *be diſcourag'd*, that is, either 1. the *bruiſed* d. Κάλαμος συντετριμμένος. Λίνος τυφόμενος. Εἰς νῖκος

reed ſhall not fail, or *be broken* worſe than it is, nor the *flax* be *diſcouraged* or *quenched*; or elſe 2. the *Meſſias* ſhall not fail, &c. till he have ſet *judgment on the earth*, that is, till he have ſet up the profeſſion of the Goſpel in the world, among the Heathen, if the Jews will not receive it. By this rendring of it 'twill appear what is the meaning of לאמת in the Hebrew of *Iſaiah*, and εἰς ἀληθῆ (for ἀληθείαν) in the *Septuagint*; ſure, that κείσεις εἰς ἀληθείαν, *judgment in truth* ſhould be ſet for true judgment, and rendred ſo, *he ſhall bring forth true judgment*, and ſo 'twill remain, that εἰς νῖκος ſhall be the ſum of the following words, *v.*4. he ſhall not *fail* nor be *diſcouraged*, *till he hath ſet judgment on the earth*, and ſo the conſequents both in *Iſaiah* and here will be the ſame, There, *and the Iſles ſhall wait for his law*; here, *and in his name ſhall the Gentiles truſt*.

c. Ἰσχνὸν λέγει

Ib. *Not break*] It is the cuſtom of all writers, very frequent in the ſacred dialect, to uſe phraſes whereby they underſtand much more than they do expreſs. An example of it we have in this verſe out of the Prophet, where *Chriſt's not breaking the bruiſed reed* ſignifies his great mercy and kindneſs in repairing and reſtoring & curing the bruiſed weakling, and ſo his *not quenching the ſmoaking flax*, is his enlivening, quickning, inflaming that fire or ſpark of grace or goodneſs, which was almoſt *quenched*. So ἀργὸν ῥῆμα *idle word*, v.36. is much more than *idle*, *vain*, even *blaſphemous ſpeeches*. So *Eph.*5.11. where the *Gentile* foul *abominations* taken up by the *Gnoſticks*, are called ἄκαρπα ἔργα τῦ σκότους, *unprofitable works of darkneſs*, meaning ſurely not that they brought in no profit or advantage, but the greateſt danger and miſchief in the world. So ἄχρειος δοῦλος is a *wicked* and not only an *unprofitable ſervant*. So in *Philoxenus*'s *Gloſſary*, *Nequam* ἄχρειος, and *Nequitia* ἀχρειότης, and ſo in *Cyril*'s *Greek Gloſſary*: So in *Heſiod*, ἀχρεῖος ἀνὴρ an *unprofitable man* is he that neither underſtands himſelf nor heeds others, the moſt ſenſleſs, wretchleſs perſon: Of the ſame nature is *illaudatus unpraiſed* in Latine, of which ſee *A. Gellius* l. 2. c. 6. where he proves that word to ſignifie *omnium peſſimum ac deterrimum*, *the worſt and baſeſt of all*. And ſo *l.*7.*c.*11. he makes ἄκολαστον, ἄχρειον, ἄχρηστον, κακόηθες, μιαρὸν, *riotous*, *intemperate*, *unprofitable*, *uſeleſs*, *ill-manner'd*, *deteſtable* to be all one, the interpretation of the Latine *Nequam*, a wicked man, but litterally *good for nothing*. So ἄνομος which properly ſignifies *without law*, and ἀνομία a *breach*, or commiſſion, *againſt the law*, is oft ſet to ſignifie the higheſt degree of obdurate prophane ſinning, 2 *Theſ.* 2.8. being there ſpoken of *Simon Magus* the moſt blaſphemous Apoſtate. So though παραβαίνειν litterally ſignifies *to tranſgreſs* and may belong to the leaſt ſin, as being a variation from the ſtrict rule of the Law, yet παραβαίνων, *he that tranſgreſſes*, 2 *Joh.*9. and ſo παραβάτης *tranſgreſſor* (ſince the ſolemn title of *Julian*) ſignifies an *Apoſtate*. So 2 *Tim.*3.3. ἀφιλάγαθοι, *thoſe which do not love the good* is ſet to expreſs the moſt virulent haters of the orthodox pious Chriſtians. So 1 *Cor.*13.6. where 'tis ſet down as the character of the charitable man, ὁ χαίρει ἐπὶ τῇ ἀδικίᾳ, *he rejoyceth not in iniquity*, the meaning is, he is very much troubled and ſorrowful, ſo v. 5. ὁ φυσιῦται, the *charitable* man *is not puft up*, ſignifies much more than ſo, that he is extreamly humble. So in the third Commandment of the Decalogue, where 'tis ſaid of the perjured perſon, that *the Lord will not hold him guiltleſs*, that ſure ſignifies, that God will look on him, and deal with him as a moſt guilty puniſhable perſon. And ſo 1 *Pet.*1.18. ματαία ἀναστροφὴ, *vain converſation*, is moſt vicious, and enormouſly ill, and *Rom.*1.16. οὐκ ἐπαισχύνομαι, *I am not aſhamed*, is, I rejoyce and glory in the *Goſpel of Chriſt*. And *Rom.* 8. 8. *They that are in the fleſh*, (that is, thoſe that follow their carnal appetites, in deſpite of the Law) *cannot pleaſe God*, that is, are very far from pleaſing, being in profeſt enmity to him *v.*7. muſt needs be hated and oppoſed by him. And *v.*12. *We are debters not to the fleſh to live after the fleſh*, that is, we are far from all obligation to go on any farther in any carnal courſe, 'tis more than time to give over that, as 1 *Pet.*4.3. *the time paſt of our lives may ſuffice us to have wrought the will of the Gentiles*, that is, 'tis abundantly ſufficient, much more than enough, to have ſpent ſo vilely. So *Rom.* 13. 10. where it is only ſaid of Charity that κακὸν οὐ κατεργάζεται, *it worketh no evil to the neighbour*, the meaning certainly is, that 'tis ſo far from doing ſo, that it worketh all the good it can, or otherwiſe it would not thence be concluded, that it were πλήρωσις τῦ νόμου, *the filling up*, and improving *of the law*.

Ἄργὸν ῥῆμα

Ἄκαρπα ἔργα

Ἄχρεῖος

Ἀνομος

Παραβαίνειν

Ἀφιλάγαθοι

ὁ χαίρει

ὁ φυσιῦται

Ματαία ἀναστροφὴ

V. 24. *Beelzebub*] *Beelzebub* in Hebrew בעל זבוב f. is rendred by the Greek of the Old Teſtament Βααλ μύιας, *the prince of the fly* or *flies*, the *god of Ekron*, 2 *Kings* 1. 2. and *v.* 6. being indeed an Idol, that the inhabitants in that city in *Palæſtine* worſhipped, and conceived to have power over all hurtful *flies*, and to drive them out of their region. That this was the *heathen Jupiter* is not improbable, the title of μύιος, μυώδης, ἀπόμυιος, ἀπομυαγρος, μυαγρος, and μυοδήρας, being beſtowed on him by the Heathens, that is, *he that caught*, *or drove away flies*. This Idol in * *Pliny* is called *Achor Deus* from *Accaron* or *Ekron* the name of that city, and, as he ſaith, the *Cyrenæans*, when any plague of flies comes on them, ſacrifice and pray to him, and on that they die preſently. This is here called *Prince of Devils*, i.e. one that hath power over them (as 'twas, it ſeems, believed) able to throw them out of thoſe that were poſſeſſed with them, (whole legions together) like ſwarms of flies, which, with their Prince or Chieftain, fly about in the upper and middle region of the air; this gives the reaſon of their ſpeech here, why they conceived *Chriſt* to caſt out Devils by *Beelzebub*, becauſe *Beelzebub* they thought to have that power, and therefore to have the name of *Ruler*, or *Prince of Devils*, and *Chriſt* viſibly caſting them out, they thought he operated by this power.

Βεελζεβούλ

* *Nat. Hiſt.* l.10.c. 28.

V.27. *Your children*] *Your children* here ſignifie either your Diſciples, that is, ſpiritual children, or your country-men, that is, children of your nation naturally, and ſo he means the Jews, who did pretend at leaſt to exorciſe and caſt out Devils, *in the name of the God of Abraham*, *the God of Iſaac*, *the God of Jacob*, which was their ordinary form of Exorciſm; and which, it ſeems, the ſons of *Scheva* were willing to change into the *name of the Lord Jeſus*, in imitation of the Apoſtles, *Acts* 19.13. So in *Juſtinus* againſt *Trypho* the Jew, *If*, ſaith he, *you invoke the name of any of your Kings*, *or juſt Men*, *or Prophets or Patriarchs*, *the Devil will not obey you*, *but if you call upon the God of Abraham*, &c. *and ſo exorciſe*, ἴσως ὑπακούσεται, *perhaps he will obey*: So ſaith *Irenæus*. *By the invoking of the moſt High and Almighty*, *even before the coming of Chriſt*, *men were deliver'd from the wicked ſpirits*, *and* à Dæmonis univerſis, *from all kinds of Devils*: And ſo *Tertull. contr. Marcion.* expounds this paſſage in St. *Luke*, that *Chriſt* affirms himſelf *to caſt out Devils by the ſame power*, by which *their children* did, *in virtute ſcilicet Creatoris*, *by virtue of the Creator*. That there was this cuſtom among the Jews (and ſo long continued) of charming and incantations, may farther appear by the latter remainders, (being, as appears by the Chriſtians renouncing them, abuſes of the true) which we find in the forms of renouncing Judaiſm, in the Liturgies of the Greek Church; where, after the mention of the ſeveral Feaſts and Sabbaths, is added καὶ τὴν γενέσιας, καὶ τὴν ἐπωδὰς, καὶ τοῖς φυλακτηρίοις, καὶ τοῖς (not as 'tis read by *Goar* out of *Allatius* his *MS.* and that of *Cryptoferrara*, φυλακτηρίοις by him rendred *obſervationibus*, but without queſtion) φυλακτηρίοις ἀποτάσσομαι, *I renounce all charms and incantations and defenſatives*, &c. The *Phylacteries* there renounced being not thoſe (mention'd in this Goſpel *c.*23.5.) worn about them as remembrances of a part of the Divine Law, but ſuch Antidotes as we now ſpeak of, which they carried about them, to defend themſelves from Witchcraft, and Faſcinations, whether they were ſome written characters, or the names of God, as *the God of Abraham*, *the Lord of Sabbaoth*, &c. From the Jews the Ægyptians borrowed their magical practices, ſaith *Orig. contr. Celſ.* l.1. and l. 4. ὧν ποσῶν δυνάσαι τὰ ὀνόματα σωματοβόμβυα τῇ τῦ Θεῦ προσηγορίᾳ, ὡς ὁ μόνον τὰς ἀπὸ τῦ ἔθνους χρῆσθαι ἐν ταῖς πρὸς Θεὸν εὐχαῖς καὶ ἐν τῷ καταπάδειν δαίμονας, τῷ, Ὁ Θεὸς Ἀβρααμ, ὁ Θεὸς

g. Τοῖ υἱοῖ

ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ, ἀλλὰ καὶ σφόδρα καὶ πάντας τοὺς τὰ τῶν ἐπῳδῶν, καὶ μαγείων πραγματευομένους· εὑρίσκεται δὲ ἐν τοῖς μαγικοῖς συγγράμμασιν ἡ τοιαύτη τοῦ Θεοῦ ὄνησις καὶ παράληψις τοῦ Θεοῦ ὀνόματος, &c. *The names of Abraham*, &c. *joined with the name of God is not only of force in the Jews prayers, and exorcisms, but almost all others that dealt in conjurations use them*: and from thence the ignorant sort came to take *Abraham* for the name of a God, saith S. *Chrysostome*, because of the form Θεὸς Ἀβραάμ, by them thus easily mistaken. So in like manner the words *Zebaoth* and *Adonai* were ordinarily among them, saith *Origen*, *l.* 4. and * *Iamblichus* calls these *Assyria nomina*, that is, *Hebrew names*, as when *Themistius* saith the saying of, *The king's heart is in the hands of God*, is taken out of the Assyrian books, he clearly means the Hebrew, the book of the *Prov.* and the letters now used for *Hebrew* letters are properly the *Assyrian*, which in their captivity they compelled them to use, instead of their own ancient letters, which only the *Samaritane* retaineth. The same Incantations were by them also used in curing diseases, as I remember there is a famous one in *Trallian* for the cure of the Gout, and *Pausanias* in his description of the Rites of the *Pyrætheia* (mentioned by *Strabo*, l. 15.) saith that in *Lydia* the magician having laid wood on the Altar, first puts a Mitre on his head, then ἐπίκλησιν ὅτι ὃ Θεῶν ἐπῴδει βάρβαρα, καὶ ἀδήλως σωθεὶς τοῖς Ἕλλησιν, *calls upon some kind of God in a barbarous form, not understood by the Grecians,* ἐπᾴδῃ ὅπλεγόμενον ἐκ βιβλίου, *he reads his charm out of a book* (we might render it literally, *out of the Bible*) ἄνευ δὲ πυρὸς ἀνάγκη πᾶσα ἁφθῆναι τὰ ξύλα, (as the story of *Elias*) *and presently the wood is set on fire, Eliac.* a Such forms as these 'tis not improbable that God was sometimes pleased to prosper, when he was particularly called on, as the one true God, as he had revealed himself to his own people, & not as one of the false gentile gods, and when 'twas thus, 'twas sure the power of the true God, and not any vertue in the words, that did it. This *Christ* uses as an argument, *ad homines*, that they who themselves professed to cast out Devils by the God of *Abraham*, had no reason to say *Christ* did it by the *Prince of Devils*.

* *De Myst. l.* 8. *c.*4.

V.32. *Speaketh a word*] It is ordinary in the Hebrew dialect for *speaking* to signify *doing*, and *word* to signify *thing*, and so here to *blaspheme* or to *speak a word against the son of man*, and again, *against the H. Ghost*, is to oppose and resist them. Now the phrase *Son of man*, here belongs unto *Christ*, as he appeared in the weakness of humane state, the son of *Mary*, considered without any such light shining in him, to convince all men that he was the *Messias*, viz. *Christ* abstracted from the great power of his doctrine and miracles, which when they did appear, convinced the Auditors to an acknowledgment, that *never man spake as he spake*, and the beholders here, *v.*23. and elsewhere, that sure he was *the Messias*. This power (of his doctrine and here particularly) of his miracles is in the parallel place, *Luke* 11. 20. called the *finger of God* (which what it signifies is clear by *Ex.*8.19. when that is said to be *truly the finger of God*, that is, a work of God's own power, which the Magicians by their sorcery were not able to do) and here, *v.*28. *the spirit of God*: which two phrases, *finger of God*, and *spirit of God*, appear by these two parallel places compared, to be all one, and consequently *To oppose*, or to *speak against* the πνεῦμα ἅγιον, *the holy spirit*, or the πνεῦμα Θεοῦ, *Spirit of God*, is in this place to oppose the power, and convincing light of these miracles of his, which manifested him to act by the power of God, and so were the Testimonies of God himself, that Christ was what he affirmed himself to be, the *Messias* promised. And that shews the ground of difference betwixt these two sins, *speaking against the son of man*, and *speaking against the Holy Ghost*, the first was the not believing him to be the *Messias*, when tho' he affirmed himself to be so, yet there was not that convincing light, and manifestation of his being so, but the second was resisting this light thus brightly shining in him, acknowledging the miracles which he did, *John* 11.48. but rather than they would acknowledge them to be done by God, (because if they did that, they must receive him as the *Messias*, which they would not do, because he was not such an one as they had fancied, and desired he should be, a temporal deliverer) affirmed them to be done by the Devil, *v.*24. which being their only possible evasion, (and that here confuted by *Christ* by three arguments, the first *v.* 26. the second, *v.* 27, 28. and the third *v.*29, & 30.) he now tells them, that this, if they continue in it, must needs be a wilful blindness, and so not capable of that excuse of ignorance or blind zeal, of which the former sin was capable.

h. Βλασφημία πνεύματος

Ib. *It shall be forgiven him.*] The difference of these two sins being set down (note h.) it follows now that the former of these was a sin, for which, under the Law of the Jews there was place for Sacrifice, and so for forgiveness (upon a general confession of all unknown sins, and asking pardon for them of God.) It did not incur that sanction of death, or excision from the people, and proportionably (in the Christian analogy) it was in the number, or of the nature of those sins, by which the sinner, if before living spiritually, doth not *ipso facto* become spiritually dead, nor incur present obligation to death eternal, but by *Christ's* sacrifice is preserved from it; and if before he were spiritually dead, yet is not this such, as is to him imputed, so as to *fill up the measure of his iniquities*, and bring utter desertion upon him, but (as a sin ἀκουσιαθεσιας ψυχῆς, or *unaffected ignorance*, *Num.*15.28.) is accordingly pardonable by a general *repentance*, (such was that of *Nathanael*, *John* 1.47. *Can any good come out of Nazareth?* which was speaking a word against the son of man, and yet easily pardonable.)

i. Ἀφεθήσεται αὐτῷ.

Ib. *It shall not be forgiven*] As that former kind of sin was capable of mercy, so this second was of a far higher nature, none of those ἀγνοήματα *ignorances*, for which only sacrifices were appointed under the *Law*, *Heb.*9.7. *Num.*15.18. but parallel to those, for which there was no Sacrifice accepted (see *Heb.* 10.) but just vengeance and punishment under the Law, to which death without mercy was to be expected on the impenitent oppossers, ὑπεναντίοι and ἀθετήσαντες *adversaries* and *despisers*, *Heb.* 10.27,28. Those that sin thus, are *the soul that doth ought presumptuously*, or *with a high hand*, *Num.*15.30. (a *hand lifted up*, saith the Hebrew, a *hand against God's finger*, *Luke* 11. 20. or *against the holy Spirit here*) and so that reproaches the Lord there, as the Spirit, *Heb.* 10. 27. (which is just the βλασφημία or *blaspheming* the *Spirit* here, and so the Hebrew גדף *reproach* there is rendred *blasphemy* by the Greeks, 2 *Kings* 19. 22.) and so *must be cut off from the people*; and proportionably now under the Gospel, such a sin as this *shall not be forgiven*: the offender thereby, if he were before spiritually living, certainly dies spiritually, and so is cut off from God's true *Israel* (and by the Apostles and the Churches discipline is to be cut off from the congregation by censures) the sacrifice of *Christ's* death, typified by the legal sacrifices, doth not obtain, that such sinners should not fall into present spiritual death, and present obligation to eternal death, nor doth the spirit of meekness, but the rod of Excommunication belong to such. Or if the offender were not before spiritually living, this adds unto his dead works, and so brings on him a new obligation to eternal death; tho' the sacrifice of *Christ's* death, if they repent of such sin particularly and actually (God giving them space of Life to do so) may and certainly doth raise them up from this spiritual death, and obligation to eternal, by Justification. But without such particular special repentance from their sin particularly retracted, they shall continue in death spiritual here, till they fall into eternal hereafter, which is now by *Christ* most clearly revealed against all wilful sin continued in impenitently, though it were not before so clearly revealed under the Law. The issue of this whole matter, as far as concerned the Pharises there, was this, that unless their sin were particularly retracted by repentance, and *Christ* received and acknowledged upon

k. Οὐκ ἀφεθήσεται.

theſe miracles of his, or afterwards by the conviction, which the *Holy Ghoſt* ſhould work upon the crucifiers, they can never have pardon or remiſſion, not that they that were here guilty, ſhould never after repent, or upon repentance be accepted; this is not ſaid here or in any other place, but rather the contrary is every where affirmed in the Scripture, which offereth repentance to all (& that ſo really, that by the grace of *Chriſt*, and the *Holy Ghoſt* aſſiſting his word, they may receive it) and promiſeth pardon to all, be they never ſo great ſinners, ſo they do amend their lives ſincerely, and lay hold on God's mercy in *Chriſt*; and this is particularly applied to thoſe Phariſees, by force of *Chriſt's* prayer for his crucifiers (which was certainly heard) *Father forgive them*, that is, deny them not the means of forgiveneſs (the power of repenting) and forgiveneſs if they ſhall repent; and accordingly the Apoſtles after teach, that God had exalted *Chriſt to his right hand to give repentance unto Iſrael*, *Acts* 5. 31. that is, *to all Iſrael*, *Acts* 2. 36, and 38. and particularly thoſe crucifying rulers, *Acts* 3.17. whoſe ignorance is there, as on the croſs by *Chriſt*, urged to make their caſe the more hopeful, not that it was not notoriouſly vincible and criminous but that they had not yet received all thoſe means and methods of the *Holy Ghoſt* for their converſion, the greateſt of all being yet behind, the *raiſing up Chriſt from the dead*, to be ſuch a ſign to move them, as *Jonas* was, whereupon, *v.* 38. &c. he tells them, that that only ſign more they ſhould have (tho' they were a malicious and *adulterous generation*) and when that was witneſſed by the deſcent of the *H. Ghoſt* upon the Apoſtles, and the preaching, and miracles wrought by that deſcent, then they that come not in to *Chriſt*, *ſhall never be forgiven*, nor be capable of any farther means of working repentance in them, this being indeed the laſt that ſhould ever be allowed them.

L. Ἀφεσις ἐν μέλλουσι αἰῶνι.

Ib. *In this world, &c.*] This phraſe ſeems to refer to a perſwaſion of the Jews, that ſome ſins which could not be forgiven upon their ſacrifices (whether their daily ſacrifices, or that on the great day of Expiation) and ſo are irremiſſible, ἐν τούτῳ τῷ αἰῶνι *in this age*, might yet be remitted and pardoned, ἐν τῷ μέλλοντι, *in that to come*, which ſometimes ſignifies among them the age of the *Meſſias*, ſometimes the ſtate after death (ſee note on *Luke* 1. 0.) But of this ſin unrepented of, ſaith *Chriſt*, there is no place for any ſuch hope; that opinion of yours, that every Jew hath his part in the age to come, as that notes the age of the *Meſſias* (there being now no farther *Meſſias* to be look'd for by you) ſhall ſtand you in no ſtead, if you ſtand out impenitently againſt all this light and manifeſtation of divine power, now evidently teſtifying that I am the *Meſſias*. And for the ſtate after death, when that comes, and your ſentence is once paſt, there will be ſmall hope of relief, or releaſe for you.

m. Ἀργὸν ῥῆμα

V. 36. *Idle word.*] The word ἀργὸν may bear proportion in ſenſe to the Hebrew שָׁוְא, which ſignifies *vain* indeed, but frequently *falſe*, becauſe that which is falſe wants the ſolidity and ſubſtance of truth. So μάταιον λόγον καὶ ψευδῆ, *vanity and lies*, *Prov.* 30. 8. Or as the *Greek* ἀργὸς is derived *quaſi* ἄεργος, when the words are without *deeds* agreeing to them. Thus κενὸς λόγος, *vain ſpeech*, *Eph.* 5. 6. is, not *unprofitable*, but *falſe ſpeaking*, ſuch as with which they are adviſed, that they be not deceived. But 'tis farther obſervable from the Scripture ſtile, mentioned Note e. (which uſes to ſignify more than the words literally import) that the word ἄκαρπος *unfruitful*, *Eph.* 5. 11. and μάταιος *vain*, do ſignify not only the negation of, but contrariety to all profit, *i.e.* the greateſt wickedneſs, and ſo may ἀργὸς here. The advice of *Pythagoras*, Ἀιρεῖότερόν σοι ἔστω λίθον εἰκῆ βάλλειν ἢ λόγον ἀργὸν, *Let it be more deſirable to thee, or chuſe rather to caſt a ſtone at an adventure, than an idle ſpeech*, where it is evident, that λόγος ἀργὸς is at leaſt a *raſh ſpeech*, and ſuch, as from which a man himſelf, or other, may as probably receive ſome conſiderable hurt, as from a ſtone raſhly caſt we have reaſon to expect. And accordingly in this place *R. Stevens* mentions another reading, πονηρὸν inſtead of ἀργὸν, *every wicked word*. Thus will the ἀργὸν ῥῆμα be the ſame with πονηρὰ *evil things*, *v.* 35. and thus it may refer to the notion of πονηρὸν ῥῆμα, uſed for *reproach* and *contumely*, *c.* 5. 11. for ſuch was that againſt *Chriſt*, *v.* 24. that great contumely and *falſity* of his *caſting out Devils by the Prince of Devils*. That it is ſome grand crime, not every word which tends not to ſome ſpecial end of Chriſtian edification, appears by the next verſe, where they are affirmed to be ſuch, as for which under *Chriſt* men are ſure to be condemned, and not by evil works or actions only.

n. Τρεῖς ἡμέρας, καὶ τρεῖς νύκτας

V. 44. *Three days*, &c.] That *Chriſt* was not in the earth *three nights*, it is clear, and therefore the way of interpreting this place muſt be taken from a figure, which expreſſes one whole thing by two parts of it. Thus the *heaven* and the *earth* in St. *Peter*, 2 *Pet.* 3. 7. (ſee note e.) ſignify the world; and the natural day, conſiſting of night and day, and beginning among the Hebrews at evening, is here meant by this phraſe *night and day*; and ſo *Chriſt* is ſaid to be *three days and three nights in the earth*, tho' the firſt natural day he was not in the grave any part of the night, but the latter part of the Friday, all Saturday, and ſo much of Sunday, as until the Sun approached their Horizon. The reckoning of days by the Jews was by the νυχθήμερον, *evening and morning*, which made up the natural day, ſo among the *Athenians* alſo, ſee *A. Gellius*, *l.* 3. *c.* 2. And as it is practiſed in the buſineſs of Circumciſion, which was preciſely obſerved the eighth day, if the child were born in one day, tho' but half an hour before the end of it, that is, before the beginning or evening of the next, that half hour was counted for one of the eight days (becauſe, ſay they, legal days are not accounted from time to time, or from hour to hour) ſo is it here, that part of *Friday* wherein he was buried, was the firſt day of this number. Thus when *Luke* 9. 28. 'tis ſaid, *about eight days after*, *Mat.* 17. 1. and *Mark* 9. 2. 'tis after *ſix days*, that is, after ſix days compleat, the firſt and the laſt being not complete, and ſo tho' numbred by one, yet omitted by two Evangeliſts, and accordingly the ſpace of theſe very *three days* of *Chriſt's* lying in the grave until his Reſurrection, are, when prophetically mentioned by *Hoſea*, *c.* 6. 2. ſaid to be *after two days*: So a *Luſtrum*, and an *Olympiad*, tho' they contain but four compleat years, are yet ſaid to be five years, after the manner of our accounting a *tertian*, and a *quartan Ague*. See *Nebriſſenſis quinquag.* c. 25. and *Iſ. Caſaubon* againſt *Baron.* p. 16.

Paraphraſe.

CHAP. XIII.

1. THE ſame day went Jeſus out of the houſe, and ſate by the ſea ſide.

2. Was forced to go ſit in a boat.

2. And great multitudes were gathered together unto him, *ſo* that he [went into a ſhip and ſate] and the whole multitude ſtood on the ſhore.

3. By ſimilitudes.

3. And he ſpake many things unto them [in parable] ſaying, Behold a ſower went forth to ſow.

4. And as he ſowed in the field, ſome of his ſeed fell on the path, or the ground which was not prepared for ſowing, but left to go on in paſſing through the field, and there, that which fell, was (trod on, ſaith Luke, and ſo was never able to grow, but lay till it was) devoured by the birds.

4. And when he ſowed, ſome *ſeeds* fell by the ways ſide, and the fowls came and devoured them up.]

5. Some

5. Some fell upon ſtony places, where they had not [much earth, and forthwith they ſprang up, becauſe they had no deepneſs of earth.]

5. Sufficient mould to take root, only enough to cover them, and by that means, as the manner is, they came up the ſooner for having no depth of mould to take root in.

6. And [when the ſun was up] they were ſcorched, and becauſe they had not root, they withered away.

6. When the time of year came for the ſun to get up to more ſtrength and heat.

7. And ſome fell [among thorns, and the thorns ſprang up and choaked them.]

7. In ſome parts of the field, where there were roots of bryars not deſtroyed; and the bryars or thorns over-grew the corn, and ſo choaked it.

8. But other fell into good ground, and [brought forth fruit] ſome an a hundred fold, ſome ſixty fold, ſome thirty fold.

8. Thoſe corns ſprang up proſperouſly to the harveſt, every corn yielding plentifully. a.

9. Who hath ears to hear, let him hear.

10. And the Diſciples came and ſaid unto him, Why ſpeakeſt thou to them in parables?]

10. And his Diſciples wondred that he ſhould ſpeak ſo myſtically and obſcurely to the people, and therefore asked him why he did ſo.

11. He anſwered and ſaid unto them, Becauſe it is given to you to know the myſteries of the kingdom of heaven, but to them it is not given.]

11. And he gave them this anſwer, The underſtanding the higher and obſcurer parts of the Goſpel is a priviledge that belongs only unto you Diſciples, which are believers already, which have already received and profited, and undertaken to direct your lives according to the rules of my doctrine communicated to you, but theſe which have not done ſo, are not yet fit for revealing of ſecrets to them, (that which is fitter for their turn, is to be incited by the darkneſs of parables to enquire into the meaning of them, v. 13.)

12. For whoſoever b hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away even that he hath.]

12. Whoſoever hath, to purpoſe, that is, hath made uſe of any degree of grace b. or knowledge afforded him by God, ſhall have more given him (as in the ſeed that fell on good ground) he ſhall have an abundant increaſe, as proverbially 'tis known of rich men, 'tis eaſy and uſual for them to grow richer ſoon, by wiſe imployment, and laying out of their wealth, and every man preſenting them; but whoſoever is poor ordinarily grows poorer: And ſo ſhall it be in the ſpiritual wealth, whoſoever imploys what he hath, he ſhall increaſe by exerciſing his graces, and beſides, have addition from God, but whoſoever makes not uſe of what he hath, and ſo by his own fault falleth into poverty, he ſhall not only be denied more, but ſhall be deprived of what he hath, the means of grace ſhall be taken from him, and alſo grace it ſelf, (as to that meaſure, which is in all the children of God) upon his wilful continuance in ſin againſt conſcience, and all degrees of it taken away, either when he ſhall have filled up the meaſure of his iniquities, or (in all who die before effectual repentance) at death.

13. Therefore ſpeak I to them in parables, becauſe they ſeeing, ſee not: and hearing, they hear not, neither do they underſtand.]

13. Parables may be deſigned to ſeveral uſes, 1. They are ſuch things that thoſe who deſire ſincerely to learn, may by induſtry and examination of the parables more fully diſcern by them, than by the plaineſt ſpeech, and withal better carry it away, and retain the ſenſe of them; but ſecondly, They that willingly ſhut their eyes againſt the light, becauſe their deeds are evil, they do not uſe to ſee, but underſtand and diſcern leſs by parables than otherwiſe (and yet thirdly, If they have any deſire of learning left, parables will more excite and inflame a deſire of underſtanding and enquiring after the meaning of them than any thing elſe) and therefore do I not ſpeak plainly to them, but in ſuch veils as theſe, becauſe what hath formerly been without Parables delivered unto them, as plainly as what is before their eyes, they have not made uſe of.

14. And in them is fulfilled the Prophecy of Eſaias, which ſaith, By hearing ye ſhall hear, and ſhall not underſtand, and ſeeing ye ſhall ſee, and ſhall not perceive.]

14. And ſo what Eſaias foretold of God's dealing with an obſtinate people, although it was foretold of ſome of your anceſtors, yet hath a moſt eminent completion now, and is found moſt true of them, That they ſhall not receive ſo much profit, as otherwiſe they might, by what is repreſented or delivered to them; things ſhall be ſo ænigmatically and darkly repreſented to them as that they (having before ſhut their eyes, v. 13.) ſhall now diſcern but little.

15. For this peoples heart is waxed groſs, and their ears are dull of hearing, and their eyes they have cloſed, leſt at any time they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand with their heart, and ſhould be converted, and I ſhould heal them.

15. And this is a juſt judgment of God's upon them for their former obduration and obſtinacy, in that they have hung down their ears (as creatures do that hearken not, whereas others hold them up) and ſhut their eyes againſt me, wilfully blinded themſelves, for fear, as 'twere, that they ſhould ſee, or hear, or underſtand, and by repentance and converſion become capable of my working cures of mercy on them, which otherwiſe I ſhould infallibly do (and alſo on God's part, leſt ſuch precious knowledge ſhould be expoſed to farther contempt.) See note on Mar. 4. a.

16. But bleſſed are your eyes, [* for they ſee] and your ears, † for they hear.

* that, ὅτι
† that, ὅτι

16. That by receiving what hath been already taught you, you are thus capable of theſe higher illuminations.

17. For verily I ſay unto you, that many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen them: and to hear thoſe things which ye hear, and have not heard them.]

17. For tho' there have been many men employed by God to reveal his will to others, and many ſo far in God's favour, that God hath made himſelf known very particularly unto them, as Abraham and Moſes with whom he talked face to face, yet the revelations now made to you, are infinitely beyond all thoſe that were ever afforded men before.

18. Hear ye therefore the parable of the ſower.]

18. You Diſciples therefore to whom it is given to know the myſteries, v. 11. (from whence to this 18th verſe, all was ſpoken as in a parentheſis) Hear ye the meaning of this parable.

19. When any one heareth the word of the kingdom, and c underſtandeth it not, then cometh the wicked one and catcheth away that which was ſown in his heart; † this d is he which received ſeed by the way ſide.]

19. When the Goſpel is preached to any, and he lays it not to heart, but by temptations is induced to live an unchriſtian life. This is that is meant by the ſeed that is ſown by the path-ſide, that is, by that part of the parable mentioned v. 4. c. d.

† this is it which is ſown by the path-ſide.

20. But * he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it.]

20. But the ſowing of ſeed on the ſtony ground, denoteth him, that at the firſt hearing receives the Goſpel, with all greedineſs and joy, looking only on the ſmoother part of it.

* that which is ſown on ſtony ground, ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, ſee note d.

21. Yet hath he not root in himſelf, but dureth for a while; for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.]

21. But for want of an honeſt heart, a good ſoil, where it may take deep root, for want of reſolution to bear whatſoever the Goſpel requires of them, they laſt but a little while. As ſoon as ever Chriſtianity is perſecuted, as ſoon as any chargeable Duty is required of them, immediately they are galled and diſcouraged from going any farther in the ways of Piety. See note on c. 11. c.

22. ‖ He alſo that received ſeed among the thorns, is he that heareth the word, and the cares of this world, and the deceitfulneſs of riches choke the word, and † he becometh unfruitful.]

22. But the ſowing of ſeed among thorns denoteth him that heareth the Goſpel, but the ſollicitude and care of preſerving the things of this world (and of getting of riches) being in his heart, where the word is ſown, ſuffocates it, and ſo renders the word in him unfruitful, makes him live never the better for being a Chriſtian.

‖ and that which is ſown, ὁ δὲ ἀκάνθαις
† it becometh γίνεται

23. But

23. But * he that received ſeed into the good ground, is he that heareth the word, and underſtandeth *it*, which alſo beareth fruit, and bringeth forth, ſome an hundred fold, ſome ſixty, ſome thirty.]

* that which is ſown upon

23. But the ſowing the ſeed in good ground denoteth him, that by hearing and underſtanding, and laying to heart the precept of Chriſt, expreſſes the effects of it by bringing forth abundance of Chriſtian practice all the life after, ſome in a greater meaſure than others, but all in a good proportion.

24. Another parable put he forth unto them, ſaying, [The kingdom of heaven] is likened unto a man which ſowed good ſeed in his field.

24. The ſtate of the Goſpel, or ſucceſs of Chriſt's preaching in the world.

25. But while men ſlept, his enemy came and ſowed * tares [among the wheat] and went his way,

* cockle, ζιζάνια

26. But when the blade was ſprung up, and brought forth fruit, then appeared the * tares alſo.]

* cockle

25. All thro' the wheat, all over the ground,

26. This was not diſcerned at the time, but when the corn came up, and began to ear, then beſide the weat that was ſowed, there appeareth cockle alſo.

27. So the ſervants of the houſholder came and ſaid unto him, Sir, [didſt not thou ſow good ſeed in thy field? From whence then hath it tares?]

27. Certainly all the ſeed which thou didſt ſow in thy field was good wheat, and yet we diſcern now a great deal of cockle among it, Whence ſhould this be?

28. He ſaid unto them, An e enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up?]

e. 28. Some malicious perſon hath done this. Hereupon the ſervants offer their pains if he pleaſe to accept them, to go preſently and weed up all the cockle.

29. But he ſaid, [Nay, leſt while ye gather up the tares, ye root up alſo the wheat with them.]

29. No, for ſome of them are in ſuch a conjuncture with the wheat, that the one cannot be pull'd up, but the other will follow, if it be done by you, that are not ſo able to diſcern them.

30. Let them both grow together [until the harveſt, and in the time of harveſt, I will ſay to the reapers,] Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

30. Until my time of judgment, and then I will appoint the Angels my officers, ſaying,.

31. Another parable put he forth unto them, ſaying, [The kingdom of heaven is like to] a grain of muſtard-ſeed, which a man took and ſowed in his field,

31. The ſtate of the Goſpel is of ſuch a growing procreative nature both in the world, and in the heart of man, where 'tis received, that it is fitly reſembled to, &c.

32. Which indeed is the leaſt of all ſeeds, but when it is grown, it is the * greateſt among herbs and becometh a tree, ſo that the birds of the air come and lodge in the branches thereof.]

* greater than herbs, μείζον τῶν λαχάνων

32. Which being one of the leaſt ſeeds that are, yet when it comes up proſperouſly, it becomes bigger than any thing that comes from a ſeed, and among the Jews grows into a tree with boughs large enough for Birds to rooſt or lodge in. See note on Luke 13. a.

33. Another parable ſpake he unto them, [The kingdom of heaven is like unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.]

33. The Goſpel hath ſuch a ſecret inviſible influence on the hearts of men, to change them and affect them, and all the actions that flow from them, that it is fitly reſembled to leaven, ſo mixt throughly with the whole, that although it appeareth not in any part of it viſibly, yet every part hath a tincture from it.

34. All theſe things ſpake Jeſus unto the multitudes in parables, and without a parable ſpake he not unto them,

35. That it might be fulfilled which was ſpoken by the Prophet, ſaying, I will open my mouth in parables, [I will f utter things which have been kept ſecret from the foundation of the world.]

f. 35. I will pour out all thoſe myſterious truths which have been kept cloſe from all time, and now, tho' in parables, are revealed by me.

36. Then Jeſus ſent the multitude away, and went into the houſe: and his Diſciples came unto him, ſaying, [Declare] unto us the parable of the tares of the field.

36. Explain, interpret.

37. He anſwered and ſaid unto them, He that ſoweth the good ſeed is the ſon of man.

38. The field is this world, the good ſeed are the children of the kingdom: but the tares are the children of the wicken one.]

38. The field is this world, the place of our living here; that part of the parable that concerneth the good ſeed, ſignifies the Chriſtians: but that of the tares, ſignifies the wicked ſeducers, ſuch were the Gnoſticks, and other hereticks of the firſt times, ſuch are all hereticks and ſchiſmaticks ſince.

39. The enemy that ſowed them is the devil, [the harveſt is * end of the world] and the reapers are the Angels.

* concluſion of the age, συντέλεια τοῦ αἰῶνος.

39. The time when believers and unbelievers (and ſeducers) ſhall be called to account, is, to this people, that ſolemn approaching time of their viſitation, as to all other people, the time of final exciſions, and eſpecially the day of judgment.

40. As therefore the tares are gathered and burnt in the fire: ſo ſhall it be [in the † end of this world.]

† concluſion of this age.

40. At God's times of eminent diſcrimination, ſuch as his judgments on the Jews (ſee note on c. 24. c. and on Luke 1. o.) and ſuch the laſt dreadful day of doom.

41. The ſon of man ſhall ſend forth his Angels, and they ſhall gather out of his kingdom all * things that offend, and them which do iniquity.]

* ſcandals τὰ σκάνδαλα

41. Chriſt by his meſſengers and inſtruments of his juſtice ſhall deſtroy all hereticks and ſchiſmaticks, that any way keep others from the Chriſtian religion, and all that live profeſſly in any unlawful courſe of contrariety to Chriſtian purity.

42. And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

43. Then ſhall [the righteous ſhine forth as the ſun in the kingdom of their father.] Who hath ears to hear, let him hear.

43. The true pure Chriſtian profeſſors ſhine eminently in the Church here, and after in glory.

44. Again, [the kingdom of heaven is like unto a treaſure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field.]

44. The Goſpel being by ſome not look'd after, is yet ſometimes met with by them, and becomes matter of infinite joy and deſire to them, and ſo is likened fitly to a treaſure, which a man finding caſually, in a field, hid again or concealed it, and then deſigning to get it into his poſſeſſion, accounts no price that he can pay too dear for it.

45. Again, [the kingdom of heaven is like unto a merchant man ſeeking goodly pearls.

46. Who when he had found one pearl of great price, he went and ſold all that he had, and bought it.]

45, 46. Others there are which have followed the ſtudy of wiſdom, and thirſted after ſome inſtructor, and then the Goſpel of Chriſt comes as a rich prize doth to a merchant, which is in purſuit of rich merchandize, and meeting with a jewel for his turn, lays out all his eſtate upon it.

47. Again, the kingdom of heaven is like a net which was caſt into the ſea, and [gathered of every kind.]

47. Caught fiſh of all ſorts, good and bad.

48. Which when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt [the bad] away.

48. That which was ſick, or unwholſom at the ſeaſon.

49 So

49. So ſhall it be [at the end of the world, the Angels ſhall come forth, and ſever the wicked from among the juſt.]

49. At the time wherein Chriſt ſhall come to work his revenge upon his enemies, not only at the deſtruction of the Jewiſh State (wherein that diſcrimination ſhall be made betwixt believing and unbelieving Jews, reformed and unreformed) but eſpecially at the final day of every mans doom, at the concluſion of the world.

50. And ſhall caſt them into the furnace of fire, there ſhall be wailing and gnaſhing of teeth.

51. Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

* made a diſciple for, μαθητευθεὶς εἰς

52. Then ſaid he unto them, [Therefore every g ſcribe, which is * inſtructed unto the kingdom of Heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.]

52. Therefore if, over and above your knowledge in the law, ye have underſtood the things which I have told you of the nature of the Goſpel, the excellency of it beyond all other profeſſions, and the obligation to good life, ye are obliged to ſhew forth the effects, and to the old actions of your former life, acted by Jewiſh principles, to ſuperadd a Chriſtian practice, after the manner of the houſholder, who when he makes ſhew of his poſſeſſions, his proviſions, or wealth, brings forth, and ſhews the fruit of the new, as well as the ſtore of the old year, his new, as well as old rayments, &c. and all little enough for the frank entertainment of his gueſts. g.

53. And it came to paſs, that when Jeſus had finiſhed theſe parables, he departed thence.

54. And when he was come into his own country, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this man this wiſdom, and theſe mighty works?]

54. And coming to Nazareth where he was bred, he ſet about the work of publick teaching of them in their aſſemblies, which he did in ſuch manner, expreſſing ſuch knowledge, and doing ſuch miracles, that they which ſaw and heard were amazed and aſtoniſh'd at it, ſaying, What means of knowledge hath he had by his education, and from whence can he be imagined to derive the power of doing ſuch miracles?

55. Is not this the carpenters ſon? is not his mother called Mary? And [his brethren] James, and Joſes, and Simon and Jude?

55. His firſt couſins.

56. And his ſiſters, are they not all with us? [Whence then hath this man all theſe things?]

56. Whence then is it that he thus far excels and ſurpaſſeth all them?

* ſcandalized at, ſee note on c. 11. c.

57. And they were [* offended in him. But Jeſus ſaid unto them, A Prophet is not without honour, ſave in his own country, and in his own houſe.]

57. Diſcouraged from following him any longer; whereupon Jeſus ſaid unto thoſe that were preſent, This is no ſtrange thing to me, for it is proverbially obſerved, that a Prophet or any ſent from God, is not deſpiſed or undervalued ſo much any where, as among his own country-men and kindred, who knew his birth here below, but knew not of his commiſſion from heaven.

58. And he did not many mighty works there becauſe of their unbelief.

Annotations on St. Matthew, *Chap.* XIII.

a. Διδόναι ἑκατὸν

V. 8. *Hundred fold*] That great proportion of an *Hundred fold* in the harveſt is no ſuch prodigious encreaſe, as men imagine. For though it were ſtrange that to the number of the buſhels of ſeed, there ſhould be an hundred times ſo many brought home by way of increaſe, becauſe a great deal of the corn that is ſowed, miſcarries and comes to nothing, yet it is eaſie to obſerve, that from one ſingle corn, (which is here referr'd to by the ὁ μὲν ἑκατὸν, &c. and εἷς in *Mark*, that is, *one, an hundred)* there oft comes ſo many branches, and ſtalks, and grains in all thoſe ſtalks, as may eaſily and ordinarily make up the number ſometimes of thirty, ſometimes of ſixty, nay ſometimes of an *hundred fold*, though the truth is, the *hundred fold* is the liberalleſt proportion, and ſo is ſet down as the higheſt degree of fruitfulneſs in the good ground. See c. 19. 29.

b. Ἔχειν

V. 12. *Hath*] The word ἔχειν ſignifies here, (as 'tis plain by the parable,) to *uſe*, to *occupy*, to *traffick* with grace, to take that care of it, which belongs to ſo great a treaſure, ſo ſaith *Phavorinus* in the word ἐωῦχ, ἔχε τὸ ἐπιμελεῖσθαί φασι καὶ φυλάττειν, *To have* is uſed for to take *care of*, to *keep*, thus perhaps may χρεὼν ἔχειν ſignifie *Heb.* 12. 28. though it be capable of another rendring, as there we ſhall ſee.

c. Σωίημι

V. 19. *Underſtandeth*] Σωίημι ſignifies ordinarily *laying to heart, thinking on, conſidering*, ξωίηκε, σωίλαβε, ſaith *Didymus*, and ſo συμβάλλω *Luke* 2. 19. ſeems all one with it; and ſo *Suidas*, σωίημι ὅτι τὸ νοῶ to *conſider* or *think on*, and σκόπει, βλέπε, σωίε, and *Heſychius*, σωίασιν, νοῦσιν. So Ὀδύσ. ὁ. Σιγῇ νῦν ξωίε καὶ τέρπεο, *Conſider and pleaſe thy ſelf in private*. And ſo *Prov.* 21. 12. the *Septuagint* renders *Maſchil* by σωίε, and ſo *Pſal.* 106. 7. and ſo here *v.* 15. *conſider* and turn, anſwerable to *Ezech.* 18. 28. *becauſe he conſidereth and turneth away from his ſins.*

d. Ἐστὶ

Ib. *This is he*] That the ἔστι ὅτι σπαρεὶς ſignifies literally not *Him that receives the ſeed*, but *that which is ſown*, either ὁ σπόρος the *ſeed* in S. *Luke*, or ὁ λόγος *the word*, or the like, appears both by the parable, in which anſwerable to it is the ἃ μὲν ἔπεσε, &c. *ſome fell*, that is, in ſowing fell, and alſo more particularly by the parallel place, *Luke* 8. 11. where 'tis ſaid, that σπόρος ὅτι λόγος, *the ſeed is the word*, and *v.* 14. inſtead of the σπαρεὶς *ſown*, is the τὸ πεσὸν, *that which falls*, which muſt needs be the corn, and not the ground, and in S. *Mark* c. 4. 19. 'tis clearly the *corn*, (and not the man or the ground) that *becometh unfruitful*, and therefore 'tis clear, that as ὅστις *he* refers to the whole precedent oration, *when any one hears*, &c. ſo the σπαρεὶς *ſown* is the whole of that part of the parable, the ſeed, and the ground, and the ſowing, and the fowls picking it up, all together, and then ὅτι ſignifies *is denoted by*. Only 'tis true, that in the following expreſſion ὅστις ἐστὶν ἀκούων, *this is he that heareth*, &c. the word *is* is taken a little otherwiſe, and the phraſe ſignifies, *this is it*, (that is, the *ſeed* ſown in that ground, or *in complexo*, the ſeed with its ground, is it) *which denoteth*, or *by which is denoted he that heareth*, &c. By both which 'tis obſervable, that in the Scripture dialect, the word ὅτι *is* or ἔστι ὅτι, *this is* doth either, as S. *Auguſtine* ſaith, ſignifie *ſignificat*, *ſignifies*, or *ſignificatur*, *is ſignified*, that is, denotes one thing which is anſwerable to another, whether it be the ſign, or the thing ſignified, ſometimes the ſign, as *v.* 19. the ἔστι οὗτος ὁ παρὰ τὴν ὁδὸν σπαρεὶς, *this is it that is ſignified by the ſeed ſown by the path ſide*, and ſometimes the thing ſignified, as *v.* 20. ἔστι οὗτος ὁ τὸν λόγον ἀκούων, *this is it which ſignifieth him which heareth the word*, &c. and ſo *v.* 22. and 23.

e. Ἐχθρὸς ἄνθρωπος

V. 28. *Enemy*] The phraſe ἐχθρὸς ἄνθρωπος, literally *enemy man*, is here an Hebraiſm, the like as we ſhall find *Heſt.* 7. 6. *the man adverſary*, or *adverſary man, is this wicked Haman.* And ſo it reſtrains not the word here to a man, but leaves it in the latitude, that ἐχθρὸς alone would be, a man, or devil.

f. Ἐρεύξομαι

V. 35. *Utter*] The word ἐρεύξομαι muſt be rendred, *I will pour out*, for, ſaith *Heſychius*, ἐρεύξεσθαι, βρύσαι. it ſignifies to *ſend forth*, ſo as a fountain doth water, or as a Tree its juyce or moiſture. Thus נבע (which *Pſal.* 19. 3. and ſo *Pſal.* 119. 171. and *Pſal.* 145. 7. is rendred ἐρεύγομαι) ſignifies *ſcaturire*, or *exundare*, to *pour forth* water from within it, as here the κεκρυμμένα, *what was before kept cloſe* within.

g. Γραμματεὺς Μαθητὴς

V. 52. *Scribe*] The γραμματεὺς *Scribe*, here ſet oppoſite to μαθητὴς *Diſciple*, ſignifies him that is ſkilful in the

the Moſaical Law (as the diſciple is he that hath thereto ſuperadded the knowledge of the Goſpel) or any man conſider'd as furniſhed with ſacred inſtructions, and obſervations out of the Law and the Prophets, and their δόλεχώσεις, any skill in the myſteries of the Old Teſtament, or Jewiſh Religion; who when he becomes a Diſciple, or turns Chriſtian, he becomes furniſh'd with the Myſteries of the New Teſtament; by this means he is here ſaid to be like the *houſe-keeper*, who for the *maintaining* of his *family* all the year long, is ſuppoſed to have a repoſitory for proviſions (which is here called the θησαυρὸς or *ſtore-houſe*) and there to have laid in proviſions of both ſorts, new and old, the new of daily purveyance, and the old which we call the *ſtore*. And being thus furniſh'd when any entertainment is to be made, he brings forth, and uſeth what is neceſſary of both. So for the furniſhing a table he brings forth his hot and cold meat, that which is new dreſs'd, and that which remains of former meals. And ſo in all other parts of Oeconomy, new and old Garments in the Wardrobe. Thus doth this knowing Jew, being now farther inſtructed by *Chriſt*, lye under an obligation of performing, as occaſion requires, all actions both of Moral and Chriſtian vertues, but firſt and eſpecially of Chriſtian, which are the new, here firſt named, though the μαθητεύθεὶς was laſt, by way of ὑστερον πρότερον, in other places frequently obſervable. See note on chap. 7. b.

Paraphraſe.

CHAP. XIV.

1. AT that time Herod the Tetrarch heard of the fame of Jeſus,
2. And ſaid unto his ſervants, This is John the Baptiſt, [he is riſen from the dead, and therefore mighty works do ſhew forth themſelves in him.]

2. Though John the Baptiſt, when he liv'd, did no ſuch miracles, yet being put to death, and God thinking fit to raiſe him from death again, 'tis reaſonable to expect that God will aſſiſt him with a miraculous power to aſſure men that he was ſent from God, his riſing from the dead is ſo ſtrange a thing, that it muſt needs be attended with other miracles.

3. For Herod had laid hold on John, and bound him, and put him in priſon for Herodias ſake his brother Philip's wife.
4. For John ſaid unto him, It is not lawful for thee to have her.
5. And when he would have put him to death, he feared the multitude, becauſe they counted him [as a prophet.]
6. But when Herod's birth-day was kept, the daughter of Herodias daunced before them, and pleaſed Herod.
7. Whereupon he promiſed with an oath, to give her whatſoever ſhe would ask.
8. And ſhe [being before a inſtructed of her mother,] ſaid, Give me here John Baptiſts head in a charger. a.

5. A Prophet, or of ſome what a higher rank, more than a Prophet, c 11. 9.
6. Mark 6. note b.

8. Upon the advice, impulſion, inſtigation of her mother, with whom ſhe conſulted what ſhe ſhould ask.

9. And the King b was ſorry; nevertheleſs for the oaths ſake, and them which * ſate with him at meat, he commanded it to be given her.] b.

9. This petition was very unacceptable to Herod, yet becauſe he had ſworn, and that it might not appear a levity, or inconſtancy to thoſe that were at the feaſt with him, when he made the oath, he gave appointment it ſhould be ſo.

* lay σωανακείμ

10. And he ſent and beheaded John in the priſon.
11. And his head was brought in a charger, and given to the damoſel: and ſhe brought it to her mother.
12. And his Diſciples came and took up the body and buried it, and went and told Jeſus.]

12. And John's Diſciples took care of his burial, and that being done, came to Jeſus, whoſe fore-runner John was, and told him what had befallen John, and (probably) continued with him as his Diſciples.

13. When Jeſus heard of it, [he departed thence by ſhip into a deſart place apart: and when the people had heard thereof, they followed him on foot out of the Cities.]

13. That the ſame might not befal him, before he had fulfilled his office, for which he was ſent, (ſee c 12. 15.) he departed by ſhip from thence, taking none but his Diſciples with him, and went to a place which was not inhabited, and when the people heard whither he was gone, they took a compaſs by land, and came to him thither.

14. And Jeſus went forth, and ſaw a great multitude, and [was moved with compaſſion toward them, and] he healed their ſick.

14. Was ſo kind as not to conceal himſelf from them any longer, but came to them, and when he was come,

15. And when it was evening, his Diſciples came to him, ſaying, This is a deſart place, [and the time is now paſt] ſend the multitudes away, that they may go into the villages, and buy themſelves victuals.

15. The time of evening when every one gets him to his Inn, and provides for his ſupper, is already paſt,

16. But Jeſus ſaid unto them, They need not depart, give ye them to eat.
17. And they ſay unto him, We have here but five loaves and two fiſhes.
18. He ſaid, Bring them hither to me.
19. And [he commanded the multitudes to ſit down on the graſs,] and took the five loaves, and the two fiſhes, and looking up to heaven he c bleſſed, and brake, and gave the loaves to *his* Diſciples, and the Diſciples to the multitude. c.

19. He appointed the Apoſtles, Mark 6. 39. to diſpoſe them meal-wiſe on graſs-plats there,

20. And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full:
21. And they that had eaten were about five thouſand men, [beſides] women and children.

21. Not counting.

22. And ſtraightway Jeſus conſtrained his Diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away.]

22. Upon this the multitudes deſigning to take him and proclaim him King, John 6. 15. he preſently ſent his Diſciples before him by ſea to the wilderneſs, Mark 6. 32. which was on the ſame ſide with Bethſaida and Capernaum, whether it ſeems they went, John 6. 17. that ſo he might quietly diſmiſs the multitude.

23. And when he had ſent the multitudes away, he went up into a mountain apart to pray: and * when the evening d was come, he was there alone. d.

* the evening being ended

24. But the ſhip was now in the midſt of the ſea, toſſed with waves, for the wind was contrary.
25. And [in the fourth watch of the night] Jeſus went out unto them, walking on the ſea.

25. Towards the morning.

26. And when the Diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is [a ſpirit;] and they cried out for fear.
27. But ſtraightway Jeſus ſpake unto them ſaying, Be of good cheer: It is I, be not afraid.

26. Some ſpirit or phantaſtick ſhape, that ſeems there to walk bodily.

28. And

28. And Peter anſwered him, and ſaid, Lord, if it be thou,[bid me] come unto thee on the water.

29. And he ſaid,Come. And when Peter was come down out of the ſhip, he walked on the water to go to Jeſus.

30. But when he ſaw the wind boyſterous, he was afraid, and beginning to ſink, he cried, ſaying, Lord ſave me.

31. And immediately Jeſus ſtretched forth *his* hand and caught him, and ſaid unto him, O thou of little faith, [wherefore didſt thou doubt?]

32. And when [they] were come into the ſhip, the wind ceaſed.

33. Then [they that were in the ſhip came and worſhipped him,] ſaying, Of a truth thou art the ſon of God.

34. And when they were gone over, they came into the land of [c Genneſaret.]

35. And when the men of that place [had knowledge of him,] they ſent out into all that country round about, and brought unto him all that were diſeaſed.

36. And beſought him that they might only touch the hem of his garment, and as many as [touched] were made perfectly whole.

28. Give me thy commiſſion, and then I know I ſafely may.

31. Why did thy mind ſtand divided,flote between faith and diffidence? why didſt thou ſtagger? why didſt thou diſtruſt my power, when I bid thee come to me?

32. Chriſt and Peter.

33. The reſt of his Diſciples came every one of them and adored him, and acknowledged his Omnipotence.

34. Cinnereth, Deut. 3. c.

35. Knew him, as having been there before, Luke 5.1.

36. Touched it, or any part of his garment.

Annotations on St. Matthew, *Chap.* XIV.

a. Προδιδάζω

V. 8. *Inſtructed*] The word προδιδάζω, ſaith *Budæus*, hath a peculiar notion for a Client *inſtructing* an Advocate in his cauſe, telling him the heads of his defence, and ſo it may properly ſignifie here, and ſo the *Vulgar* reads *præmonita*, that *Herodias* inſtructed her daughter, admoniſhing her before hand,what ſhe ſhould propoſe to the King by way of requeſt;So in *Xenophon* Απομνημ. α. the Maſters having ſhew'd their Scholars how to do their buſineſs, ᾧ τῷ λόγῳ προδιδάζωσι *do alſo by words premoniſh them.* But beſides this, *Heſychius* renders προδιδασκαλίς, προτροπάς, and in the *old Gloſſary*, προδιδάζω, *promoveo, proveho*, and *Suidas*, προδιδάζεις, πείθεις, προτρέπεις, in all of theſe *to ſtir up, perſwade, inſtigate.* The Interpreters of the Old Teſtament uſe it for נָשָׁה to *ſharpen*, *Deut.*6.7. and that belongs to the ſame ſenſe.

b. Ἐλυπήθη ὁ βασι.

V. 9. *Was ſorry*] Of *Herods ſorrow* many motives and reaſons might be collected; One leſs obſervable might be, becauſe this was his Birthday feaſt; On ſuch days they were wont to make merry, and entertain the people,and make it Holy-day from all ſecular employments, and they took ſpecial care to avoid all ill omens, to have no quarrels nor contentions, no pleadings *in foro*,

(*Natalem colimus, tacete lites,*

*Mart.*l.10.87.) but eſpecially no ſhedding of blood, no executions, counting it unfit to deprive any of life, that day,wherein they received theirs (Ἔθος τὴν μηδένα κωλύειν τῶν καλλικελῶν ἄχεις ἀν ὑπφανεῖς, γενέθλιοι ᾗ πανηγύρεις, &c. διεξέλθωσι, ſaith *Philo* againſt *Flaccus*; and if any hanged on the gallows, or croſs before, they were then to be taken down. This was done by the Pagans, leſt they ſhould offend, or ſadden or diſpleaſe their *Genius*; and *Herod* being more then half a Pagan, might well have this cauſe of grief, and ſo be troubled to do this on *John Baptiſt* this day. But beyond this, two other reaſons of *Herod*'s *ſorrow* are ſet down by the Evangeliſts, on *Mark* 6. 20. where 'tis ſaid *Herod feared John*, and look'd upon him as a *juſt* and *holy* man, and thereupon reformed many things upon his inſtance and *took pleaſure in hearing him*, and that is mention'd as the obſtruction of *Herodia*'s deſign of killing him, *v.*19. A ſecond reaſon is here mention'd *v.* 5. he *feared the multitude,becauſe they counted John as a Prophet*, he was afraid to meddle with him becauſe of his popularity, (as the Phariſees were, *c.* 21. 26.) Both theſe had an influence on *Herod*,and cauſed this reluctancy to his execution.

c. Εὐλογῆσαι

V. 19. *Bleſſed*] That εὐλογῆσαι *to bleſs* ſignifies to *give thanks*, is ſufficiently known; And the ſame is otherwiſe expreſs'd by *praiſing*, *glorifying*, *ſinging*, *confeſſing*, *calves of lips*, but eſpecially *giving thanks*, and two of them together, ἐν χάριτι ᾄδοντες, *Col.* 3. 16. *with thankſgiving, ſinging* or *praiſing*. The only difficulty here is, whether the Verb εὐλογησε, *he bleſs'd*, be to be rendred ſo,as to joyn with the *bread* and *fiſhes*,or with the word *God* underſtood, that is, whether it be, he *gave thanks to God*, or *he bleſſed the bread*, &c. praying for God's bleſſing upon them. The ſenſe in either notion will be much the ſame. For if he *bleſſed*, or *gave thanks to God*,he is to be ſuppoſed alſo to have pray'd for his bleſſing upon them, and ſo if he *gave thanks*, or pray'd for *bleſſing* on them, it muſt be to *God* that this was perform'd. But the uſe of the phraſe in the New Teſtament inclines it (both here and *Mark* 6.41. and 8. 7.) to the latter notion, that of *bleſſing* the *bread*, *giving thanks* for it; For ſo 1 *Cor.*10.16. where it hath an Accuſative Caſe joyn'd with it, it is ποτήριον the *cup*, or *pot*, the *cup of bleſſing* ὃ εὐλογοῦμεν *which we bleſs*, which makes it neceſſary to render the word in that place, not to *give thanks* ſimply, but to *bleſs*, that is, by giving of thanks, to ſeparate or conſecrate it to a holy uſe, as when *Gen.* 2. 3. 'tis ſaid of *God*, that he *hallowed the ſeventh day, and bleſſed it.* Thus 1 *Sam.* 9. 13. we read εὐλογεῖν τὴν θυσίαν *to bleſs the ſacrifice*, that is, by giving thanks to God to conſecrate it. And ſo *Luke* 9. 16. 'tis clearly (without the notion of any extraordinary Conſecration) of the Loaves and Fiſhes, εὐλόγησεν αὐτούς, *he bleſſed them*, and *brake*, &c. And this is ἁγιάζειν to *ſanctifie with prayer*, &c. 1 *Tim.* 4. 5. which belongs to the uſe of every creature, and not only of thoſe which are conſecrated to a peculiar uſe in the ſervice of God.

d. Ὀψία

V. 23. *Evening*] The different ſignification of ὀψίας γενομένης, *the evening being come* in this verſe, from the ſame phraſe *v.*15. may be obſerved; For betwixt that and this,the people were ſet to ſupper, and riſen again, the Diſciples ſent to take boat, and the multitudes diſmiſs'd by *Chriſt*, and all that being done, *Jeſus* goes by himſelf *to the mount to pray*, and then after that it follows, ὀψίας γενομένης, *the evening being come.* The ſure way of underſtanding this muſt be by comparing theſe paſſages with the relations of the other Evangeliſts; S. *John* aſſigns not any part of the day to the former part of the action, but to the latter he doth, *John* 6. 16. ὡς δὲ ὀψία ἐγένετο, *when the evening was come*, S. *Mark* in the firſt place hath a different phraſe, ἤδη ὥρας πολλῆς γενομένης, *much time being now ſpent*, c. 6. 35. and S. *Luke* another, ἡ δὲ ἡμέρα ἤρξατο κλίνειν, c. 9. 12. *Now the day began to wane.* In the latter place, S. *Mark* reads with S. *Matthew*, ὀψίας γενομένης, *evening being come*, and S. *Luke* proceeds not to that part of the ſtory. By this it is clear, that the latitude of the word ὀψία, which we render *evening*, is it which muſt reconcile the ſeeming difference. *The evening and the morning were the firſt day*, ſaith *Moſes*, and ſo 'tis clear that the ὀψία ſignifies all from the beginning of the evening, till the next morning, the ſpace of the Suns being ſet, as the morning is of the Suns being up. So *Mat.* 28. 1. ὀψὲ Σαββάτων, the *evening of the Sabbath* is immediately attended with τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, *the light of the morning of the firſt day of the week*, and here the firſt thing, after this laſt ὀψίας γενομένης, is *the fourth watch of the night*, that is,toward morning. According to this latitude, the declination of the day, the *Sun-ſetting* in S. *Luke*, and the *much time being ſpent* in S. *Mark*, is by S. *Matthew* call'd

ὀψία, v. 15. And the *night time* (for so it was, when they were a rowing in the river, and he at his prayers in the mount) is by all the three Evangelists, that mention it, call'd ὀψία too. See note on *Mark* 14. c.

V. 34. *Genesaret*] The place called כפרנח in *Jo-*
c. *suah* (and used by the *Hierusalem Targum*, *Numb.* 34.
Γεννεσαρὲτ 15.) was after commonly call'd *Genezar*, saith *Jose-*
phus, from the Chaldee גניסר, which was the rendring of that Hebrew; from both which put together, ariseth the word here, *Genezareth*, that is, *the valley of branches*; and this as the title of the whole Province, which contain'd in it the Lake so call'd, and the City in the Tribe of *Nepthaly*, which *Herod* adorn'd with magnificent buildings, and call'd it *Tiberias* in honour of *Tiberius Cæsar*, and accordingly the *Lake of Genezareth* is sometimes call'd the *Sea of Tiberias*.

Paraphrase.

CHAP. XV.

1. THen came to Jesus Scribes and Pharisees which were of Jerusalem, saying,
2. Why do thy disciples transgress the tradition of the elders? for they
a. 2. Before meat, as the Jews think themselves obliged to do. a wash not their hands [when they eat bread.]
3. But he answered and said unto them, Why do you also transgress the command-
3. The observance and practise of those things ment of God by [your traditions?]
which are not taught by God, but by your selves delivered to your disciples? Sure this must be acknowledged by you a great fault, who expect to have all your own ordinances observed so punctually.
b. 4. Useth them ill in words or deeds, that lightly regards them, that refuseth to do ought for them, v. 9. 4. For God commanded, saying, Honour thy father and mother, and he that b [curseth [father or mother] let him die the death.
c. 5,6. But contrary to this, your tradition is, that if a man can answer his parents, when they need any relief, and tell them, saying, I have bound my self by an oath that I will not do any thing to the relief of my father and my mother; or, as some will understand it, O Father, that by which thou shouldst be received by me, is a gift already devoted to God, and cannot without impiety be otherwise employed, and by this piety to God, I may be as profitable and helpful to thee, for God will repay it upon me and thee, in our needs, he is under obligation not to give it his father, or (as some would have it in pursuance of the latter interpretation) He hath said enough to his parents, or, he shall be free from that obligation to relieve them. (See note on 1 Pet. 3. d.) Here is a clear example to demonstrate that you that stand so for the observing of your traditions, do make no scruple to evacuate the obligation of Gods commands.
5. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a c gift by whatsoever thou mightest be profited by me,
6. And honour not his father or his mother, † *he shall be free.* Thus have ye made the commandment of God of none effect] by your tradition.
† It is an interdict, or he is obliged.
7. Ye hypocrites, well did Esaias prophecy of you, saying,
8. This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.
9. The service which they perform to me is little worth, and constitutions set up instead of them. See Mark 7. 7. and Heb. 8. note a. 9. But in vain do they worship me, teaching *for doctrines* the * traditions of men.]
* injunctions, ἐνταλμάτα
10. And he called the multitude, and said unto them, Hear and understand.]
10. And leaving the Pharisees with some dislike, he calls the multitude, (who while he talk't to the Pharisees, stood at some distance) and speaks more hopefully of, and cheerfully to them, saying, To this matter of washing before meat, so insisted on by the Pharisees, do you consider what I now say.
11. Not that which is eaten, but that which is spoken, polluteth any man.
11. Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.]
12. Gall'd and discourag'd from receiving thy doctrine.
12. Then came his disciples, and said to him, knowest thou that the Pharisees [were fended] when they heard this saying?
d. 13. To this he gave no other reply but this, All such as they, which come with such prejudices, as the Pharisees do, that prefer their own injunctions before the commands of God, v. 9. 'tis to be expected, that the telling them the truth will alien them. All seed but that which falls on the good ground, and is there radicated in Humility and Piety, such as my father owns the planting of, shall certainly come to nought. And consequently so must all faith in these opinionative men, and therefore 'tis not strange if they be galled, and depart from me, upon the noting and reproving of their errors.
13. But he answered and said, Every † d plant which my heavenly father hath not planted, shall be rooted up.]
† plantation, φυτεία
14. If this have gall'd and discouraged and drove them from me, let them go, They are stupidly and perversly ignorant themselves, and take great pleasure to be accounted Doctors, and Rabbi's, instructors of the ignorant, and what can be the effect of this, but that the leaders, and they that are led by them, shall together ingulf themselves in perdition.
14. Let them alone, they be blind leaders of the blind, And if the blind lead the blind, they shall both fall into the ditch.]
15. Tell us the meaning of
15. Then answered Peter, and said unto him, [Declare unto us] this parable.
16. And Jesus said, Are ye also * yet without understanding?
* still all this while, ἀκμὴν.
17. Every thing that we eat, first comes from without, and so is no part of us, is not imputable to us in respect of the principle, and then doth but pass or travel through us, is soon dispatched, and thrown out of the body again, and so be it never so gross, never so unclean, it cannot pollute the eater, at least not comparably so much as that which hath the original from our selves, and have some space of permanency there.
17. Do not ye yet understand, that [whatsoever entreth in at the mouth goeth into the belly, and is cast out into the draught?]
18. But unclean, unsavory speeches, 'tis clear that they proceed from the heart, and those that are there, that is, in the heart, that sprang from that fountain, which we are most concerned to keep pure, and which is most truly and properly ours, and imputable to us, those are the sort of things that may most reasonably be deemed to defile any man.
18. But those things which proceed out of the mouth, come forth from the heart, and they defile the man.]
e. 19. For out of the heart proceed e * evil thoughts, murthers, adulteries, fornications, thefts, false witness, † blasphemies.
* wicked machinations, or, designs. † railings, or, slanders βλασφημίαι.
20. But so meerly corporeal and external a thing as omitting to wash before meat, cannot be thought to defile any man.
20. These are the things which defile a man. [But to eat with unwashed hands defileth not a man.]
21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
f. 22. An heathen woman born in Phenice, hearing of his miracles, and that he was now come thither, came to him on purpose.
22. And behold [a f woman of Canaan came] out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a Devil.

23. But

23. But he answered her not a word. And his disciples came, and [besought him, saying, g Send her away,] for she crieth after us.

23. Entreated him (see note on John 4. b.) saying, do that for her that she desires, that she may be quiet. g.

24. But he answered and said, [I am not sent but to the lost sheep of the house of Israel.]

24. My mission is purposely to the Jews, to reduce them to repentance, and so to shew my miracles among them.

25. Then came she and [worshipped him] saying, Lord help me.

25. Fell down and besought him.

26. But he answered and said, It is not meet [to take the childrens bread, and to cast it to dogs.]

26. To work these miracles and cures on a heathen, which were destin'd to God's people the Jews.

27. And she said, [h * Truth, Lord, yet the dogs eat of the crumbs, which fall from their masters table.]

* Yea, or, I beseech thee.

27. I beseech thee, Lord, for altho' it be as thou saist, yet 'tis ordinary that the dogs lick up the remainders and scatterings of the table, and so may the Gentiles be admitted to partake of thy mercies to the Jews. h.

28. Then Jesus answered and said unto her, O woman, great is thy faith, be it unto thee, even as thou * wilt. And her daughter was made whole from that very [hour.]

28. Instant point of time.

* desirest, θέλεις

29. And Jesus departed from thence, and came [nigh unto the sea] of Galilee, and went up into a mountain, and sat down there,

29. To the coast by the side of the sea.

30. And great multitudes came unto him, having with them those that were lame, blind, [dumb, maimed, and many others] and cast them down at Jesus feet, and he healed them.

30. Deaf, and, by that, dumb, men that had lost their limbs, and many more sick of other diseases.

31. Insomuch that the multitude wondred, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see [and they glorified the God of Israel.]

31. And they all, whether Jews or Gentiles, acknowledg'd this to be a wonderful work of mercy wrought by the God of Israel, and such as no other God was able to do.

32. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat, and I will not send them away fasting, lest they faint by the way.

33. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to * fill so great a multitude?

* feed, or satisfy, χορτάσαι

34. And Jesus saith unto them, How many loaves have ye? and they said, seven, and a few little fishes.

35. And he commanded the multitude to sit down on the ground.

36. And he took the seaven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

* satisfied, ἐχορτάσθησαν

37. And they did all eat, and were * filled; and they took up of the broken meat that was left seven baskets full.

38. And they that did eat, were four thousand men, besides women and children.

39. And he sent away the multitudes, and took ship, and came into the coasts of i Magdala.

Annotations on St. Matthew, *Ch.* XV.

a. Νίπτεσθαι χεῖρας

Ver. 1. *Wash not their hands.*] A Custom this was taken up among the Jews, and so strictly commanded one another, that he that should not observe it, was thought guilty of an heavy crime, and a Capital. So saith *Rabbi Aquiba*, *He that takes meat with unwashed hands, is worthy of death*; and therefore having, in prison, water given him for his use, to wash, and to drink, having by Accident spilt one half of it, he washed his hands in the remainder, thinking it more necessary to do so, then to drink, and to die, then to violate the Traditions of his Ancestors. Hence is that of another Jew, *Rabbi Jose*, that *to eat with unwashed Hands, is all one as to lye with a Whore.*

b. Κακολογίω

Ver. 4. *Curseth*, &c.] The words of this second Text, being by our Saviour taken out of *Exodus* 21. 17. and set down punctually out of the *Septuagint*, κακολογίω, according to the scope of *Christ*, must have the extent of the signification of the Hebrew *radix*, קלל, and therefore it signifies, First, Positively, *doing*, or, *speaking injuriously* to any; and Secondly, Privately, *lightly regarding*, in words, or *deeds*, and so not maintaining them in their need. For as this is the thing to which *Christ's* scope directs the signification of it here, so קלל the word used in all the Texts to which this refers, *Exodus* 21. 17. *Levit.* 20. 9. *Proverbs* 20. 20. signifies *vilependere*, *contemnere*, *parvi facere*, to *slight* and *contemn*, and *set at naught* (as in *Pibel* most usually *maledicere.*) So *Ezek.* 22. 7. πατέρα καὶ μητέρα ἐκάκολόσων, say the *Septuagint*, where we rightly render it, *set light by Father and mother*; and although every part of this was not so far meant, *Exodus* 21. 17. as to bring temporal death on all, that did thus neglect their Parents, yet it is thus fitly extended by *Christ* in the following words, as bringing danger of eternal death on those, who though they did not in plain words *curse their Parents* (which the Pharisees told them, was all that was meant by that Text) would not yet *do ought for them*, and so in St. *Paul's* Judgment, 1 *Tim.* 5. 8. were *worse then Infidels.* It is here farther observable, that ὁ κακολογῶν signifies here indefinitely, every Man, whosoever he be, not accepting any under what vow

ſoever, for ſo 'tis in *Lev.* 20. 9. אש איש ἀνθρωπος ἀνθρωπος, ſay *the Septuagint*, *every man*, or *what man ſoever.*

c. Κορβᾶν Δῶρον

V. 5. *Gift*] A ſolemn form of devoting there was among the Jews, called ἐυχὴ ἀφελείας, and tho' very contrary to charity, yet frequent among them, to *bind a mans ſelf by vow, or execration, that he will in nothing be beneficial to his neighbour*, his parent, *&c.* ὅρκῳ ἢ ἀγρειοπρεπεῖ τινὶ τρόπῳ τῶν ἤθων, ſaith *Philo*, *he confirms by oath the barbarouſneſs and ferity of his diſpoſition.* And this was called by them *Corban*, and is often in this ſenſe to be met with in the *Miſnaioth*, and in *Maimonides*, and is the word uſed in *Mark* 7. 11. and is all one with δῶρον *a gift* here. And what is thus paſſed under their vow, is, ſay they אשור, that is, *utterly forbidden* or *unlawful*, or אשור כקרבן *unlawful as Corban*, which being conſecrated, muſt not be touch'd, or employed to any other uſes: Which therefore in all probability is the word omitted in the *Ellipſis*, which others ſupply by ἀναίτιος ἔσται, *he ſhall be free*, but ſhould rather be, *he is obliged*, may *not give his father.* So that the plain meaning of the place is, A Father being in want requires relief of his Son; the Son anſwers that he hath vowed he will not, and ſo that to him it remains not lawful to relieve him: And the Phariſees approve of this practiſe, that he may thus evacuate his duty to his parent, and, tho' quite contrary to the precept of honouring and relieving them, yet it was by them thought obligatory to the fruſtrating of that commandment, and many caſes are ſet down wherein it doth ſo, in *Maimonides* and the *Rabbines.* See Mr. *Pococke Not. Miſcell.* p. 414. and ſo this without queſtion is it, which is here charged on the Phariſees by *Chriſt*; But that which is more ordinarily received by the Ancients, and which *Origen* had from an Hebrew, is, that *Corban* and δῶρον are (in the ſenſe of it, *Lev.* 1. 2. and 7. 14. *&c.*) *a gift conſecrated to God*, and ſo ſaith *Theophylact the Phariſees* (covetous greedy perſons) *perſwading children to give nothing to their parents, but to conſecrate all to the treaſury of the Temple, taught them to ſay, O Father, that which thou deſireſt to be profited by me* (that is, *relieved*) *is a gift*, that is, *conſecrated to the Temple*, and ſo they *divided with the children all that they had*, καὶ οἱ γονεῖς καταλιμπάνοντο ἀσπόρχόμιστοι, the poor old *parents were left without any relief* in their old age. This interpretation is probable alſo, yet appears not to be agreeable to the Jewiſh practice, for among them are no foot ſteps of any cleaving to God, or conſecrating, in this matter, as the teſtimonies produced by *Mr. P.* do evidence. However it be, the words in Greek have an *Ellipſis*, moſt fitly to be ſupplied, as was ſaid by אשור an interdict, or *it is unlawful* to break my vow, and not as others ſupply it by adding, *ſhall be guiltleſs*, or, *ſhall be free*, that is, from the obligation or puniſhment attending that prohibition, or, there *is no more required*, or, *this is enough*, or the like.

d. φυτεία

V. 13. *Plant*] the word φυτεία *plantation* here ſignifies not one *ſingle plant*, but a *garden*, or *nurſery* of *plants*; and ſo fitly belongs to a multitude of men, a ſect, or ſort as here of the *Phariſees*, *v.* 12. which followed *Chriſt*, and heard his *doctrine.* The only difficulty is, what is meant by ſuch a *plantation* being planted, or *not planted by God.* And that will be beſt conjectured from the context. At one ſaying of *Chriſt* the Phariſees were ſcandalized, gall'd, and diſcouraged from following him, or entertaining his *doctrine*, *v.* 12. And when *Chriſt* is told of this, his only anſwer is, *Every plantation which is not planted by God, ſhall be rooted out*, Whereas their being ſcandalized, or diſcouraged from following him, is the rooting out of his plantation, ſo their manner of following, believing, entertaining of his doctrine is expreſs'd by *God's having not planted that plantation.* The bottom of it is, that Faith, which comes from God, as founded on his teſtimony, and terminated in his doctrine, will extend it ſelf infinitely to all that ſhall come ſo teſtified, and ſo to the whole doctrine of *Chriſt*, as well as to any part of it, it being certain that God cannot lie, or bear teſtimony to any, that ſhall ſay any thing falſe, and as certain, that all Chriſt's doctrine, particularly this, *v.* 11. hath a tincture of divinity upon it. And therefore, they that profeſs to hearken to *Chriſt*, and to receive his doctrine in ſome things, but not in all, to follow him a while, and then to quarrel with his doctrine, when it agrees not with their humour, it is hereby evident, that the faith which is in them, is not founded on God's teaching or teſtifying, (ſee *c.* 16. 17.) is not his ſeed received into a humble, obedient, honeſt heart, (which is a mould that receives all that comes from God, and brings forth fruit abundantly, *c.* 13. 23.) but is founded on ſome other principle, the gratifying their humours, or intereſt, *&c.* and accordingly as the *ſeed that fell on ſtony ground*, ſoon *withered away*, (that kind of believer, when *tribulation* came, was *ſcandalized*, fell off and forſook Chriſtianity) ſo this kind of partial, hypocritical faith of them that believe *Chriſt's* doctrine no farther than they like it, is ſure not long to laſt, whenſoever a croſs doctrine comes, as here they are *ſcandalized*, and fall off from *Chriſt*, the plantation being none of God's, is rooted out. By this will be diſcern'd, what is meant by διδακτοὶ, *being taught of God*, by *having* any thing *revealed from God*, *c.* 16. 17. that is, when as God by his teſtimony of *Chriſt*, or the H. Ghoſt's deſcent on the Apoſtles, teſtifies the truth of any doctrine, ſo the humble, obedient believer receives it as God's, and without conſideration of any humane or carnal motives, imbraces it whatever it is, how ſtrange or ungrateful ſoever. Θεοδίδακτοι

e. Διαλογισμοὶ

V. 19. *Evil thoughts*] Διαλογισμοὶ cannot well in this place ſignify reaſonings, *bare thoughts*, without ſubſequent actions, becauſe they are here ſaid to *come out of the heart*, and *to come out of the man. Mat.* 7. 20. it may therefore poſſibly be *wicked talking*, from λόγος *ſpeech*, and not λόγος *reaſon*, according to which it is that *Heſychius* renders it ἀδολεσχία *loquacity*, *garrulity*, and ſo 'twould accord with the mention of the *mouth*, *v.* 11, 18, 19. But it may well be that that the *mouth* there may be uſed by a *Synecdoche* for the outward man, as in *Mark* 'tis ſet, *out of the man*, and then other circumſtances there are of the Context, which will, I conceive, ſuggeſt another ſignification of the word, which may be moſt agreeable to them. Our Saviour here mentions ſeveral ſins againſt the ſecond Table, againſt the ſeventh Commandment, adulteries and fornications together, and by ſetting fornications after adulteries, I ſuppoſe he means a fouler ſort of that ſin, unnatural uncleanneſs, ſuch as is meant by πορνεία in many other places. Then againſt the eighth, *Theſts* of all ſorts; the word κλοπαὶ will belong to greater and leſſer kinds of that ſin, and ſo no other word is added to it. Then againſt the ninth, *falſe witneſs*, and βλασφημίαι, that is, *defamations* and *railings* (as that word being annexed to ψευδομαρτυρίαι certainly ſignifies here; and ſo in *Cyrils Lexicon* βλάσφημος, *maledicus*, Βλασφημία, *infamia*, and Βλασφημῶ, *jurgo*, *maledico*) by which 'tis plain, that he mentions the ſins againſt the ſeveral Commandments in the order wherein the Commandments are ſet; and in two of them he ſets down two ſeveral words to comprehend all the ſins againſt thoſe commandments; and the latter of the two an higher ſin then the former. This makes it very probable, that as φόνοι *murthers*, the breach of the ſixth Commandment, is ſet immediately before *adulteries*, the breach of the ſeventh, and the word *murthers* ſignifying the higher part of that ſin, actual bloodineſs or killing, ſo the πονηροὶ διαλογισμοὶ ſhould be ſet to ſignify that which is the degree next to actual murther, and ſo note wicked machinations, or conſpiracies againſt the life of any man; and that not only from the force of the word πονηροὶ *wicked*, but of διαλογισμοὶ too, by which מומה (*vafricies*, *machinatio ſtratagema*) is rendred, *Pſ.* 139. which is in other places rendred ἐπιχείρημα *conatus*, *machinatio*, *Jer.* 23. 20. and 30. 20. and ſo the ordinary Hebrew word חשב for διαλογίζομαι, is ἀρχιτεκτονέω, *Ex.* 31. 4. μηχανεύομαι, 2 *Chron.* 26. 15. μηχανάομαι, *Zach.* 7. 10. Thus *Gen.* 6. 5. with the *wickedneſs of man which was great on the earth*, and for which the flood came, (by which is to be underſtood that violence mention'd Πορνεία Βλασφημίαι

v. 11.

v. 11. and 13. and that blood-guiltineſs which is particularly forbidden the ſons of *Noah* after the flood, *Gen.*9.6. and hedged in with a ceremonial ordinance, *v.*4.) is joined the imagination *of the thoughts of his heart, which was only evil continually*, no doubt meaning theſe wicked bloody machinations, and ſo 1 *Mac.* 2.63. διαλογισμὸς ὠπῆ is the heathen Tyrants *bloody machinations* againſt God's people. Thus *Luke* 6. 8. *Chriſt* knowing their διαλογισμὸς (where that it ſignifies not their *ſecret reaſonings* of *thoughts*, appears by the parallel in *Mat.*10.12. where they openly ask him the queſtion, *Is it lawful*, &c.) it muſt therefore note their *treacherous deſigns* againſt him, to which this queſtion was ſubſervient, that that they *might accuſe him.* And *Luke* 2.3. ἐκ πολλῶν καρδιῶν διαλογισμοὶ are the *ſeveral deſigns* and *machinations* of men, which lying hid in their *hearts*, are by the means there mention'd, the coming of *Chriſt*, brought forth ἐκ τῶν καρδιῶν, *out of their hearts*, and ſo revealed. And thus *Phil.* 2. 14. διαλογισμὸς are added to γογγυσμοὶ *murmurings*, and both of them together look'd on as ſins, that would much blemiſh the Chriſtian profeſſion among the enemies thereof, but above all, the uſe of the word in this ſenſe is moſt commodiouſly appliable to 1 *Tim.*2. 8. where he commands all that *pray in every place*, to do it, *lifting up pure hands, without wrath*, and διαλογισμοὶ, where ſure as *wrath* ſignifies *bloody-mindedneſs, malice*, &c. ſo διαλογισμοὶ is the contriving of that, the deſire of which was contained in the former word, according to that of *Iſa.*1. where *the hands being full of blood*, that is, their bloody ἐγχειρήματα (as they are all one with διαλογισμοὶ) are the things that ſo blemiſh their prayers, and make them odious in God's ſight. 'Tis indeed in S. *Mark* c.7.21. only κακοὶ διαλογισμοὶ, and there the order of the ſins according to the decalogue is not obſerved, and many more are named then here; but becauſe in this place the order is more exact in all the other, it muſt be ſo in all probability in this alſo, and if the notion of διαλογισμοὶ be rightly obſerved in the other places, eſpecially in that to *Timothy*, then ſure κακοὶ being joined to διαλογισμοὶ will ſignify ſuch *wicked* or *evil machinations*, and not ordinary *evil thoughts.* Thus doth the word ſeem to be uſed in the Epiſtle of *Clemens Romanus* to the *Corinthians*, *p.*30. ἐδίν λέληθεν αὐτὸν τῶν ἐνοιῶν ἢ μέλλ, ἐδὲ τῶν διαλογισμῶν ὧν ποιύμεθα, *The machinations* (meaning thereby ſeditions and factions) which they were *guilty* of, or which they are ſaid to have *committed*, or *acted*, which concludes the word to ſignify ſomething beyond thought. Of this word ſee more, *Rom.*14. note a.

f. Καναανιτις Σροφοίνισσα

V. 22. *Woman of Canaan*] This *woman of Canaan* is *Mark* 7.26. called a *Syrophœnician*, that is, as the Context here ſhews, a *Phœnician* of *Tyre* and *Sidon*, for in thoſe maritime coaſts *Chriſt* now was, *v.* 20. This borders upon *Syria*, as we ſee in *Pliny*, *Nat. hiſt. l.* 5. *c.*12. *Qui ſubtiliùs dividunt, circumfundi Syriâ Phœnicen volunt, eſſe enim primùm oram maritimam Syriæ ab Arabia,—deinde Phœnicen* (as * *Budæus* out of an ancient copy hath reſtored that place) *they that divide more ſubtilly affirm Phœnice to be bounded by Syria, for that there is firſt the ſea-coaſt of Syria toward Arabia, then Phœnice*, &c. And ſo * *Dionyſius* having reſolved of *Syria*, ταύτης ἀλὶς ἔγγυθεν ἔρπει, *that it creeps cloſe upon the Sea*, adds, *that all the inhabitants are not of one name*, but *ſeverally* called,

'Οι μὲν ἐπ' ἠπείρου, πίπτερ Σύριοι καλέονται,
'Οιδ' ἅλὸς ἐγγὺς ἐόντες, ἐπωνυμίην Φοίνικες.

Thoſe that are on the continent are called Syrians, but thoſe which are near the ſea have the ſurname of Phœnicians, that is, are called *Syrophœnicians*, not after the account, wherein the *Lybophœnicians* are in * *Livy*, *miſtum Afris Punicum genus, a ſort of Phœnicians mingled with the Africans*, but only as bordering upon *Syria*, or in * ſome accounts, part of it, for ſo they that divide *Syria* into into five parts, name τὴν παραλίαν Φοινίκην, *Phœnice by the ſea-ſhore*, for one, and * *Euſtathius* ſpeaking of that *Syria*, which is περὶ τραχωνίτιν καὶ τὴν Ἰτυραίαν κάλπεν, adds τετάρτην ἡ Φοινίκη, *this is Phœnice*, &c.

* De Aſſ. l. 4.

* Περιήγ. p. 117.

* Dec. III. l. 1.

* See Euſtathius on Dionyſ. p. 116. 2.

* Ibid.

Now *Phœnice* and *Canaan* are the ſame region (and the learned * *Bochart's* conjecture is very ingenuous, that the Greek word φοίνιξ is lightly changed from בני ענק *the ſons of Anac*, which we know were in *Canaan*, *Num.*13.33.) and to the land of *Canaan* ארץ כנען, *Ex.* 16.35. is by the LXXII. rendred Φοίνικη *Phœnice*: and ſo *Shaul*, *Ex.*4.15. is by them called Σαὺλ ἐκ τῆ Φοινίσσης, *Shaul of the Phœnician*; but *Gen.*46.10. υἱὸς Χαναανίτιδος *the ſon of a Canaaniteſs woman.* So when their ſcituation is ſet down, *Numb.*13. 29. 'tis ſaid expreſly, *the Canaanites dwell by the Sea*, and that aſſures us of their inhabiting *Phœnice.* And therefore as the *Phœnicians* were famous for merchandiſe, and cunning, and ſubtilty therein,

(* Ἐνθάδε Φοίνικες ναυσίκλυτοι ἦλυθον ἄνδρες,
Τρῶκλαι, μυεῖ' ἀγονίες ἀθύρματα νηῒ μελαίνῃ,

* Hom. Odyſ. l. 15.

The Phœnicians are famous Merchants, &c. and

Δὲ τότε Φοίνιξ ἦλθεν ἀνὴρ ἀπατήλια εἰδὼς,
Τρώκτης, ὃς δὴ πολλὰ κακ' ἀνθρώποισιν ἐώργει,

a cunning Phœnician merchant, and

* Οἱ πρῶτοι νίεσσιν ἐσεμήσαντο θαλάσσης
Πρῶτοι δ' ἐμπορίης ἁλιδινέϑ ἐμνήσαντο,

* Dionyſ. περιήγ. p. 117.

they were the firſt that adventured on navigation, and the firſt that invented merchandize by ſea, and from them *Euſtathius*, ἐμποριϰοὶ οἱ Φοίνικες ϰ᾽ πρακτῆρες, ϰ᾽ τρῶκ- In Dionyſ. ται, ϰ᾽ παντα χῆ πλωιζόμενοι, *The Phœnicians were merchan-* p. 65. *dizers, trafickers, and great Navigators*) ſo we have it obſerved of *Canaan* in the Scripture; thus *Hoſ.* 12. 7. 'tis ſaid of *Ephraim*, כנען *He is Canaan*, (we from the Chaldee render it, a *merchant*) *the balances of deceit are in his hand*, &c. ſuch it ſeems the *Canaanites* were to a Proverb. And ſo of *Tyre*, *Iſa.*23.8. whoſe *merchants are Princes, whoſe trafickers are the honourable of the earth.* And that which is ſaid by the Heathens of the original of letters and literature, confirmeth the ſame. It was brought, ſay they, by *Cadmus*, from the *Phœnicians*, theſe *Phœnicians* of *Tyre* (as * *Euſtathius* ſaith of *Hercules*, ὁ Φοῖνιξ ἤτοι ὁ Τύϱι, *the Phœnician*, that is, *the Tyrian*) for *Cadmus* was a *Tyrian*, and therefore as by *Lucian* he is called Συροφοίνιξ ἔμπορ, *a Syrophœnician merchant*, ſo elſewhere he is Κάδμ ὁ νησιώτης, *Cadmus the Iſlander*, as being of this Iſland *Tyre*. From this *Tyrian* or *Phœnician*, ſay they, was learning brought to the Greeks, that is, from the Hebrews, the Inhabitants of *Canaan*, according to that of * *Laertius*, that Philoſophy was ſaid to have had its beginning from Barbarians, and of *Clemens* and the Fathers, that the Greeks * ſtole all they had from the Jews. This ſame woman is by S. *Mark* called ἑλλὰς *a Grecian*, either in reſpect of her religion, that ſhe was not of the Jewiſh profeſſion, or elſe as all that were not Hebrews were called Greeks, and as the Greeks call all other nations Barbarians, and as the Turks call ſeveral nations *Franks*.

* In Dionyſ. p. 65.

* In Concil. Deor.

* In Proœm.

* Ἕλληνες ἀεὶ ψεύϱ-ται, *Clem. Alex.*

g. Ἀπόλυσον

V. 23. *Send her away*] The Diſciples ſpeaking to *Chriſt* to diſmiſs her ſeemeth not here to mean, that he ſhould ſend her away without doing what ſhe deſired, ſend her away empty, but that he ſhould ſatisfy her requeſt, and ſo diſpatch or diſmiſs her (as when a maſter bids the ſervant diſmiſs the poor body, his meaning is, that he ſhould give him his dole) this ſenſe accords with *Chriſt's* anſwer, which is, that he is *not ſent ſave to the houſe of Iſrael*, v.24. in oppoſition to this Canaanitiſh woman, which was not ſuch, and *v.* 26. *It is not good to take the childrens bread and caſt it to dogs*, which objection of *Chriſts* is a reaſon, why he ſhould not preſently cure the womans child, not why he ſhould cure it, and ſo argues the ſenſe of the Diſciples (who ſure deſire him to do, that which he did not ſeem to intend to do) to be, that he ſhould grant, not that he ſhould deny her.

h. Ναὶ

V. 27. *Truth*] The Greek ναὶ is here a ſign of *beſeeching*, not only of *aſſenting*, as *Phil.v.*20. ναὶ ἀδελφὲ, *I beſeech thee brother, let me*, &c. *Rev.*22. 20. ναὶ ἔρχε κύριε, *Come Lord, I pray thee.* This uſe of the word ναὶ ſeems to be taken from the Hebrew נא which is a form of *exhorting* or *praying*, *Numb.*12.13. *heal her now, O Lord,* נא *I beſeech thee.* So *Gen.*19.7,8. and 18.30, 32. and ſo in

in the word *Hoſanna*. So in *Euripides*, ναὶ σὲ τὸν ἁγνὸν ἁγνείας ἐναύλιον, and in *Ariſtophanes*, ναὶ ναὶ κεκραγότων παιγνίων Δία.

i. Μάγδαλα

V. 39. *Magdala*] What the Greek here reads *Magdala*, the *Syriack* reads *Magedu*, the vulgar Latin, *Magedan*, and the ancient Greek and Latine *MS.* ἡ Μαγαδὰν, *Magadan*, which makes it probable, that this *coaſt of Magdala*, is all one with the *valley of Mageddon*, or *Megiddo*, which belongs to the *tribe of Manaſſes*, *Joſ.* 17. 11. *Jud.* 1. 27. where *Joſias* was ſlain, 2 *Kings* 23. 29. by *Pharaoh Neco*. For to this belongs the narration of that ſtory in *Herodotus*, l. 2. Σύροισι πρὸς ὁ Νεκὼς συμβαλὼν ἐν Μαγδώλῳ ἐνίκησε, *Neco fought on foot with the Syrians* (that is, the Hebrews) *in Magdol, and had the victory*, and, as it follows, μετὰ τὴν μάχην Καδύτιν πόλιν τὴν Συρίης ἐούσαν μεγάλην εἷλε, *After the fight took Cadytis* (that is, ſaith *Joſ. Scaliger*, *Cadiſh*) *which was a great city of Syria.*

Paraphraſe. CHAP. XVI.

1. Not being ſatisfied with his former anſwer of the ſign of Jonas, c. 12. 39. they again require ſome farther ſign from him, to Teſtify that the God of Heaven hath ſent him.

1. THE Phariſees alſo with the Sadduces came, and tempting, deſired him that he would ſhew them a ſign from heaven.]

2. He anſwered and ſaid unto them, When it is evening, ye ſay, *It will be* fair weather, for the sky is red.

3. Ye hypocrites, ye have skill enough to expound and interpret the appearances of the sky, and can prognoſticate what kind of weather it will be, by what at the preſent ye obſerve in the colour of the clouds, And when my preaching in theſe words, [Repent, for the kingdom of God is at hand] and my adding miracles of all ſorts to enforce belief on you, do not yet work on you; Is it not ſtrange, that you cannot diſcern what is coming upon you? Can there be any more certain prognoſtick of approaching deſtruction than this? and are not you much more neerly concerned herein, then in rain or fair weather ye can be? Why ſhould not your ſagacity in other things extend to this alſo?

3. And in the morning, it will be foul weather to day, for the sky is red and lowring. O [ye hypocrites, ye can diſcern the face of the sky, but can ye not *diſcern* the ſigns of the times?]

4. Tis an argument of great perverſeneſs and falſeneſs in you, that when ſo many miracles have been wrought, and repentance ſo long preached among you, ye now require a ſign from heaven, to evidence that I am a true Prophet, this ye would never do, if ye were not bent againſt all reformation. And ſince ye are ſo, All that I ſhall farther add, is to put you in mind of Jonas's preaching to Nineveh, and to aſſure you, that if ye do not now repent, ye ſhall ſuddenly be deſtroyed. And having ſaid this he departed from them.

4. A wicked and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the prophet Jonas. And he left them and departed.]

5. And when his Diſciples were come to the other ſide, they had forgotten to take bread.

6. Take ſpecial heed of the Phariſees and Sadduces, a ſowr and a proud ſort of people, and ſo not fitter compared to any thing then to a piece of ſowr dow, that diffuſeth it ſelf to the whole lump of bread, with which 'tis mixed, as their diſpoſition doth to all their ſect.

6. Then Jeſus ſaid unto them, [*Take heed and beware of the leaven of the Phariſees, and of the a Sadduces.

*Look, and take heed, ὁρᾶτε καὶ προσέχετε

a.

7. And they underſtood not his meaning, but from the mention of leaven, groſly conceited that the occaſion of his ſpeech was, becauſe they had forgotten to bring bread along with them.

7. And they reaſoned among themſelves, ſaying, *It is* becauſe we have taken no bread.]

8. What a piece of infidelity is this, thus to apply my ſpeech to the want of bread?

8. *Which* when Jeſus perceived, he ſaid unto them, [O ye of little faith, why reaſon ye among your ſelves, becauſe ye have brought no bread?]

9. Will you never lay to heart, or conſider? have you ſo ſoon forgot how eaſily I am able to relieve your want of Bread? Ye have had two competent Evidences of this very lately afforded you, Five thouſand Men fed with five Loaves, and yet Twelve Baskets of Fragments to ſpare, after they were ſatisfied.

9. Do ye not yet underſtand, neither remember the five loaves of the five thouſand, and how many baskets ye took up?

b. 10. And ſo four thouſand fed with ſeven loaves, and ſeven baskets of Fragments remaining.

10. Neither the ſeven loaves of the four thouſand, and how many b baskets ye took up?]

11. How then could ye be guilty of ſo groſs an infidelity, as to think me ſtill unable to provide neceſſaries for my ſelf and you, and conſequently to ſpeak of Bread when I bid you.

11. How is it that you do not underſtand, that I ſpake *it* not to you concerning bread: that ye ſhould] beware of the leaven of the Phariſees and of the Sadduces.

12. Then they underſtood their miſtake, how that he had not ſpoken of bread, or leaven literally, but that he foretold them what kind of People all the Phariſees and Sadduces were, and all that were leavened or taught, or received infuſions from them, viz. that all the whole tribe of them were a ſort of hypocrites, Luke 12. 1. who pretended much Piety and love of the Truth, and ſo enquired after ſigns from Heaven, v. 1. but were indeed moſt perverſly and maliciouſly bent againſt Chriſt, and his Doctrine, and would prove the moſt virulent Perſecutors both of him and them, c. 10. 17.

12. Then underſtood they how that he bad them not beware of the leaven of bread: but of the doctrine of the Phariſees and of the Sadduces.

c. d. 13. And being on his way, (Mark 8. 27.) to Ceſarea Philippi, he asked his Diſciples, What opinion have the Multitude, Luke 9. 18. of me? do they take me for an ordinary man? or a Prophet, or what elſe?

13. When Jeſus came into the coaſts of c Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay that I d the ſon of man am?]

14. Some old Prophet of the Old Teſtament, either riſen from the dead (as 'tis clear they expected Elias ſhould come again) or elſe that the Soul of one of them was by way of tranſmigration (which the Phariſees had borrowed from the Pythagoreans) come into his body. See note on John 9. a.

14. And they ſaid, Some *ſay that thou art* John the Baptiſt, ſome Elias, and others [Jeremias, or one of the Prophets.]

15. He ſaith unto them, But whom ſay ye that I am?

16. To this queſtion Simon Peter particularly rendred an anſwer, Thou art the Meſſias, even the

16. And Simon Peter anſwered and ſaid, Thou art the Chriſt, the] ſon of the living God.

e. 17. This faith of thine is not built upon humane teſtimony, but upon the miracles and doctrines which thou haſt heard and ſeen, which are the teſtimonies of God himſelf, whereby he hath teſtified of me to thee, and ſuch as thou art, Mat. 11. 25. See note on c. 15, d.

17. And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Bar-Jonah, for [e fleſh and blood hath not revealed *it* unto thee, but my father which is in heaven.

18. And

18. And I ſay alſo unto thee, That thou art Peter, and upon this f rock I will build my church, and the gates of g * hell ſhall not prevail againſt it.]

* Hades.

18. And ſeeing thou haſt ſo freely confeſt me before men, I will alſo confeſs thee, Thou art, &c. that is, The name by which thou art ſtiled and known by me is that which ſignifies a ſtone or rock, and ſuch ſhalt thou be in the building of the Church, which accordingly ſhall be ſo built on thee, founded in thee, that the power of death or the grave ſhall not get victory over it; the Chriſtian Church, now to be planted, ſhall never be deſtroyed.

f. g.

19. And I will give unto thee the h keyes of the kingdom of heaven, and whatſoever thou ſhalt bind on earth ſhall be bound in heaven, and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven.]

19. And I will give thee (as afterwards to all the twelve, c. 18.18. and more diſtinctly John 20.23.) the keys of the gate of this Court or Kingdom, the Church, of which every one of you is to be the ſteward, (as the keys of the court were given to Eliakim, Iſa.22.22. in token of his being ſteward of the houſe, to admit and exclude whom he pleaſed, that is, both power and enſign of power, Apoc.3.7. to exerciſe cenſures, and by them to exclude men in caſe of their impenitence, either by laying ſome reſtraints on them in the Church, or to turn them out of the gates of this city, and upon repentance to receive them into the Church again. And what you do here, as you ought to do, ſhall be valid in heaven.

h.

20. Then charged he his diſciples that they ſhould tell no man that he was Jeſus the Chriſt.

20, 21. The Diſciples knowing that he was the Meſſias, and having told him ſo, v. 16. he commands that this be not publickly diſcloſed (till after his reſurrection, at which time in his wiſdom he thought it moſt ſeaſonable) telling them that it was neceſſary that Chriſt ſhould be put to death, by the inſtance of the Jewiſh Sanhedrim. See note on chap.8. b.

21. From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt go unto Jeruſalem, and ſuffer many things of the elders, and chief prieſts, and ſcribes, and be killed, and be raiſed again the third day.]

22. Then Peter took him, and began to rebuke him, ſaying, [i Be it far from thee,] Lord, this ſhall not be unto thee.

22. God forbid, or avert this from thee; or as the Syriack reads, be propitious to thy ſelf, Lord.

i.

23. But he turned, and ſaid to Peter, Get thee behind me k Satan, thou art [an offence unto me,] for thou ſavoureſt not the things that be of God, but thoſe that be of men.

23. A ſnare or ſtumbling block, moving me to that which were a ſin, if I ſhould yield to it, and contrary to the will, courſe, and commandment of God my father. See note on chap.11.c.

k.

24. Then ſaid Jeſus unto his diſciples, [If any man will come after me, let him l deny himſelf, and take up his croſs, and follow me.

24, 25. And not only I, but all that have a mind to be my diſciples and followers (as you profeſs to be) muſt deny their own humane will of ſparing themſelves, indulging and favouring themſelves, and in preparation of mind take up that croſs, and indeed when I am gone, the ſame afflictions which befal me, ſhall purſue them. But yet of this ſtate of theirs this will be obſervable, that perſeverance in the faith will be the only way to relieve and reſcue them out of their preſſures; for they that by perſecutions ſhall be brought to apoſtatize and joyn with the Jews, ſhall with them be certainly deſtroyed in that great ſlaughter of them, and he that ſhall hold out, and venture the utmoſt for the confeſſion of the truth, ſhall be moſt likely to be deliver'd, when they are deſtroyed (unleſs when his ſuffering death is more behoofeful, as mine is now, and then he ſhall, for that enduring, be raiſed again to an endleſs life.) See c. 10. 22. note h. and 2 Pet.1.16.

l.

25. For whoſoever will ſave his life ſhall loſe it, and whoſoever will loſe his life for my ſake, ſhall find it.]

26. For what is a man profited, if he ſhall gain the whole world, and m loſe his own ſoul? Or what ſhall a man give in exchange for his ſoul?]

26. Nay, if by denying me a man ſhould gain ſome advantage at the preſent, what a pitiful bargain would he make of it, although he ſhould gain the whole world, as long as life, (v.25.) eſpecially eternal life were loſt by it? And what price is there imaginable to buy that back again if it be loſt, or what is there that a man would not willingly give for it?

m.

27. For the ſon of man ſhall come in the n glory of his father with his angels; and then he ſhall reward every man according to his works.]

27. For there ſhall be a ſolemn viſitation among the Jews, a time of judgment on them (ſee note m.) wherein there ſhall be a viſible diſcrimination between thoſe which cleave faſt to Chriſt, and thoſe which do not, and ſo likewiſe on all mankind, either in particular viſitation upon kingdoms, or at the day of doom.

n.

28. Verily I ſay unto you, There be ſome ſtanding here, which ſhall not taſt of death, till they ſee the ſon of man o coming in his kingdom.

28. And of this coming of mine againſt my enemies, and to the relieving of them that adhere to me, I tell you aſſuredly, that ſome that are here preſent, John by name, ſhall live to ſee it, that is, that he ſhall not die till that remarkable coming of Chriſt in Judgment upon his Crucifiers, the viſible deſtruction of the Jewiſh Sate.

o.

Annotations on St. Matthew, *Chap.* XVI.

a. Ζύμη Σαδδυκαίων

V.6. *Leaven of the Sadducees*] That which is here the *leaven of the Phariſees and Sadduccees*, the infuſions of theſe upon all their followers, is *Mark* 8.15. *the leaven of the Phariſees, and of Herod.* And the reaſon may be, either becauſe ſome of the Sadducees were alſo Herodians, adhered to *Herod's* party, that is, to the Roman government (ſee Note on c. 22. b.) whereas generally the Phariſees were on the other ſide, took *Cæſar* for an uſurper; Or elſe becauſe *Chriſt* mention'd all three, the *leaven* of the *Phariſees*, and of the *Sadducees*, and of *Herod* alſo, each of them deſigning ill againſt *Chriſt*, and his Apoſtles.

b. Σπυρίδας

V. 10. *Baskets*] That which is here rendred *baskets* is not κοφίνους (the word uſed before *v.* 9. and in the relation of the ſtory, to which that refers, *Mat.*14.20. *Mark* 6.43. *John* 6.13. conſtantly retain'd in all the three Evangeliſts) but σπυρίδας which is retain'd alſo in the other ſtory (to which this paſſage refers) *Mat.* 15. 37. and *Mark* 8.8. from whence 'tis probable that theſe two, κόφινοι and σπυρίδες, were veſſels of ſeveral quantities, and σπυρίδες much the bigger; ſo large that *Saul* was let down in one, *Acts* 9. 25. but what the bigneſs was, or how they differ'd, will not perhaps be worth the pains of enquiry, and however the word *basket* (being not a note of a limited meaſure or quantity, but only of the kind of the veſſel) may well enough be retain'd in both places.

c. Καισάρεια Φιλίππου

V.13. *Cæſarea Philippi*] Καισάρεια Φιλίππου is not here ſet to ſignifie that City where *Philip* the Evangeliſt dwelt; *Acts* 21.8. The ſtyle is of another Origination, for *Euſeb.Chron.*l.1.p.43. ſaith that *Philip* the Tetrarch, *Herod's* brother, built many Houſes in the City *Paneas*, and having ſo enlarged it, gave it a new name, *Cæſarea Philippi*, the firſt part in honour of the Emperour, the ſecond of himſelf. And to the ſame purpoſe *Joſephus* alſo. Whereas that other *Cæſarea* ſimply ſo call'd, without any addition, in the *Acts*, was built by *Herod*, and was in *Syria*, formerly called *Stratonis turris*; of that ſee *Ærodius Pandect.rer.Jud.*l.5.tit.21. c.7. where he relates the contention between the Jews and the Syrians before *Nero* for this City, the Jews ſaid it was a City of *Judæa*, becauſe built by *Herod*, and by him Jews planted there; the Syrians that it was in *Syria*, and that *Herod* did not found, but only enlarge it, and gave it a new name, and that he built it not for the Jews, becauſe he ſet up Images in the Temple, which are not allow'd by the Jews. Whereupon the Emperour adjudged it to the Syrians.

Ib. *Son of Man*] That *the ſon of man* is a title of *Chriſt* peculiarly (though the moſt humble title, and of leaſt eminence, belonging to his ſtate of exinanition) hath been before ſaid, note on c. 12. a. And ſo here it is ſet to ſignifie *Chriſt* in that humble guiſe, as a man, or according to his humanity. Where the ſetting of the words in Greek, Τίνα με λέγουσιν οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου; doth ſomewhat incline to read them ſeparately,

d. Τὸς ἀνθρώπε

ſeparately, not μὲ ἢ υἱὸν, *that I the ſon of man*, but μὲ ἢ) *that I am?* (and then in a new interrogation, or as the top of the former) ἢ υἱὸν ἢ ἀνθρώπου; *the ſon of man?* thus *Who do they ſay that I am? do they ſay that I am the ſon of man?* But the ordinary reading agrees better with the context or queſtion following, where, if *Chriſt*, had firſt mention'd that phraſe as the title of the *Meſſias*, and thereby ſo much as by intimation call'd himſelf the *Meſſias*, he could not probably have ask'd them, *v.15. Who ſay ye that I am?* The meaning then of the whole is this, *I that have done ſuch miracles on one ſide*, and ſo am *the ſon of man* by way of eminence, ſomewhat above other men, and yet live in ſo mean a humane condition on the other ſide, and have call'd my ſelf by no other name among you, pretended to no other title, but that of the *ſon of man*, *Who am I taken to be?* In the other Goſpels of *Mark* 8.27. and *Luke* 9. 18. 'tis only thus, *Who do men ſay, or who ſay the people that I am?*

c. Σὰρξ καὶ αἷμα

V. 17. *Fleſh and blood*] The phraſe Σὰρξ καὶ αἷμα, *fleſh and blood* is an Hebrew phraſe, בשר ודם, ſignifying no more than a meer man here upon the earth, one that hath aſcended no higher than the common ſtate of men. This 'tis ordinary in the Jewiſh Writers, Take one example for all, in *Gemara Babyl. ad Cod. Beracboth*, where a parable of a rich man (the firſt draught as it were, and monogram of that which is enlarged, and fill'd up with lively colours by our Saviour, *Luke* 16. 19.) is call'd משל למלך בשר ודם *a parable of a King of fleſh and blood*, that is, of a humane mortal King here on earth. Thus 1 *Cor.* 15. 50. Σὰρξ καὶ αἷμα, *fleſh and blood cannot inherit the kingdom of God*, that is, theſe corruptible, groſs, earthy bodies of ours, till they be refined. So *Eph.* 6.12. *our wreſtling is not againſt fleſh and blood*, that is, againſt ordinary humane enemies, but, as it follows, againſt the moſt powerful enemies, &c. and ſo here, when *Chriſt* tells *Peter* that that confeſſion of his, That *Chriſt is the Son of God*, was not founded on any humane reſtimony, nor on the votes and wiſhes of men, which were not much likely to be gratified by this doctrine, but on that ſtronger of God himſelf. And ſo, when S. *Paul* mentions his call to Apoſtleſhip immediately from heaven, *Acts* 13. 2. he adds *Gal.* 1. 16. that he applied not himſelf to *fleſh and blood*, that is, to any men, to receive miſſion or commiſſion of Apoſtleſhip from them.

f. πέτρος

V. 18. *Rock*] The name of πέτρος ſignifying a *ſtone* here, ſuch an one as for the firmneſs and validity is fit to bear the greater ſtreſs and weight in the building, is applicable to the perſon of S. *Peter* in reſpect of the Church. He was the Apoſtle of the Circumciſion, as *Chriſt* himſelf was. He was already a very conſiderable Diſciple, joyn'd ordinarily with *James* and *John* in the participation of ſome favours, which others enjoyed not, (though in *Chriſt's* favour *John* enjoy'd the firſt place, *Joh.* 13.25.) he twice made confeſſion, with greateſt boldneſs, of *Chriſt's* being the *Meſſias*, and *ſon of God*, *Joh.* 6.19. and here. And after the Reſurrection of *Chriſt*, he had among the twelve the honour of his *firſt appearing*, 1 *Cor.* 15.5. and proportionably was firſt of all to preach, and make known to the Jews, (but ſo as not to exclude the Heathens) the truth of that which he here profeſs'd, *viz.* that *Jeſus is the Chriſt*. In this reſpect it is here told him, that he ſhould be a *ſtone*, by way of excellence (for amongſt the Hebrews all the *Levites* were in a common notion of this phraſe call'd *ſtones of the Temple*) ſuch as (next the corner-ſtone) may alſo be called the firſt ſtone in building the Church of *Chriſt*, (which when 'twas once built, ſhould never be deſtroyed again) and that he ſhould have a power of governing, ſignified by the *keyes*, v. 19. yet ſo as that other Diſciples are to be look'd on as *foundation ſtones* alſo, *Epheſ.* 2. 20. *Revel.* 21.14. (ſee note on c. 10. b.) as they are called, after the erecting of it, *columns* and *pillars*, *Gal.* 2.9. that is, principal ſupporters of the Church built, and principal ingredients in the building, and ſo alſo endowed with the power of governing, of *binding and looſing*, c.18.18. *remitting* and *retaining*, *Joh.* 20. 23. all one directly with that which is here beſtowed on him. So that the application of this whole ſpeech to S. *Peter's* perſon, doth not either immediately import, or by neceſſary or probable conſequence infer any Oecumenical paſtoral power in him (much leſs in any other perſon, by claim of ſucceſſion from him) over other Apoſtles and their plantations, that is, the Univerſal Church of *Chriſt*, but only a reverence due to him, who was ſo excellent and principal an inſtrument in the firſt erecting of the Church, and, in proportion alſo, to his Succeſſors in each Church by him planted, as far as they ſhould walk in his ſteps. And for any other priviledges of particular See or Biſhop, upon claim of Succeſſion from him, they cannot appear to belong to any one or more, above all others, by the force of this Text.

g. Πύλαι ᾅδου

Ib. *Hell*] *Hades* here (according to the notion of ᾅδης for the ſtate of ἀφανισμὸς before mention'd, note on c.11.i.) ſignifies *death*, or *grave*, or *deſtruction*, and by conſequence *Satan* alſo, who hath the power of theſe. Then for *gates*, they may ſignifie firſt power, force, ſtrength, which conſiſts in arms or weapons, which were uſually kept over the Gates of the Cities. Secondly counſel, contrivance, ſtratagems, policy, becauſe they were wont to ſit in counſel in the Gates. Thirdly worldly authority borrowed by *Satan* from his inſtruments, the heathen powers of the world, becauſe judgment was wont to be exerciſed in the Gates: and ſo theſe three (πὰ τρίσυρα διαβόλε in *Macarius* his ſtyle) being put together will conclude, that 'tis not all the power and ſtrength, wiſdom and policy, authority and empire in the world, no not death or grave (which are proverbially *irreſiſtible*, *Cant.* 8.6.) nor *Satan* himſelf that ſhall be able to deſtroy this Fabrick now to be erected by *Chriſt* and his Apoſtles in the hearts of men, though that glorious Temple of *Jeruſalem* erected by God's own appointment ſhall be deſtroyed. Now that all this ſhall not prevail againſt the Church, may be underſtood either as the Church ſignifies particular perſons (believers, true faithful Chriſtians) of which the Church conſiſts, or as it ſignifies the whole congregation and ſociety of men: As the *Church* ſignifies the perſons, ſo the phraſe imports, that though Chriſtians ſhall die, yet Death ſhall have no dominion over them, *Chriſt* ſhall break open thoſe bars, and reſcue them by his reſurrection from the power of the grave; As it refers to the Church *in complexo*, that is, to the whole congregation of Chriſtian profeſſors, ſo it ſignifies a promiſe of *Chriſt*, that it ſhall never be deſtroyed ſo as to periſh totally, irrecoverably, but whatſoever change it undergoes in the world, it ſhall again lift up the head, and have as it were its reſurrection; which promiſe is perform'd, if, as it decays or periſhes in one branch or part, it receives and flouriſh in another.

h. Κλεῖς τῆς βασιλείας

V. 19. *Keys of the kingdom*] What is here meant by *the keys* is beſt diſcernible by *Iſai.* 22. where *God* foretels *Eliakim* v.20. *the ſon of Helkiah*, that he will *call him*, and *cloath him with the robe of Shebna* (which was *over the houſhold*, v. 15.) and *ſtrengthen him with his girdle, and commit his government into his hand, and lay the key of the houſe of David upon his ſhoulder, and he ſhall open, and none ſhall ſhut, and ſhut, and none ſhall open*; By which is noted the beſtowing on him the power of adminiſtring, and ruling the whole family, or houſe of the King, ſo as to entertain and admit into it, and in like manner to exclude out of it, whom he would. And accordingly this being by *Chriſt* accommodated to the Church, notes the power of governing in it. This primarily, and independently belongs to *Chriſt*, *the holy and true*, *which hath the key of David*, *Apoc.* 3. 7. where a difference muſt be obſerved betwixt the *Key of David*, and the *Keys of the houſe of David*: *Keys* are an enſign of power, but that power is not all of one kind, it is greater, or leſs, principal and independent, or inferior and derivative, and the ſeveral Keys are emblems of theſe ſeverals. *David* we know was a King, and independent from any on earth, and conſequently the *Key of David* notes an independent ſupreme power, and that applied to the Church

Church, belongs only to *Chriſt*, in that prophetick expreſſion *Apoc.*3.7. But *the Keys of the houſe of David* notes an inferior power, that of a ſteward in *David*'s family, which being perfectly ſubordinate to him, hath yet the οἰκονομία, the *adminiſtration* of the affairs of his family intruſted to him. Now *Chriſt* is the Original, and prime fountain of all power over the whole Church, that ſpiritual kingdom of *David*, as to whom was given by the father *all power in heaven and earth*, particularly that of *looſing*, or *remitting ſin on earth*, *Mat.*9.6. And this is by *Chriſt* here communicated to his Apoſtles, and their Succeſſors the Biſhops in the Church as ſo many ſeveral ſtewards. Hence is that of S. *Chryſoſt.* περὶ ἱερωσ. l.3. *That the Biſhops are thoſe faithful ſervants in the parable, whom the Lord ſets over his houſhold*, that is literally *Stewards*. And ſo this agrees perfectly with the promiſe of *Chriſt*, c.19. of the *Apoſtles* ſitting *on twelve thrones*, where the power of judging and governing in the Church, ſet anſwerable to that of the *Phylarchæ* or *chief of the tribes*, which was, among the Jews, next unto the Regal, is directly that of the *œconomus*, or *ruler* of the King's *houſhold*, which is here, as in *Iſaiah*, noted by the *keys*. And this power being here promiſed to *Chriſt* to be conferr'd on *Peter*, a ſingle perſon, ſo that whatever he *bound*, or *looſed*, was *bound* and *looſed* by *Chriſt*'s affirmation, is by force of the words *c.* 18. 18. (before the keys were given) *whatſoever ye ſhall bind, and ye ſhall looſe*, and by the form of conferring it actually, *Joh.*20.23. *he breathed on them, and ſaith unto them, Receive the Holy Ghoſt, whoſeſoever ſins ye remit they are remitted*, &c. actually and equally inſtated on every of the Apoſtles, and accordingly the fiery tongues *deſcended, and ſat upon every one of them*. And ſo when *Cephas* in reſpect of this authority is ſtiled Πέτρος, *a ſtone*, on which as on a foundation-ſtone, built on *Chriſt the head of the corner*, this *holy city*, that *comes down from heaven*, the *new Jeruſalem*, the Church of *Chriſt* is built, 'tis alſo apparent that all, and every the Apoſtles have the ſame title beſtow'd upon them, *Rev.*21.14. where the *wall of the city* hath *twelve foundations*, and *upon them twelve names of the twelve Apoſtles*, of which every one in reſpect of this power and dignity in the Church is particularly compared to a *pretious ſtone*, v.18. And when the *wall* of that *city*, the Church, exactly meted, is found to be 144 *cubits*, that is, twelve times twelve, 'tis clear that an equal portion or province is aſſign'd to each of them. To which purpoſe is that of *Theophylact*, Εἰ καὶ πρὸς Πέτρον μόνον εἴρηται τὸ, δώσω σοι, ἀλλ' ἐπὶ πάσι τοῖς Ἀποστόλοις ἐδόθη, *though it were ſaid to Peter alone I will give unto thee the keys, yet they were given to all the Apoſtles.* And *Cyprian*, *Ep.* 27. *Dominus noſter Epiſcopi honorem & Eccleſiæ ſuæ rationem diſponens in Evangelio loquitur & dicit Petro, Ego tibi dico, quia tu es Petrus, & tibi dabo claves, & quæ ligaveris, &c. Inde per temporum, & ſucceſſionum vices Epiſcoporum ordinatio & Eccleſiæ ratio decurrit, ut Eccleſia ſuper Epiſcopos conſtituatur, & omnis actus Eccleſiæ per eoſdem gubernetur. Our Lord Chriſt provided for the honour of the Biſhop, and the diſpoſition of his Church, ſpeaks in the Goſpel, and ſaith to Peter, I ſay unto thee, that thou art Peter, and I will give thee the keys, and what thou ſhalt bind*, &c. *From thence by viciſſitudes of times and ſucceſſions the ordination of Biſhops, and the diſpoſition of the Church doth flow, ſo that the Church is built on Biſhops, and every act of the Church is govern'd by them.* And before him *Irenæus*, l.5.c.20. *the Apoſtles deliver'd the Churches to the Biſhops.* And many the like teſtimonies. So *Tertullian de Preſcr.*c.32. *Sicut Smyrnæorum Eccleſiæ Polycarpum a Johanne collocatum refert, utique & cæteræ exhibent, quos ab Apoſtolis in Epiſcopatum conſtitutos Apoſtoli ſeminis traduces habent. As the Church of Smyrna had Polycarp placed Biſhop there by John, ſo the other Churches are able to ſhew thoſe, whom they have conſtituted Biſhops by the Apoſtles, the children*, as it were, *of the Apoſtles*, who are *propagated by them.* So S. *Athanaſius* of the office of Biſhop, that it is one of the things, ἃ ὁ Κύριος διὰ τῶν Ἀποστόλων τετύπωκε, *which Chriſt hath formed by the Apoſtles*, in his *Ep. to Dracontius.* And S. *Baſil the Great*, Ἐπισκοπὴ σεμνὸς Ἀποστολικὴ, *Epiſcopacy is the Apoſtolical precedence*, or *authority* over others. And S. *Ambroſe*, *Claves regni cœlorum in Beato Petro cuncti ſuſcepimus ſacerdotes. All Biſhops* (that is the notation of *Sacerdotes* there, ſuch as he then was) *received in S. Peter the keys of the kingdom of heaven*, *de dign. ſacerd.* c.6. And *Theophylact*, Ἔχουσιν ἐξουσίαν δεῖναι καὶ λῦσαι οἱ κατὰ Πέτρον ἐπισκοπικῆς ἀξιωθέντες χάριτος, *They that according, or anſwerably to Peter, are vouchſafed the honour or grace of Epiſcopacy, have power to bind and looſe.* And generally all the ancient Writers to this purpoſe, even S. *Jerom* himſelf in *Pſal.*45. *Quia Apoſtoli à mundo receſſerunt, habes pro illis Epiſcopos filios, becauſe the Apoſtles have departed from the world, ye have their ſons the Biſhops inſtead of them.*

V. 22. *Be it far*] This form of ſpeech, Ἵλεώς σοι is borrowed from the Hebrews, who uſe it to expreſs the Latine *abſit*, that is, *amoliri malum aliquod*, to ſignifie our deſire that ſuch a thing may not come to paſs. So in the *Hieruſalem Targum* on Gen. 49. 22. *Parce tibi Joſephe! ut nè conjicias oculos*, that is, *God forbid thou ſhouldeſt caſt thine eyes*; and on *Numb.* 31. 50. *Parce nobis Moſes Doctor noſter! nè unus aſpexit, God forbid that any of us ſhould have look'd.* See *Buxtorf. Chald. Dict. rad.* חוס. i. Ἵλεώς σοι

V. 23. *Satan*] The title of *Satan* here ſignifies according to the uſe of the Hebrew phraſe, 2 *Sam.*19.22. where *David* rejecting the counſel of *Abiſhai*, ſaith, *Why art thou to me this day* לשטן *in Satanam for an adverſary*; that is, Why doſt thou give me this evil pernicious counſel, and ſo ſupplieſt the true Enemies, or even the Devils place to me? k. Σατανᾶς

V. 25. *Deny himſelf*] *Denying himſelf* is renouncing all intereſt, relations, engagements of his own, when they come in balance or competition with *Chriſt*. Thus ſaith *Porphyry* of the *Gymnoſophiſts* among the Indians, that there were two ſorts of them the Θεόπροποι, *Divines*, by families, and the *Semanæi*, which were choſen; and of theſe, whenſoever any had once taken the ſtole upon him, ὅτε πρὸς γυναῖκα ὅτε πρὸς τέκνα (εἰ τύχοι καὶ πεπαιδοποιημένος) ἐπιστρέφοιτο, ἢ πρὸς αὑτὸν ὅλως νομίζων εἶναι ἀπωκ. l.4.p. 58,59. *he never thought of any return to wife, to children, or at all to himſelf again.* l. Ἑαυτὸν ἀρνήσασθαι

V. 26. *Loſe*] Ζημιωθῆναι *to have a mulct inflicted on* one, is not thought very fitly to be joyn'd with ψυχὴν, *the ſoul*, as the Accuſative caſe govern'd by it, but rather to ſtand as a Paſſive, and ἢ ἡ ψυχὴ to be inſtead of καὶ ἡ ἢ ψυχὴ, and ſo not only to belong to the final fatal loſs or damnation of the ſoul, but alſo to any loſs or damage that belongs to it here, as deprivation of grace, nay guilt of ſin, &c. ſo *Munſter's* Hebrew reads it ישא נזק בנפשו *receive damage in his ſoul.* Yet may it be read with an Accuſative caſe following the Verb, as in that place of *Agathias* in the ſpeech of *Phartazes* to the *Colchians*, Τί δὲ καρδαινόμεν ἅπασαν τὴν Παρσίδα, δώμεν δ' ἔτι, στρατιὰν ἀνοσίους, τὰς δὲ ψυχὰς ἐζημιωμένοι; *What if we gain all Perſia, and loſe our lives, or our ſouls?* a place almoſt parallel to this. m. Ζημιωθῆναι l.3.p.82.

V. 27. *Glory*] The Hebrew שכינה the *appearance* of *God*, or, *ſpecial preſence*, which is call'd his δόξα *glory*, conſiſts generally in the appearance of his guard, the Angels that wait on him; as when *Jacob* ſees the viſion of Angels, he concludes, *Surely the Lord is in this place.* And accordingly here, *Chriſt* coming ἐν δόξῃ πατρὸς, *in the glory of his father*, is expreſs'd by μετὰ τῶν ἀγγέλων αὐτοῦ, *with his Angels.* See note on c.3.k. n. Δόξα

V. 28. *Coming in his kingdom*] The nearneſs of this to the ſtory of *Chriſt's* Tranſfiguration, makes it probable to many, that this *coming of Chriſt* is that Tranſfiguration of his, but that cannot be, becauſe the 27th *verſe* of the *ſon of man's coming in his glory with his Angels to reward*, &c. (to which this verſe clearly connects) cannot be applied to that. And there is another place, *Joh.* 21. 23. (which may help to the underſtanding of this) which ſpeaks of a real coming, and one principal perſon (agreeable to what is here ſaid of *ſome ſtanding here*) that ſhould *tarry*, or *not die*, till *that coming* of his. And that ſurely was fulfilled in o. Ἐρχόμενον ἐν βασιλείᾳ

John's seeing the προλεθρία, or *famous deſtruction* of the Jews, which was to fall in that generation, *Mat.* 24. that is, in the life-time of ſome there preſent, and is call'd the *Kingdom of God*, and the *Coming of Chriſt*, and by conſequence here moſt probably the *ſon of man's coming in his kingdom*, (ſee the Notes on *Matth.* 3. 2. c. and ch. 24. 3. b.) that is, his coming in the exerciſe of his Kingly office, to work vengeance on his enemies, and diſcriminate the faithful believers from them. And becauſe the way for God to be preſent in one place more then another (as to the preſence of a Glorious appearance or viſion) is by the preſence or *ſatellitium* of Angels, and becauſe the appearing of them is call'd *Schechina* or δόξα, *glory*, and again becauſe theſe Angels are his officers, and employed in his ſervice to puniſh (as when the Angel ſmites with peſtilence, or diſcomfits the enemies armies, deſtroys the murmurers, and the firſt-born of *Egypt*, and is accordingly call'd ὀλοθρευτὴς 1 *Cor.* 10. 10. and ὁ ὀλοθρεύων *the deſtroyer*, *Heb.* 11. 28. and the like) therefore this *coming of his* is ſaid to be *in the glory of his father, with his holy angels*, v. 27. as *Jude* 14. *The Lord cometh with his holy myriads*, that is, with his hoſts of Angels, to execute, &c. which it ἁγία εἰδὼς ſeems was an ancient form of ſpeech there cited from the Book of *Enock* by *God's coming with his Angels*, to ſignifie his taking vengeance on ſinners.

Paraphraſe.

CHAP. XVII.

1. Thoſe three of his Diſciples, which had many ſingular favours afforded them above the reſt of the twelve, Peter, and the two ſons of Zebedee, and leaving all the reſt behind, bringeth them up into a high mountain.

1. AND after ſix days Jeſus taketh [Peter, and James, and John his brother, and bringeth them up into an high mountain apart.]

2. Changed into another form, or manner of appearance (expreſſed in the following words, his countenance ſhined, &c.)

2. And was [transfigured] before them, and his face did ſhine as the ſun, and his rayment was white as the light.

3. And behold there appeared unto them Moſes and Elias, talking with him.

4. Then Peter ſaid to Jeſus, Lord let us abide here, and not confort any more with thoſe beneath us: and to that end build three boothes, one for thee and us.

4. Then anſwered Peter and ſaid unto Jeſus, Lord, It is good for us to be here: If thou wilt, let us make here three tabernacles, one for thee, and one for Moſes, and one for Elias.

5. Whatſoever he ſhall teach, is that which you are to receive as my good pleaſure, before any either of the Law or Prophets, Moſes or Elias then appearing, according to that prediction of Moſes himſelf, Deut. 18. 15. Him ſhall ye hear.

5. While he yet ſpake, behold a bright cloud overſhadowed them, and behold a voice out of the cloud, which ſaid, This is my beloved ſon, in whom I am well pleaſed, [hear ye him.]

6. And when Peter, and James, and John heard that voice from heaven, they were amazed and aſtonied for fear, and fell down proſtrate.

6. And when the diſciples heard *it*, they fell on their face, and were ſore afraid.]

7. And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

8. And when they had lift up their eyes, they ſaw no man ſave Jeſus only.

9. Tell not that which you have now ſeen, and heard, to any man, no not to the reſt of your fellow-diſciples, (ſee note on c. 8. b.)

9. And as they came down from the mountain, Jeſus charged them, ſaying, [Tell the viſion to no man,] until the ſon of man be riſen from the dead.

a. 10. And upon the contemplation of what here they had ſeen, and heard, theſe three diſciples asked him ſaying, If this be true that was ſaid by Moſes and Elias in the mount concerning the approach of the great and dreadful day for the deſtroying of God's enemies, and reſcuing his faithful ſervants, Then what is the meaning of that which the Doctors generally teach, that Elias muſt come before that great and dreadful day of the Lord, and the riſing of the ſun of righteouſneſs with healing in his wings, to them that fear God's name? Mal. 4. 2, 5.

10. And his diſciples asked him, ſaying, Why then ſay the Scribes that a Elias muſt firſt come?]

b. 11. 'Tis truly obſerv'd by them from Malachi that Elias is firſt to come, and to do his office of reſtoring and returning the Jews to repentance (ſee Mar. 9. 12.) to preach repentance, and ſo prepare for this famous coming.

11. And Jeſus anſwered and ſaid unto them, [Elias truly * ſhall firſt come and b reſtore all things.]

* cometh firſt and ſhall reſt, ἐρχόμενος ἀποκατ-ιστάνει.

12. But I ſay unto you that Elias is come already, and they † knew him not, but have done unto him whatſoever they liſted, likewiſe alſo ſhall the ſon of man ſuffer of them.]

12. That it is another perſon that is prophecied of under the name of Elias, which cometh, and that perſon is come and gone already, but not acknowledged by the principal men of the Jews, but deſpiſed by them, and put to death by Herod, and ſo Chriſt himſelf ſhall alſo be, before this great day that now ye hear of.

† acknowledg'd ἐπέγνωσαν.

13. Then the Diſciples underſtood that he ſpake to them of John the Baptiſt.

14. And when they were come to the multitudes, there came unto him a *certain* man, kneeling down to him and ſaying,

c. 15. The changes of the Moon have ſuch a power on him, that at ſuch times the devil, v. 18. handleth them miſerably, caſting him into fits of the falling ſickneſs, throwing him into the fire or water, whichſoever is next.

15. Lord have mercy on my ſon, for [he is c lunatick, and ſore vexed, for oft-times he falleth into the fire, and oft into the water.]

16. Thoſe diſciples of thine that ſtayed beneath when thou wert retired.

16. And I brought him to [thy diſciples,] and they could not cure him.

17. Upon this Jeſus rebuked thoſe diſciples, accuſed them of infidelity and perverſneſs, that when he had been with them ſo long, given them power to heal diſeaſes, and caſt out devils, and in ſome caſes preſcribed prayer and faſting, v. 21. as the means of doing it, they now neglected that means, and ſo were not able to caſt out this devil, this impotency of theirs therefore was very culpable, and ſo here charged upon them by Chriſt, and having done, he calls for the lunatick to be brought to him.

17. Then Jeſus anſwered and ſaid, O faithleſs and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me.

18. And when he came, Jeſus commanded, and chid that evil ſpirit that brought that diſeaſe upon him; and the devil and the diſeaſe departed from him together.

18. And Jeſus rebuked the devil, and he departed out of him;] and the child was cured from that very hour.

19. Then came the Diſciples to Jeſus apart, and ſaid, Why could not we caſt him out?

20. And Jeſus ſaid unto them, becauſe of your unbelief: for verily I ſay unto you, [If ye have faith as a grain of muſtard ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove, and nothing ſhall be impoſſible to you.]

20. I have given you the power of doing all miracles, & directed you to the means which ye are to uſe, in the doing them, and if you did ſincerely believe, though in never ſo weak a degree, the things that I have ſaid to you, and obeyed and practiſed accordingly, ye ſhould by me be enabled to do any thing, that is moſt impoſſible among men, as even to remove a mountain out of the place by ſpeaking to it, (which is literally affirmed to have been done by the gift of miracles) or any thing elſe, as ſtrange, and as difficult as that.

21. * How

* But this ver. 20.

21. * Howbeit this kind goeth not out but by prayer and fasting.]

21. Now that which ye fail'd in was this, that ye used not fasting and prayer to this purpose, for that is the method that must be used to the ejecting of this sort of diseases, and of devils, viz. great intention of devotion joined with faith, and if that be not used, it will not go out, and your not using that means, was a want of faith in you, v.20.

22 And while they abode in Galilee, [Jesus said unto them, The son of man shall be d † betrayed into the hands of men,

† delivered up.

23. And they shall kill him, and the third day he shall be raised again.] And they were exceeding sorry.

22,23. Jesus kept himself as private as he could, Mark 9. 30. telling his disciples the reason of his doing so, because having done so many miracles among them, and wrought so little effect upon them, as that he foresaw he should soon be put to death by them, he thought it not yet seasonable to do any more, till by the addition of his Resurrection from death, he should be more likely to be received and believed on by them. (See note on c. 8. b.)

* the half shekels, or, double drachmes, τὰ δίδραχμα

24. And when they were come to Capernaum; they that received [* e tribute-money] came to Peter, and said, Doth not your master pay tribute?

24. The Tribute that every Jew yearly paid to the Temple, to the value of fifteen pence.

25. He saith, Yes. And when they were come into house, Jesus prevented him, saying, What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their f own children, or of * strangers?]

* others children.

25. And when they were retired into the house, and Peter was a musing within himself about this business of paying or not paying the tribute-money, and was about to ask Jesus concerning it. Jesus prevented, and asked his opinion, From whom, saith he, do all kind of Kings exact tribute or head-money (so the Syriack renders it) from those of their own family, their own children, &c. or from other folks only?

26. Peter saith unto him, [Of strangers. Jesus saith unto him, Then are the children free.]

26. Never of those of their own household. Jesus replyed, Then this Tribute which is paid to God for his Temple belongs not to me, who am his Son, nor to you who are now domesticks of his.

27 Notwithstanding lest we should [offend them, Go thou to the sea, and cast an hook, and take the fish that first comes up, and when thou hast opened his mouth, thou shalt find † a piece of money] take that and give unto them for me and thee.

† stater, σταῦρα see note e.

27. Make them believe, and say that I contemn the temple (or despise th' authority that requires it) which will be an occasion to them to reject, and sin against my doctrine, go and cast an angle into the Lake, and the first fish which thou catchest, when thou openest his mouth, thou shalt in it find a piece of money worth two shillings six pence, which makes two didrachms, or head-money for two persons.

Annotations on St. Matthew, *Chap.* XVII.

a. Ἠλίας δεῖ ἐλθεῖν πρῶτον

V.10. *Elias must first come*] By this question of the three Apostles made unto *Christ*, at his coming down from the mount, may be collected what was the prime matter of the discourse betwixt him, and *Moses*, and *Elias*, v. 3. (For that their question should refer to *Christ's resurrection from the dead*, incidentally mentioned, *v.9.* is not possible, because the Scribes did not believe that the *Messias* should die, or rise, nor consequently that *Elias* should come before that.) Of this Discourse, what was the subject matter of it, there is nothing said either in this Gospel, or in that of S. *Mark*, but only this, that the *disciples asked him, saying, Why then say the Scribes that Elias must first come?* By the Scribes are here meant their doctors of the law, those that were skilful (not only in the Law, but) in the doctrine of the whole Old Testament, and so of the Prophets, among whom, *Mal.*4.5. they found, that *Elias* was to come, before a set time or period, that is, *before the great and dreadful day of the Lord*; this therefore being it that was asserted by the Scribes, *the great and dreadful day of the Lord*, the thing, before which, say they, *Elias must first come*, and the disciples question, *Why then do they say that Elias must first come?* being an objection against what they had heard discoursed of in the mount, it necessary follows, that that which was discoursed of in the mount, was the approaching of that *great and dreadful day of the Lord*; Now what is meant by this *great and dreadful day of the Lord*, appears by the 1st, 2d, and 3d verses of that *Chap. Behold the day cometh, that shall burn as an Oven, and all the proud, yea & all that do wickedly shall be as stubble, and the day that cometh shall burn them up, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth and grow as calves of the stall, and ye shall tread down the wicked, for they shall be as ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts.* What was the ultimate completion of this Prophecy, (and of the like, *Joel* 2.11,12,23,33. tho' *Elias* be not mentioned there) is clear enough the eradication of the wicked obstinate Jews, *v.1.* and the delivery and preservation of all the humble, faithful penitents out of that destruction, *v.2.* together with the advantages, that should come to the faithful by that means, as from a victory over enemies, and persecutors, *v.3.* So in *Joel*, *the fire devoureth before, and the flame consumeth behind, the land, from a garden of Eden becomes a desolate wilderness, yea and nothing shall escape them, v.3.* and much more to the same purpose, noting the utter destruction of the Jews, and then, *Fear not O Land, be glad and rejoyce, for the Lord will do great things, v.21. Be not afraid, v.22. be glad ye children of Sion,* v. 23. and *ye shall eat in plenty, and be satisfied, and praise the name of the Lord, that hath dealt wondrously with you, and my people shall never be ashamed, v.26. And it shall come to pass, that whosoever calls upon the name of the Lord shall be delivered, for in mount Sion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.* These two then being the parts of that great and dreadful day, the destruction of the unbelieving Jews that stood out and persecuted and crucified *Christ* and Christians, and the rescue of a remnant, the persevering believers, & *John Baptist* being the Prophet, sent into the wilderness, like *Elias*, to foretel this destruction, & preach repentance for averting of it, there is little reason of doubting, but that that prophecy of *Malachy* was exactly thus fulfilled, & that consequently this was the matter of the discourse of *Elias* & *Moses* with *Christ*, tho' as in a vision somewhat obscurely and darkly delivered, upon which the Disciples discerning this to be the day spoken of by *Malachy*, but not discerning that *Elias* was yet come, (and so that that precedanious part was yet fulfilled) ask *Christ* this question, why then 'tis resolved on by all that *Elias must first come? first*, that is, before this great and terrible *day of the Lord*, which they now heard was approaching, and had nothing to say against it, but the known Scripture-prediction that *Elias was first to come.* That which hath been thus explained from this advantage of the Disciples question, is indeed the very same with what St. *Luke* (the only one of the four Evangelists, that mentions any thing of this discourse of *Elias* and *Moses* with *Christ*) relates of it, *c.9.31.* ἔλεγον τὴν ἔξοδον αὐτοῦ, they *related* his *Exodus*, or *going out which he should accomplish at Jerusalem*, which that it agrees perfectly with what hath here been said, see note on *Luk.*9.c. & 2*Pet.*1. e. And for this discourse *Elias* indeed and *Moses* were fit persons to be brought in a vision to deliver it, because *Elias* was he that call'd *fire from heaven* upon the enemies of God, and so might fitly represent the destruction of enemies, & *Moses*, besides the destructions wrought on the *Egyptians* and *Pharaoh*, deliver'd the *Israelites* out of that thraldom and persecution indured there, and so was fitly chosen to represent the deliverance and rescue of true patient persevering believers.

b. Ἀποκαταστήσει

V. 11. *Restore.*] Ἀποκαταστῆσαι, the word here used is rendred by *Hesychius* and *Phavorinus*, *to finish or perfect*. 'Tis true indeed the ordinary books reads ἀποκαταστῆσαι, τελειῶσαι, but that is a false reading, as it is evident by that which it immediately follows ἀποκαταστάσεις, τελειώσεις, the substantive signifies *perfection, completion*. According to this notation of the word, this would be the importance of the place, he shall *finish* or *perform, establish, settle all things*, both perform all that was prophesied of *Elias* at his coming, and close and shut up the first state of the world, that of the Mosaical œconomy, making entrance, as an harbinger, on the second, that of the *Messias*. In this sense it is, that it is said, *that the Law and the Prophets were until John*, noting him to be the conclusion and shutting up, finishing and closing that state, and that was to be the office of *Elias*, under whose name *John* was prefigured. And thus the word ἀποκαταστάσεως clearly signifies, *Acts* 3.21. the *establishing, settling, completing*, or *fulfilling of all things which God hath spoken by the mouth of all his prophets*, &c. and so saith *Oecumenius* ἀποκαταστῶσι, εἰς τέλος ἐνδῶσι πάντα, *for all things to come to an end*. But 'tis also certain that this word hath another signification belonging to it, to *restore* or *reduce*. So *Acts* 1.7. when the Disciples demand of *Christ*, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; *Dost thou at this time restore*, or *reduce the kingdom to Israel?* (that *kingdom* which was prophesied of, that in the *Messias*'s time, the *saints of the most high should take the kingdom and possess the kingdom for ever, even for ever and ever*, *Dan.* 7.18.) *Christ*'s answer is, that they were not to *know the times and seasons*, but be fitted for the ministry by descent of the *H. Ghost*, *and preach the Gospel over all Judea and Samaria*, &c. and by that time, *Christ* had said, *Mat.* 10. 23. that *the son of man* should *come*, that is, should really perform that which is meant by those Prophecies, which they conceived to signify his illustrious *delivering* and *redeeming* of *Israel*, *Luke* 24.21. and (in that of *Acts* 1.7.) of his restoring the kingdom to *Israel*. And so for this place in S. *Matthew*, it must be observ'd that *Mal.* 4.6. where *Elias*'s coming is foretold, 'tis there added in the *Septuagint*, instead of והשיב לב *he shall turn the hearts of the fathers* (not *to*, but) *with the children*, ἀποκαταστήσει καρδίαν, (the word here used) *he shall reduce*, or *restore*, *the heart*, &c. And 'tis evident that this place refers to that, tho' it repeat not the remainder of that verse, but only πάντα instead of it; and doing so, it must then signify *John Baptist*'s preaching of repentance, which is the signification of תשובה, and the importance of that verse in *Malachy*) and by that means converting them to the faith of *Christ*, that is, by his preaching, endeavouring, tho' not very successfully to do so. This then being the meaning of that Prophecy in *Malachy* of a spiritual restoring, bringing them to repentance, or preaching the doctrine of repentance to the Jews, they understood it in a more carnal sense, of restoring them to their splendid state again which they enjoyed before their captivities, and late conquest of the *Romans* over them. Thus is the word used by *Origen* against *Celsus* of the *Jews*, παῤῥησίως ἐρῶμεν ὅτι οὐκ ἀποκαταστήσονται, *We affirm confidently, that they shall not be restored*, and *Christ* acknowledging the Prophecy, gives it the right interpretation, and shews how 'twas fulfilled in *John Baptist*.

c. Σεληνιάζομαι

V. 15. *Lunatick.*] The word σεληνιάζεται here coming from σελήνη, *the moon*, is directly parallel to the English *Lunatick* from *Luna* the *Moon* also. Yet some mistake hath arisen from thus rendring of it. For the *English* word *Lunacy* and *Lunatick* is vulgarly taken to signify a *mad man*, and nothing else, to wit that species of madness, which comes on men at such a set time toward the *full* of the *moon*, as ordinarily 'tis observable in those that have any intervals. But here it is apparent by the nature of the disaffection, and the effects of it, *falling into the fire, and water*, &c. that it was not any *madness* that this mans son was affected with, but a plain *Epilepsy* or *falling-sickness*, which farther appears by the relation of this same story made by St. *Luke*, c.9. 39. where 'tis said that the *spirit taketh him* (λαμβάνει, of which *Epilepsy* is compounded) *and presently he cries* καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, *and it agitates, shakes, boyls within him, and thereby causeth him* (as the boyling of a pot) to foam at mouth, *and hardly departeth from him*, that is, costs him an horrible pain in coming to himself again, as in the *Epilepsy* 'tis observed, and συντρίβει αὐτὸν, *shakes him shrewdly*, works a great weakness on all his faculties. All clear and evident symptoms of an *Epilepsy*; now the reason why this is here expressed by σεληνιάζεται, is because this disease being in the head, as well as madness is, the Moon hath the same influence on one, as on the other. And generally the changes of the Moon affect those that are subject to this disease, and cast them into fits of it, now whereas it is said here, v. 18. that *Christ rebuked him, and the Devil went out of him*, noting this person to be *possess'd* with the *Devil*, and so *Luke* 9. 39. *the spirit takes him*, and 42. *the devil threw him down, cast him into a fit*, and again, *Jesus rebuked the unclean spirit*. The clear meaning of all this is, that as in those days it was ordinary for the *Devil* to have power over mens bodies, and having so, to exercise it in bringing diseases upon them (see note on v. 10. a.) so it was here, the *Devil*, that *possess'd* him, cast him into frequent fits of *Epilepsy*, of which there was no way of curing him, but by casting out the *Devil*. See note on *John* 7. b. This will generally be observable in all the Demoniacks, which appear to be, by the *Devil* that possesseth them, brought into some disease or other. And so when men are by the Censures of the Apostles delivered up unto Satan, 'tis said to be εἰς ὄλεθρον σαρκὸς, *to the destruction of the flesh*, that is, to the bringing some sore disease upon them.

d. Παραδίδοναι

V. 22. *Betrayed*] Some difference there is betwixt παραδίδοναι, and προδιδόναι *tradere*, and *prodere*; the latter is ordinarily taken for *treachery*, falseness to him, whose part we take, whether by going over to the enemies part, or betraying secrets, but the former is somewhat more, not only to reveal those things to the enemy, that may be hurtful to the friend, but to deliver him (master, captain, friend, fort) *into the enemies hand*, who desires to have him and mischief him. So in * *Athenæus*, *l.* 5. of *Quintus Oppius*, παραδοθεὶς δεσμῷ, *a prisoner delivered up to custody*. So *Ps.* 88.8. παρεδόθην καὶ οὐκ ἐξεπορευόμην, *I was imprisoned, and went not forth*. And this is it that is peculiarly affirm'd of *Christ* here and in other places, *he shall be delivered* into the *hands of men*, and of *sinners*, the Roman Soldiers; and *Mat.* 26. 3. he shall be *deliver'd to be crucified*. And therefore altho' the *English* word *Traytor* is originally all one with the Latine, *traditor*, and so to *betray* with παραδιδόναι here, yet because the ordinary use of the word is for *revealing* of *secrets*, or advantages, &c. and is not thought peculiarly to denote that, to which the Greek here belongs, of *delivering into the enemies hand*, it was therefore more reasonable to render it in this phrase (not so subject by custom to mistake) *to deliver up*.

e. Δίδραχμα

V. 24. *Tribute Money*] The δίδραχμα signifies *two drachms*. The word δραχμὴ is a Greek word, first δραχμὴ, saith *Julius Pollux*, that is, an handful, as containing so many *oboli ænei*, *pieces of brass money*, as would make an handful, to wit, six. This word from the Greeks came not only to the Romans, but after the time of the *Seleucidæ*, to the Jews also, so *Ezr.* 2. 69. we have דרכמונים, the Greek word with a very light change, which is by the *Septuagint* rendred δραχμαὶ, by us *drachmes*. Now four Attick drachmes make one shekel, or σίκλος, so saith *Hesychius* and *Phavorinus*, σίκλος (not τετράγραμμος, as 'tis corruptly read, but) τετράδραχμος. and so *v.* 27. it appears, one σίκλος was two of these half shekels, which served there for two mens tributes. See note on c. 26. d. Now the truth is, the δίδραχμον ἄγιον, the shekel of the Jews and the *Alexandrians*, the shekel of the Sanctuary is double as much as the ordinary shekel, or δίδραχμον, and therefore *Ex.* 30.13. when there is mention of the *half shekel*, which was to be paid for the use of the Temple, the *Septuagint* reads τὸ ἥμισυ δὲ δραχμὴ *the half of the didrachm*, or *half shekel*, which is all one with a whole didrachm Attick. This sum

ſum was yearly paid by every Jew, above twenty years old, to the uſe of the Temple, and ſo continued till *Veſpatian* transferr'd it to the *Capitol*, ſo ſaith *Joſephus*, φόρον ὃν τοῖς ὑπερθήκοσιν ἔτεσιν Ἰουδαίοις ἐπέβαλε δύο δραχμὰς, ἕκαστον κελεύσας ἀνὰ πᾶν ἔτος εἰς τὸ καπιτώλιον φέρειν, ὥσπερ ἔφερον εἰς τὸν ἐν Ἱεροσολύμοις νεὼν ἔμπροσθεν, *he commanded that every Jew ſhould pay the yearly tribute of two drachms to the Capitol, as they did before to the Temple in Jeruſalem.*

f. υἱοὶ αὐτῶν, ἢ ἀλλότριοι.

V. 25. *Own children*] That the *own ſons* here are not the natural ſubjects of the kingdom, and ἀλλότριοι thoſe, whom they have conquer'd, and brought under their dominions, will appear, 1. becauſe the natural ſubjects ordinarily do pay tribute, and the law was clear, *Ex.* 30. 13. that every Jew ſhould pay his half ſhekel to the Temple. And 2. becauſe to the ſtate of the Jews which now exacted this Tribute (not the Publicans or Officers of *Cæſar*, this being not collected by them, till 'twas transferred to the *Capitol*, that is, in *Veſpatian*'s time) there were no ſuch ſorts of men, that were ſo conquer'd by them, which could own that title of ἀλλότριοι in that notion. The words and ſenſe will be clear if it be underſtood thus, that no king impoſes taxes on his own children or family, but on ἀλλότριοι υἱοὶ, *alieni filii*, that is, *the children of other men*, as ἀλλότριος δοῦλος is *another mans ſervant*, oppoſed to ἴδιοι δοῦλοι, *his own ſervants*, c. 25. 14. (as that is oppos'd to οἰκεῖοι, or ἴδιοι, *his own children* and *ſervants*) and therefore by proportion, this tribute to the king of Heaven ought not to be exacted from the ſon of that King, but from others; ſome poſſibility and colour there is, that this tribute here might be a Tax paid to the *Romans* impoſed under the form of the δίδραχμα ever ſince *Pompey* had overcome the Jews, or elſe impoſed on them by *Auguſtus*, and a paſſage in *Joſephus de Bell. Jud.* l. 7. c. 16. (where he ſaith that *Agrippa* remitted them the tax which was yearly paid by them) makes it more probable; and it might well be that this was by the *Romans* impoſed under the form of the δίδραχμα, the known tax among the Jews, as in *Cicero*'s orations againſt *Varres* we every where ſee, that the *Prætor* of *Syria* required the tenths of that Province, which was we know firſt inſtituted by God to be paid the Prieſts. And ſo *Chriſt*, pleading an immunity (who yet was to fulfil all righteouſneſs, that is, to obſerve the Judaical law) and mentioning the kings of the nations, is thought to encline alſo. But becauſe 1. that tribute in *Joſephus*, remitted by *Agrippa*, was paid by each houſe, not by each head, and this here is for each head, and 2*ly*, becauſe, tho' *Chriſt* as man was reſolved to fulfil all righteouſneſs, and accordingly paid this, yet as God, or here as the ſon of God, he was not bound to it, at leaſt 'twas not the cuſtom (which is all that *Chriſt* here ſaith) in other places for the children to pay their fathers thoſe taxes which others paid; and thirdly, becauſe 'tis not ſo much as intimated that this was paid to the Kings of the nations, but only that among them 'tis not the faſhion for King's ſons to pay (which *Chriſt* only accommodates to his own purpoſe) and fourthly, becauſe *Chriſt* was to live as obediently to the *Roman* laws (as far as they were of force in *Judea*) as to the Jewiſh, and to give example of obedience to all that are ſet over us by God's providence (and ſo did in his good confeſſion to *Pilate*, and making no reſiſtance at his crucifixion) and fifthly becauſe there is no evidence, but only conjecture, that there was any ſuch *Roman* tax on every head at that time, or that that was δίδραχμα, but on the contrary, the *Cæſarean* tribute-money is *denarius* a *Roman* coyn (ſee note on ch. 22. c.) and if it had been *Roman*, it would have been gathered by Publicans, and thoſe in all probability would have been here named, whereas on the contrary the perſons are here ſtiled as by a known title, *they that received the* δίδραχμα. For theſe reaſons, I ſay, the former interpretation of the Jewiſh tax ſeems to be moſt reaſonable, eſpecially when 'tis not very likely that (or imaginable how) *Chriſt* ſhould call himſelf a child or ſon of the Roman Emperors, to whom that tax was paid. One only queſtion may be farther asked, why the payment ſhould fall particularly on *Chriſt* and *Peter*, and not on the reſt of the Diſciples? to which I anſwer, 1. that it no way appears by *Chriſt's* paying for himſelf and *Peter*, that the others did not alſo pay; and ſecondly, that it may be very probable that thoſe Receivers did at that time require it only of thoſe that dwelt at *Capernaum*, and ſo of *Chriſt* and *Peter*, and that the reſt paid it in their ſeveral cities.

CHAP. XVIII.

Paraphraſe.

1. AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven?]

1. Upon Chriſt's mentioning his reſurrection from death, c. 17. 23. and Mark 9. 31. which they took to be a beginning of his kingdom here, the diſciples enquire ambitiouſly (among themſelves, Mark 9. 33.) who ſhall have the chief place of dignity in that kingdom of the Meſſias here? (ſo again on the ſame occaſion they fall on the ſame thoughts, Mat. 20. 20. Luke 22. 24. and look that way, Acts 1. 6.

2. And Jeſus] called a little child unto him, and ſet him in the midſt of them,

2. And Jeſus willing by an embleme, or viſible repreſentation to ſatisfy this queſtion of theirs, as far as was uſeful to them,

3. And ſaid, verily I ſay unto you, [except ye be converted and become as little children, ye ſhall not enter into the kingdom of heaven.]

3. Unleſs you change your inclinations & deſires, and take your ſelves off from this vain ambitious expectation and purſuit of a carnal kingdom of Chriſt, and of your receiving dignities and preheminencies in it, you can never be true diſciples of Chriſt, this carnal ambition, and projecting being ſo contrary to the Chriſtian temper.

4. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven.]

4. Two things therefore I ſhall teach you from this emblem, firſt, that the ſtate of Chriſtianity is ſuch a ſtate, that he which is moſt lowly is moſt capable of eminence in it.

5. And whoſo ſhall receive one ſuch little child in my name, receiveth me.]

5. Secondly, that all the lowlyeſt and meaneſt perſons are ſo dearly valued by me, that he that would do a grateful thing unto me, cannot find any fitter way to do it then by cheriſhing, and treating kindly and tenderly any ſuch mean, lowly perſon, eſpecially if it be by ſhewing kindneſs and tenderneſs to his ſoul, endeavouring to advance that in the ways of godlineſs.

6. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a * milſtone were hanged about his neck, and that he were drowned in the depth of the ſea.]

* milſtone, ſuch as is drawn by an Aſs, μύλος ὀνικὸς.

6. Whereas on the other ſide, he that ſhall gall, diſcourage, drive from me and the Chriſtian practiſe any ſuch meaneſt perſon that comes to me, 'twere for his advantage, that the ſtone of a mill, not ſuch as women turn with the hand, c. 24. 41. but ſo big, that it is faln to be turned by an Aſs, were hung as a weight about his neck, and he then caſt into the ſea, ſure to be hurried preſently to the bottom of it.

7. Wo unto the world becauſe of offences: for it muſt needs be that † offences come, but wo to that man by whom the offence cometh.

† ſcandals σκάνδαλα.

7. Upon this occaſion I tell you before-hand, that great falling off, and apoſtatizing there will be amongſt thoſe that receive the faith, great diſcouragements to obſtruct the receiving of it, many will be ſeduced from the right way (which is a ſad and woful thing) but tho' this be to be expected in reſpect of the wickedneſs of ſome, and ſeducibleneſs of others, and tho' it be not imaginable that the word ſhould by God be kept free from all ſuch temptations to ſin (as God hath thought fit to permit ſuch for the tryal and exerciſe of Chriſtians) yet will this be little matter of excuſe, but rather of aggravation of their ſin and wo, that ſhall be inſtrumental to this end, that ſhall be the authors of them.

8. Wherefore

8. Wherefore [if thy hand or foot * offend thee, cut them off, and caſt them from thee, it is † better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be caſt into fire everlaſting.]

* ſcandalize, σκανδαλίζῃ
† good, καλὸν

8. And therefore I now forewarn you that if any that is neareſt to you (friend, profit, pleaſure, as dear to thee as a member or any part of thy ſelf) go about to diſcourage thee in thy Chriſtian courſe, to withdraw thee either in groſs from the Chriſtian profeſſion, or more particularly from any act of duty to the contrary ſin, thou be ſure to renounce it, part with it: (Mat. 5.29,30.) it being ſo much more elegible, and deſirable for thee to attain eternal bliſs, having in thy life-time been halt or maimed, that is, paſſing through ſome difficulties or auſterities, then by eſcaping thoſe difficulties, to run into ſin, and ſo to hazard everlaſting fire.

9. And if thine eye offend thee, pluck it out, and caſt it from thee: it is † better for thee to enter into life [with one eye] rather then having two eyes, to be caſt into hell fire.]

* good, καλὸν

9. Having here for ſome years loſt the benefit of one of thine eyes.

10. Take heed that ye deſpiſe not one of theſe little ones, for I ſay unto you, That in heaven their a Angels do always behold the face of my father which is in heaven.]

10. It is a matter of great moment, then, worthy your ſaddeſt care, that you do not undervalue or neglect the good, and advantage of any the meaneſt perſon, to whoſe reformation, or eſtabliſhment, ye are able to contribute any thing, but eſpecially that you take care leaſt by neglecting to do what is in your power to do toward the recalling, or confirming, or elſe by any other means (tho' but occaſionally) ye prove the undoing of any my meaneſt ſervants, for I tell you, the Angels which are by God appointed to be their guardians on earth, have yet their continual returns and recourſe to Gods glorious preſence, are near and high in Gods favour, always having acceſs to make requeſts, or complaints in their behalfs, and to receive commands from him concerning them, and therefore theſe, though little in their own, and the worlds Account, are not yet to be ſlighted, or deſpiſed by any, or averted from their courſe of piety by that means.

a.

11. For the ſon of man is come to ſave that which was loſt.]

11. For Chriſt that came to reduce thoſe (ſee note on c. 11. k.) that are gone aſtray from the ways of God, muſt be thought to require the ſame of you, to be moſt diligent and induſtrious to reduce the meaneſt perſon upon earth, that is in a courſe of any danger of ruine to the ſoul.

12. How think ye? If a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray?

13. And if ſo be that he find it, verily I ſay unto you, He rejoyceth more of that ſheep, then of the ninety and nine, which went not aſtray.]

12, 13. For judge in reaſon, I pray, by this ordinary reſemblance, If an ordinary man on earth have a poſſeſſion on which he ſets any conſiderable value, be it an hundred ſheep, and if one of them be ſtrayed from the reſt, and that be diſcerned by him, doth he not ſet ſo great a value on that one loſt ſheep, as at the preſent to leave the whole number beſides (knowing them ſafe in the paſture or fold) and go and ſearch diligently and ſolicitouſly for that one, and upon the finding it, is he not affected with more joy at the firſt ſight of it, then he is at the beholding his whole flock, which had never run that hazard.

14. Even ſo it is not the will of your father which is in heaven, that one of theſe little ones ſhould periſh.]

14. And juſt thus it is with God, he is very unwilling that any the meaneſt perſon upon earth ſhould be loſt, that might with any care or methods of ours be recovered to Piety.

15. *Moreover, If thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone, if he ſhall hear thee thou haſt gained thy brother.]

* But if καὶ ἐὰν

15. To this purpoſe, theſe directions I ſhall now give, which I require to be uſed in the Church for ever. If any fellow Chriſtian of thine do thee any injury, and by ſo doing offend againſt God, thy charity to him, as it muſt be ſure to put off all thoughts of revenge againſt him, to forgive him freely, v. 22. ſo will it oblige thee to uſe all prudent methods to reduce him to a ſenſe and reformation of his fault (and by the ſame reaſon this is to be extended to all other wilful crimes of which thou ſeeſt him guilty, thoſe being as fit to exerciſe this part of thy charity towards his ſoul, as any injury done to thee immediately) and let this be the method, firſt go and admoniſh him of it privately, ſo that it have nothing of ſhame or reproach joined with it, and if he mend upon ſuch admonition, there's an end, thou haſt reaſon to rejoyce as at the finding the ſtray ſheep, that thou haſt been ſo happy an inſtrument of his repentance.

16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes, every word may be eſtabliſhed.]

16. But if this firſt method of thy charity ſucceed not, another eſſay muſt be made, take with thee one or two other men, either that the crime which thou layeſt to his charge, be ſo confirmed to him by ſufficient teſtimony, John 8.17. that he be no longer able to deny it (as that, which cannot be contradicted or denyed, is ſaid to be eſtabliſhed, Heb. 6. 16.) or that the authority of theſe added to that of thy private admonition, may be of more force with him, induce him to condemn himſelf, at leaſt be more likely to do ſo, be more weighty in the preſence of two or three.

17. And if he ſhall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican.]

17. But if he be ſtill refractory, either thro' non-conviction of the fact, or non-contrition for it, if this ſecond admonition work not on him, then make it a matter of publick cognizance, tell it to the rulers of the aſſemblies, (ſaith S. Chryſoſtom, ſee power of Keys, c. 2. ſect. 12.) or tell it in the preſence of all the people, that before them the Governour may rebuke him, (as Timothy is appointed to do, 1 Tim. 5.20.) But if this laſt method ſucceed not neither, if he be ſtill refractory, thou art then to look on him as a deſperate deplored ſinner, (ſee power of Keys, c. 2. ſect. 9.) fit for the cenſures of the Church to overtake him.

18. Verily I ſay unto you, whatſoever ye ſhall bind on earth, ſhall be bound in heaven, and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.]

18. Which ye therefore to whom now I ſpeak, the deſigned rulers of the Church, and your ſucceſſors the Biſhops, are in this caſe to proceed to, to uſe the keys given to you, as Stewards of the houſe, c. 16. 19. for the ejecting of ſuch. And I aſſure you, whomſoever (ſee note on c. 11. k.) ye ſhall thus caſt out of the Church on earth, ſhall, without repentance, and ſubmiſſion to your cenſures and reformation upon them, and ſincere deſire to reconcile, and approve themſelves to you, be by me excluded from heaven, theſe cenſures of yours, inflicted by this commiſſion from me, ſhall be back'd by me, and ſo whomſoever ye ſhall upon ſincere repentance receive into the peace of the church again, he ſhall by me be pardoned alſo.

19. Again, I ſay unto you, that if two of you ſhall agree on earth as touching any thing b that they ſhall ask, it ſhall be done for them of my father which is in heaven.]

19. As for the ſecond of the three admonitions ſpoken of, v. 16. (ſee note on c. 7. b.) this I aſſure you, that as the aſſize of three men among the Jews had ſome power, ſo ſhall any two or three Chriſtians, joinde in ſuch a reprehenſion, be conſiderable in this matter, having the priviledge of Gods preſence (as in their prayers thus united, ſo in their united admonitions) to give them authority, aſſiſtance and bleſſing.

b.

20. For where two or three are gathered together in my name, there am I in the midſt of them.]

20. For where two or three are met, or aſſembled for this piece of diſcipline (as for any holy action beſides) there am I preſent with them in a ſpecial manner, and will not ſuffer the actions, which thus they undertake by my appointment, to be ſet at naught by any.

21. Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times?]

21. When Chriſt had gone thus far by way of return from the laſt to the ſecond, and before he proceeded from that to the firſt, Peter interpoſed this queſtion (the anſwer to which comes home to the firſt of the three alſo) Sir, ſeeing I am bound to forbear my brother, or fellow Chriſtian, that injureth me, and not to act any revenge upon him, as we were taught by thee, Mat. 5.39. and ſeeing now, upon admoniſhing him that hath injured me, in caſe he repent either on the firſt or ſecond, or third admonition, I am to proceed no farther againſt him, but forgive him, and rejoyce that I have done ſo much good upon him, v. 15. yet becauſe he that hath thus treſpaſſed and repented once, may poſſibly treſpaſs again, and repent again, (ſee Luke 17. 3, 4.) I deſire to be taught by thee, how oft I am to do this, to forgive him, that tho' he repent of his injury, aſk forgiveneſs, and promiſe to do ſo no more (ſee v. 26. 29.) yet oft-times relapſes again, how oft muſt I be thus indulgent to him and forgive him upon his requeſt? muſt I do it often, or ſeven times.

22. Jeſus

22. Jeſus ſaith unto him, [I ſay not unto thee, until ſeven times, but until ſeventy times ſeven.]

22. This rule is to hold eternally, not only for a great but an unlimited number of treſpaſſes, ſuppoſing that the treſpaſſer repent and promiſe amendment for the future, Luke 17.4. (otherwiſe thou art not ſo bound to paſs by his treſpaſs, but that thou maiſt by the means preſcribed v. 15 &c. endeavour his reformation, for in that caſe that is the greateſt charity he is capable of.)

23. Therefore is the kingdom of heaven like unto a certain King, which would take account of his [c] ſervants.]

23. To which purpoſe (to ſhew you how neceſſary it is for every of you to remit moſt freely the injuries that are done to you by your brethren, be they never ſo great, if you expect any remiſſion from God for your ſins committed againſt him) I ſhall give you this parable, God's dealing with men under the Goſpel is very fitly reſembled to a King calling his ſervants to account. c.

24. And when he had begun to reckon, one was brought unto him which ought him ten thouſand talents.]

24. And when he did ſo, one of his ſervants upon account was found to owe him a great ſum caſt up by ordinary valuation to be a thouſand eight hundred ſeventy five thouſand pounds.

25. But for as much as he had not to pay, his Lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made.]

25. But he being not able to pay that ſum, his maſter appointed him to be uſed as debtors, which are not able to pay, are wont to be uſed among the Jews, ſold, they and their wives and their children, to be ſervants, and bondmen, 2 Kings 4.1. and by that ſale the debt to be paid.

26. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all.]

26. Hereupon the indebted ſervant fell down on his face, and beſought him that he would ſtay a while, till he might be able to pay him, and not uſe this extremity towards him, promiſing, if he would do ſo, that he ſhould loſe nothing by him.

27. Then the Lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.]

27. And his maſter was merciful, and quitted him of the former ſentence, v. 25. and frankly forgave him that vaſt ſum, upon his bare requeſt.

28. But the ſame ſervant went out and found one of his fellow-ſervants, which ought him an hundred pence, and he laid hands on him, and [d] * took *him* by the throat, ſaying, Pay me that thou oweſt.]

* ſhook him

28. But when this was done, this ſervant, that had been thus mercifully and magnificently dealt with by his maſter, having had ten thouſand talents forgiven him, met with one of his fellow-ſervants, which ought him ſomewhat, one hundred denarii, valued to three pounds two ſhillings ſix pence of our money, a contemptible ſum in compariſon with what had juſt now been forgiven him, and he preſently apprehended him in a moſt rigid manner, requiring him to make preſent payment. d.

29. And his fellow ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all.]

29. And this fellow-ſervant of his beſought him with as much humility to forbear him, as he had v. 26. beſought his maſter's forbearance for ſix hundred thouſand times as much.

30. And he would not: but went and caſt him into priſon, till he ſhould pay the debt.]

30. And that ſervant that had had ſo much forgiven him, would not forgive ſo little, but dealt with him in the extreameſt rigor, caſt him into priſon never to be releaſed, but upon paying the whole debt.

31. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their Lord all that was done.]

31. For this all the fellow-ſervants that ſaw it, were much troubled; both for the unhappy lot of him that ſuffered, and the unreaſonable behaviour of him that thus dealt with him, in ſo diſtant a matter from what himſelf had ſo lately found from his maſter, and upon this came and informed their maſter of it.

32. Then his Lord, after he had called him, ſaid unto him, [O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me.]

32. O thou unconſcionable man, thou canſt not but remember, how I lately forgave thee all that vaſt ſum owing to me by thee, (with which this of thy fellow-ſervant to thee beareth no proportion) and that upon thy bare requeſt, having no motive, beſide my own compaſſion to an helpleſs creature, to invite me to ſo great a mercy.

33. Shouldſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee?]

33. Was is not then reaſonable for thee that hadſt received pardon of ſo vaſt a debt from thy maſter, or ſuperior, to have (in like manner as I gave thee example) ſhew'd pity to thy fellow-ſervant, to whom thou wert ſo much more obliged then I to thee, and to have remitted him ſo ſmall a ſum, when I forgave thee ſix hundred thouſand times as much.

34. And his Lord was wroth, and delivered him to the [e] † tormentors,] till he ſhould pay all that was due unto him.

† jaylours

34. Upon this, the maſter was moſt juſtly enraged againſt him, and uſed him as he had done his fellow, v. 30. and though he had before remitted him, yet upon this unworthy impious behaviour he revoked his deſigned mercy, and caſt him into priſon. e.

35. So likewiſe ſhall my heavenly father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.]

35. By this reſemblance ye ſee what meaſure ye muſt expect from God in this matter, For juſt ſo ſhall God deal with you, remit nothing of that rigor againſt you, which you uſe againſt others; deal moſt ſeverely with you, if ye do not clearly, plenarily, and ſincerely (without any reſervation, or deſign to have God execute any vengeance for you, or the like) forgive all injuries, how great ſoever, (being certainly far below the proportion of yours againſt God) that are done to you by any man living.

Annotations on St. Matthew, *Chap.* XVIII.

a. [a] Ἄγγελοι αὐτῶν

V. 10. *Angels*] That *Angels* are *God's miniſtring Spirits*, and do perform his commands in guarding his Servants here below, is the Doctrine of Scripture, *Heb.* 1.14. and ſo ſeveral times in the *Revelation*, where the *ſeven Spirits* c. 1.4. and c. 4.5. (that is, ſaith *Andreas Cæſareenſes*, *ſeven Angels*) are ſaid *in heaven to behold his face*, in the ſame manner as is here affirmed of them. But whether the ἄγγελοι αὐτῶν, *their Angels* here, be to be defined ſingular Angels peculiarly deſigned to particular perſons, is not here diſtinctly affirmed, only that they are, as God ſees fit, employed in ſervices for the benefit of theſe *little ones*, that is, of Chriſtians: And of that there is no doubt. Thus ſaith *Origen contr. Celſ.* l. 6. Ἄγγελοι τεταγμένοι εἰς τὸ προϊστασθαι αὐτῶν, *the Angels that are appointed to preſide over them*, as guardians, to counterwork the treacheries and policies of *Satan*; That theſe are ſaid *continually to behold the face of God*, is, ſaith * *Dionyſius Alexandr.* διὰ συνήθειαν τοῦ θεοῦ καλεῖ διὰ παντὸς, ἑδραίως ἐν τῷ θεῷ ἀεὶ ἐστῶτας, becauſe *they continually and ſtedfaſtly behold the beauty of God, and never fall off from that dignity and preferment* (as *Lucifer* did) *which they enjoy by their nearneſs to the true, real, eternal good.* But there is beſides this, a more peculiar notation of the phraſe, as *to behold the face*, ſignifies to wait, attend as a ſervant, *Pſal.* 123.2 as a Miniſter to be ready at hand, to do whatſoever is commanded. Thus in *Elias Levita*, ſpeaking of the word *Mitateron, he is*, ſaith he, שר המנים *princeps faſierum*, *Prince of faces*, that is, *Angelus qui ſemper videt faciem regis excelſi, &c. an Angel which always beholds the face of the high King, &c.* that is, of God. And both theſe put together make up the full ſenſe of the words, which yet farther note a more eminent ſort of Angels.

* in Cat. Jobi. p. 21.

b. Αἰτήσουν

V. 19. *Shall ask*] It is ſomewhat uncertain what is the meaning of ἐὰν αἰτήσουν here. For that it is not in the Active, which is ordinarily uſed for *asking* (ſee c. 21. 22.) is clear, and if it be rendred in a Paſſive ſenſe, then it will be *whatſoever they ſhall be required to*, and refer to the *one or two*, that are *taken* v. 16. that is, required

quired to go along with the admoniſher; which being here part of *Chriſt*'s inſtitution, it may conſequently be ſaid of it, as a promiſe from *Chriſt*, γενήσεται αὐτοῖς, &c. *it ſhall be unto them from my father*, that is, my father ſhall give authority to that, which they being thus called, or required, συμφωνήσωσιν *ſhall agree on.* The reaſon of which is given v. 20. *For where two or three are thus aſſembled in my name, according to my appointment, there am I in the midſt of them.* This hath that degree of appearance of truth, that I thought fit here to mention it, but not ſo much certainty, as to put in the margent, or to impoſe it as the primary ſenſe in the Paraphraſe.

c. V. 23. *Servants*] The *ſervants* here, that the King or Lord is ſuppoſed to call to account, ſeem to be thoſe which are intruſted by him to negotiate for him, ſuch as are mentioned c. 25. 14. and *Luke* 19. 13. And proportionably his reckoning with them here, *v.* 24. is all one with that, *Mat.* 25. 19. and the ſame phraſe συναίρειν λόγον is uſed in both places, which in S. *Luke* (who calls him a *King* alſo, as he is here) c. 19. 5. is expreſs'd by commanding his *ſervants to be called, that he might know how much every one had gained by trading*, that is, what every man had gotten, and had ready, to bring him in, above the money which he received. That is there ſet down to be a very ſtrange encreaſe, *one pound* had been improved into *ten*, v. 16. another into *five pounds*, v. 18. and in S. *Matthew*, *five* are encreaſed into *five more*, *two* into *two more*. And ſo in both Evangeliſts ſome ſuch encreaſe is brought in by every one, but only by him that had *laid it up in a napkin*, and been perfectly idle, done nothing with it. Agreeably to this it here follows, that one of theſe ſervants, when he comes to be reckon'd with, is found upon account, to be endebted to his Lord *ten thouſand talents*, which at the rate of 750 ounces of ſilver to a talent, and of five ſhillings an ounce, ariſes to one thouſand eight hundred ſeventy five thouſand pounds, a vaſt ſum of money. And that being required, he was no way able to make payment, and ſo was adjudg'd by his Lord (as ſuch debtors are wont) *to be ſold*, &c. upon this his petition to his Lord is, that he will *bear with him a while, and he will repay him all*, that upon account was due unto him, all the *ten thouſand talents*. And thereupon his Lord moved with pity towards him, not only ἀπέλυσεν αὐτὸν, *releaſed him from that ſentence* of *ſelling* and *impriſoning*, before decreed againſt him, but alſo remitted him τὸ δάνειον, the *whole debt*, the *ten thouſand talents*, for which he was caſt into priſon.

λόγον συναίρειν

δάνειον

'Tis true indeed that the word δάνειον here uſed, and rendred *debt*, doth alſo ſignifie *uſury*, or *intereſt*, and ſo might be thought to ſignifie here not the whole *debt*, but only the *intereſt*, that would be due for the forbearance of it for the ſpace that he now deſired. To this alſo the words of the ſervant's requeſt ſeem to incline, which were only theſe, that he would *have patience*, that is, grant him ſome time, promiſing him if he would, *to pay him* the whole ſum, and not deſiring the forgiveneſs, or remiſſion of that. But although δάνειον ſometimes ſignifies *uſe*, yet it ſignifies a *loan* or *debt* alſo, and ſo is expreſs'd to do here, *v.* 30, 32, 34. and the Arabick reads *Colla mah alaihi*, *all that was upon him*, all that he was liable to, or reſponſible for; now that was plainly not only all the intereſt that this deſired forbearance would ariſe to, but even the principal it ſelf. For though the *ſervant* doth not beg the abſolute remiſſion of that, but uſes the ordinary form of inſolvent debtors, which deſire patience, or releaſe from priſon, and labour to encline the Creditor to that, by fair promiſes, that he ſhall loſe nothing by them, yet God's mercy expreſs'd by this of the *Lords*, and the example ſet to us, in the former paſſage, *v.* 22. of plenary and abſolute forgiveneſs of what is already ſuffered (and not only of what may follow) will certainly extend it to the whole ſum, and not ſuffer it to be reſtrained to no more than the Creditor's requeſt; the intereſt for forbearance. And ſo the other part of the Parable, his dealing with his fellow-ſervant doth demonſtrate alſo, for there that which he would *not forgive*, was (in all reaſon) anſwerable to that, which the Lord had forgiven him, (differing only in the quantity of it, ſo few *denarii* on eight parts of an ounce, to ſo many Talents, and anſwerable to that is the *brother's treſpaſs* againſt *me* in proportion to thy *ſins* againſt *God*) and that is there called τὸ ὀφειλόμενον (in a word which is not capable of that ambiguity) *the debt*, v. 30. not the *intereſt*, and πᾶσαν ὀφειλὴν ἐκείνην, *all that debt*, and therefore this is moſt reaſonably to be pitch'd on as the meaning of the place, and the Concluſion from thence, this plain truth, that God's pardons here in this life are not to us Abſolute, while we become uncharitable to our brethren, but, according to the petition in our *Lord's Prayer*, anſwerable to our dealings with others, and ſo conditional, and are no longer likely to be continued to us, then we perform that condition.

d. Πνίγω

V. 28. *Took him by the throat*] The word πνίγω is not only to *choak* or *throttle*, but alſo, according to the uſe of the Hebrew בעת (which ſometimes is rendred πνίγω, 1 *Sam.* 16. 14. ſometimes σαλεύω, ταράττω ἐκταράττω, σείω) ſignifies to *pluck*, to *exagitate*, to *trouble*, to *hale*, to *ſhake*, to *terrifie*, and ſo it may here ſignifie.

e. Βασανιστὴς

V. 34. *Tormentors*] Βασανισταὶ, λιμόκοιτοι, ſaith *Heſychius*, it not only ſignifies one that *explores*, and *examines*, and *puts upon the rack*, (in which notion it cannot be taken here) but alſo a *keeper of a common gaol*, and ſo it muſt do here, the uſage in this verſe being proportionable, and parallel to that, which this man had dealt to his fellow-ſervant, *v.* 30. which was *caſting him into priſon, until he ſhould pay the debt*, which argues the Βασανιστὴς here, to whom he is delivered, to be the *keeper* of that *priſon* and no more, there being no uſe of the rack, or torment in this buſineſs.

Paraphraſe.

CHAP. XIX.

1. When all thoſe occaſions were over, on which he ſpake thoſe things,

2. No leſs in Judæa now, then before in Galilee.

AND it came to paſs that [when Jeſus had finiſhed theſe ſayings,] he departed from Galilee, and came into the coaſts of Judea beyond Jordan.

2. And great multitudes followed him, and he healed them [there.]

3. The Phariſees alſo came unto him, tempting him, and ſaying, Is it lawful for a man to put away his wife for every cauſe?

4, 5. Ye cannot but remember the ſtrict union and conjunction betwixt man & wife which was appointed by God in the creation, Gen. 1. 27. where as ſoon as the man and woman were created, we find this concluſion made by Adam, (or rather the Hiſtorian) Gen. 2. 24. that the man was to forſake all and cleave to his wife, and continue with her as inſeparably as with another part of the ſame fleſh, (ſee note on Luke 16. b).

4. And he anſwered and ſaid unto them, [Have ye not read, that he which made *them* at the beginning, made them male and female?

5. And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife, and they twain ſhall be one fleſh.]

6. And therefore thus are they to be thought of, as two by God united into one, and then ſure that which hath been thus inſtituted by God, muſt not by man be altered, it ought ſtill to continue among you, as it was firſt inſtituted, 'tis utterly unlawful (unleſs in caſe of falſeneſs to the huſband's bed, Mat. 5. 32.) to put the wife away.

6. Wherefore they are no more twain, but one fleſh. What therefore God hath joyned together, let no man put aſunder.

7. They

7. They ſay unto him, Why did Moſes then command to give a writing of divorcement, and to put her away?]

7. To this the Phariſees objected, ſaying, What account then is to be given of that precept in the Law, wherein Moſes appointed the husband (in ſome caſes mentioned by him Deut. 24.1.) to give a bill of divorce unto the wife, in this manner permitting him to put her away?

8. He ſaith unto them, [Moſes, becauſe of the hardneſs of your hearts ſuffered you to put away your wives, but from the beginning it was not ſo.]

8. God in the Moſaical œconomy, knowing you Jews to be ſo impervaſible, and obſtinately bent to your own luſts and rages, that in caſe you were obliged to live with hated wives, and not permitted divorces, it would probably cauſe in you ſome greater ſin, for the preventing hereof allow'd a diſpenſation in this point, tolerated divorces, and took ſo much pity and care of the oppreſſed hated wife, as to provide this kind of relief for her, commanding to give a bill of divorce thereby as by an act of manumiſſion to reſtore her liberty to her, withal decently to ſend her out of the family, and in ſome ſort endow her: But this you ſee (v.4,5.) was very diſtant from the appointment of God in the firſt inſtitution of marriage.

9. And I ſay unto you, Whoſoever ſhall put away his wife, except *it be* for fornication, and ſhall marry another, committeth adultery, and who ſo marrieth her that is put away, doth commit adultery.]

9. And accordingly I now define that whoſoever ſhall uſe that liberty to frequent among you to put away his wife, for any leſſer cauſe then that of fornication, and then think it free for him to marry again; that man by marrying another, whilſt his wife is alive, (from the obligation to whom he is not, nor can be freed) is conſequently guilty of adultery, and ſo likewiſe he that marrieth her that is divorced, taketh another man's wife, which is adultery alſo.

10. His diſciples ſay unto him, If the caſe of the man be ſo with *his* wife, [it is not good to marry.]

10. Hereupon his own diſciples began to object, that if marriage brought ſuch an inſeparable conjunction with it, then ſure the inconveniencies and hazards of marriage above the advantages and conveniencies of it would be ſo great, that it were more prudent not to marry at all, then to be ſubject to ſuch poſſible inconveniencies.

11. But he ſaid unto them, All men cannot receive this ſaying, ſave *they* to whom it is given.]

11. To this objection he gave this anſwer, That all men are not capable of that prudential aphoriſm [That a ſingle life is more profitable and fit for their turn, then marriage] but thoſe only, whom God hath ſome way more then ordinarily fitted for it, by ſome ſpecial gift.

12. Fore there are ſome a Eunuchs, which were ſo born from *their* mothers womb: and there are ſome Eunuchs, which were made Eunuchs of men: and there be Eunuchs which have made themſelves Eunuchs for the kingdom of heavens ſake. He that is able to receive it, let him receive it.

12. For ſome live unmarried, as being naturally enabled to do ſo chaſtly, and without great difficulty, ſome as being by men diſabled (of which ſort there are very many among the heathens, ordinarily called Eunuchs) ſome out of firmneſs of reſolution have gotten that maſtery over themſelves, that they can live chaſtly in a ſingle life, and do ſo on purpoſe, that they may have fuller vacancy to ſet themſelves apart for the duties of Chriſtianity. Now he that finds this agreeable to his condition, and can thus conquer and ſubdue himſelf, he may do accordingly, if he pleaſe; and ſhall do well, and wiſely in ſo doing.

13. Then were there brought unto him little children, [that he ſhould put *his* hands on them, and pray: and the diſciples rebuked them.]

13. That by impoſition of hands he would beſtow his benediction upon them. And his diſciples would have chid them away.

14. But Jeſus ſaid, Suffer little children and forbid them not to come unto me; for [of ſuch is the kingdom of heaven.

14. Their meekneſs, humility and docility, are the temper, which of all others is moſt like that which is required of the diſciples of Chriſt.

15. And he laid *his* hands on them,] and departed thence.

15. And uſing that ceremony of impoſition of hands, frequent among the Jews in all kind of benedictions, he beſtowed his bleſſing upon them.

16. And behold, one came and ſaid unto him, Good maſter, [what good thing ſhall I do that I may have eternal life?]

16. What is the condition required of me to make me capable of eternal bliſs?

17. And he ſaith unto him, [Why calleſt thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.]

17. Thy calling me good, without conceiving me to be God, is not right. But for thy queſtion of the way to eternal bliſs, this is ſoon anſwer'd, 'tis by obedience to God's commandments.

18. He ſaith unto him, Which? [Jeſus ſaid] Thou ſhalt do no murther, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs.]

18. Jeſus ſaid, thoſe great Precepts given by God to Moſes, containing the heads of all duties both toward God and Man, particularly thoſe ſix of the ſecond ſort, containing the duty toward man.

19. Honour thy father and *thy* mother, and, [Thou ſhalt love thy neighbour as thy ſelf.]

19. Thou ſhalt not deſign advantage to thy ſelf by another mans loſs, or deſire any thing that is his, but conſider his good, as well as thine own, which is the ſum of the laſt commandment.

20. The young man ſaith, [All theſe things have I kept from my youth up: What lack I yet?]

20. All theſe parts of duty I have ſincerely obſerv'd all my life, what more is required of me?

21. Jeſus ſaid unto him, [If thou wilt be b perfect, go *and* ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven, and come *and* follow me.]

21. If thou wilt aſcend to that higher pitch, to which I come to raiſe men, if thou wilt be a Chriſtian, then muſt thou, upon contemplation of the reward that is laid up in heaven for all that ſincerely obey me, be contented to part with all the wealth of the world, whenſoever that is required of thee, either directly (as now I command thee to ſell and give to the poor all that thou haſt, and ſo to follow me, as all my Diſciples have done, though they had not ſo much to part with, as thou haſt) or by conſequence when thou canſt not obey any particular precept without danger of being undone by it.

22. But when the young man heard that ſaying, he went away ſorrowful: for he had great poſſeſſions.]

22. When the young man heard Chriſt ſay this he was much grieved, becauſe he had a very great eſtate, and therefore ſeeing he could not be a Chriſtian at any cheaper rate, he forſook, or departed from Chriſt, would not pay ſo dear for that perfection.

23. Then ſaid Jeſus to his diſciples, Verily I ſay unto you that [a rich man ſhall hardly enter into the kingdom of heaven.]

23. It is very difficult for a wealthy man to undertake that condition, required of all by me, that will be Chriſtians, and come to bliſs now under the Goſpel.

24. And again I ſay unto you, [It is eaſier for a c camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.]

24. The rich man ſetteth his heart upon his riches, & truſting in them, Mark 10.24. muſt part with as much of his humour, before he can be capable of being a Chriſtian, of performing the condition by me required to attain bliſs, as that Beaſt, Camel or Elephant, &c. which is of the greateſt bulk, muſt part with, to be qualified to paſs through the ſtraighteſt place.

25. When his diſciples heard *it*, they were exceedingly amazed, ſaying, [Who then can be ſaved?]

25. If the way preſcribed by thee to bliſs be as ſtraight as a needles eye, who then can undertake it? who can come to bliſs upon ſuch terms as theſe? who is there that according to this rule is qualified for ſalvation?

26. But Jeſus [beheld them, and ſaid unto them, with men this is impoſſible, but with God all things are poſſible.]

26. Look'd upon them (as examples of the practicableneſs of this Doctrine, of forſaking, parting with all to follow him) and tells them, to encourage them, that, it ſeems, thoſe things which are in themſelves ſo hard, and ſo unreaſonable for meer men to do, are yet very poſſible for God; and ſo this of contemning the world, working ſuch a change on a worldly man's heart, that he ſhall liberally beſtow his wealth, and not place any confidence in it, is a work, that God doth ordinarily work in mens hearts, and enables them to do with eaſe.

27. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore?

28. And Jesus said unto them, Verily I say unto you, [that ye which have followed me, in the d regeneration, when the son of man shall sit on the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel.]

d. 28. Ye that are my Disciples, and have by receiving the faith and baptism left all to follow me, shall, assoon as I come to my Kingdom, be highly honoured and rewarded by me, or, You that have received me and followed me, and persevered constant to me, continued with me in my temptation, Luke 22. 28. shall in the new age, or state, (taking its beginning from the resurrection, and ascension of Christ) have a power in the Church instated on you, as my Successors, somewhat proportionable to that of the several Rulers of the Tribes among the Jews, (a token of which are the keys, after given to them, and promised, as here, c. 16.19.) The power which my Father hath given me on earth, shall at my departure be instated upon you, Luke 22. 29.

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an e hundred fold, [and shall inherit everlasting life.

e. 29. And whosoever shall for my sake part with any of the advantages and possessions of this life, whatsoever it is, he shall be so far from being a loser by it, that he shall in this very life be by that means abundantly more richly provided for; in the same proportion, that he which in the harvest hath the most plentiful returns to his seed and pains-taking, (c. 13.8.)

30. But many *that are* first shall be last, and the last *shall be* first.]

30. But though you have advantage of other men in being thus early in Discipleship, yet 'tis very possible that some that come after you in time (as Paul) may labour as fervently, deserve as much, and consequently be as richly rewarded as you, (upon which follows the parable of c. 20. 1.)

Annotations on St. Matthew, *Chap.* XIX.

V. 12. *Eunuchs*] The word εὐνοῦχοι and εὐνουχίζεσθαι have a vulgar ordinary signification, which is known by the English use of the word *Eunuch*, that is, in the expressions of the *Grammarians* παιδων, τμιας, &c. And accordingly three sorts of them are ordinarily set down, 1. ἐκτομίαι *castrati*; οἱ διὰ σιδήρου ἀκρωτηριασθέντες, 2. Σπάδονες, οἱ ἐκ γενετῆς διδύμους μὴ ἔχοντες, and 3. Θλιβίαι and Θλασίαι, οἱ ὑπὸ δύσιν ἀπελαθέντες τὰ παιδόγονα μόρια ὑπὸ τῶν γονέων θλιβέντα, καὶ ἀχρηστωθέντα. But here the Context which sets it in opposition to marrying, makes it clear, that *Eunuchism* is taken for the chastity of a single life, how soever acquired, whether 1. by natural temper, or 2. by some outward accidental weakning, or debilitating of nature, as was frequent among the Gentiles, in order to some offices and services, to which men, that were thereby secured from desires, were designed: Such, if it were done by themselves, are called by the *Apostles Canons* αὐτοφονεῖς, *self-murtheres*, ἐχθροὶ τῆς θεῖας δημιουργίας, *enemies of God's workmanship*, *Can.* 22, 23. or else by firm purpose or resolution of mind assisted by God's grace, in order to his service; such were the Ἀσκηταὶ, συλλεγόμενοι τῇ ἰδίᾳ καρδίᾳ ἀγωνιζόμενοι, *those that imposed hardships on themselves*, and *combated with their own desires*. Thus in *Pharorinus*, the word being deduced according to some *Grammarians*, from εὖ νοῦν ἔχειν, *to have the mind well* or *wisely disposed*, it signifies, saith he, ἀπολέλαχθαι τῶν ἀφροδισίων, *to have nothing to do with any thing of venery* or *carnality*; for, saith he, the Ancients ἀφροδίσια ἀνόητα ἐκάλουν, *called all things of that kind, follies*: Thus we know the *Scripture* hath expressed any such unlawful commission, the doing *folly in Israel*, and so 'tis cited out of *Aristophanes*, ὕπνου τε ἀπέχεσθαι καὶ τῶν ἀνοήτων πάντων, *to abstain from sleep and all foolish things*, where yet *Aristophanes* hath only οἴνου ἄπεχε καὶ γυμνασίων, καὶ τῶν ἄλλων ἀνοήτων, which the *Scholist* expounds by τῶν ἀφροδισίων καὶ τὸ ἀνεπίσκεπτον ὑποφαίνειν, διὰ τὸ ἀφροδισιάζειν ἔλεγον, saith he. But 'tis possible that the place in *Aristophanes* is to be read ὕπνου τε instead of οἴνου, and then there is no question but that ὕπνος *sleep*, might be a civil word for things of that nature, as in the *Wiseman*, ἡδονὴ δ' ὕπνου signifies.

V. 21. *Perfect*] What is the notion of τελειότης *perfection* here, must be defined by considering what is meant by *entring into the kingdom of heaven*, v. 23. For it appeareth that the not undertaking the condition required of the young man by *Christ*, to his being *perfect*, doth also exclude him from *entring into this kingdom*, or render him incapable of it. Now that *kingdom of heaven*, signifying that crown of eternal life and bliss, which was this man's aim, v. 16. the *entring into that kingdom* is the undertaking the condition now required by *Christ*, or the attaining that bliss by performing that condition, and therefore his *going away*, v. 22. that is, forsaking of *Christ*, caused by the greatness of his riches is all one with the *rich man's not being able to enter into that kingdom*, v. 23. This again appeareth by the question and answer ensuing, v. 25. where when the Disciples ask, *Who then can be saved?* (whatsoever they mean by that, whether who can be a Christian? as the word rendred *escaping* or being saved often signifies, (see *Mat.* 10. h. *Luke* 13. b. and *Rom.* 10. a.) or whether *who can come to heaven? Christ's* answer is, *by looking upon them*, &c. intimating them to be examples of this possibility, capable of this salvation, this *entring* into the *kingdom of heaven*, as having performed the condition required to qualifie them for it. From these premises it seems necessary to conclude that the *perfection* here spoken of is Christianity it self, (and not only an heroick eminent degree of it) and that the condition here required to it is matter of command, not counsel only, and such, as he that will not ascend to, (the young man here) cannot be called or deemed a Christian, cannot attain to bliss, as 'tis now offered under the Gospel. From hence it follows not, that no man is saveable, or a Christian, but he that *sells all*, and *gives it to the poor*, *and so follows Christ*, for there is no command elsewhere given by *Christ* to all men to do so, (and this command here given to this young man, and the like, in some degree, to the Disciples, to *leave* their *nets*, that is, their whole estates, and *follow him*, obliges none but those to whom it was given) but only thus, that he that loves any thing more then *Christ*, is no Christian, that whatsoever *Christ* shall at any time by any explicite command, as here, or else by his providence (by making it impossible to preserve my fidelity to him, or obedience to any known command of his, without parting with my wealth, &c.) require of me, I must impartially perform it, though it be with the loss of my estate, or even of life it self, and if I do not resolve and undertake to do so, I cannot be saved, I am no Christian. Or if having vowed it, (as every Christian doth in Baptism, vowing there, whensoever the world comes in competition with *Christ*, to *forsake the world* and *follow Christ*) I do not in time of trial perform it, I forfeit the priviledges of Christianity, all title to bliss. And this is it that maketh it so *hard* a thing *for* the *rich man*, and even so impossible for him that *trusteth in riches*, Mark 10.24. (that hath reposed any confidence in them, that depends, or looks on them as his felicity) to *enter this kingdom*, to be, and continue Christian, to attain this perfection or this bliss; for, *where* his *treasure is*, *there will his heart be also*.

V. 24. *Camel*] It was an ordinary proverb among the Jews, that *an Elephant cannot pass through the eye of a needle*, to signifie the most impossible thing. Thus in the *Babyl. Talmud. Perek Haroe Barachoth*, *You perhaps are one of Pombeditha* (an Academy of Jews in *Babylon*) *where they can make an Elephant pass through a needles eye*; signifying them a vain-glorious people, that would boast of doing impossibilities, and in *Gemera* לא פילא דעיול בקיפא דמשמא *there is no Elephant that enters by the hole of a needle*. This proverb Christ was willing to change from the *Elephant*, which was a beast that few had seen, to a *Camel*, which was very ordinary in *Syria*, & whose bunch on his back is apt to hinder his passage thro' any narrow entrance. This being thus premised, as the full account of the place, it is yet further observable

c. Παροιμία Ἑβρ. Κάμηλον διὰ τρυπήματος βαφέως διελθεῖν.

that

that *Phavorinus* on the word κάμιλος, ſaith, that 'tis not only the name of that beaſt, but χὴ τὸ παχὺ χοινίον, ἐν ᾧ ἀτσμένοι τὰς ἀγκύρας οἱ ναῦται, it ſignifies *alſo a cable with which the mariners bind the anchors*, and cites this place of the Goſpel, as belonging that ſignification of the word; and ſo *Theophyl.* that 'tis παχὺ χοινίον ᾧ χρῶνται ναῦται πρὸς τὸ ῥίπτειν τὰς ἀγκύρας, *a cable with which Mariners uſe to caſt their Anchors.* Were the word to be found in that ſenſe in other Authors, it would be an ingenious conjecture, but this word for a *cable* (from which the *Engliſh* probably comes with a light change of [m] into [b]) is by *Suidas*, and the *Scholiaſt* of *Ariſtophanes* written with [ι] κάμιλος, and ſo in *Heſychius* (from whom *Phavorinus* ordinarily borrows) for ſo ſure ſhould it be read κάμιλος (which is now καμίνος) μέγος τι τῶν νεῶν, and ſo this being the only place cited by *Phavorinus* (and from him or with him obſerved by others) 'tis more poſſible, that it was but a conjecture of that *grammarian*, and ſo of no more authority then ſuch; & therefore the proverbial ſpeech among the Hebrews forementioned (the uſing of which was not extraordinary with *Chriſt*, ſee note on *c.*10. i.) to him probably unknown, but to us made clear by their writings, may remove all that difficulty, the not diſcerning of which put him upon that bolder interpretation. Mean while the application of that Proverb to the rich mans turning *Chriſtian*, or entring bliſs, is no farther to be extended, then to ſignify the greatneſs of the diſtance, & ſo of the change or paſſage from one of theſe ſtates to the other, the rich mans truſts, and joys, and confidences being ſo contrary to the chriſtians, and ſo perfectly irreconcilable with them. This is ſo far affirm'd by *Plato* 5. *de Leg.* ἀγαθὸν ὄντα διαφερόντως καὶ πλούσιον εἶναι διαφερόντως ἀδύνατον, *'tis impoſſible to be exceeding good, and exceeding rich*, that *Celſus*, the heathen enemy of *Chriſt* & *Chriſtians*, ſaith, that this ſpeech of *Chriſt's* was but a corrupting of that ſpeech of *Plato's*, ſee *Orig. cont. Celſ.* l. 6. p. 294.

d. Παλιγγενεσία

V. 28. *Regeneration*] The word παλιγγενεσία ſignifies properly a *new* or *ſecond ſtate*, τὸ ἐκ δευτέρας γεννηθῆναι, καὶ ἀναπλασθῆναι, ſay the Grammarians. 'Tis uſed among the *Pythagoreans* for the *return* of the *ſoul*, εἰς γένεσιν, when that ſoul which was once in him, that is dead, comes back to life again in another body. In ſacred writers 'tis uſed agreeably for the *reſurrection*, whether that of the future being of body and ſoul, or that which *Chriſt* is pleaſed to make preparative to it, the ſpiritual proſelytiſm, expreſs'd by that phraſe, *Tit.* 3. 5. the change and renovation of the ſoul and affections in this life, and as a token and ſign of that work of *Chriſts*, it is uſed for Baptiſm, that being *born of water*, and the *Holy Ghoſt*, *Joh.* 3. And ſo hath *Phavorinus* obſerved, παλιγγενεσία, τὸ ἅγιον βάπτισμα λέγεται, 'tis ſet to ſignify *Holy baptiſm*, (ſee note on *Mat.* 3. a. and *Joh.* 3. a.) farther yet, and by the ſame analogy, it may ſignify that ſecond or *new ſtate*, that μέλλων αἰών, in *Iſaiah*, that *age to come*, that is, the ſtate of the *Church* under *Chriſt*, or his ſpiritual kingdom, beginning at the reſurrection of *Chriſt*, and this, either in reſpect of the beginning of it, *Chriſt's* reſurrection, which is fitly ſtiled παλιγγενεσία the *new birth* of *Chriſt*, or elſe in regard that all other things (that is, the general diſpoſal of all things in the Church) are become *new*, 2 *Cor.* 5. 27. the Gentiles received into the Church, the Jewiſh Prieſthood, and ceremonies aboliſhed, *&c.* If this laſt ſenſe be here made uſe of, then it will be moſt agreeable to the ordinary punctation of our printed Copies, which ſet a comma after ἀκολουθήσαντές μοι, *ye that have followed me*, and another again after ἐν τῇ παλιγγενεσίᾳ, *in the regeneration*, ſevering the latter from the former, and joining it ſo with καθίσεσθε καὶ ὑμεῖς, *ye ſhall alſo, ſit*, &c. that what is betwixt ὅταν καθίσῃ, *&c. when the ſon of man ſhall ſit on the throne of his glory*, ſhall be as in a Parentheſis, to explicate what is meant by that time, and what that *in the regeneration* ſignifies, *viz.* when *Chriſt* ſhall be gone to heaven, and all power in the Church ſolemnly enſtated on him. At which time they ſhall be placed in authority next unto him, as the *four and twenty Elders*, *Rev.* 4. 4. are next to him that *ſits*, in the midſt, *upon the throne*. And thus that which is in theſe words here propſoed to *Peter* and the reſt of the diſciples, by way of reward for following him, will be exactly proportionable to that other promiſe in the ſame kind made to them in the perſon of St. *Peter*, *c.* 16. 19. For the *giving the keys* there, was the enſtating on them a power in the Church, to which they were to ſucceed, under & after him, upon his Aſcention, which very thing is clearly expreſs'd by *ſitting on ſeats, and judging the twelve tribes*; the expreſſion being taken from the φυλάρχαι, or *chief of the tribes*, among the Jews, who had a dignity inferior, but (in that circuit) next to the regal, to which *Chriſt* was by his Aſcenſion enthroned. What this dignity and power was to be, is diſcernible both by that place of the *donation of the keys*, and more particularly by that, which, *c.* 20. is added upon this very occaſion; there the ſons of *Zebedee*, or their mother, in their behalf, having on this preſent promiſe of *Chriſt*, built an expectation of ſome earthly greatneſs, particularly of that (ſo familiar among them) of the φυλάρχαι, the *chief of the tribes*, thereupon they petition, that they in the diſpenſing of theſe dignities among the Twelve, might have the πρωτεῖα (as *Judah* and *Joſeph* among the Jews) the *pre-eminence* above the reſt of the twelve, whereupon *Chriſt* diſabuſes her, and ſhews them that they were no kind of ſecular advantages (or ſuch as would be very deſirable to them) which were likely to come in to them by this means (ſee *power of keys*, *c.* 5. *ſect.* 13. &c.) By which anſwer of *Chriſt* to the Diſciples, reflecting on the dignity and office of judge here mention'd, it is in ſome degree evident (what S. *Auguſtine* affirmeth) that the judicature here ſpoken of, is that in the Church of *Chriſt*; yet becauſe it is by St. *Paul* alſo affirmed of the Saints, that they *ſhall judge the world*, 1 *Cor.* 6. 2. and becauſe in St. *Luke*, *c.* 22. 29. there is joined herewith the *eating and drinking at his table in his kingdom*, and becauſe *Mar.* 10. 30. (which is parallel to this) beſide the reward *in this time* (this world) there is mention of the *world to come* alſo, and *everlaſting life*, therefore it will be moſt ſafe to interpret this judging here, of the Apoſtles power in the Church of *Chriſt*, yet ſo as may not exclude that future dignity alſo.

e. Εκατονταπλασίονα λαμβάνειν

V. 29. *Hundred fold*] There is a ſaying in the *Alcoran* very agreeable to this, *Qui opes ſuas erogant in via Dei, ſimiles ſunt grano, quod ſeptem ſpicas germinavit*, *They that lay out their riches in the way of God are like a grain of corn which hath ſhot out ſeven ſtalks.* Now ſuppoſing every of thoſe ſtalks, or ears to have ten corns in it, that will be the *ſeventy fold* ſpoken of *Mat.* 13. But ſuppoſing fourteen or fifteen in each (as in the moſt fruitful places and years it is) then it amounts to an *hundred fold*, and ſo the hundred-fold being the proportion of the moſt fruitful meſſuage, is here ſet down as the harveſt of the Chriſtian (that ſuffers or gives for *Chriſt's* ſake) and that *in this life.*

CHAP. XX.

Paraphraſe.

1. FOR the kingdom of heaven is like unto a man that is an houſholder, which went out * early in the morning to hire labourers into his vineyard.

1. If you do not perfectly underſtand what was laſt ſaid, (of the laſt ſhall be firſt, &c.) then a reſemblance of it (and in that of all Gods dealing with men in the Church) you may have in a man of an eſtate, managing it himſelf, by the manner of his dealing with his hired labourers; firſt he went out as ſoon as it was light (anſwerable to Chriſts calling and ſending the twelve at the beginning of mens receiving the faith, c. 9. 38. and c. 10. 1.) into the market-place, where day-labourers were wont to ſtand, expecting imployment, to hire labourers for his Vineyard.

* at day-break, ἅμα πρωΐ.

2. And when he had agreed with the labourers for a penny] a day, he ſent them into his vineyard.

2. And having agreed with a certain number for ſet determinate wages of ſeven pence half penny.

†or, found, for the Gr. and Lat. MS. reads εὗρεν

3. About nine of the clock in the morning.

3. And he went out [about the third hour] and † ſaw others ſtanding idle in the market-place.

4. I will not bind my ſelf to give you the wages of a whole day for this part of it, but according as you ſhall, for the time you are in, behave your ſelves in the vineyard, ye ſhall be rewarded.

4. And ſaid unto them, Go ye alſo into the vineyard, and [whatſoever is right I will give you.] And they went their way.

5. About twelve at noon, and about three in the Afternoon.

5. Again he went out [about the ſixth and ninth hour,] and did likewiſe.

6. And about five in the evening he went out again, and found others looking for work, willing to be employed, but not entertained by any.

6. And about the eleventh hour he went out and found others ſtanding idle] and ſaith unto them, Why ſtand ye here all the day idle?

See v. 4.

7. They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the Vineyard, and [whatſoever is right, that ſhall ye receive.]

*bayliff, or him that had the overſight, ἐπίτροπος

8. Beginning firſt with thoſe that came in lateſt, and ſo aſcending to them that came in firſt.

8. So when even was come the Lord of the Vineyard ſaith unto his * Steward, call the labourers and give them their hire, [beginning from the laſt unto the firſt.]

9. And when they came to be paid that had entred laſt upon their work, he gave them a whole days hire, upon their good diſcharge of that one hour in the Vineyard.

9. And when they came that were hired about the eleventh hour, they received every man a penny.]

10. But when they came which were hired firſt, and wrought from the morning all the day, they thought that they ſhould have more then they which had been leſs time in the Vineyard, but they were miſtaken in their expectation, had no more then the ſum for which they were hired.

10. But when the firſt came, they ſuppoſed that they ſhould have received more and they likewiſe received every man a peny.]

†Maſter of the houſe, οἰκοδεσπότου.

11. And when they had received it, they murmured againſt the † good man of the houſe,

12. Haſt given them as much wages as we, which have laboured all day long.

12. Saying, Theſe laſt have a wrought but one hour, and thou [haſt made them equal unto us, which have born the burthen and heat of the day.] a.

13. But he anſwered one of them, and ſaid, Friend, I do thee no wrong, didſt thou not agree with me for a penny?

14. Be thou content with that which comes to thy ſhare, according to agreement, this man that came laſt to work (it being not his fault that he came not ſooner, but his not being ſooner called, v. 7. and he having laboured honeſtly and cheerfully ever ſince he came) ſhall by me, who accept the will for the deed, be rewarded with the ſame reward that thou haſt.

14. Take that thine is, and go thy way, I will give unto this laſt even as unto thee,]

15. And ſure thou haſt no reaſon to complain. What cauſe I am b good?]

15. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am b good?] b.

reaſon is there that my bounty to others ſhould be matter of envy and diſcontent to thee? or that thou ſhould'ſt be the judge, how I am to deal with thy brother? Many reaſons there may be which thou knoweſt not, why they that came in laſt to the vineyard, if they were not ſooner called, or not ſo powerfully as others, ſhould be rewarded as liberally as they that have longer laboured; for a few acts of the will, if they be more intenſe and heroical, may in equitable eſtimation countervalue the work of a far longer time, as the Thieves confeſſing Chriſt, when he was on the Croſs, when his Apoſtles had forſaken him, and ſo Paul called laſt, was in labour more abundant, and ſo ranked with the firſt, and ſo many that came in to Chriſt in the cool of the day, when perſecution was over, might yet be as cordially intenſe and affectionate in his ſervice, as they that ſuffered for him, and ſo ſome that come to repentance more aged then others, and thoſe that at Chriſts preaching came in to Chriſtianity, compared with thoſe that had lived in the Jewiſh Church all their time, ſee note b.

* the called are many, but the choiſe or elect few.

16. And thus that which was ſaid before, c. 19. 30. is evident, that ſome that came after you in time, may prove as richly rewardable as you, for the known ſaying is very true, that they that have favours done them by God beyond others (as to be firſt called, was a ſpecial favour to the diſciples, of which no reaſon can be given, but Gods will) do not always exceed all others in labour and Chriſtian diligence (as the Apoſtle St. Paul called long after, and therefore by himſelf ſtyled leſs then the leaſt, and born out of due time, as called after Chriſts being gone to Heaven, yet did labour more abundantly then all the twelve) nay ſome of them apoſtatize and fall off from Chriſt, as Judas did, and ſo of the whole nation of the Jews 'tis clear, that they were the men to whom God was firſt made known, and to whom Chriſt and the Goſpel were firſt ſent, they were firſt called to the faith, and firſt believed on him, and yet few of them in compariſon continued faithful to him, but the Gentiles that are after called, do eſpecially believe, and ſtick cloſe to him, and conſequently are accepted of him.

16. So the laſt ſhall be firſt, and the firſt laſt; for * many be c called, but few choſen.] c.

17. And Jeſus going up to Jeruſalem took the twelve diſciples apart in the way, and ſaid unto them,

* delivered up, παραδοθήσεται

18. To the Sanhedrim there, who tho' they have not power to put any man to death, yet ſhall paſs that ſentence againſt him, that he is guilty of death.

18. Behold, we go up to Jeruſalem, and the ſon of man ſhall be * betrayed [unto the chief Prieſts, and to the Scribes, and they ſhall condemn him to death.]

19. And ſhall preſs the Roman Judge to put him to death after their manner of puniſhing the baſeſt malefactors.

19. And ſhall deliver him to the gentiles to mock, and to ſcourge, and to crucify him,] and the third day he ſhall riſe again.

20. Upon this mention of his reſurrection, which they preſumed to be the time of his taking all greatneſs upon him, the mother of James and John, being put upon it by them, came with them to Jeſus, and falling down to him, made a petition, (ſee power of Keys, c. 5. ſect. 13.) to him.

20. Then came to him the mother of Zebedees children with her ſons worſhipping him, and deſiring a certain thing of him.]

21. Of that dignity which thou haſt promiſed thy diſciples, c. 19. 28. proportionable to that of being heads among the tribes of the Jews, grant that my two ſons, James and John may have the firſt places, as Joſeph and Judah had among them.

21. And he ſaid unto her, What wilt thou? ſhe ſaith unto him [Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom.

22. Then Jeſus told the two diſciples, they begg'd they knew not what, all the dignity ſaith he, that is to be had by being nearer to me than others, is that of ſuffering inwardly and outwardly. Can you prepare your ſelves for that?

22. But Jeſus anſwered and ſaid, Ye know not what ye ask. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with?] They ſay unto him, We are able.

23. Tis true indeed, the ſufferings that befal me ſhall befal you alſo, afflictions, and perſecutions, wherein you may rejoyce, that you are made partakers with me. But for any priviledge of honour or dignity above others, they to whom my Father hath deſigned, ſhall have it, and I ſhall not go about to change his deſignation, or aſſign it to any others, upon any abſolute unconditionate will or favour of mine, to gratify you, or ſatisfy your importunity, but diſpoſe of it according to thoſe rules and conditions and qualifications, which my father hath ſet down, and I from him have revealed to you.

† ſave to thoſe for whom, ἀλλ' οἷς ἡτοίμασται

23. And he ſaith unto them, [Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with; But to ſit on my right hand, and on my left, is not mine to give, † but it ſhall be given to them, for whom it is prepared of my father.]

24. And when the ten heard it, they were moved with indignation againſt the two brethren.

25. But

25. But Jeſus called [them unto him, and ſaid, Ye know that the Princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them.]

25. Thoſe that were diſpleaſed with the ambition of the other two, and ſaid to them, 'Tis true that the rulers or kings of the nations are ſerved and benefitted by their ſubjects; receive ſecular advantages by their pre-eminences (ſee note on 1 Pet. 5. a.) and the Emperours in like manner are over thoſe kings.

26. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter.]

26. But prelacy and pre-eminence among you muſt bring along with it offices of burthen and humility, and not be after the manner of Gentile Princes.

27. And whoſoever will be chief among you [let him be your ſervant.]

27. Muſt be the ſervant of all the reſt (for ſo the governours of the Church are to be.

28. Even as the ſon of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.]

28. Even as Chriſt's kingdom here is not adminiſtred in that way, which might bring in ſplendour, or profit to him, but in a way of charity, ſerving, relieving, providing, and dying for his people, inſtead of requiring ſuch offices from them.

29. d And as they departed from Jericho, a great multitude followed him. d.

30. And behold two blind men ſitting by the way ſide, when they heard that Jeſus paſſed by, cryed out, ſaying, Have mercy on us, O Lord, thou ſon of David.

31. And the multitude rebuked them, becauſe they ſhould hold their peace; but they cryed the more ſaying, Have mercy on us, O Lord, thou ſon of David.

32. And Jeſus ſtood ſtill and called them, and ſaid, What will ye that I ſhall do unto you?

33. They ſay unto him, Lord, that our eyes may be opened.

34. So Jeſus had compaſſion on them, and touched their eyes, and immediately their eyes received ſight, and they followed him.

Annotations on St. Matthew, *Chap.* XX.

a. Ποιεῖν

V. 12. *Wrought*] The word ποιεῖν in the New Teſtament, when 'tis joined with words that denote time, is to be rendred, *to ſtay*, or *to ſpend*. So *Acts* 5. 34. βραχύ τι ποιῆσαι, *to ſtay a little while*. So *Acts* 15. 33. ποιεῖν χρόνον, *to ſtay time*, and χρόνον τινα, *ſome time*, c. 18. 23. *So Acts* 18. 21. ἑορτὴν ποιεῖν *to ſtay* or *ſpend the feaſt*, *Acts* 20. 3. ποιεῖν μῆνας τρεῖς, *to ſtay three months*. And ſo here it may poſſibly note the *ſpace* of their *being* and *labouring* in the Vineyard, tho' it is not improbable that the right reading might be ἐπόνησαν, *laboured*, which is very little diſtant from it. If it be not, yet moſt probably the word ἐποίησαν muſt be taken in that ſenſe of ἐπόνησαν, as viſibly it is, *Ruth* 2. 19. τῷ ἐποίησας; *where haſt thou laboured*, and τῷ ἐποίησε *where ſhe had laboured*, and μεθ' ᾧ ἐποίησα, *with whom I laboured*, where ſtill the Hebrew hath עשה *labouring*.

b. Ἀγαθὸς

V. 15. *Good*] The word ἀγαθὸς *good*, hath a peculiar notion in this and ſome other places, and ſignifies *bounty* or *liberality*, as when works of Mercy are call'd ἀγαθὰ ἔργα *goods works*, *Acts* 9. 36. ἀγαθοποιῶν *doing good*, *Mark* 3. 4. καρποὶ ἀγαθοί, *good fruits*, *Jam.* 3. 17. and ordinarily in the Church-writers, ἀγαθουργία, *working good*. Thus ἀγαθὸν ἐργάζεσθαι *to work good*, *Gal.* 6. 9. and πᾶν ἀγαθὸν ἔργον, *every good work*, 2 *Cor.* 9. 8. appear by the context to belong to works of mercy. Thus *Rom.* 5. 7. where the *good man* is ſo particularly diſtinguiſhed from the righteous man, and *Tit.* 2. 6. where the elder women are commanded to be ἀγαθαὶ *good*, that is, merciful or kind to thoſe of their family. Thus when *Heſychius* mentions the word χάσιος (which is, as hath been ſaid, the *Hebrew* חסיד, or Syriack חסי, with the Greek termination, which ſignifies *bountiful* or *merciful*) he explains it by ἀγαθὸς, χρηστὸς, making theſe three words to have the ſame ſignification, and ſo doth the *Targum* render the Hebrew חסיד by טב ſometimes, that is, *good*. And ſo in this place the maſter is ſaid to be *good*, becauſe he gave to him that had been in the Vineyard but an hour, as much as was the wages of the whole day: This, tho' it were not matter of injury to them that had laboured all day, becauſe they had the full hire, for which they had contracted, is yet matter of murmuring there, *v.* 11. and indeed hath ſomewhat of difficulty in it, how to reconcile it with God's *rewarding every man according to his works*, or actions, (which is every where ſaid of God) and his giving a more liberal harveſt to him that ſoweth plentifully, then to any that ſoweth leſs plentifully, 2 *Cor.* 9. 6. The way of clearing this difficulty will be by obſerving that this Parable here uſed by *Chriſt* was a Parable uſed among the Jews, and therefore if any part of it were here unmentioned by *Chriſt*, and briefly referr'd to by him, the ſure way will be to ſupply it by the Authors among them, by whom 'tis fully ſet down. Now this is done by *Gemara Hieroſol. Cod. Berachoth.* Of a king and labourers hired by him, and one of them paid for a little time the whole days hire, whereupon the reſt of them grieve and murmur, and ſay, *We have labour'd all day*, & this man לא יגע, &c. *hath not laboured* above two hours of the day, and, ſay they, בטל שכרו משלם *he hath received his hire in peace*, that is, the full hire of a day for that ſmall time; To theſe the kings anſwer there is, *He in that two hours hath laboured as much as you have done all the day.* Here it is evident, the account of the buſineſs is laid upon the ſuperabundant diligence and earneſtneſs of thoſe that came late in, which God (tho' not tyed by contract, as with the other, but only by promiſe of giving them *what ſhall be meet*, v. 47. that is, dealing equitably with them) thinks fit to reward, thro' his merciful interpretation and acceptance of it, as richly, as the whole days labour of the others. And tho' the weight of the reaſon or anſwer here mentioned by *Chriſt* ſeem wholly to be laid upon the free will and liberality of the Lord, *v.* 15 and not upon their ſuperabundant diligence, for the time that they were in the vineyard, yet is this other reaſon to be ſuppoſed here alſo, being not by this excluded, any more then God's *rewarding according to works* is excluded by his being merciful (when indeed *David* makes a cloſe connexion between them, *Pſ.* 62. 12. *Thou Lord art merciful, for thou rewardeſt every man according to his works*) and 'tis poſſible it might alſo be mentioned by *Chriſt*, tho' for brevity it be not here ſet down. And indeed this form of anſwer (here uſed by *Chriſt*, and ſet down) by way of ἔνστασις, to repel and poze the diſputer (*Is it not lawful*, &c. *Is thy eye evil*, &c.) is very fit to have been proœmial to this other of the equitableneſs of the payment, in like manner, as *Rom.* 9. 20, 21. is preparatory to the fuller and more ſatisfactory anſwer, *v.* 22. However this is clear, that in *Chriſt's* application of the Parable to his deſigned buſineſs, this is more then intimated. For the whole parable being briefly applied in theſe words οὕτως, &c. *So the firſt ſhall be the laſt, and the laſt firſt*; the reaſon is diſtinctly annexed, *For* or becauſe *many are the called, but few the choſen*, *Many* of the *called* (that is, thoſe that were hired, and admitted into the vineyard) are *not the choſen*, that is, are not thought fit to be rewarded at all by *Chriſt*, which *à majori* concludes, that ſome that came in later deſerved as well as they that were firſt called in in the morning, which cannot be, but (as ſaith St. *Paul* of himſelf) by their *labouring more abundantly* for the time, then they had done which were longer there.

c. Κλῆσις

V. 16. *Called*] What the word κλῆσις ſignifies here, and how it differs from κλητὸς is worth examining at large now once for all, which therefore I ſhall ſet about; the word κλῆσις and κλῆσις in the New Teſta-

ment

ment are proportionable one to the other, and will mutually help to the underſtanding one the other. If we look on them in the *Apocrypha*, as we meet with them both in one place of the third book of the *Maccabees*, it will prove a uſeful riſe; there κλητοὶ ſignifies *gueſts invited to a feaſt*, ἀγρίους τὺς κλητὺς ἰδὼν (as in humane Authors, ὅταν τῶ κλητῶμεν ἡ λαμπρὸς ζωοδωχώμεθα, *Heraclitus* ἐπὶ ἀπο. λβ. to which is oppoſed ἄκλητοι in *Homer*, and *invocati* in *Plautus*) and κλῆσις the *office* of *inviting* and *entertaining them*; and *Judith* 12. 11. a *banquet* or *invitation*. So ὁ ἐπὶ τῆ κλίσει τεταγμένος, is he that was to *invite* and *entertain* (κλήτωρ *invitator* in the *Gloſs*, and δειπνοκλήτωρ, ſee note d.) In the Greek tranſlation of the Canonical books of the Old Teſtament the word hath another notion; as when thoſe that were pitch'd on as ſpecial men by *Adonijah* to be of his party, are call'd οἱ κλητοὶ τῦ Ἀδωνίου, 1 *Kings* 1.49. and *v.* 41. *the called of Adonijah*, not becauſe they had been invited by him to a feaſt, but ſuch as were call'd by his name, that is, ſuch as adhered to him. For ſo they that *Abſalom* had pick'd out in the ſame manner to be his confidents are call'd κλητοὶ, *two hundred call'd men*, 2 *Sam.*15.11. So that hitherto κλητοὶ ſignifies thoſe that are pitch'd on either to receive ſpecial favours, or over and above to be employed in ſpecial truſts, and the latter the ſpecial meaning of the word. So *Ariſtotle* in his *Oeconomicks*, *l.*2. in the paſſage of *Antimenes Rhodius*, where we find τεχνίτας κλητὺς ſubjoined to σαφεάτας ἀποδοκίμως *approved officers*, where probably it muſt ſignify *ſpecial pick'd Artificers*. Beſides this notation of the Greek from the Hebrew for *calling*, there is another for *celebrare* to *celebrate*, and ſo the words קריאה and מקרא ſignify *celebrem*, as well as *vocatum*, and is rendred ἐπίκλητος *illuſtrious*, *famous*, ſometimes, and κλητὸς *call'd*, when it ſignifies ἐπίκλητος *famous*. Thus in the book of *Exodus* (*c.*12.16.) and in *Levit.* often, we find this phraſe κλητὴ ἁγία, *call'd holy*, where the Hebrew read מקרא קדש, where yet we have no more reaſon to reprehend the Greek for either ſolœciſme, or miſs-tranſlation, then in the ὅσια τὰ πιστὰ, for *ſure mercies*, which yet is tranſcribed by S. *Luke*, who was skilful enough in that language, *Acts* 13.34. The Greek, I conceive is to have a ſenſe aſſigned fit and proper for both the words and intention of the original, and it will be this, that ſuch a day, the *ſeventh* or the like, ſhall be the *called*, or the *ſolemn holy*, *holy* ſignifying one ſet apart to a ſeparate uſe, the ſervice and worſhip of God, the κλητὴ the *ſolemn* or *called*, a ſpecial celebrity, a known day, favoured by God with that priviledge above others, and both together a *ſolemn holy*, or a *holy ſolemnity*, not, I conceive, as our ordinary Engliſh reads (and the ſenſe, tho' not the words bears well enough) *an holy convocation*, as if the מקרא referred peculiarly to the *calling* or *aſſembling* the *people together*, but as it notes a ſpecial *honouring* and *picking* out of a *day*, and *preferring* it before others, a *ſolemn*, *ſeparate*, *feſtival day*. So ſaith *Phavorinus*, Κλητὴ ἡ καλλίστη (not, as the copy hath it, καλεστὴ) ἐξοχωτάτη, ὡς τὸ αὐτὸ ἡ κλητὴ καὶ ἁγία ἡμέρα, it ſignifieth the *beſt and principal day*, *and is the ſame that an holy day*. And juſt agreeable to this notion of κλητὸς for *called*, or *renowned*, or *picked out*, (*ſet apart* in ſome ſpecial degree, allowed ſome priviledge, which others were not vouchſafed) is the notation of ἐπίκλητος in the *Septuagint*, either as applied to a day, *Num.*28.18. ἐπίκλητος ἁγία, juſt as before κλητὴ ἁγία, or as to perſons, *Num.*1.16. οἱ ἐπίκλητοι τῆς συναγωγῆς, which we render *the renowned of the congregation* (as in *Heſychius* Κλητὸς ὁ ἔνδοξος) where yet the Hebrew hath (from the ſame root, that before) קריאי *the called*, and is, *Num.* 26.9. rendred σύγκλητοι βουλῆς, *Senators of the councel*, or *Patres conſcripti*, as it were. Thus far will the Old Teſtament lead us into the ſenſe of this word, and by the conſent which is between the Tranſlators of that, and the Writers of the New, κλῆσις actively taken (as it muſt be, when 'tis applied to God) ſignifies that peculiarity of favour now vouchſafed (unto both Jews and Gentiles, but firſt to the Jews, to whom *Chriſt* firſt came, and the Goſpel was firſt preached) which had not before been allowed to any, a ſtate of favour vouchſafed by God's ſpecial providence, and grace, particularly that of having the way to heaven laid open to them, in the preaching of the Goſpel. So *Rom.*9.11. *Gods calling* is ſet to ſignify his peculiar favour contrary to ἐξ ἔργων, *doing any thing* on intuition of merit; and *Rom.*11.29. it ſignifies God's favour in allowing the means of ſalvation, and place of repentance unto the Jews, and is joined with the χαρίσματα, *gifts* or *graces* of *God*, particularly that of ſpecial promiſe to them, (that is, to their fathers) that they ſhould not utterly be deſtroyed, of which two favours of God to that people for their fathers ſakes (1. that they ſhould not utterly be deſtroyed, 2. that the way to heaven, the knowledge of *Chriſt* ſhould not utterly be obſtructed to them, but that there ſhould ſtill be a poſſibility of returning) it is there affirmed that they are ἀμεταμέλητα, abſolutely *immutable* and *irreverſible*, ſo 1 *Cor.*1.26. κλῆσις ſignifies that *invitation* unto *Chriſt*, which, as it follows there, brought in thoſe eſpecially which were of the pooreſt ſpirits, not that others were not called, but that they did not ordinarily accept of the invitation. So *Eph.*1.18. and 4.4. the ἐλπὶς κλήσεως *hope of his calling*, is that Hope that reſults from the mercy of God in revealing his Son to them, or poſſibly in a paſſive ſenſe, the Hope that was conſequent to their belonging or retaining unto *Chriſt*, being Chriſtians; and ſo when *c.*4.1. they are exhorted to walk worthy of that calling, that ſervice into which they were entred. So *Phil.* 3. 4. βραβεῖον τῆ ἄνω κλήσεως τῦ Θεῦ, the *reward* or *crown of the ſupernal calling of God*, ſuppoſes the κλῆσις or *calling* to be ſome ſervice of ours, to which the reward given by God the Judge is ſtyled βραβεῖον τῆ κλήσεως, *the reward of the calling*. So 2 *Theſ.*1.11. κλῆσις is that great honour of retaining to *Chriſt*, being his followers; and that 'tis there look'd on as a ſpecial dignity, appears by the ἀξιώσῃ, which ought to be rendred, not *vouchſafing*, or *counting worthy*, but *making worthy*, for that is pertinent to dignities and priviledges already enjoyed by any. So 2 *Tim.* 1.9. the *holy calling*, is that honourable condition of being Chriſtians, thro' the free mercy of God in revealing his Son to us, not upon the intuition of any merit of ours, but by his own free undeſerved grace, call'd his *purpoſe* and *grace* in the middle of the verſe. So *Heb.*3. 1. κλῆσις ἐπουρανία, the *heavenly calling* is the retaining to *Chriſt*, which is mentioned as a high mercy, of which they were μέτοχοι *partakers*; and laſtly, 2 *Pet.* 1. 10. where we are exhorted to *make our calling and election firm*, the *calling* is again thoſe mercies of Gods in making us Chriſtians, and the ἐκλογὴ *election*, either again the ſame (as κλητοὶ and ἐκλεκτοὶ the *called* and the *elect* are the ſame, *Rev.*17.14. both expounded by πιστοὶ *believers*, or *faithful*, which follow) becauſe that of having *Chriſt* revealed to them, this favour vouchſafed to them, was an act of God's free choice, without any kind of merit on mans part, (and ſo the word appears to be taken, *Eph.*1. by comparing *v.* 4. with *v.*9. or elſe the purpoſe and mercy of God rewarding believers eternally. And theſe are made firm when that ſanctifying uſe is made of them, when men live proportionably to their talent given, God threatning otherwiſe to remove and withdraw thoſe mercies. By proportion with this ſignification of the Subſtantive κλῆσις *calling*, we muſt render κλητὸς, *one that hath received this mercy*, and *honour* of *retaining* to *Chriſt* in any higher or lower quality. Thus κλητὸς ἀπόστολος, *Rom.*1.1. and 1 *Cor.*1. 1. *one that hath received this ſpecial ſingular honour* and *mercy of Chriſt* to be an *Apoſtle*, *called* from heaven to that office, and *v.* 6. κλητοὶ Ἰησῦ, Chriſtians, tho' not Apoſtles; and *v.*7. and 1 *Cor.* 1. 2. κλητοὶ ἅγιοι, though not dignified ſo far as to be his Apoſtles, yet to be his ſervants or Chriſtians; and *c.* 8. 21. κατὰ πρόθεσιν κλητοῖς, either (in proportion to 2 *Tim.* 1. 9.) they that are thus loved and favoured by God out of his ſpecial grace, or (according to S. *Cyril* of *Jeruſalem* his notion of πρόθεσις in his preface to his *Catechiſms*) they that are come in to the faith of *Chriſt*, not only bodily as *Simon Magus*, but in ſincere purpoſe and reſolution of mind, (ſee note on *Rom.* 8. 28.) So 1 *Cor.* 1. 24. οἱ κλητοὶ *the called*, being oppoſed

ſed to infidel Jews and Greeks, are ſervants, followers of *Chriſt*; ſo *Jude* 1. the word is uſed abſolutely and ſubſtantively τοῖς κλητοῖς, *to them that are called*, that is, to the Saints or Chriſtians, *ſanctified by God the Father, and kept by Jeſus Chriſt*. Having gone thus far, there are only three places behind; Two are thoſe, in which κλητὸς is ſet in oppoſition to ἐκλεκτὸς, here and c. 22.14. In this place 'tis clear that κλητὸς belongs to the notion of retaining unto *Chriſt*, entring into his ſervice in the vineyard, and ἐκλεκτὸς to ſome ſpecial excellence or diligence there, to which reward is conſequent. Nay κλητὸς may refer to the favor of being *call'd before others*, preferr'd before others in that reſpect, when others *lye idle* a great while, becauſe *they are not call'd*, v. 7. But ἐκλεκτοὶ ſuch, as to whom God hath rewarded the hire or reward, which we ſee was by God (who *rewards every man according to his actions* or *works*) awarded as plentifully to them that came in late to the vineyard, as to thoſe that came in earlieſt, and that ſignifies that they coming in late laboured more for the time than the other did, nay very many of thoſe that were *firſt call'd*, viz. the Jews, came not in at all, and ſo were not all capable of that reward; And in both reſpects, 1. of them that being *call'd firſt*, were yet exceeded in diligence, and ſo overcome by thoſe that came later, and 2. of thoſe that forſook their own mercy, it is there ſaid, that *many are the called, but the choſen few*, and *the laſt ſhall be firſt, and the firſt laſt*, thoſe that had been vouchſafed earlier mercies, greater graces for the obtaining ſalvation, call'd before others to the Goſpel, nay perhaps allowed higher revelations here, are not yet found capable of higher rewards, greater degrees of glory hereafter. And the reaſon is, becauſe (though not this of God's vocation, which is free, yet) that other mercy, of eternal reward, is diſpenſed *ſecundum opera*, according to the proportion to that uſe that is made of that grace of vocation, that is, *to every man according to his works*. So in the ſecond place, *Mat.* 22.14. *the called* are thoſe to whom the firſt graces are given of inviting and calling to *Chriſt*, v. 3, 4. and yet farther, of bringing in to that ſpiritual feaſt, *v.* 10. but then thoſe that were invited, and did not at all come in, and ſo were not worthy, *v.* 8. that is, capable of the farther grace of reward, or reception there, and he that coming in, came without the wedding garment, that due reformation and change of mind, required of him in obedience to that call, were not allow'd thoſe higher vouchſafements, but even thoſe *which they had taken from them*, and they puniſhed for the abuſe of them, *caſt into utter darkneſs, where there is crying out*, &c. The laſt place, *Apoc.* 17.14. is very remarkable, where κλητοὶ, ἐκλεκτοὶ, πιστοὶ, *called, choſen, faithful*, are ſet down either as all one, or elſe as divers degrees of Chriſtians and πιστοὶ the laſt or higheſt. 1. κλητοὶ retainers to *Chriſt*, or to the faith of *Chriſt*; then 2. ἐκλεκτοὶ, thoſe that had lived like ſuch, that had not in vain receiv'd the Goſpel; 3. πιστοὶ the *faithful* ſervants that continued *faithful unto death*, performed all the truſts that God had repoſed in them. By what hath been thus ſhortly ſaid, may be diſcerned what probably is the meaning of this word in the ſeveral places in the New Teſtament, which here once for all was not amiſs to have mentioned. Of the word ἐκλεκτὸς ſee Note on 1 *Pet.* 2.c.

V. 29.] In this place after *v.* 28. there is a large addition in the ancient Greek and Latine *MS.* thus, Ἀπὸ μικροῦ αὐξῆσαι, καὶ ἐκ μείζονος ἐλαττονεῖσθαι (either miſ-written for ἔλαττον εἶναι, or ἐλαττονοῦσθαι) εἰσερχόμενοι δὲ καὶ ἀνακλινόμενοι δειπνῆσαι, μὴ ἀναπηδᾶτε (for ἀνακλίνεσθε) εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ, καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοι, Ἔτι κάτω χώρει, καὶ καταισχυνθήσῃ. ἐὰν δὲ πρῶτος εἰς τὸν ἥττονα τόπον, καὶ ἐπέλθῃ σου ἥττων, ἐρεῖ σοι ὁ δειπνοκλήτωρ, συμπάρελθε ἄνω, καὶ ἔσται σοι τοῦτο χρήσιμον. *But do ye ſeek to encreaſe from a little, and from the more to leſſen. But when ye enter, and are invited to ſupper, lie not down in the moſt eminent places, leſt a more honourable than thou come in, and he that made the invitation come and ſay unto thee, Get thee lower, and thou be put to ſhame. But if thou lye along in the inferiour place, and one inferiour than thou come, then he that made the invitation ſhall ſay to thee, Come up higher, and this ſhall be for thine advantage.* That ſome ſuch thing was ſpoken by *Chriſt* upon ſome occaſion, appears by *Luke* 14. 8. And of this there is no other mention in this Goſpel, unleſs it be here.

CHAP. XXI.

Paraphraſe.

1. AND when they drew nigh unto Jeruſalem, and were come to Bethphage unto the mount of olives, then ſent Jeſus two diſciples,

2. Saying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tyed, and a colt with her, looſe [*them*] and bring *them* unto me.

2. The foal of the aſs, Mark 11.2. and Luke 19.30, 31. (ſee c. 26.8. and 27.44.)

3. And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them, and ſtraightway he will ſend them.

4. All this was done, that it might be fulfilled which was ſpoken by the Prophet, ſaying,

4, 5. Thus Chriſt road not for any wearineſs (having gone formerly through all Paleſtine on foot, and this being now a ſmall journey from mount Olivet to Jeruſalem, but thereby (by uſing this that belonged to Judges, Speak you that ride on white aſſes) to ſignifie his approbation of thoſe due acclamations which he knew would that day be given him, v. 8. as to the Meſſias, that ſo the prophecy Iſa. 62.11. and Zach. 9.9. might be accompliſh'd, wherein we read, That the King of the Jews, the Meſſias, ſhould come riding upon an Aſſes foal, which though it were a meek, was yet alſo a royal geſture or ceremony.

5. Tell ye the daughter of Sion, Behold, Thy King cometh unto thee, meek, ſitting upon an aſs, and a colt the foal of an aſs].

6. And the Diſciples went, and did as Jeſus commanded them.

7. And brought the aſs and the colt, and put on them their clothes, and they [ſet *him* thereon.]

7. Set him upon the foal, ſee v. 2.

8. And a very great multitude [ſpread their garments in the way, others cut down branches from the trees, and ſtrewed *them* in the way.

8, 9. While they fitted the beaſt for him, uſed this ceremony of laying garments ſpread in his way, a rite uſual among them at the creation of a King (2 Kin. 9.13.) others uſed the ceremonies uſed at the Feaſt of Tabernacles, cutting and carrying of boughs, and crying in Hebrew, Save now, which being here done to Chriſt under the title of the Son of David, was their proclaiming, or acknowledging him to be the Meſſias, which was to come (ſee Mat. 11.2.) and this they did in more words, ſaying, Bleſſed in the name of the Lord be he that is thus peculiarly ſent by God to bring reconciliation or peace, (Luke 19.38.) to us ſinful men. Glory be to thee in the higheſt heaven, for thou art the eternal God, that dwelleſt there. a.

9. And the multitudes that went before, and that followed, cryed, ſaying, a Hoſanna to the ſon of David, * Bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt.]

* Bleſſed in the name of the Lord be he that cometh, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι

10. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this?

11. And the multitude ſaid, This is Jeſus the Prophet of Nazareth of Galilee.

12. And Jeſus went into the Temple of God, and caſt out all them that ſold and bought in the Temple, and overthrew the b tables of [the money-changers] and the * ſeats of them that ſold Doves.

12. Thoſe which returned money by exchange. b.

† money-merchants. * ſtalls, καθέδρας

13. And ſaid unto them, It is written, My houſe [ſhall be called the houſe of prayer, but ye have made it a den of c thieves.]

13. The Temple ſhall be ſet apart peculiarly to Gods ſervice, or imployed only as a place of prayer, but your practiſe hath made it far otherwiſe, you have made it a kind of market place, a receptacle of cunning merchants that make gain and advantage of their brethren, by attending the Feſtivals of the Temple, and ſelling to them that bring not Sacrifices with them. c.

14. And

14. And the blind and the lame came to him in the Temple, and he healed them.
15. And when the chief Priests and Scribes saw the wonderful things that he did, and the children crying in the Temple, and saying, Hosanna to the son of David, they were sore displeased.

15. And when they of the Jewish Sanhedrim saw his miraculous cures, v. 14. and the childrens acclamations as to a King, or Messias, they were much troubled at it.

16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, [Have ye never read, out of the mouth of babes and sucklings hast thou perfected praise?

16. Do you not remember that prediction, Psal. 8. 2. that, out of the mouth of babes, &c. that is, from the testimony of such weak and feeble Creatures, Christ's divinity and power should be proclaimed, and great matters should come from such weak and mean beginnings.

d.

17. And he left them, and went out of the City into Bethany, and he lodged there.
18. Now in the morning as he returned into the city, he hungred.
19. And when he saw a fig tree † in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no more fruit grow on thee henceforward for ever. And presently the fig tree withered away.

† at some distance from the way, ἐπὶ ὁδοῦ, see note on Mark 2.6.

See Mar. 11. 13.

20. And when the disciples saw *it*, they marvelled, saying, * How soon is the fig tree withered away?]

20. And the next morning, Mar. 11. 20. passing by the disciples saw it, and wondred, saying, How wonderful is it, that the fig tree upon those words of Christ should be withered and dead all of this thus instantly?

* how is the fig tree withered presently? πῶς παραχρῆμα ἐξηράνθη.

21. Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

See Mat. 17. 20.

22. And all things whatsoever ye shall ask in prayer believing, ye shall receive.]

22. But this you must set upon, not in any confidence of your selves, but in all humility of prayer to God, and whatsoever ye shall thus pray for, believing that I according to my promise will grant it to you, ye shall certainly receive from me, see Mark 11. 24.

23. And when he was come into the Temple, the chief priests and the elders of the people came unto him, as he was teaching, and said, [By what authority doest thou these things? and who gave thee this authority?]

23. Thou hast no authority from the Sanhedrim to do what thou doest, from whence then hast thou it? or why dost thou teach, and do what thou doest without it?

24. And Jesus said unto them, I also will ask you one thing, which if you tell me, I in likewise will tell you by what authority I do these things.]

24. To this question Jesus thought fit to give answer by making this other question, which would retort, and stop their mouths, as it appears it did v. 27.

e.

25. The baptism of John, whence was it? from e heaven, or of men?] And they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?

25. Had John the Baptist commission from God to do what he did, or came he only of himself?

26. But if we shall say, Of men, [we fear the people,] for all hold John as a Prophet.

26. We shall be in danger to be stoned by the multitude, Luke 20. 6.

27. And they answered Jesus, and said, We cannot tell. And Jesus said unto them, [Neither tell I you by what authority I do these things.]

27. Then sure it is not needful for me to give you an account of my commission or authority, when 'tis granted by you, that a man may lawfully preach and baptize, and entertain Disciples, as John did, without the approbation of the Sanhedrim.

28. But what think you? A certain man] had two sons, and he came to the first and said, Son, go and work to day in my vineyard.

28. But is not this a strange thing that you that undertake and pretend so much to be God's knowing and obedient Servants, should yet stand out the most obstinately of all others against his commands and messengers sent from him, when the worst and meanest of them the Publicans and the multitude forsake their former ways, repent and believe the Gospel? I will tell you a story, or parable, There was a man that

29. He answered and said, I will not, but afterward he repented and went.
30. And he came to the * second, and said likewise, and he answered and said, I *go* Sir, and went not.

* or, other, for the Gr. and Lat. & most of the MS. read ἑτέρῳ not δευτέρῳ.

31. Receive the Gospel, when ye reject it.

31. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily, I say unto you, that the publicans and harlots [go into the kingdom of God before you.]
32. For John came unto you [in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had seen *it*, repented not afterward that ye might believe it.]

32. Shewing you a way (preaching repentance as the only way) to rescue you and your whole Nation from destruction, and ye despised his menaces, Nay when even the Publicans and viciousest people were wrought on by him, yet did not this work upon you neither.

33. A hollow trough, wherein they tread grapes; and built a fair lodge for the vine-dresser to dwell in, and having furnish'd it so compleatly that no man could require any more to be done to make it tenentable, he let it out to those that deal in that commodity, who for the fruit of it were to pay him a set price, upon agreement, Cant. 8. 11. and having so done, himself took a journey a great way off.

33. Hear another parable, There was a certain housholder, which planted a vineyard, and * hedged it round about, and digged [a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.]

* set a mound about it, & hewed a wine-press φραγμὸν αὐτῷ περιέθηκε καὶ ὤρυξε ληνόν.

34. And when the harvest time came, when they were to receive the fruit and pay the rent.

34. And when the time of the fruit drew near] he sent his servants to the husbandmen, that they might receive the fruits of it.

35. At another they threw stones, though they killed him not.

35. And the husbandmen took his servants, and beat one, and killed another, and [stoned another.]

36. A greater number of servants, then those which he had sent at the first.

36. Again he sent [other servants more than the first,] and they did unto them likewise.

37. But last of all he sent unto them his son, saying, They will reverence my son.
38. But when the husbandmen saw the son, they said among themselves, This is the heir, come let us kill him, [and let us seise on his inheritance.]

38. And then we may take possession of his inheritance, as our own.

39. And they caught *him*, and cast him out of the vineyard, and slew *him*.
40. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?
41. They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard to other husbandmen, which shall render him the fruits in their seasons.]

† money. * hail.

41. And the Pharisees express'd a great indignation against these false and bloody servants, affirming them worthy of utter destruction, that the Lord might provide him better Officers, which should pay him his rent duly; though when Jesus upon this answer of theirs approved the reasonableness of it, and affirmed it should thus befal them indeed, Luke 20. 16. (by which they began to discern, that he spake the parable against them,) they with indignation deprecate the sentence, Luke 20. 19.

42. Jesus

42. Jeſus ſaith unto them, [Did you never read in the Scriptures, The ſtone which the builders rejected, the ſame is become the head of the corner, f this is the Lords doing, and it is marvellous in our eyes?]

42. Did you never obſerve a notable paſſage in the Pſalmiſt, Pſal. 118.22. referring proverbially to ſome famous building, the Temple, or the like, (wherein one ſtone which the builders had laid aſide, as good for nothing, proved at length to be very fit for the prime place in the building, the utmoſt corner-ſtone) and by that Pſalmiſt applied to David (whom the princes, with Saul and the chief of Iſrael, refuſed, and perſecuted, but after he became king) and which yet farther prophetically belongs to Chriſt (who being refuſed and rejected a long time by the chief prieſts and elders, and the Sanhedrim of the Jews, and by them put to death, was to riſe again, and become a glorious head of his Church? f

43. Therefore I ſay unto you, [the kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof.]

43. The Goſpel and the priviledge of being the only Church and People of God, ſhall be taken from you, and given to ſuch as ſhall practiſe thoſe things which the Goſpel requires.

* This whole verſe is left out in the Gr. and Lat. MS. † bruiſed or ſhrewdly ſhaken, συνθλασθήσεται. ‖ daſh him to pieces.

44. * And whoſoever ſhall fall on this ſtone ſhall be † broken, but on whomſoever it ſhall fall, it ſhall g ‖ grind him to powder.]

44. He that, on occaſion of Chriſt, ſhall by any thing that befals him, be diſcouraged, or fall into unbelief, this ſhall be a great wounding of his Soul, a great ſin thus to fall off in time of tribulation; but he that not out of weakneſs, but of contumacy, ſhall reſiſt and provoke his wrath, and judgments, and ſo bring this ſtone, this vengeance of Chriſt down upon him, it ſhall come down moſt heavily, and daſh him into a thouſand pieces. g

45. And when the chief Prieſts and Phariſees had heard his parables, they perceived that he ſpake of them.

46. But when they ſought to lay hands on him, [they feared the multitude, becauſe they took him for a prophet.

46. They durſt not, knowing that the people generally took him for a Prophet, that is, one that had liberty of ſpeech, and was not to be reſtrained, or apprehended, nor diſparaged by them, v. 26.

Annotations on St. Matthew, *Chap.* XXI.

a. Ὡσαννα

V. 9. *Hoſanna*] The word *Hoſanna* is contracted of הושיעה נא, σῶσον δή, *Save I beſeech thee*, A form of Acclamation, which the Jews were wont to uſe in their Feaſt of Tabernacles, in which alſo they uſed to carry boughs in their hands, (ſee *Nehem.* 8.15. 1 *Mac.* 13.5. 2 *Mac.* 10.7.) and alſo to ſing Pſalms, as it is in the *Maccabees*, that is, to cry *Hoſanna*. Both theſe of Boughs and Hymns were uſual among the Grecians in any time of ſacred feſtivity. See *Heſychius* on the word Αἴσακος, which, ſaith he, is ὁ ἐκ δάφνης κλάδος, ὃ καθικέσιος ὕμνων τὰς Θεὰς, *a bough of Lawrel* (as here of *Palm*) *which they held in their hands when they praiſed their Gods.* From theſe two put together in is, that, as *Elias Levita* tells us in his *Thisbi*, thoſe Boughs there uſed, were called *Hoſanna's*, and to *bind up Hoſanna's*, is properly, to bind up bundles of willow-boughs, which, ſaith he, where they were to be had, were moſt uſed by them, though thoſe that are preſcribed in *Nehemiah* are *Olive*, and *Pine*, and *Mirtle*. This ceremony thus largely uſed to *Chriſt*, with all the ſolemnities of *ſtrewing garments* and *boughs* in the way, as at the inauguration of a King, as in *David's* Coronation, *Pſal.* 118.25. and *Pſal.* 20.9. and as at the Feaſt of Tabernacles (by which was noted, or prefigured God's pitching his tabernacle in our fleſh, his ἐσκήνωσεν ἐν ἡμῖν, *dwelling*, or *pitching his tent* or *tabernacle among us*, *John* 1.14. *his dwelling in the tents of Sem*, *Gen.* 9.17.) is a token of the peoples acknowledging him to be the *Meſſias*, the *Shiloh*, whom they expected, who is therefore expreſs'd by the ὁ ἐρχόμενος, *he that cometh*, that is, he that was thus ſolemnly ſent, and anointed by God (ſee *Mat.* 11.a.) And the addition in the next words of *Hoſanna* ἐν ὑψίστοις *in the higheſt*, will be beſt underſtood by comparing it, 1. with *Pſal.* 148.1. (where במרום *in the higheſt* ſignifies poetically in the heavens, immediately precedent) and then with *Luke* 19. 38. where it is, *peace in heaven, and glory in the higheſt*, that is, glory and praiſe to him in heaven, who had uſed this means of reconciling heaven with us, that is, God in heaven to us ſinners upon earth.

b. Τράπεζα

V. 12. *Tables*] The word τράπεζα *table* here is that from which thoſe that dealt in returning moneys, or in bills of exchange, and made advantage and gain by ſo doing, are call'd τραπεζῖαι, *Matth.* 25.27. ordinarily among Authors. Thus among the Jews in the *Gemara Sanhedrim*, c. 7. § 11. חרבה מעיתיש לי ואין לי שלחני לחרצוהן *I have a great deal of money, but there is no Trapezite*, or *Money-Merchant, with whom I may place it.* Here the *Trapezite* ſeems to ſignifie that ſort of men who (as Merchants among us) return money for others to ſome other place, or help them to do it, and by ſo doing receive ſome themſelves, and help them to advantage ſometimes. Hence it was that the Iſraelites being by the Law to come up to *Jeruſalem* (how far ſoever they dwelt from) and there to ſacrifice and to offer the *half ſhekel* for the uſe of the Temple, *Exod.* 30. 13. (which by the length of their journey ſometimes they were diſabled to do.) Theſe *trapezitæ* ſet up their Tables in the very Temple, that ſo they might traffick with all that had uſe of them, in like manner as others brought *oxen*, and *ſheep*, and *doves* to ſell there to them which had not brought their ſacrifices with them. Theſe traders are here called κολλυβισταὶ, that is, men that dealt in money (for, as the *Grammarians* tell us, κόλλυβος for which the printed Copy of *Thomas Magiſter* reads κόλλυμβος) εἶδος νομίσματος, ἢ ὁ ἐν τῷ χαλκῷ κεχαραγμένος βοῦς, it is *a piece of money with the image of an ox upon it*) and ſo alſo κερματισταὶ, *Joh.* 2. 14. and that is the very ſame, κέρμα being ordinarily taken for χέρμα, that is, *money* indifferently, and it is a miſtake of thoſe, which from the nature of this word, think it fit to tranſlate it *money-changers* in this and that other place (*meaning therby thoſe that *change one piece of money into another*, other coins greater or ſmaller into that of a ſhekel) whereas it is dealing in money by way of return or exchange. From whence it is that *Heſychius* puts theſe four words in the ſame ſenſe, one to explain the other, τραπεζίτης, κολλυβιστὴς, κερματιστὴς (in like manner as *Thomas Magiſter* renders ἀργυραμοιβὸς by κολυμβιστὴς (for κολλυβιστὴς) and explains it by καταλλακτὴς) and δανειστὴς, the three former uſed in the Goſpel, and all to be interpreted by the fourth, an *Uſurer*, that is, one that made gain by loan of money, though this were not the uſury directly forbidden by their Law, but rather a way of merchandize, giving then ſo much money here, for ſo much more in another place, where the thing that is paid for, is not ſo much the uſe of the money, as the conveying it from one place to another, or the ſaving others that trouble of conveyance. 'Tis true, κερματίζω coming from κείρω to *cut* or *ſhave*, ſignifies to *divide* any thing *into ſmall pieces*, as in *Plato*, mans nature, ſaith he, ſeems to me εἰς ζμικρότερα κατακεκερματίσθαι, *to have been cut into very little pieces.* And in S. *Chryſoſtom*, who ſpeaking of *his Homilies*, more then once of the ſame matter, ſaith, εἰς πολλὰς ὑμῖν αὐτὸ κατακερματίσαμεν ἡμέρας, *we have cut it into many minute parts for ſeveral days.* And *Heſychius* κέρματα (or as it ſhould be written, κερματίζει) εἰς λεπτὰ διαιρεῖ, *to divide into thin parts*, but that doth not ſignifie the changing Gold into Silver, or a Shilling into three Groats, &c. but to divide the Wedge of Gold or Silver into little parts, and then ſtamp them and make coin of them, and ſuch are generally called (be they bigger or leſſer pieces) κέρματα (as 'tis plain *John* 2. 15.) that is, *money*, and by Analogy κερματισταὶ *numularij*, they that deal in money for advantage, returning it *by* way of *exchange*, in the ſenſe, in which among Authours χρυσαμοιβοὶ and ἀργυραμοιβοὶ are uſed; as in *Themiſtocles's Epiſtles*, where *Philoſtephanus* the *Corinthian* χρυσαμοιβὸς is the ſame of whom before he had ſaid, τῇ ἐπὶ τραπεζίδιον ἐργασίᾳ χρώμενος, *he that made gain by re-*

Κολλυβισταὶ.

Κερματισταὶ.

* *Quibus ſiclus non eſſet ex lege Dei, Exo.* 30.13. *in promptu ibi invenirent apud nummularios ſeu permutatores alterius monetæ, &c.* Druſius *Prater.*

turning of money. All these traders and traffickers that had set up in the Temple, *Christ* removes from thence, and, as S. *Mark* adds, c. 11. 16. would not permit that *any should bring* σκεῦος, (that is, not only *vessel*, but any other *utensil*, as in *Nicolaus Damascenus* of the *Sordo Libyes*, of whom he saith ὀλὴν σκεῦος χίλπνη ἔξω κύλικος καὶ μαχαίρας, *they have no* σκεῦος *but a cup and a sword*, where the *sword* is called σκεῦος, as well as a *cup*, and so is a *sheet*, *Act.* 10. 11.) *any kind of commodity*, through the Temple, which was observed also among the Jews. For so saith *Maimonides* in *Halacha Beth Habbechira*, c. 7. *no man may come into the mount of the Temple with a staff, or shooes, or with a wallet, or with money folded up in a napkin*, (all which are contained in the Greek word σκεῦος.) And that which is observed in this kind of some Temples by *Plutarch*, seems very probably to be meant by him of this Temple of *Jerusalem*, as P. *Cunæus* hath observed.

Σκεῦος.

c. Λῃσταὶ. V. 13. *Thieves*] By λῃσταὶ *thieves* here are meant those that by merchandize make gain of others, not those that are robbers indeed; so *Joh.* 2. 16. τὸν οἶκον ἐμπορείου, *a house of merchandize*. Of this see our learned Countryman Mr. *Fuller Miscell.* l. 4. p. 6. p. 499.

d. Καταρτίσω αἶνον. V. 16. *Perfected praise*] The Greek καταρτίζω αἶνον in this place, is the *Septuagints* translation of יסדת עז *thou hast founded*, or *ordained strength*. There is little doubt but our *Saviour* repeated this place, as it was in the Hebrew of the *Psalm*, or in the Syriack dialect (as it appears he did in the repeating of the beginning of *Psalm* 22. by the Syriack *Sabacthani*) and not in the Greek, and therefore the Greek made use of by the Evangelist, or his Interpreter, must still continue to have a sense that the Hebrew words will bear, and so belongs to the childrens singing *Hosanna's* (for though those which did so, were not infants or sucklings, but as they are called *v.* 15. παῖδες *children*, yet were they of an age far less able to judge, then the Pharisees that rejected *Christ*; and if that which was said by the *Psalmist* of very *infants*, were true, then much more may it be admitted of these) which was a testimony of his Divinity; and so was the *ordaining strength*, that is, a strong and glorious effect from weak means, and again the *perfecting praise*, that is, compacting, putting together a song of confession or praise, (see 2 *Cor.* 13. c.) a testimony of him, such as the Scribes & Pharisees could not think fit for him to accept, but he by remembring them of that prophecy of the *Psalmist*, acknowledges and owns it, as a good & valid testimony, & gives them reason to do so too.

e. ὑψηνὸς. V. 25. *Heaven*] *Heaven* here signifies *God*, one of Gods Titles among the *Hebrews* being השמים Heaven.

f. Αὐτὴ. V. 42. *This*] Both in the Greek of *Psal.* 118. 23. and here αὐτὴ is put for τοῦτο, the Feminine for the Neuter, because the Hebrew זות is so used; and so *Psal.* 27. 4. the Greek hath μίαν ἠτησάμην, for ἓν, *one thing have I asked*, because the Hebrew אחת is Feminine.

g. Λικμᾷν. V. 44. *Grind*] Λικμᾷν here is by the *Grammarians* rendred τὸ σῖτον καθαίρειν, and ἀλοᾶν, and σῖτον καὶ ἄχυρα διαχωρίζειν, not only to *winnow*, but to *thresh* the *corn*, either by breaking it with an instrument, a *flail* among us, or by bringing the wheel over it, or by treading it out, which was the custom among the Jews, (see note on chap. 3. i.) and accordingly ἀλοᾶν, which is set to render λικμᾷν, is it self rendred by *Phavorinus*, τὸ ἐπὶ τὸ ἅλω πατεῖν, καὶ τρίβειν τὰς στάχυας καὶ τύπτειν, to *tread*, or *rub*, or *beat the ears of corn*. Now this phrase here applied to men (as 'tis also in the Prophets of the Old Testament, *I will thresh you with a threshing instrument*, &c. seems here to signifie that sad condition of the people of the Jews, all of them that should hold out against *Christ*, *Christ* shall come upon that people, as with his threshing instrument in his hand, c. 3. 12. shall break and dash them to pieces, violently separate the straw from the wheat the multitude of unprofitable, that is, unbelieving impenitents from the little sound corn among them; the few sound believers; and then break all that straw into small pieces, as the manner of their threshing was; see Note on chap. 3. i. So we have the word *Dan.* 2. 44. λεπτυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας, *he shall beat small and break into chaff all the kingdoms.*

CHAP. XXII.

Paraphrase.

1. Continued his discourse c 21. 44. and went on in parables, saying,

1. AND Jesus [answered and spake again unto them by parables, and said,]

a. 2. It hath and shall be the fate of the Gospel now preach'd to men, and first to the Jews, to meet with such reception, as a King is by parable supposed to meet with, who at the marriage of his son made an entertainment.

2. The kingdom of heaven is like unto a certain king, which made a a * marriage for his son.] * marriage feast.

3. To call upon the appointed guests for whom the feast was provided, and to bring them in.

3. And sent forth his servants [to call them that were bidden] to the † wedding, and they would not come. † feast γάμους

4. Again he sent forth other servants, saying, Tell them which were bidden, Behold I have prepared my dinner, my oxen and *my* fatlings *are* killed, and all things *are* ready, come unto the * marriage.

5. But they made light of *it*, and went their ways, one to his farm, another to his merchandise.]

5. But of the whole number of those that were invited, none came, some preferring their other affairs in the world before coming to a feast, took no great heed to the invitation, but sent back their desires to be excused Luke 14. 18.

6. Others most barbarously treating the servants that were sent on no other message to them but this of inviting them to a feast, killed them reproachfully which came thus to oblige them.

6. And the remnant took his servants, and intreated *them* spightfully, and slew *them*.

7. But when the king heard *thereof*, he was wroth, and sent forth his armies, and destroyed those murtherers and burnt up their city.

8. The feast is prepared, and in it your duty is perform'd, but those which were the prime guests first invited to it, have behav'd themselves most unthankfully, and unworthily, there is no reason they should be waited for any longer, (meaning hereby the Jews to whom the Gospel was first to be preach'd, Acts 3. 26.)

8. Then said he to his servants, [The * wedding is ready, but they which were bidden were not worthy. * feast

9. Places, where divers ways meet, where in all reason the greatest company was to be met with, (that is, unto the Gentile heathen people of the world) and all that you can meet with there, be they never so vile in your eyes, invite and bring them to the feast, (preach the Gospel to them.)

9. Go ye therefore into the [high-ways, and as many as ye shall find, bid to the marriage.]

10. And this was accordingly done (the Gospel preach'd unto the Gentiles without any distinction) and they received it universally.

10. So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests.]

11, 12, 13. When this was done, the feast furnish'd with guests, the Gospel received by the Gentiles, then shall Christ come to visit, and discern whither all come in to this feast in such manner as is required, if any man that continues in his sins, his heathen practises, croud in under that profession, Christ will expostulate with him, and shew him the great unreasonableness of this, and he shall never be able to plead any excuse in this matter, but fall under the terrible sentence of Christ as a Judge, and be delivered up to the Officers or Sergeants for a sad and direful execution.

11. And when the king came in to see the guests, he saw there a man which had not a wedding * garment, * festival garment, ἔνδυμα γάμου see note a.

12. And he saith unto him, Friend, how cameſt thou in hither not having a wedding garment? And he was speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth.]

14. And

14. For * many are called, but few are choſen.]

* The called are many, but the elect few. † inſnare, παγιδεύσωσιν.

14. See note on ch. 20. 16. c. and 1 Pet. 2. b.

15. Then went the Phariſees and took counſel, how they might † intangle him in his talk.

16. And they ſent unto him their diſciples with the b Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man, for thou regardeſt not the perſon of men.]

15, 16. This parable did ſo gall and incenſe the Phariſees, which were ſo viſibly concern'd in it, that ſeeing they had nothing to lay to his charge, they now conſult b.

how to get ſome advantage againſt him, and to that purpoſe, knowing him to be a free ſpeaker that would not diſguiſe his thoughts for fear of any man, they ſend ſome of two contrary parties, ſome Phariſees, others that adhered to Herod the Roman Governour, that whatſoever anſwer he ſhould make to their queſtion, one party might be offended with him; and they came and asked him flatteringly, but inſidiouſly, ſaying, We know that without all fear of men, or partiality, thou wilt tell us truly what is our Duty toward God.

17. Tell us therefore, [What thinkeſt thou? Is it lawful] to give tribute to Cæſar or no?

17. What is lawful by Gods law in thy opinion? Is it by that lawful?

18. But Jeſus perceived [their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites?]

18. Their treacherous deſign, and ſaid, Why endeavour ye to enſnare me under pretence of reverencing me? v. 16.

19. Shew me [the tribute-money. And they brought unto him a penny.]

19. The money or coyn in

which ye are wont to pay the tax; and they brought him a coyn that was half the Alexandrian, but a whole Attick drachme, and ſo the fourth part of the ſhekel of the Sanctuary, or half the ordinary ſhekel. See note on ch. 17. c.

20. And he ſaith unto them, [whoſe is this image and c ſuperſcription?]

20. The inſcription of c.

this Coyn is Cæſar Auguſtus ſuch a year after the taking of Judæa, this being a record of the conqueſt of the Romans over this nation, and the right by them acquired, by the dedition of Hyrcanus, (ſee note b.) and an expreſſion of the years ſince that taking, about ninety years (for ſo long ago did Pompey ſubdue, and take Jeruſalem) ſhew that now 'tis unlawful to ſeek change, after ſo long continuance of that power ſo fairly, and legally acquired. Beſides, the coyning of Money is part of the ſupreme power, or regal prerogative, incommunicable to any other, and your acknowledging this to be the current Coyn, ſuppoſes Cæſar, whoſe ſignature it hath, to be your lawful Prince, to whom therefore the tribute is due, as the legal protector of your civil commerce; look therefore upon the Coyn for the ſtating of your queſtion, whoſe image and ſignature it hath on it.

21. They ſay unto him, Cæſars. Then ſaith he unto them, Render therefore unto Cæſar the things that are Cæſars, and unto God the things that are Gods.]

21. They confeſs it to be the image or ſignature of

the Roman Emperour, and Chriſt thence concluded, that they that acknowledge Cæſars ſupremacy over the Jews, ought not to diſpute, but pay him that tribute that is due to him as ſupreme, there being nothing derogatory to God in ſo doing. But the law of God requiring that every one ſhould have that which belongs to him, and particularly kings their due acknowledgments, and tributes which are due to them, as acts of piety are due to God.

22. When they heard theſe words, they [marvelled, and left him, and went their way.]

22. Admired the prudence of his anſwer, and ſo departed without hopes of gaining any advantage againſt him.

23. The ſame day came to him the Sadduces, which ſay there is no [reſurrection] and asked him.

23. Future eſtate after this life.

24. Saying, Maſter, Moſes ſaid, If a man die having no children, his brother ſhall [marry his wife, and raiſe up ſeed unto his brother.]

24. Do the part of the next of kin to his wife, and

the children which he begetteth of her ſhall be accounted his dead brothers children or ſeed.

25. Now there were with us ſeven brethren, and the firſt, when he had married a wife, deceaſed, and having no iſſue left his wife unto his brother.

26. Likewiſe the ſecond alſo, and the third, unto the ſeventh.

26. Until all the ſeven

P were married, and dead without children.

27. And laſt of all the woman died alſo.

28. Therefore in the reſurrection whoſe wife ſhall ſhe be of the ſeven, for they all had her?

29. Jeſus anſwered and ſaid unto them, [Ye do err, not knowing the Scriptures, nor the power of God.]

29. This error of yours in believing no reſurrection,

proceeds from your not conſidering the ſeveral places of Scripture, nor the power of God in ordering the life to come in another manner then is uſed in this.

30. For in the reſurrection they neither marry nor are given in marriage, but are as the Angels of God in heaven.

30. As for your argument againſt it, 'tis ſoon anſwered,

by telling you, that in that other world thoſe that are there, live not like husbands and wives, but are in that reſpect no otherwiſe then the pure ſpiritual Angels of God, which have no bodies about them, all ſuch relations which are here among men, are ſwallowed up in that other world.

31. But as touching the d reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying,]

31. But to make it evident to you by that part of d

Scripture which hath Authority among you Sadduces, that is, by the Law, by you acknowledged for the word of God, that there is another life, it is there you know, thus written.

32. I am the God of Abraham, and the God of Iſaac, and the God of Jacob? [God is not the God of the dead, but of the living.]

32. Which being ſpoken after their deceaſe, was an

evidence that there is another life after this, which they that are dead to this have their parts in, or otherwiſe how could God be ſaid not only to have been, but ſtill to be their God after death?

33. And when the multitude heard this, they were aſtoniſhed at his doctrine.

34. But when the Phariſees had heard that he had put the Sadduces to ſilence, they were gathered together.

35. Then one of them, *which was* a lawyer, asked *him* a queſtion, [tempting him] and ſaying;

35. On deſign to enſnare him in his anſwer, or to hear what he would ſay.

36. Maſter which *is* the great commandment in the law?

37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God [with all thy heart, and with all thy ſoul, and with all thy mind.]

37. With all thy will, and affections, and underſtanding, Mark 12. 32.

38. This is the firſt and e great commandment.

39. And the ſecond *is* like unto it [Thou ſhalt love thy neighbour as thy ſelf.

e.

39. Thou ſhalt think thy

neighbour as worthy to enjoy what belongs to him, as thou thinkeſt thy ſelf, and allow thy neighbour whatſoever thou expecteſt from him, either by way of juſtice or charity, nay whatſoever thou deſireſt to receive from God himſelf.

* In it. † conſpire

40. * On theſe two commandments † hang all the law and [the prophets.]

40. The Prophets or Interpreters of the law, and its precepts.

41. The Phariſees being by this occaſion drawn together about him, v 34. before they went away again from him.

42. What is your opinion of the Meſſias? whoſe ſon, or of whoſe progeny do you find in the Scripture that he ſhall be?

43. Writing by inſpiration, prophetically.

44. Next unto me, 'till I ſubdue all thine enemies under thee.

41. While the Phariſees were gathered together,] Jeſus asked them,

42. Saying, [What think ye of † Chriſt? Whoſe ſon is he?] They ſay unto him, *The ſon of* David. † the Chriſt τὸν Χριστὸν.

43. He ſaith unto them, How then doth David [in ſpirit] call him Lord, ſaying,

44. The Lord ſaid unto my Lord, Sit thou [on my right hand, till I make thine enemies thy footſtool?]

45. If David then call him Lord, how is he his ſon?

46. This queſtion pozed them all, and quite put them out of their courſe (to which formerly they had received ſome diſcouragement, v. 22. 33.) of asking him queſtions, to take advantage from him, v. 15. 35.

46. And no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any more queſtions.]

Annotations on St. Matthew, *Chap.* XXII.

a. Γάμος Ἔνδυμα γάμου.

V. 2. *Marriage*] That γάμος and γάμοι ſignify both in this place, and *Joh.* 2. a marriage-feaſt, we have before obſerved (ſee note on *c.* 9. e.) that here the ἔνδυμα γάμου ſignifies the *garment that was cuſtomary at* ſuch *feaſts*, that is a better ſort of array then thoſe that were uſed upon ordinary days, will be obvious to any man that is converſant in antient cuſtoms; ſo in the Wardrobes of great men, there were robes to put on for that uſe, mentioned by *Juvenal*, when he ſpeaks of the *trechedipna*, that *runs* about to *feaſts* or *entertainments*. Theſe were *veſtes diſcubitoriæ*, fine and florid, ſuch as *Trimalcios* in *Petronius*, in whom they are alſo call'd *veſtimenta Triclinaria*, and in *Xiphilin*, in the life of *Adrian*, στολὴ δεπνική, the *feſtival garment*, and this, it ſeems ſo neceſſary, (as repentance and reformation of life, the new garment, or array of the ſoul, which is here parabolically expreſs'd by it) that without it, even they that were invited to come, were not yet permitted to taſte of the feaſt, or remain among the gueſts.

b. Ἡρωδιανοὶ * *Druſius in Prætor.*

V. 16. *Herodians*] The *Herodians* were not a diſtinct ſect from the Phariſees and Sadduces (ſee note on *c.* 16. a.) but ſome of them Sadduces, as appears by comparing *Mat.* 16. 16. with *Mark* 8. 15. They are by * a learned man ſaid to be Grecians, which king *Herod* brought with him out of the deſert, and which became a certain ſect after that time, for which he cites *Aruch*; but this was by a great miſtake in him of the Hebrew יונים, as if it were Ionas *Grecians*, when 'tis no more but *jonim doves*, or *pigeons*, which *Herod* brought with him out of the deſert, and from which ſprang a certain ſort of *Pigeons*, (not ſect of men) different from others. The *Herodians* by many of the Antients are thought to be thoſe that (conceiving the Prophecy of *Jacob* concerning the *Scepter departing from Judah* to be accompliſh'd in *Herod* the great, who was not a Jew, and yet ſwayed the Scepter there) believed him to be the *Shiloh* promiſed by *Jacob* at that time; ſo *Epiphanius*, that they were Jews, idle, and hypocrites, that thought *Herod* to be the *Chriſt* promiſed in the Prophets. So *Tertullian*, *Herodiani qui Chriſtum Herodem eſſe dixerunt*. So *Chryſoſtome* on *Mar.* 12. ſo *Theophylact*, and St. *Hierome*, *Dial. cont. Luciferianos*, though in his Comment on this place, he utterly rejects it. Nor indeed is it any thing probable, that now at this time, thirty years after *Herod's* death, there ſhould remain any of this belief that *Herod* was the *Meſſias*; it is therefore in the next place obſervable, that the Syriack for *Herodians* reads *Herod's followers*, and that may give us an hint of another interpretation, which ſeems to be the moſt probable: Of the Jews, ſome part acknowledg'd, and adher'd to the *Cæſarean* or *Roman* Authority, ſome part look'd upon it, as an uſurpation, and of this generally were the Phariſees. This difference or controverſy was thus occaſion'd. About 150 years before the birth of *Chriſt*, the government of *Judea* came into the hands of the *Zelots* or *Maccabees*, among them *Judas Maccabeus* being in fear of *Antiochus*, entred into a league with the *Romans*, which continued about ninety years. Then *Hyrcanus* and *Ariſtobulus* the ſons of *Alexander* falling into contention for the kingdom, and the younger brother *Ariſtobulus* getting poſſeſſion of it, *Hyrcanus* applied himſelf to the *Romans* for redreſs; and by *Antipater's* mediation beſought *Pompey*, (being then near) to come with an army to his relief; *Pompey* did ſo, and thereupon beſieged *Jeruſalem*; *Hyrcanus's* party within, ſoon delivered it up, and *Ariſtobulus's* party retired into that part where the Temple ſtood, and *Pompey* ſtorm'd the Temple, and took it, and ſo the city came into the *Romans* power, and *Hyrcanus* was reſtored to the High-prieſthood, and kingdom of *Judea*, but ſo as to hold (as he obtained) it being under the *Romans* protection, which they did (thoſe of them that were of *Hyrcanus's* party) by conſent, and not by force, by a choice which the factions among themſelves put them upon, and by way of dedition, and ſo * *Joſephus* plainly ſaith of the *Jews*, that they had *made a dedition of themſelves*. Mean while they of *Ariſtobulus's* party looked upon the *Romans* as Uſurpers, and forcible poſſeſſors. And thus it continued till our *Saviour's* time. And at this time ſome of each Party, Phariſees on one ſide, and *Herodians*, that is, *followers* of *Herod*, on the other, came unto *Chriſt*, meaning to enſnare him, whatſoever he ſaid, and to take advantage, either to inflame the Phariſees (which were the moſt eminent men among the Jews) if he ſhould ſay that *tribute* was to be paid, or to bring him into danger of *Herod*, and the *Roman* party, if he ſhould ſay, *'twas not to be paid*. And tho' *Chriſt's* anſwer be punctually in favour of the *Roman* Emperour, eſpecially to thoſe that took the *Tribute* to be his right, yet becauſe in prudence *Chriſt* thought fit to give ſuch an anſwer, as might beſt avoid the oppoſite danger, this very prudence of his is after by falſe malicious perſons improved into an accuſation againſt him, *Luke* 23. 2. as if he *forbad to give tribute to Ceſar*, ſee *Mark* 12. note a.

* *De Bell. Jud.* l. 1. c. 8.

c. Δηνάριον

V. 20. *Superſcription*] The *Tribute money* or *denarius* that was to be paid to *Ceſar* by way of tribute, had on it, ſaith *Occo* the picture or image of *Cæſar*, and in it theſe letters written, Καῖσαρ Ἄυγυς: Ἰουδαίας ἑαλωκυίας, *Ceſar Auguſtus*, ſuch a year, *after the taking of Judea*. This latter, no queſtion, is that which is here meant by the ἐπιγραφὴ, *inſcription* or *ſuperſcription* of the coyn, from whence *Chriſt* concludes *Cæſar's* right by title of Conqueſt to require tribute of the *Jews*.

d.

V. 31. *Reſurrection*] The argument againſt the living of ſouls now after death, and before the Reſurrection, which is taken by ſome (ſee *Brevis diſquiſitio*) from this place of *Mat.* 22. 31, 32. lies thus: *Chriſt* proves the reſurrection of the dead, *v.* 31. by this Argument, *God, ſaith he, is the God of Abraham*, &c. long after *Abraham's* death, and *God is not the God of the dead, but of the living*, which proof being put into form muſt lie thus, *Abraham's body ſhall riſe*, and likewiſe *Iſaac's* and *Jacob's, therefore the bodies of the dead ſhall riſe*; The antecedent is prov'd thus, *Abraham ſhall live again now he is dead, therefore his body ſhall riſe*; that antecedent thus, *God is the God of Abraham now he is dead, therefore Abraham ſhall live again now he is dead* If this antecedent were denyed, then the plain words of Scripture were denyed, and therefore the argument or conſequence muſt be denyed, or nothing; and that will thus be proved, *God is not the God of the dead, who are ſo dead that they ſhall never live again, therefore it being granted that God is the God of Abraham, ſince the time of his death, it muſt follow that, tho' he be now dead*

dead, he shall live again. *Christ's* argument being supposed thus to proceed, might readily have been answered (by them that deny the Resurrection of the body) in case the continued life or not dying of the soul were granted; For they might reply thus, *Abraham's soul lives all this while since his death, and therefore Gods being the God of Abraham, granting him to be the God of none but the living, doth not conclude that Abraham's body shall rise, for he who lives in soul, may be said to be living, though his body never rise.* Now because it's certain that *Christ's* argument was a good argument, concluding unanswerably what he meant to prove, therefore the not dying of souls, on concession of which the refutation of *Christ's* argument is, or may be grounded, is not to be thought a truth. To this objection against the immortality of souls from this manner of *Christ's* arguing against the Sadduces, the answer might be easy enough, by remembring the disputers, that the Sadduces, with whom *Christ* disputed, are not supposed to grant the immortality of the soul, any more then the rising of the body, and therefore this argument of *Christ's*, though it would not hold against him, that did acknowledge the immortality and continued life of the soul, without ever having the body united to it, would yet be a good argument, *ad homines*, against the Sadduces, and that were sufficient to salve the matter; or secondly, that the resurrection of the *Body* is a necessary consequent to the life of the soul, and that the proving that the *Soul* lives after death, is therefore used by *Christ*, as an argument sufficient to infer that the body shall certainly revive also; but this is not all, they that make use of this arguing of *Christ* to favour their opinion of Ψυχοπαννυχία, do mistake the thing, that *Christ* went about to prove against the Sadduces; for it being certain that the Sadduces deny'd all other life, beyond this that here men live in the flesh, (affirming that there is *no spirit*, no soul of man subsisting after death, and in consequence to that, that the body after death rots, never to rise again) 'tis as certain that *Christ* here confronted his argument (out of the Law, which was the only Scripture which those Sadduces acknowledged) against this whole doctrine of the Sadduces (not only against one part of it, the resurrection of the *Body*) and by that testimony of the Law (which they could not deny) demonstrated to them that there was another life after this. Of this whole matter (not only of that which concern'd the Body) 'tis clear that the Sadduces question and objection (of the *wife* that *had seven husbands*) proceeded, concluding, as far as it did conclude (but being indeed a very weak ridiculous argument) against all future being; for if the death of the husband voided the relation between him and his wife, as 'tis certain it did, and he and she live together again any way after this life, the Sadduces thinks that relation must revive also, and upon that his argument proceeds, and doth so as well (that is, equally or no worse) on supposition of another life of spirits, as of bodies spiritualized also. For if there were those relations of Husband & Wife in heaven, they would sure be there before the resurrection of bodies, as well as after, unless the Sadduces believed *Christ's* doctrine to be, that procreation (and the like, which could not be done without bodies) continued in heaven, as here on earth, which it no way appears that they did, or that that was the thing here particularly opposed by them. The only matter of difficulty now remaining is, whether ἀνάστασις, of which the Sadduces ask, *v.* 23. and ἀνάστασις τῶν νεκρῶν, which *Christ* undertakes to demonstrate, *v.* 31. doth not peculiarly signify the *resurrection* of the body. To which I answer positively, that it doth not, but denotes another life (besides this and after this) a continuing or being kept alive by God after departure out of this life; as that which is call'd *Rom.* 9. 17. *raising up*, (and in *Luke* the phrase is ἐγεῖραι, the same that there is in the Hebrew, from whence 'tis cited, *Ex.* 9. 16. *to make to stand*, and is rendred by the *Septuagint*, *keeping alive* or *safe*; and the literal notion of the word ἀνάστασις goes no farther; for στάσις is *standing* or *subsisting*, and ἀνὰ in composition signifies *re* or *again*, so ἀνάστασις νεκρῶν is the *resubsistence*, or *second state* of men, that after this life consisting first of the immortality and continuance of the soul in state of separation, and at length in the re-union of the body to it whereby it becomes perfect; 'tis true it sometimes signifies the *resurrection* of the Body distinctly, but that is when 'tis joined with the word σαρκὸς *of the flesh*, or σώματος *of the body*, or νεκρῶν *of the dead*, in the neuter (as νεκρὰ signifies *cadavera*, or *dead bodies*) or when without any of these, the context of the Author doth appear to restrain it to that sense, and indeed in later Ecclesiastical Writers, it may perhaps be found to be commonly used for the *Resurrection* of the body, but all this no whit prejudiceth the notion, which I have given of it in this place, where τῶν νεκρῶν is the *Masculin*, (as appears by comparing it with the story in St. *Luke*, where 'tis distinctly νεκροὶ in the parallel) and where the context doth not so restrain it, but rather enforceth the enlarging of it, in like manner as οἱ λέγοντες μὴ εἶ) ἀνάστασιν, *v.* 23. may be the character of the Sadduces, who denied all future life or subsistence of soul, or body after death; and thus ἀνάστασις τῶν δικαίων seems to note *Luke* 14. 14. the reward there spoken of, being that which is opposed to our rewarding one another here in this life, and so the phrase denoting all which is not of this life, that is, that bliss, which the just enjoy after this life. And the phrase which the Jews used to signify this, is, *the age*, or *world to come*, which these Sadduces distinctly denied, and the Pharisees believed and affirmed; and sure St. *Paul*, one of those Pharisees Christianized, did reckon of this continued life of the soul, contrary to the mortality or sleeping of it, when *Phil.* 1 23. he saith that he *desires* ἀναλῦσαι (which sure is a phrase to express the separation of soul and body) and to be with Christ, which I suppose must conclude a being of the soul, and that an happy one, unless *Christ* be imagin'd still to be asleep; and so again when he calls the ἐκδημῆσαι ἐκ τοῦ σώματος *travelling out of the body*, a *travelling to the Lord*, 1 *Cor.* 5. 8.

Ἀνάστασις

Ἀνάστασις τῶν δικαίων

V. 38. *Great*] This Commandment by which the worship of the one God is commanded, *Deut.* 6. 4. is not only one of those which were written in their Phylacteries, fasten'd on their posts, and read in their houses daily, but to note it to be *the great commandment* indeed above others, it is observable, that in *Deut.* the words in the Hebrew which begin and end it, have the last letter written very big, and noted in the margin to be so written.

e. ἡ μεγάλη ἐντολή.

V. 40. *Hang*] The word κρέμαται may fitly, and according to the notion and use of it in sacred Authors, and according to the importance of this place, most properly be rendred *conspire* or *agree*, for so the Hebrew קשר, which signifies an agreement of mind, a *covenant* or *league*, *Gen.* 44. 30. is rendred ἐκκρέμαται where we read, *is bound up with*, noting an huge kindness and conjunction of affections between *Jacob* and *Benjamin*. As in *Chrysostom Epist.* κ. σφόδρα κεκρεμᾶσθαι τῶν ἐπιστολῶν, is, *earnestly to desire his Epistles*. So *Judith* 8. 24. where we vulgarly read, *their hearts depend on us*, 'tis most proper to render it, *their hearts agree* or *conspire with us*, or *are bound up* with us. So *Luke* 19. 48. the people ἐξεκρέμαντο αὐτοῦ ἀκούων, *as they heard him, they took his part*, were of his side, agreed with him. So in *Chrysostom. Ep.* ξη. Τῆς διαθέσεως ἐκκρέμαται τῆς σῆς, καὶ ἡμῶν σφοδρὸς ἔστιν ἐραστὴς, *He affects you much, and is an earnest lover of me*, and *Ep.* ϟς. ἀγαπῶντων καὶ ἐκκρεμαμένων, *loving* and *tendring*. So in *Palladius*, Ἐκκρεμαμένη παισὶ φήφῳ τῇ κόμῃ, *placing all her affection on the young maid*. And so here in these two *commandments all the law and the prophets conspire*, that is, the whole Old Testament agrees, conspires with these, these are the sum of all that is said there. But if it be rendred *hang*, then the meaning will be, that all commanded in the Jewish received Scripture, depends upon one of these two, *hangs* on one of these great pegs, that is, is, in the last resort, reducible to one of these heads.

f. Κρέμαται

Ἐξεκρέμαντο

CHAP.

Paraphraſe.

CHAP. XXIII.

1. Then Jeſus having quit himſelf from the Phariſees and Sadduces, ſpake

1. THEN ſpake Jeſus] to the multitude, and to his diſciples,

2. The Scribes and Phariſees, &c. thoſe that are of the Sanhedrim are by you to be looked on, as your lawful Rulers, that have authority over you, ſucceeding Moſes and the ſeventy Elders, Num. 11. 16.

2. Saying, [The Scribes and Phariſees ſit in Moſes ſeat,]

3. And therefore do ye live in obedience to all their lawful commands, in all regular ſubjection, and obedience. But let not their actions be your examples, for they live not according to their own preſcriptions.

3. And therefore whatſoever they bid you obſerve, that obſerve and do: but do not ye after their works, for they ſay and do not.]

4. For many ſevere ordinances they impoſe on others, over and above what the Law exacts, but will not themſelves be perſwaded to take the leaſt pains to do thoſe things, which by the clear law of God are moſt neceſſary.

a.

4. For they bind a heavy burthens, and grievous to be born, and lay them on mens ſhoulders, but they themſelves will not move them with one of their fingers.]

5. All that they exerciſe themſelves in moſt induſtriouſly, are the performances, which will bring them in moſt of praiſe. The law which they were commanded, Deut. 6. 8. to bind upon their hands, &c. that is, to lay it near their hearts, to practice it diligently, they write in rolls, and hang them in their foreheads, and bind them on their wriſts, &c. count them as a kind of charms, and make them as large as they can, to be ſeen of men, and one to exceed the other. And for the fringes of their garments, which they were indeed commanded to wear, Num. 15. 38. Deut. 22. 12. to remember them of the law, and as a peculiar faſhion to diſcriminate them from other men, they either for an oſtentation of piety, which thoſe were to remember them of, or to expreſs the great ſtrictneſs in ſeparating from all others, wear theſe fringes very large, and ſo whether for obſervances invented and preſcribed by themſelves only, or for thoſe which the law preſcribes, all their care is to be praiſed of men.

b. c.

5. But all their works they do for to be ſeen of men: they make broad their b phylacteries, and enlarge the *c borders of their garments.]

* Fringes

6. They love to have the first place, if it be but at an ordinary meal, and in the conſiſtories they are ambitious of the headſhips, and when they teach in the ſynagogues, or are there to hear others teach, and, as the manner was, ſit in chairs, while they do ſo, they are ambitious of getting the uppermoſt chairs.

6. And love the uppermoſt rooms at † feaſts, and the chief Seats in the Synagogues.

† meals, *Mirrour.*

7. And to receive the civilities and adorations, and commendations of men above all others, as the greateſt doctors and leaders of others; which is an evidence of their temper, what 'tis that they principally deſign in all their religious performances.

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.]

8. But do not ye contend thus for ſuperiorities, for precedence one above another, for you are all fellow ſervants, by being fellow Chriſtians.

8. But be not ye called Rabbi, for one is your maſter even Chriſt, and all ye are brethren.]

9. And give not up your faith abſolutely to be ſwayed, and ruled by any man, as children are to be ſwayed wholly by their parents bare will, and as theſe men Phariſees, &c. have their admirers and followers in Religion, whereas indeed God your father in heaven is only he, to whoſe doctrine and precepts ye owe this abſolute faith and obedience.

d.

9. And call no man your d father upon the earth, for one is your father which is in heaven.]

10. And do not ye pretend to be leaders or teachers, but all fellow diſciples that receive the faith from me, and ſo communicate it to others.

10. Neither be ye called maſters, for one is your maſter, even Chriſt.]

11. As for any precedency or ſuperiority, which ſhall hereafter be inſtituted in the Church, ye are not to look upon that, but as an office of burthen, and duty, of watching and waiting on them, over whom ye are placed.

11. But he that is greateſt among you, ſhall be your ſervant.]

12. And indeed for this, this ought to be the rule that whoſoever is ambitious of dignity in Chriſts Church, ought never to be admitted to it, but he that ſhall think himſelf unworthy of it, is fitteſt to be advanced to it.

12 And whoſoever ſhall exalt himſelf, ſhall be abaſed, and he that ſhall humble himſelf ſhall be exalted.]

13. Ye keep the multitude from embracing the Goſpel or doctrine of Chriſt, to which they are generally enclin'd, ye ſuppreſs the meaning of the Scriptures, which belong to the Meſſias, and not only reject Chriſt your ſelves, but prohibit others from believing on him, which were it not for fear of you, would willingly embrace him.

13. But wo unto you, Scribes and Phariſees, hypocrites, for [ye ſhut up the kingdom of heaven againſt men, for ye neither go in your ſelves, neither ſuffer ye them that are entring to go in.]

14. For inſtead of ſhewing Mercy and charity to them that are left deſtitute, ye on the other ſide are greedy, and rapacious, grind the face of the poor, and devour the remainder of their ſubſtance, whom ye ought in reaſon to relieve, and that ye may do theſe acts of uncharitableneſs more ſecurely, ye pretend to great piety, and for a colour, or fair ſhew (that you may be the more truſted, and ſo have opportunities to do it the better) uſe to make long prayers: But for this, for your making piety a colour and guiſe, under which to practice the greater ſins.

14. Wo unto you Scribes and Phariſees, hypocrites, [for ye devour Widows houſes, and for a pretence make long prayer: therefore] ye ſhall receive the greater damnation.

15. To get one Gentile to your religion, and when he is ſo, by teaching him the worſer part of your doctrine, (which is commanded you as Jews, but belongs not to him) you put him into a far worſe, and more dangerous eſtate, and make him more vehemently to oppoſe the Goſpel, then your ſelves, or your own children, natural Jews.

e.

15. Wo unto you Scribes and Phariſees, hypocrites, for ye compaſs ſea and land [to make one e proſelyte, and when he is made, ye make him two-fold more the child of hell then your ſelves.]

16. Wo unto you which take upon you to be the leaders of the blind, Rom. 2. 19. and are blind your ſelves, ſaying, If a man ſwear by the Temple he is not obliged by that oath, but he that ſwears by the Gold of the Temple, in any promiſſory oath, he renders himſelf a Debtor, in any aſſertory, he is guilty of perjury, if he be not true.

f.

16. Wo unto you, ye blind guides, which ſay, whoſoever ſhall f ſwear by the Temple, it is nothing, but whoſoever ſhall ſwear by the gold of the Temple, he is * a debtor.]

* obliged, ὀφείλει

17. What a ſottiſh ſenceleſs folly is this, which your deep learning hath advanced you to? For ſure the gold of the Temple which receives all the ſacredneſs it hath, above other gold meerly from being the gold of the Temple, cannot be more ſacred then the Temple it ſelf, nor conſequently the oath by the gold obliging, when an oath by the Temple it ſelf is not.

17. Ye fools and blind, for whether is greater, the gold, or the temple that ſanctifieth the gold?

18. And whoſoever ſhall ſwear by the altar it is nothing: but whoſoever ſweareth by the gift that is upon it, he is † guilty.

19. Ye fools and blind, for whether is greater, the gift, or the altar that ſanctifieth the Gift?

† obliged

20. Who

20. Whoſo therefore ſweareth by the altar, ſweareth by it, and by all things thereon.]

20. The ſwearing by the altar contains in it that other oath, which ye take to be ſo much more obliging, that by all the free-will offerings preſented at or on the altar, and ſo cannot poſſibly be leſs obliging then that alone.

21. And whoſo ſhall ſwear by the temple, ſweareth by it, and [by him that dwelleth therein.

21. By God, who although he have his throne in heav'n, yet is pleaſed to own the Temple, as his place of reſidence or dwelling upon earth.

22. And whoſo ſhall ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon.

23. Wo unto you, Scribes and Phariſees, Hypocrites, for [ye pay tithe of mint, and aniſe, and cummin, and have omitted the weightier matters of the law, g judgment, mercy and faith, theſe ought ye to have done, and not to leave the other undone.]

23. In matter of paying tithes you are as exact, as any the ſtricteſt lawyer would require of you, deſcending to the tithing of herbs, of which there was doubt and diſpute, whether they ought to be paid or no: but for the great moral duties, both of the ſecond and even the firſt table, juſt dealing and works of mercy towards men, and the great duty (even of the Law) Faith in God, you are far from the practiſe of theſe, which being the moſt conſiderable weighty duties, ought moſt preciſely to be walk't in, to be made your work and care; and the other, though not to be left undone, yet counted inferiour to thoſe. g.

24. Ye blind guides, which [ſtrain at a gnat, and ſwallow a camel.]

24. Are very ſcrupulous in ſmall, and very adventurous in the greateſt matters.

25. Wo unto you, Scribes and Phariſees, Hypocrites, for [ye make clean the outſide of the cup and of the platter, but within they are full of * extortion and exceſs,]

* violence and incontinence, ἁρπαγῆς καὶ ἀκρασίας, ſee note on 1 Cor. 5. h.

25. Ye are all for waſhing of outſides, as of your veſſels to eat and drink in, ſo alſo of your hands, and whole bodies, and in the mean while leave your ſouls full of all abominable impurities, ſuch as Gen. 6. 11. are expreſt by [corrupt, and full of violence] which is as if you ſhould make clean only the outſide of a cup or platter, and leave the inſide, where the drink and meat is put, full of all kind of filth, ſee Luke 11. 39.

26. Thou blind Phariſee, cleanſe firſt * that *which is* within the cup or platter, that the outſide of them may be clean alſo.

* the inſide of τὸ ἐσ τὸς τῦ

26. Thou hypocrite, that art ſo like a blind man as to waſh one part only, and then think all is clean, ſee to the cleanſing thy heart, which is as it were the inſide of the veſſel, and that is the true way of cleanſing the outſide, the actions alſo, at leaſt let the firſt care be taken for the inſide, and the outward cleanneſs will have its place, and praiſe, will be to ſome purpoſe.

27. Wo unto you, Scribes and Phariſees, Hypocrites, for [ye are h like unto whited ſepulchres, which indeed are beautiful outward, but are within full of dead mens bones, and of all uncleanneſs.] h.

27. Ye may fitly be reſembled to ſepulchres, which are fain to be whited over, that they may be diſcerned to be ſuch, and ſo avoided, being otherwiſe grown over with graſs, and not diſcernible from other ordinary ground, by the outſide, Luke 11. 44. whilſt yet within like real ſepulchres, ye are full of all pollution.

28. Even ſo, ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſie and iniquity.

28. Even ſo are ye, the faireſt in outward guiſe, and ſhew, but in your hearts, deſigns, and actions that flow from thence, the moſt noiſome, the polluted that can be, nothing but contrariety to your poſſeſſions, and inſtead of juſtice and charity, which ye pretend, the moſt greedy and ravennous profeſſors, v. 14.

29. Wo unto you Scribes and Phariſees, Hypocrites, † becauſe [ye build the tombs of the Prophets, and garniſh the ſepulchres of the righteous,]

† that ὅτι

29. You do honour unto the prophets ſlain by your forefathers.

30. And ſay, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.

30. And expreſs your diſlike of them that kill'd them, and ſay, that if you had then lived, you would ſure never have uſed them as your fathers did. And this you do, that men ſeeing this indignation of yours againſt your fathers bloodineſs, may believe all wicked whom you perſecute.

31. Wherefore ye be witneſſes unto your ſelves, that ye are the children of them which killed the Prophets.

31, 32. Hereby you do avowedly confeſs, that you are the children of thoſe

32. * Fill ye up then the meaſure of your fathers.]

* And do ye fill up, καὶ ὑμεῖς πληρώσατε, and ye have filled up, for the Gr. & Lat. MS. reads ἐπλήρωσατε, impleſtis.

bloody men, and conſequently that if you go on in your ſins, it is muſt juſt that all the vengeance due to them, ſhould with advantage fall on you; and now are ye going on in their ſteps (ſee note on c. 10. f.) and all your delaiming againſt their bloodineſs, all your condemning of them, is but a piece of hypocriſie, you being now as bloodily diſpoſed as any of them, and as ready to perfect that work of cruelty begun by them, and ſo bring all the blood on you, ſee Luke 11. 47. o

33. Ye Serpents, ye generation of Vipers, how can ye eſcape the damnation of hell?]

33. And being of ſuch a ſerpentine viperous race, & filling up the meaſure of your fathers ſins, in going on ſtill in their bloody courſe, v. 37. how is it poſſible for you to eſcape that final deſtruction which attends all this guilt, and thoſe torments of hell conſequent to it?

34. Wherefore [behold I ſend unto you Prophets, and wiſe men, and Scribes, and *ſome* of them ye ſhall kill and crucifie, and *ſome* of them ſhall ye ſcourge in your ſynagogues,] and perſecute *them* from city to city.

34. I tell you plainly, that I am that God, that ſend to you Prophets, and others learned in your Religion, which receiving the faith c. 13. 52. ſhall preach it to you. And I now foretel you, that contending that they are no Prophets, &c. ſome of them ye ſhall kill in zeal, and fury, others ye ſhall preſs the Romans to crucifie, (which is the very thing which your fathers, whom ye condemn, did before you, for they contended that they were not Prophets) others ye ſhall ſcourge in your publick Judicatures, though ye do not put, or cauſe them to be put to death. And the iſſue of it will be, x

35. That upon you may come all the righteous blood ſhed upon the earth from the blood of righteous Abel unto the blood of i Zacharias, ſon of Barachias, whom ye ſlew between the Temple and the k Altar.

35, 36. That not reforming the ſins of your fathers, and all other bloody men, that have been before you, the foulneſs of whoſe crimes i. k. l.

36. Verily I ſay unto you, All theſe things ſhall come upon this l generation.]

ought to have warned you from the like guilts, though they were not all your lineal progenitors, as Cain) but ſtill continuing and going on in them, and filling up the meaſure of their ſins, you ſhall now in this age, have all that deſtruction come upon you, which hath been merited by the ſhedding of thoſe juſt mens blood, (a grievous, and in ſcripture ſtyle a crying ſin, that is ſaid to have called to God for the avenging of it) ſuch was Abel, whoſe blood was ſaid to cry, and ſuch Zacharias the ſon of Baruch, who is like to be ſlain in this generation, between the porch of the Temple, and Altar without in the Court, and immediately to uſher in that deſtruction upon you.

37. O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, [how often would I have gathered thy children together, even as † an hen gathereth her chickens under *her* wings, and ye would not!]

37. How many paſſionate invitations and calls have I given you to bring you to repentance, to perſwade you to be gathered under the wings of the Divine Preſence, that is, to become Proſelites to me, to be born again, and lead new lives, (ſee note on Luke 13. d.) but ye refuſed all?

† a bird her young ones, ὄρνις τὰ νοσσία

38. Behold, your houſe *is* left unto you deſolate.]

38. Behold, your deſolation of Temple, and City, and whole nation is irreverſibly at hand.

39. For I ſay unto you, Ye ſhall not ſee me * m henceforth, till ye ſhall ſay, † Bleſſed *is* he that cometh in the name of the Lord.]

* after a while, till you would ſay, † Bleſſed in the name of the Lord be he that cometh, ſee c. 21. 9.

39. And after I am once gone from you, ye ſhall ſee me no more, receive no more admonitions from me, till I come to take vengeance of you, at which time you ſhall be forced to confeſs me. And thoſe that will not confeſs me now, would then be moſt glad (if it would be accepted) to uſe that acclamation which the children did, when ye were diſpleaſed with them, c. 21. 9. to obtain any mercy from me. m. on or

Annotations

Annotations on St. Matthew, *Chap.* XXIII.

a. V. 4. *Heavy burthens*] *Heavy burthens* impoſed on men by the *Phariſees*, may be diſcerned by their own writers. *R. Joſhua* before *Chriſt*'s time, among the ſeveral things that are pernicious to the world, numbers מכות פרושים *plagas Phariſæorum*, the *ſtrokes*, or *ſeverities of the Phariſees*. And theſe are mentioned in the *Talmud* * *tr. Sotah*, *Plagas Phariſæorum vocat ſuperfluos cultus, ac ritus moleſtos ab ipſis in religionem lege Moſaica præſcriptam ſubintroductos, by the ſtrokes of the Phariſees he means, ſuperfluous worſhips and troubleſome rites, introduced by them under hand into the Jewiſh Religion.* And *Maimonides*, *Appellarunt additamenta illorum quibus legem gravem reddiderunt, plagas, they called the additaments by which they made the law heavy, ſtrokes or ſeverities.*

* c.3.§.4.

b. φυλακτήρια V. 5. *Phylacteries*] The *Phylacteries* were a great part (though a great miſtake and deceit) of the religion of the latter Jews, upon God's commandment *Deut.*6.8. *Exod.* 13. 16. of *binding* thoſe words for a *ſign* upon their *hands*, and as *frontlets* between their *eyes*, and *writing* them upon the *poſts* of their *dores*, and of their *gates*,(which certainly were but figurative expreſſions of that which was before mention'd, *Deut.* 6.7. *Thou ſhalt teach them diligently unto thy children, and ſhalt talk of them, when thou ſitteſt in thy houſe, and when thou walkeſt in the way*,&c.) this carnal people, which were apt to turn all inward piety into outward formality, and matter of ambition and oſtentation, would needs underſtand this Precept literally, and made them ſcrolls of parchment, in which they wrote four Sections of the Pentateuch; 1. the nine former verſes of *Deut.*6. 2ly, the nine firſt verſes of the 13th of *Exod.* 3ly,the eight laſt verſes of the ſame chapter; 4ly, from the 13th to the 22th of *Deut.*11.Theſe rolls of parchment were by them prepared with a great multitude of ceremonies and decrees made by them of the Creatures of whoſe skins that parchment was to be made, of the knives with which 'twas to be cut; and a great deal more: Being made,they fitted,and applied them to the foreheads,and to the wriſts,and they were call'd by them in Hebrew,*Tephillin*,becauſe the ſpecial uſe of them were in their prayers, and here φυλακτήρια, either becauſe they were to help,keep the Law in their memory, or becauſe they were a kind of amulet, or charm againſt faſcinations and diſeaſes, againſt the *malus genius*, ſaith *Paulus Fagius*; This being the nature of the *Phylacteries*, a carnal obſervation of their own, ſet out with many ceremonies, and yet by them affix'd on God,as if commanded by him,The Phariſees the moſt exact among the Jews,that would go beyond all others in performances, and withal, the moſt oſtentatious of any, and willing to be differenced from all others,by ſuch marks of extraordinary piety did πλατύνειν φυλακτήρια, *wear* theſe of a greater *breadth*, then any others,and are here ſaid properly to do this, πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις, *that they may be looked on by men.*

Πλατύνειν φυλακτήρια

c. Κράσπεδα Ib. *Borders*] The κράσπεδα are the *fringes*,that God commands the people to uſe,*Numb.*15.38.and wear on the *borders of their garment*,with a blew *ribband* on the *fringe*.And the uſe of it there aſſign'd, was,1. that they may *look upon it*, and *remember all the Commandments* of God, *and do them*; 2. that they *ſeek not after their own hearts, and their own eyes, after which* they *uſe to go a whoring*, that is,that they take not up the cuſtoms or faſhions of other nations,which they were very apt and prone to do, ever ſince they came out of *Egypt*,and therefore are by this forewarned that they keep themſelves a peculiar people to God, in outward faſhions, and conſequently in inward purity of heart (in order to which the other was deſign'd,) diſtiminated from all the nations of the earth. By this it appears, how this cuſtom of the *fringes* differs from the other of the *Phylacteries*; That was wholly a tradition and invention of the Jews, on a miſtake of God's command,and then an enlarging of this to vanity and oſtentation; But this hath a truth in God's precept,was really commanded by him, in order to a pious end,which end being forgotten,they wholly contented and ſatisfied themſelves in the outward obſervation of them; and the Phariſees made that as pompous as they could,labouring to exceed all other men in the bigneſs of their fringes, or ציצית, and placing piety in that, as being moſt diſcriminated thereby from the Nations (in order to which this faſhion was preſcribed by God) and in ſome meaſure from other Jews, which wore them not ſo big,and ſo are particularly in this,as in many other things ἀφορισμοῖοι, according to the meaning of their name in Hebrew, vain-glorious *ſeparatiſts*,and are thus looked upon by our Saviour in this place.

d. πατὴρ V. 9. *Father*] The Wiſeman, the principal of the School of the Prophets, who had the great authority among them, no man contradicting what he ſaid, was by them then called אב *Father*. So *Maimonides com. ad Peah*,c.§ 1. כבוד אבות והחכמים שהם אבות הכל *The Parents muſt be honoured, and the wiſe men, which are the Fathers of all.* And in this reſpect, and this ſenſe of the word *Father* among the Jews, all Chriſtians being now taught of God by *Chriſt*, are appointed to acknowledge no *father* in *earth*.

e. Προσήλυτος V. 15. *Proſelyte*] A *Proſelyte* is one that being a Gentile by birth and religion, comes over to the Jewiſh religion,either in whole, or in part; For there are three ſorts of Strangers, and two of Proſelytes among the Jewiſh writings. The firſt ſort of ſtrangers are thoſe which continue open Idolaters, who were not permitted to live, or have any place of being in the Land of Iſrael; the ſecond ſort of ſtrangers are the firſt of Proſelytes, which though they embraced not the whole Jewiſh religion of Circumciſion, Waſhing, and Sabbatizing, &c. yet renounced the Idolatry,and πολυθεότης, or multitude of the Gentile Gods, and aſſented to ſome foundations of the Jewiſh religion,which they call'd *the ſeven precepts of the ſons of Adam*, and of *Noah*, of which we ſhall have a fitter occaſion to ſay more on *Acts* 15. Theſe were call'd *Proſelytes of the gates*, were permitted to live among them, to come into one court (the outer) of the Temple (call'd *atrium Gentilium*, divided by a low Wall or Sept from the other, call'd by S. *Paul* μεσότοιχον φραγμοῦ, *Epheſ.* 2. 14. *a half wall of partition*, on which, ſaith *Joſephus*, was written μὴ δεῖν ἀλλόφυλον ἐντὸς εἶναι, *that no ſtranger might go in into the inner court*) and, in brief, were by the Jews allowed to have *portionem in vita futura*, *a portion in the life to come*, whether that be Heaven, or the *Kingdom* of the *Meſſias*, *Maimon. de pœn.*c.3.§ 5. And yet of theſe 'tis obſervable, that after the Jews came under the Roman yoke, and ſo were unable to keep their Proſelytes of the gates within their preſcribed rules, having no juriſdiction over them,their wiſe men determin'd that they ſhould have no commerce with them, which was accordingly obſerv'd, till S. *Peter*'s Viſion (*Acts* 10.) aſſured the Chriſtian Jews, that this was not required of them. The third ſort of ſtrangers, and ſecond of Proſelytes, are thoſe which embraced the whole Jewiſh religion, ſubmitted to be circumciſed, and to perform the whole number of the Precepts of the Law; and theſe are admitted to privildges proportionably, and differ nothing from a Jew, but only that they are not born in the Land (as the *Mamluchi* among the *Mahomedans*) of whom 'tis * *Juſtin Martyr*'s affirmation, προσήλυτος ὁ περιτμηθεὶς, εἰ τῷ λαῷ προσεκλήθη, καὶ εἰς αὐτὸν ἦλθεν, *the circumciſed proſelyte is as one that was born in the land.* To which purpoſe they apply that of the Prophet, *The ſtranger*, גר, ſaith he, that is, *the Proſelyte, ſhall be joyned unto them, ſhall be joyned to the houſe of Jacob*, ἐπὶ τῷ αὐτῷ ἡμῖν καὶ πᾶσι τοῖς περιτμηθεῖσι νόμῳ εἷς, *one and the ſame law being given to all that are circumciſed.* Of this ſort were the Sichemites, *Achior*, (*Judith* 14. 10.) *Nebuſaradan*, (ſaith *Gemara Sanhedrim* c. 11.) *Urias the Hittite*, and *Herod the Idumean* (whoſe kingdom in his ſucceſſors is therefore call'd מלכות גרים the

Μεσότοιχον φραγμοῦ

* *Dial.cum Tryph.p.* 275.

kingdom

kingdom of the ſtrangers) *Nicolas*, *Acts* 6. and theſe are call'd גרי צדק *Proſelytes of righteouſneſs*, and גרי ברית *Proſelytes of the covenant*. Of theſe ſay the Jews, that above all things they muſt be circumciſed; and *Tacitus Hiſt.* l. 5. having mention'd the Jews cuſtom of circumciſion, adds, *tranſgreſſi in morem eorum idem uſurpant, nec quicquam prius imbuuntur quàm contemnere divos*, &c. And, becauſe ſome other Nations had gotten a traditionary cuſtom of circumciſing, without forſaking Heatheniſm, or undertaking any degree of Proſelytiſm, as the Egyptians, and from them, ſaith * *Diodorus Siculus*, the men of *Colchos*, and of old the *Iſmaelites*, and now the *Turks*; it is therefore reſolved among the Jews, that if any ſuch ſhall become a Proſelyte, though he cannot be circumciſed again, yet on the eight day of his proſelytiſm, ſome blood muſt be fetch'd of that part, which they call פרצת *the breaking of the skin* (for a teſtimony of their proſelytiſm) which, they confeſs, *Moſes* knew nothing of, but is an inſtitution of their own. Theſe Proſelytes of the Covenant may perhaps be meant by the *Children of the Covenant*, *Acts* 3. 25. the multitude there being mixt of Jews and Proſelytes, c. 2. 5, 14. and both thoſe ſpoken to in the third chap. the Jews under the title of *Children of the Prophets*, that is, of *Abraham*, &c. the reſt under the title of *Children of the Covenant*, which being made with *Abraham*, belonged not only to Iſraelites, but to all the *kindreds of the earth*, as it follows there. Now of theſe latter ſort of *Proſelytes* this place here ſeems to be underſtood, wherein *Chriſt* reproacheth the diligence of the Phariſees, who took ſuch pains to make a *Proſelyte*, that is, to bring a Gentile, that was no way bound to it, to be circumciſed, and to undergo all the Judaical Law, which God had never propoſed to the Gentiles, thereby demonſtrating, that it was not true purity and reformation of heathen vices, that they thought to work in their *Proſelytes*, but did it only to get more Companions to their Faction, of holding up the external Ceremonies, of Circumciſion againſt the Reformation now preach'd by *Chriſt*. From whence it appears not only why the Phariſees were called *Hypocrites* for ſo doing, this being no way an act of Piety, which they pretended to do ſo zealouſly, but alſo, why the *Proſelyte* ſo made by them, is ſaid to be worſe then they, or then their own children, made *doubly more then they the child of hell*, (that is, worthy of puniſhment,) 1. Becauſe before the coming of *Chriſt*, the Phariſees were bound to obſerve the whole Law, and ſo though *Chriſt*, the ſubſtance being come, did take it away, that is, the typical parts of it, yet the Phariſees were more excuſable, if they continued in the obſervation of it, whereas the Gentiles were never obliged to it, and ſo had not that excuſe, if they ſhould reſiſt *Chriſt* upon that ground of his deſtroying the Moſaical Law, which was the great ſcandal againſt *Chriſt*'s doctrine. Secondly, Becauſe the Phariſees being now engaged in this Faction againſt *Chriſt*, theſe new *Proſelytes* of theirs, to approve themſelves to their Maſters, expreſs'd more bitterneſs againſt *Chriſt* then themſelves had done, and by their inſtigation were made inſtruments of more miſchief after to Chriſtians. So *Acts* 13. 50. the *Jews* παρώτρυναν τὰς σεβομένας γυναῖκας, *inſtigated* and *inflaming the worſhipping*, that is, Proſelyte *toomen* againſt the Apoſtles, and it follows, ἐπήγειραν διωγμὸν, they *raiſed a perſecution* againſt them. So ſaith *Juſtin Martyr*, οἱ δὲ προσήλυτοι ὑμῶν μόνον οὐ πλέον, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμᾶς τοὺς εἰς ἐκεῖνον πεποιθότας καὶ φονεύειν καὶ αἰκίζειν βέλον ἔχετε, καὶ πάντα ὅσα ὑμεῖς ἐξομοιοῦσθαι σπουδάσατε, *the Proſelytes do not only not believe, but do, doubly to what the Jews do, blaſpheme the name of Chriſt, and kill and reproach us, who do believe, and make all haſte to be like you.* The truth of this was very obſervable in the *Gnoſticks*, who being Gentiles firſt, then Chriſtians, at laſt in appearance turn'd Jews, and then became the moſt bitter perſecutors of the Orthodox Chriſtians. Three other things obſervable, concerning theſe two ſorts of *Proſelytes*, will come in more naturally in other places to which they more immediately refer.

* ὅτι ἡ τῶν Αἰγυπτίων ἐστὶν ἔθνος μυσταγωγικὸν καὶ ἀνθρώπους παρεκπλησίους τοῖς καθ' Αἰγυπτίους διαμφοῖν τῷ νομίμῳ παρὰ τοῖς ἀπείροις, καθάπερ καὶ παρὰ τοῖς Ἰουδαίοις. l. 1.

* *Dial. cum Tryph.* p. 274.

V. 16. *Swear by the Temple*] It ſeems by this which *Chriſt* here affirms of the Phariſees, that they had a tradition, that thoſe oaths only were obligatory, which were conceived by God, or ſomething immediately conſecrated to him; meaning thereby not the Temple and Altar, which had only an univerſal conſecration (being ſet apart to his ſervice) but other particular oblations and gifts, which were by the voluntary piety of men devoted unto him; of this ſort is the *gold of the Temple*, and the *gift on the Altar*, wherein, it ſeems, they placed a more eſpecial ſanctity, then in the other. This *Chriſt* looks on as a pitiful nice piece of deceit, either to fruſtrate the obligation of ſome oaths (it being ordinary with them to ſwear *per Templa tonantis*, ſaith the *Poet*, by the *Temple*, when, it ſeems by him, they did not think themſelves obliged by ſuch an oath) or to make a nice diſtinction of ſanctity, where indeed there was none, the whole ſanctity of the *gold*, or *gift*, flowing from the *Temple* or *Altar*, to which, and the God in it, they were conſecrated. What ſhould be the colour or pretence of this doctrine of theirs, it would be hard to gueſs, unleſs perhaps it was, that they conceived the *Temple*, by its having been demoliſh'd to have loſt its ſanctity, and not to have recover'd it as its rebuilding, and increaſe by *Herod*; whereas the *gold* or the *gift*, which the piety of the Jewiſh Donor had conſecrated, might be allowed by them to have that ſanctity; but this being ſo weak a reaſon, leaves it liable to the cenſure of Hypocriſie, which *Chriſt* here lays upon it, the true cauſe ſurely being, that by perſwading men that the *gold* and *gifts* brought to the *Temple*, were the holieſt things in the world, holier then the Temple, or Altar it ſelf, they might bring men to great liberality that way, and ſo make gain of their doctrine. f. Ὀμνύειν διὰ τῶν ἱερῶν. Χρυσὸς ἱερὸς. Δῶρον. α

V. 23. *Judgment*] For the diſcerning the meaning and difference of theſe three, the beſt riſe will be from the obſervation of *Maimonides*, a ſober learned Jew, *Moreh Nevoch.* par. 3. ch. 53. Theſe three, ſaith he, are moſt accurately diſtinguiſh'd among the Hebrews, משפט, חסד, צדקה, all to be met with together *Hoſ.* 2. 19. *judgment* and *mercy* and *righteouſneſs*. The firſt ſignifies *juſtice* or *equity* in judging, whether it belong to reward or puniſhment. The ſecond to the higheſt degree of *mercy* or *bounty*, that which is in *Hoſea* farther expreſs'd by the addition of רחמים, *bowels*, or *tenderneſs* of *mercy*, and is the ſame that before we ſaid was ſignified by ἀγαθότης, *goodneſs*, (ſee Note on ch. 20. 15. b.) The third denotes that virtue of *honeſty* in all kinds, which by the Law of God is due from us to our brethren, whether by way of ſtrict juſtice, or of charity which is alſo commanded us, and is part of our righteouſneſs toward our brethren, (of which we have alſo ſpoken before, ſee Note on c. 1. g. and ch. 6. a.) Thus when *John the Baptiſt* tells all the ſorts of men that came to him, what was their righteouſneſs, their duties, *Luke* 3. that which he preſcribes to the promiſcuous multitude is, μεταδιδόναι τῷ μὴ ἔχοντι, *to communicate*, or *give to him that hath not*. And * *Olympiodorus*, according to the ſenſe of the *Fathers*, tell us, Ἀποστερητὴς ὅστις οὐ πλεονεκτὴς ὁ μὴ ἐνδύων τὸν γυμνὸν, *he that doth not clothe the naked, is a defrauder, and a coveter*, that is, ſins againſt the Tenth Commandment of the Law. And the whole difference of this from the ſecond, is, that in this a man performs all acts of charity required in the Law, when occaſions offer themſelves, but in the other, the merciful man doth ſeek out occaſions, and doth more then the Law requires of him, which therefore *Chriſt* calls τελειότητα *perfection*, *Matth.* 5. 48. Now to the two firſt of theſe in *Maimonides*, the two former here κρίσις, and ἔλεος, are directly parallel; κρίσις *judgment*, literally and clearly anſwerable to the firſt, and ἔλεος *mercy* to the ſecond: All the difficulty is of the third, πίστις *faith*, which that is parallel to, and equivalent with δικαιοσύνη *righteouſneſs*, may at firſt ſight be thought probable alſo. For the Hebrew אמת which is directly rendred πίστις, and hath the ſame importance ſometime, which we gave out of *Maimonides* to צדקה, is by the *Septuagint* rendred alſo by

* *Cat. in Job* 22.

Κρίσις. Ἔλεος. Πίστις.

the very word, δικαιοσύνη *righteouſneſs*, Gen. 24. 49. Iſa. 38. 19. The ſame is ſometimes again rendred ἀλήθεια *truth*, and ſo πίστις, δικαιοσύνη, ἀλήθεια, *faith*, *righteouſneſs*, *truth*, are oft taken promiſcuouſly the one for the other, among the Jews, that write Greek. So *Pſal.* 85. 10. we have ἔλεος καὶ ἀλήθεια, *mercy and truth*, *Prov.* 3. 3. ἐλεημοσύναι and πίστεις, *mercies* and *fidelities*; and *Heſychius* renders ἀληθὴς *true*, δίκαιος *righteous*, and ſo δίκαιον ſeems to be taken, *Luke* 12. 57. κρίνετε τὸ δίκαιον, *judge right*, or *true*, and *Luke* 16. 11. μαμωνᾷ ἀδίκου, the *unrighteous mammon*, is ſet oppoſite ἀληθινῷ to the *true riches*, agreeable to that of the *Targum*, *Ez.* 22. 27. who call it ממון דשקר *the mammon of vanity*, or *falſity*. All makes it not improbable, that πίστις *faith* here, ſhould be taken in that notion of צדקה *righteouſneſs*, and ſo rendred not *faith*, but *fidelity*. And thus Mr. *Calvin* hath interpreted it in this place. But upon further conſideration it will appear, that there is no place for theſe probabilities, the expreſs words of S. *Luke* in ſetting down this paſſage, inforcing another interpretation of it. For *Luke* 11. 42. the words are theſe, *Ye tithe mint and rue, and all manner of herbs, and paſs over judgment and* τὴν ἀγάπην τοῦ θεοῦ *the love of God*, where, as by *judgment* muſt be underſtood all the duties of juſtice and charity to our neighbours (ſet down more fully in S. *Matthew* by *judgment* and *mercy*) and ſo under that צדקה *righteouſneſs* alſo is comprehended, *viz.* that mercy which is our righteouſneſs, (as being from us due to other men) ſo the *love of God*, which comprehends all the *duties* of the *firſt table*, *Mat.* 22. 37. is ſet down as directly parallel and anſwerable to πίστις *faith*, which muſt therefore neceſſarily be the *believing* in *God*, as that is the foundation of our love of him, as the Apoſtle affirms, 1 *Tim.* 1. 5. *The end of the commandment is charity out of a pure heart—and of faith unfeigned.* And then as the two former may be taken from *Mich.* 6. 8. *doing juſtice* and *loving mercy*, ſo this third may be parallel alſo to the third thing mention'd there, *walking humbly with thy God*; and if ſo, will give us an excellent definition, whether of the *faith* or the *love* of *God*, or indeed of the conjunction of them; *Faith perfected by love*; that it is an humble fiducial obedience unto, or walking with God, as when *Enoch's walking* with *God* is by the *ſon of Syrach*, *Eccl.* 44. 16. and S. *Paul* *Heb.* 11. 5. out of the 72. called his *pleaſing of God*, and that including faith, *without which*, ſaith he, *it is impoſſible to pleaſe God*, v. 5. and that *faith* a *believing that God is, and that he is a rewarder*— And this faith very fitly here mentioned by *Chriſt* to the Jews, who are ſo frequently and juſtly accuſed and reprehended by him, for want of faith, or not believing in God, and that their guilt evidenced by their not believing in him, who had ſo ſignally and powerfully demonſtrated himſelf to be ſent by God. And if it be here demanded, with what propriety *Faith* in this ſenſe can be called one of the βαρύτερα τοῦ νόμου, *the weightier things of the law*, when Faith is ſo oft ſet oppoſite to the Law, and ſo is not ſo much as a part of it, and when the Law of *Moſes* was but the *Pædagogie to* that *faith*, *which ſhould after be revealed*, the anſwer will be clear, that the Law to which Faith is oppoſed, is chiefly the Law of Jewiſh Ceremonies, which being but the *ſhadow* of thoſe things, which are the object of the Chriſtians faith, were to be done away at the preſence of the body it ſelf, and ſo Faith ſet oppoſite to them, as perfect is oppoſite to imperfect, clear day to twilight. And of theſe alſo thoſe words are to be taken, which affirm the *Law* to be a *Schoolmaſter* or *Leader* of *Children* to *Chriſt*, theſe being but thoſe initial elements fitted for thoſe of tender years and groſſer underſtandings, yet deſigned alſo to adumbrate thoſe things which are now more clearly taught us by *Chriſt*. As for the Law of God, as that was given to *Moſes*, and comprehended all the duties to God and man, 'tis evident that faith in God is a part, and weightier part of that, and ſo reducible to the *firſt* and *great commandment*, (as that phraſe *Mat.* 22. 37. comprehends the whole firſt table of the *Commandments*) being certainly compriſed in the love of God, and ſuppoſed in it, and not only ſo, but it is particularly contained in the firſt commandment of that firſt table, *I am the Lord thy God, thou ſhalt have no other Gods but me*; the former of which are federal words, and ſo are to be anſwered by our believing that God promiſeth in his Covenant, *viz.* that he is *our God*, a *merciful* and a *gracious* Father, and ſo to be filially depended on, truſted in, and obeyed, as well as loved by us, and the latter part commanding us to have God for our God, muſt again be interpreted to require from us a believing of him, both as that ſignifies a fiducial reliance and affiance on him, a believing his promiſes, and as it is a believing whatſoever he ſhall ſay, whether bare affirmations, (our doctrinal points, either in the Old or New Teſtament, revealed to us) or more eſpecially his commands and threats, as our belief of them is all one with fearing and obeying him, God's veracity being one of thoſe his attributes, to which our belief muſt be anſwerable, if we will be deemed to have him for our God. As for the promiſes of another life, which are a principal part of the object of a Chriſtians faith, if they be not thought to have been revealed under the Law of *Moſes*, which is conceived to look only toward an earthly *Canaan*, and ſo the felicities of this life only. This ſure is a miſtake, cauſed in many, perhaps, by not diſtinguiſhing betwixt leſs clear revelations (ſuch indeed were thoſe under the Law, in compariſon with the luſtre that *Chriſt* brought into the world) and none at all; or perhaps by moſt through not obſerving, that thoſe divine promiſes were revealed before the Law, (and being found inefficacious among the ſenſual world, God was farther pleaſed to add, under *Moſes*, thoſe earthly promiſes to attract even ſenſual men, and give them a preſent taſte of thoſe good things, which he had laid up for them that would adhere to him.) Theſe therefore being long before revealed to *Adam*, and *Noah*, and by tradition from them ſtedfaſtly believ'd by all the people of God, were ſuppoſed in the Moſaical Law, as known already, and therefore needed not therein to be more particularly repeated; Beſides, *Moſes* in his giving the Law to the Jews, ſet down, over and above the Law it ſelf, a ſtory from the Creation to his time, wherein many paſſages there are, which give certain evidence of another life, and the joys of that, as the reward of a godly living; as when of *Enoch* it is ſaid, *Gen.* 5. 24. that *Enoch walked with God, and was not, for God took him*, when he was but 365 *years old*, which muſt needs infer, that ſomewhat extraordinary befel *Enoch* (which the *Apoſtle* calls *tranſlating* him, *Heb.* 11. 5.) and alſo that that life, to which *God took him*, was much more deſirable, than that which here he parted with, elſe his untimely death (far ſooner than others there recited, both before and after him) could not be propoſed, as a reward of his *walking with*, that is, pleaſing *God*, *Heb.* 11. 5. This tranſlation of *Enoch* then being known among thoſe in whoſe time it happened, and by *Moſes* recorded for all the Iſraelites to know that came after, muſt needs be to all them a teſtimony beyond all doubt of this truth, that there remained a bleſſed life, after this, for thoſe who pleaſed God. The like was that of *Elias* in the time of the Kings, who was viſibly carried up to heaven, and this both by the ſons of the Prophets foretold before-hand, and teſtified by *Eliſha*, who ſucceeded him in his prophetick office, and was an eye-witneſs of it. The ſame appears by that paſſage of God's being by himſelf ſtiled, in the law, the *God of Abraham*, &c. after their death; whence our *Saviour* concludes againſt the *Sadducees*, that *Abraham liv'd with God*, and that there was another life revealed by God in that ſtile. To this pertains the ſpeech of *Balaam*, *Numb.* 23. 10. *Let me die the death of the righteous, and let my laſt end be like his.* But above all, the expreſs words of *Daniel*, long before *Chriſt*, and ſo under the *Law*, *Dan.* 12. 2. *Many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.* And in a word, though the Law given by *Moſes* have not, in the letter, the mention of any other life, but that in the land of *Canaan*, yet all the ceremonies of the Law were principally (no doubt)

Δίκαιον Ἄδικον μαμωνᾶ Ἀληθὲς μαμ.

Ἀγάπη τοῦ Θεοῦ.

doubt (designed to this end, to adumbrate and so reveal this truth unto them, and that in such a manner, as was most for the turn of such childish and gross and rude minds, *viz.* by sensible representations, which the Apostle, that well knew their meaning, interprets to this sense, throughout the Epistle to the *Hebrews*, and assures us, that *Abraham, Isaac, and Jacob expected a city that had foundations, whose builder and maker was God, Heb.*11.10. meaning Heaven undoubtedly by that phrase; and so of *Moses*, *v.*26. that he *had respect to the recompence of reward*, that sure, which was *after this life*, (for he came not to *Canaan*) the pleasures and honours of which were on this intuition, *despised* by him, *v.*25. Thus much hath been here added on this occasion, for the refuting the doctrine of those men, who can discern none, but temporal, carnal promises, under the Law, whom for farther satisfaction (if it be yet needful) I refer to the judicious and perspicuous treatise of P. *Baro, De præstantia & dignitate divinæ legis* (dedicated to Archbishop *Whitgift*, but first read in his *Lady Margarete* Lectures at *Cambridge*) *lib.* 1.

h. Τάφοις κεκονιαμένοις

V.27. *Whited Sepulchres*] There is little difficulty to determine what is meant by τάφοις κεκονιαμένοις. *Sepulchres washed over with white lime*, on purpose that they may be discerned by Passengers, and avoided lest they contract legal pollution by them; for thus the Jews were wont to mark Sepulchres, *Calcem aquâ maceratam effundit in locum immunditiei, they use lime macerated with water, and pour it upon the place of uncleanness*, *Tad. Tum. Met.* c. 8. And *Rashi ad Gemar. Moed Cat.* c. 1. f. 5. renders the reason, *quòd ipsa alba sit instar ossium, quam ergo videntes, eò non accederent, because lime is white like bones, and therefore they see, and go not near it.* So among the Christians in * *Optatus*, *Corpora (occisorum) per dealbatas aras aut mensas poterunt numerari, the bodies of the slain may be yet numbred by the whited altars or tables*, that is, by the tombs in fashion of an altar, or table, laid over them, and whited. All the difficulty is, in what respect it here follows that they *appear* ἔξωθεν ὡραῖοι, *outwardly fair*, when *Luke* 11. 44. it is said of them, that they are ὡς μνημεῖα ἄδηλα, *as graves that appear not*. And this will be fitly salved, by considering, that this fairness is not all one with their being whited before, but denotes the reason, why they had need of being thus whited; these graves were, it seems, grown over with grass, and so were undistinguishable from other ordinary ground, were outwardly as fair green grass, as if there were no graves under, and so as they are properly said to *appear*, ὡραῖοι ἔξωθεν *outwardly fair*, so most fitly is it said of them in *Luke*, that they are ἄδηλα μνημεῖα, *undiscernable graves*, or *monuments*, so that the men that go over them are not aware of their being graves, and so are polluted by going over them. And that makes it necessary that they should have some mark set upon them, be washed over with lime, proportionable to which was *Christ's* reproving of these Pharisees hypocrisy, that so, as fair as they were outwardly, they might not deceive and pollute silly disciples, which were not aware of their wickedness. See *Mr. Pocock Miscell.* c. 5.

* l. 3. p. 90.

Ἔξωθεν ὡραῖοι.

Ἄδηλα μνημεῖα.

i. Ζαχαείαν, υἱὸς Βαραχίου

V.35. *Zacharias son of Barachias*] Who this *Zacharias* was is questioned among learned men, and it falls out, there were very many of the name, to each of whom some part of this character here set is competible. There was *Zachary* the prophet, who besides that he was a Prophet, was the *son of Barachiah* also, *Zach.* 1.1. but of him no author reports that he was slain, and betwixt the temple and the altar he could not be slain, because the temple in his time was destroyed, and so there was neither temple nor altar then; and tho' he were chief of those which caused the re edifying of the temple, yet in that he offended not the Jews, nor in any other part of his prophecy, nor indeed is it imaginable, that so immediately after they came from under the scourge (from the captivity) they would kill their prophet, or defile their temple. A second *Zacharias* was the father of *John* the *Baptist*; and tho' the Scripture neither mention him to be the son of *Barachias*, nor to have been killed, yet for the latter (that of his death) two traditions there are, one indeed of writers of no great authority, yet pretending to be very antient, that he was kill'd by *Herod*'s officers because he would not tell where his son *John* was, for whom *Herod* sent. And with one passage of that narration, *viz.* that his blood continued upon the threshold like a stone, agrees that which is affirmed by *Tertullian, contr Gnost.* c. 10. The other is asserted by † *Basil*, and before him by * *Origen*, and repeated in the same manner by † *Gregory Nyssene*, * *Cyril* of *Alexandria*, *Theophylact* and others, that there being a place in the Temple, where the Virgins were wont to be by themselves, and to pray, and *Mary* after the birth of *Christ*, continuing to come to that place, she was prohibited by those that knew she had a child, but maintained by *Zacharias* the Priest, who affirmed her still to be a virgin, whereupon the men of that age set upon *Zachary* as a manifest transgressor of the Law, and killed him betwixt the temple and the altar. But this tradition is rejected by S. *Jerome*. And indeed which soever of those two causes be assigned for the cause of his death, it will not be very proper for this place where *Christ* speaks of their killing of *Prophets* (and such this *Zachary* was not, but only a Priest) and those *Prophets* particularly *sent to them*, *v.*34.37. as *instruments* to *gather them*, *v.*37. that is, to reduce them unto repentance by denouncing judgments against them; and upon this ground it is that the learned men which believe this *Zachary* to be here meant, do not yet believe either of the two assigned causes of his death to be the true one; but his fore-telling the destruction of the city and temple (as *Stephen* after did, and was stoned for it) and so executing the prophetick office; which as it is not very appliable to this *Zachary*, who was no Prophet, so it also takes away all force from the authority of those antient writers in this particular, and the tradition by them mention'd (which are the only *basis* whereon this opinion can stand, and in reverence to whom it is that I set down this opinion so largely) they and the tradition being as positive for that cause of his death, as that he was at all killed. There was a third *Zachary*, and he a prophet, and slain by the people at *Joash*'s command, and that for testifying against them, being sent particularly by God to reduce them, 2 *Chron.* 24.19,20. This death of his was by stoning, *v.*21. (as here, *and stoned them which were sent unto you*, as he also was said to be sent, *v.*19.) and that in the very place here mentioned betwixt the temple and the altar, expressed thereby *In the court of the Lord's house* (see note k.) and of him 'tis peculiarly mentioned, that *when he dyed he said, The Lord look upon it, and require it*, which makes the mention of this man's death very proper to be joined with *Abel*, whose *blood cryed for judgment from the ground*. The most considerable objections against this interpretation are, 1. that this *Zacharias* was the son of *Jehojadah*, *v.*20. which is answered by those that favour it, by saying that it was very ordinary for men to have more names then one, especially those that had *Jehovah* in their names. Thus *Jehoiakim* the *king* is also *Eliakim*, 2 *Kings* 33.34. and so *Jojakim* the *Priest*, *Judith* 15.8. is *Eliakim*. Thus *Judas Luke* 6. 16. is also *Lebbæus* and *Thaddæus*, *Mat.* 10. 3. and, say they, 'tis possible, that *Zacharias* might be set in this Gospel, as in *Luke* it is, without mention of his Father, or with mention of *Jehojada*, and some Scribe might set υἱὸν Βαραχίου in the margin, taking it for *Zachary* one of the small prophets, who was so, and this might afterward creep into the text. To which purpose 'tis observable that S. *Jerome* upon search found in the Hebrew Gospel, call'd the *Gospel of the Nazarites*, the name of *Jehojada* for this of *Barachiah*. A second objection against this is, that this *Zacharias* being slain by *Joash* so long ago, could not fitly be set down as the last of that catalogue, whose blood brought down judgment on the Jews, it being in all reason that beginning so high as the *righteous Abel*, the speech should descend much lower then to that *Zacharias*, and it is not very easy to give a probable answer to, or account of this. A third exception there is farther against this interpretation,

* *Protevang. Jacobi*, and *Petrus Alexandrin.* in *Canon.*

† *Hom.* 23.

* *tr.* in *Mat.* 26.

† *Or.* in *Nativ.*

* *Cont. Anthropomorphit.*

viz. that here 'tis ſaid that *they* (that is, thoſe of that preſent generation) *kill'd him*, which ſome have anſwered by ſaying, that that people (of whom that generation was a part, continuing in their ſins) are the *they*, and that 'tis ordinary in Scripture to charge the acts of parents upon their poſterity, which go on in their ſins. And accordingly the reaſon why thoſe words, ὃν ἐφονεύσατε, *whom ye have killed*, are here added and annexed to *Zacharias*, might be this, becauſe *Cain* indeed who had killed *Abel*, was not their progenitor. and ſo that people could not be ſaid to have killed *Abel*. But for *Zacharias*, whom their progenitors kill'd in the diſcharge of his office to that people, they, who do not yet obey his prophecy by repenting, may juſtly be ſaid to join with them that did kill him. But there is yet a fourth *Zacharias*, and he, ſaith *Joſephus*, l. 4. *c.* 13. υἱὸς Βαρούχου *the ſon of Baruch*, which might well be all one with *Barachias*, as we know *Ananus* is with *Ananias*, and he was ſlain by the Jewiſh Zelots, ἐν μέσῳ τῷ ἱερῷ, *in the midſt of the Temple*, and that ſo immediately before the ſiege of *Jeruſalem*, that as *Chriſt* mentions *Abel* the firſt that was ſlain, ſo he might very fitly mention this *Zacharias* alſo, as the laſt inſtance of their bloodineſs upon holy and eminent men. This I find to have been pitched on in the Spaniſh bible of *Cypriane de Valera*, where, upon this verſe, is this note, *whom ye kill'd*, that is, *ſhall kill*, *he foretelleth the hiſtory of Zacharius the ſon of Baruch, which Joſephus de Bell. Jud. deſcribeth, whereby the meaſure was fill'd up*, v. 32. *for which Jeruſalem was deſtroyed.* The only objection againſt this is, the ὃν ἐφονεύσατε, *whom ye ſlew*, whereas this man was not now ſlain at the time of *Chriſt's* ſpeaking; but this is readily anſwered, 1. that the Aoriſt may fitly be rendred, *whom ye ſhall have ſlain*, and that it muſt be ſo, becauſe the blood of *Chriſt*, and *Stephen*, and *James*, and all that ſhould fall by them in thoſe forty years, was contained in the πᾶν αἷμα δίκαιον. *all the righteous blood* here mentioned, as ingredients in that judgment on the Jews. 2*dly*, 'Tis ordinary in Prophecies to uſe the time paſt for the future, and ſo *Rev.* 2. 19. when *Antipas* is mentioned, ὃς ἀπεκτάνθη, *who was killed*, (who yet was not * kill'd till after the time of that viſion) 'tis clear it muſt be ſo taken. So 1 *Theſ.* 2. 16. ſpeaking of the deſtruction of the Jews, *v.* 15. which was not then come at the writing of that Epiſtle, he ſaith, ἔφθασεν in the Aoriſt, *the wrath of God hath overtook them*, or come haſtily upon them, εἰς τέλος, *to a final utter deſtruction*, that is, their meaſure of iniquity is filled up, and ſo this deſtruction ſecured to them, as if it were already fallen upon them. And ſo this is the moſt full interpretation of the place, and clear from all difficulty.

ὃν ἐφονεύσατε.

Πᾶν αἷμα δίκαιον

ὃς ἀπεκτάνθη

* See the Præmonition concern. the Apocalypſe.

k. Θυσιαστήριον

Ib. *Altar*] There were two ſorts of Altars, one the θυμιατήριον, the *Altar of incenſe* within the Temple, (ἔνδον πρὸς τὸ ὀπθυμιᾶν in *Philo*) the other θυσιαστήριον the *altar* of holocauſt or burnt-offering that was without in the court (ἔξω πρὸς τὰ ἱερεῖα, ſee note on *Apoc.* 6. e.) Of both of them *Philo's* words are perſpicuous and worth ſetting down, Ὁ νόμος προστάξας δύο κατασκευασθῆναι βωμούς, καὶ τῇ ὕλαις, καὶ τοῖς τόποις, καὶ τῇ χρήσεσι διαφέροντας, *the law appointed two altars to be made, differing in matter, and place, and uſes*: ὁ μὲν γὰρ ἐκ λίθων λογάδων ἀτμήτων ξυνοικοδόμηται, καὶ ἐν ὑπαίθρῳ πρὸ τῆς νεὼ προβάσεσιν ἵδρυται, καὶ γίνεται πρὸς χρείαν τῶν ἐπάλξεων, *For the one was built of choice unhewed ſtones, and was ſet in the open court by the aſcent or ſtairs of the Temple, and was for the bloody ſacrifices*, ὁ δὲ χρυσῆ μὲν κατεσκεύασται, ἵδρυται δὲ ἐν ἀδύτῳ εἴσω τῆς πρόσω καταπετάσματος, ὃς ἰδεῖν μὲν οὐδενὶ τῶν ἄλλων ἔξεστιν, ὅτι μὴ τοῖς ἁγνεύουσι τῶν ἱερέων, καὶ γίνεται πρὸς ἃ χρείαν ἡ τῶν θυμιαμάτων, *The other was made of gold ſet in the inner court within the firſt veil, which cannot be ſeen by any other, but only by thoſe of the prieſts that are clean, and this was for the offering of incenſe.* And ſo that which was ſaid of *Zacharias*. 2 *Chron.* 24. 21. that he was *ſtoned in the court of the houſe of the Lord*, that is, in the court of the Temple (as ναὸς *Temple* here, and οἶκος *houſe*, *Luke* 11. 51. are directly all one) might be well enough agreeable to what is here ſaid, that he was *ſlain betwixt the temple and the altar*, to wit, this altar of holocauſt, peculiarly θυσιαστήριον (as here) which was without in the court, and to that alſo belongs as properly, that which *Joſephus* ſaith of the other *Zacharias*, ſon of *Baruch*, that he was ſlain, ἐν μέσῳ τῷ ἱερῷ, *in the midſt of the temple*, that is, not of the ναὸς or *ſanctuary*, rendred *temple* here, but of the ἱερὸν that is, the whole fabrick of the court, *&c.* Beyond this altar and court was *Solomon's* porch built before the temple, or at the entrance to it, and the ſpace betwixt that portal and the altar of incenſe was (ſaith *Codex Middoth*, *c.* 3.) 22 cubits. Thither the Prieſt was wont to enter at other times with incenſe at that altar to ſanctify the prayers of the people; but on days of Expiation, he was not to approach ſo far, but without the door of the porch to proſtrate himſelf (as unworthy to approach the Sanctuary) and there to confeſs the ſins of the people, *Joel* 2. 17. where the Prieſts are ſaid to weep *between the porch and the altar*, that is, betwixt *Solomon's* Porch and the Altar of burnt-offering in the court, where, ſaith *Kimchi* on that place, עומדים לשרת עבודת חכם *they ſtood to miniſter their miniſtry*, that is, to officiate there. So *Joma*, *c.* 3. *ſect.* 8. *the bullock ſtood* בין האולם ולמזבח, *between the porch and the altar, and the prieſt laid his hands upon him, and confeſs'd, and ſaid*, אנא השם, &c. *I pray thee, Lord, I have offended and been rebellious, and have ſinned before thee, I and my houſe, I beſeech thee Lord, forgive now the offences, and rebellions, and ſins, wherewith I have offended, and rebelled, and ſinned againſt thee, I and mine houſe*, &c. *And they anſwer, Bleſſed be the name of his kingdom for ever and ever.* So *Ezr.* 10. 1. *Ezra* is ſaid on the faſt-day to *weep, and caſt himſelf down before the houſe of the Lord*, that is, in that court before the porch of the Temple, and 1 *Mac.* 7. 38. the Prieſts entred in (to the court of the Temple) and ſtood between the Altar and the Temple) weeping, where though the Greek Tranſlator read καὶ ἀνὰ πρόσωπον τοῦ θυσιαστηρίου καὶ ναοῦ, *before the altar and temple*, yet *Joſeph Ben Gorion's Hebrew* reads diſtinctly בין האולם ולמזבח *between the porch and the altar.*

οἶκος

V. 36. *Generation*] Γενεὰ *generation* ſignifies not a whole *ſæcle*, but rather the third part of a *ſæcle*, or hundred years, as in *Homer*, when of *Neſtor* 'tis ſaid, l. Γενεαὶ

Τῷ δ' ἤδη δύο μοῖραι γενεαὶ, *Il.* α. 250. ιλ.

the *two generations* ſignify about ſixty years, and ſo in * *Herodotus*, πεντήκοντα μέν γε γενεαὶ ἀνθρώπου μάλιστα ἑπτακόσιαι εἰσὶ τριηκοντούτιδες, 300 generations *are equivalent to* 10000 years, and *Clem. Alex. Strom.* l. 2. εἰς τὸν ἑκάστου βίον τρεῖς ἐγκαλαλίγουσι γενεαὶ, *three generations amount to an hundred years.* So *Phavorinus*, γενεὰ καὶ τὸν παλαιὸν τριάκοντα χρόνοι, *the ancients uſed the word to ſignify thirty years*, and citing that of *Neſtor's* age in *Homer*, ſaith it ſignifies, that ὑπῆρξεν τὰ ἑξήκοντα ἔτη, *he was above ſixty years old.* So in *Heſychius* the word is taken to ſignify either the life of a man, or thirty years, or twenty five, or twenty, (as it is alſo taken for ſeven years by the Phyſicians, and for ten clearly in *Jeremiah's* Epiſtle, *v.* 2.) where the life of a man ſignifies not the ordinary ſpace of a man's life from birth to death, for that may be ſixty or eighty years, but ſo as the ſpace of the life of fourteen men, children to one another, and ſucceeding one another, make up fourteen generations, *Mat.* 1. By all which it appears what is meant here by the phraſe *this generation*, ſuch a ſpace, that they that were then alive might and ſhould live to ſee it; and ſo *Chriſt* here foretels, 1. the great perſecutions from the Jews, and 2. the great judgments and deſtruction, that ſhould then come upon that people within few years, † about forty ſaith *Euſebius*, *Eccl. Hiſt.* l. 3. *c.* 7. within the ſpace of the life of ſome that were then alive, as was ſaid, *c.* 16. 28. (ſee note there) and is more largely ſhewed *c.* 24. where that which was ſaid of the deſtruction of the Jews was occaſioned by this ſpeech of *Chriſt's* in this Chapt. (ſee note on *Luke* 18. 7. c.)

* *l.* 2. *p.* 144.

p. 335.

† τεσσαρακοντα ἰσ' ἔλαττι ἔτεσι μετὰ τὴν κατὰ τοῦ Χριστοῦ τόλμαν, ἐν καθ' αὐτὸν ὅλεθρον ὑπερβαλοῦσαι φρονήσας.

V. 39. *Henceforth*] Ἀπ' ἄρτι here (as in ſome other places) ſignifies not *from henceforth*, as it were from that very time wherein he ſpake, for 'tis clear they ſaw him after this, but as *Euthymius* expounds the ſame, *Rev.* 14. 13. (whether in two or one word, ἀπ' ἄρτι or m. Ἀπ' ἄρτι

or ἀπάρτι, it is all one) *within a while*, after, or no long time after, which ſeems to be the ſame ſpeech which St. *John* expreſſes by the ἔτι μικρὸν καὶ ὁ κόσμος οὐκ ἔτι θεωρεῖ με, *John* 14.19. *yet a little while, and the world ſees me no more*, and again, *c.*16. 16. μικρὸν καὶ οὐ θεωρεῖτέ με. (ſee note on *Rev.* 14. 13.) ſo *John* 1. 51. *Verily I ſay unto you*, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, *within a while ye ſhall ſee the heaven opened*, (which belongs not to any thing that was beginning at that minute, but within a few years after at his Aſcenſion) *and the Angels of God deſcending and aſcending upon the Son of man*, which clearly belongs to that which is ſet down by way of ſtory, *Acts* 1. 9, 10. *while they looked he was taken up, and a cloud received him out of their ſight, and behold two men ſtood by them in white apparel, &c.* Beſide theſe places twice more is the word uſed *Joh.* 13. 19. and 14. 7. where it ſeems to be taken only as an Expletive (as ἄρτι or νῦν, or as we uſe *now*) and no more.

CHAP. XXIV.

Paraphraſe.

1 AND Jeſus went out and departed from the Temple, and his diſciples came to him for to ſhew him the [buildings of the Temple.]

1. The magnificent ſtructures which Herod had built there.

2. And Jeſus ſaid unto them, [See ye not all theſe things? Verily I ſay unto you, there ſhall not be left here [a] one ſtone upon another which ſhall not be * thrown down.]

2. Of all this ſtately fabrick of the Temple, which ye ſee, there ſhall within a while remain no one part undemoliſhed, but all plough'd up from the very foundation.

a

* pluckt aſunder, καταλυθήσεται.

3. And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, Tell us [when ſhall theſe things be, and what ſhall be the ſign of thy [b] coming, and of the * [c] end of the world?]

3. When this deſtruction of City, and Nation, and Temple (the two former threatned under the phraſe of [all theſe things coming to paſs] c.23. 36. the latter, of not one ſtone upon another of the buildings of the Temple, v. 2.) ſhall fall out, and what ſigns ſhall there be before-hand of this thy coming in judgment, and of the deſtruction of the Jewiſh ſtate.

b

c

* concluſion of the age?

4. And Jeſus anſwered and ſaid] unto them, Take heed that no man deceive you.

4. To this double queſtion (concerning the time, and the ſigns of this approaching deſtruction) and firſt to the laſt part of it, what fore-runners there ſhould be of this deſtruction upon the Jews, Jeſus gave anſwer, thus, by ſaying

5. For many ſhall come in my name, ſaying, I am Chriſt, and ſhall deceive many.]

5. One ſign or fore-runner is this, There ſhall ariſe among you many falſe Chriſts, Jews taking upon them to be the Meſſias expected, and accordingly calling the people to come after them, as aſſertors and vindicators of the liberties of the Jews (ſee note d.) and each of them ſhall have many followers aſſociating themſelves to them.

6. And ye ſhall hear of wars, and rumours of wars, ſee that ye be not troubled; for all theſe things muſt come to paſs, but the [d] end is not yet.]

6. And a ſecond ſign is great rumours, & diſcourſes of wars, which will be apt to fright and diſcourage you, but theſe will be panick terrors, precurſory only to that great and ſad ruine that ſhall follow, but not yet.

d

7. For [e] nation ſhall riſe againſt nation, and kingdom againſt kingdom, and there ſhall be famines, and peſtilences, and earthquakes in divers places.]

7. For there ſhall be a third change yet farther preparatory to it, great broyls, and civil wars, and commotions among your ſelves (ſee v. 9. and note on Luke 21. d.) famines and peſtilences, &c. thorough all Judea.

8. All theſe are the beginning of * ſorrows.]

* throws, or pangs of travel, ὠδίνων

8. Theſe are the ſings of the approach of thoſe ſad pangs (which ſhall bring forth deliverance to my diſciples, that adhere faſt to me, but utter deſtruction to the obdurate Jews) yet only of the approach, for there are other fore-runners ſtill behind.

9. Then ſhall they deliver you up to be afflicted, and ſhall kill you; and ye ſhall be hated of all nations] for my names ſake.

9. For firſt it ſhall fall heavy on you diſciples; the orthodox Chriſtians ſhall be every where delivered up by the unbelieving Jews to impriſonment, and death it ſelf, and be hated and perſecuted by them in all quarters of Judea, and wherever elſe they are diſperſed (ſee note e.)

10. And then many ſhall be offended, and ſhall betray one another, and ſhall hate one another.]

10. And then many Chriſtians ſhall by their ſufferings be diſcouraged from following me any longer, and to ſecure themſelves ſhall betray other their fellow Chriſtians, and deal maliciouſly againſt them.

11. And many falſe prophets ſhall riſe, and ſhall deceive many.]

11. And this ſhall be an opportunity for another ſort of falſe teachers to ariſe (ſee note d. and 2 Theſ. 2.3. and 1 John 2. note a.) the Gnoſticks, followers of Simon Magus, who by two allectives, firſt promiſe of immunity from the preſent perſecutions, then by allowing carnal liberties, ſhall corrupt and inveagle many Chriſtian profeſſors.

12. And becauſe iniquity ſhall abound, the love of many ſhall wax cold.]

12. And by reaſon of the extream ſharpneſs of the perſecutions, great multitudes ſhall fall off from Chriſtianity to that ſect of the Gnoſticks, who profeſs not to have ſo much love or zeal to Chriſt as to acknowledge or confeſs him in time of perſecution. See note on Luke 2.6.

13. But he that ſhall endure to the end, the ſame ſhall be ſaved.]

13. But the event ſhall prove this prudential compliance of theirs, and denying of their perſecution profeſſion to be the greateſt folly in the world, this very deſign of avoiding dangers ſhall ingulf them into them, and (as for ſalvation hereafter, ſo) for ſecurity, ſure the ſureſt way to attain to both, is the conſtant adhering to Chriſt without wavering (ſee note on c. 10. h. and v. 39.)

14. And this Goſpel of the kingdom ſhall be preached in all the world, for a witneſs unto all nations, and then ſhall the end come.]

14. And after this there ſhall be but one prognoſticke more, viz. that the diſciples ſhall depart and preach the Goſpel to them that are more likely to receive it, after the Jews rejecting the Goſpel, it ſhall be removed from them, and preach'd to the Gentiles, and then ſpeedily ſhall this deſtruction come, ſee 2 Theſ. 2.3.

15. When ye therefore ſhall ſee the [f] abomination of deſolation ſpoken of by Daniel the prophet, ſtand in the holy place, (who ſo readeth, let him underſtand.)]

15. And therefore to proceed from the ſigns to the thing it ſelf, from the fore-runners to this actual ſad coming of mine in vengeance upon the crucifiers, obſerve what I now ſay unto you; as ſoon as ever ye ſee the Roman army, which will make ſuch an horrid waſtation, that you may reſolve it the ultimate completion of that prophecy of Daniel (which belonged primarily unto Antiochus, but ſecondarily alſo to theſe Romans) when, I ſay, ye ſhall ſee this army ſet down in a ſiege, and begirting the holy city (when you read that place in Daniel, remember what I now ſay, and remember how pertinent it is to this purpoſe, tho' ſpoken alſo of another.)

f

g

16. Then let them which be in Judea [g] fly to the mountains.

17. Let him which is on the [h] houſe-top, not come down to take any thing out of his houſe.

18. Neither let him which is in the field return back to take his cloaths.

19. And wo unto them which are with child, and to them that give ſuck in thoſe days.

16, 17, 18, 19. Then is the ſeaſon for every one that is in any part of the region of Judea to get out of it (as haſtily as Lot was by the Angel warned to get out of Sodom, Gen. 19. 17.) and to fly to the mountainous parts beyond Jordan, or elſe he muſt expect to be deſtroyed in it. For this will be a very ſudden vengeance, ſuch as on Sodom, and woful to them that are not in condition to fly ſpeedily out of it.

20. But

20. This will be a ſad condition indeed, if it chance to fall out in the time of winter, when long and haſty journeys are moſt miſerable; or if on a Sabbatick year, a time of the greateſt ſcarcity (for tho' there was a promiſe in the law, on their obedience, that the reſt of the Seventh year ſhould bring no ſcarcity upon them, but that the year before ſhould be bleſt with a double plenty, yet now that their diſobediences had ripened them for their utter ruine, the continuance of this miraculous mercy was not to be expected) for in ſuch a year 'tis to be expected, that thoſe by whom ye paſs, will have no more then they uſe for their own neceſſities, nothing to ſpare for you (at leaſt to provide for ſuch multitudes flying all at once (who yet muſt not ſtay to carry any thing with you, v. 17. And yet theſe difficulties, whatſoever they are, or can be, you muſt venture on, rather then ſtay in Jeruſalem, or thereabouts.

20. But pray ye, that your flight be not in the winter, nor on the * Sabbath-day.

* Sabbath. σαββατῳ

21. For on them that are left in Jeruſalem ſhall fall a more miſerable ſiege, and other conſequent preſſures, then ever was or ſhall be heard, or read of in the world.

21 For then ſhall be great tribulation, ſuch as was not from the beginning of the world to this time, no nor ever ſhall be.]

i. k. 22. Such as if it ſhould continue long, it would deſtroy every Jew that is in the land, and in all other places alſo. But that the prophecies might be fulfilled, which foretold that a remnant ſhould ſurvive this deſtruction, the time of this heavy diſtreſs ſhall not be long, but the city being beſieged, and taken, the armies of the Romans ſhall be gone, and the baniſh'd Jew-Chriſtians, thoſe that fled from the ſiege, v. 16. return quietly to their home again.

22. And except thoſe days ſhould be ſhortned, † there ſhould i no fleſh be ſaved: but for the elects ſake thoſe days ſhall be ſhortned.]

* no fleſh ſhould eſcape.

23. Then in the time of that diſtreſs and flight, if any ſhall perſwade you, that here is he that ſhall deliver you, (that is, the Meſſias, that ſhall free you from this diſtreſs) if any ſhall put you in any hope of any deliverer, ſee that you do not heed, or follow after any ſuch.

23. Then if any man ſhall ſay unto you, Lo, here is * Chriſt, or there, believe it not.

*the Chriſt ὁ Χριστὸς

24. For at this third ſeaſon a third ſort of falſe Chriſts ſhall ariſe (ſee note d.) aſſuming to be ſent by God to deliver you, and falſe prophets there ſhall be to perſwade you to betake your ſelves to theſe falſe Chriſts, and theſe betwixt them ſhall pretend working of miracles, and giving you ſigns to draw you after them, and (coming in the nick of time ſo advantagious for that turn, when your danger appears to you ſo great and formidable, and ſo promiſe of deliverance ſo welcome) they will be likely to draw many after them, even the moſt ſincere perſevering Chriſtians, if it were poſſible for any deceit to work upon them.

24. For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders, inſomuch that (if it were poſſible) they ſhall deceive the very elect.]

25. Therefore let this premonition of mine fore-arm and ſecure you againſt this danger.

25. Behold, I have told you before.]

l. 26. When therefore the news ſhall come that there is in the wilderneſs an eminent perſon, which will fight your battels, deliver you from the Roman yoke, ſuch was Simon, who had gathered an army of forty thouſand, and was in the deſart country of Judea, be ſure you go not forth after him, give no ear to ſuch rumours; or if they ſhall tell you, that there is in ſuch a frontier town, or place of defence, or in ſuch a ſtrong hold within the city of Jeruſalem (for there John with his Zealots fortified himſelf) this Deliverer, or Meſſias, or Leader for you depend, not on any ſuch Relief; nor forſlow your flight, v. 17. upon Confidence that he ſhall do any thing for you.

26. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth; Behold *he is* in the * ſecret chambers, believe it not.]

* ſtore-houſes, cellars, places of ſtrength magazines fortifications, &c.

27. All ſuch deceits may prove ruinous to you, for this judgment and vengeance upon the Jews ſhall come ſo, as that it cannot be avoided, but it ſhall at the ſame time fall upon ſeveral parts of the land, or in a moment, like Lightning, fly from one corner to another, this day a great ſlaughter of Jews in this place, to morrow in another a great way off.

27. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt, ſo ſhall alſo the coming of the ſon of man be.]

m. 28. And there is no preventing of it by getting into any place of appearing ſafety, for whereſoever the Jews are, there will the Roman Armies (whoſe Enſign is the Eagle, and who will have a ſagacity to find out Jews, as the Eagle Job 39. 30. hath to ſmell out carcaſſes) find them and ſlaughter them.

28. For whereſoever the carcaſs is, there will the m eagles be gathered together.]

n. 29. This diſtreſs ſhall make ſhort work with this nation, for immediately upon this which I have now foretold you, the Temple, the city of Jeruſalem, and the reſt of the cities of Judea, and that whole people ſhall be ſhrewdly ſhaken, all the whole Government, Civil and Eccleſiaſtical, ſhall be deſtroyed.

29. Immediately after the tribulation of thoſe days the Sun ſhall be darkned, and the Moon ſhall not give her light, and the ſtars ſhall fall from heaven, and n the powers of heaven ſhall be ſhaken.]

o. 30. And this ſhall appear to be a ſignal puniſhment upon the Jews, and they ſhall with ſorrow (though too late) take notice of it, as a notable act of revenge of the crucified Chriſt upon thoſe that were thus guilty of his death (ſee Pramon. to the Revelation.)

30. And then ſhall appear the o ſign of the ſon of man in heaven, and then ſhall all the tribes of the † earth mourn, and they ſhall ſee the ſon of man coming in the clouds of heaven with power and great glory.]

† land, γῆς

31. And he ſhall, as with an herald, and a loud ſounding trumpet, gather together all the perſevering Believers, that remnant whom he purpoſed to preſerve from this Deſtruction, whereſoever they are in any part of Judea, ſee Rev. 7. 12. and reſcue them from this common Calamity, ſee v. 40. 41. and Rev. 7. 3, 4. &c.

31. And he ſhall ſend his angels with a great ſound of a Trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other. *]

* Between this & the 32 v. the Gr. and La. MS. inſerts theſe words, Ἀρχόμενων δὲ τούτων γίνεσθαι ἀναζλίψατε, &c. as it is in Luk. 21. 28. And when theſe things begin to *come to paſs, then look up, and lift up your heads, for your redemption draweth nigh,*

32. Now as by the ſight of the fig-tree, the ſoftneſs of the branch, and budding out of leaves, ye know and diſcern, that the winter is now paſt, and the ſummer is nigh approaching.

32. Now learn a parable of the fig-tree: when her branch † is yet tender, and putteth forth leaves, ye know that ſummer is nigh.]

† is now become ſoft, and leaves ſprout forth, ἤδη γένηται ἁπαλὸς, καὶ τὰ φύλλα ἐκφύῃ

33. So likewiſe ye, [when ye ſee all theſe things, know that * it is near, even at the doors.]

* he is near ἐγγύς ἐστι

33. So in like manner reſolve ye, that theſe are moſt certain and infallible ſigns, by which when you ſee them, you may conclude that this coming of the ſon of man for the deſtruction of the Jews, and your reſcue and deliverance is near at hand.

34. Verily I ſay unto you, [This generation ſhall not paſs, till all theſe things be fulfilled.]

34. Of both which I now aſſure you, that in the age of ſome that are now alive, ſhall all that hath been ſaid in this chapter be certainly fulfilled (ſee Note on c. 23. 1. and Luke 18. 7. c.)

35. Heaven and earth ſhall paſs away, but my words ſhall not paſs away.]

35. What I ſay is immutably firm and ſure, the whole World ſhall be deſtroyed ſooner then one word that I have now delivered ſhall prove otherwiſe.

36. But of the day and hour knoweth no man, no, not the Angels of heaven, but my father only.]

36. But of the point of time when this judgment ſhall come (ſee note on Heb. 10. 2. and 2 Pet. 3. 10.) none but God the Father knows that (ſee note on Mark 13. b.) and that muſt oblige you to vigilancy, and may ſuſtain you in your tryals (when you begin to faint by reaſon of perſecutions from the Jews, v. 12. which this is to ſet a period to) by remembring that how far off ſoever your deliverance ſeems to be, it may and will come in a moment unexpectedly.

37. But as the days of Noah were, ſo ſhall alſo the coming of the ſon of man be.]

37. But this judgment on the Jews, ſhall be like that on the old world, in reſpect of the unexpectedneſs of it. See Luke 17. 20.

38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entred into the ark,

39. And knew not until the flood came and took them all away, ſo ſhall alſo the coming of the ſon of man be.]

38, 39. But as in the age before the deluge, the judgments had been preached ſix-ſcore years together; and at laſt, Noah by building of an ark did viſibly forewarn them of the flood approaching, yet the people went on ſecure & unmoved in their courſe, knew not ſo much as

of

his imbarking, till the very minute that the flood ſurprized them, and deſtroyed every perſon but Noah's family, that made uſe of the means preſcribed them by God, ſo ſhall it be in this approaching deſtruction on this Nation.

40. Then ſhall two be in the field, the one ſhall be * taken, and the other left.

41. Two women ſhall be grinding in a mill, the one ſhall be taken, and the other left.]

* apprehended, & the other diſmiſs'd, παραλαμβάνεται, ἢ ὁ ἕτερος ἀφίεται

ing one from that calamity, wherein another is deſtroyed, eſpecially that of departing out of Judæa, v. 16. which the believers generally did at Gallus's raiſing the ſiege, (ſee Note g.) the reſt ſtaying behind, and ſo being deſtroyed. Two perſons in the ſame field together ſhall be thus diſcriminated in their fate, two women grinding together, or turning of a hand-mill, one of them ſhall ſtay, and be deſtroyed, and the other that was in the ſame place and danger with her, ſhall as by the Angel that hurried Lot out of Sodom, or otherwiſe, by ſome inviſible diſpoſition of that providence, which waits on his faithful ſervants, be reſcued from that deſtruction v. 31.

40, 41. Then ſhall there be many acts of God's providence diſcerned in reſcu-

42. Watch therefore, for you know not what hour your Lord doth come.]

being ſo near, and yet ſo uncertain when the time will be, it will become every one to be vigilant every minute, that he may be of the number of thoſe to whom thoſe ſtrange deliverances are promiſed, that is, a faithful, conſtant, obedient ſervant of Chriſts, not tempted from his ſervice by any terrors, ſee v. 13.

42. This judgment then

* this you do know, ἐκεῖνο γινώσκετε.

43. But * know this, that if the good man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up.]

would break into his houſe at ſuch a time, is mad, if he do not provide a guard to ſecure it againſt that time.

43. For certainly any man that were thus forewarned of a thief, that

44. Therefore be ye alſo ready: for in ſuch an hour as you think not, the ſon of man cometh.]

uncertain, and the being ready at that time ſo neceſſary, you are obliged to be alway on your guard, expecting every hour.

44. And then by the ſame reaſon, when the time is ſo

45. Who then is a faithful and wiſe ſervant, whom his Lord hath made ruler over his houſhold, to give them meat in due ſeaſon?

any office of truſt or ſtewardſhip, eſpecially in that of getting believers to Chriſt, and ſhall diſcharge that truſt faithfully and diſcreetly, do that which is his duty in times of trial and perſecution, v. 11, 12.

45. Whoſoever of you then ſhall be intruſted by God in

46. Bleſſed *is* that ſervant, whom his Lord when he cometh, ſhall find ſo doing.]

be, if when his maſter comes to viſit, he continue to be thus imploy'd, and ſo be found about the duties of his truſt, conſtant and perſevering, v. 13.

46. Thrice happy ſhall he

47. Verily I ſay unto you [that he ſhall make him ruler of all his goods.]

his truſt, and make him ſteward of all, and not only of his houſhold, either preſerve him to be a governour in his Chuch, after theſe ſad times are over, or otherwiſe reward him as he ſeeth beſt.

47. His Lord ſhall enlarge

48. But and [if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming,]

think, that Chriſt means not to come and viſit, as he ſaid he would, 2 Pet. 3. 4.

48. If that ſervant ſhall prove diſhoneſt and ſay or

49. And ſhall begin to ſmite *his* fellow-ſervants, and to eat and drink with the drunken.]

brethren (as the Gnoſticks did with the Jews againſt the Chriſtians,) and indulge himſelf preſumptuouſly to licentious living, ſee 2 Pet. 3. 3. Jude 18.

49. And thereupon joyn in the perſecuting of his

50. The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of.]

leaſt look'd for, when he is in the worſt poſture to be ſuprized.

50. The time of viſitation ſhall come on him, when 'tis

51. And ſhall P cut him aſunder, and appoint *him* his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.]

ceitful ſteward, hew him aſunder, and aſſign him the ſame lot, which befals the unbelieving Jews, Luke 12. 46. bring the ſame deſtruction on the Gnoſtick Chriſtians, and the Jews together, and that ſhall be an irreverſible, and a moſt miſerable deſtruction.

51. And ſhall deal with him as a falſe debtor, or de- P.

Annotations on St. Matthew, *Chap.* XXIV.

a. Λίθος ἐπὶ λίθον.

V. 2. *One ſtone upon another*] The full completion of this Prophecy of *one ſtone left on another*, is very remarkable in ſtory, which tells us that *Turnus Rufus* did with a plough-ſhare tear up the foundations of the Temple, and ſo not leave any part of it under ground undiſſolved, not *one ſtone upon another*. See *Scaligers Canon Iſagog.* p. 304.

b. Παρουσία Χριστοῦ.

V. 3. *Coming.*] Παρουσία Χριστοῦ, the *preſence*, or the *coming* of *Chriſt* is one of the phraſes that is noted in this book to ſignifie the deſtruction of the Jews. See Note on c. 16. 0. A threefold *coming* of *Chriſt* there is, 1. In the fleſh to be born among us; 2ly, At the day of doom to judge the *world*, 1 *Cor.* 15. 23. and in many other places: And beſide theſe 3ly, a middle coming, partly in vengeance, and partly for the deliverance of his ſervants; in vengeance, viſible and obſervable on his enemies and crucifiers, (and firſt on the people of the Jews, thoſe of them that remain impenitent unbelievers) and in mercy to the relief of the perſecuted Chriſtians. So 'tis four times in this *Chap.* v. 27, 37, 39. and here. So 2 *Theſſ.* 2. 1. and 8. when the *coming of Chriſt* is ſaid to *deſtroy that wicked one*, which it ſeems ſhould then in a ſhort time be *revealed*, which therefore as it agrees with the predictions here of the many *Antichriſts* before this deſtruction, ſo it cannot be applicable to that other coming at the end of the world. So *Jam.* 5. 7, 8. where the deſign being to eſtabliſh the ſcatter'd Jew Chriſtians, and to give them patience in their preſent preſſures, the only argument is becauſe the *coming of the Lord draws nigh*, which being foretold as the ſeaſon, which he that ſurviveth ſhould eſcape (both here in this *chap.* v. 13. and c. 10. 22. and *Mark* 13. 13.) as when their perſecutors (for ſuch were the unbelieving Jews) are deſtroyed, it muſt neceſſarily follow. The nearneſs of it is therefore the beſt motive to confirm the patience of any; and is again expreſſed *v.* 9. by the *Judges ſtanding before the gate*, that is, very nigh at hand, ready to enter on the work. And ſo I conceive it ſignifies alſo 2 *Pet.* 1. 16. as will appear by conſidering the circumſtances of the place, (ſee Note c.) and ſo ch. 3. 4. and 12. being a coming, which was within a while to be expected by them. And ſo 1 *Joh.* 2. 28. there having been before mention of the ἐσχάτη ὥρα v. 18. Ἐσχάτη ὥρα the *laſt hour* then preſent, which belongs therefore to that matter, both by the ἀρχὴ the then preſence of it, *John* being the diſciple that lived to ſee it, and by the *Antichriſts* again, that were to come before it. Of this *coming of Chriſt* it is, that *Cunæus* and ſome other learned men interpret the Prophecy of *Jacob*, of *Shilo's coming*. For that by *Judah* is ſignified the Jewiſh Nation, and by the *Scepter*, the Government, or *Politia*, 'tis clear, which yet did not depart from them at *Chriſt*'s birth, no nor at his death, till about forty years after, at which time the government was wholly taken away from that Nation, and from that time to this was never in any degree recovered again, (and ſo that Prophecy then, and not till then, perfectly fulfill'd) and at the ſame time was the preaching of the Goſpel to the Gentiles, which follows in that place. Thus when *Chriſt* anſwer'd *Peter* about *John*, *If I will*, &c. ch. 21. 20. (which is in effect that *John* ſhould live till this coming of *Chriſt*) 'tis clear that it muſt belong to the * deſtruction of the Jews which *John* did outlive. That this is the meaning of his *coming in glory with his Angels*, *Mat.* 16. 27. hath been ſhew'd already. So again *Mat.* 26. 64 his *coming in the clouds of heaven*, though it may be thought to look toward his final third coming at the great day of doom, yet as the very Jews have obſerv'd, that that phraſe ſignifies the inflicting of judgment or puniſhment, ſo that it doth ſo there appears

* Ἅπαντα τὰ συμβησόμενα μετὰ ἀναλήψεως μέχρι καὶ τῆς τῶν Ἰουδαίων ἁλώσεως, ἢ καὶ ἕως τῆς τοῦ Ἰωάννου ἐκβάσεως. Theophylact. in Johann. 21.

appears by the beginning of the verſe, where, ſaith *Chriſt*, ἀπ' ἄρτι ὄψεσθε, *from now*, that is, *within a ſhort time*, ſaith *Euthymius*, *you ſhall ſee this*, &c. To the ſame may be applied that parable, wherein the maſter giving talents to his ſervants, bids them *occupy 'till he come*, *Luke* 19.13. that the diſciples uſe the talent intruſted to them, to get believers to *Chriſt* in *Judæa*, till the time when Chriſt thus comes to viſit. So *Luk.* 18.8. *when the ſon of man comes*, that is, when *Chriſt* thus comes to judge this Nation, *ſhall he find faith* ἐπὶ τῆς γῆς *in this land of Judæa?* that is, very little faith ſhould be found among them. The phraſe ἐπὶ τῆς γῆς (like as בארץ among the Rabbins) ſignifying in the ſame manner, as it doth *Luke* 21. 23. that is, ἐν λαῷ τούτῳ *among this people*, and ſo φυλαὶ τῆς γῆς, *the tribes of Judæa*, v. 30. So *Heb.* 10.37. *Yet a little while, and he that cometh, will come and will not delay*, which cannot be interpreted of any other coming, but this, and had before been expreſs'd *v.* 25. by ἡμέρα ἐγγίζουσα *the day approaching*, (ſee the Note on that place.) And all this agreeable to that expreſſion in S. *Luke* c. 19.15. where in the parable there is mention of *the man* ἐπανελθὼν *returning*, or *coming back*, *when he had received the kingdom*, that is, of *Chriſt* returning again after his going to heaven, and that firſt to call his ſervants to account for the talents, to ſee what profit came in of all his, and the Apoſtles preaching on earth; and then for his enemies, that would *not have him reign over them*, that is, the Jews that rejected and crucified him, to ſend for them, and ſee them ſlain before him. The only objection (of any appearance of reaſon) againſt this interpretation is, that this deſtruction being wrought by the Roman Army, and thoſe as much enemies of Chriſtianity as any, and the very ſame people that had joyn'd with the Jews to put *Chriſt* to death, it doth thereupon appear ſtrange, that either thoſe Armies which are call'd Abominable, ſhould be call'd *God's Armies*, or that *Chriſt* ſhould be ſaid to come, when in truth it was *Veſpaſian* and *Titus* that thus came againſt this People. To this I anſwer, 1. That 'tis ordinary with God in the Old Teſtament to call thoſe *Babyloniſh*, *Aſſyrian*, *Heathen Armies*, *his*, which did his work in puniſhing the Jews, when they rebell'd againſt him. As for *Veſpaſian* (though it need not be ſaid, and though the anſwer is otherwiſe clear, that *Chriſt* is fitly ſaid to come, when his Miniſters do come, that is, when either heathen men or Satan himſelf, who are Executioners of God's will, when they think not of it, are permitted by him to work deſtruction on his Enemies, to act revenge upon his Crucifiers) it is yet not unworthy of obſervation, how eaſie it might be in many particulars to ſhew that *Chriſt* was reſembled or repreſented by that Emperour: As, 1. that it was before-hand prophecied of him, that he ſhould be Emperour, (ſee *Joſephus* l. 3. c. 7. *&c. Suetonius*, *Tacitus*, *Dion.*) 2ly, That an Ox brake in and fell down at his feet, in *Suetonius*, as when *Chriſt* was born in the ſtable it had been. 3dly, That he healed the blind and the lame with ſpittle and touch, ſo *Sueton.* c. 7. and *Tacit.* l. 4. *Hiſt.* 4ly, That he was moſt *humble* and *mild*, *humillimus & clementiſſimus*, ſaith *Suetonius*, a perfect image of what was moſt eminently true in *Chriſt*, *Learn of me, for I am meek*—&c. 5ly, That he ſhut the gate of *Janus*'s Temple, and erected a *Temple* of Peace, *Joſephus de Bell. Jud.* l. 7. c. 24. and *Baron. ann.* 77. 6ly, Becauſe he came out of *Judæa*, and was Ruler over the Gentiles, and ſo was by *Joſephus* believed to be the *Meſſias*. 7ly, That neither he nor his ſon *Titus* would be call'd *Judaicus* (in token of their victory over the *Jews*) but aſcribed all the conqueſt and whole work to God, ſaith *Dio*. 8ly, That he was by the Jews themſelves taken for *Shiloh*, or *Chriſt*, becauſe at that time all the progeny of the *Aſſamonæi* were ceaſed. By all which it is clear, how far it would be from ſtrange, how agreeable to Scripture Prophecies, which muſt be allowed to have ſomewhat of figure in them, and not to be perfectly literal) that *Chriſt* ſhould be deſcribed here, in the perſon of *Veſpaſian*, to return, and ſo to come again to avenge his crucifixion, and puniſh the Jews that crucified him. To which purpoſe many farther parallels betwixt the ſtory of that deſtruction, and the paſſages in the ſtory of *Chriſt*, might be obſerved out of *Joſephus*: As, 1. That in *Galilee* were the beginnings of theſe miſeries, (*Joſeph. de Bell. Jud.* l. 3.) where *Chriſt*'s firſt Miracles were wrought. 2. That from *Mount Olivet* the ſiege began, *l. 6. c.* 10. where *Chriſt* ſeems to have been *v.* 1. when he began to deliver this Prophecy againſt them, and near which place it was that he was apprehended. 3ly, That the time of the *Paſſover* was the beginning of the ſlaughter, *c.* 11. and *lib.* 7 *c.* 17. as it was of his crucifixion, (ſee *Euſeb. Eccl. Hiſt. l.* 3. *c.* 5.) 4ly, That the high and low places were made ſmooth for the coming of the Roman Army and the engines, ch. 12. as was ſaid in *John Baptiſt*'s *Prophecy* of it. 5ly, That at the coming of the *Baliſtæ* they cried out, *Filius venit*, ch. 18. *The ſon cometh*, which is the very phraſe which we have now in hand. 6ly, That one was crucified alive before their faces, ch. 19. 7ly, That *Longinus* pierced the ſide of one, ch. 22. 8ly, That *Titus* deſired to ſave the Temple in ſpight of them, c. 24. and many prodigies of this nature, which might make it more reaſonable that that deſtruction ſhould be thus ſtiled, *The coming of Chriſt*.

Ἐπανελθὼν

V. 3. *End of the World*] By what hath been ſaid of the meaning of *Chriſt's coming* in this place, will appear alſo, what is the Συντέλεια τοῦ αἰῶνος, *the concluſion of the age*, eſpecially if it be mark'd, that inſtead of theſe two together, S. *Luke* c. 21.7. hath only ταῦτα *theſe*, uniting them into one, *What is the ſign when theſe things ſhall come to paſs?* and S. *Mark* ὅταν μέλλῃ ταῦτα πάντα συντελεῖσθαι, *when all theſe things ſhall be concluded*, that is, thoſe immediately forementioned, the *deſtruction* of the *Temple*, c. 13.4. (ſee Note on *Mark* 13.a. For the word αἰὼν literally ſignifies *age* (ſee note on *Luke* 1.o.) & is in a manner the Engliſh word with the Greek termination (and ſo is uſed ſometimes for the *age* of man, all one with ἡλικία, as *Homer Il.* γ'. μινυνθάδιος αἰών, a *ſhort age*) and then Συντέλεια will denote the *concluſion*, or *ſhutting up* of that *age*, or the Jewiſh ſtate, which was to be within that age, according to that of the Jews, that there was a double age, the then preſent and the future μέλλον αἰών, the *age to come*, *Iſa. 9. 6.* which they call the age of the *Meſſias*, and ſo this revenge upon the Jews, the deſtruction of that people, may be ſtiled the *conſummation of the age*. An eminent place there is in the Book of *Tobit*, which will give light to this, and ſhew the ground of this phraſe in the ordinary ſpeech of the Jews; it is ch. 14.5. where *Tobit* prophecies of three periods, which ſhould fall after his time; 1. The rebuilding of the Temple, *God ſhall again bring them into the land, where they ſhall build the Temple, but not like the firſt*; and that ſhall continue *'till the times of that age be fulfilled*, that is the ſecond period, the *concluſion* or *conſummation* of *the age* here, the end of the Jewiſh ſtate. And then after is the glorious Jeruſalem, the *glorious building ſpoken of by the Prophets*, and there deſcribed *v.* 6. by the *turning* of the *Nations*, converting of the Gentiles, and *ſerving God truly*, and *burying their idols*, which is clearly the ſtate of Chriſtianity. Thus when in *Gemara*, out of an ancient writing 'tis ſaid, *Sanhed.* c. 11. § 29. that after 4291 years עד מלאת העולם *the age ſhall be conſummated*, 'tis clear that it belongeth to this matter, not to the end of the whole world, but, as they ſay, to the days of the *Meſſias*, which they uſe to call אחרית הימים the *laſt days*, and ſo *Heb.* 9.26. Συντέλεια τῶν αἰώνων, the *conſummation of the ages*, in the ſame ſenſe alſo. And in that famous place of *Daniel* (refer'd to *v.* 14.) c. 9.27. *he ſhall make it deſolate even until the conſummation*. So ch. 13.40. Συντέλεια αἰῶνος τούτου, the *concluſion of this age*, that famous period of the Jewiſh ſtate, 'till which time *Chriſt* would not have the wicked heretical Profeſſors medled with, or diſcriminated, but pure Believers, and impure Miſbelievers permitted together, that is, the *Gnoſticks* (that ſoon ſprung up after *Chriſt*'s departure) and the Orthodox Chriſtians. And accordingly ſo it was, Theſe

Συντέλεια τοῦ αἰῶνος

c.

abominable

abominable Hereticks infested the Church, and so for some time continued to do under the guise of Christians, though their Heresie were a rapsody of Heathenism and Judaism, and all vile practise; Only when the time of visitation came, then they were destroyed with the crucifiers of *Christ*, and then the discrimination was made. Thus * *Orosius* evidently understands it, for speaking of the times before that destruction, *Cum Christus*, saith he, *à discipulis interrogatus esset, de conclusione temporum subsequentium, sic ait, Audituri estis prælia*, &c. *When Christ was asked by his Disciples of the conclusion of the following times, he said, Ye shall hear of wars*, &c. For the notion of this phrase, *Mat.*28.20. see Note c. on that Chapter. The like phrases (τὸ τέλος *the end*, and τέλος πάντων *the end of all things*, &c.) have, and shall be observed in their due places.

* l.7.c.3.

Τέλος πάντων

V. 6. *End*] What τὸ τέλος *the end* signifies, is expres'd by S. *Chrysostom*, τέλος Ἱεροσολύμων *the end of Jerusalem*, the same that before by *Christ's coming*, and the *end of the age*. So *v.*14. *Then shall the end come*, to wit, when the Gospel having been *preached through all the cities of Judea* successelly, the *Apostles turn to the Gentiles*, as 'tis in the beginning of that verse. So *Mark* 13.7. that place directly parallel to this, so *Luke* 21.9. also, and 1 *Pet.* 4.7. τὸ τέλος πάντων *the end of all things*, that is, of the Jewish State, wherein those of the dispersion to whom he wrote, were so particularly concerned: And 'tis observable, that as there, when the *end of all things*, that is, that fatal destruction was at hand, there was actually ἐν ὑμῖν *among them* the πύρωσις v. 12. that is, a *combustion* or *conflagration*, to wit, that of civil broyls caused by the unbelieving Jews, and heretical *Gnosticks*, against the orthodox and pure Christians, so here before this *coming of the end*, the *nation shall rise against the nation*, &c. v.7. that is, there should be these civil commotions and wars among them, which did indeed so hasten their ruin, and make it so cruel, when it came. Thus also 1 *Thess.*2.16. where, upon the *filling up the measure of their sins, the wrath of God* is said to have *come hastily upon those Jews* εἰς τὸ τέλος, *to a* παντελεθρία or *total destruction* of them, for though it were not then actually done, when that *Epistle* was writ, yet it was so certainly decreed against them, that it is said in the Aorist, indefinitely, *it hath overtaken them* already, that is, will speedily overwhelm them. Thus is the phrase used by *Ezekiel* c. 7. *An end, the end is come upon the four corners of the land*, v.2. and v.3. *now is the end come upon thee*, and v.6. *an end is come, the end is come*; all to the destruction of the Jews, not to the end of the whole world; see Note on *Acts* 2.6. Now whereas it is here said, that *all must come to pass, but the end is not yet*, it follows yet manifestly from hence, that the *false Christs* mentioned *v.* 5. must be some persons, that came before that period which is here called *the end*, that is, before the approach of the Romans to destroy *Jerusalem*, soon after the ascension of *Christ*. Of this kind is that *Theudas* which is mentioned by *Eusebius* in the time of *Claudius*, not he that is referred to by *Gamaliel*, *Acts* 5.36. (for he is there said to have been before *Judas Galileus*, which was in the *days of the taxing*, that is, about the time of the birth of *Christ*, see *Euseb.* l. 1. c.5.) but another later, *Theudas*, which though *Eusebius* by incogitancy affirm to be the same, which is mentioned by *Gamaliel* before *Judas*, yet he out of *Josephus* places him in the time of the Prefecture of *Fadus*, that is, in *Claudius*'s reign. And of this *Theudas* saith *Josephus*, that *being a sorcerer he perswaded a great multitude to bring all their goods and follow him to the river Jordan, which he promised to divide by his commands, and give them an easie passage over it*, and saying thus, πολλοὺς ἐπάτησεν *he deceived many*, (which is the thing here affirmed of him) and he and his were by *Fadus* discomfited, and *his head cut off*, and brought to *Jerusalem*. Such again was the Egyptian, *Acts* 21. 31. mentioned also by * *Eusebius* and *Josephus*. And such was *Dositheus* or *Dositheus*, which called himself χριστὸν, saith *Origen*, *contr. Cels.* l. 2. And indeed the rest of the forenamed, and many more, which rose up with this undertaking, that they would redeem the Jews out of their subjection to the Romans, (See *Luke* 21. 8.) though they did not distinctly call themselves *Christ*, yet did so in effect, the definition of a *Christ* being ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ, *he that should redeem Israel*, Luke 24.21. As for the *false Prophets* mentioned *v.*11. they belong to another period of time, immediately before the *fatal day*, *v.* 14. and by that which is mentioned together with them, the *Christians hating* and *betraying* one another, and *many* being *scandalized*, and falling off from *Christ* by that means, and the *multiplying of iniquity*, that is, the unnatural dealing of those fellow Christians, in sharpning the Jews, and bringing that heavy tribulation and oppression upon them, and the *growing cold of love*, that is, of constancy in confessing of *Christ*, all which was eminently fulfilled in the *Gnosticks*, (that filthy Sect of Christians) 'tis most proper to interpret those *Pseudo Prophets* to be the followers of *Simon Magus*, to wit, those *Gnosticks*, which first secretly infus'd their Doctrines of Complyance with the Jews, on purpose to avoid persecution from them, *Gal.*6.12. and at the time of writing the second *Epistle* to the *Thessalonians*, were then *a mystery of iniquity*, that is, had not then broken out into that height, as soon after they did upon occasion of the Apostles departing from the Jews, and going professedly to the Gentiles, a while before the destruction of the Jews, which came and destroyed these also, 2 *Thess.*2.8. And so 'tis here said next after the mention of the *false Prophets*, and the *persecutions* wrought by them, that *the Gospel shall be preach'd to all the world for a witness to all nations*, that is, that the Apostles shall give over the Jews, and go preach to the Gentiles, and *then shall the end come*, v.14. and what that is, appears by the next words, v.15. *the abomination of desolation*, &c. that is, *Jerusalem besieged*, in S. *Luke*. As for the *Pseudo-Prophets* and *Pseudo-Christs*, v. 24. they belong to a third time or period immediately consequent to the *great tribulation*, v.21. upon *Titus*'s building the wall about the City, which made the Famine rage so horribly, and the Soldiers firing of the Temple, which soon followed after. For at this point of time, * *Josephus* tells us of a false Prophet, who as from God, promised deliverance to all that should go up into the Temple, and many beleving him, six thousand were by that means burnt in that fire. Beside this, saith he, there were many false Prophets, set up by the στασιασταὶ *seditious*, promising help from God, and conjuring then neither to fly, nor think of delivering up the City, and though *Josephus* mention it not, yet it seems by *v.* 24. that by evil arts they wrought some strange feats, to gain belief from them. Of these some exalted *Simon*, with his army in the wilderness, as the person by whom the work would be wrought, others directed them to *John*, and his faction of *Zelots*, which kept within the City, as it follows there *v.*26. *If they shall say unto you, Behold he is in the desart*, &c. For by these means they were still kept in hope, and restrained both from flight and delivering the City, and so more ascertain'd to all sad distress and destruction finally.

* l.8. c.12.

V. 7. *Nation*] The Greek word ἔθνος here, which we render *Nation*, and the Latin *gens*, (answerable to the Hebrew גוי are the Originals from whence the words *ethnick* (or *heathen*) and *Gentile* come, and by the customary acception of the words for the other nations of the world, exclusively, and in opposition to the Jews then, and Christians now, it comes to pass, that the word *nations* is ordinarily thought to signifie all other people of the world, but never the Jews. But this is a mistake, thus casually and causelelly occasion'd; For there were several divisions of *Palestine* (as they were before ἔθνη πολλὰ, *Deut.* 15. 6. *many Nations* and *great*, c.9.1. which were the Jews now possessed of) *Judæa*, and *Galilee*, and *Iturea*, and *Abylene*; and each of these is properly called ἔθνος *natio*, & so βασιλεία *kingdom* too, there being several *Tetrarchs* over them, *Luke* 3.1. So *Ecclus.*50.26. there being mention of δύο ἔθνη *two nations*, *Samaria* is presently specified to be one of them. And so here and *Luk.*21.10. the phrase *nation against nation* (and

Ψευδόχριστοι

Θεύδας

Eccl. Hist. l.2.c.11.

Αἰγύπτιος

* l.2.c.12.

c.

Ἔθνος

in like manner *kingdom against kingdom*) may well denote civil inteſtine commotions in *Paleſtine*, perhaps one of theſe Tetrarchies againſt another, or elſe one of theſe againſt it ſelf (as Civil Wars are inteſtine breaches in the ſame City or Nation) and ſo certainly the very phraſe is uſed 2 *Chron.* 15.6. where as an expreſſion of the great vexations of the Jews *v.*5. 'tis added, *nation was deſtroyed of nation, city of city*, where the Greek reads πολεμῶσι ἔθνος ἐπὶ ἔθνος, *nation ſhall fight* (as here *ſhall riſe*) *againſt nation*. In this ſenſe we find not only the word *nation* in the ſingular appropriated by ſome adjunct to *Judea*, as *our nation*, Luke 7.5. *our place*, and *nation*, John 11.48. the *nation of the Jews*, Acts 10. 22. *this nation*, Acts 24.2.10. *thy nation*, John 18.35. and *my nation*, Acts 24.17. 26.4. 28.19. but without any ſuch adjunct, τὸ ἔθνος, *the nation*, Luke 23.14. and *Jo.* 11.50, 51, 52. and even in the Plural, the word *nations* uſed in the Prophets for *Paleſtine*; ſo *Pſal.* 2.1. the גוים, or *nations*, and *people*, that oppoſe *Chriſt*, are, I conceive, the Jews in their conſultation againſt him, and ſo 'tis interpreted and applied peculiarly to them, *Acts* 4.25,27. where they are called ἔθνη, καὶ λαοὶ, the *nations* and *people*, and more diſtinctly, *v.*28. (divided from *Herod* and *Pontius Pilate*) the *nations and people of Iſrael*. And ſo when of *Jeremy* 'tis ſaid, that he was *ordained a Prophet unto the nations*, Jer.1.5. the Jews ſure are at leaſt one of thoſe nations. So *c.* 4.16. *mention to the nations*, that is, to the Jews. For by that which follows in the next words, *publiſh againſt Jeruſalem*, it appears to be a Prophecy againſt that people, ſo *c.*25.11. *theſe nations*, that is, the *Jews*, *ſhall ſerve the king of Babylon ſeventy years*, the preciſe time of the Jewiſh captivity. So when *Mat.* 12.15. 'tis ſaid that *Chriſt withdrew from Capernaum*, (and *Mark* 3.7. 'tis ſpecified, that it was to the *Sea of Galilee*) upon that is applied to him by S. *Matthew* that of *Iſa.*42.1. that *he ſhall declare judgment to the Gentiles*, or *Nations*, and *in him ſhall the* ἔθνη *nations truſt*, that is, the Jews in *Galilee* and the adjacent Cities of *Tyre* and *Sidon*, &c. which came out and were healed of him, *Mark* 3.8. when the Phariſees conſulted to deſtroy him, *Matth.*12.14. So *Lam.* 1.1. when of *Jeruſalem* 'tis ſaid, that ſhe was *great among the nations*, that ſignifies that City to have been the Metropolis of *Judea*, as is farther expreſs'd by the next words, and *Princeſs among the Provinces*. And ſo, I ſuppoſe, is it to be affirmed of the *chief* or *firſt fruits* of the *nations*, *Amos* 6. 1. and ſome others the like: Thus *Luke* 21.25. ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν, *a diſtreſs of the nations on*, or *in*, *the land of Paleſtine*, ſee Note on that place. That this is the meaning of *nation* here, will appear both by the completion of this Prophecy (not by wars in other parts of the world, for that was ſo ordinary a thing, that 'twas incompetent to be given for a ſign or denotation of a particular time, but in the great commotions and ſlaughters (ſee *Rev.*6.4. Note a.) that were in *Paleſtine*, as alſo by the addition of famines, &c. κατὰ τόπους, *from place to place*, which belongs to that *famine* mentioned *Acts* 11.28. (and in *Euſebius Eccl. Hiſt.* l.3.c.5. out of *Joſephus de Bell. Jud.* l.5. in the days of *Claudius Cæſar*, which (agreeably to this prediction of *Chriſt*) was there alſo foretold by *Agabus*, and when 'tis there ſaid that it ſhall be ἐφ' ὅλῃ τῇ οἰκουμένῃ, *on the whole world*, that muſt be underſtood (as οἰκουμένη *world* ſignifies *Luke* 21.26. and *Rom.* 10. 18.) the *whole land of Judea*, according to the manner of the *Septuagint*, who oft render *the land* (when it ſignifies the *land of Judea*) by οἰκουμένη *the world*. So *Iſa.*10.23. where for ἐν τῇ οἰκουμένῃ *in the world*, the Apoſtle *Rom.*9.28. reads ἐπὶ τῆς γῆς *upon the land*, ſo *Iſa.*13.5. καταφθεῖραι πᾶσαν τὴν οἰκουμένην, *to deſtroy the whole world*, where according to the Context we read *to deſtroy the whole land*; and ſo again *v.*9. θεῖναι τὴν οἰκουμένην ἔρημον, *to lay* (not *the world*, but) *the land deſolate*: ſo *c.*24:1. See Note on *Luke* 2.a. And in this ſenſe of οἰκουμένη *world*, the prediction here exactly agrees with *Joſephus*'s relation of the times, who ſaith, μεγας λιμὸς κατὰ τὴν Ἰουδαίαν γενέσθαι, that *there was a great famine through Judea*. And accordingly 'tis ſaid in the *Acts* c. 11. 29. and they of *Antioch* ſent relief into *Judea*, which argues the famine to have been confined to *Judea*, and not extended to *Antioch*, ſee 1 *Cor.* 16. 1. and 2 *Cor.* 9. 1. And thus moſt probably muſt πάντα ἔθνη be interpreted in this *chapter*, v. 9. *all the nations*, that is, of *Paleſtine*, all the Jews in all parts, for the Jews were they which ſo hated and perſecuted (and the Gentiles comparatively did not, but as they were ſtirred up by them) and the Apoſtles are not yet ſuppoſed to go out of *Paleſtine*, but to be on their task of *preaching through the Cities of Iſrael*,) till the time of *Chriſt*'s *coming* to deſtroy that people, *Mat.* 10. 23. ſee Note on that *chap.*h. And accordingly 'tis poſſible that the 14 verſe of this *chapter* of the *preaching* of the *Goſpel* ἐν ὅλῃ τῇ οἰκουμένῃ, *in the whole world*, and εἰς μαρτύριον *for a teſtimony* πᾶσι τοῖς ἔθνεσι (which is there the immediate forerunner of this end, or *coming of Chriſt* to deſtroy the Jews) may be ſo underſtood, as will be moſt agreeable to *c.*10.23. of the *Apoſtles preaching* through all the parts of that *region*, that is, ſo as οἰκουμένη and ἔθνη ſhall not ſignifie the *world*, or *nations* in the greateſt latitude, but all *Paleſtine*, and the ſeveral *nations* and *cities* in it, as we know *Gens* ſignifies among the Latines in a very limited ſenſe, no more then a *family* or *kindred*, and ſo here it may ſignifie *all* the *tribes* of the *Jews*. But in that 14. v. it may be otherwiſe interpreted very fitly, that juſt before the *coming* of that vengeance on the Jews, the Goſpel ſhall be *preached through all the world*, which indeed was the natural conſequent of their having *preach'd* over all the regions of the Jews ſucceſſively. See more of the word ἔθνη in Note on c. 28.b. and on *Rev.*11.g.

Οἰκουμένη

V.15. *Abomination*] That the βδέλυγμα ἐρημώσεως ἑστὸς ἐν τόπῳ ἁγίῳ, *the abomination of diſſolation ſtanding in the holy place*, is the Roman Army beſieging *Jeruſalem*, may appear 1. by the parallel place *Luke* 21.20. where before that admonition of, *then let thoſe that are in Judea fly to the mountains*, &c. (which here follows immediately, and ſo demonſtrates it to be this very matter) theſe words are ſet, *when ye ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh*. 2ly, By the agreeableneſs of the words to this ſenſe, and conſonance of them to that other expreſſion in S. *Luke*. For the βδέλυγμα ἐρημώσεως doth (by an Hebraiſm, imitated by the Writers of the N. Teſtament) ſignifie an *abominable*, *heathen*, *prophane*, *waſting* company of *ſoldiers*, or the like: ſo in the place of *Daniel* (here referr'd to) 'tis clear c.9.27. *with the abominable armies he ſhall make it deſolate*, the word *abominable* being ordinarily applied to the then polluted and idolatrous heathen world, of which the Romans were a principal part, whoſe armies were to work this deſolation on *Jeruſalem*; agreeable to which it is what *Artemidorus* hath ſaid in his *Oneirocriticks* l.2. c. 20. that γῦπες *Vultures* or *Eagles* (the very creatures to which in this place the Roman Armies are compared *v.*28.) ſignifie in his art ἐχθροὺς ἐναγεῖς καὶ μιαροὺς, *wicked abominable enemies*, the very paraphraſe of βδέλυγμα here, this Army, by which the deſolation is wrought, is therefore expreſs'd by this. And the *ſtanding of it in the holy place*, is the ſituation of it about *Jeruſalem*, for ſo ἐν ſignifies *on* or among, or *cloſe to* that place, to wit, the bounds of that City, which is ſo oft call'd the *holy city*, or *place*. And ſo theſe words, though at firſt ſight ſomewhat diſtant from it, ſignifie no more then that *heathen army about Jeruſalem*. And when in S. *Mark* 'tis ſaid to *ſtand* ὅπου οὐ δεῖ *where it ought not*, that refers to the ſeparation made by God of the Jews from all other the heathen people, which were not to come to that place, which is therefore call'd *holy*, in reſpect of that ſeparation from all others. That by this Prophecy in *Daniel* is meant the παντελῆ φθορὰ καὶ ἀφανισμὸν ὅλου *the total deſtruction and final ruin* of the Temple, ſee *Euſeb. Eccl. Hiſt.* l.3.c.5.

f. βδέλυγμα ἐρημώσεως

"Οπου οὐ δεῖ

V.16. *Fly to*, &c.] How exactly the ſeveral paſſages of ſtory in *Joſephus* agree with theſe predictions, will eaſily be diſcerned by comparing them, particularly with that which belongs to this place of their *flying to the mountains*, &c. For when *Gallus* beſieged *Jeruſalem* and without any viſible cauſe, on a ſuddain raiſed the ſiege, what an act of Gods ſpecial providence was this,

g. φεύγειν εἰς τὰ ὄρη

thus

thus to order it, that the believers or Christian Jews being warned by this siege, and let loose (set at liberty again) might *fly to the mountains*, that is, get out of *Judea* to some other place; which that they did accordingly appears by this, that when *Titus* came some months after and besieged the city, there was not one Christian remaining in it. This same thing is observed by *Eusebius*, *Eccl. Hist.* l.3. c.5. and that the people of the Church in *Hierusalem* (that is, the Christians there) κατὰ τινα χρησμὸν, &c. *according to an oracle delivered by revelation to some honest men among them, commanding them to go over Jordan to a city called* Pella, did all remove thither, and left *Jerusalem* without any Christians in it at their destruction; and this he refers to read at large in *Josephus*, where the story is set dõwn. The same is again related by *Epiphanius*, *de Pond. & Mens.* ch. 15. (see 1 *Pet.* 1.5.)

h. Δῶμα. V.17. *House-top.*] the buildings of *Judea* had generally δώματα *plain roofs*, fit to walk upon; and converse in, as cloysters paved with stones to that purpose. See *Gerson tract.* in *Magnif.* p.975. whence, saith he, is that of the *Psalmist*, *I am become as a sparrow on the house top*, walking solitary there. Of this whole passage, that it belongs to the Jews in *Jerusalem*, see *Cæsarius*, Dial. 4. ἀπορρησ. 194. Τῶν μέλλοντων Ιουδαίοις φυγὴν προφαίνων, &c. *Christ fore-telling the future flight of the Jews, commands them to fly to the mountains, for after Vespatian, Titus arising, utterly demolished and depopulated Jerusalem, destroyed the Jews, the men with the sword, the children by dashing them against the ground, cutting up them that were with child, with all kind of death and destruction, blotting out those fighters against God. And it happened that the city was taken on the sabbath-day, all the people staying at home to observe the sabbatick rest, and this in the winter also, and so none could avoid or escape the destruction. He that was on the house-top endeavoured to hide himself, and so preferring life before possessions, would not take any thing out of his house. He that was in the field, or country about, did not only not return to his house, but fled as far as he could, seeing the burning and taking of the city.*

i. Σὰρξ πᾶσα. V.22. *No flesh*] By *no flesh* here is meant none of all the Jews, so saith S. *Chrysostom*, πᾶσα σάρξ, that is, Ιουδαικὴ, *all flesh*, that is, *all the Jews*, that is, that the sharpness of this war from the *Romans* without, and of the *Zelots* within, that killed all that were averse from war, was such, that if it had continued, εἰ ὀλίγον πλέον ἐπεμένετο κατὰ τῆς πόλεως, *if it had gone on farther against the city*, all the Jews every where πρόῤῥιζον ἀπώλοντο, *had been destroyed utterly.*

k. Ἐκλεκτοὶ Ib. *Elects*] The ἐκλεκτοὶ here are those few, whom God had determined to preserve out of that common destruction, the believers among the Jews. These are the remnant, so oft mentioned by the Prophets, that they should *escape*, λεῖμμα κατ' ἐκλογὴν, the *remnant according to the election of grace*, *Rom.* 11.5. So *v.*7. ἡ ἐκλογὴ, this *remnant* of the Jews have *obtained* that, which the rest, being obdurate and senseless, obtained not. Of this word see Note on 1 *Pet.* 2. c.

l. Ταμεῖα V.26. *Secret chambers*] Ταμεῖα, saith *Hesychius*, signify ἀπόκρυφα οἰκήματα, *secret dwellings*, possibly such where men could gather company together undiscernibly, and so raise armies secretly, as others, (which designed it openly) in the *wilderness*, *v.* 5. But 'tis more likely that ταμεῖον being taken ordinarily for a *magazine* or *store-house*, the word may so signify here, places for ammunition and arms, some frontier towns in the borders of that kingdom, where men and arms lay in store for defence. Agreeable to this is that of *Hesychius* in the word ταμίαι, that they are οἱ τῶν δημοσίων χρημάτων καὶ πάντων τῶν κοινῶν φύλακες ταμιοῦχοι, *the keepers*, and *governours*, and *storers of the publick moneys, and all else that was common.* And accordingly the ἀπόκρυφα οἰκήματα before, may most probably denote such houses *of store, under ground cellars*, &c.

m. Ἀετοὶ. V. 28. *Eagles*] The explication of this verse will depend upon two things, 1. That the *Eagle* was the ensign of the Roman Militia, so saith *Dion*, 'twas ναὸς μικρὸς, καὶ ἐν αὐτῷ ἀετὸς χρυσοῦς, *a little shrine with a golden eagle in it.* And tho' the *Persians* also had the Eagle in their army, yet that was but one in the whole army, as the βασίλειον or *kings colours*, whereas the Romans had two in every Legion. So in the ancient writer of *Sibylline Oracles*, prophecying of the destruction of the Roman powers, Καὶ τὸ ἀετοφόρων λεγεώνων δόξα πεσεῖται, *the glory of the Eagle-bearing legions shall fall.* To this I shall only add that of *Pliny*, *Nat. Hist.* l.10. *Aquilam Romanis legionibus Caius Marius in secundo consulatu suo proprie dicavit; Erat & antea prima cum quatuor aliis Lupi, Minotauri, Equi, Aprique singulos ordines anteibant; paucis ante annis sola Aquila portari cœpta est, reliqua in castris relinquebantur, Marius in totum ea abdicavit*, C. Marius *in his second Consulship appointed the Eagle for the* Roman *Legions: Before that, it had been the first, but had four more to bear it company, the Wolf, the Minotaur, the Horse, and the Boar. Then these four grew out of use, and only the Eagle was brought out. But Marius wholly abdicated the rest.* From whence 'tis clear, 1. That all the five Ensigns in use among them, were by *Marius* reduced to that one of the Eagle, and so remained at the time wherein *Christ* spake, and indeed was not changed till *Constantine* brought the Cross into their armies. 2. That that, as all the other four, was an Emblem of rapacity or devouring, which (together with their sagacity to find out, and skill to presage slaughters) was the other thing, on which I purposed to ground the explication of this verse. To which purpose (besides that observation of *Job*'s concerning the Eagle, *she seeketh the prey* (ἀφορᾷ βρῶσιν, Ιλ. ω.) *and her eyes behold afar off, her young ones also suck up blood, and where the slain are, there is she*, ch. 39.29, 30. setting down the whole matter very exactly and punctually) I shall add some few others out of Authors. The *Eagle* that is there spoken of in *Job*, is by the *Translators* rendred γὺψ, of which kind of *Vultures* 'tis * *Lucian*'s expression, and that proverbial, speaking of one that had a great sagacity, ῥᾷον τὰς γύπας ἕωλον νεκρὸς διαλάθοι, *a carkase will sooner be concealed from those Vultures.* So saith * *Phornutus*, *This vulture is a kind of bird consecrated to Mars, διὰ τὸ πλεονάζειν τὰ ὄρνεα ταῦτα, ὅπου ἂν ᾖ πλώματα πολλὰ, because such birds abound where there are many carkasses, and they are*, saith he, ἀριῴδοντα, *proclaimers of fights*, and do tell their companions of them by a kind of cry of theirs. So *Philes* in his *Iambicks*, περὶ ζώων.

* ἰυγὰς c

* Φαιρν. περὶ τῆς τῶν Θεῶν φύσ. c

Πλὴν μαντικὴν ἔχουσιν αἱ γύπες φύσιν,
Καὶ γὰρ συνεκδημοῦσι τοῖς μαχομένοις,
Τῶν σωμάτων ἐλπίδι τῶν πεσουμένων,
Μεμήνασι δ' τῇ σοφᾷ τῶν λειφθέντων.

These birds have a divining nature in them, by which it is that they travel as companions of armies, in hope and expectation of the carcasses that fall there, and are most ravenous in the devouring of what is there left behind. So *Artemidorus* in his ὀνειροκριτ. *l.*2. *c.*20. having set down this very species of *Eagles*, these γύπες, to denote those detestable enemies (which even now were mentioned as an explication of the βδέλυγμα *v.*15.) οἰκοῦντας οὐκ ἐν πόλει, *which dwelt not in the city*, he gives this reason of it, νεκροῖς γὰρ χαίρουσι σώμασι γύπες, *they rejoyce in dead bodies.* So * again mentioning the signification of the several Creatures, and among them the ἁρπάζοντα φανερῶς, the *open raveners*, (among which he reckons these) they signify, saith he, λῃστὰς καὶ ἅρπαγας *thieves and plunderers.* From whence it is that our countryman Mr. *Fuller*, in his *Miscellanies* hath conjectured λάβαγον or λάβαγρον (τὸ παρὰ Ρωμαίοις καλούμενον λάβαρον σημεῖον πολεμικὸν τῶν ἄλλων τιμιώτερον, in *Sozomen*, *Eccl. Hist.* l. 1. c. 4.) to come from λαβρὸς, which signifies devouring or rapacious. All which being put together, shews the reasonableness of this interpretation of the verse, and how perfectly agreeable it is to the context in this place, where the last thing that was said, was, that the judgment should fall upon the Jews almost at once, in the most distant places of that nation, and that is here proved by this resemblance, that as the vultures find out the carkass, whereso'ever it is, so shall the *Roman* armies find out the Jews, and prey,

* *l.* 4. 58. c

and make ſlaughter of them. And altho' in St. *Luke*, *ch.* 17.37. it be brought in by way of anſwer of *Chriſt* to the diſciples queſtion [*where Lord?*] that is, *Where ſhall this viſible vengeance be wrought?* yet that is very agreeable with this ſenſe alſo, and will hardly be capable of any other. For there ſhould not be any determinate place for the working of this vengeance, but whereſoever the Jews are, there ſhall they be found out and deſtroyed by theſe Roman Eagles. By all which it will become reaſonable enough to apply to this final deſtruction of the Jews by the Roman Eagles, that prophecy ſo long before delivered by *Moſes*, *Deut.* 28. 49. *The Lord ſhall bring a nation againſt thee from far, from the end of the earth, as the Eagle flyeth* (the words *as ſwift* are put in by our Engliſh, and are not in the original) *a nation whoſe tongue thou ſhalt not underſtand.* So *Hoſ.* 8.1. *as an eagle againſt the houſe of the Lord*, &c.

π. Δυνάμεις ὐρανῦ.

V.29. *Powers of heaven*] Δύναμις ordinarily ſignifieth an *hoſt*, or *army*, and δυνάμεις ὐρανῦ, anſwerable to צבאות השמים *the powers* of the *hoſts of heaven*, are the Sun, Moon, and Stars, that move and ſhine there. Theſe are uſed in prophetical, that is, figurative writings to denote the then Church of God, the people of the Jews (according as the Temple is called the *Camp*, and all things in it are expreſſed by that metaphor of a militia) ſo *Dan.* 8.10. it is ſaid of *the little horn*, *It waxed great even againſt the hoſt of heaven, and it caſt down ſome of the hoſt, and of the ſtars to the ground*, and *ſtamped upon them.* There is little doubt but the Jews are meant there by the *hoſt of heaven*, for otherwiſe it would not be very intelligible of the ſtars *of heaven*, how they ſhould be *caſt down* to the ground, and *ſtamped* on, ſave only in this ſenſe, as Jeruſalem is ſaid elſewhere, *Luke* 21. 24. to be *trodden under foot by the Gentiles.* According to this notion of this phraſe, all the reſt of this verſe will be interpretable, that the *Sun*, that is, the Temple, the *Moon*, that is *Jeruſalem* the chief city, and the *Stars*, that is, the reſt of the leſſer cities, and ſo altogether making up the *hoſt of heaven*, that is, the whole nation and Church of the Jews, ſhall be brought down from the flouriſhing condition which they had formerly enjoyed, many cities, *Jeruſalem* particularly, utterly deſtroyed, and the whole people ſhaken, endangered ſhrewdly, brought near (only a remnant *eſcaping*, according to the prophecies) to utter deſolation (ſee *Iſa.* 13.10. & 34. 4. *Ezek.* 32.7. *Joel* 2.31. & *Rev.* 6. 13,14. note g.) & *Rev.* 8. note g.) And ſo agreeable to this exactly will that voice of *Jeſus* the ſon of *Ananias* be, *Euſeb.* l. 3. c. ή. Αἰ αἰ τῇ πόλει καὶ τῷ λαῷ καὶ τῷ ναῷ, *Wo wo to the city, and to the people, and to the Temple.*

ο. Σημεῖον υἱῦ τῦ ἀνθρώπυ.

V.30. *Sign*] This σημεῖον may poſſibly ſignify ſome ſpecial prodigy, that ſhould fall about that time attending on that deſtruction. *Joſephus* mentions many, *de Bell. Jud.* l. 7. c. 12. eſpecially that of a Comet in form of a fiery ſword, which for a year together hung over the city. But this was but a preſage of the fatal deſtruction of that city, and ſo, tho' it were a viſible ſign of the *ſon of mans coming*, that is, of the vengeance which he meant to work upon this people, and that ἐν ὐρανῷ, being literally *in heaven*, yet it cannot belong to this place, which ſets down the conſequents which enſued μετὰ, *after the diſtreſs*, and *ſtraights* of *thoſe days*, that is, after the ſiege of *Jeruſalem*, v.29. And therefore this ſign of *the ſon of man* may rather ſignify here ſuch a manifeſtation of *Chriſt's* preſence in this puniſhment of the Jews, as ſhould convince them, that it was for their crucifying of him, that it was come upon them, and accordingly *mourn* (all the *tribes of Iſrael*, as it follows,) &c. α

p. Διχοτομεῖσθαι.

V.51. *Cut him aſunder*] 'Twas the law for *Debtors* that were accuſed and caſt in Judgment for falſeneſs, or not performance of promiſe, and obligation to Creditors, διχοτομεῖσθαι to be *cut aſunder*, ſaith *Tertull. Apol.* p.22. and ſo proportionably *Stewards*, that have not performed their maſters truſts: And theſe are ranked with hypocrites, that is, knaves, falſe, deceitful perſons, expreſſed by S. *Luke* (in ſetting this down) *c.* 12.46. by ἄπιστοι *unbelievers* or *unfaithful.* And the meaning of the verſe ſeems to be this, that they which inſtead of ſerving *Chriſt* in his Church, in bringing in believers to him, ſhall (upon the perſecuting of *Chriſtians* by the Jews, and the deferring this vengeance of *Chriſt* upon that people) begin to joyn with the *Gnoſticks*, 1. in their complying with the Jews, and perſecuting the Orthodox *Chriſtians*, 2*ly*, in indulging to the licentious practiſes obſervable among them, theſe Apoſtate falſe ſervants of *Chriſt* ſhall pay dearly for it, ſhall be deſtroyed by *Chriſt*, like falſe *ſtewards*, be join'd with the *Gnoſticks*, (thoſe hypocrites or unbelievers, abominable reproaches, and ſtains of the Chriſtian profeſſion) as in their practiſes, ſo in their deſtruction.

ὑποκρῖταὶ.

Ἄπιστοι.

CHAP. XXV.

Paraphraſe.

1. At that point of time laſt ſpoken of, the heavy viſitation on this people, the condition of Chriſtians will be fitly reſembled by this parable of ten virgins, which took hand-lamps, (then in uſe, and fit to carry abroad for night-lights) and went out to fetch a bridegroom, and the bride, and wait on them to the feaſt. See note on c. 9. e. and Rev. 18.23.

1. THEN ſhall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.]

2. Prudent, provident, & the other five improvident.

2. And five of them were [wiſe, and five were fooliſh.]

3. Took with them their lamps, and oyl in them, ſufficient to maintain them at preſent, but had no proviſion, or ſtore for the future.

3. They that were fooliſh [took their lamps, and took no oyl with them.]

4. A proviſion of oyl in veſſels which they had for that purpoſe, to repleniſh their lamps, when the oyl which was in was ſpent.

4. But the wiſe took [oyl in their Veſſels, with their lamps.]

5. While the bridegroom tarried, they all ſlumbred and ſlept.

6. A great noiſe, hurry, and proclamation.

6. And at midnight there was [a cry] made, Behold the bridegroom cometh, go ye out to meet him.

7. Went to trim their lamps, and fit them for their march, but when they went to do ſo, ſome of them had oyl, and others had ſpent it all.

7. Then all thoſe virgins aroſe, and [trimmed their lamps.]

8. For ours is all ſpent, and ſo our lamps are gone out.

8. And the fooliſh ſaid unto the wiſe, Give us of your oyl [for our lamps are gone out.]

9. And the wiſe anſwer'd them, that they had reaſon to fear, that if they ſhould be ſo kind, they ſhould deprive themſelves, and not have ſufficient for both.

9. But the wiſe anſwered, ſaying, Not ſo, leſt there be not enough for us and you] but go ye rather to them that ſell, and buy for your ſelves.

10. Place of nuptial entertainment.

10. And while they went to buy, the bridegroom came, and they that were ready went in with him to the [marriage] and the door was ſhut.

11. Afterwards came alſo the other Virgins, ſaying, Lord, Lord, open to us.

12. Here is now no entertainment for ſuch as you, who have by your ſloth and improvidence betrayed your ſelves.

12. But he anſwered and ſaid, Verily I ſay unto you [I know you not.]

See ch. 24.36.

13. Watch therefore, for ye know not neither the day nor the hour, * wherein the ſon of man cometh.

14. His domeſtick officers in their ſeveral places, ſtewards, husbandmen, &c.

14. For the kingdom of heaven is as a man travelling into a far country, who called [his own ſervants] and delivered unto them his goods.

15. And

* Theſe words to the end of the verſe are omitted both in the Gr. and Lat. and in the Kings MS.

15. And unto one he gave five talents, to another two, and to another one, to every man [according to his ſeveral ability] and ſtreightway took his journey.

15. What was competent for that imployment, place, office, exigence of buſineſs entruſted to him under his Lord, and agreeable to his capacity.

16. Then he that had received the five Talents, went and traded with the ſame, and * made them other five talents.

17. And likewiſe he that had received two, he alſo gained other two.

18. But he that had received one, went and digged in the earth, and hid his Lord's money.

19. After a long time the Lord of thoſe ſervants cometh, and reckoneth with them.

20. And ſo he, that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents, behold I have gained beſides them five talents more.

21. His Lord ſaid unto him, Well done thou good and faithful ſervant, thou haſt been faithful [over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.]

21. In trafficking with theſe lower meaner things, ſee Luke 19. 17. and 16. 10.) thou ſhalt be highly dignified, Luke 19. 17. as one of them that thy Lord hath joy of, or that he delighteth to honour, Heſt. 6. 6.

22. He alſo that had received two talents, came, and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them.

23. His Lord ſaid unto him, Well done good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

24. Then he which had received the one talent, came and ſaid, Lord, [I knew thee that thou art an auſtere man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrewed:

24, 25. I had had experience of thy ſeverity in requiring increaſe from thy ſervants far above that which thou entruſteſt to them, and I for fear of loſing

25. And I was afraid, and went and hid thy talent in the ground, Lo, there thou haſt that is thine.

my talent, and provoking thy diſpleaſure thereby, thought it beſt to dig a hole in the earth, and there lay it up ſafe, and accordingly there is thy talent ſafe again, tho' without any increaſe of it.

26. His Lord anſwered and ſaid unto him, Thou wicked and ſlothful ſervant, [thou knewеſt that I reap where I ſowed not, and gather where I have not ſtrewed.]

26. Thy words acknowledge thee to have had actually in thy thoughts, that I that was one that dealt in merchandize, and making of gain, would expect profit of that which I committed to thee.

27. Thou oughteſt therefore to have put my money to the [exchangers, and then at my coming I ſhould have received mine own with uſury.]

27. Money-merchants (ſee note on c. 21. b.) and then at my coming home I ſhould have had mine own again, and ſome increaſe with it.

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29. For unto every one that hath ſhall be given, and * he ſhall have abundance, but from him that hath not ſhall be taken away, even that which he hath.]

29. For to him that uſeth and improveth God's grace, ſhall by degrees be given ſo much, that at the laſt he ſhall have all abundance, but from him that doth not ſo, that which had formerly been given him, ſhall be withdrawn.

* given in all abundance, περισσευθήσεται.

30. And caſt ye the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.]

30. As for him that made no uſe of (nor brought in any increaſe to his Maſter from) the Talents entruſted to him, the idle diſobedient Servant, (ſee Note on Luke 17. a.) let him be caſt out into the dungeon, never to come out again, that emblem of eternal Hell, the place of all pains, and horrour.

31. When the ſon of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.]

31. All this parable from ver. 13. to this place being put as in a parentheſis, Chriſt here proceeds. But when Chriſt comes to judgment, whether to execute vengeance on this people, or (of which that is an emblem) to doom every Man for his future eternal Being, then ſhall his appearance be glorious and full of majeſty.

32. And before him ſhall be gathered all nations] and he ſhall ſeparate them one from another, as a Shepherd divideth his ſheep from the goats.

32. And all the people of the Jews, believers and unbelievers, and all other men that have ever lived in this world, every one having had ſome talent to trade with, entruſted to him by God, ſhall by the Angels ſent out to that purpoſe, (ch. 13. 41.) be gathered before him.

33. And he ſhall ſet the Sheep on his right hand, but the Goats on the left.]

33. And all the meek obedient followers and diſciples of his he ſhall place in a ſtate of greateſt dignity and preferment, but all the unfaithful diſobedient ſhall be caſt into judgment.

34. Then ſhall the King ſay unto them on his right hand, Come ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.]

34. And then as a king, or judge ſhall he diſtribute the joys and dignities of the kingdom of heaven, which before all eternity were deſigned to be the reward of all faithful ſervants of God.

35. For I was an hungred, and ye gave me meat, I was thirſty, and ye gave me drink, I was a ſtranger, and ye took me in.]

35. According to every mans works of piety or charity performed in this life, expreſſed here by feeding and entertaining of Chriſt.

36. Naked, and ye cloathed me, I was ſick, and ye viſited me, I was in priſon, and ye came unto me.]

36. And again of cloathing his naked body, tending him when he was ſick, relieving, aſſiſting, providing for him, and viſiting him in reſtraint.

37. Then ſhall the righteous] anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed thee? when ſaw we thee thirſty, and gave thee drink?

37. Then ſhall thoſe humble faithful diſciples of his, as not being conſcious of any ſuch Acts of ſervice or charity ſhewed to Chriſt.

38. When ſaw we thee a ſtranger, and took thee in? or naked, and cloathed thee?

39. Or when ſaw we thee ſick, or in priſon, and came unto thee?

40. And the king ſhall anſwer and ſay unto them, Verily I ſay unto you, in as much as ye have done it [to one of the leaſt of theſe my brethren] ye have done it unto me.

40. To the meaneſt man alive, partaker of that humane nature, which I honoured by my aſſuming it.

41. Then ſhall he ſay alſo unto them on the left hand, [Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels.]

41. You are an accurſed number of men, adjudged to eternal hell, which was not originally created, or deſigned for you, or any of mankind, but for the Prince of Devils, and thoſe Angels that ſinn'd and fell with him, but now by your wilful defaults is become your portion alſo.

42. For

42. And this is a moſt juſt reward for your doings, your impiety and uncharitableneſs of all ſorts. For when I was ready to famiſh for hunger, you would ſpare nothing out of your plenty to relieve me.

42. For I was an hungred, and ye gave me no meat,] I was thirſty, and ye gave me no drink,

43. I was a ſtranger, and ye took me not in, naked, and ye cloathed me not, ſick and in priſon, and ye viſited me not.

44. And then they as if not conſcious of this impiety, ſhall begin to expoſtulate that they never dealt thus unkindly with Chriſt, never ſaw him in any diſtreſs without relieving him.

44. Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred or thirſty, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?]

45. Then ſhall he anſwer them, ſaying, Verily I ſay unto you, in as much as ye did *it* not to one of the leaſt of theſe, ye did *it* not to me.

46. And theſe ſhall go away into everlaſting puniſhment; but the righteous into life eternal.

CHAP. XXVI.

Paraphraſe.

1. AND it came to paſs when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples,

2. Which being a time of executions among the Jews,

2. Ye know that after two days is the a Paſſover, [and the ſon of man is † betrayed to be crucified.]

† delivered up, παραδίδοται.

a. Chriſt ſhall at that time certainly be delivered up by the Jews to the Romans, to die after their manner, that is, to be faſtned on a croſs, &c.

3. The whole Sanhedrim.

3. Then aſſembled together [the chief Prieſts, and the Scribes, and the Elders of the people] unto the palace of the high prieſt, who was called Caiphas,

4. Apprehend Jeſus ſecretly, without any great noiſe, Luke 22.6. and cauſe him to be ſentenced and put to death by the Romans.

4. And conſulted that they might [take Jeſus by ſubtilty, and kill *him.*]

5. And although it were cuſtomary to put malefactors to death at ſolemn times, Acts 12.4. that their puniſhment might be more exemplary, yet they had an exception to that, becauſe of the great opinion the people had of him, which might cauſe a ſedition among them, if 'twere done at any ſuch time, of reſort, and therefore they deliberated, and had ſome thoughts of putting it off, 'till after the feaſt. But it ſeems this counſel was laid aſide upon Judas's proffer, v. 15. only a fit ſeaſon was ſought by Judas, v. 16. perhaps only that of apprehending him in the night.

5. But they ſaid, Not on the feaſt day, leſt there be an uprore among the people.]

6. One Simon, known and diſtinguiſh'd from others by this, that he had once had a leproſie, and 'tis probable, had been cured of it by Chriſt, and ſo was a diſciple of his, a Chriſtian.

6. Now when Jeſus was in Bethany, in the houſe of [Simon the leper,]

7. See note on Luke 7. b.

b. c.

7. There came unto him [a woman] having an b * alabaſter box of very precious oyntment, and poured it on his head, as he † ſat c at meat.

* cruiſe. † lay.

8. One of them, by name Judas Iſcariot, (ſee c. 27. Note h. and c. 21. 2.)

8. But when his diſciples ſaw it, [they had indignation, ſaying, To what purpoſe is this waſte?]

murmured that ſo much oyntment ſhould be caſt away upon Chriſt.

9. When it might have been ſold at a good rate,

9. For this oyntment might have been ſold for much, and given to the poor.]

and that have relieved many poor people.

10. Why do you murmure or complain of this woman's action,

10. When Jeſus underſtood it, he ſaid unto them, [Why trouble ye the woman? for ſhe hath wrought a good work upon me.]

ſeeing that which ſhe hath now done is an act of charity or piety, very ſeaſonable at this time?

11. For you are ſure to have continual opportunities of giving alms to the poor,

11. For ye have the poor always with you, but me ye have not always.]

but ye are not likely to have ſo towards me.

12. And indeed this very act, which ſhe now hath done, is more then an act of charity,

12. For in that ſhe hath poured this Oyntment on my body, ſhe did it for my burial.]

'tis a preſage very ſignificant, that I ſhall dye, and be buried very ſhortly, for which this oyntment is proper by way of embalming.

13. The ſtory of Chriſts death and buryal.

13. Verily I ſay unto you, whereſoever [this Goſpel] ſhall be preached in the whole world, there ſhall alſo this that this woman hath done be told for a memorial of her.

14. Then Judas he that had made that mutiny, and

14. Then one of the twelve, called Judas Iſcariot,] went unto the Chief-prieſts,

conſequently that had had this anſwer given him, in foul diſpleaſure upon this occaſion, (and knowing that they of the Sanhedrin were deſirous to apprehend him privately.)

15. Shekels.

15. And ſaid unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty * [d pieces] of Silver.

d.

16. Such an opportunity as they meant, v. 4. that is, an

16. And from that time he ſought [opportunity to † betray him.]

opportunity of taking him, when the people ſhould not be aware, to deliver him up unto them.

* or ſtaters, for the Gr. & Lat. MS. reads στατῆρας

17. Now on the thurſday evening, wherein the thirteenth day of the month Niſan was concluded (ſee note on Mark 14. c.) and the fourteenth day began, the day of preparation to the Feaſt of unleavened Bread, whereon they put all leaven out of their Houſes, that is, on the evening which began the Paſchal-day.

17. Now the firſt day of the feaſt of unleavened bread the diſciples came to Jeſus, ſaying, where wilt thou that we prepare for thee to eat the Paſſover?]

† deliver him up, παραδῷ

18. The ſeaſon of my death is ſo near at hand being likely to befal me before this Paſchal day at even (wherein they were wont to eat the lamb) that I cannot ſolemnly obſerve the Paſchal Sacrifice, I will therefore eat the unleavened bread and bitter herbs, the memorial of the afflictions and deliverance in Egypt, at thy houſe this night. See note on Mark 14. c.

18. And he ſaid, Go into the city to ſuch a man, and ſay unto him, The maſter ſaith, [My time is at hand, I will keep the paſſover at thy houſe] with my diſciples.

19. And the diſciples did as Jeſus had appointed them, and made ready the Paſſover.

20. After Sun-ſet ſome time, ſee Mark 14. c.

20. Now [when the even was come] he ſate down with the twelve.

21. And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me.

22. And they were exceeding ſorrowful, and began every one of them to ſay unto him, Lord, is it I?

23. It is one of the twelve (ſee Mark 14. 18, 20.) one of thoſe very perſons, that lye at meat, and eat in the ſame meſs with me, Luke 22. 21. according to that prophecy, Pſ. 41. 9. nay he gave John a particular token, John 13. 26. to ſignify that 'twas Judas.

23. And he anſwered and ſaid [He that dippeth his hand with me in the diſh, the ſame ſhall betray me.]

24. The

24. The ſon of man goeth, as it is written of him; but wo unto that man by whom the ſon of man is betrayed; It had been good for that man, if he had not been born.]

24. It is prophecied of the Meſſias, that he ſhall be put to death, and accordingly it ſhall be, but wo be unto that man that ſhall be the inſtrument of it, It were more for the advantage of that man, never to have been, than by this ſin to incur that wo.

25. Then Judas anſwered and ſaid, Maſter, Is it I? He ſaid unto him, [Thou haſt ſaid.]

25. It is as thou haſt ſaid.

26. And as they were eating, Jeſus took bread, and bleſſed *it*, and brake *it*, and gave *it* to the diſciples, and ſaid, Take, eat, e this is my body.]

26. And whilſt Judas was there, before any of them were riſen from the table, Jeſus in imitation of the Jews cuſtom after ſupper (of diſtributing bread and wine about the table as an argument of charity, and a means of preſerving brotherly love among them) inſtituted the Sacrament of the Euchariſt, as a conteſteration of charity among all Chriſtians, and to that end taking bread, and giving thanks, he brake, and gave it to the diſciples to take and eat, telling them that this taking and eating was now inſtituted by him as an holy rite and ceremony of annuntiating and commemorating his death, and a means of making all worthy receivers partakers of the benefits of his death. e.

27. And he took the cup, and gave thanks, and gave *it* to them, ſaying, Drink ye all of this.

28. For this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſins.

28. For this is a federal rite between me and you, a Sacrament of that blood of mine, which I ſhall ſhortly pour out upon the Croſs; and by which I will ſeal to you a new Covenant, a promiſe of pardoning the ſins of all that ſhall return from their ſins, and obey me. (See Note on the Title of theſe Books.)

29. But I ſay unto you [I will f not drink henceforth of this fruit of the vine, until that day, when I drink it new with you in my fathers kingdom.]

29. It is not long, that I ſhall abide with you, nor ſhall I again thus celebrate this, or any the like feaſt among you, 'till we meet in heaven, and partake together of thoſe joys, which are wont to be expreſt by new wine figuratively. f.

30. And when they had g ſung an hymn, they went out into the mount of Olives. g.

31. Then ſaith Jeſus unto them, All ye ſhall be offended becauſe of me this night, For it is written, I will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered abroad.]

31. Between ſupper and going abroad, Jeſus ſpake theſe words to his diſciples, Ye ſhall all fall off from me before morning, and fulfil the prediction Zach. 13.7. which foretold that Chriſt ſhould be apprehended, and thereupon the Apoſtles, the chief of his little flock of believers (for ſheep he had others which were not of this flock) ſee Mark 14. 27, 28. ſhould fly away and forſake him.

32. But after I am riſen, I will go before you into Galilee.]

32. But though I am taken from you, and ye fly from and forſake me, yet I will not leave you ſo, I ſhall riſe from the dead, and when I am riſen, I will go into Galilee, where you may meet me.

33. Peter anſwered and ſaid unto him, [Though all men ſhall be offended becauſe of thee, yet I will never be offended.]

33. Though all men fall off, and forſake thee, yet whatſoever befalls me, I will not.

34. Jeſus ſaid unto him, Verily I ſay unto thee, that this night [before the cock crow, thou ſhalt deny me thrice.]

34. Before the ſpace of time be ended which men eſpecially call the Cock-crowing, that is, before the morning watch come, thou ſhalt three times renounce being my diſciple.

35. Peter ſaid unto him, Though I ſhould die with thee, yet will I not deny thee. Likewiſe alſo ſaid all the diſciples.

36. Then cometh Jeſus with them unto a place called Gethſemane, and ſaith unto the diſciples, Sit ye here, while I go and pray yonder.

37. And he took with him [Peter and the two ſons of Zebedee, and began to be ſorrowful and very heavy.]

37. Peter and James and John, whom he moſt admitted to his ſecrets (ſee c. 17. 1.) and was in a very great agony of ſorrow.

38. Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death; tarry ye here, and watch with me.

39. And he went a little farther, [and fell on his face and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me, nevertheleſs not as I will, but as thou *wilt*.]

39. And he lay proſtrate (which in time of great anxiety is the uſual poſture, and a token of the greateſt humiliation, and renouncing of himſelf) and ſaid, My Father, if all that I came about, may be atchieved without it, let this bitter potion, that is now approaching, this contumelious and bloody death be removed from me. But if not, I more deſire the doing what thou haſt deſigned for me; then the eſcaping any kind of ſuffering.

40. And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, *What could ye not watch with me one hour?

* Were you ſo unable to watch with me one ſmall while? οὕτως οὐκ ἰσχύσατε μίαν ὥραν &c.

41. Watch and pray [that ye enter not into temptation; the ſpirit indeed *is* willing, but the fleſh *is* weak.]

41. That ye be not encompaſt and overcome with temptations: For however your mind and reſolution be good, and at the time your profeſſions zealous (ſee Mark 14. 38.) yet it appears by this preſent ſleeping of yours, that the fleſh is weak, and if ye be not careful, ye may fall from your ſtouteſt reſolutions.

42. He went away again the ſecond time, and prayed, ſaying, O my father, [if this cup may not paſs away from me, except I drink it, thy will be done.]

42. Seeing I diſcern this to be thy purpoſe, and wiſe diſpoſal, that I ſhould ſuffer this bloody death, and that the effects thereof are ſo advantagious to the good of the world, I am perfectly content and willing to endure it.

43. And he came and found them aſleep again, for their eyes were [heavy.]

43. Overcome with heavineſs of ſleep.

44. And he left them,] and went away again, and prayed the third time, ſaying the ſame words.

44. So he left them without ſaying much to them, as before, their eyes being ſo oppreſt with ſleep, that they were not in fit caſe to conſider, or anſwer what was ſaid to them.

45. Then cometh he to his diſciples, and ſaith unto them, [Sleep on now and take your reſt, behold the hour is at hand, and the ſon of man is betrayed into the hands of ſinners.]

45. You may now enjoy your drowſy humor, I ſhall make no farther uſe of your vigilance, the minute is now come upon you, that your Maſter ſhall be apprehended, and taken from you, and carried before the Tribunal of the Gentiles, the Romans, (by whoſe Judicature he ſhall be put to death, ſee Luke 22. note f.)

46. Riſe, let us be going, behold he is at hand that [doth betray me.]

46. Delivers me up into their hands.

47. And while he yet ſpake, Lo, Judas one of the twelve came, and with him [a great multitude with ſwords and ſtaves from the chief prieſts and elders of the people.]

47. A Commander, and band of Soldiers (ſee Luke 22. f.) provided with arms for the apprehending him, ſent upon this ſervice by the Sanhedrim of the Jews.

48. Now he that betrayed him gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that ſame is he, hold him faſt.]

48. Apprehend him.

49. And forthwith he came to Jeſus, and ſaid, Hail Maſter, and kiſſed him.

50. And

50. And Jeſus ſaid unto him, Friend, wherefore art thou come? Then came they and laid hands on Jeſus, and took him.

51. The chief Officer, the fore-man of them that had the warrant to apprehend him.

51. And behold, one of them which were with Jeſus, ſtretched out his hand, and drew his ſword, and ſtroke [a ſervant of the high prieſts] and ſmote off his ear.

52. Do nothing contrary to law, for all that draw and uſe the ſword without authority from thoſe which bear the ſword, ſhall fall themſelves by it, incur the puniſhment of death.

52. Then ſaid Jeſus unto him, [Put up again thy ſword into his place; for all they that take the ſword, ſhall periſh with the ſword.]

53. If I would forcibly be reliev'd, I could have a full army, or hoſt of Angels, conſiſting as among the Romans, of twelve legions.

53. Thinkeſt thou, that I cannot now pray to my father, and he ſhall preſently give me more then twelve legions of Angels?

54. But how then ſhall the Scriptures be fulfilled, that thus it muſt be?]

54. Prophets have foretold I muſt ſuffer, and their predictions muſt be accompliſhed.

55. As againſt a malefactor, with a band of ſoldiers to apprehend me? ſee 47.

55. * In that ſame hour Jeſus ſaid to the multitudes, Are ye come out [as againſt a thief with ſwords and ſtaves for to take me?] I ſat daily with you teaching in the temple, and ye laid no hold on me.

* At that time or inſtant, ἐν ἐκείνῃ τῇ ὥρᾳ

56. The next thing done was that upon Chriſt's ſpeaking to have the diſciples let go, they were permitted, John 18. 8. and all of them having that liberty, departed from him, and that with ſo much terror, that one in the company, being a young perſon, ran away perfectly naked, Mark 14.5.

56. But all this was done that the ſcriptures of the prophets might be fulfilled. [Then all the diſciples forſook him and fled.]

57. The Sanhedrin was.

57. And they that had laid hold on Jeſus led him away to Caiaphas the high-prieſt, where [the Scribes and the elders were] aſſembled.

58. Into the outer room, where the ſervants uſed to remain, to ſee what the iſſue of the matter would be.

58. But Peter followed him afar off unto the high-prieſts palace, and went in, [and ſat with the ſervants to ſee the end.]

h. 59. Now the Sanhedrin uſed all diligence to get any falſe teſtimony againſt him, that were capital.

59. Now the chief prieſts and elders, and all the counſel ſought [h] falſe witneſs againſt Jeſus to put him to death,]

60. But none that came, was of any force, becauſe they were all but indeed ſingle witneſſes.

60. But found none; yea though many falſe witneſſes came, yet found they none.] At the laſt came two falſe witneſſes,

61. And miſ-reported a ſpeech of his related truly, John 2.19. ſaying,

61. And ſaid,] This *fellow* ſaid, I am able to deſtroy the temple of God, and to build it in three days.

62. Haſt thou no anſwer to make to theſe accuſations, thus teſtifyed by two witneſſes?

62. And the high-prieſt aroſe, and ſaid unto him, [Anſwereſt thou nothing? What *is it, that* theſe witneſs againſt thee?]

i. 63. Spake again unto him ſaying, I lay an oath upon thee, and by that which is moſt ſacred require thee to ſpeak, and ſay freely, whether thou art the Meſſias, whom we know to be the ſon of God.

63. But Jeſus held his peace. And the High-prieſt [anſwered and ſaid unto him, I i adjure thee by the living God, that thou tell us, whether thou be the Chriſt, the ſon of God.]

k. 64. As low as I am, I am he. But I tell you, within a little while you ſhall diſcern this ſon of man, whom you are now ready to crucify as man, aſſumed into his throne, inſtalled in his heavenly kingdom. An effect of which ſhall be moſt viſible in his acting vengeance upon you, and that as diſcernably, as if he were coming with his Angels, who uſe to appear in bright clouds.

64. Jeſus ſaith unto him, [Thou haſt ſaid; nevertheleſs I ſay unto you, hereafter ſhall you ſee the ſon of man ſitting on the right hand of [k] power, and coming in the clouds of heaven.]

l. 65. Then the high prieſt [l] rent his clothes, ſaying, He hath ſpoken blaſphemy; What farther need have we of witneſſes? Behold now ye have heard his blaſphemy.

66. What is the vote, or ſentence of the Council concerning him? They anſwered, He is guilty of a fault, which is puniſhable with death.

66. What think ye? They anſwered and ſaid, he is guilty of death.]

m. 67. Then did ſome of the Officers of their court ſpit in his face, and buffet him, and blindfold him, Luke 22.64. and then gave him blows on the face.

67. Then did they ſpit in his face, and buffetted him, and others [m] * ſmote *him* with the palme of their hands.]

* cudgelled him.

68. Saying, Thou who by thy title of Chriſt, pretendeſt to unction prophetical, make uſe of it for thy ſelf, and by it tell us, who 'tis that ſmites thee.

68. Saying, Prophecy unto us, thou Chriſt, who is he that ſmote thee?

69. Wert a prime companion or diſciple of (ſee Mark 3.14.)

69. Now Peter ſat without in the palace, and a damoſel came unto him, ſaying, Thou alſo [waſt with] Jeſus of Galilee.

70. I am not guilty of what thou layeſt to my charge.

70. But he denied before them all, ſaying, [I know not what thou ſayeſt.]

71. And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth.

72. Saying, I have no relation to him.

72. And again he denied with an oath, [I do not know the man.]

73. Thy dialect or tone, peculiar to thoſe of Galilee from the reſt of the Jews, betrayeth thee to be a Galilæan and Follower of his.

73. And after a while came unto him they that ſtood by, and ſaid to Peter, Surely thou alſo art *one* of them, for [thy ſpeech bewrayeth thee.]

74. To lay imprecations on himſelf.

74. Then began he [to curſe] and to ſwear, ſaying, I know not the man. And immediately the cock crew.

75. Before the ſecond cock-crowing, which is in the middle watch, between midnight and morning. See note on Mark 13.35.

75. And Peter remembred the words of Jeſus, which ſaid unto him, [Before the cock crow] thou ſhalt deny me thrice. And he went out and wept bitterly.

Annotations on St. Matthew, *Chap.* XXVI.

a. Πάχα γίνεται καὶ ὁ μὲς ἀνθρωπος παραδίδοται.

V. 2. *Paſſover*] The connexion of the parts of this verſe depends on a tradition of the Jews, that when any were condemned to death, they were kept from execution till the ſolemn feaſt, of which there were three in the year חג המצות the *feaſt of unleavened bread*, or the *Paſſover*, חג השבעות the *feaſt of weeks*, and חג הסכות the *feaſt of tabernacles*, in which all the Jews came up to *Jeruſalem* to ſacrifice, and then did they put the Malefactors, eſpecially Rebels, and Impoſtors, to death, in the preſence and ſight of all the people, *that all Iſrael might ſee and fear*, Deut. 17.13. Hence it is that this *feaſt* of *Paſſover* was waited for by the Jews, and deſigned for this death of *Chriſt*, as of a Rebel, and Impoſtor both, one which they would fancy to be an enemy to *Cæſar*, and a falſe Prophet, and *ſeducer of the people*.

b. Ἀλαβάστρου.

V. 7. *Alabaſter-box*] What the *Greek* ἀλάβαστρον here ſignifies may be obſerved, and judged by the ſignification of it among the *Grammarians*, and in other Authors. In *Heſychius* and *Phavorinus*, tis λήκυθος μύρου,

μύρε, a *veſſel of oil*, but that not any kind of veſſel, as λήκυθος ſignifies, but, as 'tis added, μὴ ἔχον λαβάς, λίσπνον, &c. a veſſel that *hath no handles*. (which is the clear derivation of the word from α *privative*, and λαβὴ a *handle*, ſaith *Methodius*) and *made of ſtone* ordinarily, yet not that it takes its name from the ſtone which we ordinarily call *alabaſter*, but that that ſtone ordinarily call'd * ὄνυξ, is from this ſurnamed (as it were) ἀλαβαστίτης λίθος, the *ſtone of which the* ἀλάβαστρα *are* ordinarily *made*. Hence hath *Suidas* defined it in plain words, ἄγγος μύρου ὃ μὴ ἔχον λαβάς, *a veſſel of ointment that hath no handles*, which is directly oppoſed to *amphotis*, ſo called becauſe it hath *two ears* or *handles*, which makes it clear not to be a *box*, as 'tis oft rendred, but βίκιον *urceolus*, as *Epiphanius* calls it, and that either of ſtone or any other materials. The particular form of it may be beſt diſcern'd by *Pliny*, *Nat. Hiſt.* l. 9. c. 35. where ſpeaking *de Elenchis*, he ſaith, they are *faſtigiata longitudine, alabaſtrorum figura, in plenioremorbem deſinentes*; *long and ſlender toward the top, and more round and full toward the bottom, which is the figure of the alabaſters.* In which reſpect it is, that the ſame Author reſolves *unguentum optimè ſervari in alabaſtris*, that any *ointment is beſt kept in veſſels of this faſhion.* The *Greek Tranſlators* of the Old Teſtament have rendred צלחית ἀλάβαστρον, 2 *Kings* 21. 13. which I ſuppoſe alludes to this figure of it, (not as of a *diſh*, but a *narrow mouth'd veſſel*) by that which follows of *turning it upſide down*, which is the only way of emptying or getting all the water or oil out of ſuch kind of veſſels. The ſame word little altered צלחורת, is 2 *Kings* 2. 20. rendred ὑδρία a *water-pot* or *veſſel* for thoſe like purpoſes. So much for the faſhion of this Veſſel. For the matter of it, 'tis certain that it was commonly made of Marble, and ſo by *Nonnus* 'tis paraphraſed μάρμαρον ἄγγος, a *marble veſſel*, and particularly of the *onyx*, which is acknowledg'd by *Gorrhæus* and others to be *marmoris ſpecies*, a *ſort of marble*, (which by the way, will reſilt the opinion that we ordinarily have in this matter of the woman's *breaking* the *veſſel*, the *marble* being not ſo fit for that purpoſe, and the manner of pouring out ointment being intimated by * *Pollux* in his λύε τὰ ἀλάβαστρα, ἄνοιγε σύ *open them*, take out the ſtopple or cork out of the mouth of them, and then uſe a little ſtick, or *ſpathula* or *rudicula*, putting it in, and taſting the oil, πρὶν καταχέειν, *before it be poured out*) but 'twas alſo made of Silver and Glaſs, or other Metals; ſo *Theocritus* makes mention χρυσέων ἀλαβάστρων of *golden alabaſters*, (and ſo the ſtile in *Athenæus* imports, περιενεγκόντων τῶν παίδων ἐν ἀλαβάστροις καὶ ἄλλοις χρυσοῦς σκεύεσι μύρα, *the boys carrying about unguents in alabaſters and other golden veſſels*) *Epiphanius* of βύκιον ὑάλινον (and the *Etymologiſt* calls it σκεῦός τι ἐξ ὑάλου, a *veſſel made of glaſs*, not (as a † learned man hath been willing to gueſs) after a leſs proper, but uſual manner, as when we ſay a *box of gold*, (the name *box* or *buxus* referring properly to that peculiar kind of Wood ſo called) but properly and naturally, the word *alabaſter* referring only to the *form*, not to the matter of it. Then for the uſe of theſe Veſſels, 'tis clear 'twas for Oil, Myrrh, Nard, or what elſe is uſual for anointing any. Thus * *Plutarch* reciting the anointing veſſels, names ὄλπια καὶ κρωσσοὺς, καὶ πύελους, καὶ ἀλαβάστρους, and ſo *Julius Pollux* l. 6. τοῦτο ἀγγεῖα τῶν μύρων λήκυθος μυρηρὰ, καὶ ἀλάβαστρον. So *Athenæus* out of *Alexis*, ὃ γὰρ ἠμυείζετ' ἐξ ἀλαβάστρου παράγμασι γινόμενον ἀεὶ χρονικόν. *He was not anointed out of an alabaſter, as the cuſtom hath been for a long time.* So in *Herodotus*, *Cambyſes* ſent to the King of *Æthiopia*, an alabaſter of ointment; So in *Martial*,

Quod Coſmi redolent alabaſtra;

ſon in the ‖ *Digeſts* we read *Vaſa unguentaria & ſiqua ſimilia dici poſſunt ut labacioriſtus*, where no queſtion there is a failing in the Copy, which muſt be repaired not by changing it into *lavatioriſcus*, or *rica*, as ſome would have it, but into *alabaſtrum* or *alabaſtericus*, which is not very far from the word *alabacoriſtus*, which *Lazarus Baſius* ſaith he hath met with in ſome books.

Ib. *At meat*] The uſe of this *myrrh* or *ointment* (at this time) which the woman poured upon him, was that which was uſual at *feaſts*; That thus it was uſual in the entertainments of the Jews, it is clear by many places; *Pſal.* 23. 5. where, after the *preparing a table*, follows, *thou anointeſt my head with oil*, &c. and ſo when *wine* is ſaid to *make glad the heart of man*, *and oil to make him a chearful countenance*, *and bread to ſtrengthen* there are the three parts of a feſtival entertainment, *bread* and *wine* taken in for the *gladding*, or *refreſhing*, or *ſtrengthening* the *heart*, and the *oil* for the *outſide* (*exterior oleo irrigentur*, ſaid *Democritus*) for the *countenance*, or the *head* rather, on which 'twas poured here, as a perfume, which was the complement of feſtivities. Hence it is, that amongſt the *ſtewards* expences *Luk.* 16. he reckons ἑκατὸν βάτους ἐλαίου *an hundred meaſures of oil*, provided eſpecially for ſuch feſtival uſes. So 1 *Chron.* 12. 40. the *oil* is mentioned among the feſtival proviſion; ſo *Philo* in *Leg. ad Caium* p. 797. D. ἀλείμματα and χρῖσις *anointing*, and *food* are a deſcription ὀθνείας διαίτης of a *more delicate life*: And ſo *wine* and *oil*, *Prov.* 21. 17. as ſigns of one, that had lived luxuriouſly and enjoyingly: The ſame, I conceive, to be the notion of the *oil of gladneſs*, *Pſal.* 45. 7. as referring to the oil uſed in Feaſts (which are called *gladneſs*, or *joy*, as 1 *Chron.* 12. 20. there was *joy in Iſrael*) and ſo conſequently it muſt be underſtood, *Heb.* 1. 9. that *Chriſt* was better dealt with by God, more royally treated, and more abundance of grace poured on him, then any other. By which alſo may appear what is the χείσμα ἀπὸ τοῦ ἁγίου, *unction from the holy one*, 1 *John* 2. 20. a moſt liberal effuſion or communication of Grace from the Spirit which had deſcended upon the Apoſtles. So among the Heathens * *Jul. Pollux.* ὅτι ἡ κὴ μύρον ἐν τοῖς συμποσίοις, ἐπιμνησέον, ſo *Athen.* l. 11. out of the Ancients,

Αὐτὰρ ἐπεὶ δόρποιο μελίφρονος ἐξ ἔρον ἕντο,

when they had ſatisfied their hunger and thirſt,

Ὡραῖος παῖς ἦλθε φέρων μύρον,

A comely youth brings myrrh or *ointment*. So † *Plutarch*, ἐλαίου τε καὶ μύρου κρωσσοὺς νεανίσκοι κομίζοντες ἐλεύθεροι, the *young men*, not the ſervants, but others that were free, *brought veſſels of oil and myrrh*. So the *Scholiaſt* on *Ariſtophanes*, οἱ καλοῦντες ἐπὶ δεῖπνον, στεφάνους καὶ μύρα, &c. παρεσκεύασαν, *they that invite to a meal, bring them forth crowns and ointments*. Thus in *Heſychius*, on the word ἐξαλείψεσθαι, It is, ſaith he, σκεῦος ἀργυροῦν φιάλῃ ἐοικὸς ἁπλήσιον ἐξ οὗ ἐν τοῖς συμποσίοις ἠλείφοντο μύρον (not as 'tis corruptly read, ἤλειφον τὸ μύρον) *a ſilver veſſel near in form to a vial*, (the very ἀλάβαστρον in this verſe) *out of which men were in feaſts anointed with ointment and myrrh*. Whence is that luſory or ſcoffing E[illegible] of *Martial*, l. 3.

Unguentum fateor bonum dediſti
Convivis, here, ſed nihil ſcidiſti,
Res falſa eſt bene olere & eſurire,
Qui non cœnat & ungitur, Fabulle,
Hic verò mihi mortuus videtur.

And that this was poured particularly on the Head, and that for a perfume, 'tis diſcernible not only by *Luke* 7. 46. but by the ancient Heathens alſo. So in *Athenæus* out of *Archeſtratus*.

Ἀεὶ δ' στεφάνοισι κάρη πυκὰ δαῖτα πυκάζε,
Καὶ ταχέοιν μύρεσσι ἀμαδὴς χαίτη περιπάδε,

in the deſcription of a feſtivity: Meat, and Crowns, on the head, and Ointment on the hair.
So *Statius*

——*pingui crinem deducere amomo*,

and *Propertius*

——*Orontea crines perfundere myrrha*,

and again,

Famdudum Tyria madefactus tempora nardo.

and *Martial* again, Book 3d 66.

Quod madidis nardo ſparſa corona comis.

'Twere infinite to multiply teſtimonies of this nature, as that in *Eccleſiaſtes*, *Let thy garments be white, and thy head want no ointment*: Yet more particular of this action will be conſiderable, when we come to view this ſtory, as 'tis ſet down with a little variation in the other Goſpels.

* Dioſcor. βιβ. α. κεφ. κζ. whence that of *Martial*. l. 2. *Profertur Coſmi nunc mihi ſiccus onyx.*

* Onom. l. 10. c. 26.

† Caſaub. in Bar.

* In Alexand.

‖ l. 34. tit. 2. *lege Argumento ſunt.*

c. Μύρον.

† In Ariſtid.

ἔλαιον ἀγαλλιάσεως

χρῖσμα ἀπὸ τοῦ ἁγίου

*Onomaſt. l. 6. c. 16.

d. ἀργύρια

V.15. *Pieces of ſilver*] That by ἀργύρια here are meant *ſhekels*, may be concluded not only by the reading the Gr. and Lat. MS. which hath στατῆρες inſtead of it, (*ſtaters* and *ſhekels* being all one, ſee note on c.17.e.) but alſo becauſe 2 *Sam.*18.12. the *ten pieces of ſilver* there are by the *Targum* rendred *ten ſhekels of ſilver*, or five of the double ſhekels, that is, *twenty five ſhillings*. In proportion to which the *thirty* ἀργύρια here will be *three pounds and fifteen ſhillings*, and ſo 'tis *Maimonides* obſervation (*More Nev.par.*3.*c.*40.) from *Exod.*21.32. that *thirty ſhekels* or *pieces of ſilver* was the price of ſervants, (a freeman being, ſaith he, generally valued at ſixty ſhekels.) And ſo when in *Ariſteas* the price of the redemption of every captive *Jew* in *Ptolemy*'s time is ſaid to be 20 *drachmæ*, it appears by *Joſephus* that that is a miſtake for 120 which make thirty ſhekels, every ſhekel or σατὴς being τέτρα δραχμὸν *four drachms*, ſee c.16.27. and Note on c.17.e. So true is that of S. *Paul*, that *Chriſt took on him the form of a ſervant*, to which alſo the death of the Croſs peculiarly belong'd among the Romans.

e. Σῶμά μου

V.26. *This is my body*] What is the full importance of this phraſe, τοῦτό ἐστι τὸ Σῶμά μου, *this is my body*, is a difficulty which may perhaps be cleared by degrees, by premiſing theſe few obſervations: Firſt, from the Jewiſh phraſes and cuſtoms, that the lamb dreſt in the *Paſchal-ſupper*, and ſet upon the table, as a ſacrifical feaſt, or feſtival ſacrifice, was wont to be call'd גופו של צפח *the body of the Paſſover*, or גופו של כבש הפטח *the body of the Paſchal Lamb*. So in the *Talmud*, *de Paſch.* c.ult, *R.M.Maim.in Hilchos Camets umatzah*, c. 8. § 1. and § 7. So in *Mekilta fol*,4. *col.*1. To which phraſe or form of ſpeech among them *Chriſt* may probably allude, when he ſaith, *This is my body*, making himſelf that was now to be ſlain for them, anſwerable to that Paſchal Lamb (as by *Paul* he is call'd our *Paſſover*, that is ſacrificed for us) and ſo mentioning this crucifixion of his, in that form, by which the preſentation of the Lamb on the table in the Jewiſh feaſt, whereof they were to eat by God's appointment, was wont to be expreſs'd. This for the words Σῶμά μου *my body*. Secondly, for the τοῦτό ἐστι, that is, or the whole phraſe, τοῦτό ἐστι τὸ Σῶμά μου, *this is my body*; this ſeems to be by *Chriſt* ſubſtituted inſtead of the Paſchal form הא לחמא דעניא *This is the bread of affliction, which our fathers eat in Egypt*, or, *This is the unleavened bread*, &c. or, *This is the Paſſover*. Where it is evident that that is not the identical bread, which their Fathers in *Egypt* eat, but only the tranſcript of it, the commemoration of that Egyptian ſtate of ſlavery, from which they had been delivered, and the celebration of that annual feaſt, which in *Egypt* was firſt inſtituted. As when in ordinary ſpeech, on *Chriſtmas*, or *Eaſter*-day, we ſay, *This day Chriſt was born*, or *aroſe*, which example S. *Auguſtine* accommodates to this matter in his *Epiſtles*. Thirdly, it muſt here be obſerved, that the word τοῦτο *this* (τοῦτό ἐστι τὸ Σῶμά μου, *this is my body*) is not the relative to ἄρτος *bread*, but of the Neuter (whereas that is of the Maſculine) Gender, and conſequently it is not here ſaid that *this bread is my body*, (the body of *Chriſt*) but either indefinitely this, or

Τοῦτό ἐστι

λάβετε, φάγετε, *take, eat, this is my body*, this taking and eating *is*, or denotes *my body*, which is more fully expreſs'd *Luke* 22.19. *This is my body which is given for you, do this in remembrance*, or *commemoration of me*: and ſo 1 *Cor.*11.23. *Take, eat, this* (not τοῦτο *this bread*, but τοῦτο this taking and eating) *is my body, which is broken for you, do this in remembrance of me*. This is a little farther improved by S. *Paul*, 1 *Cor.*10.15,16. *The cup of bleſſing, which we bleſs*, that is, our bleſſing the cup in the Sacrament, and ἄρτον ὃν κλῶμεν, *the bread which we break*, that is, the breaking of the bread which is delivered to us to eat οὐχὶ κοινωνία τοῦ Σώματος τοῦ Χριστοῦ ἐστι; *is it not the communication of the body of Chriſt?* where what was before ſaid in *Chriſt*'s words to be his *body*, is more manifeſtly ſaid to be the *communication of* his *body*, that is, the beſtowing it upon us, (as the *communication* of the *Altar* among the Jews or Gentiles, is their eating of the ſacrifice, their God's entertaining them at

λάβετε, φάγετε.

Κοινωνία σώματος

that ſacrifical feaſt) which, I ſuppoſe, concludes this Sacrament to be, according to the nature of Sacraments, an holy rite, a ſolemn act or inſtrument, inſtituted by God to communicate to, or confer on us the body of *Chriſt*, that is, the efficacy and benefits of Chriſt's *death*. Hence it is that this whole action is by *Damaſcen* call'd μετάληψις *participation*, (which is all one with *communication*, only as one referreth to the giver, ſo the other to the receiver) δι' αὐτῆς τοῦ Ἰησοῦ θεότητος μεταλαμβάνομεν, ſaith he, *for thereby we partake of the divinity of Jeſus*, the divine graces that flow from him, and S. *Chryſoſtom*, δι' αὐτοῦ σῶμα Χριστοῦ *the body of Chriſt is received*, that is, as verily as God there treats us at, and feeds us from his table, ſo verily doth he communicate to, and beſtow on the worthy receiver the body of the crucified Saviour. And if it ſhall be ſaid that this is no ſtrange thing, for that God doth ſo on every act of ſincere Repentance, of Faith, of Prayer, or other part of his Divine Worſhip worthily perform'd, and not only in this Sacrament; I anſwer, that the leſs ſtrange it is, the more ought it to be believed, on the affirmation of the *Apoſtle*, and the more certain it is, that he that being a true penitent ſinner, had the benefits of the death of *Chriſt* beſtowed on him by God upon his firſt repentance, hath them now annunciated by God, and ſo ſolemnly and ſacramentally conferred and ſeal'd to him, on this prepared, and worthy approach to God's table, and this act of worſhip duly performed, which *Chriſt* at his parting from the world, thought fit ſo ſolemnly to inſtitute to be *for ever* obſerved in the Church. But if it be conceived that in this Sacrament theſe benefits are always firſt conferred, or ſo as they were not really conferred before, this is a miſtake, for he that had been baptized, is acknowledg'd (if he have not interpoſed the obſtacle) to have received them before, and he that hath frequently been a worthy receiver of this Sacrament of the Lord's Supper, and not fallen off by any wilful ſin, cannot every time firſt or newly receive them; nay, he that is a true penitent, and hath performed frequent acts of other parts of God's worſhip, as alſo of mortification of Luſts and Paſſions, and of all manner of Good works, though not of this, hath, no doubt, that acceptance of thoſe others acts, and theſe benefits of Juſtification, &c. beſtowed on him by God, and not all God's favour (and theſe benefits) ſuſpended, till the firſt receiving of this Sacrament. Only in caſe of precedent lapſes, which have for ſome time caſt a man out of God's favour, when upon ſincere repentance and reformation he is reſtored to God's favour again, then God in this Sacrament doth ſeal anew, that is, ſolemnly exhibit theſe benefits to him. And otherwiſe, when no ſuch lapſes have intervened, and ſo there is no need of this new ſealing or exhibiting, God doth yet confirm and farther ratifie, what hath hath been before ſufficiently done. By this explication of the meaning of the words, may alſo be concluded what are the parts of this Sacrament, *viz.* (the ſame that of every fœderal rite,) two literally, and two ſpiritually, in each, one on God's part, the other on ours. On God's part literally, his entertaining and *feeding* us at his *table*, 1 *Cor.*10.21. (but that, as in Sacrifices of old, firſt furniſhed by the piety of the gueſts) and on our part literally, our partaking of that table, that Chriſtian feaſt, 1 *Cor.*10.17. Then ſpiritually (or veiled under this literal, viſible outſide of a feaſt) 1. God's ſolemn reaching out to us, as by a deed or inſtrument, what was by promiſe due to every penitent ſinner, every worthy receiver, the broken body of *Chriſt*, that is, the benefits of his death, which is the ſum of that fervent form of prayer uſed by the Prieſt and every receiver ſingly, at the minute of receiving the Elements in that Sacrament, and that prayer part of the ſolemnity of the form of the Court, by which it is beſtow'd. Secondly, on our part, *annunciating* 1 *Cor.*11.26. that Sacrifice of *Chriſt's death*, which (was then immediately to come, but) is now long ſince perform'd upon the Croſs. Thus the *bitter herbs* are זכר a *memorial*, or *commemoration*, of the bitter *Egyptian Servitude*, Exod. 12. 14. the *red wine* לזכר *for a memorial* that *Pharaoh* waſh'd himſelf in the blood of the children

καλαγγέλλομεν

children of *Israel*. So that precept *Exod.* 13. 8. is given by *Moses*, that in the Passover they should *annunciate*, or *tell* of their *deliverance*, and thence they call the Paschal lesson הגדה καλαγγελίαν, *annunciation*. See *Elias Levita* in *Thisbi*. And this *annunciation*, or shewing forth, is not only in respect of our selves, in believing, and toward men in professing our faith in the crucified *Saviour*, and that with a kind of glorying, or rejoycing, but also toward God, pleading before him that sacrifice of his own son, and thro' that humbly, and with affiance requiring the benefits thereof, grace and pardon to be bestowed on us, and at the time making use of that, which is one special benefit of his passion, that free access to the Father, thro' him, *interceding for all men*, over all the world, *especially for kings*, &c. 1 *Tim.* 2. 2. which from that constitution of St. *Paul* to *Timothy*, *Metropolitan* of all *Asia*, was received into the most ancient *Liturgies*, and made a solemn part of the ἐντεύξεις and ἐυχαριστίαι *intercessions* and *eucharistical* Devotions of the Church. Both these parts of the Sacrament are intimated by those two phrases mention'd in the two first observations. For the presentation of the Lamb on the table, and so of the Christian Sacrifice, the crucified *Saviour* in the Christian feast, to be eaten of by us, notes Gods annunciating and attesting to us the benefits of *Christ's* death, and so the commemorative Paschal form notes our commemorating and annunciating that death of his to our selves and others. And both these are contained in those different phrases of St. *Paul*, both used in this matter in several places, the former, that the *broken bread* is the κοινωνία *communication* of his *body*, and so the latter, 1 *Cor.* 11. 26. *As oft as you eat this bread, and drink this cup, ye annunciate the death of the Lord*, what God there bestows on you, you annunciate to him, to your selves, and to others. From both which arises the aggravation of guilt of the *unworthy receiver*, that he is ἔνοχος σώματος, *guilty of the body and blood of Christ*, v. 27. that is, that *Christ* that died for him, and is there communicated to him sacramentally, that is, visibly exhibited in that Sacrament, and by him supposed to be annunciated to God, &c. is by his being unqualified, unprepared for the receiving the benefits of his death, utterly lost, frustrated in respect of him (as the impenitent is said to *tread under foot the blood of Christ*, the *blood* is as uneffectual to him, as what is by him thrown on the earth, and trampled on, is like to be to him) and yet farther he is said ἐαυτῷ κρῖμα ἐσθίειν καὶ πίνειν to *eat* and *drink damnation to himself*, v. 29. that is, where the *worthy receiver* hath the benefits of *Christ's* death communicated to him in this feast, and so *eats* and *drinks salvation* to himself, this unworthy intruder doth on the contrary bring, by that means punishments, and if he repents not by the admonition of those punishments, *damnation* on himself. As for the elements in this Sacrament, *Bread* and *Wine*, tho' by the προσφορὰ *offering* them to God, then by the Priests consecration, benediction, calling upon God over them, they become Gods, and so are called κυριακὸν δεῖπνον, the *Lords Supper*, in opposition to ἴδιον δεῖπνον, every mans own supper, 1 *Cor.* 11. 21. and so are changed from common Bread and Wine, yet not so as to depart from their own nature, or to be really converted into the Body and Blood of *Christ* save only in a spiritual sense, and sacramentally, according to that of *Theodoret*, *Dial.* 2. τὰ σύμβολα τοῦ σώματος τοῦ δεσποτικοῦ καὶ τοῦ αἵματος, μετὰ τὴν ὁπόκλησιν μεταβάλλεσθαι, καὶ ἕτερα γίνεσθαι ἀλλ' ὐκ οἰκείας ἐξίστασθαι φύσεως, μένει γὰρ ὅπερ ἦν καὶ σχήματος καὶ εἴδους, καὶ ὁρατὰ ἔστι καὶ ἁπτὰ, οἷα καὶ πρότερον ἦν. *The symbols of our Lords body and blood, after the prayer of consecration, are changed and become other, but depart not from their own nature, for they remain in their former essence, and figure, and shape, and are visible, and sensible, such as before they were.* And accordingly these so many words are found used by divers of the Ancients, μεταποίησις, μεταβολὴ, μεταρρύθμισις, μετάληψις, μετασοιχείωσις, each denoting *change*, but never μετουσίωσις, *transubstantiation*, or the like.

Ἔνοχος σώματος

Ἐσθίειν κρῖμα

Κυριακὸν δεῖπνον. Ἴδιον δεῖπνον.

V. 29. *Not drink*] That *Christ* did after his resurrection, before his ascension, eat and drink with his Disciples, seems to be affirmed by many places of Scripture, and those such as are to that sense interpreted by the Ancients. Thus *Acts* 10. 41. St. *Peter* saith, the *disciples eat and drink with him after his resurrection*, and that is used by him, as a proof of the reality and certainty of his resurrection, which it would not have been if they only had eat and drank, and he had not. Thus when *Acts* 1. 4. it is said that *Christ* was συναλιζόμενος, &c. tho' perhaps that may be thought to signify no more then his having *conversed* with them, and not necessarily to infer his eating or drinking, yet both the origination of the word ἅλς *salt*, and the Syriack and Arabick interpretation, make it signify all one, as if it had been συνεσθίων, and * St. *Chrysostome* gives his judgment of it, that by it is meant that which the Apostles, *Acts* 10. 41. use as an argument of *Christs* resurrection, their eating and drinking with him. And so *Theophylact* and *Oecumenius*, συναλιζόμενος, τοῦτέστι κοινωνῶν ἁλῶν καὶ κοινωνῶν τραπέζης, it signifies partaking of the table with them, and on *Acts* 10. 41. the *Scholion* is, ἐντεῦθεν ἡ ἀνάστασιν τοῦ χριστοῦ διαβεβαιοῦ ἐν τῷ συμφαγεῖν αὐτῷ μετὰ τὴν ἀνάστασιν, *he confirms the resurrection of Christ by their eating with him after it*, οὐδὲ γὰρ ἀναστὰς ἐποίησέ τι σημεῖον· αὐτὴ γὰρ ἡ ἀνάστασις μέγα σημεῖον ἦν· ταύτης δὲ οὐδὲν σημεῖον ἦν ὡς τὸ φαγεῖν καὶ πιεῖν, *for after he was risen he did not work any miracle, for the resurrection it self was a great miracle, and of that none so great an evidence as to eat and drink.* So *Leontius de sect.* παρᾳξ. 1. p. 530. C. Εἰ γὰρ λέγει φαγεῖν τέλα τὴν ἀνάστασιν τοῦτο δὶ οἰκονομίαν ἐποίησεν, ὐκ ὡς πρὸ ὄντι πεινῶν, ἀλλ' ἵνα δείξῃ τοῖς μαθηταῖς αὐτῦ, ὅτι αὐτός ἐστιν ὁ ἀναστὰς ἐκ νεκρῶν, ὃν τρόπον καὶ τὰς τύπους ἦλων λέγεται ἐπιδεῖξαι αὐτοῖς, *that he is said to eat after his resurrection, this he did by way of œconomy, not as being really hungry, but that he might shew his disciples, that he was risen from the dead, after the same manner, as he he is said to have shewed the disciples the prints of the nails.* And so * *Titus Bostrensis*, among the arguments *Christ* used to assure his disciples of his resurrection, laying special weight on the ἐπιζητῆσαί τι βρώσιμον, καὶ φαγεῖν, *his asking for meat, and eating before them*; adding οὐδὲ γὰρ ὡς δεομένης ἐπὶ τροφῆς ἡ σαρκὸς αὐτῦ ἔφαγε μετὰ τὴν ἀνάστασιν, *he eat after his resurrection, but not that his flesh wanted nourishment.* So *John* 21. 13. 'tis said of *Christ*, he took bread, and in like manner a *fish*, and *Luke* 24. 30. he *lay down at meat with them*, and took bread, and not only gave to others, but v. 43. *taking a fish* and *honey-comb*, ἐνώπιον αὐτῶν ἔφαγεν, *he eat before them all*; and tho' there be not express mention there made of his drinking also, yet that affirmation of the disciples, *Acts* 10. 41. referring clearly to that part of the story, and extending it self to the συνεπίομεν *we drank with him*, also as well as the συνεφάγομεν, *we eat with him*, will be a proof and testimony of the one as well as the other. To this may be added the testimony of S. *Ignatius* in his *Epistle* to the Church of *Smyrna*, Μετὰ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν ὡς σαρκικὸς, καίπερ πνευματικῶς ἑνωθεὶς τῷ πατρὶ, *after his resurrection he eat and drank with them, as being in the flesh, altho' spiritually he were united to the father.* This being then on these grounds supposed, there is another possible way of interpreting this place of *Christ*, that he would *drink no more of the fruit of the vine, till he drank it new in the kingdom of his father*, viz. that the state of *Christ* after his resurrection is called *the kingdom of his father*, and that upon this ground; because at his resurrection *Christ* the son of God was instated in his kingly office, and all power (as he saith after that time, *Mat.* 28. 18.) *was given unto him both in heaven and in earth*, in which respect it is, that the Gospel is ordinarily called *the kingdom of God*, and so among the Jews, *Saeculum Messiæ*, the *age of the Messias*, and the μέλλων αἰὼν *age to come*, which certainly commenced at the resurrection of *Christ*, as at his death the former age of the Law and Prophets was consummate or ended (and that perhaps the meaning of the τετέλεσται, *Joh.* 19. 30. *It is finished.*) To this may those words of S. *Chrysostome*

f. Οὐ μὴ πίω ἀπ' ἄρτι.

Συναλιζόμενος.

* t. 4. Savil. ed. p. 611.

* In Luc. p. 836. C.

τετέλεσται.

p.511. *Soſtome* be applied, when he ſaith of *Chriſt*, making mention of the *kingdom*, &c. περὶ ἀναστάσεως εἰσαγειν λόγον εἰς μέσον, τὸν ἀναστάσιμον ὕτω τὸν ἑαυτῦ καλέσαι, that *he propoſes a diſcourſe of the reſurrection, and calls his own reſurrection thus.* Yet becauſe 'tis poſſible, and probable enough, that S. *Chryſoſtom* by the phraſe περὶ ἀναστάσεως, means the ſtate and time of the *general reſurrection*, not only of *Chriſts*, but of the Diſciples alſo to whom he ſpeaks, and with them of all others (and then accordingly ἀνάστασις ἑαυτῦ ſhall not only ſignify the act of his riſing out of the grave, but alſo of the future ſtate of *Chriſt* with them together after the final judgment) and becauſe μεθ' ὑμῶν here added may ſeem to refer to that ſenſe, and again, becauſe drinking *it new with them* may beſt be taken in a figurative ſenſe to expreſs thoſe heavenly feſtivals there vouchſafed to the Saints, received into communion of thoſe joys with *Chriſt*, and becauſe the ſpace between *Chriſts* reſurrection and aſcenſion, is in no other place of the New Teſtament expreſs'd by this phraſe of *the kingdom of Chriſts father*, and laſtly, becauſe 'tis not here *the kingdom of Chriſt* (to which it was pretended that his reſurrection inſtated him, and yet would not be perfectly true, as that excludes, or is taken abſtracted from his aſcenſion) but the *kingdom of his father*, which belongs particularly to the time after the general reſurrection, 1 *Cor.* 15.24, & 28. (for then and not till then is the kingdom again *delivered up to the father.*) For theſe reaſons, I ſay, that interpretation being laid aſide, there is a ſecond that offers it ſelf, by obſerving the words or word ἀπ' ἄρτι or ἀπάρτι, and rendring that *within a while*, as ſeems to be moſt agreeable to the uſe of it, v.64. of this chap. and *c.*23.39. & *John* 1. 52. & *Rev.*14.13. as is ſhewed both by * *Euthymius*'s *Scholion*, and by the vulgar *Latines amodo* in all the places, and ſo alſo by the context in thoſe places, (ſee note on *c.*23. m.) If this be accepted, then the meaning will be, that *after a while*, or *within a ſhort time* he means to part with them, and then that is after that ſhort time, he will *drink no more of the fruit of the vine*, 'till he meet them again in heaven, and *drink of that new wine*, that is, turn this bodily into a ſpiritual feſtival, expreſs'd by lying, as at meat, with *Abraham, Iſaac, and Jacob, in the kingdom of heaven*, *Luke* 14.15. As for *this fruit of the vine*, the corporal food, that he will then drink that with them in heaven, can no more be concluded from the ἕως τῆς ἡμέρας ἐκείνης *until that day*, then that *Mary* ceaſed to be a Virgin, or had children after the birth of *Chriſt*, from the ἕως ὅ *until that*, *Mat.*1.25. but the truth is, there is yet a third way of interpreting this verſe, which by comparing it with the words in S. *Luke* ſeems much the moſt probable of all, that this γέννημα τῆς ἀμπέλου *fruit of the vine*, ſignifies the cup in the paſſover peculiarly, or the *cup of charity* in the *poſt cœnium* of the Paſſover, wherein the Sacrament of *Chriſts* blood was founded. For that *Chriſt* was now to dye, and neither before nor after his death and reſurrection, to eat any more Paſſovers with them, or any more to drink this *cup of charity* now deſigned to a Chriſtian uſe is ſufficiently evident. To this therefore is agreeable what he ſaith *Luke* 22. 15. *with deſire have I deſired to eat this paſſover with you, before I ſuffer*, meaning now to tranſmute this cup there into that Sacrament of Charity to be obſerved in the *Chriſtian* Church for ever after. And therefore 'tis obſervable in St. *Luke*, that the words are directly applyed, *c.*22.16. to the *paſſover*, *I have deſired to eat this paſſover, for I will no more eat*, ἐξ αὐτῦ *thereof*, or *of that*, that is, of the paſſover, *&c.* and by repeating of the words again, *of the cup*, *v.*18. it is all reaſon that that be rendred of the *cup in the paſſover*, or the Sacramental cup of Charity, as the former of the bread in that *poſtcœnium*. This appears to me an unqueſtionable rendring and clearing of all difficulties, *viz.* that *Chriſt* will no more uſe theſe typical adumbrations, being himſelf now really to perform what was adumbrated by them, to paſs ſuddenly from earth to heaven, thro' a Red ſea of blood, & there to compleat alſo the myſtery of the Sacrament, by uniting his diſciples one to another, and making them all partakers of his riches there. And that this is fit to be preferred before the ſecond interpretation by the rendring of ἀπάρτι *amodo*, *within a while*, will be judged by the parallel phraſes both in *Mark* and *Luke*, where 'tis οὐκέτι οὐ μὴ πίω, *I will from henceforth by no means drink*, &c. *Mark* 14.25. and ſo once in *Luke* alſo, *c.*22.16. and the ſecond time οὐ μὴ πίω, *I will not drink.*

Ἀπάρτι.

* on the Apoc.

V.30. *Sung an hymn*] It was the cuſtom of the Jews after ſupper to ſay Grace, & then to ſay or ſing זמירות *verſes* or *ſongs*, eſpecially over the Paſchal lamb, ſaith *Paulus Burgenſis*, at which time, ſaith he, they were wont to ſing from the 112. to the 119 *Pſ.* the matter of thoſe *Pſalms* agreeing perfectly with the paſchal lamb. This may have been the hymn, or rather hymns, or pſalms, which *Chriſt* ſang here with his diſciples; ſee *P. Fagius* in *Annot.* upon the *Chaldee Paraphraſe*, *Deut.*8. But 'tis alſo not improbable, that it was ſome other hymn accommodated to this particular inſtitution of *Chriſts*, & this ſung by them all, in the ſame manner, as we read of the Chriſtians hymn, *Acts* 4.24. g. Ὑμνήσαντες. *ver.* 15.

V.59. *Falſe witneſs*] The profeſs'd coming in and entertaining of *falſe witneſſes* againſt Chriſt will not ſeem ſtrange, if it be remembred that among the Jews in actions againſt ſeducers of the people, or falſe prophets, it was lawful to ſay any thing whether true or falſe, no man being permitted to ſay any thing in defence of them. In the condemning of other men they expected a day and a night, to ſee if any thing could be produced, which might profit the priſoner, but not in theſe caſes of falſe prophets, and ſeducers of the people to Idolatry; ſee *P. Fagius* in his notes on the *Chald. Paraph.* on *Deut.*13.8. and *Maimonides* in *Hilcoth. Sanhed. c.*11. So is it ſaid in the Story of *Steven*, they did ὑποβάλλειν ἄνδρας *ſuborn men*, & again ἔστησαν μάρτυρας ψευδεῖς, *v.*13. *they ſubſtituted falſe witneſſes*, &c. Beſides the *Sanhedrim* were ſo reſolved to take away his life, that they did profeſſedly *ſeek falſe witneſs* that ſhould come and ſwear any thing againſt him, *v.*59. And what was here done in their proceſs againſt him, is juſt the antitype, or farther impletion of that which was firſt performed on *Jeremy*, *c.*26. *v.*8, 9. h. Ψευδομαρτυρίαν ἐζήτων. Ὑποβάλλειν ἄνδρας. *ver.* 60.

V.63. *Adjure thee*] 'Twas a cuſtom among the Jews to adjure, which was by ſome form of execration laid upon the perſon, if he did not ſpeak and anſwer truly; this among them obliged the perſon adjured, as much as if he had taken an oath; and therefore *Chriſt*, tho' before he had *held his peace*, now being *adjured*, thinks himſelf bound to anſwer him. Many examples we have of this in the Old Teſtament, *Judg.*17.2. *the ſilver which thou haſt loſt, and about which thou didſt uſe execration*, that is, didſt adjure; ſo *Prov.*29. 24. of the partaker with the thief, that is ſo ſecret, *he heareth curſing, and betrayeth it not*, that is, will not reveal, tho' he be adjured, 1 *Kings* 8.31. *If any man ſin againſt his brother* ונשא בו אלא להאלחו *and he impoſe on him an imprecation to adjure him*, for ſo אלא ſignifies, *Pſ.*10.7. and is rendred by the *Chaldee paraphraſe*, לוטין *maledictions*, and ſo האלחו in *hiphil* is literally and critically *to make ſwear*, to adjure, and is expreſſed by St. *Pauls* ὁρκίζω, 1 *Theſ.*5. 27. *I bind you under the curſe of God.* The law concerning this we have, *Lev.*5.1. *If a ſoul ſhall offend, and ſhall hear the voice of adjuration* or *execration*, and ſo *Numb.*5. 21. where we have not ſimply, האלה *execration*, but שבועת האלה *an oath of execration.* i. Ἐξορκίζω.

V. 64. *Power*] The *right hand of power* is the right hand of God the Father, who is call'd *power* by the *Hebrews*; ſo *Jarchi* on *Numb.*7.10. *Moſes* received it not from their hands, till he was commanded from *the mouth of power*, and ſo the δεξιὰ μεγαλωσύνης, *the right hand of greatneſs*, *Heb.*8.1. ſo 1 *Pet.*4.14. the *ſpirit of glory, is the ſpirit of God.* k. Δεξιὰ δυνάμεως. Δεξιὰ μεγαλωσύνης. Πνεῦμα δόξης.

V.65. *Rent his cloaths*] That *rending of cloaths* was an expreſſion of indignation, holy zeal and piety among the Jews, expreſs'd on ſeveral occaſions, eſpecially of grief in humiliation, and of anger on the hearing of any blaſphemous ſpeech, is ordinarily known by all. Only the difficulty here is, how this could be fit or proper for the high prieſt to do, which is made unlawful for l. Διέῤῥηξεν ἱμάτια.

for the prieſts, *Levit.*10. 6.21. 10. Thus hath *Baronius* objected, *Annal.* t. 1. *An. Ch.* 34. but the anſwer is eaſy, that that prohibition in *Levit.* extends only to the not tearing of the Sacerdotal garments, that is, of thoſe which are uſed only in the prieſts office, *Ex.* 28.32. and 39.23. and agreeably the Jews have a rule, *Qui dilaceraverit veſtes ſacerdotales, vapulabit, He that ſhall tear any of the prieſts garments ſhall be beaten.* Beſides this, 'twas indeed alſo unlawful to enter into the court of the *Iſraelites* in the Temple with rent cloaths, but that was unlawful to any other, as well as to a prieſt, who differed not from others in this matter, ſave only in this one circumſtance, that the High prieſt tore his garment from the bottom to the top, the reſt of the Prieſts, and all others from the top to the bottom.

V.67. *Smote him,* &c.] Ῥαπὶς is by *Heſychius* rendred ῥάζδ☉, a *rod* or *wand*, ῥαπίσαι, ῥάζδῳ πλῆξαι, ἢ ἀλοῆσαι, to *ſtrike* with a *rod* or to *threſh*, to uſe ſuch a ſtick as was ordinary in threſhing out corn, a *ſtaff* or *cudgel*, and again ῥαπίζει, σκώπτει, ἀλοᾷ, παίζει μαστῖι, τύπτει, to *ſtrike*, and to *mock*, But then the old *Greek* and *Latine Lexicon* hath it otherwiſe, ῥαπίζω *expalmo, alapo*, to *box*, or *ſtrike with the hand.* And ſo * S. *Auguſtine* reads it, *Si cùm expalmaretur voluit ſe vindicare? would he revenge himſelf, when he was box'd?* ſo *Nonnus* on *John*,

m. Ῥαπὶς.

——————————ἄγριο☉ ἀνὴρ
Τολμηρῇ παλάμῃ ζαθέλω ἐπάταξε παρείλω.

The rude man ſtruck his divine cheek with his audacious hand; and *Sedulius*,

——————*Non denique paſſim*
Vel colaphis pulſare caput, vel cædere palmis,
Aut ſpuere in faciem plebs execranda quievit.

The accurſed multitude ceaſed not to cuff him, or to ſtrike him with the palms of their hands, or to ſpit on him. And ſo *Suidas*, ῥαπίσαι, παίξαι ἢ γνάθον ἁπλῇ τῇ χειρὶ, it ſignifies to *ſtrike the cheek with the bare hand*; and ſo *Juvencus* of the paſſion of *Chriſt*.

Et palmæ in malis, colaphique in vertice crebri,
Inſultant,——— and
——*prophetabis cujus te palma cecidit,*

Their hands inſulted on his cheeks; and *propheſy whoſe hand ſtruck thee*; and *Nonnus* again,

——————————ἄλλο☉ ἐπ' ἄλλῳ
Χερσὶν ἀμοιβαίῃσι παρηϊὸ☉ ἄκρον ἀρᾴων.

One after another by turns gave him blows on the cheek.

* To. 7. in Ep. Johan. t.9. col. 62. 6.

CHAP. XXVII. *Paraphraſe.*

1. WHEN the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death.]

1. And having retired for a while, the whole Sanhedrim conſiſting of chief Prieſts and Rulers of the people, &c. met together in counſel, and there decreed, that he was to be put to death, and accordingly that they would preſs the Roman Procurator to do juſtice on him capitally.

2. And when they had bound him, they] led him away, and delivered him to Pontius Pilate the Governour.

2. And accordingly as one precondemn'd by them they bound him and

3. Then Judas that had betrayed him, when he ſaw that he was [condemned, repented himſelf] and brought again the thirty pieces of Silver to the chief prieſts and elders.

3. Caſt by the Jews Sanhedrim, wiſh'd that he had [not done it, and was exceedingly grieved and afflicted in mind.

4. Saying, [I have ſinned, in that I have betrayed the innocent blood.] And they ſaid, What *is* that to us? ſee thou to that.

4. I have committed a foul ſin, in delivering up into your hands a moſt innocent perſon to be put to death.

5. And he caſt down the pieces of ſilver in the temple, and * departed and went and a hanged himſelf.

* departing was ſtrangled, or fell into a fit of ſuffocation.

5. And when they would not receive the money, he would not carry it back again, but threw it down as a deteſtable thing, that he was reſolved to rid his hands of, and leaving it in the temple, departed to his home, and was there ſo affected with ſorrow, and horror, and deſpair, that in a fit of melancholy, or ſuffocation, he ſuddenly fell down upon his face, and burſt, and dyed, Acts 1. 18. a.

6. And the chief Prieſts took the ſilver pieces, and ſaid, It is not lawful to put them into the treaſury, becauſe it is the b price of blood.]

6. And they of the Sanhedrim, v.3. ſeeing the money thus left in the temple, had ſome thoughts of putting it into the treaſury of the Temple, but conſidering that it was money given for the delivering one up to death, they conceived it not holy enough to be put in there. b.

7. And they took counſel, and bought with him the potters field to bury c ſtrangers in.]

7. And upon conſultation they decreed and reſolved in counſel, that the money (which they in this hurry did not neglect the diſpoſing of) ſhould be laid out for a pious uſe, to buy a piece of ground, which had been the Potters, for ſtrangers to bury their dead in. c.

8. Wherefore that field was] called, The field of blood, until this day.

8. This field was by the people, for all the hypocriſy of the Sanhedrim.

9. (Then was fulfilled that which was ſpoken [by Jeremy the Prophet, ſaying, And * they took the thirty pieces of ſilver, the price of him that was valued, whom they of they children of Iſrael did value.

* I took, ἔλαβον.

9. Firſt by Jeremiah in ſome prophecy of his not now remaining, but by tradition famed to be delivered by him, and from thoſe which heard it, from Jeremy, received, and after repeated by Zachary, c. 11. 12. (as many other things of Jeremiah's are, which makes the Jews ſay that the ſpirit of Jeremy reſted on Zachary) which is the reaſon, that 'tis here cited as Jeremies, and not as Zacharies. (See note on Heb. 8. a.)

10. And gave them for the Potters field, as the Lord appointed me.)

11. And Jeſus ſtood before the governour, and the governour asked him, ſaying, Art thou the king of the Jews? And Jeſus ſaid unto him, Thou ſayeſt.]

11. And Jeſus was brought to the bar and examined, whether he were the Meſſias ſo long expected by that people, and he anſwered, Yes, I am.

12. And when he was accuſed of the chief Prieſts and Elders, he anſwered nothing.]

12. And to all the accuſations ſent in againſt him by the Sanhedrim, whether by a written Bill of theirs, or by ſome Attorney inſtructed by them (themſelves coming not in, John 18.28.) he made no kind of reply.

13. Then ſaith Pilate unto him, [Heareſt thou not how many things they witneſs againſt thee?]

13. Doſt thou not think fit to make apology for thy ſelf, hearing what charges are ſent in by the Sanhedrim, and thoſe ſufficiently teſtified againſt thee?

14. And he anſwered him to never a word, inſomuch that the governour marvelled greatly.]

14. All this would not move Chriſt to make any apology or plea for himſelf, at which Pilate extreamly wondred.

15. Now at that feaſt the governour was d wont to releaſe unto the people a priſoner, whom they would.]

15. Now this being the time of the yearly paſſover, a ſolemn feaſt of the Jews, 'twas cuſtomary with the Procurator to gratify the Jews, by pardoning ſome priſoner of that nation, and that it might be the greater obligation to them, to give them liberty to chooſe whom they pleaſed, by votes of the people. d.

16. And they had then a notable priſoner called Barabbas.

17. Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas or Jeſus [which is called Chriſt?]

17. Which by many is taken to be the Meſſias.

18. For

18. That which moved him to make this propoſal, was, becauſe he knew, 'twas matter of malice in ſome great perſons among them, (wherein the multitude of the people were not concerned) that Chriſt was thus perſecuted, and ſo that the multitude might probably be pleaſed to have him releaſed.

18. For he knew that for envy they had delivered him.

19. And this he would have been very glad of, becauſe when he was on the bench, his wife ſent him a meſſage, how ſhe had been much troubled in a dream, and by thoſe terrors incited to ſtop him from giving ſentence of death againſt Jeſus.

19. When he was ſet down on the judgment ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man, for I have ſuffered many things this day in a dream becauſe of him.]

20. But they of the Sanhedrim prevailed with the multitude, that they ſhould make choice of Barabbas, and by cry and clamour require Jeſus to be put to death.

20. But the chief prieſts and elders perſwaded the multitude, that they ſhould ask Barabbas, and deſtroy Jeſus.]

21. Do you chooſe to have releaſed, or pardoned, according to that cuſtom, v. 15.

21. Then the Governour anſwered and ſaid unto them, Whether of the twain [will ye that I releaſe unto you?] they ſaid, Barabbas.

22. The whole multitude inſtigated by the Sanhedrim, cried out, v. 23.

22. Pilate ſaid unto them, What ſhall I do then with Jeſus, which is called Chriſt? [They all ſaid unto him] Let him be crucified.

23. But the more Pilate ſeemed to believe him guiltleſs, the more violent were they in their clamours that he ſhould be put to death.

23. And the Governour ſaid, Why, what evil hath he done? [But they cried out the more, ſaying, Let him be crucified.]

24. When Pilate diſcerned this, that his expreſſing his opinion of Chriſts innocence did not at all allay the peoples violence, but that contrariwiſe it made them ready to mutiny, put them into a rage and diſtemper, he ſolemnly called for water, and in the preſence of them all waſht his hands, deſirous thereby to free himſelf of all guilt in doing any thing in this matter, and ſaid, I will be guiltleſs, it ſhall (or let the whole matter) lye upon you.

24. When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye to it.]

25. And the whole people cried out, let it be ſo, whatever guilt there is in putting him to death, let it lye upon us and our poſterity.

25. Then anſwered all the people and ſaid, His blood be on us, and on our children.]

26. Though he had intended to inflict no other puniſhment on Chriſt, but that of ſcourging, Luke 23. 16, 22. (and therefore it appears, John 19. 1. that Pilate ſcourged him long before he ſentenced him to crucifixion, v. 16. nay after the ſcourging he was very induſtrious to have ſaved his life, v. 4. 8. 12. and Mat. 23. 24. ſcourging is the puniſhment of ſome that were not killed) yet upon this importunity of the people, which he did not think fit to reſiſt, to that of ſcourging he ſuper-added the ſentence of death, crucifixion alſo, which was wont to have ſcourging preparative to it; ſee note on Luke 23. b.

26. Then releaſed he Barabbas unto them, and [when he had ſcourged Jeſus, he delivered him to be crucified.]

27. The whole band that guarded the Temple, came, and ſurrounded him, as a guard to a malefactor.

27. Then the ſoldiers of the governour took Jeſus into the common hall, and gathered unto him the whole band of Soldiers.]

28. Robe of ſtate, ſuch as perſons of honour wear in publick aſſemblies.

28. And they ſtripped him, and put on him a ſcarlet [robe.]

29. And to make him ſomewhat which might look like a crown, they took thorns, and platted them into that form, and put it on his head, and inſtead of a ſcepter in his hand, they gave him a reed, and made him hold it in his right hand in a kind of ſtate.

29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand;] and they bowed the knee before him, and mocked him, ſaying, Hail king of the Jews.

30, 31. And having thus dealt with him as a Mock-king, and derided him long enough that way, they then took the reed out of his hand, and ſpit upon him, and ſmote him on the head, and took off the robe of ſtate, and put his own cloaths on him again, by this ceremony ſignifying the dethroning him from his pretended kingdom, and then carried him to the place of crucifixion.

30. And they ſpit upon him, and took the reed, and ſmote him on the head.
31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.]

32. They lighted on Simon of Cyrene, whether as a favourer of Chriſt, or as one which caſually paſt by at that time (ſee Mark 15. 21.) and him (either without conſideration who it was, or elſe particularly as a favourer of Chriſt, and ſo by the Jews inſtigation) they preſt, as uſually they did men, to bear burthens (ſee note on c. 5. f.) forcing him to carry the croſs after him, Luke 23. 26. to the place of crucifying.

e. 32. And as they came out, [they found a man of Cyrene, Simon by name, him they compelled to e bear his croſs.]

33. And when they were come unto a place called Golgotha, that is to ſay, A place of a skull.

f. 34. Bitter, poyſonous ingredients to haſten death.

34. They gave him vinegar to drink mingled with [f gall,] and when he had taſted thereof he would not drink.

35. And they that faſtned him to the Croſs, the executioners, ſtripped him, and then divided his garments, all but the inner garment, into four parts, and took every man one, but the inner having no ſeam in it, they rent not aſunder, but caſt lots for it.

35. * And they crucified him, and parted his garments, caſting lots,] that it might be fulfilled which was ſpoken by the prophets, They patted my garments among them, and upon my veſture they did caſt lots.

*and when they had crucified him, they parted

συαράσαν. ἵνα δὲ πληρωθῇ

36. And ſitting down they watched him there.

37. Indictment, or crime pretended, for which he was crucified; ſee note on Mat. 15. b.

37. And ſet up over his head his [accuſation] written, This is Jeſus the king of the Jews.

38. Then were there two thieves crucified with him, one on the right hand, and another on the left.

39. In words and geſtures expreſſed ſcorn and deteſtation againſt him.

39. And they that paſſed by [reviled him, wagging their heads,]

40. You that ſaid you could deſtroy the Temple of Jeruſalem (which he did not, but ſpake of the death of his body, which he ſaid he would raiſe up again in three days.)

40. And ſaying, [Thou that deſtroyeſt the temple, and buildeſt it in three days,] ſave thy ſelf, if thou be the ſon of God, come down from the croſs.

41. Thoſe of the Sanhedrim that were there, derided him and ſaid,

41. Likewiſe alſo [the chief prieſts mocking him, with the ſcribes and elders, ſaid,]

42. He pretended to do miracles in curing of the blind, &c. why can he not now deliver himſelf? If he be the Meſſias prophecied of among the Jews, let him now free himſelf from death, and then we ſhall have ſome inducement to believe him.

42. He ſaved others, himſelf he cannot ſave; if he be the king of Iſrael, let him now come down from the croſs, and we will believe him.]

g. 43. If he have any ſpecial favour unto him, and will own him (as he pretended) to be his ſon.

43. He truſted in God, Let him deliver him now [if he g * will have him, for he ſaid, I am the ſon of God.]

* delighteth in him.

44. The

44. The h thieves alſo which were crucified with him, caſt the ſame in his teeth.]

44. And one of the thieves that was crucified with him, ſpake to the ſame purpoſe, Luke 23. 39. but the other found fault with him for it. h.

45. Now from the ſixth hour there was darkneſs over all the land, until the ninth hour.]

45. Now from twelve of the clock till three there was an eliſe or obſcuration of the Sun, and conſequently darkneſs over all Palæſtine, and far beyond over other parts.

46. And about the ninth hour Jeſus cried with a loud voice, [ſaying, Eli, Eli, lama ſabacthani, that is to ſay,] My God, my God, why haſt thou thou forſaken me?

46. Reciting in Syriack the 22th Pſalm, or ſome part of it, by that teſtifying that he was the Meſſias, for whom that Pſalm was indited, and in whom 'twas all fulfilled, and he began at the beginning of the Pſalm, thoſe words, which being tranſlated ſignifie.

47. Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias.]

47. And ſome that heard the word Eli, but little elſe, conceived ridiculouſly that he had mentioned Elias's name, and call'd him to come unto him, and this was generally whiſper'd and talkt about among them.

48. And ſtraight way one of them ran, and took a ſpunge, and filled *it* with vineger, and put *it* on a reed, and gave him to drink.

49. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

50. Jeſus when he had cried again with a loud voice, yielded up the ghoſt.]

50. Again, Jeſus ſaid aloud, Father, into thy hands I commend my Spirit, Luke 23.46. and with thoſe words he gave up the ghoſt.

51. And behold, the vail of the Temple] was rent in twain from the top to the bottom, and the i earth did quake, and the * rocks rent:

51. And behold the wall or partition made of ſtone, which covered or veiled the ſanctuary from the Court, where the people aſſembled, or elſe that covered the Holy of Holies from the Sanctuary. See note on Luke 23. d. i.

* ſtones, πέτρας.

52. And the graves were opened, and [many bodies of Saints which ſlept aroſe,

53. And came out of the graves after his reſurrection, and went into the holy city, and appeared unto many.]

52,53. Many bodies of pious men, which had been dead, aroſe out of their graves, and after his reſurrection they alſo went into the City of Jeruſalem, and were there ſeen and known by many.

* guarding τηροῦντες

54. Now when the [Centurian and they] that were with him * watching Jeſus, ſaw the earthquake, and thoſe things which were done, they feared greatly, ſaying, Truly this was the ſon of God.

54. Captain of the Roman guards, and the ſoldiers.

55. And many women were there [beholding a far off] which [followed Jeſus from Galilee miniſtring unto him.]

55. Had follow'd and gone along in Jeſus's company ever ſince he came out of Galilee, to provide diet and neceſſaries for them.

56. Among which was Mary Magdalen, and Mary the mother of James and Joſes, and [the mother of Zebedees children.]

56. Salome, Mark 15.40. the Mother of James and John his diſciples.

57. When the even was come, there came a rich man of k Arimathea, named Joſeph, who alſo himſelf [was Jeſus diſciple.]

57. Had embraced the faith of Chriſt. k.

58. He went to Pilate, and begged the body of Jeſus; then Pilate commanded the body to be delivered.

59. And when Joſeph had taken the body, he wrapped it in a clean linnen cloth.

60. And laid it [in his own new Tomb, which he had hewn out of the rock, and he rolled a great ſtone to the dore of the] ſepulchre, and departed.

60. In a new Tomb which he had provided for himſelf, hewn out of a rock, and rolled a great ſtone to the place of entrance into the Sepulchre.

61. And there was Mary Magdalen, and the other Mary ſitting over againſt the ſepulchre.

62. Now the next day, that followed the day of the preparation,] the chief Prieſts and Phariſees came together unto Pilate.

62. After the day was ended whereon he was crucified, probably on Friday evening.

63. Saying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again.

64. Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead, ſo the laſt † errour, ſhall be worſe then the firſt.]

64. And therefore to prevent any more ſeduction of the people in this matter, be pleaſed to appoint a guard to attend the Sepulchre until the third day be paſt, leſt his diſciples that cannot but remember his words, do accordingly come and take away his body out of the grave in the night time, and then perſwade the people that he is riſen from the dead, which if it ſhould happen, the peoples belief that he is riſen from the dead, would prove a more dangerous ſeduction than any they have yet faln into.

† deceit πλάνη

* guard, or ſecure it as you know, κουσδίαν, ἀσφαλίσασθαι ὡς οἴδατε.

65. Pilate ſaid unto them, Ye have a [* watch, go your way, and make *it* as ſure as you can.]

65. Guard of Roman ſouldiers at your ſervice (ſee note on Luke 22.1.) Go and uſe any means that you know or are wont to uſe, to ſecure the grave.

66. So they went and made the ſepulchre ſure, [ſealing the ſtone, † and ſetting a watch.]

66. By two means, 1. by faſtning a ſeal upon the ſtone, that they might diſcern, if it were opened; and 2. making uſe of a guard of ſoldiers to watch and keep it.

† with a guard, μετὰ τῆς κουστωδίας.

Annotations on St. Matthew, *Chap.* XXVII.

a. Ἀπήγξατο. V. V. *Hanged himſelf*]. What is here meant by ἀπήγξατο, or how 'tis reconcileable with what is related of *Judas*, Acts 1. 18. hath been a matter of ſome doubt and difficulty. That he hanged himſelf, is affirmed by many of the Ancients, *Origen*, and S. *Chryſoſtom*, and his followers, and *Juvencus*, and *Leo*, but eſpecially by the *Epiſtle* that bears the name of *Ignatius* to the *Philippians*, but ſure was not written by him. And ſome reverence is due to theſe Authorities; Otherwiſe that which the words moſt eaſily and promptly bear, and which they might poſſibly mean by thoſe words, which we interpret to *hanging*, is this, that he fell into a violent *ſuffocating* fit of *ſadneſs* or *melancholy*, and grieved ſo exceſſively, as to wiſh himſelf dead, and then ſuddenly *fell flat upon his face*, (for ſo *Heſychius* renders πρηνὴς ἐπὶ πρόσωπον πεπτωκώς, only *falling on the face*, not down any *ſteep place*) and then *burſt*, Acts 1. 18. And *Phavorinus*, Πρηνὴς εἰς τύμπεσθαι, ὁπὶ στόμα ἔχων, ὅπι πρόσωπον, it ſignifies *falling forward on the mouth, on the face*, and πρηνὴς κεῖσθαι λέγεται ὁ ἐπὶ στόμα κείμενος, ὁ ἢ ἀνάπαλιν ὕπτιος. *He is ſaid to lye* πρηνὴς *who lyeth upon the face, and oppoſite thereto is lying on the back.* This ſeems to be * *Theophylact*'s underſtanding of it, who ſpeaking of the exceſſive ſorrow, that the inceſtuous *Corinthian*, if not timely abſolved, might probably fall into, expreſſeth it by εἰς ἀσχόνλω ἦξη ὡς Ἰούδας, *coming to a ſuffocation, as Judas did.* And this ſeems to have cauſed *Oecumenius* on the *Acts*, having reſolved that he died not by hanging, to fly to ſome fables of *Papias*, of his being ſwoln, that he could not paſs by a Chariot in the way, &c. In which fable I ſuppoſe there might probably be ſo much truth, that by this fit of extream melancholy; * In 1 Cor. 2.7.

Πρηνὴς

lancholy he was ſo ſwoln, that, as the Text ſaith, *he burſt aſunder, and his bowels guſhed out.* So in *Ælian*, where 'tis ſaid of *Poliagar*, κωμωδούμενον ἀπάγξαι, *being reproach'd he was ſuffocated*, that is to be interpreted by the words immediately precedent, σκώμματα ὑ μόνον ἐλύπησε πολλάκις, ἀλλὰ καὶ ἀπέκτεινε, *ſcoffs have not only grieved men often, but alſo killed them with grief.* Thus in * *Chryſoſtom* τὸ Ζωσιμᾶν ἀπάγξασθαι, is *to be ſuffocated through grief* (*ſtrangled* as it were, or) miſerably *affected with conſcience.* And though it ſignifie not in this ſenſe *to die*, yet it doth note a violent *diſeaſe, ſtifling* and *ſuffocating* for want of vent, and affecting the Patient ſo, as to produce that death, which *Judas* ſoon came to after this, falling upon his face, and then (as upon a violent ſtopping all natural paſſages, which the violence of deſpair had wrought in him (*burſting aſunder*, his guts breaking out at his *navel*, *Acts* 1.18. That exceeding horrour and grief being the only thing here mention'd, (as that which immediately followed, and came in naturally at that point of the ſtory) the death it ſelf following (it is not certain how long) after, and ſo particularly mention'd by S. *Luke* in the *Acts*, on the occaſion of the election of a Succeſſor into his place. Thus the Hebrew חנק that is rendred in the Old Teſtament by ἀπάγξαι, ſignifies *to be choaked*, or *ſuffocated*, not only with an halter, but with an exceſſive grief, or trouble on the ſoul, and in the Arabick, among the Phyſicians, it ſignifies an *angina*, and the *ſuffocating of* the *mother* in *Avicen*; ſo alſo אחנק is that *ſuffocation* of the body in time of ſleep, which they call *incubus*, or the *night-mare.* And for the uſe of it in the *Bible*, 'twill be obſervable how 'tis uſed *Tobit* 3. 11. where the woman that had been ſo reproached for *killing her ſeven husbands*, hearing it, ἐλυπήθη σφόδρα, ὥστε ἀπάγξασθαι, *grieved extreamly, ſo as* (not to *hang* her ſelf ſure, for the ſtory ſhews ſhe did not ſo, but ſo as) to fall into a deep melancholy, a ſpice of this diſeaſe of ſuffocation, a conſequent of which was her *wiſhing her ſelf dead*, as ſhe expreſſes it *v.*13. εἶπον ἀπολῦσαί με ἀπὸ τῆς γῆς, *I deſired that thou wouldſt take me away from the earth, and why ſhould I live any longer?* v. 15. and εἰ μὴ δοκεῖ σοι ἀποκτεῖναί με, *If thou do not think good to kill me*, &c. And though one paſſage *v.* 10. ſeem to incline the other way, as when upon conſideration of the reproach, and ſadneſs that would come upon her father, ſhe repreſſeth her deſign, *If I ſhall do this, it ſhall be a reproach*, &c. yet this is not of much validity, becauſe this conſideration might be made uſe of to diſpel her melancholy, that grew ſo violently upon her, and to divert her to a more profitable courſe, commending of her ſtate to God in prayer, as ſhe did *v.*11. and this as fitly and as properly as from the intention of hanging her ſelf. Add to this, that ſhe was ſo pious a perſon, and prays ſo heartily, *v.*11,12. (and in that prayer confeſſes no ſuch guilt, but only, *I have deſired thee to releaſe me from the earth*, and in her prayer continues of that mind, *why ſhould I live any longer?*) cannot reaſonably without evidence be accuſed of ſo foul intentions of hanging or murthering of her ſelf. A parallel place and condition is that of *Job* 7.15. *my ſoul chooſeth ſtrangling*, there the Hebrew מחנק is by *Aquila* rendred ἀγχόνη, but by the *Septuagint* 'tis expreſs'd by ἁπαλλάξεις ἀπὸ πνεύματός μου ψυχῆ μου, a kind of *ſuffocating* and (*depriving of breath*) *ſtrangling* of the *ſoul.* The ſame word is by the Prophet *Nahum* uſed of the Lion killing his prey, מחנק *Nah.* 2. 12. and is rendred ἐπιπνίγειν *ſuffocation.* The Syriack and Arabick uſe it *Mat.*13.7. of the *thorns choaking the corn*, וחנקוה, καὶ συνέπνιξεν, and ſo *Luke* 8. and 2 *Cor.*4.8. נתחנק *ſuffocated*, inſtead of στενοχωρούμενοι, *brought to thoſe great ſtreights* or *anguſtiæ*, and ſo in the Syriack, *Mark* 5.13. ואתחנקו and *they were ſuffocated* (not *hang'd*, but *drowned*) *in the water.* And in this place the Syriack reads of *Judas*, that going away, חנק נפשו *ſuffocavit animam ſuam, he ſuffocated his ſoul*, which ſurely may be taken in that larger ſenſe of the word, and not neceſſarily in the ſtricter, for that of *hanging himſelf*, when the ſacred ſtory in another place mentions another death for him 'Tis true, that very phraſe which is here, is uſed of *Achitophel*, 2 *Sam.* 17. 23. who, as 'tis generally reſolv'd, *hanged himſelf*; but perhaps it might be probable enough that this ſtate aſſigned to *Judas* at this time, *viz.* a ſuffocation, and with a wiſhing to die, and a huge melancholy growing into a mortal diſeaſe, might be applied to *Achitophel* alſo, and the rather, becauſe 'tis added, after ἀπήγξατο *he was ſuffocated*, καὶ ἀπέθανε *and he died*, which may argue, that his death ſucceeded or followed the ἀπήγξατο, not that that it ſelf was the particular notation of the kind of his death. But however there will not be altogether the ſame reaſons of applying this obſervation to *Achitophel*, as to *Judas*, becauſe *Achitophel*'s death is not in any other place deſcribed to be another kind of death, as *Judas*'s is, *viz. falling down flat on his face*, and then *burſting* and *letting out his bowels*, which kind of death is that which men oppreſs'd with this diſeaſe of grief do moſt frequently fall under.

* *Hom.* 22. *ad Antioch.*

V. *6. Price of blood*] 'Twas a cuſtom among the Jews, imitated by the firſt Chriſtians, that it ſhould not be lawful for Executioners to offer any thing, or for any Alms to be received from them (the ſame alſo of money, that came out of the Publicans, or Quæſtors Exchequer) ſo ſaith *Clement* in *Conſtit.* τῶν δημίων ἡ δεκτὴ εἰς χαριτοφορίαν, that *the offerings of Executioners are not acceptable*, or *fit to be received*, and ſo by analogy any money by which a life is bought, might not be put into the Treaſury, it was *the price of blood*, and the field bought with it call'd *the field of blood.* b. Τιμὴ αἵματος.

V. *7. Strangers*] The *ſtrangers* here may be either 1. Men of other Nations, and then the thing from hence obſervable is, that they would not have commerce with them, even when they were dead, and therefore provided a ſeparate place for them. Or 2ly, (which is more likely) the Jews, which coming from far to *Jeruſalem* to ſacrifice, &c. *died* there, before their return, and ſo the *Prieſts* took this care to provide a *burying place* for them: Theſe perhaps are the οἱ ἐπιδημοῦντες Ῥωμαῖοι, *Acts* 2. 10. thoſe Jews that travelled from *Rome* thither. c. Ξένοι.

V. 15. *Want to releaſe*] This cuſtom was no cuſtom of the Jews while the power was in their hands, but *ad faciendum populum*, a piece of popularity, a grace or favour of the *Procurator*, brought in by *Pilate*, v. 15. And thus the ſucceeding *Emperours*, *Valentinian*, *Theodoſius*, *Arcadius*, by a general Law commanded the Judges, that on the firſt day of the Paſſover all the priſoners of the Jews, but thoſe which were committed for ſome certain Faults, ſhould be releaſed. Of the ſame nature is the peoples *demanding* him to be put to *death*, giving their *ſuffrages*, v.22. and *Luke* 23.23. *Joh.* 9.17. which is mentioned alſo by S. *Paul*, *Acts* 26. 10. and was a Roman cuſtom, *Nè poſſent Conſules injuſſu populi in caput civis animadvertere*, ſaith *Pomponius.* See *Rewardus ad leg.* 12. *Tab.* c. 24. And it ſeemeth, it was put into the *twelve tables*, *De capite civis niſi per maximum comitatum nè ferunto*, as *Tully* cites it, *De leg.* l. 3. All to this purpoſe, that the people had their voice in putting any freeman to death. d. Ἀπολύειν τινα δέσμιον τῷ ἔθνει.

V. 32. *Bear his croſs*] It was the cuſtom in that puniſhment of crucifixion, that he that was to be executed, ſhould himſelf carry the Croſs. So *Plutarch de ſera Numin. vind.* ἔτι δὲ τῶν κακούργων ἐνίοις τὸν αὐτὸν σταυρὸν. Hence came the name of *Furcifer*, grown proverbial ſince. So *Artemidorus*, Oneir. l. 2. c. 61. ὁ μέλλων σταυρῷ προσηλῶθαι, πρότερον αὐτὸν βαστάζει. So *Nonius* out of *Plautus*, *Patibulum ferat per urbem, deinde affigatur cruci: let him carry it through the City, and then be faſtned to it.* This it ſeems by *John* 19. 17. *Chriſt* carried himſelf, but it being ſo great a burthen (and perhaps not well ſupportable by all that were to ſuffer) they uſed ἀγγαρεύειν to preſs ſome body elſe, as a porter, or burthen-bearer, to carry it after, or near the perſon that was to ſuffer, that ſo he might have the ſolemn diſgrace, though not pain of it. e. Αἴρειν σταυρὸν. Ἀγγαρεύειν.

V. 34. *Gall*] χολὴ here ſignifies all kind of *bitter poiſonous ſpices* or *mixtures*, which S. *Mark* in ſetting down this ſtory, determines to be *Myrrhe.* The Hebrew ראש ſignifies two things, *gall*, and a moſt *poiſonous herb*, f. Χολή.

herb, and the Greek χολὴ signifying one of these, *gall*, is put (*Deut.*29.18.and 32.32.) for the other, the *poisonous herb*, ῥίζα φύουσα ἐν χολῇ, where the Hebrew is best rendred, *a root sprouting out with that most poisonous herb*, and so the word χολὴ, joyn'd with πικείας, is used by S. *Peter* of *Simon Magus*, (see note on *Acts* 8.d.) though Metaphorical. So again the Hebrew חמה signifies both *anger* and *poison*; and so from these usages in the Hebrew Language, it comes to pass very consequently, that the word χολὴ in Greek being (as it denotes *choler* or *anger*) all one with θυμὸς *wrath*, both these words χολὴ and θυμὸς are used promiscuously, and both in the Old Testament taken generally for *poison*, which being mix'd with wine, stupified and astonish'd the person that drank it, and was ordinarily given to them that were put to death. So in the last of the *Proverbs*, *Give strong drink to them that are ready to die*; Where the Hebrew *Sichar*, softned by the Greek into Σικέρα, signifies, saith S. *Basil*, πᾶν τὸ δυνάμενον μέθην ἐμποιῆσαι *all that can cause drunkenness*. So *Psal.*60.3. οἴνου κατανύξεως *the wine of stupidity* is by the *Chaldee* rendred the *wine of malediction*, such as is given to them that are to be executed, of which saith *Rabbi Shelomo*, that it *obnubilates the heart, and strikes the brain*, that is, disturbs and takes away the senses. And accordingly S. *Paul* useth πνεῦμα κατανύξεως, Rom. 11. for the *spirit of stupidity*, or *slumber*, *having eyes and not seeing*, &c. Thus οἶνος θυμῦ *Apoc.* 14. 10. is not *the wine of God's wrath*, but the *wine* mix'd with all these *stupifying spices*, that is, the stupifying and astonishing judgments of God. And the same is express'd in the *Psalmist*, *Psal.*75.9. by the phrase of οἴνου ἀκράτου πλήρης κεράσματος, *wine pure* (*unmix'd* from water, or any softning allaying mixture) and *full of* all these *poisonous stupifying ingredients*, and so, in like manner, by the οἶνος ἀκράτου κεκερασμένου in that place of *Rev.*14.10. the *unmix'd wine*, *mix'd*, which is there the *periphrasis* of οἶνος θυμῦ, or the οἶνος ἐσμυρνισμένος in S. *Mark*, the *wine with myrrh* in it. This, it seems, being useful to open the pores, and hasten death, *Christ* refused to take, meaning to make good his own words of *Ego pono*, *I lay down my life*, not for his will only, but the act also, and so though he gave way to natural things to work, yet he reserved all to his own power, and so when he had done all that he would, he saith, *It is finish'd*, Joh. 19. 30. and *bowed the head, and gave up the ghost*. And this was it, that the *Centurion* considering, was *amazed* at, Mark 15.39.

Πνεῦμα κατανύξεως.

Οἶνος θυμῦ.

Οἶνος ἀκράτου κεκερασμένος.

Οἶνος ἐσμυρνισμένος.

g. Θέλω.

V. 43. *Will*] The word θέλω is used by the *Greek Translators* of the Old Testament, and Writers of the New, sometimes in a notion which seldom belongs to it in other Authors, as when 1 *Sam.* 18. 22. θέλει ἐν σοὶ ὁ βασιλεύς, *the king delighteth*, or *taketh pleasure in thee*. So 2 *Sam.* 15. 26. and very frequently in other places, upon this ground, that the Hebrew חפץ which signifies *to will*, signifies also *to delight in*, and so is rendred εὐδοκέω, as well as θέλω, and when θέλω, it is taken in the same sense as if it were εὐδοκέω. And so 'tis here; for *Psal.*22.8. (from whence these words are taken, and from the Translators there θέλει retained for חפץ) we ordinarily render it, *let him deliver him if he delighteth in him*. In like manner as *Tob.* 13. 6. Τίς γινώσκει, εἰ θελήσει ὑμᾶς, *who knows if he will accept*, or *be pleased with you*? Thus in a fragment of *Perictione* the Pythagorean in * *Stobeus*, Ἐθελήσῃ ἀνδρὶ, *She shall be kind to her husband*. Thus, *Col.* 2. 18. θέλων ἐν ταπεινοφροσύνῃ καὶ θρη-

* p.481.

σκείᾳ τῶν ἀγγέλων is one that *delighteth*, or *pleaseth himself in that kind of humility*, and *worship of Angels*, that acquiesces in it. And so 1 *Cor.* 7. 36. θέλει signifies that which he *hath a mind to*.

h. Λῃσταὶ.

V. 44. *Thieves*] That which is here affirm'd of the *robbers* in the Plural Number seems to be understood in the Singular, only of one of them, *Luke* 23.39. the other praying unto him and believing on him: Several examples of the like forms of speech seem to be in this book, *ch.* 26. 8. *when his disciples saw it they had indignation*, whereas only *Judas* was displeased at it, saith S. *John* c.12.4. So c.21. *Loose them* (the *ass* and the *foal*) is *Mark* 11. 2. *a colt tied, loose him*. And this by an ordinary figure (which the Grecians call κοινότης or σύλληψις) frequently used in all languages. So when *John* 13. 28. 'tis said, that *none of those that lay at meat with Christ knew to what purpose he spake to Judas*, *What thou dost, do quickly*; 'tis not to be concluded, that *John* (who *v.* 25. *asked*, and was told *v.* 26. who 'twas *that should betray him*) was included in that number, of those that *knew not*. So *Heb.* 11. 37. ἐπρίσθησαν *they were sawn asunder* in the Plural, which yet is not found to belong to any, but to *Isaias* only. But it is also possible, that both these thieves might at first blaspheme and reproach him, and afterwards *one* of them confess him, and pray to him. Thus *Prosper* understands it, *cont. Collat.* c. 12. *Cum aliquandiu blasphemasset in Iesum Christum, repentè est mutatus*, &c. *when for some time he had railed on Jesus, he was suddenly changed*. And so *Titus Bostrensis*, p.833.B. ἐν ἀρχῇ μὲν οἱ δύο λῃσταὶ παῤῥησία τοῖς Ἰουδαίοις ἐφθέγγοντο ἴσως τινα παρ' αὐτῶν βοήθειαν ἐν τεύξειν προσδοκῶντες εἰς ἄφεσιν. *At first the two thieves spake as the Jews did, perhaps by that means expecting some help from them toward getting their pardon*, but that expectation being frustrated, and *hearing him pray for his crucifiers*, Luke 23. 34. *one was thereby wrought on*, v. 40. And if so, then the words here will refer to the former time, and in S. *Luke* to the latter.

Πῶλος δὲ. μᾶλλον.

i. Ἐσείσθη ἡ γῆ

V. 51. *Earth did quake*] This is conceived by some to be the Earthquake that *Macrobius* mentions as the *greatest*, saith he, *which in the memory of mortal man was ever known*, in the reign of *Tiberius Cæsar*, twelve Cities of *Asia* being destroyed by it, see *Marcil. Ficinus de rel.* p. 78. The same is mention'd by *Pliny Nat. Hist.*l.2.c.48. But it doth not by the Text here appear that this earthquake belong'd to any thing, but the Temple of *Jerusalem*, the parts which are mention'd, the *veil*, and the *ground*, and the stones of the *building*, and the *tombs*, &c. And it's not improbable that this prodigy was shewed particularly on this place, to foretell the destruction of the Temple and Service, upon their crucifying of *Christ*. So ch. 28.2. where there is mention'd μέγας σεισμὸς, *a great shaking*, it is not to be imagined that this was a shaking of the whole earth, but at the most of that part, where the grave was. Nay there being no mention of the earth in that place, it is not improbable that Σεισμὸς should there signifie that *concussion* of the *air* joyn'd with thunder, &c. with which Angels are wont to descend, when they appear, for so it immediately follows there, *For the Angel of the Lord descended*, &c.

k. Ἀρειμαθία.

V. 57. *Arimathea*] *Arimathea* is the place where *Samuel* was born and brought up, called by the Hebrews *Ramathaim Sophim*, in Greek Ἀρμαθαΐμ.

CHAP. XXVIII.

Paraphrase.

1. The night after the Sabbath, toward the next morning, Mary Magdalen and the other Mary having with them spices to embalm his body, Luke 24. 1. came

a.

1. * IN the a end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene, and the other Mary,] to see the sepulchre.

2. And behold, there was a great * earthquake,] for the Angel of the Lord descended from heaven, and came and rolled back the stone from the dore, and sat upon it.

2. And when they came they found there had been a great concussion, probably of the air, a kind of thunder, with which the Angels are wont to appear, but withal about the earth, at the removal of the grave-stone.

3. His * countenance was like lightning, and his rayment white as snow.

4. And for fear † of him [the keepers] did shake, and became as dead men.

4. They that guarded the Sepulchre.

5. And

* and the evening after the sabbath.

* shaking, concussion Σεισμὸς, see note on c.51.i.

* appearance, ἰδέα

† the word αὐτῦ of him, is not in the King's MS.

5. And the Angel anſwered and ſaid unto the women, Fear ye not; for I know that ye ſeek Jeſus which was crucified.

6. He is not here, for he is riſen, as he ſaid: Come, ſee the place where the Lord lay.]

6. He is not here in the grave, but according to his own predictions riſen from the dead, and all that ye can here diſcern is the place where he lay, and the napkins, and ſear-clothes folded up and laid by, John 20.5.

7. And go quickly and tell his diſciples that he is riſen from the dead, And behold he goeth before you into Galilee, there ſhall ye ſee him, Lo, I have told you.]

7. Go quickly and according to what I have told you, do ye tell the Diſciples, viz. that he hath perform'd his promiſe in riſing from the dead, and now will perform that other of going into Galilee, ch. 26.32. the appointed place of meeting, thither if ye go, ye ſhall be ſure to meet him, God hath ſent his Angel from heaven to tell you this.

8. And they departed quickly from the ſepulchre with fear and great joy, and did run to bring his diſciples word.]

8. And being affrighted with the appearance of the Angels, but extreamly joyed with the news of Chriſt's reſurrection, they made all haſte to carry his Diſciples word of this.

9. And as they went to tell his diſciples, behold Jeſus met them, ſaying, All hail, and they [came and held him by the feet] and worſhipt him.

9. Fell down, and caught him by the feet.

10. Then ſaid Jeſus unto them, Be not afraid, Go tell my [brethren] that they go into Galilee, and there ſhall they ſee me.

10. Diſciples and kinſmen.

11. Now when they were going, behold ſome of the watch came into the city, and ſhewed unto the chief prieſts all the things that were done.

12. And when they were aſſembled with the elders, and had taken counſel, they gave large money unto the ſoldiers,

13. Saying, Say ye,] His diſciples came by night and ſtole him away while we ſlept.

12, 13. And thoſe chief Prieſts calling the reſt of the Sanhedrim together, by decree of counſel, appointed that a good ſum of money ſhould be given to the ſoldiers, ſufficient to bribe them all to ſay, that

14. And if this come to [the Governours ear, we will perſwade him and ſecure you.]

14. The Procurator Pilate's hearing, (ſee ch. 27.14.) we will perſwade him that it was ſo, and keep you from puniſhment for guarding the Tomb no better.

15. So they took the money, and did as they were taught. And this ſaying is commonly reported among the Jews until this day.

16. Then the eleven diſciples went away into Galilee, into a mountain [where Jeſus had appointed them.]

16. Which Jeſus before his paſſion had aſſign'd as a ſpecial randezvous, ch. 26. 32. By this means there were many there beſides the eleven, perhaps the 500 brethren mention'd 1 Cor. 15.7.

17. And when they ſaw him, they worſhipped him; but ſome doubted.]

17. And when the eleven were come to him, they with an humble obeyſance acknowledged him, but ſome of them entertained doubts whether 'twere Chriſt or no, Mark 16.13.

18. And Jeſus came and ſpake unto them, ſaying, [*All power is given unto me in heaven and in earth.]

18. All authority in diſpoſing all things in or concerning the Church is given unto me by my Father.

19. Go ye therefore and [*teach b all nations, baptizing them ‖ in the name of the Father, and of the Son, and of the Holy Ghoſt.]

b. 19. Teach all the Nations the Chriſtian Doctrince, and perſwade them to embrace it, and to live according to it, baptizing, &c. See Pract. Cat. l. 6. § 2.

20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the c end of the world.]

c. 20. And whomſoever ye ſhall baptize, take care that they be taught to obey with all diligence all thoſe commands which I have delivered to you. And though I ſhall now ſhortly part with you, yet I will by ſending the Spirit upon you, to lead you into all truth, and by my perpetual preſence and aſſiſtance afforded to you, and by that authority that I received from my Father, and now commit unto you, John 20.21,22. continue with you and your ſucceſſors unto the end of the world.

* All power in heaven and in earth is given to me. Ἐδόθη μοι πᾶσα ἐξουσία ἐν ουρ. &c.

* make all nations diſciples, μαθητεύσατε

‖ into εἰς

Annotations on St. Matthew, *Chap.* XXVIII.

a. Ὀψὲ Σαββάτων

V. 1. *End*] If ὀψὲ ſignifie a diſtinct part of time, and that ſtrictly the *evening*, then it muſt note that evening, as the firſt part of the *firſt day* of the *week*, at which time theſe women began their journey, bought their ſpices, went out of their City, ſtaid all night in the ſuburbs, and very early ὄρθρου βαθέος, *Luke* 24. 1. and σκοτίας ἔτι ὄσης, *while it was yet dark*, John 20.1. came to the ſepulchre, and ſo that will reconcile and connect the ὀψὲ Σαββάτων to the ἐπιφωσκούσῃ, &c. But ὀψὲ may be alſo taken in a wider ſenſe, ſee Note on ch. 14.d.

b. Ἔθνη

V. 19. *All Nations*] What is meant ſometimes by the word ἔθνη *nations* had been ſaid, (ſee Note on ch. 24. e.) to wit, the Tribes and Families of the Jews, the Regions and Cities of *Paleſtine*, and though it do not ſo here, excluſively to the other Nations of the World, yet neither doth it ſignifie the *Nations* of the heathen world, in oppoſition or excluſively to the Jews, as elſewhere it frequently doth; but primarily and in the firſt place, the ſeveral parts of *Judea*, and the Jews, whereſoever they are in their diſperſions abroad, and then ſecondarily the Gentiles mingled with the Jews, and finally the whole gentile world, when, upon the Jews rejecting the Goſpel, the Apoſtles depart from them, and go to the Gentiles. That this is the meaning of the place, I ſhall uſe two arguments to make moſt probable. Firſt, becauſe in other places, when the Commiſſion of preaching and gathering diſciples is given to the *Apoſtles*, 'tis with a command to go firſt to the Jews, and not at all to the Gentiles. So in their firſt Commiſſion, out of which the very *Samaritans* were excluded, *Mat.* 10.5. *Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not, but go rather to the loſt ſheep of the houſe of Iſrael.* And in their ſecond Commiſſion *Acts* 1. 8. although the *Samaritans* are taken in, and the *utmoſt parts of the earth*, yet ch. 3. & 13.46. 'tis ſtill πρῶτον ὑμῖν, *firſt* to the Jews, that they muſt preach. And accordingly we find that the Apoſtles, till the Jews reject them, and are ready to ſtone them, do not leave them off to go to the Gentiles. But then *Acts* 13.49. they foretel them, what they are to do, *Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you* (which refers, I ſuppoſe to the precept of *Chriſt*, that made it neceſſary) *but ſeeing ye have put it from you*, &c. *lo we turn to the Gentiles.* And when *v.*47. they urge the Lords commandment for ſo doing, it is not this parting precept of *Chriſt*, but one out of the prophet *Iſaiah*, c. 49. 6. *I have ſet thee to be a light to the Gentiles*, &c. And the ſame I conceive before intimated, *v.*40,41. *Beware leſt that come upon you* (Jews) *which is ſpoken of in the prophet, Behold ye deſpiſers, and wonder and periſh, for I work a work which you ſhall in no wiſe believe*, &c. that is, upon the Jews deſpiſing and holding out obſtinately againſt the preaching of the Goſpel, *v.* 45. 'twas propheſied that they ſhould be deſtroyed, and about the ſame time the Goſpel ſhould be removed, and preach'd to the heathen world. An incredible thing which ſhould *amaze* the *Jews*, and be matter of great *wonderment* to them, (and ſo it is ſaid of them upon the like occaſion of the Chriſtian Jews, that they were *aſtonied*, c. 10.45.) What was thus foretold at *Antioch* by S. *Paul* is again repeated c. 18. 6. to the Jews at *Corinth*, where upon their *reſiſting* and *blaſpheming*, he *ſhakes his garment* (an emblem of their approaching ruin, like the *ſhaking off the duſt from their feet*;) and tells them, *From henceforth I will go to the Gentiles*, and preſently *enters into the houſe of Juſtus a proſelyte*, v.7. This is after moſt fully done to the

the Jews at *Rome*, at the concluſion of the *Acts c.* 28. 28. *Be it known therefore unto you, that the ſalvation of God is ſent to the Gentiles*, but that again upon the obduration of the *Jews*, *v.*26,27. All this makes it appear that after *Chriſt's* death the *Goſpel* was by the Apoſtles to be firſt preached to the Jews, to convince them of their ſin of crucifying *Chriſt* (enlarged alſo to the *Samaritans* by *Chriſt's* command, *Acts* 1.8. who were, in their worſhipping at *mount Gerizzim*, ſchiſmaticks, and ſo ſeparated from the Jews, but otherwiſe were Jews in religion) and that was a doing, till about the time that that fatal deſtruction fell upon that nation, *ch.*10.23. But this not excluſively, but incluſively alſo to the preaching to *all the nations* and people of the world, as the phraſe is taken in the greateſt latitude (when the Jews ſhould firſt have expreſſed their obſtinacy ſufficiently.) For ſo the words, as they are repeated in St. *Mark* muſt neceſſarily ſignify, *Go into all the world, and preach the Goſpel to every creature*, to thoſe of the Synagogue firſt, and then to others alſo. Thus S. *Luke* hath ſet it down moſt diſtinctly, *ch.*24. 47. that *repentance and remiſſion of ſins ſhould be preached to all nations, beginning at Jeruſalem*, where *Judea*, in which *Jeruſalem* is, is one of the *all nations*, and they are to begin at *Jeruſalem*, and from thence firſt preach thro' all other parts of *Judea*, (and even in the heathen cities) firſt of the native and proſelyte Jews in their ſynagoues, and *proſeuchæ*, (before they went to the Gentiles) and ſo generally they continue to do, till the time of the deſtruction of that people. The ſecond argument for this rendring of the word ἔθνη, ſo as that it may primarily point to the *Jews*, is that of St. *Paul*, *Gal.*2. *viz.* that St. *Peter* was intruſted with the *Goſpel of the circumciſion*, that is, to preach the Goſpel particularly to the Jews, and ſo again it there appeareth of *James* and *John*, that they betook themſelves to the *circumciſion*, that is, to the *Jews*, *v.*9. And 'tis obſervable how far St. *Peter* was from underſtanding this precept in this place to oblige him at that time (not long after *Chriſt's* aſcenſion) to preach to the Gentiles, for in the buſineſs of *Cornelius*, *Acts* 10. 'tis clear, that he did not yet think it lawful for him to preach to that one Gentile, and for the commiſſion of *Chriſt* he repeats it thus, παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, *v.*42. *he commanded us to preach to the people*, that is, to the people of the Jews (as the *rulers* of the *people*, and *rulers* of *Iſrael* are all one, and as that nation is called ὁ λαὸς *the people*, and as πᾶς ὁ λαὸς, *Acts* 10.41. ſignifies *all the Jews*) and 'tis manifeſt that before he would venture to preach *Chriſt* to that one heathen, God ſaw it neceſſary to ſend him a viſion, and by that inſtructed him, that the Gentiles were not to be look'd on by him any longer as prophane (or not to be converſed with) but might be preach'd to as well as the Jews. And this God confirm'd by *ſending down the Holy Ghoſt* on theſe firſt fruits of the Gentiles, *Cornelius* and his company (as he had done on the Apoſtles the firſt fruits of the Jews) to teſtify this his pleaſure from heaven immediately. And accordingly, *v.*45. the *believing Jews* were aſtoniſhed when they heard of this, and *ch.*11.1. 'tis ſaid that the *Apoſtles*, &c. *in Judea heard of this*, and *v.*2. they call *Peter* in queſtion about it, and he is fain to give them an account of his viſion, and the *deſcent* of the *holy Ghoſt upon them*, as a teſtimony that ſo 'twas to be *v.*16. and by that they are convinced, *v.*18. and not till then.

V.20. *End of the world*] It hath formerly been ſaid (note on *Mat.*24. *c.*) that there was a double age famouſly ſpoken of among the Jews, the *then preſent age*, and the *future age*, or the ſtate of things under the *Meſſias*; from that time to the end of the world. According to this, the deſtruction of that ſtate, or *end* of the *firſt age* is taken notice of, as a famous period; and is ſet down in that very ſtile, Συντέλεια αἰῶνος, the *conſummation*, or *concluſion of the age*, *Mat.* 24.3. and *Mat.*13.40. where 'tis more diſtinctly, αἰῶνος τούτου, *of this age*, and ſo again, *Heb.*9.26. Συντέλεια τῶν αἰώνων, *the concluſion of the ages*, in the Plural, thoſe *laſt times*, *Heb.* 1.2. wherein *Chriſt* came into the world. But then other places there are, where it may be taken in another ſenſe, as *Mat.*13.43. where it may well ſignify the *end* of this other *age*, the *concluſion of the world*, and ſo here *Chriſt's* promiſe of his *being with the Apoſtles unto the end of the world.* For it is to be obſerved, that this *age* being the Chriſtian ſtate or kingdom of *Chriſt*, that doth moſt diſtinctly begin at his reſurrection, *all power* being then *given to him*, *v.*18. and this being the laſt age (no other ſtate to ſucceed this) it follows neceſſarily, that this age then beginning, ſhall not conclude till the *end of the world*, and conſequently *Chriſt's* promiſe hath no other period to determine it, but inſtates a power on the Apoſtles, and their ſucceſſors by this miſſion, and aſſiſting and backing them in the execution of their office, πάσας τὰς ἡμέρας, *all the days*, the whole term of this new age.

c. Συντέλεια τῶν αἰῶνων.

The Goſpel according to St. *Mark*.

CHAP. I.

Paraphraſe.

1. THE beginning of the Goſpel of Jeſus Chriſt the ſon of God.
2. As it is written in the prophets; Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.
3. The voice of one crying in the wilderneſs; Prepare ye the way of the Lord, make his paths ſtreight.]

1, 2, 3. The firſt thing conſiderable in the ſtory of Chriſt the Meſſias and eternal ſon of God, and in the preaching of the Goſpel which he brought with him into the world, was the preaching of John the Baptiſt, as of an Herald ſent before him, and ſo foretold of by the old prophets, under the ſtyle of the voice of a preacher in the deſert, that is, the proclamation of an eminent perſon that ſhould go into the wilderneſs, and cry, and give warning to the Jews, that by repentance and amendment of life they ſhould prepare themſelves for the coming of God, a terrible coming to viſit and puniſh the impenitents.

4 John did baptize in the wilderneſs, and preach the baptiſm of repentance for the remiſſion of ſins.]

4. According to this prediction of the prophets, John, went into the deſart part of Judea, and there proclaimed to all the Jews, the neceſſity of their inſtant change of life, promiſing them thereupon (and on no other terms) forgiveneſs of ſins, and all that came to him, and thus reformed upon his preaching, he took and waſh'd them in the River, after the manner of proſelytes among the Jews (ſee Mat. 23. note d. and John 3, a.) to ſignify to them the purification of their wicked lives, to which they were obliged, and on performance of which (and not otherwiſe) God would receive them into his favour, and look on them as his people. And this baptiſm, and this repentance, and the benefit of it, remiſſion of ſins, he proclaimed to all, every where as he went

5. And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſins.]

5. And the generality of people in all the country, and in the city of Jeruſalem, obeyed his preaching ſo far, as to go and receive Baptiſm from him (which was done in Jordan a river convenient

convenient for that purpoſe, the ſame wherein Naamans leproſy had been cleanſed long ago by waſhing in it) and to confeſs the ſins that they had ſeverally been guilty of, and deſiring directions from him for new life, Luke 3.10.

6. See note on Mat.3.8.

6. And John was cloathed with camels hair, and with a girdle of a skin about his loyns, and he did eat [locuſts and wild honey.]

7. I am the fore-runner of one who is of infinitely more authority then I, whoſe diſciple I am not worthy to be, or, as ſuch, to be employed by him in the meaneſt office, ſuch as the taking off his ſhoes, ſee note on Mat. 3. h.

7. And preached, ſaying, [There cometh one mightier then I after me, the latchet of whoſe ſhoes I am not worthy to ſtoop down and unlooſe.]

8. I am not worthy to be conſidered by you in compariſon with him, all that I do is to receive you as proſelytes, (after the Jewiſh manner) as many as now come in, and repent, and make faithful promiſe of amendment, and new life; and ſo water is the only ſignal which I uſe. But he, when he comes, ſhall ſend down the holy Ghoſt from heaven in a viſible manner upon his diſciples, and by that great ſignal teſtify to you the truth of his doctrine, &c. ſee Mat.3.11. and note on Acts 1. a.

8. I indeed have baptized you with water, but he ſhall baptize you with the holy Ghoſt.]

9. And it came to paſs in thoſe days, that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.]

10. And inſtantly after his baptiſm, as he came up from the river, he beheld a parting of the heavens, and opening of the clouds, and the ſpirit of God hovering over him as a dove doth, when it deſcends and lights upon any thing. (See note on Mat. 3. k.)

10. And ſtraightway coming out of the water he ſaw the heavens opened, and the Spirit * like a dove deſcending upon him.] *as it were ὡσεὶ.

11. And there came a voice from heaven through the clouds directed to Chriſt, in theſe words, Thou art, &c. ſee Mat.3.17.

11. And there came a voice from heaven, *ſaying*, Thou art my beloved ſon in whom I am well pleaſed.]

12. And immediately the ſpirit a †driveth him into the wilderneſs. †expoſeth him, or leadeth him,

13. And having faſted in the deſert forty days, Satan then ſet upon him to tempt him, Mat. 4. 2,3. And after he had done tempting him, he left him in the wilderneſs among none but wild beaſts, and there the Angels came, and brought him food, Mat. 4. 11.

13. And he was there in the wilderneſs forty days tempted of Satan, and was with the wild beaſts, and the angels miniſtred unto him.]

14. Soon after this, Herod having for ſome time received inſtructions from John, c. 6. 20. and at laſt being reproved by him about a woman, with whom he lived inceſtuouſly, c.6. 17. impriſoned him. And after this his impriſonment, Mat.14.3. Jeſus went from Nazareth into Galilee (ſee note on Mat. 4. e.) and there began to proclaim the doctrine of his father concerning this approaching reformation and change, that God as a King ſhould now work in the world, eſpecially among the Jews.

14. Now after that John was put in priſon, Jeſus came into Galilee, preaching the Goſpel of the kingdom of God,]

15. And the form of his proclamation was in theſe or the like words, The days of the coming of the Meſſias ſo long expected, and prophecied of, are now come, and Gods remarkable judgments upon the whole nation are approaching (ſee note on Mat. 3.c.) which there is no way to avert from any, but by believing the Goſpel now to be preach'd by Chriſt, and amending of their lives.

15. And ſaying, The time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the Goſpel.]

16. Waſhing their Net, ſee Note on Luke 5. a.

16. Now as he walked by the ſea of Galilee, he ſaw Simon and Andrew his brother [caſting a net into the ſea] (for they were fiſhers.)

17. And having firſt ſhewed them a great miracle, convinced them of his divine power, he called them to be his diſciples, telling them that he would employ them in an office of greater importance, & ſo enable them for it, that they ſhould be able to win men to righteouſneſs, as now to get fiſhes into their nets.

17. And Jeſus ſaid unto them, Come ye after me, and I will make you to become fiſhers of men.]

18. And upon this command of his immediately they left their employments, and as diſciples, attended conſtantly on him.

18. And ſtraightway they forſook their nets, and followed him.]

19. With their father Zebedee, Mat.4.21. & other labourers here mentioned, v.20. all together in a ſhip.

19. And when he had gone a little farther thence, he ſaw James the *ſon of* Zebedee and John his brother [*who alſo were in the ſhip] mending their nets. *and thoſe in the ſhip or boat, ἐν αὐτῇ τῷ πλοίῳ.

20. See Luke 5. a.

20. And ſtraightway he called them, and they left their father Zebedee in the ſhip, with the hired ſervants, and went after him.

21. A city of Galilee called Capernaum, Mat.4.13.

21. And they went into [Capernaum] and ſtraightway on the Sabbath-day he entred into the Synagogue and taught.

22. And they wondred extreamly at his way of inſtructing them, Mat. 7. 28. and tell them the traditions of their fathers the Jews, delivered his doctrine with great authority.

22. And they were aſtoniſhed at his doctrine, for he taught them as one that had authority, and not as the Scribes.]
For his manner of teaching was not like that of the doctors of their law, who only expound the law, but he as one that came with power from heaven to give new rules of life,

23. Poſſeſt with a devil, (Luke 4.33. ſee Mark 3.22, 30.) which caſt him into a fit of Epilepſy.

23. And there was in the Synagogue a man [† with an unclean ſpirit] and he cryed out, †in an unclean ſpirit, ſo c. 5. 2. ſee note on 2 Cor. 12. a.

24. Subdue, quell, undo us, caſt us out of our poſſeſſions.

24. Saying, Let us alone, What have we to do with thee, thou Jeſus of Nazareth? Art thou come [to deſtroy us?] I know thee who thou art, the holy one of God. * the unclean ſpirit having diſquieted him, (troubled him, wrought or boyled within him, ſee c. 9.c.) & having cried αναϰράξαν

25. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him,

26. And * when the unclean ſpirit had torn him, and cryed with a loud voice, he came out of him.

27. This is more then was ever heard of before, and therefore ſure his doctrine comes from heaven in an extraordinary manner, for it appears that he hath an authority over the devils themſelves, and they are ſubject to him.

27. And they were all amazed, inſomuch that they queſtioned among themſelves ſaying, [What thing is this? † what new doctrine is this? For with authority commandeth he even the unclean ſpirits, and they do obey him.] † what is this new doctrine? that τὶς ἡ διδαχὴ καινὴ αὕτη, ὅτι.

28. Thro' all Galilee a third partition of paleſtine, called the ambient or circumjacent region of the nations, which encompaſſed Judea, ſee note on Mat. 4. e.

28. And immediately his fame ſpread abroad [* throughout all the region round about Galilee.] * into the whole adjacent region of Galilee, ὅλην τὴν περίχωρον τῆς Γαλιλ.

29. And forthwith when they were come out of the Synagogue, they entred into the houſe with Simon and Andrew, with James and John.

30. But Simons wives mother lay ſick of a fever, and anon they tell him of her.

31. Took hold of her hand, and raiſed or lifted her up, and as ſoon as he did ſo, the diſeaſe forthwith left her, and ſhe was ſo well, that immediately ſhe attended and made proviſion for them.

31. And he came and [took her by the hand, and lift her up, and immediately the fever left her, and ſhe miniſtred unto them.]

32. And at even when the ſun did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

33. And †preſently εὐθέως.

33. And [all the city was] gathered together at the door.

33. Well nigh a'l the inhabitants of that place were

34. And he healed many that were ſick of divers diſeaſes, and caſt out many devils, and ſuffered not the devils to ſpeak, becauſe they knew him.

35. And in the morning riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed.

36. And Simon and [they that were with him followed after him.]

36. The reſt of the diſciples, whom he had called, purſued and ſought after him.

37. And when they had found him, they ſaid unto him, [All men ſeek for thee.]

37. Sir, thou art extremely enquired for, and ſought after by all.

38. And he ſaid unto them, Let us go into the next towns, that I may preach there alſo, [for therefore came I forth.]

38. For that was the appointment and employment for which I was ſent by my father.

39. And he preached in their ſynagogues throughout all Galilee, and caſt out devils.

40. And there came a leper to him, beſeeching him, and kneeling down to him, and ſaying unto him, [If thou wilt, thou canſt make me clean.]

40. If it be thy pleaſure to ſhew forth thy power, thou art moſt able to cure me of my leproſy.

41. And Jeſus moved with compaſſion put forth his hand, and touched him, and ſaith unto him, [I will, be thou clean.]

41. It is my pleaſure, be thou cured of thy leproſy.

42. And as ſoon as he had ſpoken, immediately the leproſy departed from him, and he was cleanſed.

43. And [he ſtraig hty charged him, and] forthwith ſent him away.

43. With threats commanding him not to ſpeak of it (See Mat. 8. 4. note b.) he

44. And ſaith unto him, See thou ſay nothing unto any man, but go thy way and [ſhew thy ſelf to the prieſt, and offer for thy cleanſing thoſe things which Moſes commanded for a teſtimony unto them.]

44. See Note on Mat. 8. c. d.

45. But he went out and began to publiſh it much, and to blaze abroad the matter, inſomuch that Jeſus could [no more openly enter into the city, but was without in deſert places, and they came to him from every quarter.]

45. No longer with ſafety come publickly into the city, but was fain to withdraw himſelf into places of ſolitude (ſee note on Mat. 8. b.) and yet even there the people found him out, and in great multitudes came to him from all parts.

Annotations on St. Mark, *Chap.* I.

a. Ἐκβάλλει

⌜ V. 12. *Driveth*] The word ἐκβάλλειν doth not in the *New Teſtament*, always ſignify according to the literal notation of it, *to caſt out*, but in a ſofter ſenſe *to ſend out*, *Mat.* 9. 25. and *v.* 38. and *c.* 12. 20. and 35. ſo *c.* 13. 52. (and beſides many other in the Goſpel) *Jam.* 2. 25. And ſo it may do here, and be all one with ἀνάγειν *to lead away*, which is the word uſed in the parallel part of the ſtory in St. *Matthew*, c. 4. 1. ἀνήχθη, *he was led away*, &c. but beſides rhis, the word doth in good authors peculiarly ſignify *to expoſe*, to leave in a deſtitute helpleſs condition, as when *Ariſtotle* ſaith of the *Raven*, ἐκβάλλει τὰς νεοττὰς ὁ κόραξ, that *ſhe expoſes her young ones*. And altho' *Jeſus* being already in the wilderneſs, at his baptiſm (for there did *John* preach and *baptize*, *v.* 4.) there is no peculiar need of any new act of *driving* or *bringing* him into the wilderneſs, for the buſineſs of his temptation following, but only to *leave* him, or *expoſe* him there, yet becauſe St. *Matthew* joins ἀνήχθη to this part of the ſtory, in order to his temptation, therefore the ſafeſt way is ſo to render ἐκβάλλειν as may be reconcileable with that, that is, *to lead him up farther into the wilderneſs*, and *expoſe him* there.

b. ἐχόμεναι

V. 38. *Next*] That ἐχόμεναι ſignifies here (joined with κωμοπόλεις) *adjoining*, is from the uſe of the word in the *Septuagint* of the Old Teſtament; for there the Hebrew אחר which ſignifies *behind*, or *next after*, and is oft rendred μέσῳ, and ὄπισθεν *poſt*, and ὀπίσθια *the hinder parts* is four times rendred ἐχόμενος, *Gen.* 41. 23. ἐφύοντο ἐχόμενοι αὐτῶν, *ſprang up adjoining*, or *next to them*, we read *after them*, 2 *Sam.* 21. 1. ἐνιαυτὸς ὁ ἐχόμενος ἐνιαυτῷ, *year adjoining to year*, we read *year after year*, *Pſ.* 68. 25. προέφθασαν ἄρχοντες ἐχόμενοι ψαλλόντων, *the princes went before adjoining*, or *next to the ſingers*, we read *the ſingers after*, *Pſ.* 94. 15. ἐχόμενοι αὐτῆς πάντες οἱ δίκαιοι, *All that are true are near it*, we read *follow*, or *after it*. So likewiſe the word מיד is oft by them rendred ἐχόμενος, in this ſenſe, *following*, *contiguous*, *Num.* 2. 17. and in eight places more, and accordingly I doubt not but 1 *Sam.* 19. 3. where the copies read σήσομαι ἐχόμενος τοῦ πατρός μου, it ſhould be read ἐχόμενος, the Hebrew לידי which we render *beſides my father*, being ſo often rendred ἐχόμενος, and ſo in like manner, *Dan.* 10. 3. ἐχόμενος τοῦ ποταμοῦ, ſure ἐχόμενος, the Hebrew having על יד and we render it, *I was by the ſide of the great river*. So in the New Teſtament, τῇ ἐχομένῃ ἡμέρᾳ, *Acts* 20. 15. and 21. 26. is *the day adjoining*, or *next following*, according to the notion of אחר *the day after*, and *c.* 20. 15. τῇ ἐχομένῃ, *the day next following*, ſo *Luke* 13. 33. See note on *Acts* 13. h.

CHAP. II. *Paraphraſe.*

1. AND again he entered into Capernaum, after *ſome* days,] and it was noiſed that he was in the houſe.

1. And after a while he came openly in the daytime into the city Capernaum, c. 1. 21, 45. ſee Mat. 9. 1. and went, as 'tis probable, into Simons and Andrews houſe, c. 1. 21

2. And ſtraightway many were gathered together, inſomuch that there was no room to receive *them*, no not ſo much as about the door, and he preached the word unto them.

3. And they came] unto him, bringing one ſick of the palſy, which was born of four.

3. And there was a company which came

4. And when they could not come nigh unto him for preſs, they uncovered the roof where he was, and when they had broken *it* up, they let down the bed, wherein the ſick of the palſey lay.

5. When Jeſus ſaw [their faith] he ſaid unto the ſick of the palſy, Son, Thy ſins be forgiven thee.

5. The great confidence which the ſick man and his friends had of Chriſts power to cure him.

6. But there were certain of the Scribes ſitting there, and reaſoning in their hearts,

7. Why doth this man thus ſpeak blaſphemies? Who can] forgive ſins, but God only?

7. This muſt needs be a wicked blaſphemous thing, to aſſume that to himſelf which belongs only to God, for ſure none can

8. And immediately when Jeſus [perceived in his ſpirit] that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts?

8. Diſcern'd by his divine ſpirit, which alone is able to know the ſecrets of the heart (ſee note on Rom. 9. a.)

9. Whether

9. Whether is it eaſier to ſay to the ſick of the palſey, Thy ſins be forgiven thee, or to ſay, Ariſe, take up thy bed and walk?

10. See Mat. 9. 6.

10. But that ye may know that the ſon of man hath power [on earth] to forgive ſins (he ſaith to the ſick of the palſey,)

11. Receive health, or recover from this diſeaſe.

11. I ſay unto thee, [Ariſe,] and take up thy bed and go thy way into thine houſe.

12. And immediately he aroſe and took up the bed, and went forth before them all, inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw it on this faſhion.

13. And he went forth again by the ſea-ſide, and all the multitude reſorted unto him, and he taught them.

14. And as he paſſed by, he ſaw Levi, the ſon of Alpheus ſitting at the receit of cuſtom, and ſaid unto him, Follow me. And he aroſe and followed him.

15. And it came to paſs that as Jeſus ſat at meat in his houſe, many publicans and ſinners * ſat alſo together with Jeſus and his diſciples, for there were many, and they followed him.

*or came, alſo & ſat (or lay) together; for the Kings MS. reads καὶ ἀνεκλίθησαν καὶ ἐλθόντες Συριακ.

16. If your Maſter be a pious and holy perſon, how comes it to paſs, that he obſerveth not that which all pious Jews (thoſe of the ſect of the Phariſees, ch. 7. 3, 4.) obſerve moſt carefully? viz. to abſtain from all pollutions, and ſo not to eat or converſe with any heathen perſon, or ſuch as frequently trade with ſuch.

16. And when the Scribes and Phariſees ſaw him eat with publicans and ſinners, they ſaid unto his diſciples, [How is it that he eateth and drinketh with publicans and ſinners?]

17. My ſpecial buſineſs for which I am ſent, is to reduce wicked men to new life.

17. When Jeſus heard it, he ſaith unto them, They that are whole have no need of the Phyſician, but they that are ſick: [I came not to call the righteous, but ſinners to repentance.]

18. According to their cuſtom of frequent faſting, were now on a day of faſt.

18. And the diſciples of John and †of the Phariſees [* uſed to faſt] and they come and ſay unto him, Why do the diſciples of John, and of the Phariſees faſt, but thy diſciples faſt not?

† or, the Phariſees, for the Kings MS. (& divers others) read καὶ οἱ φαρισαῖοι, and in the end of the verſe, καὶ οἱ τῶν φαρισαίων is left out.

19. See Mat. 9. 15. e.

19. And Jeſus ſaid unto them, Can, [the children of the bride-chamber] faſt, while the bridegroom is with them? As long as they have the bridegroom with them they cannot faſt.

20. But the days will come, when the bridegroom ſhall be taken from them, and then ſhall they faſt in thoſe days.

21. If he do not take care not to turn that error, that patch of new cloath (ſee Mat. 9. 16.)

21. No man alſo ſeweth a piece of new cloath on an old garment, [elſe the new piece that filled it up] taketh away from the old, and the rent is made worſe.

22. And no man putteth new wine into old bottles, elſe the new wine doth burſt the bottles, and the * wine is ſpilled, and the bottles will be marred. But new wine muſt be put into new bottles.

* faſting, νῆσεν νηστεύοντες.

* periſh, ἀπολεῖται.

23. See Mat. 12. 1.

23. And it came to paſs that he went through the corn-fields on the [ſabbath-day] and his diſciples a began as they went to pluck the ears of corn.

a.

24. And the Phariſees ſaid unto him, Behold, why do they on the ſabbath-day that which is not lawful?

25. And he ſaid unto them, Have ye never read what David did when he had need, and was an hungred, he and they that were with him?

26. In the time of Abimelech, juſt before Abiathar's coming to the high-prieſthood.

b.

26. How he went into the houſe of God [* in b the days of Abiathar the high-prieſt] and did eat the ſhew-bread, which is not lawful to eat, but for the prieſts, and gave alſo to them which were with him?

*about, or before Abiathars being high prieſt.

27. And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath.

28. See note on Mat. 12. a.

28. Therefore the ſon of man is lord alſo of the ſabbath.

Annotations on St. Mark, *Chap.* II.

a. Ἄρχομαι Παρέλκον

V. 23. *Began*] The phraſe here in the Greek is a little unuſual ἤρξαντο ὁδὸν ποιεῖν τίλλοντες literally thus, *They began to journey, plucking*, &c. But the truth is, the word ἤρξαντο *began* here is but a παρέλκον, or an unſignificant expletive, as in the parallel, Mat. 12. 1. and in very many places more, where generally ἤρξατο λέγειν *he began to ſpeak*, is no more then ἔλεγε *he ſaid*, and ſo particularly *Luke* 3. 8. *bring forth fruits*, &c. *and begin not to ſay*, that is, *do not ſay within your ſelves, We have Abraham*, &c. and ſo *Acts* 1. 1. ὧν ἤρξατο ποιεῖν, &c. *which Jeſus began to do and teach*, that is, which he did and taught. So ἀποκριθεὶς ἔλεγε, *he anſwered and ſaid*, a pure expletive, many times, when there had gone nothing before, to which an anſwer could be accommodated, as *c.* 11. 14. when to the *fig-tree*, ἀποκριθεὶς εἶπεν αὐτῇ, *he anſwered and ſaid to it*. So δοκεῖ *ſeeming* or *thinking*, is ſometimes taken, as *Mat.* 3. 9. μὴ δόξητε λέγειν, &c. *think not*, or *ſeem not to ſay*, is parallel to that of *Luke* 3. 8. μὴ ἄρξησθε λέγειν *begin not to ſay*, that is, *ſay not within your ſelves*, and ſo in many other places, as hath been formerly ſhewn, ſee Note on *Mat.* 3. 9. e. So πορευόμενοι *going*, *Luke* 8. 14. which hath no ſignification but what belongs to the συμπνιγονται *choaked*, following, πορευόμενοι συμπνίγονται *they are choaked*. So the word ἀνθρώπῳ, *Mat.* 18. 23. ἀνθρώπῳ βασιλεῖ *a man king*, that is, *a king*, and ſo εὑρέθησαν found *Luke* 1. 18. εὑρέθησαν ὑποστρέφασαι, *they were found returning*, that is, returned. And ſo here ἤρξαντο ὁδὸν ποιεῖν τίλλοντες, *they began to go* or *travel*, &c. is no more then ὁδὸν ἐποίησαν, *they went plucking*, or *as they went they plucked*.

Ἀποκριθεὶς

Παραπορευομένων

Παρεπορεύοντο

Παραπορευόμενοι

Εὑρέθησαν

b. Ἐπὶ

V. 26. *In the*, &c.] The notation of the Prepoſition ἐπὶ for the time not then preſent but ſoon after ſucceeding, is remarkable, *Mat.* 1. 11. where ἐπὶ τῆ μετοικεσίᾳ cannot be underſtood or rendred *under the Babyloniſh deportation*, for that will not be found true in the hiſtory, *Jechoniah* being not born under the captivity, but before; and being King, *Jer.* 24. 1. and ſo carried captive into *Babylon*; ἐπὶ therefore muſt there ſignify *next before*, as the Latine *ſub* doth often note, *ſub finem libri*, *a little before the end of the book*, and many the like, and ſo 'tis moſt true, *Joſias begat Jechoniah*, &c. *next before*, or *near about*, the *Babyloniſh deportation*. So in like manner here ἐπὶ τοῦ Ἀβιαθὰρ may not be rendred *under Abiathar the high prieſt*, for it was in *Abimelech's* time, who was *Abiathar's* father, 1 *Sam.* 21. and the ſtory is known that *Abimelech* and the reſt of the Prieſts, almoſt the whole family, were by *Saul's appointment* ſlain for ſuccouring *David* at this time, *Abiathar* (here named) peculiarly eſcaping out of this ſlaughter, 1 *Sam.* 22. 20. and ſucceeding in the high prieſthood upon this occaſion, and ſo continuing long under *David's* reign, famous for bringing him the *Ephod*, *c.* 36. 7. and he and *Zadoc* eſpecial aſſiſtants to his affairs, 2 *Sam.* 15. 35. It is therefore neceſſary that ἐπὶ τοῦ Ἀβιαθὰρ

is therefore neceſſary that ἐπὶ τῦ Ἀβιαθὰρ ἀρχιερέως here muſt be ſo rendred as to denote the time immediately preceding *Abiathar*'s being high Prieſt: And this uncertain ſignification of Prepoſitions in the New Teſtament, proceeds from the like of the Hebrew in the Old. For ſo לפני which is often rendred ἐπὶ *under*, is often ἐνώπιον *before* alſo, *Gen.*13.10. and 27.7,10. and 36.11. and 50.16. and in many other places, to note the *time precedent*. So in like manner for *place*, as well as time. For when *Mat.*21.19. 'tis ſaid that *Chriſt ſaw a fig tree* ἐπὶ τῆ ὁδῦ, it muſt not be rendred *in*, but *at ſome diſtance from the way*, for ſo in *Mark* we read, ἰδὼν συκῆν μακρόθεν, *ſeeing a fig tree afar off.*

CHAP. III.

Paraphraſe.

1. AND he entred again into [the ſynagogue,] and there was a man there which had a withered hand.

1. The Synagogue at Capernaum, c. 1. 21.

2. And they watched him, whether he would heal him on the ſabbath day, that they might accuſe him.]

2. And the Phariſees v. 6. deſirous to have ſomewhat to lay to his charge, though they had now an opportunity, and therefore obſerved greedily what he would do to this lame man, whether he would heal him on the Sabbath day or no.

3. And he ſaith unto the man which had the withered hand, Stand forth.

4. And he ſaith unto them, [Is it lawful to do good on the ſabbath days, or to do evil? to ſave life, or to kill?] but they held their peace.

4. Which do you conceive to be moſt unlawful on the Sabbath day, to hurt by not helping, when I am able, to be guilty of killing one whom I can ſave? Or elſe to work a cure, to deliver one in diſtreſs or danger?

5. And when he had looked round about on them with anger, being grieved [for the hardneſs of their hearts,] he ſaith unto the man, Stretch forth thine hand, and he ſtretched *it* out, and his hand was reſtored whole as the other.

5. That their hearts were ſo hardned, as fleſh which hath a thick skin grown over it, keeping his words, or miracles from having impreſſion on them.

6. And the Phariſees went forth, and ſtraightway [took counſel with the Herodians] againſt him, how they might deſtroy him.

6. Entred a conſultation with the Herodians; ſee Note on Matt.22.b.

7. But Jeſus withdrew himſelf with his diſciples to the ſea, and a great multitude from Galilee followed him, and from Judea,

8. And from Jeruſalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they heard what great things he did, came unto him.

9. And he ſpake to his diſciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude, leſt they ſhould throng him.

* ſo that they fell down before him.

10. For he had healed many, * inſomuch that [they a preſſed upon him for to touch him, as many as had plagues.]

10. They beſought him to give him leave but to touch him, and as many of them as had any diſeaſe upon them, (ſee note on 1 Cor.4.c.) a.

11. And unclean ſpirits] when they ſaw him, fell down before him, and cried, ſaying, Thou art the ſon of God.

11. And thoſe that were poſſeſſed with devils, or the devils in the poſſeſt.

12. And he ſtraitly charged [them] that they ſhould not make him known.

12. Thoſe that were thus cured by him, and diſpoſſeſt, (ſee note Mat.8.b.)

* pleaſed, θέλω. ſee Note on Col.2. 18.

13. And he goeth up into a mountain, and calleth unto him [whom he * would,] and they came unto him.

13. A ſelect number.

14. And he ordained twelve, that they ſhould [be with him, and that he might ſend them forth to preach,]

14. Be continually attendant on him as diſciples to preach his doctrine, &c.

15. And to have power] to heal ſickneſſes, and to caſt out devils.

15. And to thoſe he gave power.

16. And Simon he ſurnamed Peter.

16. And theſe twelve were, 1. Simon, on whom he beſtowed a ſurname, ſignifying a ſtone, a rock.

17. And James *the ſon* of Zebedee, and John the brother of James (and he ſurnamed them b Boanerges, which is, the ſons of thunder.)

b.

* Zelot, ſee Note on Mat.10.4.

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the ſon* of Alpheus, and Thaddeus, and Simon the * Canaanite:

† deliver'd him up, παρέδωκεν αὐτὸν.

19. And Judas Iſcariot, which alſo † betrayed him. And they ‖ went into [an houſe.]

19. The forementioned houſe in Capernaum, c.2.1.

‖ come into the houſe, ἔρχεται εἰς οἶκον

20. And the multitude cometh together again, ſo that they could not ſo much as eat bread.]

20. And again, ſo great a multitude came in unto him, that they had no time or vacancy to take food, he and his diſciples.

* That he was out of himſelf.

21. And when his friends heard *of it*, they went out to lay hold on him, for they ſaid, * He is c beſide himſelf.]

21. And when his kinred heard the reports abroad concerning him, they came to him to get him home with them, for it was commonly reported, that he was in ſome exceſs or tranſportation. c. d

22. And the Scribes which came down from Jeruſalem, ſaid, [He hath Beelzebub, and by the prince of the devils caſteth he out devils.]

22. He is poſſeſſed with the devil, the prince or chief of the devils, (ſee note on Mark 12.f.) and by his power it is, not by any divine authority, that he cures, and caſts out devils.

23. And he called them to him, and ſaid unto them in parables, [How can Satan caſt out Satan?]

23. See Luke 11.18.

24. And if a kingdom be divided againſt it ſelf, that kingdom cannot ſtand.

25. And if a houſe be divided againſt it ſelf, that houſe cannot ſtand.

26. And if [Satan riſe up againſt himſelf, and be divided, he cannot ſtand, but hath an end.]

26. The whole community of devils make an inſurrection and ſchiſm againſt one another, they will certainly be deſtroyed and not long continue.

* take away or plunder his houſehold ſtuff, διαρπάσαι τὰ σκεύη

27. No man can enter into a ſtrong mans houſe and * ſpoil his goods] unleſs he firſt bind the ſtrong man, and then he will ſpoil his houſe.

27. No man can come into the houſe of a ſtrong man, and rob him. See Mat.12.29.

28. Verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme:

28. See Mat.12.31.

29. But

29. Shall reſiſt the holy Spirit, (ſee note on Mat. 12. h.) there is no pardon to be had for him, without particular repentance and reformation.

† liable to, ἔνοχος.

29. But he that [ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſs,] but is † in danger of eternal damnation.

30. The Miracles he doth, are by the power of the devil, v. 22.

30. Becauſe they ſaid, [He hath an unclean ſpirit.]

31. There came then his brethren and his mother, and ſtanding without ſent unto him, * calling him.

* or ſeeking him, for the Kings MS. reads ζητοῦντες αὐτόν.

32. Deſire thee to come to them.

32. And the multitude ſate about him, and they ſaid unto him, Behold, thy mother and thy brethren without [ſeek for thee.]

33. And he anſwered, ſaying, Who is my mother or my brethren?

34. And he looked round about on them which ſate about him, and ſaid, Behold my mother and my brethren.

33. Shall be valued by me as dearly, as any of the neareſt relations is by any man.

35. For whoſoever ſhall do the will of God, the ſame [is my brother and my ſiſter and mother.]

Annotations on St. Mark, *Chap.* III.

a. Ἐπιπίπτειν

V. 10. *Preſſed upon him*] The word ἐπιπίπτειν αὐτῷ ſeems to be miſtaken by Interpreters, when 'tis rendred either *irruere*, or *incidere*, to *ruſh* or *preſs upon*. It is all one with προσπίπτειν v. 11. *to fall down at his feet*, as they do that have any petition or requeſt to make, as theſe had here, ἵνα ἅψωνται, *that they might touch him*. Thus ch. 6. 52. in a like matter, it is, in another phraſe, to this ſenſe, παρεκάλουν αὐτὸν ἵνα κἂν κρασπέδου ἅψωνται, *they beſought him that they might but touch the hem*, &c.

b. Βοανεργὲς

V. 17. *Boanarges*] Βοανεργὲς is the corruption of the *Hebrew* בני רעש, *ſons of* Ζεισμὸς, *earthquake*, or any other the greateſt *commotion*, ſuch as here is ſtiled βροντὴ *thunder*. And the meaning of this title may ſeem to be, that thoſe two *ſons* of *Zebedee* were to be ſpecial eminent Miniſters of the Goſpel, which is call'd *Hebr.* 12. 26. φωνὴ τοῦ γοῦ Ζαλεύσει, *a voice ſhaking the earth*, taken from *Hag.* 2.7. which is directly the *periphraſis* of רעש which is here rendred βροντὴ *thunder*, in the notion, wherein φωνὴ *voice*, and βροντὴ *thunder* are promiſcuouſly uſed for the ſame thing, (ſee Note on *Acts* 9.b.) and wherein the laſt ſort of revelations, the voice from heaven, was wont to be call'd among the Jews, בת קול *the daughter of voice*, or *thunder*.

c. Ἔξιστη

V. 21. *Beſide himſelf*] The word ἐξίστη here uſed, doth in all places of the New Teſtament but this, and 2 *Cor.* 5. 13. ſignifie being *amazed* or *aſtoniſhed*, ſome ſudden perturbation of mind, which deprives the man of the exerciſe of his faculties. In that place to the *Corinthians* 'tis ſet oppoſite to Σωφρονεῖν, *ſobriety*, or *temper*, the ſpeaking *magnificently* of himſelf, *commending* his own *office*, or performances, exceeding a little in ſuch kind of ſpeeches of himſelf. For which he ſaith in another place, that he may be counted a *fool* by ſome. And thus in the Old Teſtament 'tis variouſly uſed for *exceſſes*, or *vehemencies*, or *commotions of mind*, Pſal. 31. 23. *I ſaid in my haſte*, the Hebrew hath בחפזי, the Greek, ἐν ἐκστάσει μου, and the Vulgar Latin, *in exceſſu mentis meæ*, *in the exceſs*, or *vehemence of my mind*. And the ſame Hebrew word Pſal. 48.5. is rendred ἐσαλεύθησαν *commoti ſunt*, *they were troubled*. Agreeably here, I ſuppoſe, it will be moſt fitly taken for a *commotion*, *exceſs*, *vehemence*, *tranſportation* of *mind*, acting or ſpeaking in *zeal* (above that which is called (ordinarily) *temper*, and *ſobriety*,) or in ſuch a manner, as they which are moved by ſome extraordinary ſpirit, are wont to do, as Prophets, &c. according to that of S. *Chryſoſtom*, τοῦτο μανίας ἴδιον τὸ ἐξεστάναι, &c. *'tis proper to Prophets to be thus tranſported*. See Note on 2 *Cor.* 12. a. Which ſenſe of the word will be thus fitted to the place. In this *chapter Chriſt* began to ſhew himſelf in the full luſtre of his office, he cures on the *Sabbath day*, which the *Phariſees* conceived unlawful, *v.* 2. looks about him μετ' ὀργῆς, *with* ſome *incitation of mind*, v. 5. is *followed* by great *multitudes*, v. 7. *heals the diſeaſed*, and is *flocked* to for that purpoſe, *v.* 10. is called openly *the ſon of God* by the demoniacks, *v.* 11. makes 12 *diſciples*, and *ſends* them out to *preach*, and cure, *v.* 14. and upon this the *Phariſees* and *Herodians* take *counſel* againſt him, *v.* 6. thoſe of their faction ſay he acts by *Beelzebub*, v. 22. and is *poſſeſs'd* by him, that is, that he was acted by ſome principal evil ſpirit, and did all his miracles thus, and ſo was not to be followed, but abhorred by men. And they that ſaid not theſe high blaſphemies againſt him, yet ἔλεγον ὅτι ἐξέστη, *ſaid that* this *making of diſciples*, &c. was a kind of *exceſs*, an *height*, a *tranſportation*, and this was the conceit of his own kindred. They had a ſpecial prejudice againſt him, ch. 6.4. and *did not believe on him*, Joh. 7.5. And accordingly hearing this report of his doing theſe things, came out κρατῆσαι to *get him* into their *hands*, and have him home with them, ἔλεγον γάρ, *for they ſaid* that he was guilty of ſome *exceſſes*. As for that interpretation which renders it of *fainting* through *hunger*, though it be favoured by † learned men, yet it ſeems not to have any ground in the nature of the word, ἐξίστασθαι, nor in κρατῆσαι, (being here joyn'd not with a Genitive, but an Accuſative caſe) nor in any circumſtances of the Context, ſave only the caſual mention of their *having no time to eat bread*, v. 20. (which one thing hath ſeem'd to ſome to be of ſo much force, *Act.* 10. 10. as to cauſe them to render the ἔκστασις that fell on S. *Peter*, no more but a *ſleep*, that ſuch as *faint*, or are *diſpirited through hunger*, *fall into*, when the *viſion* that is added to it, ſhews that it was a *trance*, into which he was caſt by God,) but is made improbable by many other circumſtances. Of the word ἔκστασις, ſee Note on *Acts* 10.c.

† See *Caſaubon ad Baron.* p. 247.

CHAP. IV.

Paraphraſe.

1. And again he taught by the ſea ſide, and the people flocked ſo together about him, that he was forced to go into a boat, and ſit in that upon the water;

* abode on the ſea, ἐπὶ τὴν θάλασσαν.

1. AND he began again to teach by the ſea ſide, and there was gathered unto him a great multitude, ſo that he entred into a ſhip and * ſate in the ſea;] and the whole multitude was by the ſea on the land,

2. And as he taught them, thus he ſaid,

2. And he taught them many things by parables, [and ſaid unto them in his doctrine,]

3. Hearken, Behold there went out a ſower to ſowe,

4. And it came to paſs, as he ſowed, ſome fell [by the way ſide,] and the fowls of the air came, and devoured it up.

4. See Mat. 13.4.

5. And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth.

6. But when the ſun was up it was ſcorched, and becauſe it had no root, it withered away.

7. And ſome fell among thorns, and the thorns grew up and choaked it, and it yielded no fruit.

8. See note on Mat. 13.a.

8. And other fell on good ground, and did yield fruit, that ſprang up, and encreaſed,

creaſed, and brought forth ſome thirty, and ſome ſixty, and ſome [an hundred.]

9. And he ſaid unto them, He that hath ears to hear, let him hear.

* by himſelf, κατὰ μόνας

10. And when he was * alone, they that were about him with the twelve, asked him the parable.]

cuous multitude, they that conſtantly followed him, together with the twelve ſelect, or choſen diſciples, Mat. 13.10. deſired him to interpret to them the meaning of the parable.

10. And being retired from the company of the promiſ-

† all things τὰ πάντα

11. And he ſaid unto them, To you it is given to know [the myſtery of the kingdom of God, but unto them that are without, † all *theſe* things are done in parables,]

11. The ſecret manner of God's diſpenſing of his grace which to others is more obſcurely deliver'd in parables,

12. a That ſeeing they may ſee and not perceive, and hearing they may hear and not * underſtand, leſt at any time they ſhould be converted, and *their* ſins ſhould be forgiven them.]

* conſider, leſt at any time they convert, συνῶσι μήποτε ἐπιστρέ-ψωσι

wrought on by it ſo far as to be converted, or to have their ſins pardoned, and this is a puniſhment of out againſt God's word, and not embracing it. See Mat. 13.15.

12. In ſuch a manner that altho' they hear God's Word, yet they are not their own faults in holding

13. And he ſaith unto them, Know ye not this parable? And how then will ye know all parables?]

to the careleſs heedleſs hearers, ſo have they a ſpecial energy in them, which worketh moſt ſharply, on the diligent hearer, ſuch as diſciples are ſuppoſed to be, (ſee Mat. 13.13.) and therefore 'tis ſtrange you ſhould not underſtand my meaning in this parable, which is an eſſay of what may be expected of you in others the like hereafter, this being the way, in which I ſhall commonly ſpeak unto you.

13. But as parables are a way of obſcuring doctrine and with greateſt quickneſs

14. The ſower ſoweth the word.

15. And theſe are they by the way ſide, where the word is ſown, but when they have heard,] Satan cometh immediately, and taketh away the word that was ſown † in their hearts.

† or, out of their heart, for the K. MS. reads ἀπὸ τῆς καρδίας αὐτῶν

which men tread, are they, which when the word is ſown, hear it, and

15. Thoſe which are anſwerable to the ground

16. And theſe are they likewiſe which [are ſown] in ſtony ground, who when they have heard the word, immediately receive it with gladneſs,

16. Receive the ſeed.

17. And have no root in themſelves, and ſo] endure but for a time, afterward when perſecution or affliction ariſeth for the words ſake, immediately they are * offended.

* Scandalized, σκανδαλίζονται

and that is the reaſon that whatever their reſolutions are, they

17. The word in them hath not found any mould, or ſoil, wherein to take root,

18. And theſe are they which are ſown among thorns, ſuch as hear the word,

† deſires which are about other things αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι

19. And the cares of this world, and the deceitfulneſs of riches, and [the † luſts of other things entring in choak the word,] and it becometh unfruitful.

entertained and admitted by them, ſtifle the commands of Chriſt, as weeds do good corn by overgrowing it.

19. The various objects of mens carnal appetites being

20. And theſe are they which are ſown on good ground, ſuch as hear the word and receive *it*, and bring forth fruit, ſome thirty fold, ſome ſixty, and ſome an hundred.

21. And he ſaid unto them, Is a candle brought to be put under a buſhel, or under a bed, † and not to be ſet on a candleſtick?]

† Is it not that it may be put ἵνα τεθῇ * which ſhould not be made manifeſt, ἵνα μὴ φανερωθῇ † nor was it made ſecret οὐδὲ ἐγένετο ἀπόκρυφον * conſider, βλέπετε

it ought, is diffuſive of it ſelf, is as a candle lighted and brought into a room, on purpoſe to ſhine forth to others, is communicating the light we have, (ſee Mat. 5.15.) and in actions of the light, Chriſtian performances.

21. The Goſpel of Chriſt whereſoever 'tis received, as

22. For there is nothing hid which * ſhall not be manifeſted, † neither was any think kept ſecret, but that it ſhould come abroad.]

out of parables, muſt be both practiſed and publiſhed by you, and therefore (for no other reaſon) it is revealed to you, and that by way of parables, which are the obſcuring of it, that having acquired the underſtanding of them you may ſet the more value on them for your own practiſe, and be more induſtrious to communicate them to others, See Mat. 10.26.

22. For the doctrine which I taught you by me in, or

23. If any man have ears to hear, let him hear.]

be a weight laid on theſe and all other my words, and be ſure you lay them up to do accordingly.

23. And therefore let there

24. And he ſaid unto them, * Take heed what you hear, with what meaſure ye mete it ſhall be meaſured to you, and unto you that hear ſhall more be given.]

(and practiſe accordingly) what you hear. As you deal with God, ſo will he deal with you; and to thoſe of you that heed and make uſe of what is ſaid to you, more knowledge ſhall be revealed.

24. And he farther ſaid unto them, Mark diligently

25. For he that hath, to him ſhall be given, and he that hath not, from him ſhall be taken, even that he hath.]

ledge which he hath, (ſee Note on Mat. 13.b.) he ſhall improve extreamly; the very uſing his talent well, the exerciſing of Chriſtian vertues, and the teaching them to others, is a ſure way of improving it, and beſides God's bleſſing and grace to him, is a great though inſenſible addition alſo; and on the contrary, that which is not uſed, decreaſes and moulders away, and 'tis juſt with God to withdraw it.

25. For he that makes uſe of that grace and know-

26. And he ſaid, So is the kingdom of God, as if a man ſhould caſt ſeed into the ground,]

ſtate of Chriſtianity is as if a man ſhould till and ſowe his ground,

26. To which purpoſe he uſed another parable, The

27. And ſhould ſleep and riſe night and day, and the ſeed ſhould ſpring and grow up he knoweth not how.]

growing of the corn, but go to bed at night, and riſe in the morning, and yet without any contribution of his, it comes up and grows inſenſibly, he knows not how.

27. And having done ſo never do more toward the

* green corn like graſs, then the ſtalk, or ſtalk, then the full corn on the ſtalk, χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. † is ripe.

28. For the earth bringeth forth fruit of her ſelf, firſt the * blade, then the ear, after that the full corn in the ear.]

continual warmth and influences of heaven, and the dews and ſhowres that God is pleaſed to afford it) without any farther labour or daily aſſiſtance of the husbandman, compleats the whole work, ſends out a ſpear of graſs, as it were, firſt, and then a blade, &c.

28. For the earth it ſelf by its own ſtrength (and the

29. But when the fruit † is [b] brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.]

time of harveſt, ſo when Chriſt hath made known our duty to us, he expects, without more ado, that we ſhould ſet to the performance of it, make good reſolutions, bring forth good fruit, and when we have finiſhed our courſe, he then takes us to himſelf, and rewards us, and whenſoever Chriſt's word and grace meets with an honeſt heart, thus it is upon his firſt being revealed to him.

29. And when it is perfectly ripe, he reaps it in the

30. And he ſaid, Whereunto ſhall I liken the kingdom of God? or with what compariſon ſhall we compare it?]

30. The ſame alſo is the meaning of that other parable.

31. *It is* like a grain of muſtard ſeed, which when it is ſown in the eatth, is leſs then all the ſeeds that be in the earth.]

muſtard-ſeed, There the word and grace of Chriſt is ſown in the heart, as a little grain of muſtard-ſeed in a garden; It is ſmall and unconſiderable at the ſowing, as the muſtard-ſeed is the leaſt of all ſeeds.

31. The ſtate of Chriſtianity is like to the ſowing of

32. But when it is ſowed, it groweth up, and becometh greater then all herbs, and ſhooteth out great branches, ſo that the fowls of the air may lodge under the ſhadow of it.]

32. But being ſow'd, as the muſtard-ſeed comes up, and within a while grows into a tree, (Luke 13.19.) and hath branches big enough for birds (to build neſts in, and rooſt, Luke 13. 19. or) to be defended from ſun or weather in them, ſo doth that in the honeſt heart bring forth moſt abundantly, by the grace and bleſſing of God upon the uſe of his talents of grace.

33. And with many ſuch parables ſpake he the word unto them [as they were able to hear *it*.]

33. In ſuch a manner as was moſt intelligible, and withal moſt profitable for them.

34. But without a parable ſpake he not unto them, and when they were alone, he expounded all things to his diſciples.

35. And [* the ſame day] when the even was come, he ſaith unto them, Let us paſs over unto the other ſide.

35. On a certain time, Mat. 8.23.

36. And when they had ſent away the multitude, they took him [† even as he was] in the ſhip, and there were alſo with him other little ſhips.

36. Alone without the multitude.

c. 37. And there aroſe a great c ſtorm of wind,] and the waves beat into the ſhip ſo that it was now full.

37. Tempeſt of wind and rain together.

38. And he was in the hinder part of the ſhip aſleep on a pillow, and they awake him, and ſay unto him, Maſter, [careſt thou not that we periſh?]

38. We are ready to be drown'd, and wilt thou continue aſleep, and take no care to preſerve us?

39. And he aroſe and rebuked the wind, and ſaid unto the ſea, Peace, be ſtill, and the wind ceaſed, and there was a great calm.

40. And he ſaid unto them, Why are ye ſo fearful? [How is it that ye have no faith?]

40. How ſhould it be poſſible for you after ſo many evidences and experiments of my power, and readineſs to preſerve you, not at all to truſt or rely on me?

41. And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him?

* on that day, ἐν ἐκείνῃ τῇ ἡμέρᾳ.

† as he was into the ſhip, ὡς ἦν ἐν τῷ πλοίῳ.

Annotations on St. Mark, *Chap.* IV.

a. Ἵνα βλέποντες

V. 12. *That ſeeing*, &c.] Theſe words ἵνα βλέποντες, *that ſeeing*, &c. note the obduration of the *Iſraelites*, which fell on them from God's deſertion, as a puniſhment of their not making uſe of the talents which he had given them, and ſo this verſe is anſwerable and parallel to * *Mat.* 13.15. or the end of that place in * *Iſaiah*, recited and ſet down at large in S. *Matthew*, but here, and ſo alſo *Luke* 8.10. and *John* 12.40. epitomized and ſum'd up, μήποτε ἴδωσι, *leſt they ſhould ſee*, &c. And therefore from the importance of the whole place in *Iſaiah* and *Matthew*, the ſenſe of it (here, where 'tis ſhortly recited) muſt be taken, *viz.* that upon their *ſhutting their eyes*, that is, voluntary obduration of heart againſt God, God withdraws his grace, which otherwiſe he would have afforded them, and doth afford others. To which 'tis conſequent, that they ſee not at all. Agreeably to that of *Procopius* on *Iſaiah*, p. 102. Βλέπειν παρῆν αὐτοῖς ἀπὸ τῆς ὀφθείσης χάριτος, τὸ μὴ ἰδεῖν συμβὰν ἔπηρε μυσάντων τὰς ὀφθαλμούς, *The power of ſeeing was preſent to them from the grace of him that was ſeen; Their not ſeeing was an accident or conſequent of their ſhutting their eyes.* And ſo here there not being able to ſee, for want of light (the obſcurity of thoſe Parables in which God ſpake to them,) was a puniſhment of their winking, and not being willing to ſee.

* c. 6. 9, 10.

b. Παραδῷ

V. 29. *Brought forth*] The word παραδῷ is here in an unuſual ſenſe, and ſignifies the *ripeneſs* of the *fruit*, that which *Luke* 8.14. is τελεσφορεῖν *to bring to perfection*, for ſo the Hebrew שלם which ſignifies to be *entire*, *perfect*, *compleat*, is by the *Septuagint* rendred, παραδίδωμι, *Iſa.* 38.13. becauſe when fruit is ripe, it doth, as it were, deliver it ſelf to the gatherer.

c. Λαίλαψ

V. 37. *Storm of wind*] Λαίλαψ is defined by *Heſychius*, ἀνέμου συγχυσμὸς μετ' ὑετοῦ, *a tempeſt of wind with rain.*

Paraphraſe. CHAP. V.

i. 1. AND they came over unto the other ſide of the ſea, into the [country of the Gadarens.]

1. The coaſt where Gadara, Mat. 8.28. and Gergeſa lye together, See ch. 8.10.

2. And when he was come out of the ſhip, immediately there met him out of the tombs [a a man with an unclean ſpirit,]

ποῖα a. 2. Two men Matth. 8.28. which were in a phrenſie poſſeſt with devils, in a raving lunatick manner of unrulineſs.

3. Who] had *his* dwelling among the tombs, and no man could bind him, no not with chains,

3. And one of them here mention'd (as the other alſo in S. Matthew.)

4. Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces, neither could any man tame him.

5. And always night and day he was in the mountains, and in the tombs, crying, and and cutting himſelf with ſtones.

6. But when he ſaw Jeſus afar off, he ran and worſhipped him.

7. And cried with a loud voice, and ſaid, What have I to do with thee, Jeſus, thou Son of the moſt high God? I adjure thee by God, that thou b torment me not.]

b. 7. And the devil that poſſeſt him made uſe of the mans voice, to cry aloud to Jeſus, and ſay, Let me alone, thou eternal ſon of the ſupreme God, I beſeech thee earneſtly for God's ſake, who hath permitted me thus to poſſeſs and wound this man, not preſently to throw me into my chains.

8. (For he ſaid unto him, Come out of the man, thou unclean ſpirit.)

9. And he asked him, What *is* thy name? [and he anſwered, ſaying, My name *is* Legion, for we are many.]

are a

9. And the Devils that poſſeſt him anſwered Jeſus, ſaying, 'Tis not any peculiar name that is competible to us, unleſs that of a Legion, or Regiment of ſix thouſand ſoldiers among the Romans, there be ſo many of us in this man.

10. And he beſought him much that he would not ſend them away out of the country.]

were

10. And the devil was very importunate in his requeſt, that if he were forced to go out of that man, he might yet ſtay in thoſe parts, and get ſome other habitation.

11. Now there were nigh unto the mountains a great herd of ſwine feeding,

12. And all the devils beſought him ſaying, [Send us into the ſwine, that we may enter into them.]

12. Permit us to enter into the ſwine, Mat. 8.31.

13. And forthwith Jeſus gave them leave,] And the unclean ſpirits went out, and entred into the ſwine, and the herd ran violently down a ſteep place into the ſea (they were about two thouſand) and were choaked in the ſea.

13. And although this was foreſeen by Chriſt to be the certain drowning of the ſwine, and though he ſeldom wrought any deſtructive miracle, yet that the people might ſee the virulency of theſe devils, if not reſtrained by him, and ſo the mercy done to thoſe that were poſſeſt, and likewiſe the mercy now approaching to their country by the coming of Chriſt, if they will accept of it, and withal to try whether their love to their ſwine was greater then that to their own ſouls, he permitted the devils to go into the ſwine, that is, forbad them not, did not violently reſtrain them.

14. And

14. And they that fed the ſwine fled, and told it in the city, and in the country. And [they] went out to ſee what it was that was done.

14. The inhabitants of the city and the whole country.

15. And they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the legion ſitting, and cloathed, and † in his right mind [and they were afraid.]

† ſober, or in temper, σωφρονοῦντα.

15. And that ſight wrought an awe and a reverence in them an acknowledgment of the power of Chriſt that had done it.

16. And they that ſaw *it*, told them how it befel to him that was poſſeſſed with the devil, and alſo concerning the ſwine.

16. And they that had been preſent all the time, gave them the whole relation, the mercy to the poor man, and the drowning of the ſwine.

17. And they began to pray him] to depart out of their coaſts.

17. And when they heard the one with the other, their love of the world prevailed ſo far above their care of that which was ſo much more precious, that they earneſtly beſought him.

18. And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him, that he might be with him.

19. Howbeit Jeſus ſuffered him not, but ſaid unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee.

20. And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him: and all men did marvel.

21. And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him, and he was nigh unto the ſea.

22. And behold there cometh c one of the rulers of the ſynagogue, Jairus by name, and when he ſaw him, he fell at his feet,

23. And beſought him greatly, ſaying, My little daughter lyeth at the point of death, *I pray thee* come and lay thine hands on her, that ſhe may be healed, [and ſhe ſhall live.]

23. And I am confident ſhe will recover.

24. And *Jeſus* went with him, and much people followed him, and thronged him.

25. And a certain woman which had an iſſue of blood twelve years,

26. And had ſuffered many things of many Phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe,

27. When ſhe had heard of Jeſus, came in the preſs behind, and touched his garment,

28. For ſhe ſaid, If I may touch but his cloathes I ſhall be whole.]

28. Being thus confidently perſwaded in her mind, that the leaſt touch of his cloaths would cure her.

29. And ſtraightway the d [fountain] of her blood was dryed up, and ſhe felt in her body that ſhe was healed of that * plague.

29. Flux. d.

* diſeaſe, μάστιγος.

30. And Jeſus immediately knowing in himſelf [that virtue had gone out of him] turned him about in the preſs, and ſaid, Who touched my cloaths?

30. Some cure had been wrought by touching him.

31. And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me?

32. And he looked round about to ſee her that had done this thing.

33. But the woman [fearing and trembling, knowing what was done in her] came and fell down before him, and told him all the truth.

33. Being by what had been wrought in her, aſſured of his divine power, and ſo ſtrucken into a great awe and reverence toward him.

34. And he ſaid unto her, Daughter, thy faith hath made thee whole, go in peace, and be whole † of thy plague.

† from thy diſeaſe, μάστιγός σου.

35. While he yet ſpake, there came from the ruler of the ſynagogues houſe, certain which ſaid, Thy daughter is dead; Why troubleſt thou the maſter any farther?

36. As ſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, only believe.

37. And he ſuffered no man † to follow him] ſave Peter, and James, and John the brother of James.

† follow with him, συνακολουθῆσαι αὐτῷ.

37. And the father, and the mother, Luke 8. 51. leading him the way, he permitted none of his own company to go into the houſe along with him.

38. And he cometh to the houſe of the ruler of the Synagogue, and ſeeth [the tumult, * and them that wept and wailed greatly.]

* or, of them that; for the ancient Gr. and Lat. MS. reads κλαυθμὸν.

38. See Mat. 9. 23.

39. And when he was come in he ſaith unto them, Why make ye this ado, and weep? the damoſel is not dead but ſleepeth.

40. And they laughed him to ſcorn: but when he had put them all out, he taketh the father, and the mother of the damoſel, and [them that were with him] and entreth in where the damoſel was lying.

40. Peter, and James, and John, v. 37.

41. And he took the damoſel by the hand, and ſaid unto her, Talitha cumi, which is being interpreted, Damoſel (I ſay unto thee) ariſe.

42. And ſtraightway the damoſel aroſe and walked, for ſhe was of the age of twelve years, and they were aſtoniſhed with a great aſtoniſhment.

43. And he charged them ſtraightly that no man ſhould know it] and commanded that ſomething ſhould be given her to eat.

43. See Mat. 8. note b.

Annotations on Chap. V.

a. in Δύο δαιμονιζόμενοι.

V. 2. *A man, &c.*] What is here affirmed of a *man* in the Singular Number, is *Matthew* 8. 28. δύο δαιμονιζόμενοι, *two Demoniacks*: So in like manner, where *c.* 10. 46. there is mention but of one *blind Man*, *Bartimæus*, in *Matthew* Chap. 20. 30. there are δύο τυφλοὶ, *two blind Men*; which difference hath nothing of weight in it, becauſe *Matthew* which names *two*, ſaying the Truth, the other which names but *one*, yet not denying that there were more, muſt neceſſarily ſay true alſo, and it being not pretended, that each of the *Evangeliſts* doth relate all that was done by *Chriſt*, but poſitively affirmed by *John, ch.* 21. 35. that all that was done, was not by any of them related, there is conſequently nothing ſtrange in this of St. *Mark*, which in either place omits the mention of one of them. So when *Matthew* mentions the bringing the *aſs and the colt*, both ch. 21. 7. S. *Mark* only mentions the foal, *ch.* 11. 7. of the ſame pitch it is, (*viz.* matter of very light importance, far from a real exception againſt the authority of this Goſpel) that the order of things related it not always

the ſame in him and St. *Matthew*. As when the cure of the *Paralytick* is mentioned by *Mark* in the ſecond *ch.* and the *drowning* of the *ſwine* not till the fifth, *Matthew* mentions this before the former. And whereas the cure of the *withered hand* is in *Mark*, *c.* 3. and not mentioned in *Matthew* till *c.* 12. in *Matthew* it falls out to be ſubſequent to many relations, to which *Mark* makes it antecedent. So the cure of *Peters mother in law* is by *Mark* ſet before that of the *Leper*, and by *Matthew* after, ſo the *caſting* the *broakers* out of the *Temple* is ſet down by *Matthew*, *ch.* 21. 12. before the *curſing* of the *fig tree*, v. 19. whereas St. *Mark*, *c.* 11. 13. ſets down the ſtory of the *fig-tree*, and the *caſting out of the broakers*, after, *v.* 15. And perhaps other examples of the like may be found by thoſe, which ſhall more diligently compare them; but all theſe, and (if there were) many more, nothing derogating from the fidelity of the writers, who undertaking to make ſome relations of what was done by *Chriſt*, do no where undertake or oblige themſelves to obſerve the order, wherein every thing ſucceeded, that being generally extrinſical, and of no importance to the relations.

V. 7. *Torment me not*] That Βασανίζειν among other ſignifications is taken for *coercing* or *impriſoning*, hath been ſaid, note on *Mat.* 8. e. and ſo *Mat.* 18. 34. Βασανισταῖς ſignifies *jaylors*. And ſo here, when the *Devil* deſires, and *adjures Chriſt*, that he ſhould not βασανίζειν, it ſignifies ſending him to his *priſon*, to his *chains*, *Jude* 6. and 2 *Pet.* 2. 4. for ſo in St. *Lukes* relation of it, *Luke* 8. 31. *they beſought him that he would not command them to go out into the deep*, that is, that he would not ſend them to hell, (ſee note on *Luke* 8. d.) their place of puniſhment and reſtraint, where they were (inſtead of *going up and down*, *Job* 1. 7.) to be kept cloſe and tormented alſo, τετηρημένους εἰς κρίσιν in S. *Peter*, 2 *Pet.* 2. 4. *kept* in cuſtody *to be puniſhed*. And accordingly St. *Matthew* reads, art thou come ὧδε καιρὸν βασανίσαι, *Mat.* 8. 28. *to ſend us to priſon before the time of our going thither*, ſignifying this to be a more tolerable ſtate that now they were in, leſs of reſtraint and miſery, then, when time ſhould come, they were to expect.

V. 22. *One of the Rulers of the Synagogue*] What is meant by ἀρχισυνάγωγος here, or ἄρχων συναγωγῆς *Luke* 8. 41. the *chief* or *ruler* of the *Synagogue*, will the better appear, if we firſt conſider what here we find, that there were more then one of them, and therefore *Jairus* is here called εἷς τῶν ἀρχισυναγώγων *one of theſe chief* or *rulers*, and that not only in divers, but in the ſame Synagogue, *Acts* 13. 15. For * συναγωγὴ here ſignifies the *leſſer conſiſtory*, or that of any particular city (as that is oppoſite to the great *Sanhedrim* at *Jeruſalem*) the *judgment of twenty three*, who were now able to puniſh offences not capital, to ſcourge, *&c.* which is therefore called *ſcourging in their ſynagogues*. And altho' among the rulers thereof there was generally one chief in learning, and proportionably in authority, who both here in the Goſpel, and in the life of *Alexander Severus*, and in the *Conſtitutions* of the *Emperours* is called ἀρχισυνάγωγος or *princeps ſynagogæ*, the *head* or *chief*, who impoſed hands on all thoſe which were elected or admitted into the conſiſtory, yet becauſe the reſt had power of Judicature there, with and under him, therefore not only he but the reſt alſo, are all contained under this common name of ἀρχισυνάγωγοι, *rulers* of the *Synagogue*, both here, and *Acts* 13. 15. A difference there is between the rulers of the *Synagogues*, and thoſe that are called the *rulers* of the *people*, but no more then this, the former are thoſe in particular cities, but the latter thoſe of the *Sanhedrim* in *Jeruſalem*. Both of them are in other places called ſimply ἄρχοντες *rulers*, *Mat.* 9. 18, 23. *Luke* 18. 18. ſpeaking of thoſe in particular cities, and in other places, when the context belongs to *Jeruſalem*, as *Luke* 23. 13, 35. *John* 7. 26, 48. 'tis clear that the *rulers* called ſo ſimply, muſt be thoſe of the great *Sanhedrim*. For the former of theſe it is to be obſerved, what *Maimonides* tells us, that there were two kinds of meetings in particular cities among the Jews, בתי הכנסיות *domus congregationum*, the *houſes of aſſemblies*, where they did meet to pray and hear the Law every Sabbath, as they did at the Temple in *Jeruſalem*, and בתי המדרש *houſes of information*, or expoſition of the Law. Theſe were either more private where any Doctor entertained Scholars, ſuch was the School of *Tyrannus*, *Acts* 19. 8. (and of this ſort 'tis ſaid there were above 400. in *Jeruſalem*, and many in *Iſrael* in all places) or elſe more publick, where their conſiſtories ſat to reſolve differences of the Law in particular cities. As for the Συνέδριον or great *Sanhedrim* which was in *Jeruſalem*, that is known to conſiſt of 72. and was made up of chief Prieſts, elders of the people, and *Scribes*. 1. Ἀρχιερεῖς the *chief prieſts*, perhaps the heads of the 24. Courſes, 1 *Chron.* 24. (ſee note on *Acts* 4. a.) 2ly, Πρεσβύτεροι, the *elders* or *heads* of the *families*, chief men among their tribes, who were farther choſen, and by impoſition of hands received into the *Sanhedrim*, and ſo made Judges there, and theſe are called the *elders* of the *people*, *Mat.* 21. 23. 26. 3, 47. and of *Iſrael Acts* 4. 8. Then 3ly, for the γραμματεῖς *Scribes*, thoſe were they that had been taught γράμματα, *John* 7. 15. the *books* or *writings* of the *Law*, ἱερὰ γράμματα, 2 *Tim.* 3. 15. the *holy writings* or *Scriptures*, and inſtructed in the meaning of them, thoſe that had been *ſons of the Prophets*, that is, brought up in their ſchools, but having not obtained the Spirit, or miſſion of Prophets at Gods hands, were ſometimes thought fit to be choſen into the *Sanhedrim*. Theſe I ſay, are called *Scribes* and *wiſe men*, and accordingly the Jews have an ancient ſaying, that *After the age of the Prophets* (that is, when the Spirit of prophecy was no more given) *ſucceed the age of the Scribes*. Tho' of theſe ſome did only keep ſchool, and teach the Law, and then are ſtyled ſimply γραμματεῖς *Scribes*, whereas the others that were taken into the great *Sanhedrim*, are called *Scribes of the people*, *Mat.* 2. 4. and ſo *Jud.* 5. 10. where the Hebrew hath, the *Governours*; the *Chaldee Paraphraſe* hath, the *Scribes of Iſrael*. By this appears the difference of theſe words ſo frequent in the Goſpels, *Rulers*, and *Rulers of the people*, and of the *Synagogue*, *Elders*, and *Scribes*, and *Scribes of Iſrael*, and *of the people*, which being here put together all in this place, may be uſeful for the illuſtrating many places of Scripture.

V. 29. *Fountain*] The Hebrew מקור ſignifies two things, properly a *fountain* or *ſpring* of *water*, and Metaphorically ῥύσις a *profluvium* or *flux*; for a *fountain* we have it, *Zach.* 13. 1. where the *Septuagint*, that render it τόπῳ *a place*, read, it ſeems, מקום *place*, inſtead of מקור *fountain*. For the *Flux*, ſuch as after child-birth, 'tis uſed *Lev.* 12. 7. where yet the *Septuagint* read πηγῇ *a fountain*, accordingly here St. *Mark* uſeth the ſame word πηγὴ, whereas St *Luke* reads ῥύσις a *flowing of blood*, a ſore diſeaſe, which ſhe had for twelve years ſpace. Agreeable hereunto it is, that artificial iſſues made in any part of the body are by Phyſicians called fountinels, or little fountains.

Paraphraſe.

CHAP. VI.

1. Mat. 13. 54. 1. AND he went out from thence, and came into his own country,] and his diſciples followed him.

2. And when the ſabbath day was come, he began to teach in the ſynagogue, and many hearing him were aſtoniſhed, ſaying, From whence hath this man theſe things? and what wiſdom is this which is given unto him, that * even ſuch mighty works are wrought by his hands?

4. He went into their ſynagogues, and there expounded the Old Teſtament to them, to their great amazement, whereupon they queſtion'd among themſelves, how he ſhould be able to do this, who gave him this wiſdom, and withal this power of miracles, ſaying,

* alſo 4.

3. Is

3. Is not this the carpenter? the ſon of Mary, the brother of James and Joſes, and of Judah and Simon? and are not his ſiſters here with us? and they were offended at him.]

3. Is not this man the ſon of Joſeph the Carpenter, brought up in the ſame trade with him? is not Mary his Mother? and James, &c. his near kinſmen? and do not his near kinſmen live among us? and thus upon the conſideration of his mean, and known beginnings, they were diſcouraged from following, and ſo forſook him.

† deſpiſed any where but, ἀτιμάω.

4. And Jeſus ſaid unto them [a prophet is not † without honour, but in his own country, and among his own kin, and in his own houſe.]

4. A prophet is not ſo ſubject to be deſpiſed and ſet at naught any where, as among them that are neareſt to him, that think they know his beginnings, &c.

5. And he could there do no mighty work, ſave that he laid his hands upon a few ſick folk and healed them.]

5. And accordingly there was ſuch a general unbelief, and undervaluing him there in his own country, that he had no fit opportunity there, to ſhew his power in working miracles, only a few ſick people, that had faith to be healed, came and beſought him, and thoſe by his bare laying his hands on them, were healed preſently, ſee Luke 4.23.

6. And he marvelled becauſe of their unbelief: and he went round about the villages teaching.

7. And he calleth unto him the twelve, and began to ſend them forth by two and two, and gave them power [over unclean ſpirits.]

7. To caſt the devils out of thoſe that were poſſeſt by them.

8. And he commanded them that they ſhould take nothing for their journey, ſave a ſtaff only, no ſcrip, no bread, no money in their purſe,]

8. See note on Mar. 10. e.

9. But be ſhod with ſandals, and put on two coats.

* where, ὅτι.

10. And he ſaid unto them, [* In what place ſoever ye enter into an houſe, there abide till ye depart from that place.]

10. Whenſoever ye come into a town, or city, the firſt houſe ye enter into, let it be the place of your abode, while you ſtay in that city.

† depart thence and ſhake, ἐκπορεύεσθαι ἐκεῖθεν, ἐκτινάξατε.

11. And whoſoever ſhall not receive you, nor hear you, † when you depart thence, ſhake off the duſt under your feet [for a teſtimony againſt them:] Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrha in the day of judgment, then for that city.

11. As a ſignificative ceremony what a crying ſin this is, and what a puniſhment will attend it, (Mat. 10.14.) and that they may know that a prophet hath been among them, Ezek. 33.33. that 'tis the meſſage of God which they have rejected.

12. And they went out and [preached that men ſhould repent.]

12. Preach or proclaimed, in the ſame words, that John Baptiſt, and Chriſt had done before them, ſaying, Repent, for the kingdom of God is at hand, Mat. 10. 7.

13. And they caſt out many devils, and anointed with oyl many that were ſick, and healed them.]

13. And they caſt devils out of many that were poſſeſt by them, and uſing no other means, but only that of unction (and laying on their hands, ch. 16. 18.) they cured many ſick perſons.

14. And king Herod heard of him, (for his name was ſpread abroad) and he ſaid that John Baptiſt was riſen from the dead, and [therefore mighty works do ſhew forth themſelves in him.]

14. Now he is riſen, the ſame power that raiſeth him, worketh alſo miraculouſly in him.

15. Others ſaid that it is Elias, and others ſaid that it is [a prophet, or as one of the prophets.]

15. One of the old prophets raiſed from the dead, or elſe ſuch an one as they were of old, now newly raiſed up.

16. But when Herod heard thereof [he ſaid] It is John whom I beheaded, he is riſen from the dead.

16. The conſcience of what he had done to John Baptiſt, made him fear, and ſay,

* For that Herod, αὐτὸς γὰρ ὁ Ἡρῴδης.

17. * For Herod himſelf had ſent forth, and laid hold upon John, and bound him in priſon [for Herodias ſake his brother Philips wife, for he had married her.]

17. On occaſion of Herodias, whom Herod had married, though ſhe were his own brothers wife.

18. For John had ſaid unto Herod, It is not lawful for thee to have thy brothers wife.]

18. Whereupon John dealt freely & plainly with him, and told him that it was utterly unlawful for him to live with her.

* was angry with him.

19. Therefore Herodias * a had a quarrel againſt him, and would have killed him, but ſhe could not.]

19. Herodias therefore being touch'd with this, a. deſigned him a miſchief, and would have removed him out of the way by ſome death or other, but could not any way compaſs it.

*kept him, or looked to him.

20. For Herod feared John, knowing that he was a juſt man, and an holy, b and * obſerved him, and when he heard him, he did many things, and heard him gladly.]

20. For Herod becauſe of his authority with the people, on whom John had wrought very much (ſaith Joſephus) was afraid to meddle with him, Mat. 14.5. and beſides knew him to be a juſt and holy man, which extorted reſpect from him, and accordingly he had care to keep him ſafe, and moreover heard him oft, and in obedience to him did reform many things, and indeed took a delight to hear him, but this one particular of Herodias ſtuck ſo cloſe to him, that Johns reproofs could not prevail to make him part with her. b.

* feſtival-day came, when Herod on the anniverſary of his birth, γενεσίοις.

21. And when c a * convenient day was come, that Herod on his birth-day made a ſupper to his lords, high captains, and † chief eſtates of Galilee. c.

22. And when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that * ſat with him, the king ſaid [unto the damoſel] Aſk of me whatſoever thou wilt, and I will give it thee.

22. To Herodias's daughter.

23. And he ſware unto her, Whatſoever thou ſhalt aſk of me, I will give it thee, unto the half of my kingdom.

† principal men, ſee note on John 1. c.

24. And ſhe went forth and ſaid unto her mother, What ſhall I aſk? and ſhe ſaid, The head of John the Baptiſt.

* were at meat with him, Συνανακειμένοις.

25. And ſhe came in ſtraightway with haſt unto the king, and asked, ſaying, * I will that thou give me by and by the head of John the Baptiſt in a charger.

* I deſire, θέλω, ſee note on Col. 2. g.

26. And the king was exceeding ſorry, yet for his oaths ſake, and for their ſakes which ſat with him, he would not reject her.]

26. And Herod the king was exceeding ſorrowful & much troubled, not only that he ſhould be obliged to ſhed blood upon his birth-day, (ſee note on Mat. 14. b.) but eſpecially as having a reverence and kindneſs to John, v. 20. and alſo fearing the inconvenience that might come of it by reaſon of the authority which John had with the people, Mat. 14. and yet becauſe he had ſworn ſo publickly before thoſe that were at the feaſt with him, that they might not diſcern either imprudence, or inconſtancy in him, imprudence in promiſing, or inconſtancy in not performing, he granted her requeſt.

* a ſoldier of his guard.

27. And immediately the king ſent * an d executioner, and commanded his head to be brought, and he went and beheaded him in the priſon. d.

28. And brought his head in a charger, and gave it to the damoſel, and the damoſel gave it to her mother.

29. And when [his diſciples] heard of it, they came and took up his corps, and laid it in a tomb.

29. Johns diſciples.

30. And

30. Gave him an account of their preaching and miracles, and of the ſucceſs of both of them.

30. And the Apoſtles gathered themſelves together unto Jeſus, and [told him all things both what they had done, and what they had taught.]

31. Alone, and no body elſe.

31. And he ſaid unto them, Come ye [your ſelves apart] into a deſert place, and reſt a while, For there were many coming and going, and they had no leiſure ſo much as to eat.

32. And they departed into a deſert place by ſhip privately.

33. The diſciples.

33. And the people ſaw them departing, and many knew him, and ran afoot thither out of all cities, and outwent [them] and came together unto him.

34. See Mat. 9. 36.

34. And Jeſus when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a Shepherd, and he began to teach them many things.

35. And when it began to be late toward the evening. See note Mat. 14. d.

35. † And when the day was now far ſpent] the diſciples came unto him, ſaying, This is a deſert place, and * now the time is far paſſed.

†& much time being now paſt, Καὶ ἤδη ὥρας πολλῆς γενομένης.

36. Send them away, that they may go into the country round about, and into the villages, and buy themſelves bread, for they have nothing to eat.

37. He anſwered and ſaid unto them, Give ye them to eat. And they ſay unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38. He ſaith unto them, How many loaves have ye? go and ſee: and when they knew, they ſay five, and two fiſhes.

* 'tis already a long while, ἤδη ὥρα πολλή.

c. 39. And he commanded them to make all ſit down e by companies upon the green graſs.

40. And they lay down in ſeveral companies or diviſions on the ground, after the manner that they uſed on beds whereon they were wont to eat. See Note on Mat. 8. g.

40. And they * ſat down in ranks] by hundreds and by fifties.

*lay down bed by bed ἀνάπεσον πρασιαὶ πρασιαί.

41. And when he had taken the five loaves and two fiſhes, he looked up to heaven and bleſſed, and brake the loaves, and gave *them* to his diſciples to ſet before them and the two fiſhes divided he among them all.

42. And they did all eat, and were filled.

43. Of the broken pieces of bread, and of the remainder of the fiſhes.

43. And they took up twelve baskets full [of the fragments and of the fiſhes.]

44. And they that were entertained and ſupped on theſe few loaves and fiſhes.

44. And they that did eat of the loaves] were about five thouſand men.

45. And ſtraightway he conſtrained his diſciples to get into the ſhip, and to go to the other ſide before unto Bethſaida, while he ſent away the people.

46. And when he had ſent them away, he departed into a mountain to pray.

47. In the night, ſee note on Mat. 14. d.

47. And [when the even was come] the ſhip was in the midſt of the ſea, and he alone on the land.

48. Toward morning he came walking on the ſea, and appeared to deſign not to come to them, but to paſs by them farther that way.

48. And he ſaw them toyling in rowing, (for the wind was contrary unto them) and [about the fourth watch of the night he cometh unto them walking upon the ſea, and would have paſſed by them.]

49. But when they ſaw him walking upon the ſea, they ſuppoſed it had been * a ſpirit, and cryed out.

* an apparition, or phantaſm, φάντασμα.

50. (For they all ſaw him and were troubled) and immediately he talked with them and ſaid unto them, Be of good cheer, it is I, be not afraid.

51. And he went up unto them into the ſhip, and the wind ceaſed, and they were ſore amazed in themſelves, beyond meaſure, and wondred.

52. They had not ſo laid to heart the miracle of the loaves, as to believe him able to do ſuch a miracle as this (that of multiplying the loaves, &c. being as truly an act of divine power, as this of walking upon the ſea) which was a great ſtupidity and dulneſs in them.

52. For [they conſidered not the miracle of the loaves, for their heart was hardned.]

53. And when they had paſſed over, they came into the land of Geneſareth, and drew to the ſhore.]

54. Thoſe of the country took knowledge of him.

54. And when they were come out of the ſhip, ſtraightway [† they knew him.]

† or, the men of that place kn. for the kings MS. reads, ἐπιγνόντες αὐτὸν ἀπὸ τοῦ τόπου ἐκείνου, and ſo others alſo.

55. And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was.

56. The villages in the country regions without the cities.

56. And whitherſoever he entred into * villages, or cities, or [† country] they laid the ſick in the ſtreets, and beſought him that they might touch if it were but the border of his garment, and as many as touched, were made whole.

* towns or cities, or regions, κώμας, ἢ πόλεις, ἢ ἀγρούς.

Annotations on St. Mark, *Chap.* VI.

a. Ἐνέιχεν. V. 19. *Had a quarrel*] Ἐνεῖχεν αὐτῷ which here (as alſo *Luke* 11. 53.) is to be rendred, *was angry with him*, will be beſt underſtood by the notion of the Hebrew שָׂטַם, which is rendred by it in the Old Teſtament, that ſignifies *to hate, to hinder*, or to *ſet ones ſelf againſt* another, *to be an adverſary*, and is rendred by ἐγκοτέω, being angry, as of *Eſau* againſt *Jacob*, *Gen.* 27. 41. and *Pſ.* 54. 4. by μνησικακέω *bearing injuries in mind*, deſigning revenge, *Gen.* 50. 15. and ſo by ἐνέχω in the ſame ſenſe, *Gen.* 49. 23. Accordingly *Heſychius* ἐνεῖχον, ἐχόλων (it ſhould be ἐχολῶντο) ἐμάχοντο, *they were wroth* or *angry*, and both he, and *Phavorinus*, ἐνέχει, μνησικακεῖ, ὀργιεῖ) (or perhaps ἐγκοτεῖ) *he bears the injury in mind, ſets him againſt*, or *is angry*: So *Euſtathius*, ἐνέχειν, is τὸ κακόν τινος ἔχειν, *to have ſomewhat againſt any one.*

b. Συνετήρει. V. 20. *Obſerved him*] What συνετήρει here ſignifies is a matter of ſome queſtion. That which ſeems moſt probable is, that it ſignifies, as the literal notation imports, and as the vulgars *cuſtodiebat* expreſſeth, *kept him guarded*, and ſo ſecured and preſerved him. For tho' he were impriſoned by him before, yet it is clear, that he ſuffered him not to be hurt by any; and accordingly *Herodias*, tho' ſhe bare him a grudge, and would have killed him, yet ſhe could not, *v.* 19. and the reaſon is rendred in this verſe, for he bare ſuch a reverence to him for his juſtice and piety, that he preſerved, and guarded and kept him ſafe from her malice.

c. Εὐκαίρῳ ἡμέρᾳ. V. 21. *A convenient day*] Ἡμέρα εὐκαίρος, is a *feſtival day*, a *day* of *vacancy*, יום טוב, in Hebrew, a *good day*, that is, a ſolemn feſtival, a day of reſt from labour, ſet apart for feſtivity, from whence hath the *Gloſſary* εὐκαίρος, σχολάζουσα, 'tis a day of *vacancy*, and εὐκαιρῶ *vaco*, as 'tis here uſed, *v.* 31. οὐδὲ φαγεῖν εὐκαίρουν, *they*

they had not leiſure to eat, and *Phavorinus* ἐυκαιρεῖν, δὲ χολῆς ἔχειν, (perhaps it ſhould be read, ἐυχολεῖν, χολὼ ἔχειν, or ἄγειν,) *to be vacant*, and ſuch, it is clear, was this, *Herod's birth-day*, whereon he made a ſupper for his Lords, *&c.* and whereon there was a *dancing*, ver. 22.

d. Σπικυλάτωρ

V. 27. *Executioner*] *Spiculator* in the ſtories of the Roman Emperors ſignifies a *ſoldier* of the *guard*, and agreeably, when we read (in the ſtories of *Pharaoh* and *Nebuchadnezzar*) *the captain of the guard*, the interpreter of the *Chaldee Paraphraſe* generally reads *princeps ſpiculatorum*. So the *captains* of *fifties*, 1 Kings 9.11,13. where Captains of the King's Guards, which being (by the cuſtom of the Jews, Egyptians, Chaldeans, and Romans) executioners of thoſe whom the King condemned to death, it is here therefore appointed to one of theſe to go, and behead the *Baptiſt*, which accordingly is done.

e. Πρασιαὶ

V. 39. *By companies*] Of the manner of *accubitus*, or *lying at meat*, we have formerly ſpoken, and ſo of the cuſtom of *eating* in *gardens*, and *lying* on *beds*, or *areolæ*, or πρασιαὶ in them (ſee note on *Mat.* 8.g.) All that will be needful here to add, is the obſerving of the phraſes of πρασιαὶ πρασιαὶ, Συμπόσια Συμπόσια, ἀνὰ ἀνὰ, the two former clearly taken from the Hebrews, who want phraſes of diſtribution, and uſe doubling of words in their ſtead. So δύο δύο v. 7. *two two*, (like איש איש, אדם אדם *man man*) that is, *man by man*, *one by one* (in imitation of which is εἷς καθεὶς, *Joh.* 8.9.) And for the ἀνὰ ἀνὰ it is the very form uſed by Phyſicians in their *Recipe's*, to note the ſeveral proportions of each ingredient, as here the number of the gueſts, which were ranked or marſhall'd together by *Chriſt* the ἀρχιτρίκλινος, who, as the ἐπιστάτης Συμποσίου, *Maſter of the feaſt* John 2. or the ἑλεαρχοὶ in *Athenæus*, (for which we read corruptly ἑλεαρχοὶ in *Heſychius*) hath the care of preparing and ordering the feaſt and gueſts, and ſo ranks them here, an hundred in one rank, fifty in another. Another phraſe like unto this we have *Luke* 9.14. καλακλίνατε κλισίας ἀνὰ πεντήκοντα, *make them lye down fifty in a bed.*

f. Ἀγρὸς

V. 46. *Country*] Ἀγρὸς which literally and primarily ſignifies *a field*, ſignifieth alſo the *region* or *country* about, all beſide the City, Ἀγρὸς ὁ ἔξω τῆς πόλεως χώρος, *the region without the city*, ſaith *Phavorinus*, and ſo the Latin, *ager*, is uſually taken.

CHAP. VII.

Paraphraſe.

1. THen came together unto him the Phariſees, and certain of the Scribes, which came from Jeruſalem.

2. And when they ſaw ſome of his diſciples [eat bread with a defiled (that is to ſay, with unwaſhen) hands,] they found fault.

2. Take their dinner, their meat without uſing the ceremony of waſhing their hands before it, a.

* arms † up to wriſt.

3. For the Phariſees and all the Jews, except they waſh *their* * hands a † oft, [eat not, holding the tradition of the Elders.]

3. Do not eat any meat, and this in obedience to an ordinance made by their Predeceſſors, not recorded in the Scripture of the Old Teſtament.

* hall of judgment. † beds, κλινῶν

4. And *when they come* from the b * market, except they c waſh, they eat not: many other things there be, which they have received to hold, as the waſhing of cups and pots, brazen veſſels, and † tables.]

4. And when they come from the market or hall of judgment, or any the like mixt aſſemblies, they waſh their hands ſolemnly, (for fear they may have been defiled there) before they eat. And in their matter of waſhing, many other ordinances there are, which they think themſelves bound to obſerve, as laws divine, as the waſhing of cups to drink in, of pots containing ſomewhat above a pint, of brazen veſſels (when earthen veſſels, if defiled, were to be broken) and alſo of beds, on which they did eat them, as now on tables. b. c.

5. Then the Phariſees and Scribes asked him, Why [walk not thy diſciples according to the tradition of the Elders, but] eat bread with unwaſhen hands?

5. Obſerve not thy diſciples the ordinances of our progenitors, which forbid to

6. He anſwered and ſaid unto them, [Well hath Iſaias prophecied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

6,7,8. You are the very ſort of hypocrites of which Iſaiah prophecied c. 30.13. men that profeſs great ſtrictneſs in performances toward God, and practiſe in ſome external things more then God commands them, and impoſe theſe upon others as the commands of God, when they are only humane ordinances. As for the inward purity of heart and actions, to which all God's laws of waſhings, &c. all the ceremonial law of legal uncleanneſſes did refer, being but the ſhadow to pourtray the true ſubſtantial purity of the heart and ſoul, the fountain of actions, they take no care of them, tranſgreſs againſt this ſubſtantial part of religion in the fouleſt manner, and ſpend all their time in theſe external ſuperfluities, waſhing of pots, &c. the ordinances of their Rabbins only.

* injunctions, ἐντάλματα

7. Howbeit in vain do they worſhip me, teaching for doctrines the * traditions of men.

8. For laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups, and many other ſuch like things ye do.]

† you do fairly diſannul, or aboliſh, καλῶς ἀθετεῖτε

9. And he ſaid unto them, † Full well ye reject the commandment of God, that ye may keep your own tradition.]

9. And he ſaid unto them, Is not this fair worſhip and ſerving of God, to reject all the prime commands of God, the moſt conſiderable parts of Religion, and are directly contrary to them, and ſatisfie and content your ſelves with ſome external performances, which are not at all commanded by God, but only by your ſelves or your Rabbins?

* revileth, or ſpeaketh ill of κακολογῶν

10. For Moſes ſaid, Honour thy father and thy mother, and whoſo * curſeth father or mother, let him die the death.

10. Exod. 20.12. & Exod. 21.17. ſee Note on Mat. 15. b.

11. But ye ſay [If a man ſhall ſay to his father or mother, *It is* Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me, *he ſhall be free.*]

11. If when a man's parents want any thing which the ſon hath, (and ſo is bound by nature and the fifth commandment to give it them) he can tell them that he hath taken an oath, to relieve them, he ſhall be free from the obligation of the fifth commandment. See Note on Mat. 15.c.

12. And ye ſuffer him no more to do ought for his father or mother.

13. Making the word of God of none effect through your tradition, which ye have delivered,] and many ſuch like things do ye.

13. And ſo by this invention of yours, ye free a man from any obligation of honouring or ſuccouring his parents when he hath no mind to it.

14. And when he had called all the people unto him, he ſaid unto them, Hearken unto me every one of you, and underſtand,

15. There is nothing from without a man that entring into him can defile him, but things which come out of him thoſe are they which defile a man.]

15. As for your queſtion v. 5. about waſhing, know this, that the true and real pollutions, which God would have all men to avoid, are not thoſe which come from the meats and drinks, and ſuch external things, but thoſe of wicked thoughts and words and actions, thoſe are the great defilements principally aimed at in the legal prohibitions, and forbidden by them.

16. If any man hath ears to hear, let him hear.]

16. Take notice of what I ſay, though it be contrary to the rules of purity, as they are underſtood and practiſed by you, for this is a Reformation, that I am ſent to work in your law.

17. And when he was entred into the houſe from the people, his diſciples asked him concerning the parable.

18. And

18. Meats, drinks, &c. whatſoever

18. And he ſaith unto them, Are ye ſo without underſtanding alſo? Do ye not perceive that [whatſoever thing from without] entreth into a man, it cannot defile him?

19. Becauſe his heart, or ſoul being the principal part of him, and that which alone is capable of defilement, all ſin being an act of his will and choice, the meats which we take in, enter only into the ſtomach and belly, not into the heart, and being taken in, if there be any polluted part in them, that is voided and carried out in the draught, and by the purging out thoſe dregs, all meats are made clean and nutritive.

19. Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats.]

20. But as in the law of Moſes it is obſervable that the excrements and whatſoever (almoſt) comes out of a man, polluted all it touched, Deut. 23.13.

20. And he ſaid, That which cometh out of the man, that defileth a man.]

21, 22. So thereby is ſignified, that all defilements of the man are thoſe that come from within him, having their beginning from mens wicked will and choice, ſuch are evil machinations, or conſpiracies, (ſee Note on Mat.15.e.) adulteries, fornications, homicides, thefts, inordinate luſts, (ſee Note on Rom.1.h.) villanies, cheating, effeminacy, envy, and covetouſneſs, calumniatings, haughtineſs, or deſpiſing of others, fooliſh vain-glorious boaſting.

21. For from within, out of the heart of men proceed evil * thoughts, adulteries, fornications, murthers,

22. Thefts, ‖ covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, † blaſphemy, pride, d fooliſhneſs.]

* machinations, διαλογισμοὶ
‖ immoderate deſires, wickedneſſes, πλεονεξίαι.
† calumny, βλασφημία.

23. Theſe vile things are they that are truly ſaid to come out of the man, that is, out of his ſoul, betraying themſelves by actions, and leaving a ſtain and blemiſh upon it.

23. All theſe evil things come from within and defile the man.]

24. To the utmoſt parts of Paleſtine, which border upon

24. And from thence he aroſe and went [into the borders of] Tyre and Sidon, and entred into an houſe, and would have no man know *it*; but could not be hid.

25. For a certain woman whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet:

26. Not of the Jewiſh profeſſion, but by religion an heathen, born near the ſea-ſhore called Phenicia and Canaan, See Note on Mat.15.

26. (The woman was [a Greek, a Syrophenician by * nation]) and ſhe beſought him that he would caſt forth the devil out of her daughter.

* extraction τῷ γένει

27. I am firſt to exerciſe my office, to diſtribute my miracles of mercy among the Jews, which have always had a nearer relation to God, then any other nation, and all other nations looked on by them, as vile and profane, not to be converſt with, They are firſt to be taken care for, and when they have their fill, then the fulneſs of God's mercy may overflow to the Gentiles.

27. But Jeſus ſaid unto her, [Let the children firſt be filled: for it is not meet to take the childrens bread, and caſt *it* to the dogs.]

28. Though it be ſo, Sir! yet that which may be had by another poor Creature without prejudice to the Jews, is all that I beg of thee, and ſuch proportions are allow'd even to dogs, when the children have the full meal.

28. And ſhe anſwered and ſaid unto him, [Yes Lord, yet the dogs under the table eat of the childrens crumbs.]

29. And he ſaid, The faith expreſt by this anſwer of thine is ſuch, Mat.15.28. and ſo much beyond ordinary, that it ſhall not go unrewarded, and therefore

29. And he ſaid unto her, For this ſaying] go thy way, the devil is gone out of thy daughter.

30. And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed.

31. And again departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis.

32. Bleſs him, and ſo cure him.

32. And they bring unto him one that was deaf, and † had e an impediment in his ſpeech, and they beſeech him to [put his hand upon him.]

† dumb, or that could hardly ſpeak, tongue-tied.

33. Touch'd his tongue with a little ſpittle on his finger, and nothing elſe.

33. And he took him aſide from the multitude, and put his fingers into his ears, and [he ſpit and touched his tongue.]

34. All impediments be removed, thy hearing and ſpeaking come to thee.

34. And looking up to heaven he * ſighed, and ſaid unto him, Ephphata, that is, [Be opened.]

* groaned, ἐστέναξε.

35. And ſtraightway his ears were opened, and the ſtring of his tongue looſed, and he ſpake plain.

36. And he charged them that they ſhould tell no man, but the more he charged them, ſo much the more a great deal they publiſhed *it*.

37. And were * beyond meaſure aſtoniſhed, ſaying, He hath done all things well, he maketh both the deaf to hear, and the dumb to ſpeak.

* more then above meaſure, ὑπερπερισσῶς

Annotations on St. Mark, *Chap.* VII.

a. Κοινὸς

V. 2. *Defiled*] The word κοινὸς ſignifies two things, *polluted* and *common*, and is no more to be rendred *common*, when the ſenſe is for *unclean*, then it ſhould be rendred *unclean* when the ſenſe is for *common*. From this firſt notion of the word *polluted*, is the Latine word *cœnum*, a *ſink* or *mire*, and the verb κοινῶ is turned into the old Latin, *quino*, from whence *inquino to pollute* is now in uſe, which notes this notion of it for *polluted* to be an ancient and primitive, not any Metaphorical ſecondary notion of it: In this notion it is uſed for any thing that is forbidden by the Ceremonial Laws of the Jewiſh worſhip, as being oppoſite to *clean* or *lawful*; Thus meat which is by that law forbidden, is call'd κοινὸς *polluted*, 1 Mac. 1.50. ὕεια καὶ χοίρια κοινὰ, *ſwines fleſh, and forbidden, polluted* or *unclean cattel*, and ſo v. 65. Thus *Acts* 10. 14. and 11. 8. and *Rom.* 14. 14. *Hebr.* 10. 29. and from thence κοινῶν *to defile*, *Mat.* 15. 11. and in ſeveral other places. So ſay the Grammarians, κοινὸν ſignifies βδελυκτὸν, ἀκάθαρτον, *abominable*, or *unclean*, that is, ſuch as in the reputation, and by the prohibition of the Law, are made ſuch. Thus when not by ſtrict law of *Moſes*, but (which among the Phariſees was all one) by the tradition of their Elders, or injunctions of the *Rabbins* among them, they were to *waſh*, whenſoever *they eat* any meat, *hands unwaſh'd* at ſuch a time, are κοιναὶ χεῖρες, *polluted hands*, that is, guilty of the breach of thoſe laws, which in their opinion required this conſtant waſhing before meat. So *Maimonides* on * *Miſnaioth. Dicimus non licere homini panem edere, antequam manus laverit: We ſay a man muſt not eat bread before he waſh his hands.* And *Lib. Tad.* * *Tract. Berachoth, Quicunque comederit panem, ſuper quem dicitur benedictio Hammotſi, Benedictus qui producit panem, opus eſt ut lavet manus antè & poſt, Whoſoever eats the bread, over which they recite the benediction Hammotſi, Bleſſed be he that produceth bread, he muſt waſh his hands before and after.* By this is noted, not all kind of eating, for ſay the *Rabbins, Super illud quod non vocatur proprie panis, over that which is not properly called bread*, as cakes made of honey and ſugar and almonds, &c.) *they recite not the benediction Hammotſi.* And therefore 'tis not ſimply *eating* here, but *eating bread*, v.2, and 5. To this cuſtom refers that of *John* 2. 6. where the *veſſels of water*, which were there at the feaſt, are ſaid to be κατὰ τὸν καθαρισμὸν Ἰουδαίων, *according to the Jews cuſtom of waſhing* always before meat, that is, ſtood there for that uſe, or purpoſe. Now for the manner of waſhing, what it was, is here deſcrib'd

* Tr. Chagigah, c. 11. § 3. hoth ed
* c. 6. § 1.

πυγμὴ χειρ

described v.3. πυγμῇ νίψωνται τὰς χεῖρας, *they wash their hands to the wrist*: The word πυγμὴ is the *hand up to the wrist*, and is indeed but a part of the χεὶρ in the critical notion of it. For χεὶρ is taken in *Homer* and *Hippocrates* and other Authors for the *whole arm*, (of which πῆχυς which the Anatomists use out of *Hesiod* and ἀκρόχειρ, the *extream part* of it, in *Hippocrates*, is the *hand* peculiarly) and so it seems to be taken, 1 *Mac.* 15.30. ἐπὶ χεῖρα σὺν τῷ ὤμῳ φέρειν εἰς τὴν πόλιν, *to carry the arm*, (not *hand*) *with the shoulder to the city*, just as in *Homer* he that *stroke* one on the **shoulder* with his *sword*, is said to have cut off his χεὶρ, that is, his *arm* doubtless. Agreeably to this notion the word ἀκροχειριάζειν in the *Agonies* signifies to *cuff at* the *arms end*, as we call it, and is all one with πυκτεύειν, one of the five exercises in the *Olympick* games. Which makes it clear, that by πύγμη is meant the *hand* with the *wrist* (which *Theophylact* with less exactness renders μέχρι ἀγκῶνος *up to the elbow*) for so 'tis the manner of the Jews to wash with their hands held up, that the water may come down so far, to such a part of the wrist, which they call the *elevation of their hands*, and so here πυγμῇ νίψασθαι χεῖρας is clearly *to wash* with this *elevation*, this rite or ceremony usual in their washings, and to wash thus far. So *Maimonides*, *Tract. Berachoth*, where he asks the question, *Quousque pertingat manuum lotio, how far the washing of the hands reacheth, and answers* עד הפרק *usque ad Perek, by Perek understanding that joynt, which sets on the arm to the hand.* So *Joseph Ben Levi*, and R. *Alphes*, that to *wash the hands* according to the *rite of the Sanctuary*, *it must be ad eam compaginem, quæ ad finem manus est, to that joynt which is at the end of the hand*, that is, to the *wrist*. So R. *Solomo Bar Nathan*, *before eating bread properly so called*, requires *washing of the hands up to the wrists*. See Mr. *Po. Miscell.* p. 367, &c. Of this use of the word πυγμὴ we have a clear example in *Palladius Lausiac. Hist.* κεφ. ϙμγ. where *Salvia* seeing *Jubinus* νιπτῆρα λαβόντα νίψασθαι τὰς χεῖρας καὶ τοὺς πόδας πυγμῇ, *take a laver and wash his hands and his feet* πυγμῇ) tells him, that she was now *sixty years old*, and that ἐκτὸς τῶν ἄκρων χειρῶν, καὶ αὐτὸ διὰ κοινωνίαν, οὐκ ἄψις ἦλθε ὕδατος, ὁ πῶς, οὐδὲ ἄλλο τι τῶν μερῶν, *except her ἄκρων χειρῶν, and that for the receiving the Communion, neither her face, nor feet, nor any other part had ever touched water*, where though the interpreter *Gentianus Hervetus* render πυγμῇ *palmis*, and ἄκρων χειρῶν *extremis manibus*, yet the matter is clear, that πυγμὴ signifies the *hands and wrists together*, and, applied to the feet also, the *feet and ancles*, and ἄκρων χειρῶν *the hands only*, which, as was said, are called ἀκρὸ χειρες, the *extreme parts* of the χεῖρες, as that signifies *arms*.

* vid. Septal. in Arist. problem, p. 127.

* c. 8. § 4.

b. Ἀγορᾶ

V. 4. *Market*] Ἀγορὰ signifies any *promiscuous* or *popular assembly*. These (setting aside the sacred assemblies, which are otherwise express'd) are principally of two sorts, either 1. to *buy* and *sell*, or 2ly, to resort for justice, and the word here used commonly signifies both, or either of these, 1. a *fair* or *market*, 2ly, a *place of judicature*, an *hall* or *court of judgment*. From the first is ἀγοράζω *to buy*, most ordinarily used in that sense, and rendred *ἀνεῖσθαι* by *Hesychius*, but yet withal signifies to that other sense, and is by him rendred not only in common to both, ἐν ἀγορᾷ διατρίβειν, *to spend ones time in foro*, but in particular, respecting these *courts of justice*, ἢ ἐν τῷ δικαστηρίῳ διατρίβειν. And ἀγορεύεσθαι saith he, is διαλέγεσθαι, where that of *consulting* and *debating* or *pleading*, belongs to the Courts, not Markets: From this latter notion of the word, comes ἀγορεία, for δικαιολογία, a *given of justice*, and Ἀγορεία, δίκαι in *Hesychius*, and ἡ ἀγορὰ for a *court day*, (see Note on *Acts* 19. 1.) And so 'tis probable that *Acts* 17. 5. ἀγοραῖοι are the *officers* of their *courts*, *serjeants*, &c. and the *Jews taking to them some of the wickedest* of those, and so raising a tumult, will be parallel to our *calling a Constable*, and *raising the town*, which by malicious men, by the help of wicked officers, may be against Apostles, or any the best of men, as there it was against S. *Paul*. Thus the word ἀγορὰ clearly signifies, *Acts* 16. 19. where at *Philippi* the *owners* or *masters* of the *Pythoness*, conceiving themselves *injured* by S. *Paul*, *apprehended* him, and *drew* him εἰς τὴν ἀγορὰν, *to the hall*, ἐπὶ τοὺς ἀρχοντας, *to the Roman magistrates* there. The question now being, [in which of these senses the word ἀγορὰ should be taken in this place] cannot be decided from the nature of the word, which bears both indifferently, but from the business in hand which is the tradition of washing among the Jews. That, we know, was upon any legal uncleanness, or suspicion of having contracted any such. And to that all promiscuous assemblies were liable, where Heathens were usually intermix'd, or possibly Jews under some legal uncleanness. But at this time when the Jews were under the Roman Procurators, their Courts of Judicature were most eminently so, the Procurator or his Band or Guard of Soldiers being always there. On this ground it is distinctly said, *Joh.* 28.28. that *the Jews would not go in* thither, ἵνα μὴ μιανθῶσιν, *that they might not be defiled*; which testimony makes it clear, that *going in* to the ἀγορὰ in this sense, into the *judgment hall*, was by the Jews resolved to be matter of defilement. And there being not any so clear testimony in the Scripture for the other, as it signifies a *market*, or *place of buying and selling*, it may be thought remarkable to prefer this interpretation of the word in this place, for *a court hall*, from whence all Jews that came were oblig'd to wash themselves, as from a legal pollution; But I now rather adhere to that, which * Mr. *Pocock* hath conceived, in reference to ἀγορὰ, as it signifies a *Market*, interpreting the place from a rule of the *Rabbines* set down by *Maimonides* in these words, *Tr. Berachoth*, c. 6. בוטל אדם ידיו שחרית ומתנחיל הם כל היום ואינו צריך ליטול ידיו לכל אכולת ואכילה &c. *A man shall wash his hands in the morning so that it shall suffice him for the whole day, and he shall not need to wash his hands as oft as he eats*; *which holds in case he do not avert his mind any other way*, (that is, go abroad, or meddle with business, go to the Market, &c.) *but if he do so, he is bound to wash his hands as oft as there is need of washing*; that is, before he eat or pray: And so that may well be the meaning of the place, that the *Pharisees eat no meat*, before they have *wash'd* their *hands*, and in case after the morning washing they go to the market, or fall to any worldly business, wherein there may be very easily some legal pollution, they must wash their hands again before they dine.

* *Not. Miscell. c. 9.*

Ib. *Wash*] The word here used βαπτίζεσθαι (as it differs from νίπτεσθαι v. 3.) signifies not only the *washing* of the whole body, (as when 'tis said of *Eupolis* (which wrote the Tragedy call'd *Baptæ* against *Alcibiades*) that being taken and thrown into the sea, ἐβαπτίζετο, *he was immers'd all over*, and so the *baptisms* of *cups*, &c. in the end of this verse, is putting into water all over, rincing them) but *washing* any *part*, as the hands here, by way of immersion in water, as that is opposed to affusion, or pouring water on them. For that is all the difference, saith learned Mr. *Pocock*, observable in Hebrew betwixt טבל and רחץ, and that the former notes *immersion*, the other *affusion* of *water*, both indifferently used of any part, and both sometimes for any kind of *washing* that part. And so βαπτίζεσθαι *Luke* 11.38. is plainly used for the *washing* of *hands* before *meat*. What is here affirm'd of the *Pharisees washings* is observed by *Epiphanius* of the *Essens*, who yet seem to have had it, as they had much more, from the *Pythagorean* Philosophers, whose doctrine it is ἡ ἁγνεία εἶναι διὰ καθαρσίων καὶ λουτρῶν καὶ περιῤῥαντηρίων, *that purity was to be obtained by purgations, and irrigations and washings.*

c. Βαπτίζεσθαι Νίπτεσθαι *who*

V. 22. *Foolishness*] Of the several notions that the word ἀφροσύνη *imprudence*, or *folly* may be capable of, that which seems most proper to this place, is that of *boasting*, which is the most unseemly thing, and so the most contrary to prudence, or wisdom of conversation. In this sense the word is used 2 *Cor.* 11. 1, 19. (and μανία *madness*, v. 23.) and ch. 12. 6, 11. where he foresees that his speeches for the justifying of his Apostleship against the Seducers will by them be accounted *boasting*, and being so, he knows it must go for *folly*. In this notion it will accord, and associate very well with βλασφημία *calumny*, and ὑπερηφανία *pride*, which

d. Ἀφροσύνη

immediately precede, the calumniating, faſtuous (inſolent) and vain-glorious behaviour, going ordinarily together.

e. Μογιλαλος

V. 32. *Impediment*, &c.] The word μογιλάλ☉ ſignifies one of an *impedite*, *ſtammering ſpeech*, *one that was tongue-tied*, and to that the next verſe ſeems to agree, where we read ἐλύθη ὁ δεσμὸς, *the ſtring that tied his tongue, was looſed*; and ſo 'tis interpreted here by the Syriack. But it may ſeem here more agreeable, to take it as all one with ἀλαλ☉ *ſpeechleſs*; for, 1. ſo 'tis recited in the end of the Chapter, v. 37. *he makes the deaf to hear, and the dumb to ſpeak*, which is evidently their obſervation upon this particular miracle. 2. The Hebrew word אלם, which ſignifies *dumb*, and is rendred ordinarily ἀλαλ☉, κωφὸς, ἄφων☉, ἲνε☉, all words to expreſs *perfect dumbneſs*, is twice rendred μογιλάλ☉, *Exod.* 14. 11. and *Iſaiah* 35.6. where yet in both places, the ſenſe bears, *totally dumb*, and not only of a *ſtammering ſpeech*. In the firſt place, *Who makes the dumb, or deaf, the ſeeing, or blind?* In the ſecond, *The lame ſhall leap as an hart, and the Tongue of the dumb ſhall ſing.*

Paraphraſe.

CHAP. VIII.

1. IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them,

2. I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat.

3. And if I ſend them away faſting to their own houſes, [they will faint by the way,] for divers of them came from far.

3. Either they will faint for want of refreſhment, or elſe to get victuals they will be ſcattered and diſperſed from one another, See note on Mat. 9. m.

4. And his diſciples anſwered him, From whence can a man ſatisfie theſe men with bread here in the wilderneſs?

5. And he asked them, How many loaves have ye? and they ſaid, Seven.

6. And he commanded the people to † ſit down on the ground, and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before *them*, and they [did ſet *them* before the people.]

† lie down ἀναπεσεῖν

6 Diſtributed them, gave every one of the multitude a portion.

7. And they had a few ſmall fiſhes, and he bleſſed, and [commanded to ſet them alſo before *them*.]

7. Appointed them to give every one a piece of fiſh.

8. So they did eat and were filled, and they took up of the broken meat that was left, ſeven baskets.

9. And they that had eaten were about four thouſand, and he ſent them away.

10. And ſtraightway he entred into a ſhip with his diſciples, and came into [* the parts of Dalmanutha.]

* or, the borders of Magedon, for the old Gr. & Lat. MS. reads Ορια Μαδζαδᾶ.

10. The coaſts of Magdala, Mat. 15.39. or Magadon (as S. Jerome and S. Auguſtine there read it) a village, near which lies another call'd Dalmanutha, ſo that either of them might fitly denominate the whole.

11. And the Phariſees came forth and began to † queſtion with him, [ſeeking of him a ſign from heaven, tempting him.]

† diſpute with him, demanding σημεῖον αὐτῷ ζητοῦντες

11. Requiring him to ſhew them ſome miracle from heaven, by which they might know him to be a Prophet, but this they did not out of ſincerity of heart, to believe in him upon any ſuch miracle, (of which they had ſtore already) but only to enſnare him.

12. And he * ſighed deeply in his ſpirit, and ſaith, Why doth this generation ſeek after a ſign? Verily I ſay unto you, There ſhall no ſign be given unto this generation.]

* groaned ἀναστενάξας

12. Hereupon ſaith Chriſt in a great ſadneſs, This is an infidel perverſe ſort of people, miracles would be caſt away upon theſe, and therefore they ſhall not be afforded them upon asking, only that great miracle of my riſing from death, typified by that which befel Jonas, Mat. 16.4. that ſhall be afforded them.

13. And he left them, and entring into the ſhip again, departed to the other ſide.

14. Now *the diſciples* had forgotten to take bread, neither had they in their ſhip with them more then one loaf.

15. And he charged them, ſaying, * Take heed, beware of the leaven of the Phariſees, and *of* the leaven of [Herod.]

* See, take heed of, ὁρᾶτε, βλέπετε

15. See note on Mat. 16.a.

16. And they reaſoned among themſelves, ſaying, [*It is becauſe we have no bread.*]

*do ye diſcourſe that ye have no bread? do ye not yet underſtand nor conſider? Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε;

16. This he ſaith to reproach us for our negligence in providing and bringing victuals with us.

17. And when Jeſus knew *it*, he ſaith unto them, [Why * reaſon ye becauſe ye have no bread? Perceive ye not yet, neither underſtand? Have ye your heart yet hardned?

17,18. Why ſhould you think that my ſpeech ſhould relate to your having no bread? as if I were not able to ſupply that want, will you never underſtand nor conſider what is done before you? will you always be thus ſenſleſs, thus unimprovable, that nothing can enter into you, making no uſe of eyes, or ears, or memory, after all this?

18. Having eyes, ſee ye not? and having ears, hear ye not? and do ye not remember?

19. When I brake the five loaves among five thouſand, how many baskets full of fragments took ye up? They ſay unto him, Twelve.

20. And when the ſeven among four thouſand, how many baskets full of fragments took ye up? And they ſaid, Seven.

20. See not on Mat. 16.b.

21. And he ſaid unto them, [* How is it, that ye do not underſtand?]

21. How ſtupidly inconſiderate are you?

22. And he cometh to Bethſaida, and they bring a blind man unto him, and beſought him to touch him.

23. And he took the blind man by the hand, and led him out of the town; and when he had ſpit * on his eyes and put his hands upon him, he asked him if he ſaw ought.

* into εἰς

24. And he † looked up, and ſaid, [* I ſee men as trees walking.]

† recovered ſight.

24. I ſee men, but cannot diſtinguiſh them from trees, but that they walk.

25. After that he put *his* hands again upon his eyes, and [made him look up,] and he was reſtored and ſaw every man clearly.

* I ſee men, for as trees, I ſee them walking, or, I behold men, for I ſee as it were trees walking, ſo the Kings MS. and many printed Copies, βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ, περιπατοῦντας.

25. Wrought the cure perfectly upon him.

26. And he ſent him away to his houſe, ſaying, Neither go into the town, nor tell *it* to any in the town.

27. And Jeſus went out and his diſciples into the towns of [Cæſarea Philippi] and by the way he asked his diſciples, ſaying unto them, Whom do men ſay that I am?

27. Mat. 16. note c.

28. And they anſwered, John the Bap[illegible], but ſome ſay Elias, and others, One of the prophets.

29. And he ſaith unto them, But whom ſay ye that I am? And Peter anſwereth and ſaith unto him, Thou art [the Chriſt.]

22. The long expected Meſſias of the world.

30. And

30. And he charged them that they ſhould [tell no man of him.] 30. Not proclaim him as yet to any that he was the Chriſt, ſee Mat. 16. 20.

31. And he began to teach them, that [the ſon of man muſt ſuffer many things, and be rejected of the elders, of the chief prieſts and ſcribes, and be killed, and after three days riſe again.] 31. The prophecies of the Meſſias could not be fulfilled unleſs he ſuffer, and be rejected, and at laſt put to death by the great conſiſtory or Sanhedrim of Jeruſalem (ſee note on c. 5. c.) and riſe again the third day.

32. And he ſpake that ſaying [openly.] And Peter took him, and began to rebuke him. 32. In the hearing of the people, (ſee note on John 7. a.) or without any figure or parable to involve it, which formerly he had often uſed, John 2. 19 and 3. 14. Mat. 16. 4.

33. But when he had turned about, and looked on his diſciples, he rebuked Peter, [ſaying, Get thee behind me Satan: for thou ſavoureſt not the things that be of God, but the things that be of men.] 33. Telling him, that his propoſal was contrary to the will of God, the prophecies, the end of his coming, the ſalvation of men, and ſuch only as was fit for the adverſary of all theſe to propoſe to him.

34. And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, Whoſoever [will come after me, let him deny himſelf, and take up his croſs and follow me.] 34. Will undertake to be my diſciple, muſt reſolve not to care what becomes of his own ſecular advantages, or of even life it ſelf, but prepare himſelf for the ſame death, that I ſhall die before him, and to follow me as a diſciple both in life and death.

35. For whoſoever will ſave his life, ſhall loſe it; but whoſoever ſhall loſe his life for my ſake and the Goſpels, the ſame ſhall ſave it.

36. For what ſhall it profit a man if he ſhall gain the whole world and loſe his own ſoul?] 35, 36. And let me tell him, that the great care of preſerving himſelf, if it make him to deny or forſake me, in the purſuit of it, ſhall not be a probable courſe of ſtanding him in any ſtead in this world, it ſhall be the very means to deſtroy many, who, if they continued firm to their profeſſion, might probably eſcape (ſee Mat. 16. 25.) and however the advantages to the conſtant, and loſſes to the cowardly, in another life, are infinitely above all other conſiderations.

37. Or what ſhall a man give in exchange for his ſoul?] 37. The loſing of life here, if it happen by an unchriſtian deſire to ſave it, or however, everlaſting death, is ſo great a loſs, that nothing elſe is worth having, that is ſo purchaſed.

38. Whoſoever therefore ſhall be aſhamed of me and of my words in this adulterous and ſinful generation, of him alſo ſhall the ſon of man be aſhamed, when he cometh in the glory of his Father, with his holy Angels. 38. See note on Mat. 18. m. n.

Annotations on Chap. VIII.

a. Ἀναβλέπω. V. 24. *Looked up*] The word ἀναβλέπω joined with εἰς ὐρανὸν, *to heaven*, ſignifies *to look up*, or *lift up the eyes* that way. So *Mat.* 14. 19. *Mark* 6. 41. and 7. 34. *Luke* 9. 16. and thus it is uſed of perſons that did ſee, nay being ſpoken of them, it is ſometimes uſed in that ſenſe, without εἰς added to it, as *Luke* 19. 5. *Chriſt's looking up* is his looking up to the tree, the mention of *Zacheus*'s climbing up to the tree, intimating it as clearly, as if it had been expreſs'd. And *Luke* 21. 1. it is ſimply to *ſee* or *behold*, being ſpoken of *Chriſt*, who *ſitting over againſt the treaſury*, *Mark* 12. 41. ἀνέβλεψε *look'd upon them that caſt in*, &c. But the word is generally uſed of blind perſons, and then ſignifies *recovering of ſight*, See *Mat.* 11. 5. 20. 34. *Mark* 10. 51, 52. *Luke* 7. 22. 18, 41, 42, 43. *John* 9. 11. 15. 18. *Acts* 9. 12, 18. & 22. 13. So ἀνάβλεψις is *recovering of ſight*, *Luke* 4. 18. And therefore in all reaſon it muſt in theſe two places alſo be ſo interpreted.

Paraphraſe.

CHAP. IX.

1. AND he ſaid, Verily I ſay unto you [There be ſome of them that ſtand here, which ſhall not taſte of death till they have ſeen the kingdom of God come with power.] 1. In this generation, Mat. 24. 34. before the death of ſome that are here, particularly of John, John 21. 22. ſhall be that famous coming of Chriſt as a king for that act of revenge upon his crucifyers, and deſtroying the Jewiſh ſtate, ſee note on Mat. 3. c. and on Mat. 17. a. and 24. b.

2. And after ſix days Jeſus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themſelves, and he was [transfigured] before them. 2. Changed into another form or manner of appearance.

3. And his rayment became ſhining, exceeding white as ſnow, ſo as no [a] fuller on earth can white them.

4. And there appeared unto them Elias with Moſes, and they were talking with Jeſus.

5. And Peter [anſwered and ſaid unto Jeſus, Maſter, it is good for us to be here. Let us make three tabernacles, one for thee, one for Moſes, and one for Elias. 5, 6. Said to Jeſus, Lord, what a bleſſing is this to us to be made partakers of this

6. For he wiſt not what to ſay, for they were ſore afraid.] dignity? let us abide here always. And not knowing what to ſpeak, being together with his tranſportation of joy, in a great fright alſo (as the reſt of them were, ſo that they fell on their faces, Mat. 17. 6.) he ſpake he knew not what, ſaying, We will make three tents or tabernacles, one for thee and us, &c.

7. And there was a cloud that over-ſhadowed them, and a voice came out of the cloud, ſaying, [This is my beloved ſon, hear him.] 7. This is he whom I have appointed to reveal my whole will unto you, whatſoever he tells you is perfectly my will and pleaſure, and he himſelf the only eternal ſon of God, whom therefore you and all the world are obliged to hearken to and obey.

8. And ſuddenly when they had looked round about, [they ſaw no man any more] ſave Jeſus only and themſelves. 8. Elias and Moſes were vaniſhed out of ſight, and none left.

9. And as they came down from the mountain, he charged them that they ſhould tell no man what things they had ſeen, till the ſon of man were riſen from the dead.

10. And they * kept that ſaying within themſelves, queſtioning one with another, What the riſing of the dead ſhould mean.

11. And they asked him ſaying, [† Why ſay the Scribes that Elias muſt firſt come? 11. And upon occaſion of what they ſaw and heard in the Mount (ſee note on Mat. 17. a.) they asked Chriſt, ſaying, Is it not reſolved by all that are skill'd in the prophecies of Scripture, that Elias muſt come, before that great day, that Moſes and Elias talked of with thee?

12. And he anſwered and told them, Elias verily cometh firſt and reſtoreth all things and how is it written of the ſon of man, that he muſt ſuffer many things, and be ſet at naught. 12, 13. And he anſwered them, ſaying, It is no doubt propheſied of Elias, Mal. 4, 5. that he ſhould come before the great and terrible day of the Lord, that is, the deſtruction of the Jews, on purpoſe to convert, and deliver them from it, v. 6. But let me tell you, John Baptiſt is this Elias, and he, ye know is come already as well as I, and they have uſed him, as Ahab uſed Elias, when he was here on earth, ſtood out obdurate againſt

13. But I ſay unto you that Elias is * indeed come, and they have done unto him whatſoever they liſted, as it is written of him.]

* held a diſcourſe, diſputing among themſelves τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες.

† The ſcribes ſay, ὅτι λέγουσιν οἱ γραμμ.

* alſo is come, καὶ Ἦλ. ἐλήλυθε.

againſt all his threats, and as they have done with him, ſo ſhall they deal with me, perſecute deſpiſe, and put me to death, according to the predictions of the old prophets concerning the Meſſiah, and as was intimated by John Baptiſt in thoſe words of his, [Behold the Lamb of God that taketh away the ſins of the world] meaning that I ſhould bear your puniſhments as a lamb, be ſacrificed, and ſlain by, and for you. See Mat. 17. 11, 12.

14. And when he came to his diſciples, he ſaw a great multitude about them, and the Scribes queſtioning with them.

15. And ſtreightway all the people, when they beheld him, were greatly amazed, and running to him, ſaluted him.

16. About what do you queſtion the diſciples? v. 14.

16. And he asked the Scribes [*What queſtion ye with them?]

*What do ye diſpute among your ſelves? according to ſome copies which read αὐτὰς, not αὐτὰς.

17. A diſeaſe which when it is upon him takes away his ſpeech (an Epilepſy, Luke 9. 39.) and hearing, v. 25.

17. And one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſon which hath [a dumb ſpirit.]

18. And whereſoever it taketh him, † he b teareth him, and he foameth, and gnaſheth with his teeth, and pineth away, and I ſpake to thy diſciples, that they ſhould caſt him out, and they could not.

b.

19. He ‖ anſwereth him, and ſaith,] O faithleſs generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me.

19. He ſaid to his diſciples, or, in his anſwer to the man, he ſaid to his diſciples, ſee Mat. 17. 17.

20. Put him into a fit.

20. And they brought him unto him, and when he ſaw him, ſtreightway the ſpirit [* tare c him] and he fell on the ground, and wallowed foaming.

c.

21. And he asked his father, How long is it ago ſince this came unto him; And he ſaid of a child?

22. And oft-times it hath caſt him into the fire, and into the waters [to deſtroy him] but if thou canſt do any thing, have compaſſion on us, and help us.

22. So as to endanger his life.

23. And Jeſus ſaid unto him, [If thou canſt believe] all things *are* poſſible to him that believeth.

23. If thou canſt believe me to be able to do it, thou mayeſt then be capable of this Miracle; For

24. And ſtraightway the father of the child cryed out, and ſaid with tears, Lord, I believe, [help thou mine unbelief.]

24. And whatever degree of faith is wanting in me, I beſeech thee to pardon, and repair it in me.

25. When Jeſus ſaw that the people came running together, he [rebuked the foul ſpirit, ſaying unto him, Thou dumb and deaf ſpirit] I charge thee come out of him, and enter no more into him.

25. Commanded the devil that inflicted that diſeaſe, ſaying, Thou evil ſpirit which afflicteſt this perſon ſo ſorely, that he can neither ſpeak nor hear.

who

26. And *the ſpirit* cryed and * rent him ſore, and came out of him, and he was as one dead, inſomuch that many ſaid, He is dead.]

26. And he fell into a ſore fit of Epilepſy, and therewith was for ever freed of the diſeaſe.

* put him into a great diſquiet, πολλὰ συνεσείλεν.

27. Recovered.

27. But Jeſus took him by the hand, and lifted him up, and he [aroſe.]

28. His diſciples thinking verily that they were not able to cure his diſeaſe, asked in private, what the reaſon was.

d.

28. And when he was come into the houſe [his diſciples asked him privately, d Why could not we caſt him out?]

29. And he ſaid unto them, This kind can come forth by nothing but by prayer, and faſting.]

29. And he told them that to the curing of this diſeaſe they ought to have faſted and prayed, and their not uſing that means (which they ought to have uſed) was it that made them not able to do it, and that was the culpable omiſſion, which he reprehended in them, v. 19. See Mat. 17. 21.

30, 31. And Chriſt now determined to be more private, ſeeing and telling his diſciples how little good was now likely to be done by his farther miracles, it being certain that the chief of the Jews would, inſtead of believing on him, put him to death, but as this ſhould be, ſo within three days he ſhould riſe again, and that would be a proper means to convince ſome. See note on Mat. 8. b.

30. And they departed thence and paſſed through Galilee [and he would not that any man ſhould know *it*.

31. For he taught his diſciples and ſaid unto them, The ſon of man is delivered into the hands of men, and they ſhall kill him, and after he is killed, that he ſhall riſe the third day.]

32. But they underſtood not that ſaying, and were afraid to ask him.

33. And he came to Capernaum, and being in the houſe he asked them, What was it that ye diſputed among your ſelves by the way?

34. They had, as they went along, fallen into a contention which of them was to be preferred before, to take place of the reſt.

34. But they held their peace: for [by the way they had diſputed among themſelves ‖ who *ſhould be* the greateſt.]

‖ who was greateſt, τὶς μείζων.

35. The precedence among my diſciples, all that they are capable of, that of being governours of the Church, brings no advantage to him that hath it, but to be more the ſervant of other men, more work and buſineſs being the only advantage of that precedence, which ſhall befal you, and your ſucceſſors in the Church.

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35. And he ſate down and called the twelve, and ſaith unto them, [If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all.]

36, 37. To which purpoſe he gave them a ſignificative emblem, in ſhewing them a little child, & having done ſo, taking him into his arms, and embracing him; by the former part intimating (what was before expreſt, v. 35.) that he that will expect to be capable of any office of dignity from him (to have that authority in the Church after, which he hath now from his Father) humility and and meekneſs is the only way to it; by the ſecond (his embracing the child) his great kindneſs to, and particular owning of ſuch humble followers of his, they have commiſſion from him, as he hath from his Father, and his receiving, or entertaining, and ſubmitting to them is interpretatively the entertaining, and obeying of Chriſt, and by conſequence of God the Father, whoſe commiſſion Chriſt came with.

are a

36. And he took a child and ſet him in the midſt of them, and when he had taken him in his arms, he ſaid unto them,

37. Whoſoever ſhall receive one of ſuch children in my name, receiveth me, and whoſoever ſhall receive me, receiveth not me, but him that ſent me.]

38. Goes not along in our company.

38. And John anſwered, ſaying, Maſter, we ſaw one caſting out devils in thy Name, and he [followed not us,] and we forbad him, becauſe he followed not us.

39. This propoſal of thine is like that of Joſhua, Num. 11. 28. and is to be anſwered as that was by Moſes, Let as many caſt out devils in my name as will, or can, for though they accompany not with us, as then Eldad and Medad were not with the reſt of the ſeventy, v. 27. yet aſſuredly the ſame ſpirit worketh in them, and I ſhall not be diſhonoured by ſuch.

39. But Jeſus ſaid, [Forbid him not: For there is no man that ſhall do a miracle in my name, that can lightly ſpeak evil of me.]

40. For he that goes out into the field, doth always take one part or other, and his not engaging againſt me, as is evident by his uſing, not blaſpheming my name, is an argument infallible that he is on my ſide, believes on my name, which he makes uſe of to ſuch purpoſes.

40. For he that is not againſt us, is on our part.)

41. For

41. For whoſoever ſhall give you to drink a cup of water in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward.]

ces thoſe which are in you my conſtant attendants and diſciples, which is accepted by me, but every the leaſt degree of ſincere faith, and Chriſtian performance (proportionable but to the expreſſing the leaſt kindneſs, giving a cup of water to a diſciple of mine for being ſuch) ſhall be accepted and rewarded by me.

41. For 'tis not only the great eminent performan- who with

42. And whoſoever ſhall offend one of theſe little ones that believe in me, it is better for him that a milſtone were hanged about his neck, and he were caſt into the ſea.

42. And on the other ſide, he that ſhall oppoſe me in the leaſt degree, diſcou-

rage the meaneſt Chriſtian, hinder his progreſs in Chriſtianity, his condition is ſo ſad, that as it were much better for him never to have been born, ſo being born, it were a preferment to him to be annihilated again. were

43. And if thy hand offend thee, cut it off, it is better for thee to enter into life maimed, then having two hands to go into hell, into the fire that never ſhall be quenched.

44. Where their worm dyeth not, and the fire is not quenched.

45. And if thy foot offend thee, cut it off, it is better for thee to enter halt into life, then having two feet to be caſt into hell, into the fire that never ſhall be quenched.

46. Where their worm dyeth not, and the fire is not quenched.

47. And if thine eye offend thee, pluck it out, it is better for thee to enter into the kingdom of God with one eye, then having two eyes to be caſt into hell fire.

48. Where their worm dyeth not, and the fire is not quenched.

43,44,45,46,47,48. It is a ſad thing that Chriſtians ſhould, by any temptations, or occaſions whatſoever, be alien'd from Chriſt, yet ſuch things are to be look'd for, & therefore the great miſery of it, and infelicity lyes upon them, that do contribute any thing towards it, (ſeee Mat. 18.7.) and therefore if any thing, that is moſt near unto thee, moſt c

uſeful, or neceſſary to thy ſecular concernments, be a means to alien thee from the ſervice and confeſſion of Chriſt, part with it moſt readily and ſpeedily, thou hadſt better loſe that, and (after whatever ſufferings here) inherit heaven eternally, then (after whatever temporal enjoyments here) to be thrown into Hell, where the remorſe for ſuch folly, and the ſharp torments attending it, ſhall never be at an end. is a

e. 49. For every one ſhall be e ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.]

49. For every Apoſtate, or temporary Chriſtian, ve-

ry wicked man that by the temptations of the fleſh fore-mentioned is taken off from the Chriſtian courſe, ſhall (like a burnt-offering) be conſumed with fire, but every pious man will preſerve himſelf pure from all evil affections, as the ſacrifice is by ſalt from all putrefaction. with

50. Salt is good, but if the ſalt have loſt his ſaltneſs, wherewith will ye ſeaſon it? [Have ſalt in your ſelves, and have peace one with another.]

50. As the doctrine and grace of Chriſt is uſeful to

you in reſpect of your ſelves, to eat up corruptions in the ſoul, ſo let it have that other quality of ſalt, as it is a ſign of union and of the perpetuity and firmneſs of that, and ſo let it engage you in all amity and peaceableneſs with other men. pure

Annotations on Chap. IX.

a. ὀπὶ τῆς γῆς.

V.3. *Fuller on earth*] 'Tis poſſible there may be a meaning in the phraſe ὀπὶ τῆς γῆς, which is not ordinarily taken notice of, yet becauſe 'tis but a conjecture, I have neither put it into the margent nor Paraphraſe, but only left it to be mentioned here. The Fuller, whoſe work it is to cleanſe, and dreſs cloath, doth for theſe purpoſes uſe a kind of earth, which is therefore ordinarily known by the name of *fuller's earth*, which hath a ſpecial cleanſing whitening faculty in it, beyond all other things. This 'tis poſſible may be here look'd on, in the deſcription of the whiteneſs of the appearance of *Chriſt's* garments, that 'twas ſo pure a degree of white, that no *fuller by*, or *with earth* could be able to whiten any thing ſo. And tho' the prepoſition ὀπὶ do not favour this interpretation, yet the promiſcuous uncertain uſe of Prepoſitions among ſacred writers is ſo obſervable, that it may take off much of that one objection. For thus is ὀπὶ uſed, *Acts* 3. 16. in the ſenſe of διὰ, ὀπὶ τῇ πίστει *by faith*, as by a means. And if it be ſo rendred here, it will bear this ſenſe, *No fuller by*, or *by means of earth can ſo whiten any thing*. So 1 *Cor.* 8.10. ὀπὶ τῇ σῇ γνώσει, *by thy knowledge*. Otherwiſe it is uſed for *with*, *Phil.* 1.3. ὀπὶ πάσῃ τῇ μνείᾳ ὑμῶν, *cum omni memoria veſtri* ſaith *R. Stephanus*, *with every remembrance of you*. And that rendring will agree to this ſenſe alſo. But the truth is, neither of theſe three examples come perfectly home to it, they being in the Dative, this in the Genitive caſe, and ſo I leave it as a conjecture, and only add that in *Theophraſtus*'s character of a niggardly perſon, πολλὴ γῆ ſignifies *much of this fuller's earth*. πρὸς τὰς γναφέας διαλεινόμενος, ὅπως τὸ ἱμάτιον αὐτοῖς ἔξει πολλὴν γῆν, ἵνα μὴ ῥυπαίνοιτο ταχύ, *He earneſtly entreats the Fullers that his garment may have a great deal of earth, that it may not be ſullyed quickly*.

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is

b. Ῥήσσω.

V.18. *Teareth him*] Ῥήσσω, which ſignifies *to break* or *rend*, *Mat.* 7.6. and 9.17. *Mark.* 2.22. *Luke* 5.37. (and *to break out*, *Gal.* 4.27. that is, *to ſpeak*, ἐκρῆξαι φωνὴν, ῥῆσαι λόγον, ſaith *Heſychius*, and ῥηξάτω, πραξάτω) ſignifies alſo *to beat*, or *throw down*, *upon*, or *againſt* the *ground*, and is by *Tertullian* according to that latitude of the word rendred *evertere*, *to throw down*, *Mat.* 7.6. (tho' the context in that place ſeems not to own it, the *treading under foot* going before, not following it) thus is προσέρρηξεν ὁ ποταμὸς, *the river*, being ſwelled into a torrent, *beat upon the houſe*, *Luke* 6.49. and upon it follows in the next words, εὐθέως ἔπεσε, *preſently it fell*. Inſtead of it, St. *Matthew in the parallel place*, *Mat.* 7. 25, 27. reads προσέπεσον and προσέκοψαν, *fell upon*. And ſo in the end of the verſe in St. *Luke* ὧν ἡ πτῶσις αὐτῆς μεγάλη, *the fall of it was great*. Thus doth *Heſychius* render the word ῥῆξαι, not only διελεῖν *to divide*, or *break in pieces*, but καταβαλεῖν alſo, *to throw down*, (as here, v.22. 'tis expreſſed by ἔβαλεν) and again Ῥῆξε, διέῤῥηξε, κατέβαλεν, ἀπέλυσεν (perhaps it ſhould be ἀπέχυσε, for ſo נטש which is rendred ῥήγνυμι, is alſo ἐκχύω, *Hoſ.* 12. 14. (and ſo *Luke* 5.37.) and διαχύω, 1 *Sam.* 30.16. *to pour on the ground*) and διέκοψεν. Thus in this place the Syriack and the old Latine took it, and ſo the Hebrew הרס that is by the *Septuagint* rendred ῥήγνυμι is καταβάλλειν alſo, *Job* 12.14. *Ezek.* 26. 4, 12. and καθαιρέφω and καταστρέφω *to ſubvert* and *caſt down*, and ſo נטש καταβάλλω, *Ezek.* 29. 5. and 31.12. and ἐδαφίζω, *to lay on the ground*, or *daſh againſt the ground*, *Ezek.* 31. 12. and σφάλλω ὀπὶ γῆς, *to throw on the ground*, *Amos* 5. 6. is ῥήγνυμι, *Iſa.* 33. 2, 3. and ῥάσσω, *Jer.* 23.33. and 39. and *Mat.* 17. 15. where this diſeaſe is deſcribed, as alſo here, *v.* 22. 'tis ſaid that he *falls into the fire*, *and into the water*, as here ὅπου ἂν, *where ever it takes him*, if by the fire-ſide, it throws him into the fire, if by the water into that. To this the whole ſtory of this Mans diſeaſe perfectly agrees, being directly the *Falling-ſickneſs*.

* ad uxor. 2.

V. 20. *Tare him*] What is the full notion of ἐσπάραξεν may be ſeen by the ancient *Grammarians*. Σπάραγμα, ζεσμὸς ταραχή. Σπαραττόμεθα, ζεόμεθα, ταραττόμεθα, ſaith *Phavorinus* out of *Heſychius*. The word ſignifies ſuch a *ſtir* or *tumult* within one, as in a pot or cauldron is joined with boyling or ſeething, and produceth a froth or foam at the top, and ſo is a clear deſcription of an *Epilepſy*, which doth ſo boyl within, as to cauſe a foaming at the mouth both here and *Luke* 9. 39. Some Manuſcript copies read ἐτάραξεν for it, *troubled*, *diſquieted*, put him *in a commotion*. c. Σπαράσσω. i i

V.28. *Why*] Ὅτι here muſt ſignify διὰ τί; *wherefore*; ſee note on *Luke* 7. c. and ſo the Kings MS reads it, Ὅτι. διὰ τί ἡμεῖς, and the ancient Greek and Latin MS. and others in like manner. d.

V.47.

e. Ἁλίζομαι

V. 47. *Salted*] The word ἁλίζομαι is made answerable to the *Hebrew* מלח and is, *Isa.* 51. 6. set by *Symmachus* to signify consumed, in like manner as the ὁλοκαύτωμα, the whole *burnt offering* is consumed, burnt all of it with fire; which is answerable to the πῦρ ἄσβεστον, *unquenchable fire* going before, and so the meaning of this expression will be here, that that first sort of men, the Apostates, or wicked carnal Christians, the subject of the former verses (to which therefore the universal particle πᾶς *every one*, is to be restrained, as in Scripture 'tis frequent to restrain it) shall be used as the burnt offerings are, they shall have fire instead of salt, but the pious minded Christian, like the *Minchah*, shall have the * *salt*, the grace of God and Christian doctrine, and by Gods help make use of it to eat up all his corruptions, and degrees of putrefaction left in him, and also to be a principle of union and peaceable mindedness in him, v 50. as among other uses of salt it is said to be ἰνωτικὸς *unitive* also, (see note f.) and is accordingly used in covenants and confederations, and thence, *Lev.* 2. is *the salt of the Covenant of God*. But it is not unlikely that in this place and that of *Isaiah*) ἁλισθήσεται may be put for ἁλωθήσεται (or ἀναλωθήσεται) which signifies first to be *caught*, then to be *consumed*, so ἅλωσις, 2 *Pet.* 2. 12. is *preying* upon, and joyned with φθορὰ *destroying* or *consuming*. So *Isa.* 66. (whence the former words, *their worm never eyeth, and their fire, &c.* v. 24. are taken) after the mention of Gods *pleading by fire*, v. 16. is added, v. 17. ἅμα τε αὐτὸ ἀναλωθήσονται, *they shall be consumed together*. The agreeableness of this interpretation both to the words, and to the context, shews how unnecessarily that conjecture was taken up by * *Jos. Scaliger*, of the text being corrupted πᾶς πυρὶ, for πᾶσα πυρία, taking πυρία for אשה *Lev.* 2. when neither any one copy gives countenance to the emendation, nor the *Septuagint*, or any other ancient author have ever used this word πυρία for אשה. And then it is strange to conceive, what should suggest those inordinate expressions, which there follow in that Epistle, especially this, *Mea est vera hujus loci interpretatio, quem fœdissima menda ab incunabilis usque ipsius Christianismi invasit. Sunt & alia passim in textum Evangelicum ab ultima vetustate vitia admissa, quæ nemo præter me indicaverit. Et hoc quod jam aperuimus præcipuum est ex omnibus. Qui aliquo sensu communi præditus est, non poterit non laudare sententiam nostram. Nihil enim verius esse potest.*

* So Plin. Nat. Hist. l. 31. c. 7. of Salt, *Maxime in sacris intelligitur ejus auctoritas, quando nulla conficiantur sine mola salsa:* and Plato, that it is, θεῖον εἶλον σῶμα, *a body grateful to God.*

V. 50. *Salt*] That *salt* is σύμβολον φιλίας καὶ εἰρήνης, a *symbol* significative *of friendship and peace*, is ordinarily said; in reference to which is that of *Eschines de ement it. Legat.* τὰς ἁλὰς τῆς πόλεως ἅλας, *the salt of the city*, meaning thereby the publick peace and prosperity, and from hence saith * *Eustathius* τοῖς ἀπεζευγμένοις παρατίθεντο ἅλες πρὸ τῶν ἄλλων βρωμάτων, *salt before all other meats was set before the guests.* The only difficulty is, from whence this custom sprang, or wherein this symbolical nature of salt consists, and that is answered by the same *Eustathius*, ὡς δὲ ἐξ ὑδάτων πολλῶν καὶ χυλῶν παγεὶς, ἓν τι στερεὸν γέγονε σῶμα, οὕτω καὶ οἱ συνελθόντες εἰς φιλίαν ἐκ διεστώτων εἰς ἕν, τῷ τε τόπῳ καὶ τῇ φιλικῇ διαθέσει ξυνήχθησαν, *for as salt being compacted of many drops of water, every one in it self fluid and unsteady, becomes one solid body; so they that from distant places conjoyn into a league of friendship, meet together both in place and friendly disposition.*

f. Εἰρηνεύειν ἐν ἀλλήλοις.

* *In Iliad. a.*

* *Ep.* 413.

Paraphrase.

CHAP. X.

1. Departed from Galilee, Mat. 19. 1.

1. AND he [rose from thence] and cometh into the coasts of Judea by the farther side of Jordan. And the people resort unto him again, and as he was wont, he taught them again.

2. Is it lawful for a man, upon a dislike of his wife, for other causes besides fornication, to put her away? This they asked out of an intention to ensnare him, knowing his doctrine in this matter, Mat. 5. 32. contradicted that liberty which they had by Moses.

2. And the Pharisees came to him, and asked him, [Is it lawful for a man to put away his wife? tempting him.]

3. And he answered and said unto them, What did Moses command you?

4. Moses gave us liberty to do so, Deut. 24. 1.

4. And they said, [Moses suffered to write a Bill of divorcement, and to put her away.]

5. This law wherein that was permitted by Moses, was written to provide by that means against the inflexibleness, and persuasibleness of the Jews hearts, which, if this were forbidden them, would be apt to commit some greater villany.

5. And Jesus answered and said unto them, [For the hardness of your hearts he wrote you this precept.]

6, 7, 8, 9. But the prime law of the creation was quite otherwise, making the union between husband & wife a sacred thing, that must not be violated by any. See note on 2 Pet. 1. 6.

6. But from the beginning of the creation God made them male and female.

7. For this cause shall a man leave his father and mother, and cleave to his wife.

8. And they twain shall be one flesh: so then they are no more twain but one flesh.

9. What therefore God hath joined together, let no man put asunder.]

10. And in the house his disciples asked him again of the same matter.

11. By living as an husband with her, whom he marries, when he is the husband of another, and causeth his own wife, from whom he thus unreconcilably parteth, to commmit adultery, Mat. 5. 32. that is, giveth her great occasion, and temptation, and danger to do so.

11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery [against her.]

a. 12. Part with her husband, do her part in absolving the husband from his band to her, and make use of it, to marry her self again to another.

12. And if a woman shall a [put away her husband and be married to another, she committeth adultery.]

13. And they brought young children to him, that he should touch them, and *his* disciples rebuked those that brought them.

14. They are of that temper of innocence and simplicity (and being impotent themselves, resign themselves up to be aided and sustained by others) that they are of all others the fittest emblems of those, of whom the Christian Church is made up here, and heaven hereafter.

14. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for [of such is the kingdom of God.]

15. And he that shall not come to Christianity as a little child, with that very humility, and self-denyal and resignation, and sole dependence on Christ, as is observable in one of this age, shall never be received or entertained by Christ.

15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16. And he took them up in his arms, put his hands upon them, and blessed them.

17. A young man, Mat. 19. 20. a ruler, Luke 18. 18.

17. And when he was gone forth into the way, * there came [one] running and kneeled to him, and asked him, Good master, what shall I do, that I may inherit everlasting life?

18. The attribute of good belongs truly to none but God, is that thy meaning to acknowledge me such when thou calleſt me by that title?

18. And Jesus said unto him, [Why calleſt thou me good? *There is* * no man good but one, *that is* God.]

* or, behold a certain rich man; so the *K's* MS. reads; ἰδού τις πλούσιος. * none ἰδεὶς.

19. Thou

19. Thou knoweſt [the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, b ‖ Defraud not, Honour thy father and mother.]

‖ deprive

father and thy mother, Thou ſhalt not commit adultery, &c. and inſtead of the tenth, Thou ſhalt reſt and not ſeek to encreaſe thy own condition by the diminution of other mens.

20. And he anſwered and ſaid unto him, Maſter, [all theſe have I obſerved from my youth.]

conſtantly been an obſerver of

21. Then Jeſus beholding him, [loved him, and ſaid unto him, One thing thou lackeſt, Go thy way, ſell whatſoever thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven, and come, take up the croſs and follow me.]

and kindly to him, to allure and advance him to that degree of contempt of worldly poſſeſſions and would depreſs his ſoul, and make him uncapable of true diſcipleſhip, as the thorns in the parable of the him the true advantages of wealth, ability of relieving and ſupporting others, and by a readineſs to profeſſion, qualifie him for a capacity of diſcipleſhip firſt, and then of eternal treaſure.

22. And he was ſad at that ſaying, and went away grieved: for he had great poſſeſſions.

23. And Jeſus looked about, and ſaith unto his diſciples, How c hardly ſhall they that have riches [enter into the kingdom of God?]

partakers of his glory in the kingdom of

24. And the diſciples were aſtoniſhed at his words: but Jeſus anſwereth again, and ſaith unto them, Children, How hard is it for them [that * truſt in riches] to enter into the kingdom of God?

* have placed their confidence πεποιθότας

25. It is eaſier for a camel to go through the eye of a needle, then for [a rich man] to enter into the kingdom of God.

26. And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can [be ſaved?]

27. And Jeſus looking upon them, ſaith, With men it is impoſſible, but not with God, for with God all things are poſſible.

28. Then Peter began to ſay unto him, Behold we have left all and followed thee.

29. And Jeſus anſwered and ſaid, Verily I ſay unto you, There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake, and the Goſpels,

30. But he ſhall receive an hundred fold now in this time, houſes, and brethren, and ſiſters, and [mothers,] and children, and lands with perſecutions, and in the world to come eternal life.

31. But [many *that are* firſt ſhall be laſt, and the laſt, firſt.]

ſo much of your ſufferings, know this, that of theſe that come in lateſt to Diſcipleſhip or Apoſtleſhip, (as Paul) ſome ſhall in diligence and bringing in proſelytes to Chriſt, 1 Cor. 15. 10. very much outſtrip thoſe who came in firſt (that is, Peter who here ſpeaks, and the other diſciples of Chriſt's firſt election.)

32. And they were in the way going up to Jeruſalem, and Jeſus went before them, and they were amazed, and as they followed, they were afraid, and he took again the twelve, and began to tell them what things ſhould happen unto him,]

lem, they began to conſider the danger of this voyage, the Sanhedrim reſolving to kill him, Joh. 11. 53. apprehend him, v. 57. and they were horribly afraid, whereupon he took the twelve into a nearer conference, Mat. 20. 7. and began to tell them diſtinctly, what uſage he ſhould now meet with at Jeruſalem.

33. *Saying*, Behold we go up to Jeruſalem, and the ſon of man ſhall be delivered up to the chief Prieſts, and unto the Scribes, and they [ſhall deliver him to the Gentiles.]

to death, they ſhall deliver him up to the Romans to do it.

34. And [they ſhall mock him, and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him,] and the third day he ſhall riſe again.

ſcourged, and ſpit on, and put to death.

35. And James and John the ſons of Zebedee come unto him, ſaying, Maſter, we would that thou ſhouldeſt do for us whatſoever we ſhall deſire.]

of her children came (not unlikely) to him with a petition.

36. And he ſaid unto them, What would ye that I ſhould do for you?

37. They ſaid unto him, Grant unto us that we may ſit one on thy right hand, and the other on thy left hand in thy glory.

38. But Jeſus ſaid unto them, [Ye know not what ye aſk: Can ye drink of the cup that I drink of, and be baptized with the baptiſm that I am baptized with?]

take it for, but only a condition of ſuffering, which perhaps you will not be much in love with, or able to ſupport.

39. And they ſaid unto him, We can. And Jeſus ſaid unto them, Ye ſhall indeed drink of the cup that I drink of, and with the baptiſm that I am baptized withal, ſhall ye be baptized:

40. But to ſit on my right hand, and on my left hand, * is not mine to give, but it *ſhall be given* to them for whom it is prepared.

* It is not mine to give, ſave to thoſe for whom it hath been prepared, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται

of that nature, that I ſhall diſpoſe of it, according to favour to their ſuits, and conditions and qualifications which are

41. And when the ten heard it, they began to be much diſpleaſed with James and John.

† to have indignation about James, ἀγανακτεῖν περὶ τινος.

42. But Jeſus called them to him, and ſaith unto them, Ye know that [they which are accounted to rule over the Gentiles, exerciſe Lordſhip over them, and their great ones exercie authority upon them.]

* ſeem δοκοῦσι

ges from thoſe objects, are ſerved, and maintained in all their grandeur and ſplendor by them, See Mat. 20. 25. and 1 Pet. 5. note a.

43. But ſo ſhall it not be among you, but whoſoever will be great among you, ſhall be your minister:

and your ſucceſſors, it ſhall be quite otherwiſe, ye ſhall attend and wait upon them whoſe Rulers you are.

44. And whoſoever will be the chiefeſt, ſhall be ſervant of all.

advanced in Eccleſiaſtick dignity, the greater burthen of office and duty ſhall lye upon you, to attend the wants of all your inferiors, and to ſupply them.

45. For

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b. of one ine ine

19. The ſix commandment of the ſecond table of the decalogue, Honour thy contented with thy own,

20. Thus far I have gone already, and have all my time all theſe commands.

21. Approved theſe gracious beginnings in him, and accordingly ſpake friendly riches (which otherwiſe ſuffer the utmoſt in that

c.

23. Undertake the doctrine of Chriſt here, or be made

24. That look upon wealth with the eye of the world, as that which can help them to all they want?

25. For ſuch a rich man continuing in that worldly mindedneſs.

26. See Mat. 19. 25.

27. See Mat. 19. 26.

29. See Mat. 19. 29.

30. See note on 2 Pet. 3. e.

d.

31. But for you who talk

32. And as Chriſt before and his diſciples after him, were going up to Jeruſa- and ſending writs to ap-

33. Becauſe they have not themſelves in the Sanhedrim power to put any man to the Romans to do it.

34. He ſhall be reproachfully dealt with and

35. And the mother of James and John in behalf See Note on Luke 7. a.

38. The preferment which ye aſk for, is not ſuch as you

40. But to be advanced before all others, is a thing Father hath ſet down.

42. They that among the Gentiles do exerciſe rule over them, receive advanta-

43. But in the authority which I ſhall confer on you,

44. And the higher ye are

45. See Mat.20.28.

45. For even the ſon of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.]

46. There were two blind men, Mat. 20.30. of which one was call'd Bartimæus, that is, the ſon of Timæus,

46. And they came to Jericho, and as he went out of Jericho with his diſciples, and a great number of people, [blind Bartimæus the ſon of Timæus] ſat by the highway ſide begging:

47. And when they were told that it was Jeſus that paſſed by, Bartimæus (and the other in like manner, Mat.20.) cried out and ſaid,

which

47. And when he heard that it was Jeſus of Nazareth, he began to cry out and ſay,] Jeſus thou ſon of David, have mercy on me.

48. And many charged him that he ſhould hold his peace; but he cried the more a great deal, Thou ſon of David, have mercy on me.

49. And Jeſus ſtood ſtill, and commanded him to be called: and they called the blind man, ſaying unto him, Be of good comfort, riſe, he calleth thee.

50. His upper garment, See note on Mat. 5.1.

50. And he caſting away [his garment,] roſe and came to Jeſus.

51. And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight.

52. Bartimæus (and the other alſo, both together.)

52. And Jeſus ſaid unto [him,] Go thy way, thy faith hath made thee whole: and immediately he received his ſight, and followed Jeſus in the way.

Annotations on St. Mark, *Chap.* X.

a. Ἀπολύειν ἀνδρα

V. 12. *Put away her husband*] That which is here ſaid convertibly of Divorces, the *wife putting away the husband*, as the *husband the wife*, muſt not ſo be underſtood, that the wife hath (or ever had) in any caſe power to *put away* the *husband*, though not to marry again, as, in *caſe of fornication*, the husband may *put away the wife*; For there is that difference between the Husband and the Wife, that renders one lawful, and not the other, *viz.* the dominion of the Husband over the Wife, which the Wife, whoſe part is *obedience*, *Gen.* 3. 16. 1 *Pet.* 3.6. hath not back again over the Husband; and accordingly in the Law, though there be a liberty given to the man of *putting away* the *wife*, in more caſes then *Chriſt* allows of, yet there is none given the Wife to put away the Husband in any caſe, and *Chriſt*, that reſtrained that liberty of the man to the one caſe of *Fornication*, cannot be thought (and no where appears) to have enlarged, or extended that liberty to the Wife. As for the ſame kind of reſemblance of it here in this text, it will ceaſe to be ſo, by obſerving either of theſe two things; Firſt, that the only thing here in hand in theſe two verſes, is to ſet down the unlawful and adulterous divorces, *viz.* thoſe that are attended with marrying ſome other, for ſuch are all they equally, whether committed by the man, or woman, and ſo there is no occaſion here to ſtate that other queſtion of lawful divorces, which had been made by the *Phariſees*, v. 2. and anſwered negatively v. 3. &c. And conſequently all that is here ſaid, is that the Wife, however ſeparated from the Husband, may not marry again, not that ſhe may in any caſe lawfully ſeparate. Many things of this nature there are in the Scripture which are ſpoken only to prepare for ſomewhat elſe, and have themſelves no farther importance, all the weight of the ſpeech lying on that other part to which they prepare. See Note on *Mat.* 9. d. Secondly, The nature of the word that is here, and in other places of the New Teſtament, uſed for divorcing, falls out to be a word, which ſignifies not *putting away*, as that notes any act of authority, but *abſolving*, or *releaſing* from a debt, or a band, and ſo it may truly be ſaid ἀπολύειν ἄνδρα, that it is only *releaſing*, *abſolving*, not *putting away*, the *husband*, that is, doing what is in her power to do, but not pretending to more. The Grecians were wont to ſpeak more accurately, calling it on the mans part πέμπειν, *to ſend*, or *ſhut out* the wife, but on the wives part, λείπειν, to *leave* or *forſake* the Husband, which though practiſed among the heathen ſometimes, yet being but an act of deſertion, it pretends not to any authority over him that is forſaken.

b. Ἀποστερῇς

V. 19. *Defraud not*] That our *Saviour* reckons up here the ſix laſt precepts of the Decalogue, containing our duty toward our brethren, that is, toward other men under the Law, is preſently clear to him that conſiders the words, either here, or *Mat.* 19. From thence it is clear again, that μὴ ἀποστερήσῃς, is S. *Mark*'s rendring of the tenth commandment. And it is obſervable how many ways this commandment is rendred in the Bible, in *Exod.* 20. and *Deut.* 5. the *Septuagint* expreſs it by οὐκ ἐπιθυμήσεις, *thou ſhalt not covet*, S. *Paul Rom.* 7. 7. hath the ſame, but S. *Mark* here μὴ ἀποστερήσῃς, *thou ſhalt not defraud*, and St. *Matthew*, ch. 19. Ἀγαπήσεις, &c. *Thou ſhalt love thy neighbour as thy ſelf*. From which 'tis farther obſervable what is the meaning of that commandment, That undoubtedly, which will be the joynt united importance of theſe three phraſes, and not that which might be thought ſufficient to expreſs the meaning of ſome one of them, that is, ſo to reſt ſatisfied every man with his own lot, which God hath afforded him, and ſo to deſire the good of others as well as of himſelf, as not to deſire, or endeavour to gain any thing to himſelf by the loſs or diminution of any other, to think the neighbour as fit to enjoy any thing that belongs to him, as himſelf to enjoy his own, and ſo joyn together theſe two Precepts of the *Heathens*, the

Quod ſis eſſe velis, nihilque malis,

in *Martial*, the perfect complacency with our preſent condition, and the

Δειμαίνειν ὑπὲρ μοῖραν ἀλλοτρίας κτεάνων

in *Meander*, the not *covering* ſo much as a *needle* or *pin* of *anothers*.

c. Δυσκόλως εἰσπορεύονται, &c.

V. 23. *Hardly*] The *thorny ground* appears by the parable of the ſower to be very contrary to the good, fruitful, the emblem of the honeſt heart, wherein Chriſtianity was to be planted; By that was meant the mind choak'd with riches and the cares of this world, which bears and eat out many good hopeful ſeeds of grace, which would otherwiſe lift up the ſoul to the purſuit of the *one neceſſary*. And this is the interpretation of the δυσκόλως εἰσπορεύονται, *great difficulty* of the rich mans being a diſciple of *Chriſt*, and attaining to his kingdom. This *Julian*, in his *Epiſtle* to *Iccebolius*, ſpeaks of it ſo ſtrangly, and ſuch that he took away from the Chriſtians all that they had, μὴ τοσοῦτον ἐλαττοῦν ἡμᾶς βαρύνοντα, *that they may not be deprived of that heavenly kingdom which they hope for*.

d. Πρῶτοι

V. 31. *Many*] They who were *call'd* and *choſen firſt* to be *diſciples*, who conſequently ought to have expreſt a more zealous fidelity, and taken more pains in the Apoſtolical office, are here call'd *the firſt*, in reſpect of their *being firſt called* into the vineyard, and ſuch was *Peter* and *John*, and the reſt of his preſent diſciples. The *laſt* are thoſe which were call'd *later*, as S. *Paul*, who ſaith truly of himſelf, that as he was *born out of due time*, ſuddenly (not regularly as the diſciples in *Chriſt*'s life time had been diſciples a long ſpace, before they had their commiſſion of Apoſtleſhip) ſo he was *in labours more abundant*, &c. 1 *Cor.* 15. 10. and 2 *Cor.* 11. 23. And they that have written the Itineraries of the *Apoſtles* have obſerved the truth of it, S. *Paul* having travell'd much farther then either S. *Peter* or S. *John*, as they have deſcribed the circuit.

CHAP.

CHAP. XI.

Paraphraſe.

1. AND when they came nigh to Jeruſalem, unto Bethphage and Bethany at the Mount of Olives, he ſendeth forth two of his diſciples,

1 Mat. 21. 1.

2. And ſaith unto them, Go your way into the village over againſt you, and as ſoon as ye be entred into it, ye ſhall find a [colt] tied, whereon never man ſate, looſe him and bring *him*.

2. Foal of an Aſs.

3. And if any man ſay unto you, Why do you this? ſay ye that the Lord hath need of him, and ſtraightway he will ſend him hither.

4. And they went their way, and found the colt tied by the door without, in a place where two ways met, and they looſe him.

5. And certain of them that ſtood there ſaid unto them, What do ye looſing the colt?

6. And they ſaid unto them, even as Jeſus had commanded, and they let them go.

7. And they brought [the colt] to Jeſus, and caſt their garments on him, and he ſate upon him.

7. See Note on cap. 5. 2.

8. And many ſpread their garments in the ways, and others cut down branches of trees, and ſtrewed *them* in the way.

9. And they that went before and they that followed cried, ſaying, Hoſanna, * bleſſed *is* [he that cometh] in the name of the Lord.

9. The Meſſias whoſe coming is prophecied of, and ſo long expected. See note on Mat. 12. a. and Mat. 21. 9.

* Bleſſed in the name of the Lord be he that cometh.

10. ‖ Bleſſed *be* [the kingdom of our father David that cometh in the name of the Lord, Hoſanna in the higheſt.]

10. That kingdom of David our father (or of Chriſt typified by him) which hath been prophecied of, and expected as future, and is now ready to begin, we acknowledge thee, O Lord, who

‖ Bleſſed in the name of the Lord be the coming, or future kingdom of David our father, εὐλογημένη ἐρχομένη βασιλεία ἐν ὀνόματι κυρίου † as they went out, ἐξελθόντων αὐτῶν * if forſooth εἰ ἄρα

in the higheſt heavens. See Note on Mat. 21. a.

11. And Jeſus entred into Jeruſalem and into the Temple, and [when he had looked round about upon all things, and now the even tide was come, he went out unto Bethany with the twelve.]

11. Having cured the lame &c. Mat. 21. 14. &c. at even he retired to Bethany to lodge there with his diſciples.

12. And on the morrow † when they were come from Bethany, he was hungry.

13. And ſeeing a fig-tree afar off having leaves, he came, * if haply he might find any thing thereon, and when he came to it he found nothing but leaves, for * the time of figs was a not *yet*.

13, 14. And being ſo, he eſpied afar off a fig-tree full of leaves, and went to ſee if there were any fruit on it, and when he came he found no one fig, nor any thing, but

a.

14. And Jeſus anſwered and ſaid unto it, No man eat fruit of thee hereafter for ever.] And his diſciples heard *it*.

leaves on it, the year being, it ſeems, unſeaſonable for that fruit, and therefore being willing to ſhew a miracle on a fruitleſs tree, (which had nothing but leaves to be deſtroyed by his curſe) he ſaid unto it, This tree ſhall never bear more fruit, but ſhall wither and dry up preſently. Which ſentence of Chriſt if it be applied as an emblem to men that bear no fruit, it will then ſignifie that they which profeſs piety (which is anſwerable to bearing of leaves) muſt never be found without fruit; if they be, Chriſt will viſit them, and ſubtraction of grace and deſtruction will be their portion, the one following upon the other, at the inſtant withering here upon the word of Chriſt. But the moſt pregnant meaning of it is, that the Jews, which were thus like that leafie tree, without any kind of degree of fruit on it at this time, when Chriſt came from heaven to call for it, ſhould ſuddenly be deſtroyed.

* it was not a ſeaſon of figs.

15. And they come to Jeruſalem, and Jeſus went into the temple, and began to caſt out them that ſold and bought [in the temple, and overthrew the tables] of the money-changers, and the ſeats of them that ſold doves;

15. In the Court of the Gentiles, which the Jews were more willing to profane, (ſee Note b.) and overturned the tables, &c. See Note on Mat. 21. b.

16. And would not ſuffer that any man ſhould carry any * veſſel through the temple.

* commodity, σκεῦος, ſee note on Mat. 21. b.

17. And he taught ſaying unto them, Is it not written, My houſe [ſhall be called † b of all nations, The houſe of prayer? but ye have made it a den of thieves.]

17. Shall be an holy place, ſet apart for all the people of the world to worſhip me in, but you have transformed it into a receptacle for cheats to reſide in, See Note on Mat. 21. c.

b.

† the houſe of prayer to all nations, οἶκος προσευχῆς πᾶσι τοῖς ἔθνεσι

18. And the Scribes and the chief Prieſts heard *it*, and ſought how they might deſtroy him, [for they * feared him, becauſe all the people was aſtoniſhed at his doctrine.]

18. For reſolving not to be inſtructed or reformed by him, not to receive the reformation brought from heaven, they were yet afraid that ſomething would come of it, derogatory to their authority, for the whole multitude of men that heard him, look'd on him with admiration.

* or, feared, becauſe; for the King's MS. leaves out ἐφοβοῦντο γάρ.

19. And when even was come, he went out of the city.

20. And in the morning as they [paſſed by] they ſaw the fig-tree dried up from the roots.

20. Went again from Bethany to Jeruſalem, Mat. 21. 20.

21. And Peter calling to remembrance, ſaith unto him, Maſter, behold, the fig-tree which thou curſedſt, is withered away.

22. And Jeſus anſwering, ſaith [unto them, Have faith in God.]

22. To the Diſciples, Believe in God.

23. For verily I ſay unto you, what whoſoever ſhall ſay unto this mountain, Be removed, and be thou caſt into the ſea, and ſhall not doubt in his heart, but ſhall believe that thoſe things which he ſaith ſhall come to paſs, he ſhall have whatſoever he ſaith.]

23. For I have given that power to you, that if any of you in the fear of God, with full confidence of faith, without all mixture of doubting, ſhall ſet upon any the greateſt difficulty, though as great as the removing of a mountain, and aſſuredly believe, that through the ſtrength and power of God in Chriſt, it ſhall be done, he ſhall do whatſoever he will.

24. Therefore I ſay unto you, What things ſoever ye deſire, when ye pray, believe that ye receive *them*, and ye ſhall have *them*.]

24. This is to be undertaken by you, not upon confidence of your own ſtrength, but by humble prayer to God, and whatſoever you ſhall thus pray for, believing that I will according to my promiſe grant it to you, that ye ſhall be ſure to receive from me.

25. And when ye ſtand praying, forgive if ye have ought againſt any, that your father alſo which is in heaven may forgive you your treſpaſſes.]

25. But for the obtaining this certain return to your prayers, the other conditions which have formerly been required, (ſee Mat. 6. 14.) to make mens prayers effectual, muſt be obſerved by you, namely, that whenſoever you pray for any thing to be granted you by God, you put all malice from you, and be filled with all charity even to your enemies, that God may in like manner deal with you.

must

26. But if you do not forgive, neither will your father which is in heaven forgive your treſpaſſes.

26. And if you do not ſo, there is no expectation that any prayer of yours, whether for pardon of ſin, or any thing elſe, ſhall be heard and granted by God.

27. The Sanhedrim of the Jews, to whom Prophets were wont to approve their miſſion.

27. And they come again to Jeruſalem, and as he was walking in the temple, there come to him [the chief Prieſts, and the Scribes, and the Elders,]

28. And ſay unto him, By what authority doeſt thou theſe things? and who gave thee this authority to do theſe things?

29. And Jeſus anſwered and ſaid unto them, I will alſo ask of you one queſtion, and anſwer me, and I will tell you by what authority I do theſe things.

30. Was John that received Proſelytes by Baptiſm, ſent with commiſſion from God, or no?

30. The baptiſm of John, Was it from heaven, or of men?] Anſwer me.

31. And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then did ye not believe him?

32. A Prophet ſent with commiſſion from God.

32. But if we ſhall ſay, Of men, they feared the people: for all men counted John, that he was [a prophet indeed.]

33. And they anſwered and ſaid unto Jeſus, We cannot tell. And Jeſus anſwering, ſaith unto them, Neither do I tell you by what authority I do theſe things.

Annotations on St. Mark, *Chap.* XI.

2. Καιρὸς οὐκων

V. 13. *Not yet*] That the words are thus literally to be rendred οὐ γὰρ ἦν καιρὸς σύκων, *for it was not a time*, or *ſeaſon of figs*, there is no doubt; what the meaning of the word *time* or *ſeaſon* here is, will be the only difficulty. If the time or ſeaſon of the year, wherein figs are ripe, ſo that it be here ſaid it was not that time of ripe figs, then many inconveniencies will follow; As firſt that will not be (as this paſſage is deſigned) a reaſonable account, why there was nothing but leaves on the tree, for green figs there might be, and ſo ſomewhat beſide leaves, though the *time of ripe figs* were not come. 2ly, It is not to be imagined that *Chriſt* being hungry, v. 12. and thereupon going out of his way to a fig tree, εἰ ἄρα εὑρήσει τι ἐν αὐτῇ in all account to *find ſome food* there, ſhould do ſo at a time when he knew fruit was not ripe, green figs before they are ripe, being as unfit for food as could be imagined. 3. If we conſider the time which is there ſpecified, we ſhall have reaſon to doubt whether thus interpreting καιρὸς, there were indeed any truth in the ſpeech, being great probability, that at this time of the year figs in *Judæa* were wont to be ripe. For it was immediately before the Paſſover, (preſently after the *Hoſanna's*) both here, and in *Matthew*. And that is about the time of *putting the ſickle into the corn*, Deut. 16. 9. and their offering their firſt fruits, (*ſeven weeks before Pentecoſt*, Lev. 23. 16.) by which it is evident that fruits were then ripe in that Country. This may be farther confirmed by a paſſage in *Ariſtophanes* in Ορνιαι,

Κηὐθὺς μὲν κόκκυ ἐπὶ κόκκυ, πᾶς δ' οἱ φοίνικες ἀπῄσσε
Τῆς ποίης ἐν ᾗ πᾶς κεῖτ' ἂν ἐν τοῖς πεδίοις ἐθέλοι.
Τῶν δὲ τρόπον τὸν τοῦτον ἀληθῶς, κόκκυ φωλοὶ πολλοὶ ἦσαν.

At the time that the Cuckow ſounds out his note (that we know is the beginning of our Spring) then all the *Phœnicians* (that is, the inhabitants of *Canaan*, Mat. 16. Note f.) *reap'd their wheat and their barley in their fields, and that was the meaning of the Proverb*, κόκκυ φωλοὶ πολλοί, that is, ſaith the *Scholiaſt*, κόκκυ γὰρ κράζοντος θερίζομεν, *when the Cuckow cries, we reap*, by which noting the φωλοὶ, that is, the *circumciſed*, as appears by that *Scholiaſt* in theſe words, ἐπὶ τῶν Αἰγυπτίων ἦσαν φωλοὶ πολλοὶ, *among the Ægyptians there were many circumciſed*, (ſo *Herodotus* in *Euterpe* ſaith of them.) And then that the fruits of trees were gathered alſo at the ſame time with the corn, appears among many other evidences, by the expreſs words of *Philo*, *Leg. ad Caium* p. 795. E. where *Petronius* in his letter to *Caius* about the ſetting up the image of *Jupiter* in the Temple, tells him his fear, that the provoked Jews would ſet on fire all the fruits of the ground; τὸ ἀκμὴν γὰρ ἤδη τῶν σίτου καρπῶν ἦν, *for the fruit was now ripe*, (where by the way, ἀκμὴ, not καιρὸς, is the proper word for the *time of fruits* being ripe) and therefore *care muſt now be taken for the* συγκομιδὴ καρπῶν, *the taking in of the fruits*, οὐ μόνον τῶν σπερμάτων, ἀλλὰ καὶ τῶν ἐκ δένδρων, *not only the corn of the field, but the fruit of the trees*, from which circumſtance it is that *Baronius* duly concludes that this of the deſigned dedication of that image, was at the Paſſover, and ſo a puniſhment that might mind the Jews of their ſin of crucifying *Chriſt* at that time of the year. As for that objection which is apt to deceive many, and ſo impoſed upon S. *Chryſoſtom*, becauſe this time of Eaſter is not the time of harveſt in other places, whereupon that *Father Tom.* 4. p. 629. l. 20. ſpeaking of *Pentecoſt*, ſaith, it was the *time* ὅτε τὸ δρέπανον ἐπιβάλλειν δεῖ τῷ ἀμήτῳ, ὅτε τοὺς καρποὺς συνάγειν ἔχομεν, *when the ſickle was to be put into the harveſt and the fruits to be gathered in*, 'tis eaſily anſwered, that the difference of the Climate betwixt *Judæa* and *Greece*, and much more betwixt *Judæa* and *us*, being ſo great, and the forwardneſs of fruit depending ſo immediately on that, there can be no ſtrangeneſs in it: For theſe and other reaſons it ſeems improbable that this ſhould be the meaning of the words. Another notion, I conceive, there is of the καιρὸς, *time*, or *ſeaſon*, which will be ſubject to none of theſe, nor any other inconveniences. For the word literally ſignifying a *ſeaſonable time*, and *time* being of a great latitude, belonging to any part of time, an age, a year, and not only a part of a year, though the firſt of an age cannot, yet the ſecond of a year may be appliable to this place, and then the meaning will be, that that was not a *ſeaſon of figs*, that is, a good fig year, a year that brought forth any ſtore of figs in that Country. And in this interpretation of the phraſe, the whole paſſage will be very perſpicuous; *Chriſt was hungry* v. 12. and ſeeing a *fig tree* afar off, having *leaves*, that is, looking very promiſingly, he went out of his way to it, *if ſo be he might find any thing*, that is, any one, or more figs upon it; *And when he came to it, he found nothing but leaves*, not one fig of any kind, ripe or other, of which this reaſon is rendred, ἦν γὰρ οὐ καιρὸς σύκων, *for it was not a kindly ſeaſonable year of figs*. Whereupon *Chriſt* immediately curſeth the tree, for having ſuch promiſing verdure of leaves, but no kind of fruit on it, and ſo ſymbolically foretels the fate of that people of the Jews, who were at this time very barren of good works, 'twas a very ill ſeaſon of fruit with them (and when *Chriſt comes* ſhortly after to viſit, *ſhall* he *find faith on the earth?* any fruit of the Chriſtian faith in that land of *Judæa*?) though they made very promiſing fair profeſſions. Having ſaid thus much, it will not be neceſſary to take notice of the emendation, which the learned *Dan. Heinſius* hath here propoſed, converting it, from ἦν γὰρ οὐ καιρὸς σύκων, *for it was not a ſeaſon of figs*, into ἦν γὰρ οὗ, καιρὸς σύκων, *for where he was*, (that is, in that place) *the ſeaſon of figs*, that is, it was the ſeaſon of ripe figs. The exceptions which offer themſelves againſt this conjecture are many: 1. The great change that is made by this means even from a Negative to an Affirmative, from one member of a contradiction to another, which if it were allowed upon no greater grounds, then of a conjecture, the conſequence would be very dangerous. 2. In caſe this conjecture were admitted, the words ſo read would be of a ſtile diſcernibly different from all the reſt of the Book. For of either of thoſe forms of ſpeaking οὗ, *where he was*, for *in that region*, or *place*, in oppoſition to other remote climates, or of καιρὸς σύκων, *ſeaſon of figs* ſo conciſely, for *it was the ſeaſon of figs*, 'twould be hard to find any example in the New Teſtament: and then, though to reduce a perplex'd intricate, unuſual form of ſpeaking, to a perſpicuous ordinary

dinary phraſe, it might be reaſonable to propoſe a conjecture, yet to force it by this means from an uſual to a ſtrange form (for which there is no example) will not be very reaſonable. Laſtly, there is no need, or uſe of any change, as already appears; but on the contrary, if the change were admitted, the verſe would be leſs intelligible then now it is, for the words are a reaſon, as the particle γὰρ *for* aſſures us: Now that which is next before, and to which this is affix'd as a reaſon, being this, that *coming to the fig-tree he found nothing but leaves*, the words in that new reading, *for where he was it was the ſeaſon of figs*, cannot be thought a reaſon of that (the ſeaſon for fruit cannot be the reaſon that there was no fruit) but would be of the contrary, whereas the words in the old reading are a clear reaſon of it, there were no figs, but only leaves to be found, *for it was not a ſeaſon of figs*. The only thing poſſible to be replyed is, that the words ſo alter'd ſhall be a reaſon of *Chriſt's* going to the tree to ſee *if there were any fruit on it*, and not of his *finding no fruit*, which if it be ſaid, then I anſwer, that this is moſt unreaſonable, when the words as they lie, are regularly a reaſon of what went next before, to change them, upon conjecture as phantaſy, into the direct contrary, and then affix them as a reaſon of what is farther off, and with which they do not connect, but might with as much reaſon be farther ſevered and connected with any other (yet remoter) paſſage, to which a freſh conjecture ſhould accommodate them.

V. 17. *All nations*] There were three *atria*, or *courts*, or *iles* in the *Temple*, the firſt, the court of the Prieſts, the ſecond of the other Jews, together with the perfect compleat proſelytes, they that were circumciſed and undertook the whole Law, and differed nothing from Jews, but that they were born of Gentile parents, the *proſelytes of juſtice*, or *of the covenant*, (ſee note on *Mat.* 23. d. and *c.* 3. a.) and the third was the court of the *Gentiles*, that is, of thoſe Gentiles, which were received as Proſelytes of the gates, the Gentile worſhippers, or pious heathens, that had undertaken the ſeven precepts of the ſons of *Noah* (renounced the doctrine, *&c.*) tho' not the whole Jewiſh law; this court of the Gentiles was indeed diſcriminated by a ſept or little low wall from the court of the Jews, and was therefore by them thought leſs holy then their court, and becauſe the Jews did not worſhip in it, they therefore conceiv'd that it might be lawfully put to common or prophane uſes, and ſo 'twas here uſed by the Jews, but *Chriſt* ſaith, it was *a houſe of prayer to the Gentiles*, and therefore had a promiſe of God's peculiar preſence there, and conſequently a relative ſanctity, and was not to be thus uſed to common prophane uſes. οἶκος προσευχῆς τοῖς ἔθνεσι.

CHAP. XII.

Paraphraſe.

1. AND he began to ſpeak unto them by parables, A *certain* man [planted a Vineyard], and ſet an hedge about it, and digged *a place for* the winefat, and built a Tower, and let it out to Husbandmen, and went into a far country.

1. And Chriſt ſpake many Parables unto them, all pertinent to the rebuking of them for their unbelief, as firſt that mention'd Mat. 21. 28. and then ſecondly, this here, Mat. 21. 33. of a man that

2. And at the ſeaſon he ſent to the husbandmen a ſervant, that he might receive from the husbandmen of the fruit of the vineyard.

3. And they caught *him*, and beat him, and ſent *him* away empty.

4. And again he ſent unto them another ſervant, and at him they caſt ſtones, and wounded *him* in the head, and ſent him away ſhamefully handled.

5. And again he ſent another, and him they killed, and many other, beating ſome, and killing ſome.

6. Having yet therefore one ſon, his well-belov'd, he ſent him alſo laſt unto them, ſaying, They will reverence my ſon.

7. But thoſe husbandmen ſaid among themſelves, This is the heir, come let us kill him, and the inheritance ſhall be ours.

8. And they took him and killed *him*, and caſt *him* out of the vineyard.

9. What ſhall therefore the Lord of the Vineyard do? He will come and deſtroy the husbandmen, and will give the vineyard unto others.

10. And have ye not read this Scripture, The ſtone which the builders rejected, is become the head of the corner?

10. Pſ. 118. 22. Iſa. 28. 16, Mat. 21. 42. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 7.

11. This was the Lord's doing, and it is marvellous in our eyes.

12. And they ſought to lay hold on him, but feared the people: for they knew that he had ſpoken this parable againſt them, and they left him and went their way.]

12. And they were willing to find ſome juſtifiable occaſion to apprehend him, being ſomewhat reſtrained by fear of the people, and yet being much incenſed againſt him (for they knew that he had deſigned theſe parables particularly to pourtray them) but in fine they let him alone at preſent and departed.

13. And they ſend unto him certain of the Phariſees, and of the Herodians, to catch him in *his* words.]

13. Soon after, being willing to get ſome accuſation againſt him, they ſent ſome of the Phariſees, and ſome of the Herodians together to him, the Phariſees that thought not Cæſar to have right over Judea, but look'd on him as an uſurper; and the Herodians (ſee note on Mat. 22. b.) which aſſerted his right, that between them they might bring him to ſay ſomewhat either againſt the liberty of the people of God, aſſerted by the Phariſees, or againſt the power of the Roman Emperour, aſſerted by the others; perhaps alſo ſuſpecting by his frequent being in Galilee (and his Apoſtles moſt of them being born there) that he was of the ſect and doctrine of the Galileans, that no acknowledgment or tribute was to be paid to the Emperour.

14. And when they were come, they ſay unto him, Maſter, we know [that thou art right, and careſt for no man, for thou regardeſt not the perſon of men, but teacheſt the way of God in truth] Is it lawful to give a tribute to Cæſar, or not?

14. That thou will freely ſpeak thy mind what danger ſoever come of it, and not ſuffer the fear of Cæſar to reſtrain thee from telling us the will of God.

15. Shall we give, or ſhall we not give? But he knowing [their hypocriſy] ſaid unto them, Why tempt ye me? Bring me a penny that I may ſee *it*.

15. The treacherouſneſs of their deſign under thoſe fair words.

16. And they brought *it*. And he ſaid unto them, Whoſe *is* this image and ſuperſcription? And they ſaid unto him Cæſars.

16. See note on Mat. 22. c.

17. And Jeſus anſwering, ſaid unto them, Render to Cæſar the things that are Cæſars, and to God the things that are Gods, and they marvelled at him.

18. Then come unto him the Sadducees, which ſay there is [no reſurrection] and asked him, ſaying,

18. Mat. 22, 23. no future ſtate after this life.

19. Maſter, Moſes wrote unto us, if a mans brother die, and leave his wife behind him, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

20. Now there were ſeven brethren, and the firſt took a wife, and dying, left no ſeed;

21. And the ſecond took her, and dyed, and left no ſeed, and the third likewiſe;

22. And the ſeven had her, and left no ſeed, laſt of all the woman dyed alſo.

23. In the reſurrection therefore, when they ſhall riſe, whoſe wife ſhall ſhe be of them, for the ſeven had her to wife?

24. The doctrine of the Scriptures concerning the reſurrection, and the power of God in bringing it to paſs?

24. And Jeſus anſwering, ſaid unto them, Do ye not therefore err, becauſe ye know not [the Scriptures, neither the power of God?]

25. For when they ſhall riſe from the dead, they neither marry, nor are given in marriage, but are as the Angels of God which are in heaven.

[26. See note on Mat. 22. d.

26. And as touching the dead that they riſe, have ye not read in the book of Moſes, How in the buſh God ſpake unto him, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob?

27. Thoſe therefore were then alive, when God ſaid this of them, which was long after their death.

27. He is not the God of the dead, but the God of the living.] Ye therefore do greatly err.

28. And one of the Scribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, asked him, Which is the firſt commandment of all.

29. And Jeſus anſwered him, The firſt of all the commandments is, Hear O Iſrael, the Lord our God is one Lord.

30. Underſtanding, v. 33.

30. And thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy [mind] and with all thy ſtrength, this is the firſt commandment

31. And the ſecond is like, namely this, Thou ſhalt love thy neighbour as thy ſelf: there is none other commandment greater than theſe.

32. And the Scribe ſaid unto him, Well maſter, thou haſt ſaid the truth, for there is one God, and there is none other but he.

33. And the real ſubſtantial performance of all duties, both towards God & Man, is to be preferred before all thoſe ritual performances that Religion is generally placed in.

33. And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love his neighbour as himſelf, is more then all whole burnt-offerings and ſacrifices.]

34. This account of thine argues that thou art not far from being a Chriſtian, the doctrine of the Goſpel containing little more in it beyond this.

34. And when Jeſus ſaw that he had anſwered diſcreetly, he ſaid unto him, [Thou art not far from the kingdom of God.] And no man after that durſt ask him any queſtion.

35. How comes it to be generally reſolved by the doctors of the Law out of the Scripture.

35. And Jeſus anſwered and ſaid, while he taught in the temple, [How ſay the Scribes, that Chriſt is the ſon of David?]

36. For David himſelf ſaid by the Holy Ghoſt, The Lord ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy foot-ſtool.

37. David therefore himſelf calleth him Lord, whence is he then his ſon? and the common people heard him gladly.

38. And he ſaid unto them in his doctrine, beware of the Scribes which love to go in long cloathing, and love ſalutations in the market places.

39. And the chief ſeats in the ſynagogues, and the uppermoſt rooms at feaſts.

40. Mat. 23. 14.

40. Which devour widows houſes, and for a pretence make long prayers, theſe ſhall receive greater damnation.

41. In the Temple, over againſt the cheſt, into which the free-will offerings were caſt for pious and charitable uſes, Luke 21. 1.

41. And Jeſus ſat [over againſt the treaſury] and beheld how the people caſt money into the treaſury, and many that were rich caſt in much.

42. And there came a certain poor widow, and ſhe threw in two mites, which make a farthing.

43. And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poor widow hath caſt more in then all they which have caſt into the treaſury.

44. Having ſcarce enough for her ſelf, yet out of that very little hath been liberal, and

44. For they all did caſt in of their abundance, but ſhe [* of her b want did] caſt in all that ſhe had, even all her living.

*out of her penury, ἐκ τῆς.

Annotations on St. Mark, *Chap.* XII.

V. 14. *Tribute,*] *Judas* of *Galilee*, (called indifferently *Gaulonita* and *Galilæus*) was, ſaith *Joſephus*, head of a fourth ſect among the Jews, (ſee *Antiq.* l. 18. c. 2.) and having *Saddok* a Phariſee joined to him, he ſollicited the people to defection, telling them that God was to be their only maſter and Prince, and no mortal to be acknowledged ſuch; that the requiring a tax from them, if it were paid by them, was a manifeſt profeſſion of ſervitude, and that 'twas their duty to vindicate their liberty, by which means he raiſed a great ſedition among the Jews, and was the cauſe under pretence of defending the publick liberty, of innumerable miſchiefs to the nation. Of this ſect 'tis poſſible they ſuſpected Chriſt might be a favourer, and the rather for his being counted a Galilean, and that therefore they now come and ask him this queſtion. And tho' he anſwer moſt punctually in favour of the Roman Emperour, and ſo much more for the paying then for the refuſing to pay tribute, yet becauſe there was ſo much caution in his ſpeech, as that the Phariſees were not able to take any advantage againſt him, it is therefore improved into an accuſation againſt him, that he *forbad to give tribute to Ceſar*, *Luke* 23. 20. ſee note on *Mat.* 22. b. That which is in the printed copies κῆνσον, *tax* or *tribute*, is in the old Greek and Latine MS. which *Th. Beza* ſent to the Univerſity of *Cambridge*, κεφαλαῖον, *head-money*.

V. 44. *Want*] To diſcern the meaning of ὑστέρησις or ὑστέρημα among the *Scripture-writers*, it will not be amiſs to look on it a little in the Old Teſtament, *Ezr.* 6. 9. where ὃ ἂν ὑστέρημα (whereby חסר ומה is rendred) ſignifies that *which they have need of*, for the word חסר ſignifies *oportuit*, *neceſſe habuit*, *indiguit*, to *want*, or *have need of*, and ſo ἐκ τῆς ὑστερήσεως here, and ἐκ τοῦ ὑστερήματος, *Luke* 21. 4. will be rendred out of her *neceſſaries*, out of that which was neceſſary to her, out of that which ſhe wanted for her ſelf, out of her *very low eſtate* or *extremity*, (as appears by that which follows ὅλον τὸν βίον αὐτῆς, *all her proviſion*, all that ſhe had to live or ſubſiſt on) as that is oppoſed to ἐκ τοῦ περισσεύοντος, *out of that which thoſe others had to ſpare*: Thus *Phil.* 4. 11. καθ' ὑστέρησιν, *in reſpect of a very low*

b. ὑστέρησις

a *eſtate*, wherein he had no more then abſolute neceſſaries (with which, ſaith he, he had *learned to be content*) expreſſed by ταπεινοῦσθαι, being *abaſed* or *very low*,, v.12. both which are oppoſed to περισσεύειν there, when πεινᾶν *hungring* is oppoſed to χορτάζεσθαι *feeding full*. So 1 *Cor.* 16.17. ὑμῶν ὑστέρημα ἵνα ἀνεπλήρωσαν *that which you ought to have done*, and did not, *they have ſupplyed*, 2 *Cor.* 8. 13. ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, *your abundance may be a ſupply to their neceſſities*, and c. 9. 12. *a* τὰ ὑστερήματα τῶν ἁγίων, *the neceſſity of the Saints*, and c. 11.9. τὸ ὑστέρημά μου *my neceſſity*; ſo *Phil.*2. 30. τὸ ὑμῶν ὑστέρημα τῆς πρὸς μὲ λειτουργίας *your defect of miniſtring to me*, or *that miniſtring to me*, which was neceſſary, but thro' diſtance could not be performed on our part, ſo *Col.*1.24. *I rejoyce in my ſufferings for you*, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ *a* σώματος αὐτοῦ, *&c.* Thus, or to this ſenſe, Chriſt ſuffered for his Church, his body, (yea *Luke* 24.46. ἔδει παθεῖν, *he ought to ſuffer*, in many reſpects there was a neceſſity of it) and ſo in like manner by way of correſpondence (ſo ἀνταναπληρῶ ſignifies) it is *neceſſary* that I that am a Chriſtian, ſhould ſuffer for you, for the *Church*, that is, his body, this now I do, *I in my fleſh make up*, by way of Antitype, *thoſe neceſſary ſufferings of Chriſt for his body*. So 1 *Theſ.* 3.10. καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν, to *compleat* or *fill up* (for καταρτίζειν being the interpretation of כלל in the Old Teſtament, is all one with πληροῦν, and ſo καταρτισμὸς with πλήρωμα) *thoſe things that are neceſſary to your faith*. All this is here caſt together, to give one entire view of theſe words in the New Teſtament.

Ἀνταναπληρῶ ὑστερήματα. καταρτίσαι ὑστερήματα. ὑστέρημα.

CHAP. XIII.

Paraphraſe.

1. AND as he went out of the Temple one of his diſciples ſaith unto him, Maſter, ſee what manner of ſtones, and what buildings are here.

2. And Jeſus anſwering ſaid unto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone upon another that ſhall not be *thrown down.

2. See note on Mat. 24. a.

*pluckt aſunder, κατὰ λυθῇ.

3. And as he ſate upon the mount of Olives, over againſt the Temple, Peter and James and Andrew asked him privately,

4. Tell us [when ſhall theſe things be? and what ſhall be the ſign when all theſe things ſhall be fulfilled.]

4. When ſhall this utter deſtruction of the Temple ſhall be, and conſequently of the Jewiſh nation, and what prognoſticks or fore-runners of it ſhall be obſervable, (ſee Note on Matth. 24. b. c.)

5. And Jeſus anſwering them began to ſay, Take heed leſt any man deceive you.]

5. And Jeſus anſwered them, the fore-runners that you are moſt concern'd to know, are the great dangers that ye ſhall be in, if ye be not very wary of being ſeduced and drawn off from the truth.

6. For many ſhall come in my name, ſaying, I am Chriſt, and ſhall deceive many.]

6. For before that time, many falſe prophets and falſe Chriſts pretending to deliver the nation from the Roman ſubjection, ſhall appear among you, and draw many followers after them.

7. And when ye ſhall hear of wars and rumours of wars, be ye not troubled, for ſuch things muſt needs be, but the end ſhall not be yet.

8. For nation ſhall riſe againſt nation, and kingdom againſt kingdom, and there ſhall be earthquakes in divers places, and there ſhall be famines and troubles, theſe are the beginnings of * ſorrows.]

*the pangs of travail, ὠδίνων.

8. For there ſhall be civil wars among you, (ſee note on Mat. 24. e.) and earthquakes in ſeveral parts of your country, and famines and tumults, theſe are as the firſt grudging of thoſe great pangs of travail which ſhall after ſome time come ſuddenly upon your nation.

9. But take heed to your ſelves, for they ſhall deliver you up [to † councels, and in the Synagogues ye ſhall be beaten, and ye ſhall be brought before rulers and kings for my ſake, for a teſtimony *againſt them.]

†the councels & conſiſtories, ye ſhall εἰς συνέδρια καὶ εἰς συναγωγὰς, δαρήσεσθε. *to them αὐτοῖς.

9. To the great conſiſtory in Jeruſalem, and the leſſer in other cities where you ſhall be ſcourged, and delivered to the Roman powers, that they may put you to death (becauſe the Jews cannot) and this ſhall be a means of making known to them the Chriſtian religion (as it was in St. Peter and Paul.)

10. And the Goſpel muſt firſt be publiſhed among all Nations.]

10. But before this deſtruction come on the Jews, the diſciples ſhall have preacht through all the cities of Jewry, and from them depart to the Gentiles.

11. But when they ſhall [lead you, and deliver you up, take no thought before-hand what ye ſhall ſpeak, neither do ye premeditate, but whatſoever ſhall be given you in that hour, that ſpeak ye, for it is not ye that ſpeak, but the Holy Ghoſt.]

11. Carry you before thoſe tribunals, be not ſolicitous before-hand, (ſee Mat. 10. 19.) what anſwers or pleas to make, for at that time ye ſhall be by the ſpirit of God extraordinarily inſtructed what apologies or anſwers to make, and what ſhall then come into your hearts, remember 'tis an effect of this ſpecial promiſe of mine, and ſo to be lookt on by you, as the dictates of Gods Spirit, and not as any invention of your own, and ſo without fear or diffidence to be delivered by you.

12. Now the brother ſhall betray the brother to death, and the father the ſon, and children ſhall riſe up againſt their parents, and ſhall cauſe them to be put to death.]

12. And theſe proſecutions, and bringing you before tribunals you muſt look for from thoſe that are neareſt to you, from Jews of your cloſeſt alliances.

13. And ye ſhall be hated of all men for my name ſake, but he that ſhall endure to the end, the ſame ſhall be ſaved.]

13. And indeed from all ſorts of men, the true Chriſtian Profeſſors muſt look for very ſharp oppoſition, all which muſt not be matter of diſcouragement to you, for it will be ſo ordered by the Providence of God, that the adhering conſtantly to Chriſt will be of all other things the moſt probable way to deliver you from the preſent dangers that ſhall over-whelm the unbelievers and apoſtates, and the only ſure way of making you eternally happy (ſee Mat. 10.22. note h.) whatſoever your ſufferings be.

14. But when ye ſhall ſee [the abomination of deſolation, ſpoken of by Daniel the Prophet, ſtanding where it ought not (let him that readeth underſtand) then let them which be in Judea flee to the mountains,]

14. The Roman army, (ſee note on Mat. 24. f.) like that which Daniel ſpak of, beſieging Jeruſalem, that holy city, towards which the Gentiles ought not to be ſuffered to approach, &c. (what ye read in Daniel of other times, have here a farther completion) then be ſure ye get you out of Judea, ſee Mat. 24. g.

15. And let him that is on the houſe-top, not go down into the houſe, neither enter therein, to take any thing out of the houſe,

16. And let him that is in the field [not turn back again to take up his garment.]

16. Get away with as much ſpeed as poſſibly he can, and not venture the hazard of his life, to ſave any thing that he hath.

17. But wo to them that are with child, and to them that give ſuck in thoſe days.

18. And pray ye that your flight be not in the winter.]

17, 18. And the haſte will be ſo great, which will be neceſſary in this conjuncture of time, that they that have encumbrances about them to ſtop that haſte, as for example, women with child, or that give ſuck, or any elſe, in caſe it happen to be in the winter, will be much endangered by it.

19. For in thoſe days ſhall be affliction ſuch as was not from the beginning of the creation which God created, unto this time, neither ſhall be.]

19. For they ſhall be days of moſt heavy affliction & preſſure, ſuch as never were, and never ſhall be paralleld in any time.

20. And

20. And except that the Lord had ſhortned thoſe days, [no fleſh ſhould *be ſaved, but for the elects ſake whom he hath choſen, he hath ſhortned the days.]

*escape, Gr. ſave.

20. Such fury of the zealots, ſuch inteſtine tumults and horrid cruelties, and ſuch foreign cloſe ſieges from the Romans, and from thence miſerable famines and plagues, that it will be impoſſible in an especial act of Gods over-ruling providence, if there be one Jew left undeſtroyed. But 'tis foretold by the Prophets that a few ſhall eſcape, and that all the Jews ſhould not be utterly cut off, (ſee Mat.24.22. and note k.) and for the fulfilling that Prophecy, care ſhall be taken for the preſerving of ſome, thoſe eſpecially who ſhall adhere conſtantly to the obedience and faith of Chriſt.

21. And then if any man ſhall ſay to you, Lo, here is Chriſt, or, Lo he is there, believe him not.]

21. And ſo ye are nearly concerned to be careful, that you run not out after any deceivers.

22. For falſe Chriſts and falſe prophets ſhall riſe, and ſhall ſhew ſigns and wonders, [to] ſeduce if it were poſſible, even the very elect.

22. That they may, or ſuch as may.

23. But take ye heed, [behold I have foretold you all things.]

23. Remember I have forwarned you.

24. But in thoſe days, after that tribulation, the ſun ſhall be darkned, and the moon ſhall not give her light.

24. Mat. 24.25.

25. And the ſtars of heaven ſhall fall, and [the †powers that are in heaven] ſhall be ſhaken.

†hoſts, Gr. virtues.

25. The hoſts of heaven, ſee Mat.24.29.

26. And then ſhall they ſee the ſon of man [coming in the clouds with great power and glory.

26. See note a. and on Mat. 24.6. & v. 30. note o. and Mat.26.64. and Præmon. to Revel.

27. And then ſhall he ſend his Angels, and gather together his Elect from the four winds, [from the uttermoſt part of the earth to the uttermoſt part of heaven.]

27. From one end of the world to another. See Mat. 24.31.

28. Now learn a parable of the fig-tree, when * her branch is yet tender, and putteth forth leaves, ye know that ſummer is near.

*The branch thereof is now become ſoft, and the leaves ſprout forth, ὅταν ἤδη ὁ κλάδος αὐτῆς ἁπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα.

29. So ye in like manner, when ye ſhall ſee theſe things come to paſs, know that it is nigh, even at the doors.]

29. The like judgment may ye make by theſe ſigns and prognoſticks to diſcern when this vengeance comes near.

30. Verily I ſay unto you, That this generation ſhall not paſs, till all theſe things be done.]

30. To which I farther add, that it ſhall be within the life-time of ſome now living, and here preſent, within thirty or forty years, this is ſufficient warning for you, and anſwer to your queſtion, v. 4.

31. Heaven and earth ſhall paſs away, but my words ſhall not paſs away.

31. (And do not ye doubt of the truth of it, for it is irreverſibly ſet.)

32. But of that day and that hour knoweth no man, no not the Angels which are in heaven, neither [b] the ſon, but the father.]

32. But of the point of time when this ſhall be, no created underſtanding knows, no not Chriſt himſelf, according to his humane nature. b.

33. Take ye heed, watch and pray, for ye know not when the time is.

33. And this on purpoſe thus concealed, to lay the greater obligation on all to be perpetually watchful, and diligent to behave themſelves like Chriſtians.

34. *For the ſon of man* is as a man taking a far journey, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch.

35. Watch ye therefore, for ye know know not, when the maſter of the houſe cometh [at even, or at midnight, or at the [c] cock-crowing, or in the morning.] c.

35. At nine at night, or at twelve, or at three, or at ſix in the morning.

36. Leſt coming ſuddainly he find you ſleeping.]

36. Leſt he come at a time, when ye leaſt expect him, and find you in a poſture uncapable of mercy from him, unqualified to receive benefit by his coming.

37. And what I ſay unto you, I ſay unto all, Watch.

Annotations on Chap. XIII.

a. Ταῦτα πάντα.

V. 4. *All theſe*] That the ταῦτα, and the ταῦτα πάντα here, *theſe things*, and *all theſe things* ſignify that which had been by this *Evangeliſt* mention'd in the words immediately precedent, there is no queſtion, and conſequently that thereby is ſignified the deſtruction of the Temple, and what was imployed and contained in that, the city, and nation of the Jews, their whole government, Civil and Eccleſiaſtical. Which being the words in which S. *Mark* expreſſes that, which S. *Matthew* expreſſes in other words, (here, *what ſhall be the ſign when all theſe things ſhall be fulfilled?* there τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος; *what is the ſign of thy coming, and of the conſummation of the age?* it irrefragably follows from hence (what hath been inſiſted on at large in the *Annotations* on *Mat.* 24. b. c.) that *the coming of Chriſt*, and *conſummation of the age* ſignifies the deſtruction of the Jewiſh Temple, and nation; of which only, and not of the day of laſt Judgment, the ſigns are here demanded by the diſciples, and given by *Chriſt*; which I here add *ex abundanti*, for the removing all ſcruple in this matter. To the ſame purpoſe 'tis obſervable, that tho' here, at the beginning, S. *Mark* do not at all uſe the phraſe of *Chriſt's coming* in this manner, yet *v.* 26. inſtead of that which is in another phraſe in S. *Matthew*, c. 24. 30. *then ſhall appear*, or *be ſeen, the ſign of the ſon of man in heaven*, this ſignal puniſhment and revenge on the crucifyers from *Chriſt* now reigning in heaven, he hath theſe plain words, *Then ſhall they ſee the ſon of man coming in the clouds, with great power and glory.*

b. Οὐδὲ ὁ υἱὸς ὅς.

V. 32. *The ſon*] That this whole diſcourſe belongs to the deſtruction of *Jeruſalem*, there can be no doubt to him that compares it with *Mat.* 24. & *Luke* 21. and what hath been ſaid in the *Annotations* for the evincing of it. Which having been the matter of *Daniel's* predictions, and afterwards of ſome of *John's* viſions in the *Revelation*, and here of *Chriſt's*, it is moſt certain, that the time of it was revealed by God to this *ſon of man*, and other his ſervants, and therefore of that, and of the particular circumſtances connecting to the laſt point of that, it cannot be underſtood, that *of that knoweth no man*, &c. *that day and hour* therefore, of which the words are to be underſtood, muſt be more nicely interpreted, to ſignify not the time more looſely, but more ſtrictly that very point of time, wherein this fatal blow was to be ſtruck; and of this, to preclude the curioſity of men, and to ingage their vigilance, *Chriſt* is pleaſed to tell them, that no diſpenſation of Gods, either by man, *viz. Daniel*, or any other prophet, or by *Angel*, or (which is higheſt) *by the ſon of man*, had ordered us to *know the times, or the ſeaſons*, this being no part of the Prophetick office of any man, or within the commiſſion of *Chriſt* himſelf, to reveal this ſecret to them. What the *Agnotæ* taught in this matter, and wherein their ſuppoſed miſtake conſiſted, is not obvious to define. They were thus call'd, ſaith * *Leontius*, becauſe they defined from this Text, that ὡς ἀνθρώπου ἠγνόει τὸ πρακτ. 1 χριστὸς, *that Christ as man was ignorant of ſome things*, ὅσων καὶ πονεῖσθαι λέγομεν αὐτόν, *in the ſame manner as we ſay he ſuffered grief*, &c. For this, ſaith he, *Theodoſius* Biſhop

d. Ἡμέρα καὶ ὥρα ἐκεί-

νη.

e

* De ſect. p. 514. A.

Bishop of *Alexandria* wrote against them, but his authority is not great, being himself tainted, and deemed as an Heretick, as there appears, and so accounted by * *Baronius*, and his followers *Theodosiani* or *Jacobitæ*. But *Eulogius* Bishop of *Alexandria* also wrote against them, and the *Epitome* of his arguments and answers we have in * *Photius*, and the sum of them is, that what is here said of *Christ*, was said, κατ' ἀναφορὰν, *secundum respectum*, ὡς οὐκ ἐκ τῆς ἀγνοίας ὄντος αὐτῷ τοῦ σώματος, ἥτις ἡ ἀνθρωπίνης ἐστὶν οὐσίας, ἧς ἔδει αὐτὸς ἦν κεφαλὴ, * *in that his body*, viz. *the humane nature, of which he was the head, was not without ignorance, as*, saith he, *he is said to be made sin and a curse for us, because the head, appropriating to it self the things of the body, he thus took upon him the things of the body*, viz. *of us sinful men.* Yet * after this, though he much dislike, that either according to his Divinity or Humanity, ignorance should be attributed to him, he cannot but * acknowledge with *Gregory Nazianzen*, γινώσκει μὲν ὡς θεὸς, ἀγνοεῖ δὲ ὡς ἄνθρωπος, *that he knows indeed as God, but is ignorant as man*, only adding, that the *Fathers* that acknowledged, or admitted ignorance in our *Saviour*, in respect of his humanity, οὐκ ὡς δόγμα τοῦτο πεποιήκασιν, *did not produce this, as a doctrine, but to repress the Arians, made use of it.* Now of this discourse of *Eulogius* * Pope *Gregory* gives his opinion in his *Epistles*, that he *admires much in it, but dislikes nothing*, that he had *written a great deal to* Anatolius *the Deacon to the same sense*, that what he said of *Christ*'s words, that they were to be referred to him *juxta corpus ejus, nos quod sumus, in respect of his body, which we are*, is most true, and that S. *Augustine* had oft expressed himself to the same sense, adding also another interpretation of the words, not that the *son of man was ignorant of that day, Sed quia hunc sciri minime permittat, but that he would by no means permit it to be known.* * After this, another subtilty, as he stiles it, he proposeth, that the *only son being incarnate, and made for us perfect man, in natura quidem humanitatis novit diem——— Sed hunc non ex natura humanitatis novit, knew the day in his humane nature, but not from his humane nature, because being made God-man, he knew it only per Deitatis suæ potentiam, by the power of his deity.* This certainly hath *truth* in it, but will not easily be discerned how it opposeth them, who acknowledging *Christ God-man* to *know all things* in this hypostatical union, do yet affirm him, in respect of his Humanity, to be *ignorant of some things:* For 'tis not necessary they should mean any more in thus affirming, then that he hath not this knowledge of all things from his Humanity, but from his Divinity only. In that *Epistle* of *Gregory*'s, one thing is resolved, which may possibly give some light to this whole matter, *viz.* * *that he that is no Nestorian, cannot be an Agnoeta.* If this be true, then we have a competent cause of the *Agnoetæ* being reckoned up for Hereticks, for such the *Nestorians* doubtless were, denying the union of the Divine and Human Nature in *Christ*. But the History rather inclines us to believe, that the *Agnoetæ* were *Eutychians* than *Nestorians*, for *Theodosius* was one of the διαφυσίτας, that opposed the *Councel of Calcedon*, and those that brake off from him (about this point of *Christ*'s being ignorant of some things, in respect of his Humanity) had been, till then, of his communion, and so opposers of that *Councel*, see *Leontius*, p. 514. A. These *Eutychians* heresie consisted in this, that they affirmed *so close an union betwixt the word and the human nature, that they became but one nature*, and this was refuted in that *Councel* of *Calcedon*, and the *Agnoetæ* being opposers of that *Councel*, must be supposed to adhere to this Heresie, and then indeed it must be acknowledged they were *Hereticks*, and their Heresie, so much worse than bare *Eutychianism*, as 'tis a blasphemy to impute nescience or ignorance to God. For supposing, as an *Eutychian* supposeth, that the *Divinity* and *Humanity were by union* * *become one and the same nature*, 'twere prodigious to believe, that this Nature were ignorant of any thing. This therefore I suppose to be the ground of defining these *Agnoetæ* to be Hereticks; for such they were, if they thus taught. But for the doctrine of those, which hold firmly the decrees of all the four first *General Councels*, and so condemn all the Heresies there condemned, particularly that of *Nestorius*, dividing the Persons, and of *Eutychius* confounding the Natures in *Christ*, and only affirm, that though as God, he knew all, yet as Man, he was ignorant of some things, just in the same manner, as he was passible and subject to all Human Infirmities, which had not sin in them, and that this is his own express affirmation, that the *son of man knew not that day and hour*, this sure is so far from Heresie, that, as the same *Leontius* elsewhere tells us, πολὺ ἰσχὺον ὅτι οἱ πολλοὶ τῶν πατέρων καὶ ὧν ἅπαντες φαίνονται λέγοντες αὐτὸν ἀγνοεῖν. p. 531. B. it is the unanimous assertion of all the *Fathers*, to which neither the *Councel* of *Calcedon*, nor any other hath taught any thing contrary. For so in his tenth πρᾶξις, resuming this business of the *Agnoetæ*, and recounting the answer that some gave, that those words [οὐδὲ ὁ υἱὸς, *neither the son*] were spoken by *Christ*, κατ' οἰκονομίαν, ἵνα ἀποτρέψῃ τοὺς μαθητὰς——— *by way of prudential œconomy, to avert the Disciples from their inquiry*——— he adds, as * his own affirmation, *that it is not fit to speak over subtily in this matter, and that therefore the Synod did not make any decree in it.*

V. 35. *Cock-crowing*] The *gallicinium* or *cock-crowing* is here set to note the middle time betwixt midnight and morning. For there were two cock-crowings in the night, as appears c. 14.30. and the second is here spoken of, and called simply ἀλεκτοροφωνία, as also *Mat.* 26. 75. and *Luke* 22. 34. and *John* 13. 39. there is only φωνὴσ ἀλέκτωρ, *the cock shall crow*, where yet the meaning is clearly this, ὡς φωνῆσαι *the second crowing*, as appears by this *Evangelist*, chap. 14.30. See *Censorinus*.

* *Ann.* 535. n. 71. *Theodosius, Alexandrinus Episcopus Hereticus.*
* n. 230. p. 882.
* So *Aquinas* from *Origen. part* 1. *qu.* 10. *art.* 2. *ad.* 1.
* p. 183.
* *Ibid.*
* *Ep. Ex. Reg.* l. 8. *Ep.* 42.
* οὐκ ἰζύλλο σημαίνων ἀγνοεῖσθαι αὐτὸν πᾶσιν προμηθούμενος *Cæsarius Dial.* 1. Ἀσυγχ. κ. And so *Aquinas* also *part* 3. *qu.* 10. *art.* 2. *ad.* 1.
* *Intelligi subtilius potest.*
* *Res valde manifesta est quia quisquis Nestorianus non est, Agnoeta esse nullatenus potest.*

CHAP. XIV.

Paraphrase.

1. AFter two days was *the feast of* the Passover and of unleavened bread: and the chief Priests and Scribes sought how they might take him by craft] and put him to death.

1. When the Passover which is the preparation to the seven days feast of unleavened bread (or in the evening in which began the abstinence from all leavened bread) was now but two days off, that is, About wednesday in the Passion-week, the Sanhedrim took counsel how they might apprehend him secretly without any great noise, Luke 22. 6.

2. But they said, * Not on the feast-*day*, least there be an uproar of the people.] 2. And they resolved on it in counsel, (see Mat. 26. 5.) that it were best to defer it till after the Passover, lest the multitudes being then there, they should rescue him tumultuously.

3. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman, having an * alabaster box of ointment of † spicknard very precious, and she † b brake the box, and poured it on his head.

4. And there were some that had indignation among themselves,] and said, Why was this waste of the oyntment made?

4. Judas was very angry at it, (Mat. 26. 8.)

5. For it might have been sold for more then three hundred pence, and have been given to the poor: and they murmured against her.

6. And Jesus said let her alone, Why trouble ye her? she hath wrought [a good work on me.]

6. A singular work of charity upon me.

7. For

* feast, ἑορτῇ
* a cruise, ἀλάβαστρον, see note on Mat. 26. b.
† shaking, or rubbing the cruise, she poured out of it upon.

7. For ye have the poor with you always, and whenſoever ye will, ye may do them good, but me ye have not always.

8. She hath done what ſhe [could, ſhe is come aforehand to anoint my body * to the burying.

* toward embalming, εἰς τὸ ἐνταφιασμὸν

8. Had in her power was able, ſhe hath done this prophetically unto me, uſing this funeral rite as a prefiguration of my death which is now approaching.

9. Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached throughout the whole world, *this* alſo that ſhe hath done ſhall be ſpoken of for a memorial of her.

10. And Judas Iſcariot one of the twelve, went unto the chief Prieſts [to] betray him unto them.

10. To agree with them upon a price whereupon he would. Mat. 26. 2.

11. And when they heard of *it*, they were glad, and promiſed to give him money. And he ſought how he might * conveniently betray him.

* ſeaſonably deliver him up, ἐυκαίρως αὐτὸν παραδῷ

12. And [the c firſt day of unleavened bread, when they killed the Paſſover, his diſciples] ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the Paſſover.

c. 12. On thurſday even, the beginning or firſt part of the Paſchal day, on which they uſe to put leaven out of their dwellings, and at the concluſion of it, that is, at ſun-ſet following, to eat the Paſſover, his diſciples (according to the cuſtom of beginning then to make preparation for the Paſchal Sacrifice on the day approaching) came and

13. And he ſendeth forth [two of his diſciples,] and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water, follow him,

13. Peter and John, Luke 22. 8.

14. And whereſoever he ſhall go in, ſay ye to the good man of the houſe, The Maſter ſayeth, Where is the gueſts chamber, where I ſhall eat the Paſſover with my diſciples?

15. And he will ſhew you an upper room * furniſhed and prepared, there make ready for us.

* laid with carpets, ἐστρωμένον

16. And his diſciples went forth and came into the city, and found as he had ſaid unto them, and they made ready [the Paſſover.]

16. The unleavened bread and bitter herbs as a commemoration of the deliverance out of Egypt, (but not the lamb, ſee note c.)

17. And in the evening he cometh with the twelve.]

17. And in the night (ſee note on Mat. 14. d.) he comes with the reſt of the twelve.

18. And as they * ſate and did eat, Jeſus ſaid, Verily I ſay unto you, † One of you [which eateth with me] ſhall betray me.

* lay along ἀνακειμένων † one of you ſhall deliver me up, he that eateth with me, εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ.

18. One that eateth in the ſame meſs with me, v. 20.

19. But they began to be ſorrowful, and to ſay unto him one by one, Is it I? and another *ſaid*, Is it I?

20. And he anſwered and ſaid unto them, *It is* one of the twelve,] * that dippeth with me in the diſh.]

* he that ὁ ἐμβάψας.

20. Even he (according to Pſal. 41. 12.) that eateth in the ſame meſs with me.

21. The ſon of man indeed goeth, as it is written of him, but wo to that man by whom the ſon of man is betrayed: Good were it for that man if he had never been born.]

21. I am to go out of this world to be put to death, according to prophecies; God hath determined that I ſhould come, and like the good ſhepherd, incur any hazard, lay down my life for the ſheep, and foreſeeing the malice of the Jews, and their bloody deſigns, and the falſeneſs of Judas, &c. hath determin'd to permit me to be ſlain by them, and accordingly hath foretold it by the Prophets, that I ſhould be led as a ſheep to the ſlaughter, &c. But that will contribute little to his advantage, that is the actor in it. It is a moſt unhappy thing to have any hand in putting the Meſſias, or any other perſon to death, though their dying may be determined by God to moſt glorious ends, which the wicked actor or contriver knows nothing of, nor at all deſigns, but directly the contrary. And therefore any ſuch is a moſt wretched creature.

22. And as they did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave to them, and ſaid, Take eat, This is my body:

22, 23. And at the concluſion of that Supper, Luke 22. 20. 1 Cor. 11. 25. Jeſus inſtituted the Euchariſt.

23. And he took the cup, and when he had given thanks, he gave *it* to them, and they all drank of it.]

24. And he ſaid unto them, This is my * blood [of the new Teſtament which is ſhed for many.]

* blood, that of the new Covenant, that which is ſhed τὸ τῆς καινῆς διαθήκης τὸ ἐκχυνόμενον

24. In which a covenant of infinite mercy is ſealed with mankind, to aſſure unto them pardon of ſin, Mat. 26. 28. upon their repentance and new life.

25. Verily I ſay unto you, [I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.]

25. That this is the laſt Paſſover I ſhall keep with you, the next feaſt I ſhall keep with you will be in heaven, (ſee note on Mat. 26. 29. f.)

26. And when they had ſung [an hymn,] they went out into the mount of Olives.

26. See note on Mat. 26. g.

27. And Jeſus ſaid unto them, All ye ſhall be [* offended becauſe of me this night; for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered.]

* ſcandalized in, or, thro' me, σκανδαλισθήσεσθε ἐν ἐμοὶ

27. Diſcouraged and fall off from me, by reaſon of that which you ſhall ſee befal me this night; for as this is the time wherein that prophecy of ſmiting the ſhepherd, the man that is my fellow, ſaith the Lord of hoſts, Zach. 13. 7. is to be fulfilled; ſo ſhall that other part of that prophecy be fulfilled, that the ſheep my followers ſhall be much diſmayed, and diſperſed by the fright of it.

28. But after that I am riſen, I will go before you into Galilee.]

28. But I ſhall not long continue under the power of death, I ſhall ſoon riſe again, and when I do ſo, I will appear to you in Judea firſt, John 20. 19. and afterward, John 21. 1. I will go into Galilee, and thither you may reſort to me, and I will give confirmations of your faith, John 20. 20. and ſettle the whole buſineſs of the Church, v. 21. &c. before I aſcend to heaven.

29. But Peter] ſaid unto him, Although all ſhould be offended, yet *will not I.*

29. But Peter being of a warmer ſpirit, and greater confidence and aſſurance of his own ſteadineſs then the reſt,

30. And Jeſus ſaith unto him, Verily I ſay unto thee, that this day *even* [in this night before the cock crow twice,] thou ſhalt deny my thrice.

30. This night which is the firſt part of the Jewiſh day, before the ſecond cock-crowing, (ſee note on c. 13. 35. c.)

31. But [he * ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe.] Likewiſe alſo ſaid they all.

* over and above, ſaid the more, Tho' there ſhould be a neceſſity that I ſhould die with thee, ἐὰν δέῃ με ἅμα σοὶ ἀποθανεῖν

31. The more Chriſt forewarned him of his fall, the more confidently he affirmed the contrary, That though adhering to thee ſhould certainly coſt me my life, yet would I not, to ſave that life, do any thing contrary to the owning and acknowledging thee, that thou art my Lord, and I a diſciple that retain or belong to thee.

32. And they came unto a place which was named Gethſemane, And he ſaid to his diſciples, Sit ye here [while I ſhall pray.]

32. While I go a little way off and pray.

33. And he taketh with him Peter and James and John, and began to be ſore amazed, and to be very heavy.

34. And ſaith unto them, my ſoul is exceeding ſorrowful unto death, tarry ye here and watch.

35. And * he went forward a little, and fell on the ground, and prayed, that if it were poſſible [the hour] might paſs from him.

* going before a little he fell, προελθὼν μικρὸν ἔπεσεν

35. The portion of affliction now preſent upon him, and approaching,

36. And

† Abba, which is Father, Ἀββᾶ ὁ πατὴρ. See note on Rom. 8. c.

36. And he ſaid, † Abba Father, all things *are* poſſible to thee, take away this cup from me, neverthleſs [not that I will, but what thou wilt.]

36. Not what ſeemeth moſt deſirable to my fleſh, but to thy divine will and wiſdom.

37. And he cometh and findeth them ſleeping, and ſaith unto Peter, [Simon ſleepeſt thou? Couldſt thou not watch one hour?]

37. Thou that didſt even now expreſs ſo much kindneſs and conſtancy to me v.31. art thou ſo unable to do ſo much leſs? In this ſtate of agony, which I expreſſed to you that I was in, v.34. couldſt thou be ſo little concern'd, as to fall aſleep when I ſtaid ſo little while from you?

* forward προθυμον

38. Watch ye, and pray, leſt ye enter into temptation,] The ſpirit truly *is* * ready, but the fleſh *is* weak.

38. Believe it, as confident and ſecure and unconcern'd as you are, the danger now approaching me, is ſo neer to you alſo, and the temptation from thence to deny and forſwear me ſo great, that it were fitter for you to be watchful and importunate with God in prayer, that you be not overcome by temptation; ſee Mat. 26. 41.

39. And again he went away and prayed, and ſaid the ſame words.

40. And when he returned he found them aſleep again (for their eyes were heavy) neither wiſt they what to anſwer him.

40. See Mat. 26. 44.

41. And he cometh the third time and ſaith unto them, [Sleep on now, and take your reſt, d it is enough, the hour is come, behold, the ſon of man is betrayed into the hands of ſinners.]

41. Fare you well, your watching will now be no farther uſeful to me. The fatal minute foretold you is now preſent, behold, I ſhall preſently be apprehended and delivered to the Romans, by them to be put to death (becauſe the Jews could not put to death.)

42. Riſe up, let us go, Lo, he that betrayeth me is at hand.

43. And immediately while he yet ſpake, cometh Judas one of the twelve, and with him a great multitude with ſwords and ſtaves, from [the chief Prieſts and the Scribes and the Elders.]

43. The Sanhedrim of the Jews.

44. And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he, take him, and [lead *him* away ſafely.]

44. Carry him to ſafe cuſtody, take care he eſcape not

45. And aſſoon as he was come, he goeth ſtraightway unto him, and ſaith Maſter, Maſter, and kiſſed him.

46. And they laid their hands on him, and took him.

* were with him συν αὐτοῖς ἑστηκοτων

47. And one [of them that * ſtood by] drew a ſword, and ſmote a ſervant of the high prieſts and cut off his ear.

47. Of the 3 diſciples that were with him, v.33. viz. Peter.

48. And Jeſus anſwered and ſaid unto them,] Are ye come out as againſt a thief, with ſwords and *with* ſtaves to take me?

48. And Jeſus having reprehended that act of haſty unjuſtifiable zeal in Peter, and cured the wound, reſtored the ear to him that had loſt it, Mat. 26. 52. &c. turns him to the company that comes to apprehend him, and ſaid,

49. I was daily with you in the Temple teaching, and ye took me not; but [the ſcriptures muſt be fulfilled.]

49. This dealing of yours is neceſſary to the fulfilling of that decree of God's, expreſt by the Prophecies of Iſaiah, &c.

50. And [they all] forſook him and fled.

50. All his diſciples.

51. And there followed him a certain young man, having a linen cloth caſt about his naked body, and the c young men laid hold on him,]

51. And there was a young man, who had been (as 'tis probable) raiſed from bed by the noiſe, and ſo had no more but his inner garment, and that through haſt not put on, but caſt about him, and he followed after to ſee the event, and the ſoldiers ſeeing him were about to apprehend him.

52. And he left the linen cloth, and fled from them naked.

53. And they led Jeſus away to [the high prieſt, and with him were aſſembled all the chief Prieſts and the Elders and the Scribes.]

53. Caiphas the high prieſt, Mat. 26. 57. where the whole Sanhedrim was come together.

54. And Peter followed him afar off even into the palace of the high prieſt, and he ſate with the ſervants, and warmed himſelf at the f fire.

55. And the chief prieſts and all the councel ſought for witneſs againſt Jeſus, to put him to death, and found none.

† teſtimonies were not ſufficient

56. For many bare falſe witneſs againſt him, but their † witneſs [g agreed not together.]

56. Was not equal to that charge of capital crime, were of a leſſer moment, if they had been true, not enough to put him to death.

57. And there aroſe [certain, and bare falſe witneſs againſt him, ſaying,

58. We have heard him ſay, I will deſtroy this Temple made with hands, and within three days I will build another made without hands.]

57, 58. Some that heard him ſpeak of his own death and reſurrection after three days, under the phraſe of this temple, or, the temple of his body, John 2. 19. and they applied this to the Temple of Jeruſalem, and bare witneſs that he ſaid ſo of that.

And neither thus was their teſtimony ſufficient. See note g.

59. But neither ſo did their witneſs agree together.]

59. But that, if ſufficiently teſtified, was yet no capital crime.

60. And the high prieſt ſtood up in the midſt, and asked Jeſus, ſaying, Anſwereſt thou nothing? what is it] that theſe witneſs againſt thee?

60. And therefore to get ſome charge againſt him out of his own mouth, the high prieſt ſtood up and ſaid to him, Anſwereſt thou nothing? what ſayeſt thou to theſe things?

61. But he held his peace and anſwered nothing. Again the high prieſt asked him and ſaid unto him, Art thou the Chriſt, the ſon of h the bleſſed?

62. And Jeſus ſaid, I am, And ye ſhall ſee the ſon of man ſitting on the right hand of power, and coming in the clouds of heaven.

See c. 13. 26.

63. Then the high prieſt rent his clothes, and ſaith, What need we any farther witneſſes?

64. Ye have heard the blaſphemy, what think ye? And [they all] condemned him to be guilty of death.

64. The whole Sanhedrim, v. 53.

*Serjeants, officers, apparitors, οἱ ὑπηρεται

† beat him with blows of a rod, or cudgel, ἐραπισμασιν ἐλαβον. See note on Mat. 27. k.

65. And ſome began to ſpit on him, and to cover his face and to buffet him, and to ſay unto him [Prophecy,] And the * ſervants did † ſtrike him with the palms of their hands.

65. Tell us by divine skill who ſtrikes thee.

66. And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt,

67. And when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth.

68. But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And [he went out into the porch, and the cock crew.]

68. He was preparing to go out into the place before the hall, and it was about midnight, the firſt cock-crowing.

69. Some hours after.

69. And a maid ſaw him [again,] and began to ſay to them that ſtood by, This is *one* of them.

70. And he denied it again, And a little after they that ſtood by ſaid to Peter, Surely thou art *one* of them, for thou art a Galilean, and thy ſpeech agreeth thereto.

71. And with a ſolemn imprecation on himſelf, he ſwore that he knew him not,

71. But he began to * curſe and to ſwear, *ſaying*, I know not this man of whom ye ſpeak. * imprecate ἀναθεματίζειν

72. It was the ſecond cock-crowing about three in the morn, and upon

72. And [the ſecond time the cock crew, And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice, and when he thought thereon, he wept.] † ke looked upon him, and wept.

hearing of a cock crow Peter called to mind what Jeſus had ſaid to him, Before &c. and caſting his eye up to Chriſt, he ſaw him look earneſtly upon him, Luke 22.61. which together with the crowing of the cock, put him in mind of what he had done, and thereupon he wept (as himſelf confeſſes here by his amanuenſis S. Mark, but, ſay others, he wept bitterly.)

Annotations on St. Mark, *Chap.* XIV.

a. V. 3. *Spikenard*] What is meant by Ἀλάβαστρον hath been explained *Mat.* 26. b. Beſides that, there are ſome other difficulties in that paſſage of the ſtory, as it is ſet down with ſome variation in this Goſpel. As, Νάρδου 1. For that ſort of ointment 'tis here ſaid to be *nard*, which was not any ſuch διάπασμα or *dry ointment*, as ſhould make it needful to be put in a box, or that box to be broken for the taking it out, but fit to be poured in and out of a cruiſe, being moiſt and fluid, whence * *Nonnus* calls it ἐέρσῳ a *dew* or *watery* ſubſtance. This *nard* is reckoned among the καῦλα, the ointments that do *diſtil* out of reeds, either of their own accord, or when they are cut and bruiſed, and with which nothing is wont to be *mix'd*, that ſo it may remain a pure, ſimple, liquid and noble juyce. Hence it is called *ſpicata nardus*, *Spikenard*, becauſe it thus diſtils *ex ſpicis vel ariſtis*, *out of canes or reeds*; and it is very poſſible that that may be the importance of the word πιστικὴ here, lightly varied from the Latin *ſpicata*. Some have thought it to come from the name of a place *Biſt* or *Piſt*, whether that be the *Metropolis*, of *Carimania*, or of the region of *Cabul* in *India*. Others that πιστὸς like πιστὸς may ſignifie *ſincere*, *unmix'd*, as the Latin *ſincerus*, *ſincere*, is ſaid to be made of *ſine cera*, *without* mixture of *wax* (contrary to the *Ceroma oyl* and *wax* together, uſed by the *athletæ*) and ſo 'tis generally called *pure nard*

i * βεβυσμένον ἄγγος ἐέρσης

Πιστικὴ

Pura diſtillant tempora nardo,

in *Tibullus*, *pure nard diſtilling on his temples*, and is commonly the more chargeable,

ἢ καλοῖσι μύροις ἀλαβάστρου,

in *Archeſtratus*) as this here is πολυτελὴς and πολύτιμος in S. *John*, *coſtly* or *precious*; thus *Marcellus* in his Book *de Medicament.* and *Theophyl.* calls it ἄδολον καὶ μετὰ πίστεως κεκαπηδευμένον, *unmix'd*, *faithfully prepar'd*. And the *Old Gloſſes*, *Balſamum ſine impoſtura*, that is, *mixtura*, *without any deceit*. So ſaith * *Vadianus*, *Epit. de Liſulis Mar. Mediterr. Dignum cognitu, quod Plinius tradit. l.* 13. *ſcilicet novem herbarum ſpecies eſſe, quæ nardum imitentur, & adulterent; unde intelligimus in tanta fraudis materia uſum loquendi obtinuiſſe ut piſtica nardus diceretur quæ ſincera & abſque vitio eſt, & plane ἄδολος, germana, & nullâ arte vitiata. It is worth knowing what Pliny affirms, that there are nine ſpecies of herbs, which imitate and adulterate nard, whence it is, that, in ſo great matter of deceit, that nard is called* πιστικὴ, *which is ſincere, and without fault, deceitleſs, and not vitiated by any art.* But that which ſeems to me the moſt probable is, that as there are in the New Teſtament Writers many Latin words, and thoſe a little diſguiſed by turning into Greek, as λίτρα for *libra*, &c. ſo here *ſpicata* may be turned into πιστικὴ. which is as it were, the Anagram of it, the miſplacing, but yet retaining all the conſonants in it. This is, I find, *Eraſmus*'s opinion of it, whoſe judgment I ſhall ſuppoſe fit to recommend it to the Reader.

Ib. *Brake*] This part of this paſſage expreſs'd by συντρίψαν ἀλάβαστρον κατέχεεν remains ſtill (after all that hath been ſaid on S. *Matthew* and here) to be explained. That it cannot be interpreted of her *breaking the veſſel*, I am perſwaded, not only firſt, becauſe a veſſel of that kind of Marble is not eaſily broken (and *Nonnus* renders it μάρμαρον ἄγγος a *marble veſſel*, and if it had been of gold or ſilver, or other metal, 'twere as hard to be imagined;) and 2. becauſe there was no need of *breaking it*; and 3. becauſe *Suidas* mentions this very *veſſel* or *cruiſe*, βίκιον μύρε ᾧ δ' ἀλείφατο ὁ Χριστὸς (together with many other σημειοφορικὰ *notable relicks*, as laid up by *Conſtantine* the Great, but taken away, ἀφανισθέντα by *Theodoſius* the Great) which ſure if it had been broken in pieces by the woman, could not well have been laid up by *Conſtantine*, nor would *Suidas* have ſaid it was, if he had ſo underſtood this word συντρίψαι in the Goſpel, at leaſt would not have called it βίκιον the *cruiſe*, but only ſome pieces of it. And although perhaps that relation in *Suidas* be not of infallible authority, that it was kept till *Conſtantine*'s time, (which yet the durable matter, of which 'twas made, was able to authorize) yet thus far may an argument be drawn from thence, that they that affirmed it to be ſo kept, did not believe it broken by the woman, and that *Suidas* which was a very good Grammarian, and thought it not broken, did infallibly underſtand ſomewhat elſe (and not *breaking*) by συντρίψαι. But beſides theſe, I have yet this farther argument, in that 'tis here ſaid κατέχεεν *ſhe poured out* of it, which was moſt proper for the buſineſs in hand, it being the manner to pour out ſuch ointment out of the mouth of the veſſel. So *Euphemus* in *Pollux*, λύε τὰ ἀλάβαστρα δᾶττον σὺ *open the cruiſe preſently*, and the manner of pouring out the ointment is there expreſs'd, by uſing a *ſpathula* or *rudicula*, an inſtrument to put into it firſt, to taſte the ointment, πρὶν κατα χέαι (the word here) *before it be poured out*, and alſo to ſtir up the thicker parts of it from the bottom, and from the ſides, that they may come out together. To this purpoſe hath the Syriack interpreted it *ſhe opened it*, and the Æthiopick, *ſhe opened, and poured out*. And for the Greek συντρίψαι in the Active, that doth not naturally ſignifie *to break*, but either *contundere*, *conquaſſare*, to *knock*, to *beat* or *ſhake together*, σωδεῖν ſaith *Heſychius*; So in * *Lucian*, ὑλοις συντρίβειν is *fuſtibus contundere*, not to *break* (though in the *Paſſive* that which is *contuſum* or *contritum* is oft that which by ſuch *contuſion* is *broken* to pieces) *A. Gellius* ſpeaking of a boy that was to pour out oil from the cruiſe into a ſallet of herbs, the oil not coming at firſt, *concuſſum vehementius*, ſaith he, *iterum in ollam vertit*, *he ſhook*, *or knock'd it very vehemently*, and then *turned the mouth of it over the diſh*. Or elſe *conterere*, to *rub*, or *ſcrape*, &c. Thus the ſimple word τρίβω vulgarly ſignifies *terere*, *to rub*, and προστρίβω to *rub upon*, as in * *Palladius* προσεῖλας καταλλὼ τῷ θηρίῳ τοῖς μορίοις, *rubbing the head of the viper on the parts*, on purpoſe that it might bite him; and then by Analogy, συντρίβω muſt be, to *rub together*. If it ſignifie *contundere*, or *conquaſſare*, to *knock*, or *ſhake*, then the meaning will be, that *ſhe ſhook the veſſel*, or *knock'd* it againſt the *ground*, that it might run the more fluently, and the more corpulent parts might riſe from the bottom, and then *ſhe poured it on his head*. But if it ſignifie *conterere*, then it refers to the τρίβη in *Pollux*, the *inſtrument* ordinary among *Apothecaries*, to *rub*, or *ſcrape* the *inſide* of the *veſſel*, that the ointment

* In Demonall. p. 58.

* Lauſ. hiſt. c. 29. p. 947 C.

eth oyntment ſtick not to it. In one of theſe two notions I doubt not but 'tis taken, and the Hebrew נפץ which is rendred ſometimes συντρίζω, is alſo by the *Septuagint* ἐκκένωσις *excutio*, and ἐδαφίζω, *to ſtrike againſt the ground*, and διαχέω and ἐκχέω, *to pour out*, *Prov.* 5. 16. and διανοίγω to *open*; and that very agreeable to the moiſtneſs or thinneſs of the Nard, which before was mentioned.

V.12. *First day of unleavened bread*] Some difficulty there is in the old Teſtament about the beginning of the *feaſt of unleavened bread*, ariſing from the comparing of *Ex.* 12.6.8. & *Lev.*23.5. *Numb.*28.16. In *Exodus*, on *the fourteenth day* of the *month Niſan at even* the *Paſſover* is to be *killed*, v. 6. and the *fleſh eat that night*, v. 8. & v.17,18. their *eating of unleavened bread* is to begin at the *fourteenth day* of that *month* at *even*, and to laſt till the 21 *day of that month at even*, whereas in *Leviticus* and in *Numbers* 'tis diſtinctly ſaid, *In the fourteenth day of the firſt month at even is the Lords Paſſover, and on the fifteenth day of the ſame month is the feaſt of unleavened bread*, and agreeably *Joſephus*, *Antiq.* l.3. πέμπτῃ καὶ δεκάτῃ διαδέχεται ἡ τῶν Πάσχα ἡ τῶν ἀζύμων ἑορτὴ ἑπτὰ ἡμέρας ἄγουσα, *on the fifteenth day of the feaſt of unleavened bread follows the Paſſover, and laſt ſeven days.* eth. Theſe will ſoon be reconciled, if firſt we ſuppoſe that the Jews fourteenth day begin at the ſun-ſet of the thirteenth, according to the firſt calculation, *Gen.*1. *The evening and the morning were the firſt day*, and the importance of the word νυχθήμερον *night and day*, for the *natural day*; and then, 2*dly*. that betwixt that time and the next evening, being the full time that belonged to the fourteenth day, all that belonged to the Paſſover was to be done, the place of eating it prepared, the lamb killed, and dreſſed, and eaten about the concluſion of that 24 hours, according to that of *Moſes*, *Ex.*12.8. *They ſhall eat the fleſh in that night*, (not the night with which the fourteenth day began, but the night or evening concluding, or ſhutting up the fourteenth day) that is, not defer the eating it any longer then that night, *leave none of it 'till the morning*, *v.*10. And then 3*dly*, that this day of the Paſſover being the Eave or Preparation of the *ſeven days feaſt* of *unleavened bread*, they were that day before *Sun-ſet*, (that is, before the fifteenth day began) to purge out or remove all remainders of leavened bread out of their houſes, and to eat the Paſſover with unleavened, (which ſeems to be referred to by S. *Paul*, 1 *Cor.*5.) and then the feaſt of unleavened bread was to begin, and laſt ſeven days, that is, from the evening that concluded the fourteenth, and began the fifteenth day, *Lev.*23.5. *Numb.*21.16. to the evening, the concluſion of the 21, *Ex.*12.18. and beginning of the 22 day. Agreeable to this is that of *Joſephus*, *Ant.* l.2. ſpeaking of this feaſt, ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτὼ, *we keep that feaſt eight days*, beginning from the *fourteenth day* of the month, wherein at even they were to *eat unleavened bread*, *Ex.*12.18. and then to keep the feaſt of *unleavened bread ſeven days* after. From this explication of thoſe Texts of the *Old Teſtament*, the controverſy about the time of *Chriſts* and the Jews keeping this Paſſover, here in the *New*, may be decided. And firſt the preciſe time of this πρώτη ἄζύμων, *the firſt day of unleavened bread*, be defined. On the *Thurſday* evening then, wherein the thirteenth day of the month was concluded, and the fourteenth day, (or νυχθήμερον *night* and *day*, and *evening* & *morning*) began, expreſs'd here by two characters, 1. πρώτῃ ἡμέρᾳ τῶν ἀζύμων, *the firſt day of unleavened bread* (not the firſt day of the *feaſt of unleavened bread*, or the firſt of the ſeven days, but) the preparation to that feaſt wherein the leaven was put out of their houſes, 2. ὅτε τὸ Πάσχα ἔθυον, *when they killed the Paſſover*, that is, on the evening which began that Paſchal day (at the end of which, the Paſcal lamb was wont to be kill'd and eaten) *The diſciples ſay unto him, Where wilt thou that we go and prepare that thou eat the Paſſover?* For, according to the uſual cuſtom, that night and the next morning, the Jews were wont to prepare, and make ready, cleanſe the houſe, remove all leavened bread out of it, and at length lay the cloath, dreſs the meat, and eat the Paſſover about the evening or night after. But the truth was, *Jeſus* our Paſſover was to be ſacrificed; (that is, crucified himſelf) before the next evening at night, wherein the Paſchal lamb uſed to be eaten, and therefore he reſolved to keep it ſooner, *viz.* in the former part of that *Paſchal* νυχθήμερον; this ſaith the learned *Grotius*, is the importance of, *My time is at hand*, *Mat.* 26.18. and of ποιῶ *I keep the Paſſover*, that is, in reſpect of the ſuddenneſs of my death approaching, *I will keep it preſently*, and *Luke* 22. 15. *I have earneſtly deſired to eat this Paſſover with you before I ſuffer*; but this not by eating the Lamb; that was to be ſlain by the *Levites*, 2 *Chr.* 35.6. and ſacrificed in the *Temple*, *Dut.*16. 2,6. (and that ſo it continued at this time and after, appears by the ſtory of *Ceſtius*, learning by this means from the Prieſts the number of the Lambs that were ſacrificed, and the people that were preſent at a Paſſover) and that on the *fourteenth day at even* only, that is, at the concluſion of that day, but another Paſſover, which was not ſacrificed (and accordingly of that which *Chriſt* took, it is no where ſaid in the Goſpels, that it was ſacrificed, not θύω, but only ποιῶ, *I keep* or *celebrate*, and φάγω *I eat* it) but eaten, as a memorial of the afflictions and deliverance out of *Egypt*, *viz.* unleavened bread, and bitter herbs, and nothing elſe. To this purpoſe it may be obſerved, that as *John* 13.1. the time there ſpecified for the Supper, *v.*2. is πρὸ τῆς ἑορτῆς τοῦ Πάσχα, *before the feaſt of the Paſſover*, upon which it is added, that *Jeſus knew that his hour was come, that he ſhould paſs out of this world unto the father*, that is, that he, our Paſſover ſhould be ſacrificed; and ſo himſelf paſs before the Paſſover, intimating that what he now doth at this ſupper, was upon this conſideration, that he knew he ſhould not live to eat the Lamb with them. So at the time of the *eating* of this *ſupper* in *John*, which is here, *v.*12. call'd *this* (commemorative) *Paſſover*, the ſolemn Paſchal feaſt (by the mention of *thoſe things that they have need of*, εἰς τὴν ἑορτὴν *for* or *againſt the feaſt*, *v.*29.) appears to be yet to come, the Diſciples it ſeems, conceiving that it would follow in its due time, as it would, had it not been prevented by *Chriſt's death*. This commemorative Paſſover they that could not come up to *Jeruſalem* to ſacrifice were wont to obſerve at home, in remembrance of the deliverance, and accordingly *Chriſt* by his approaching death being hindred from the more ſolemn celebration of it by killing, and ſacrificing of the Lamb, yet would needs keep this commemoration of it on the ſame day, or νυχθήμερον, tho' many hours before the ordinary eating of the Lamb, *viz.* in the night before, expreſſed by ὀψίας γενομένης, *v.*17. which that it ſignifies not only the *evening*, but in ſome places neceſſarily the *night*, ſee note on *Mat.*14: c. This ſetting of the paſſage will perſpicuouſly reconcile all difficulty, and ſeeming contrarieties in the relations of this matter among the Evangeliſts.

V.41. *It is enough*] What the word ἀπέχει here ſignifies may beſt be learn'd from *Heſychius*, tho' in the place, which orderly belongs to it, the word be not to be found in the printed copies. After the word ἀπέχαστον, ἀπέχει follows, Ἀπήχει, ἀπέχου, ἐξαρκεῖ, and after again, ἀπέχει ἐξαρκεῖ, by which it appears to be an impersonal, and to ſignify, *ſufficit*, *actum eſt*, and here to import, ['Tis to no purpoſe to ſpeak any more of not ſleeping, 'tis now too late] and this preparative to what follows, *the hour is come*, &c. Thus is ἔχει uſed alſo, as *Numb.*16,3. Ἐχέτω ὑμῖν *let it ſuffice you*, where *Symmachus* and *Theodotion* out of the Hebrew literally read πολὺ ὑμῖν *it is much for you*, ſo in *Anacreon*, ἀπέχει βλέπειν γάρ αὐτὴν, *It is ſufficient for I ſee her.* In order to this interpretation of the word, it is obſervable, that ἀπέχω, *Phil.* 4.18. ſeems to have a peculiar forenſick notion, for *ſatis habeo giving a diſcharge*, ſubſcribing of an acquittance, (which is therefore call'd ἄπαξ) πάντα ἀπέχω, I give you my *acquittance* (ὡς ὅταν ἀφειλῆς, *as upon receiving of a debt*, ſaith *Theophylact*) for all that which now ye ſent me, *having* as it follows, *received by Epaphroditus*, &c. Now this notion of it being Impersonally applyed to

this place, signifies *Christs* giving them an ἀποχὴ or *acquittance*, a requiring no farther attendance from them, (they may *sleep on now*) and so, according to our vulgar phrase, giving them a *quietus est*. So *Mat.*6.2. and 6. ἀπέχουσι τὸν μισθὸν αὐτῶν, they *receive* all that is *due to them*, by the receiving the *praise of men* they acquit God of any farther payment. So *Gen.*43. 23. τὸ ἀργύριον ὑμῶν τὸ εὐδοκιμοῦν ἀπέχω, *I received your money, good and lawful money, and acquit you of it*, and accordingly *Suidas* interprets ἀπέχω in the present tense, by ἀπέλαβον in the Aorist, *I received*, and so doth *Theophylact*, Ἐπαινούμενοι γὰρ τὰ πᾶν ἀπέλαβον παρὰ τῶν ἀνθρώπων, *they that are praised have received all from men*, that is have acquitted God. Another way hath been thought of to interpret this place, by adhering to the nature of the verb ἀπέχω, as that notes distance or *absence*, but that not for removed, *approach* or *drawing nigh*. So the Syriack seems to have understood it here; for in the printed copy of that, instead of ἀπέχει, they read מטוריז זרתא *appropinquavit finis, the end approacheth*, and in Manuscript copies, קרב שול מא *appropinquavit consummatio, the consummation approacheth*, where מטא and קרב have the same importance, both signifying, *to draw nigh*. According to this way, ἀπέχει must be taken *personally*, and having no Substantive annex'd to it, the word ὥρα, *hour*, which follows, must belong to that, as well as to ἦλθεν *is come*; thus ἀπέχει ἦλθεν ὥρα, *the hour* (the *point of time*) *draws nigh*, yea *it is come, the Son of man is delivered into the hands of sinners*, and so it will agree with what follows immediately, *Behold he is at hand that doth it*. But the former I conceive the fittest to be adhered to, tho' the latter having the authority of the Syriack, is not unworthy to be mention'd also.

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e. Νεανίσκοι.

V.51. *Young men*] Νεανίσκοι *young men*, is a title here of the Roman soldiers, as in *Polybius* νεανίσκων κατάλογος, the *mustring of soldiers*, so *Jos.*6.22. the *Septuagint* have δύο νεανίσκοι κατάσκοποι, *two soldiers* went to *spie*, and *Jos.*2.1. and *Isa.*13.18. τοξεύματα νεανίσκων, *the bows of the young men*, or *souldiers*. See *Casaubon* against *Baron.* p. 113. So *Juvenes* in Latin do usually signify. See *Lipsius Epist. quest.* l. 1. *Ep.* 1.

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f. Φῶς.

V.54. *Fire*] The word φῶς *light* is here, and *Luke* 22. 56. clearly taken for *a fire*, for to that θερμαινόμενον, *warming himself* refers. And it is observable, how it comes to do so. The Writer of this book, and all of the New Testament, and so the *Greek translators* of the Old were Jews by nation, and had learn'd Greek. Hence it is, that tho' they write in Greek, yet they not only retain the Hebrew idiom in phrases, and forms of speeches, but farther in many other things imitate the Hebrew manner especially in two things, 1. In the Conjugations of Verbs, they having in the Hebrew more then there are in Greek, do yet express the sense of all their Conjugations by Greek words of other Conjugations, being not able to do otherwise, as when *Hiphil* one of their Conjugations is to *make do* a thing, they finding no Conjugation in Greek answerable to this, make use of the active for it. Thus have we θριαμβεύειν, 2 *Cor.* 2.14. *to make triumph*, ἀναστέλλειν, *Mat.*5.45. *to make arise*, ταχύνειν, 2 *Pet.*3.12. *to make to hasten*, καθίζειν, 1 *Cor.* 6.4. *to make to sit*, and ἀποστοματίζειν, *to make recite*, *Luke* 11. 53. and περισσεύειν *to make abound*, 2 *Cor.*9.8. Thus when we read, *Mat.* 5. 25. ἴσθι εὐνοῶν, that is literally, *think thou well*, or *be friends with thine adversary*, it clearly signifies, *make* or *get him* to be *friends with thee*, see note on *Mat.* 5. 24. m. The other thing is, that when an Hebrew word (according to the paucity of Themes in that language) signifies several things, and those severals expressed in Greek by several words of several significations, one of these Greek is often by them (according as it was the usual dialect, or manner of speaking among them) taken for the other. This might be observed in other writings of translators, which have turn'd books out of their own native language, into a language which they have learn'd by study, as when a Grecian rendred the *Novels* out of Greek into Latin,

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Θριαμβεύειν. Καθίζειν. Ἀποστοματίζειν. Περισσεύειν.

meeting with these * words, τῆς ὀρθῆς ἀποπλανώμενοι δόξης, *they erred from the right opinion*, δόξα in Greek signifying *gloria*, as well as *opinio*, he renders it *à vera aberrarunt gloria*. So the *Translator* of *Irenæus*, who, in a discourse how all things were created *by* God himself, and not by the Angels, hath these words. *Ea omnia non per Angelos, neque per vertutes aliquas ablatas, ab ejus sententia, All these were created not by Angels nor by any virtues pulled off from his sentence*, where the Greek being questionless ἀπὸ δόξης αὐτοῦ should have been rendred *ab ejus gloria, from his glory*, according to the opinion of those who supposing the Angels to be made of beams and rays of Gods glory (ἀπαυγάσματα and ἀποτελέσματα) taught that the world was created by them. Something of this kind might be observed among the Greek authors themselves, as when the Greek κόρη signifies both a *maid* and the *apple of the eye*, the word γλαυκὼν signifying only the latter of these, is yet used sometimes for *a maid*, κόρης καλὴ γλαυκῶν, and hence perhaps it is that when ὀργὴ signifies both χολὴ and θυμὸν, *anger*, and generally the *disposition of the mind*, whatever it is, χολὴ which imports one of these (signifying *choler* or *anger*) is taken sometimes for the other, as when in *Zenobius* we read δίχολοι γνῶμαι, and find that rendred by the *Scholiast*, ἰδιόγνωμοι: I make little doubt but the place in *Zenobius* is corrupt, and should be read ἰδιόχολοι, and then that being all one with ἰδιόγνωμοι, argues χολὴ and θυμὸς to be so too. Thus hath * *Phavorinus* observed of *Pindar*, that τιμὴ signifying two things, *reward* in a good sense, and ποινὴ *punishment* in a bad, from πρὸ τιμωρῶ, he useth ποινὴν *punishment* often for ἐπὶ ἀγαθῷ καλῷ ἀμοιβὴν, *retribution in a good sense*. In the *Septuagint*, (or whosoever did it) the *Greek translation* of the Old Testament, there are infinite examples of this kind, I must not go about to throw them in here, they would make up a volume, only one I shall mention, as being a pitch above any, which we have yet observed, or which is ordinary in the other examples, it is this, that when כבד signifies both *burthen* and *honour*, they do not only render that word by one of these, when it signifies the other, but moreover there being another Hebrew word, to wit, סבל which signifies *a burthen*, that is, denotes one part of the signification of the word כבד and not the other, yet those Translators have rendred סבל sometimes by that other signification of the word כבד as *Isa.*14.25. where they render it κῦδος, *glory*, and *Ex.*6. 6. κατάδυναστεία, where yet the sense requires *burthen* in both places. Examples of the main observation in the *New Testament* we shall meet with many, and observe them briefly as they come. That which is here before us, and occasioned all this preparative discourse, is τὸ φῶς signifying light in *Greek* and nothing else, but is here used for fire, most clearly upon this ground and no other, because the *Hebrew* אור which signifies *light*, and the *sun* the fountain of *light* (from whence it is that the *Greeks* call the *sun* or *Apollo* Ἀπόλλων) doth also signify *light fire*, or *flaming fire*, (from whence perhaps is the Latine, *uro, to burn*) and so in vulgar use, both *fire* and *light*, and hereupon one of these is taken and used for the other, τὸ φῶς, when the sense require τὸ πῦρ.

* διαλ: γμος.

l.1. c. 19.

Prov. Cent. 3. 25.

* In voce, τιμὴ. Ποινὴ.

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g. Ἴσαι μαρτυρίαι.

V.56. *Agreed not together*] Ἴσαι μαρτυρίαι here belongs not to the *agreement* or *disagreement* of their *testimonies*, but to the weight of them, or sufficiency to the matter in hand, of putting him to death, either in respect to the number of the witnesses, but especially of the crimes charged on him. The testimonies that were look'd for, were εἰς τὸ θανατῶσαι, *v.* 35. such as would be sufficient *to put him to death*, and that must not be but under *two or three witnesses*, and for a crime which is by law capital. Now tho' there were many *knights* of the *post* brought in, to witness *against him*, *v.*56. yet 'tis probable that their witnesses were of several matters, not *two* or more of them to one matter, and so 'tis there said, that they were not ἴσαι, sufficient in the first sense, in respect of the number of the witnesses. Afterward, *v.* 57. the witnesses agree, more then one in the same testimony, and tho'

tho' it be not in *Matthew* and *Mark* ſet down in the ſame words exactly, yet the difference is not real but verbal between them (as in many other narrations) and each of them affirm that the witneſſes ſaid the ſame thing. In that verſe therefore, the ἐκ ἴσου ſignifies that the teſtimonies were not of any capital crime, or of ſuch importance, as that allowing them to be true, a man ſhould be put to death for them. And therefore it is that the chief Prieſt was fain to examine him, and at laſt *adjured* him (which I formerly obſerved the force of, Note on *Mat.* 26. h.) that *out of his own mouth* he might draw ſomewhat to *condemn* him. (For ſo the faſhion of adjuring was deſigned, *Num.* 5. 13. when an accuſation is not ſufficiently proved, and there is no witneſs againſt him.) And when by *Chriſts* anſwer he concludes that he had ſpoken *blaſphemy*, then he riſes up and ſaith, *What need have we of any farther Witneſſes*, v. 63. and *Mat.* 26. 65.

h. Εὐλογητὸς. V. 61. *The Bleſſed*] The Jews when they name God, generally add *bleſſed for ever*, and thereupon ὁ εὐλογητὸς is here the title of *God the father*, ſee Note on *Rom.* 9. d.

i. Ἐπιβαλὼν V. 72. *Thought thereon*] Many conjectures there are about the importance of ἐπιβαλών, as that it might be for ἐνοῶν, *thinking on* it, or that ἐπιβαλὼν ἔκλαυσε were all one with ἐπέβαλε κλαίειν, and that to be rendred, he *proceeded* or *added to weep*, that is, he wept, as πρόσθεσις ὕπτε, *Luke* 19. 11. a kind of *Expletive*, or as ἐπιβάλλειν ſignifies περίσσευμα, and περίσσευσιν, *abundance*, ſay *Grammarians*, and then would be all one with his weeping *bitterly* in the other *Evangeliſt*, but the two latter will be leſs probable, if it be mark'd that there is a *comma* betwixt ἐπιβαλὼν and ἔκλαυσε, whereas either of thoſe ſenſes requires the connecting of theſe together, and the advantage that the laſt hath by agreeing with πικρῶς in St. *Matthew*, is again loſt by that which is obſerved of this *Evangeliſt*, that being St. *Peter*'s Scribe, he doth as a true penitent would do, ſet out his ſin of denying *Chriſt* with more aggravations then any of the *Evangeliſts*, and only mentions the repentance, but more ſlightly then the reſt. As for the firſt, that ἐπιβάλλειν ſhould ſignify ἐνοεῖν, it is but affirmed by *Caſaubon*, but not proved by any *Grammarian* or *Gloſſary*, and therefore tho' proper enough to the place, will be of leſs authority, and beſides, this *thinking on it*, ſeems to have been contained before in the ἀνεμνήσθη ὁ Πέτρος, *Peter's remembring Chriſt's* ſaying. Leſs probable then any of theſe I conceive that of *Claudius Salmaſius* to be, that it ſhould ſignify ἐγκαλυψάμενον, *operto capite*, *putting on his hat*, *covering his head*. To theſe I might add another conjecture, that the Hebrew כפל being ſometimes rendred ἐπιβάλλω, and that ordinarily ſignifying to *fall down*, to *proſtrate* himſelf, and that as an argument and expreſſion of ſorrow, ἐπιβαλὼν may poſſibly ſignify *caſting himſelf down*, *proſtrating himſelf*. But that which ſeems to me leſs forced, and moſt proper to the paſſages ſet down by the other *Evangeliſts*, and back'd by the judgment of learned ancient *Grammarians*, is this, that it ſhould ſignify *looking on Chriſt*, *caſting his eyes upon him he wept*. In St. *Luke*, ch. 22. 61. 'tis ſaid (in this point of time here ſet down by St. *Mark*) that *Jeſus turned* καὶ ἐνέβλεψε τῷ Πέτρῳ *and look'd upon Peter*, and his doing any thing upon that look of *Chriſts* (as it follows there, *he remembred*, &c.) is an infallible argument that St. *Peter look'd upon him* alſo, ſeeing him look; and that he did ſo, and thereupon wept, is the ſum of this interpretation; and for authority to confirm it, 'tis *Phavorinus*'s gloſs ἐπιβάλλω, τὸ ἐπιβλέπω τὸν δὲ ἢ τῷδε. It ſignifies *to look upon any man*.

a. de ſyn. tra. pez. p. 272.

CHAP. XV.

1. AND ſtraightway in the morning, [the chief-prieſts held a conſultation with the Elders and Scribes, and the whole council, and] bound Jeſus, and carried him away, and delivered him to Pilate.

Paraphraſe.

1. The chief-prieſts, elders and ſcribes, that is the whole Sanhedrim, having ſat in conſultation, and reſolved that he was to be put to death, (Mat. 27. 1.)

2. And Pilate asked him, Art thou King of the Jews? and he anſwering ſaid unto him, [Thou ſayeſt it.]

2. I am.

3. And the chief-prieſt accuſed him of many things, but he anſwered nothing.

4. And Pilate asked him again, ſaying, Anſwereſt thou nothing? Behold how many things they witneſs againſt thee.

5. But Jeſus yet anſwered nothing, ſo that Pilate marvelled.

6. Now at the feaſt [he releaſed unto them one priſoner, whomſoever they deſired.]

6. It was the cuſtom for him to looſe to the Jews, by way of gratification, ſome one priſoner, whomſoever the multitude of them ſhould demand, v. 8.

7. And there was *one* named Barabbas, [which lay bound with them that had made inſurrection with him, who had] committed murther in the inſurrection.

7. That together with his complices was in priſon for having made an inſurrection, and this man had alſo.

8. And the multitude crying aloud, began to deſire *him* [*to do* as he had ever done unto them.]

8. To releaſe them a priſoner according to cuſtom.

9. But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the king of the Jews.

10. For he knew that the chief-prieſts had delivered him for envy.

11. But the chief prieſts moved the people that he ſhould releaſe Barabbas unto them.

12. And Pilate anſwered and ſaid again unto them; What will ye then that I ſhall do *unto him* whom ye call the king of the Jews?

13. And they cryed out again, Crucify him.

14. Then Pilate ſaid unto them, Why, what evil hath he done? and they cryed out the more exceedingly, Crucify him.

15. And ſo Pilate [willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, * when he had ſcourged him, to be crucified.]

* having ſcourged him, φραγελλώσας.

15. In compliance to the importunity and clamours of the Jews, though he thought him abſolutely innocent (and therefore ſent for water to waſh his hands of it, Mat. 27. 24.) and though he had inflicted ſcourging as a lower puniſhment, to releaſe him from this higher, ſee note on Luke 23. 16. releaſed Barabbas, and gave them their deſire, delivered Jeſus to be crucified.

16. And the ſoldiers [led him away into the hall † called Prætorium, and they call together the whole band.]

† which is the Prætors hall, ἤτοι πραιτώριον.

16. Took him aſide into an inner hall from that where Pilate ſate, (the hall where the Prætor ſat in Judicature) as a retiring-room, and there they firſt ſet the whole band of ſoldiers, to guard him to his execution.

17. And they [clothed him with purple, and platted a crown of thorns and put it about his head.

18. And began to ſalute him, Hail king of the Jews.

19. And they ſmote him on the head with a reed, and did ſpit upon him, and bowing their knees worſhipped him.

17, 18, 19. Then they attired him, and ſet him out like a mock king (implying that to be the crime for which he was puniſht, v. 2.) putting on him a purple garment, and faſtning a crown of platted thorns upon his head, and in a ſcoffing manner bowing themſelves to him as to a king, but withal ſtriking him with a cane, and ſpitting on him.

20. And

20. And when they had mocked him, they took off the purple from him, and put his own cloaths on him, and led him out to crucify him.

21. And they [compelled] one Simon a Cyrenian, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſs.

21. See note on Mat. 5. f.

22. And they bring him unto [the place Golgotha, which is, being interpreted, The place of a skull.]

22. A place called Golgotha, that is, a place called a skull, Luke 23. 33.

the

23. And they gave him to drink [Wine mingled with Myrrh] but he received it not.

23. See note on Mat. 27. 34. f.

24. And when they had crucified him, they parted his garments, caſting lots upon them, what every one ſhould take.

25. And it was the third hour, and they crucified him.]

25. And ſbetwixt the third and the ſixth hour, John 19. 14. that is betwixt nine and twelve of the clock, he was condemn'd by Pilate, and ſoon hurried away by the ſoldiers, and faſten'd to the Croſs.

b

26. And the b ſuperſcription of his accuſation was written over, The King of the Jews.]

26. And according to the Roman cuſtom, his Indictment or charge for which he was put to death, was written and fixt over his head.

27. And with him they crucified two thieves, one on his right hand, and the other on his left.

28. And the ſcripture] was fulfilled, which ſaith, And he was numbred with the tranſgreſſors.

28. And by this means that Prophecy, Iſa. 53. 12.

29. And they that paſſed by railed on him, wagging their heads, and [ſaying, Ah] thou that deſtroyeſt the Temple and buildeſt it in three days,

29. Uſing an expreſſion of deteſtation, ſaid,

30. Save thy ſelf and come down from the croſs.

31. Likewiſe alſo the [* chief-prieſts mocking, ſaid among themſelves with the Scribes, He ſaved others] himſelf he cannot ſave.

31. Rulers of the Sanhedrim mocking him, ſaid among themſelves, he undertook to be a ſaviour of others, and did many miraculous cures on others, but

* chief-prieſts with the Scribes ſcoffing at him ſaid one to another, οἱ ἀρχιερεῖς μετὰ τῶν γραμματέων ἔλεγον.

32. One of them

32. Let Chriſt the king of Iſrael deſcend now from the croſs, that we may ſee and believe; and [they] that were crucified with him reviled him.

33. And when the fixth hour was come] there was darkneſs over the whole land until the ninth hour.

33. And when the trumpet, that ſounded twelve at noon, had gone.

34. And at the ninth hour Jeſus cryed with a loud voice, ſaying, Eloi, Eloi, lama ſabacthani, which is, being interpreted, My God, my God, why haſt thou forſaken me?

35. And ſome of them that ſtood by, when they heard it, ſaid, behold he calleth for Elias.

36. And one ran and filled a ſpunge full of Vinegar, and put it on a reed, and gave him to drink, ſaying, Let alone, let us ſee whether Elias will come to take him down.

37. And Jeſus cryed [with a loud voice and] gave up the Ghoſt.

37. Aloud, ſaying, Father, into thy hands I commend my ſpirit, and ſo

ine

38. And the [veil] of the Temple was rent in twain from the top to the bottom.

38. See Mat. 27. 51.

39. And when [the Centurion] which ſtood over againſt him, ſaw * he ſo cryed out and gave up the ghoſt, he ſaid, Truly this man was the ſon of God.

39. The commander of the band of ſoldiers, and other of the ſoldiers, Mat. 27. 54.

* that when he had ſo cryed, he gave ὅτι οὕτω κράξας ἐξέπνευσεν.

40. There were alſo women looking on afar off, among whom was Mary Magdalen,

c

and Mary the mother of c James the † leſs, and of Joſes, and Salome,

† little,

41. Who alſo when he was in Galilee followed him, and miniſtred unto him, and many other women which came up to Jeruſalem.

42. And now when the even was come (becauſe it was the Preparation, that is, the [day before the ſabbath,)]

42. Eave of the feaſt of unleavened bread, the firſt day of which was the ſabbath or ſaturday, that year of Chriſts paſſion.

d

43. Joſeph of Arimathea [an honourable d counſeller,] which alſo waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jeſus.

43. One of the Sanhedrim, (Luke 23. 50.) or elſe a Decurion, or Counſellor in the Province.

44. And Pilate [marvelled * if] he were already dead, and calling unto him the Centurion, he asked him, whether he had been any while dead?

* whether he were yet dead, εἰ ἤδη τέθνηκε.

44. Did not know, doubted whether.

45. And when he knew it of the Centurion, he gave the body to Joſeph.

46. And he bought fine Linnen, and took him down, and wrapped him in the linnen, and laid him in a ſepulchre, which was hewn out of a rock, and rolled a ſtone unto the door of the ſepulchre.

47. And Mary Magdalen and Mary the Mother of Joſes beheld where he was laid.

Annotations on Chap. XV.

a. Περφύρεον ἐνδύσαντες.

V. 17. *Cloathed him with purple*] Many particulars mention'd in their dealing with *Chriſt* were not from the Jewiſh but the Roman cuſtoms. Some were mention'd in the note on *Mat.* 27. 15. d. and ſuch was here the putting *the purple* or *ſcarlet robe* upon him, which the text here ſaith was done by the *Soldiers*, and *Luke*, by *Herods ſervants*, or elſe the *Roman guards*, *Luke* 23. 11. And ſo ſaith * *Lazarus Bayfius*, this *purple* or *ſcarlet gown*, or *robe* was the *Roman faſhion*, call'd *toga picta*, and accordingly by St. *Luke* ἐσθῆτα λαμπρὰν, *chap.* 23. 11. and was by way of ſcoff brought to *Chriſt* by the Soldiers, as if it had been ſent by the Senate and People of *Rome* to him, which, as the Jews ſaid, pretended to be their King. See farther, *Luke* 23. b.

* De re veſt.

b. Ἐπιγραφὴ τῆς αἰτίας.

V. 26. *Superſcription of*, &c.] That it was the *Romans* Cuſtom to write the crime, for which any man ſuffered death, in a table, and carry it before him to execution, appears by *Euſebius Eccl. hiſt.* l. 5. c. *a.* where of *Atalus* the Chriſtian *Martyr* it is ſaid, that he was led about the amphitheatre, πίνακα αὐτῷ προάγοντος, ἐν ᾧ ἐγέγραπτο, *&c. with a table carried before him, in which was written in Latin, This is Attalus the Chriſtian.* So in *Suetonius, Domit.* c. 10. *Detractum in arenam canibus objecit, cum hoc titulo, Impiè locutus*, &c. *He brought him out, and caſt him to the dogs, with this title*, or *inſcription, He ſpake impiouſly.* This elſewhere he calleth *elogium*, a way of publiſhing the fault, in *Calig.* and ſo *Tertullian* in his *Apologie*, c. 11. And as of other kinds of death, ſo particularly of thoſe that

are

are crucified. This is mention'd by *Dio* of a ſervant, that he was carried to the croſs, μετὰ γεγραμμένων τὰς αἰτίας τῆς ἀναιρέσεως δηλούντων *with a writing*, or *words, declaring the cauſe of his being put to death.* From theſe records of the Romans, appears the propriety of all theſe expreſſions in the ſevetal *Evangeliſts*, ἐπιγραφὴ τῆς αἰτίας, *the ſuperſcription of the cauſe*, or *of his crime* here in *Mark*; ἡ αἰτία ἐπάνω τῆς κεφαλῆς γεγραμμένη, *the charge, or cauſe, written over his head*, Mat. 27. 37. and ſimply, ἐπιγραφὴ *inſcription*, Luke 23. 38. and τίτλος (the Latin word *Titulus*) *title*, *John* 19. 19. all to the ſame purpoſe, noting this Roman cuſtom obſerved in the dealing with him *more Romano, after the manner of the Romans.*

c. Μικρὸς

V. 40. *James the leſs*] That the poſitive μικρὸς is here taken for the Comparative, *the leſs*, or *the younger*, doth not appear by any circumſtance of this text or Analogy of other places. And there were three *James*'s ſo known, two *Apoſtles*, and the third *the brother of the Lord*, that this title of *the leſs* in the Comparative, could be no character of the third of theſe, to diſtinguiſh him from the other two. That which is moſt probable is, that being a kind of *cognomen* here, it is an Abbreviate of μικρὸς τῇ ἡλικίᾳ, *little in ſtature*, the phraſe uſed of *Zachæus* Luke 19. 3. and ſo notes this *James* to have been about *Zachæus*'s ſize or pitch, and ſo diſtinguiſh him from the others of that name, who, it ſhould ſeem, were not ſo.

d. Βουλευτὴς

V. 43. *Counſeller*] What is meant by βουλευτὴς *Counſeller* here, is matter of ſome queſtion. Moſt probable it is, that it imports one of the *Decuriones* placed by the Romans in their Colonies or Provinces: So ſaith *Fornerius*, *Decuriones* βουλαὶ *dicebantur quod conſilij gratiâ allegerentur, The Decuriones were called Counſellers, becauſe they were choſen to give counſel.* So the old *Greek* and *Latin Lexicon*, βουλευτὴς, *Decurio, Curialis.* So the *old Gloſſary*, *Decurio* βουλευτὴς, δεκαδάρχης. Now what the *Decurio* is, we find in the *Digeſts*, *Lib.* 50. *Tit.* 16. *de verbor. ſignif. leg.* 239. § 5. *Decuriones dictos aiunt ex eo, quod initiò, cum coloniæ deducerentur, decima pars eorum qui ducerentur conſilij publici gratiâ conſcribi ſolita ſit. They were ſo called, becauſe at the firſt when Colonies were ſent out, the tenth part of them were appointed to ſit as a ſtanding Councel, to manage affairs.* And ſuch an one at this time was *Joſeph*, and he ἐπίσημος, a *perſon of great eminence.*

See Dr Whitby on the N. T. vol. 2. p. 670.

CHAP. XVI.

Paraphraſe.

1. AND when the ſabbath was paſt, Mary Magdalen and Mary the mother of James and Salome, had bought ſweet ſpices, that they might come and [anoint him.]

1. Embalm.

2. And very early in the morning the firſt *day* of the week, they came unto the ſepulchre a [at the riſing of the ſun,]

a.

2. When the Sun was appearing in their Horizon.

3. And they ſaid among themſelves, Who ſhall roll us away the ſtone, from the door of the ſepulchre?

4. (And when they looked, they ſaw that the ſtone was rolled away) for it was very great.]

3,4. And queſtioning one with another who ſhould roll away the ſtone from the door of the tomb, it being a very great ſtone, they looked up and diſcerned that it was already removed.

5. And entring into the ſepulchre, they ſaw [young man] ſitting on the right ſide, clothed with a long white garment, and they were affrighted.

5. An Angel in the appearance of a young man.

6. And he ſaith unto them, Be not affrighted; ye ſeek Jeſus of Nazareth, which was crucified; he is riſen, he is not here, behold the place where they laid him.

7. But go your way, tell his diſciples, and Peter, that he goeth before you into Galilee, there ſhall ye ſee him, as he ſaid unto you.

7 But ſtay not here ſeeking the living in a tomb, but go tell his diſciples, and particularly Peter, that according to his own words before his death, c. 14. 28. he is riſen from the dead, and that, &c.

8. And they went out quickly, and * fled from the ſepulchre; for they trembled, and were amazed, [neither ſaid they any thing to any man, for they were afraid.

8,9. And being very much amaz'd and frighted, they did not declare this to any whom they met by the way, but going to tell the Apoſtles what they had heard of the Angel, Mat. 28. 9. before they came to them, Jeſus himſelf appeared to them, and firſt

* ran to, &c.

9. Now when *Jeſus* was riſen early the firſt *day* of the week, he appeared firſt] to Mary Magdalen, out of whom he had caſt ſeven devils,

10. *And* ſhe went and told [them that had been with him,] as they mourned and wept.

10. Thoſe that belonged to him, that is, his diſciples,

11. And they, when they had heard that he was alive, and had been ſeen of her, believed not.

12. After that, he appeared in another form unto two of them, as they walked, and went [into the country.]

12. To a village called Emmaus, Luke 24. 13.

13. And they went and told *it* unto the reſidue, neither believed they them.

14. Afterward he appeared unto the eleven, as they ſate at meat, and upbraided them with their unbelief, and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen,

15. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to

15. All the Gentiles.

b. [b every creature.]

16. He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.]

16. And he that receiveth the Goſpel preached by you and thereupon becomes a proſelyte, or diſciple of Chriſt, and deſires and receives Baptiſm, the ſeal of the new Covenant, ſhall for all his former ſins, ſincerely repented of and forſaken, receive plenary pardon, and upon perſeverance in new life, eternal bliſs; but he that ſtands out obſtinately and impenitently, ſhall be damned.

17. And * theſe ſigns ſhall follow them that believe; In my name ſhall they caſt out devils, they ſhall ſpeak with new tongues,]

17. And moreover for the propagating the Goſpel as far as may be, the Spirit ſhall be pour'd out upon you, and from you communicated to others, and thereby ye ſhall be enabled to do miracles, caſt out devils, ſpeak ſtrange languages (Acts 2.) &c.

* ſigns ſhall attend thoſe that believe thoſe things,

c. 18. c They ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them, they ſhall lay hands on the ſick, and they ſhall recover.

Συμβαίνει τοῖς πιστεύσασι τοῦτα τὰ σημεῖα.

19. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſate on the right hand of God.

20. And they went forth and preached every where, the Lord working with them, and confirming the word with ſigns following. Amen.

Annotations

Annotations on St. Mark, Chap. XVI.

2. Ἀνατείλαντος τοῦ ἡλίου.

V. 2. *At the riſing*] The various readings in this place, may deſerve to be taken notice of. 1. *Gregory Nyſſen Serm. de Reſur.* ſaith, Ἐν ταῖς ἀκριβεστέραις τῶν ἀντιγράφων ἐκδόσεσι. *The moſt exact Copies put in* ἤδη *now.* And ſo *Euſebius Demonſtr. Evang.* l. 10. in the end, reads ἤδη ἀνατείλαντος τοῦ ἡλίου, *the ſun being now riſen*, and ſo *Lucas Brugenſis* cites it out of ſome *Manuſcripts.* 2ly, The *ancient Greek and Latin MSS.* read ἀνατέλλοντος in the preſent tenſe, and if the ἤδη *now*, be joyned with that, the plain ſenſe will be, *the ſun now riſing*, or as our Engliſh, *at the riſing of the ſun*, and ſo it will agree exactly with S. *Matthew's* τῇ ἐπιφωσκούσῃ, *the day beginning to appear*, or *ſhine*, ἐπιφωσκούσης κυριακῆς, *the Lord's day beginning to ſhine*, ſaith *Ignatius ad Trall.*

b. Πάσῃ κτίσει

V. 15. *Every creature*] What πάσα κτίσις here ſignifies is clear by comparing this paſſage with the ſame, as 'tis ſet down in the other Goſpels. In S. *Matthew* (with whom S. *Mark* throughout moſt exactly agrees) it is thus, πορευθέντες εἰς μαθητεύσατε πάντα τὰ ἔθνη, *Go and gather diſciples over all nations*, and immediately follows (as here) *baptizing them*, &c. *In S. Luke* thus c. 24. 47. ἤδει κηρυχθῆναι, &c. ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, *repentance and remiſſion of ſins muſt be preach'd to all nations.* From whence not only appear that πᾶσα κτίσις in this place is *all the Gentiles*, but a very fit occaſion is offered of interpreting the ſame phraſe again in a very hard place, *Rom.* 8. 22. and 1 *Pet.* 2. 13. which we ſhall refer to be explain'd more at large on thoſe *Chapters.* Some ground of the uſe of the phraſe in this ſenſe, ſeems to be taken from the Hebrew, which uſes ברוּת (which ſignifies *creatures* properly) for *men*, as being the moſt excellent creatures. And ſo the Arabick alſo, as appears by one of their *Geographers*, who ſpeaking of Cities, often ſaith, that there are in it many בראי, that is, literally κτίσεις *creatures*, but clearly ſignifies *men*, and ſo πᾶσα κτίσις *every creature*, is *all men*, in oppoſition to the Jews, that is, not only they, but all other Nations of men beſide.

c. Ὄφεις ἀροῦσι

V. 18. *They ſhall take up ſerpents*] This ſeems to be prophecied of by that *Sibyll*, out of which *Virgil* had learnt the ſubſtance of that verſe of his,

Occidet & ſerpens, & fallax herba veneni &c. 4. v. 24.
Occidet——

The ſerpent ſhall die, and the deceitful poiſonous herb, that is, ſhall loſe their efficacy.

The Goſpel according to St. *Luke*.

Paraphraſe.

CHAP. I.

1. Which have in theſe late years been ſo illuſtriouſly acted among us,

2. Inſtruments and actors of thoſe things, which were the ſubject matter of this following hiſtory.

1. FOraſmuch as many have taken in hand to ſet forth in order a declaration of thoſe things [which * are moſt ſurely a believed among us,]

2. Even as they delivered them unto us, which from the beginning were eye-witneſſes, and [b miniſters of the word,]

* have been performed

b.

3. I thought fit alſo, having a-gotten exact knowledge of the ſeveral paſſages, to ſet them down by way of hiſtory.

c.

3. It ſeemed good to me alſo, having * had perfect underſtanding of things from the very firſt, to write unto thee in order] moſt c excellent Theophilus,

* exactly; traced all things from the top, or from the beginning, παρηκολουθηκόλι πᾶσιν ἄνωθεν ἀκριβῶς.

4. That thereby thou mayeſt be confirm'd in the belief of thoſe things which are ſuppoſed to have been taught thee, and received by thee to prepare thee for baptiſm, viz. the principles of Chriſtianity.

4. That thou mighteſt know the certainty of thoſe things, wherein thou haſt been † inſtructed.]

† catechized, κατηχήθης.

5. Of the family of Abia, 1 Chron. 24. 10. that is, of the eighth of the 24. courſes of the Prieſts, which miniſtred in the temple by their weeks.

d.

5. There was in the days of Herod the king of Judea, a certain Prieſt named Zacharias, [of the d courſe of Abia,] and his wife *was* of the daughters of Aaron, and her name *was* Elizabeth.

who

6. Sincere, upright perſons, which ſo lived in obedience to God's will in all matters of duty, (without indulgence in any known ſin) and to all the Jewiſh obſervances, as with Gods merciful allowance of human frailties, is ſure to be acceptable in God's ſight.

6. And they were both [righteous before God, walking in all the commandments and ordinances of the Lord, blameleſs.]

7. And they were childleſs in the ſame manner as Abraham was, for beſide the barrenneſs of the wife they were both of an age conceived to be paſt child-bearing.

7. And they had no child, becauſe that Elizabeth was barren, and they both were now *well* ſtricken in years.]

8. And it came to paſs that while he executed the Prieſt's office before God in the order of his courſe,

9. It was his courſe to go into the Sanctuary, and offer incenſe there.

9. According to the cuſtom of the Prieſts office, [his lot was to burn incenſe when he went into the Temple of the Lord.]

e.

10. And while the Prieſt offered incenſe within, the people, according to the cuſtom, were praying without.

10. And the whole multitude of the people were praying without at the e time of incenſe.]

11. And there appeared unto him an Angel of the Lord, ſtanding on the right ſide of the altar of incenſe,

12. And when Zacharias ſaw *him*, he was troubled, and fear fell upon him.

13. Thy prayer for the people (joyned with the incenſe, Lev. 16. 17.) and for the whole world (as Joſephus and Philo ſay) is now moſt effectually heard, God meaning now ſuddenly to ſend the Meſſias, and before him his forerunner, who ſhall be born of thy wife Elizabeth, and called John.

13. But the Angel ſaid unto him, Fear not Zacharias, for [thy prayer is heard, and thy wife Elizabeth ſhall bear thee a ſon, and thou ſhalt call his name John.]

14. And this birth of a ſon to thee in thy old age by a barren wife, ſhall not only be matter of joy and exultation to thee, but to many others alſo, all that expect the Meſſias, ſhall rejoyce at this coming of Elias his forerunner.

14. And thou ſhalt have joy and gladneſs, and many ſhall rejoyce at his birth.]

15. For

15. For he ſhall be great in the ſight of the Lord; and ſhall drink neither wine nor ſtrong drink, and he ſhall be filled with the holy Ghoſt, even from his mothers womb.]

15. For he ſhall be a very eminent perſon, abſtaining after the manner of the Nazarites, and the power of the holy Ghoſt ſhall be diſcern'd to be upon him very early, v. 80.

16. And many of the children of Iſrael ſhall he turn to the Lord their God.]

16. And being a Preacher of repentance and new life.

17. And he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to * the f wiſdom of the juſt, to make ready a people prepared for the Lord.]

17. And he ſhall go before the Meſſias, as his harbinger, with the ſame affections of zeal and courage againſt ſin, (ſee note on ch. 9. d.) of earneſt calling for repentance (and reproving even Herod himſelf) and with the ſame authority and prophetick power, which toward Ahab was obſervable in Elias (to whom he hath a greater reſemblance then to any of the old Teſtament) to work an univerſal reformation among the Jews, to bring them to the minding of thoſe things which tend to true juſtice, and not only of external legal obſervances, to ſincere reformation and change of all their evil ways, and ſo fit men to receive Chriſt on his conditions, and to render themſelves capable of his mercies.

* the prudence of the juſt, or the minding of juſt things.

18. And Zacharias ſaid unto the Angel, Whereby ſhall I know this? for I am an old man, and [my wife well ſtriken in years.]

18. My wife beſide that ſhe hath all her time been barren, grown in years alſo, paſt bearing of children.

19. And the Angel anſwering ſaid unto him, [I am Gabriel, that ſtand in the preſence of God, and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings.]

19. My name is Gabriel, and I am an officer or attendant that wait on God, by whom I was diſpatcht on this good meſſage to thee.

20. And behold thou ſhalt be g dumb, and not able to ſpeak until the day that theſe things ſhall be performed, becauſe thou believeſt not my words, which he ſhall be fulfilled in their ſeaſon.]

20. And as a puniſhment of thy unbelief, and withal as a ſign to aſſure thee of the truth of what I ſay, thou ſhalt be deaf and dumb, and ſo continue till after the birth of the child, v. 64. which ſhall be according to the ordinary courſe of womens conceiving and bringing forth, reckoning from this time.

21. And the people waited for Zacharias, and marvelled that he tarried ſo long in the [Temple.]

21. Sanctuary.

22. And when he came out he could not ſpeak unto them, and they [perceived that he had ſeen a h viſion in the Temple, for he beckned unto them, and remained ſpeechleſs.]

22. Concluded that God had given him ſome revelation in time of his offering incenſe, and he made ſigns to them, but he was not able to ſpeak to them, continuing dumb, after the amazement of it was over

23. And it came to paſs, that as ſoon as the days of his i miniſtration were accompliſhed, he departed to his own houſe.

24. And after thoſe days his wife Elizabeth conceived, and hid her ſelf five months ſaying,

24, 25. And his wife Elizabeth conceiv'd preſently, (ſee v. 20. & note m.) and aſſoon as ſhe perceiv'd it, ſhe went out of the way to avoid of that) whoſe officer and her a child in her old age, the Jews, Iſa. 4. 1.

25. Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.]

the diſcourſes of the people, and returned not till the time of the conception of Chriſt (and revealing harbinger only, John was to be, and Elizabeth bleſſed God for this miraculous mercy of his, in giving and ſo taking away from her the reproach of barrenneſs, which was ſo heavy and unſupportable among

26. And in the ſixth month] the Angel Gabriel was ſent from God unto a city of Galilee, named Nazareth.

26. And in the ſixth month after Elizabeths conception, ſee v. 36.

27. To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David, and the virgins name was Mary.

28. And the Angel of the Lord came in unto her, and [ſaid, * Hail thou that art k highly favoured, the l lord *is* with thee, bleſſed *art* thou among women.]

28. Saluted her in this form, Hail thou gracious perſon, the Lord of heaven be with thee, let all men for ever account of thee as the moſt bleſſed woman in the world.

* hail gracious perſon, the Lord be

29. And when ſhe ſaw * him, ſhe was troubled at his ſaying, and caſt in her mind, what manner of ſalutation this ſhould be.]

29. And ſeeing and conſidering, what had happen'd, ſhe knew not what to judge of it, but caſt about, what ſhould be the importance of this ſalutation.

30. And] the Angel ſaid unto her, Fear not Mary, thou haſt found favour with God.

30. And while ſhe was thus muſing,

31. And behold] thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus.

31. And though thou art a virgin, yet, &c. (ſee Mat. 1. 21.)

32. He ſhall be great, and ſhall be called the ſon of the Higheſt, and the Lord God ſhall give unto him the throne of his father David.

32, 33. He ſhall be an eminent perſon, being the ſon of God (ſee note on Mat. 1. 1.) & the God of Iſrael ſhall ſettle upon him a ſpiritual of the Church, that ſpiritual of the Jews ſhall.

33. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.]

kingdom, of which that temporal of David was but an imperfect repreſentation, the abſolute government houſe of Jacob, and that kingdom of his ſhall continue for ever, ſhall never be deſtroyed, as the kingdom of

34. Then ſaid Mary unto the Angel, How [ſhall this be, ſeeing I know not a man?]

34. Can I, being a virgin, conceive;

35. And the Angel anſwered and ſaid unto her, [The holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall over-ſhadow thee. Therefore alſo that holy thing that ſhall be born of thee, ſhall be called the ſon of God.]

35. This ſhall be done by the holy Ghoſt, & the power of the eternal God coming upon thee, for which cauſe the child which ſhall be born, ſhall be the ſon of God, and not of any man.

36. And behold thy couſin Elizabeth ſhe hath alſo conceived a ſon in her old age, and this is the ſixth month with her who was called barren.

36. And for a token of this know thou that thy couſin Elizabeth hath alſo conceived in her old age, and that barren woman is now ſix months gone with child.

37. For with God nothing ſhall be impoſſible.

37. For nothing is impoſſible for God to perform, be it never ſo ſtrange or difficult.

38. And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word.] And the Angel departed from her.

38. And Mary expreſt her faith and her obedience, ready to be diſpoſed of by God, as he thinks fit, with all ſubmiſſion and humility of mind.

39. And Mary aroſe m in thoſe days, and went into the hill country with haſte into a city of Judah.]

39. And immediately (ſee v. 24.) Mary aroſe, and went as ſpeedily as ſhe could into the hill-country, to ſome city there (of which there were many, Joſh. 15. 48.) within the portion of Judah, to viſit Elizabeth her couſin.

40. And entred into the houſe of Zacharias, and ſaluted Elizabeth.

41. And it came to paſs that when Elizabeth heard the ſalutation of Mary, the babe leaped in her womb, and Elizabeth [was filled with the holy Ghoſt.]

41. Was tranſported and inſpired by God with a prophetick ſpirit, ſee note n.

42. And she brake out into the same words that the Angel had used to Mary, v. 28. adding also an Eulogy or Benediction to the Child in her Womb.

42. And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.]

43. And what an honour me?]

43. And whence [*is* this to me, that the mother of my Lord should come to

44. At the very minute wherein thou first spakest to me, I was so affected with joy, and the child did suddenly spring in my womb by reason of that joy which transported me.

44. For lo, [assoon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.]

45. Thy belief v. 38. of that message which the Angel delivered unto thee from God, v. 28. and 36. shall never be repented of by thee, for it shall certainly be performed in every particular exactly.

45. And blessed *is* she that believed, for there shall be a performance of those things which are told her from the Lord.]

46. 47. Upon this Mary also brake out into a divine hymn of thanksgiving to God, and praise the name of God.

46. And Mary said, My soul doth magnifie the Lord,

47. And my spirit hath rejoyced in God] my saviour.

48. For he hath done an honour, (the greatest that was ever done to any) to me the unworthiest of all his servants; In which respect all posterities shall look upon me, as the happiest person, the most highly dignified by God of any.

48. For he hath regarded the low estate of his hand-maiden, for behold, from hence-forth all generations shall call me blessed.]

49. For the omnipotent God of heaven hath honoured me above imagination, his name be blessed for it.

49. For he that is mighty hath done to me great things, and holy *is* his name.]

50. And his mercy and gracious acceptance and abundant kindness is to those that serve and obey him humbly, from time to time to all eternity.

50. And his mercy *is* on them that fear him from generation to generation.]

51. Whereas the proud and great designers of the world are so far from being favoured, that they are opposed and confounded by him.

51. He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts,]

52. Nothing is more ordinary with him then to debase the lofty Atheist, and to advance the humble person, though of never so low degree.

52. He hath put down the mighty from *their* seats, and exalted them of low degree.]

53. The poor that calls to him is repleniſht by him, and the rich man trusts in his wealth, is often brought to beggery.

53. He hath filled the hungry with good things, and the rich he hath sent empty away].

54. 55. He hath now perform'd his promise to Abraham and to his seed, hath exhibited to them (the Jews, and all the believing world) that great promised mercy, and so made a provision for them, which shall never fail, sent the Messias, the Saviour of the world so long expected, a mercy that shall never be taken away from us.

54. He hath holpen his servant Israel, in remembrance of *his* mercy.

55. As he spake to our fathers, to Abraham, and to his seed for ever.]

56. And Mary abode with her about three months, and returned to her own house.

57. Now Elizabeths full time came that she should be delivered, and she brought forth a son.

58. God had shewn a miracle of mercy to her, in giving her child thus in her old age, and when she had been barren so long.

58. And her neighbours and her cousins heard how [the Lord had shewn great mercy upon her,] and they rejoiced with her.

59. On the eighth day whereon it was the custom to circumcise children, and to give them names, the kindred and neighbours met to that purpose, and they intended to call him by his fathers name, Zachary.

59. And it came to pass that [on the eight day they came to circumcise the child, and they called him Zacharias after the name of his father.]

60. And Elizabeth being also inspired by God v. 41. and having by that means received knowledge of the name appointed by God, and not from her husband, who was now dumb, and so had been ever since the Angel spake to him, v. 22. (see *Titus Bostrensis* p. 771. B.)

60. And his mother] answered and said, Not *so*, but he shall be called John,

61. And they said unto her, There is none of thy kindred that is called by this name.

62. And they made signs to his father, how he would have him called.

63. And he asked for a writing table, and wrote, saying, His name is John: and they marvelled all.

64. And his tongue restored to him as before.

64. And his mouth was opened immediately, [and his tongue loosed,] and he spake and praised God.

65. And great astonishment and reverence.

65. And fear] came on all that dwelt round about them, and all these sayings were noised abroad throughout all the hill-country of Judæa.]

66. Certainly this child will prove some notable person: And God in a special manner was present to him, to assist and prosper him.

66. And all they that heard *them*, laid *them* up in their hearts, saying [What manner of child shall this be? and the hand of the Lord was with him.]

67. And Zachary by especial motion of the Spirit of God coming on him, sung this hymn.

67. And his father Zacharias was filled with the holy Ghost, and n prophecied, saying,

68. Hath performed his promise often mentioned (see Gen. 21. 1. and 50. 24. Exod. 3. 16. and 4. 31.) of visiting and bringing Israel out of Egypt in this spirtual (as formerly he did by way of temporal) deliverance, and by the Christ the Messias now to be born, hath

68. Blessed be the Lord God of Israel, for he [hath visited and] redeemed his people.

69. A King, a Ruler, and eminent Deliverer for his People; and although the kingdom be not a secular one, yet is he to be born of David's family.

69. And hath raised up [an o horn of salvation for us, in the house of his servant David.]

70. As he spake by the mouth of his holy prophets, which have been since p the world began,

71. That we should be saved from our enemies, and from the hands of all that hate us.

72. To perform [the mercy * *promised* to our fathers] and to remember his holy covenant,

72. The promises made to our fathers, wherein not only they but especially their seed was concerned.

Gen. 22. 16.

73. The oath which he sware to our father Abraham.

74, 75. Give us power, ability, grace, that we being secured and rescued from danger of enemies might obey and attend him in a sincere performance of all duties toward God and Man, and cheerfully and constantly persevere therein.

74. That he would q [grant unto us, that we being * delivered out of the hands of our enemies, might serve him r without fear,

75. In holiness and righteousness before him all the days of our life.]

* deal mercifully with our fathers μετὰ τῶν πατέρων ἡμῶν ποιῆσαι ἔλεος

* delivered without fear from the hands of our enemies might serve him

76. And

76. And thou child ſhalt be called the prophet of the higheſt, for thou ſhalt go before the face of the Lord to prepare his ways.]
ling judgments on the nations, if they repent not ſpeedily) or rather of an higher rank, pointing out Chriſt and as his forerunner, by the preaching of repentance and change to fit men for Chriſt.

76. And this John ſhall be a prophet of God, (foretel- (ſee Mat. 11. note d.)

77. To give knowledge of ſalvation to his people, by the remiſſion of their ſins.
of obtaining ſalvation for ſinners, to wit, by pardon of their ſins upon repentance and new life.

77. To teach men that in Chriſt there is a poſſibility

†*Riſing of the ſun, or the eaſt.*

78. Through the tender mercy of our God, whereby the † day-ſpring from on high hath viſited us.]
which it is that this riſing Sun, i. e. the Meſſias or Chriſt, ſo called by the Prophets, is come from heaven to viſit and abide among us.

78. Which is a ſpecial act of compaſſion in God, thro'

79. To give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace.]
lings, living in a ſtate of death, and to put us into that way that will bring us to ſalvation,

79. To ſhine forth to blind, ignorant, obdurate World-

80. And the child grew and waxed ſtrong in ſpirit, and was in the deſerts, till the day of his ſhewing unto Iſrael.]
more and more ſhewing himſelf in him, and dwelt in the hill-country of Judea, where he was born, till the time of his preaching or ſetting to the execution of his office among the Jews.

80. And John grew, and had the ſpirit of God daily

Annotations on Chap. I.

a. Πληροφορεῖσθαι.

V. 1. *Moſt ſurely believed*] This word πληροφορεῖσθαι hath ſeveral notions in the New Teſtament; 1. It is no more then πληροῦσθαι, *to be fulfilled, performed, done.* So 2 *Tim.* 4. 5. τὴν διακονίαν σου πληροφόρησον, *fulfil* or *perform thy miniſtry.* So ſaith *Phavorinus*, πληροφόρησον, πλήρωσον, *fulfil*, adding, ὡς ὁ Ἀπόστολος, τὴν διακονίαν σου πληροφόρησον, *as the Apoſtle ſaith, fulfil* or *perform thy miniſtry.* So in * *Nilus* πληροφορεῖν ἐπιθυμίαν, *to fulfil deſire*, is to do what is deſired, ſo 2 *Tim.* 4. 17. ἵνα τὸ κήρυγμα πληροφορηθῇ, *that the preaching may be fulfilled*, i. e. gone thro' with, and that the Gentiles may hear, i.e. that it may be preached to the Gentiles alſo. So in *Heſychius Presbyter*, *Cent.* 2. 10. παλαιὰ ὅτε ἦν ἐτελείου, ὅτε ἐπληροφόρει τὸν ἄνθρωπον εἰς εὐσέβειαν, *the Old Teſtament did not perfect or compleat the inward man to piety*, or in that reſpect, τελεῖν, and πληροφορεῖν in the ſame ſenſe. And ſo 'tis in this place πράγματα πεπληροφορημένα ἐν ἡμῖν, *things which have been done, performed, acted among us*, of which the διήγησις, or *narration* enſuing doth conſiſt. And this is perfectly agreeable to the notion of the Hebrew מלא (that in the Old Teſtament is once rendred by it) which ſignifies to *fulfil*, and *perform*, as well as *to fill.* So the Hebrews have a proverb, איש ומלא את לבו *let a man fulfil his heart*, i.e. do what he liſts; and in the *Pſalmiſt* [to *fill*, or *fulfil all thy mind*] is [*to grant all thy petitions.*] Secondly, then it ſignifies *to fill*; and ſo πληροφορία is *fulneſs* or *plenty*, *Col.* 2. 2. πλοῦτος πληροφορίας τῆς συνέσεως, *the riches of the fulneſs of underſtanding*, and becauſe the Hebrew מלא ſignifies Metaphorical, as well as real *filling, infuſing*, imbuing, &c. πληροφορεῖν and πληροῦν do ſo too. And according to the matter or ſubject, to which it is applied, the ſignification is yet farther varied. For ſo being applied to the Heart, the principle of action, it ſignifies [to *incite to* any *action*, to *embolden* to do any thing] and when there is any thing of difficulty in it, or of danger, then it is particularly *to give courage* or *confidence*, to *embolden.* So *Acts* 5. 3. διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου ψεύσασθαι σε; *why hath Satan filled thy heart, that thou ſhouldſt lye or deceive the Holy Ghoſt?* i.e. why? or how did Satan incline or embolden thee to do this villany? and ſo *Eccl.* 8. 11. ἐπληροφορήθη ἡ καρδία υἱῶν τῶν ἀνθρώπων, *the heart of the ſons of men is filled to do evil*, i.e. men are by impunity incited and emboldned to do ſo. So *Heſt.* 7. 5. *who hath filled his heart to do this?* or *whoſe heart hath filled him to do this?* where the Greek reads diſtinctly τίς ἐστος δὲ ἐτόλμησε; *who is it that hath dared?* to denote the danger that he incurred that had done it, and ſo the boldneſs of the adventurer. And thus πληροφορεῖσθαι comes ordinarily to ſignify *boldneſs, confidence*, πληροφορία ἐλπίδος, *Heb.* 6. 11. *confidence of hope*, the ſame with παῤῥησία elſewhere, πληροφορία πίστεως, *confidence of Faith*, *Heb.* 10. 22. the effect of being waſh'd from an evil conſcience in the end of the verſe, and the inſtrument of the προσερχόμεθα, *coming cheerfully to God*, in the beginning. So πληροφορηθεὶς, *Rom.* 4. 21. being *confident* that God was able, and ſo boldly depending on it. So 1 *Theſ.* 1. 5. *Our Goſpel hath been towards you* (preached to you) *not only in word, but in power, and in the holy Ghoſt, καὶ ἐν πληροφορίᾳ πολλῇ, and in*, or *with much confidence*, for ſo the next words [*as ye know what manner of men we were among you*] are interpreted, *c.* 2. 2. *we were confident in our Lord to ſpeak the Goſpel of God to you in much contention.* And ſo *Rom.* 14. 5. ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω, *Let every man have aſſurance* (ſuch as on which his actions are to depend) *in his own* (not any other mans) *underſtanding.* The King's *MS.* leaves out ἐν, and then the meaning is, *Let a man be moved* to do any thing *by his own*, not by another mans *conſcience*, for ſo the Context enforceth, being in oppoſition to one mans judging another for doing what he thinks he ought to do, v. 4. according to that of 1 *Cor.* 10. 29. *why is my liberty judged of another mans conſcience?* Theſe are the places where the word is uſed in theſe books, which are therefore put together here in the firſt place.

* *Nilus* ἐπιθυμίαν, *p.* 27. & 51.

Πληρῶν καρδίαν.

V. 2. *Miniſters*] Two poſſible acceptions there are of the phraſe, ὑπηρέται τῷ λόγῳ here, firſt ὁ λόγος *the word* may ſignify, as it doth in ſome other places, the *matter*, the *thing* ſpoken of, for ſo it doth, *v.* 4. περὶ ὧν κατηχήθης λόγων, *the words*, i.e. the things wherein thou *haſt been inſtructed.* So ῥῆμα γεγονὸς, the *word*, i.e. *thing done*, *c.* 2. 15. (ſee note on *Mat.* 2. h.) and in this notion ὑπηρέται λόγου] will be the Apoſtles, as thoſe that were *Chriſt's* inſtruments and officers not only ſaw, but acted themſelves the things, the paſſages that are here related. And this is the plaineſt and cleareſt meaning of the phraſe. 2*ly*, It is the opinion of other learned men, and among them of * *Budæus*, that ὁ λόγος, ſignifies here, as generally it doth throughout St. *John's Goſpel*, the *word*, i.e. *Chriſt* incarnate. That the uſe of this phraſe or title of *Chriſt* ſhould not be apptopriated to St. *John* only, may appear probable, becauſe this ſtyle ſeems to have been known among the Jews, before *Chriſt's* time, and is oft uſed by the *Chaldee paraphraſt*, מימר דיי *the word of the Lord.* As when *Gen.* 3. 22. we read, *The Lord ſaid, Behold the man*, &c. the *Targum* hath it [*And the word of the Lord God ſaid, Behold Adam whom I have created alone in my age, as I am alone in the higheſt heavens*, ſee the learned *Paul Fagius* on the *Chaldee paraphraſe* of that place. So *Gen.* 26. 1 *the word of the Lord created Adam.* So *Iſa.* 1. 17. inſtead of *my ſoul*, the *Targum* hath מימרי *my word hateth*, and *ch.* 45. 17. *Iſrael is delivered*, or *ſaved by the Lord*, they read, במימר דיי *by the word of the Lord*, ſo *Jer.* 1. 8. *becauſe I am with thee*, they read *becauſe my word is with thee*, and ſo *Pſal.* 110. 1. *The Lord ſaid unto my Lord*, they again, *The Lord ſaid*, למימרה *to his word.* And to *Abraham*, *Gen.* 15. 1. *I am thy ſhield, my word is thy ſhield.* So is Chriſt called the *word* in the *Alcoran*, and therefore the *paraphraſt* of it, *Ben Achmet* expounds his *word* by *the ſon of Mary.* And it ſeems this word in this ſenſe was gotten among the heathens very anciently, which cauſed *Amelius* when he read the beginning of St. *John's* Goſpel, to cry out, *Per Jovem barbarus iſte cum noſtro platone, ſentit, verbum Dei in ordine principii eſſe*, *This Barbarian is of our Plato's opinion, that the word of God is in the order of principles.* Thus *Julian* the *Apoſtate* hath 'in-

b. ὑπηρέται τῷ λόγῳ. ὁ λόγος.

* *In Paneſt.* p. 31.

σῶν, θεὸν, λόγον, *Jesus, God, Word, Ep.* 51. p. 210. Of the full importance and cause of this name, see *Sol. Glassius* in τρομάδολ. *Messiæ, p.* 270.

c. Θεόφιλ☉ V. 3. *Excellent Theophilus*] 'Tis not certain that *Theophilus* here was the proper name of a particular man, but perhaps a feigned title to signify every Christian, every one that *loved God*, to whom he addresses his discourse. Thus saith *Epiphanius*, *Hær.* 51. p. 429. εἴτ' ἐν τινὶ Θεοφίλῳ τότε γράφων ἔλεγεν, ἢ πασὶ ἀνθρώπῳ θεὸν ἀγαπῶσι, *whether he wrote to one Theophilus, when he said this, or whether to every man that loved God*; leaving it uncertain which it was. Thus *Salvian* in his *Epistle* to *Salonius*, prefix'd before his books, *Ad Eccles. Cathol.* giving him an account, why he inscribed those books not by his own name, but by that other of *Timothy*, saith he followed this *Evangelists* example, *Qui in utroque divini operis exordio Theophili nomen inscribens, cùm ad hominem scripsisse videatur, ad amorem Dei scripsit, who in the beginning both of his Gospel, and of the Acts inscribing the name Theophilus, seeming to have written to a man, he wrote to, or for, the love of God.* Thus in *Athanasius*, l. de *incarn.* κράτιστ☉. μακάριο☉, and φιλόχριστ☉ are used promiscuously for Christians. And then κράτιστ☉ will be no title of honour, nor any more then *Optimus* in *Latin*, a form of civility only.

d. V. 5. *Of the course of Abiah*] Tho' the word ἐφημερία do literally denote the *service of* no more then a *day*, yet it is not so to be taken here, but in a greater latitude, for the space of a *week*. So saith *Titus Bostrensis* p. 753. E. ἐφημερίαν δὲ χρὴ νοεῖν ὃ τὸ ἐφ' ἡμέρας παραμένειν καὶ λειτουργεῖν ἐν τῷ ἱερῷ, ἀλλὰ τὸ ἐφ' ἑβδομάδας, *you must not understand the word of daily continuance and serving in the Temple, but of weekly.*

e. Ὥρα θυμιάμα☉ Σιγὴ ἐν οὐρανῷ. V. 10. *Time of incense*] At the time when the Priest offered incense within in the Sanctuary or Tabernacle, the *people* were left alone without, in the *atrium Judeorum*, the *court of the Jews*, *praying* for the pardon of sins, every man apart for himself, till the Priest came back again, and pronounced the benediction. This is it that seems to be referred to by the *half hour's silence in heaven*, *Rev.* 8. 1. which seems there to be set in relation to that time of the Priests being gone in to offer incense; This is set down punctually, *Eccl.* 50. where *v.* 15. there is mention of the *high priest Simon the son of Onias*, offering τὸ ὀσμὴν εὐωδίας, *the odour of sweet smell*, or of *incense* unto *God*. *Then*, saith he, *the sons of Aaron cryed out and sounded with trumpets*, *v.* 18. (as in that, *Rev.* 8. 2. it follows immediately, *the seven trumpets were given to the Angels*, &c.) and then follows, πᾶς ὁ λαὸς κοινῇ κατέσπευσε, καὶ ἔπεσεν ἐπὶ πρόσωπον ἐπὶ τὸ ἔδαφος, *v.* 19. *then all the people together made haste, and fell on their face to the ground*, and *v.* 21. ἐδεήθη ὁ λαὸς κυρίου ὑψίστου ἐν προσευχῇ κατέναντι ἐλεήμονος☉, ἕως συνετελέσθη κόσμ☉ κυρίου καὶ τὴν λειτουργίαν αὐτοῦ ἐτελείωσαν, *The people besought the Lord most high in prayer, before the merciful, until the ministry of the Lord* (the incense, noted by κόσμ☉ there) *were done, and they had accomplished his service*, all which is a distinct description of this manner of the peoples praying without, whilst the Priest offers within, as the two other parts, 1. of giving praises to God, and 2. the Priests pronouncing the εὐλογία or *benediction*, are set down there also, one *v.* 20. καὶ ἔψαλλον οἱ ψαλμῳδοὶ ἐν φωναῖς αὐτῶν, *the singers sang praises with their voices*, &c. the other, *v.* 22. τότε καταβὰς ἐπῆρε χεῖρας αὐτοῦ ἐπὶ πᾶσαν ἐκκλησίαν υἱῶν Ἰσραὴλ, δοῦναι εὐλογίαν κυρίῳ, or κυρίου ἐν χείλεσιν αὐτοῦ, &c. *Then descending he lift up his hands over all the congregation of the children of Israel, to give blessing to the Lord*, or *the Lord's blessing out of his lips*, &c.

a. V. 17. *To the wisdom*] The difficulties of understanding this verse, will be best avoided, and the obvious sense of it most clearly arise, if it be first observed, that there be in the Hebrew language but few Prepositions, in comparison with the Greek. By which means it comes to pass, that as our *English translators* do oft mistake, and disturb the sense of Scriptures by not observing this (as for instance, *Job* 2. 4. where we render, *skin for skin*, it should be *skin after skin*, i. e. one thing, that is nearest to us, after another, *yea all that a man hath, will he give for his life*) so in the writings of those, that being Jews by birth, write in Greek, i. e. in the Greek translation of the *Old Testament*, and writings of the *New*, the Greek prepositions are used in the latitude that belongs to the Hebrew, & not according to the strict propriety of the *Greek* idiom in Attick writers, but far more loosly and promiscuously. This hath been already observed an occasion of [ἐπὶ] with a *Genitive case*, *Mat.* 1. 11. which cannot there signify under, but *before*, and so in other places, see note on *Mark* 2. b. And the same is often observed of ἐν, that it signifies (beside the vulgar notation of it) sometimes εἰς῾ *within*, sometimes εἰς *into* and *for*, and this upon that known ground, because the Hebrew ב is used in that latitude. This being thus premised, it is next observable, that this expression of the office of *John Baptist*, and the answerableness of it to that of *Elias*, is here taken from *Malac.* 4. 6. There his preaching *of repentance* is expressed by *his turning the heart of the fathers with the children*, (for so ב is there to be rendred *with* not *to*) *and the heart of the children with the fathers*, that is, converting fathers and children together, working upon them (or, according to his office, endeavouring, by *preaching* in the *wilderness*, to work upon them) and perswading them to *repent* and amend their lives, *Mat.* 3. 2. This place of *Malachi*, is both by *Matthew*, *c.* 17. 11. and by *Mark* 9. 12. repeated out of the *Septuagint*, (which hath ἀποκαταστήσει καρδίαν, &c.) ἀποκαταστήσει, and ἀποκαθιστᾷ πάντα, *he shall*, or *he doth*, * restore, or *return all*, i. e. all men, (the Neutral πάντα, *all* being oft taken for the Masculine, see *Mat.* 18. 11. & 18.) where there is nothing set instead of *the heart of the fathers with the children*, &c. but only πάντα, *all*, noting that, and no more, to be the meaning of the phrase in *Malachi* [*he shall convert the heart of the fathers with the children, and of the children with the fathers* (of old and young, young and old) i. e. he shall preach repentance to the whole Jewish nation, noted by [*the land*] in the end of that verse of *Malachi*, which God there threatens *to come and destroy with a curse*, i. e. finally and universally, if this preaching of the *Baptist*, and of Christ, and of the Apostles, do not bring them to repentance. Now what is by those two Evangelists so briefly expressed by, *he shall restore*, or *return all*, is here more largely repeated out of the words of *Malachi*, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, *to convert the hearts of the fathers*, &c. Whence 'tis apparent, that the Preposition ἐπὶ must here *be* taken in that notion of ב, which belongs to that place of *Malachi*, and so is to be rendred not *to* but *with the children*, to this clear sense, *John Baptist* shall go before *Christ*, as his herald to *prepare* his *way* in, (or admission to) mens hearts, by *preaching repentance*, or *return*, or *new life*, the interpretation of the Hebrew השיב *conversion*, which is used in *Malachi*. This first part of the period being thus explained, the second, which is not taken from *Malachi*, but is a kind of gloss or paraphrase to explain that obscurer *prophetick* expression, will more easily be interpreted, if first we observe the signification of the word φρονῶν in the New Testament, which generally notes to *mind*, to *desire*, to *like*, to *look after with an appetite*, from the *nown* φρένες which is used for *affections*, *appetite*, 1 *Cor.* 14. 20. παιδία ταῖς φρεσὶν, *children in appetites* or *designs*, or *inclinations*, as they are that set their minds on that that profits least; and τέλειοι φρεσὶν, those that have more *perfect*, *mature*, *manly appetites*: so τὰ ἄνω φρονεῖν, to *mind*, *desire*, *look after the things above*, *Col.* 3. 2. ἑτερόδοξα φρονεῖν, *Phil.* 3. 19. τὰ τῆς σαρκὸς φρονεῖν, *Rom.* 8. 5. *to mind earthly*, *carnal things*: and so agreeably φρόνημα σαρκὸς, *Rom.* 8. 6, 7. and φρόνημα πνεύματ☉, *v.* 27. the *minding* of the *flesh*, and of the *spirit*, that is those appetites which the flesh on one side, and the spirit on the other do encline men to; or, as *Theophylact* most fully, the desire and pursuit either of carnal or spiritual things. And if in this sense the word φρόνησις be here taken, 'tis then the minding *of just things*, and being applied to that which went before, *turning the hearts of the fathers unto the children*, it will perfectly agree with it, he shall bring men to repentance, and the *most disobedient* (viz. *Publicans*, &c. *Luk.* 3. 12.) *to the minding of justice* and *righteousness*, *Luke* 3. 13.

* See note on *Mat.* 17. 6. Πάντα.

Ἐπί. Ἐν. Ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα. φρένες. τὰ ἄνω φρονεῖν. φρόνημα. φρόνησις. δικαίων.

that

that is of all good things. But 'tis ſtill poſſible that φρόνησις be here taken for that practical vertue of *prudence* (as 'tis at large defined by the Moraliſt) the *practical knowledge* of thoſe things which are truly eligible, the *knowledge that will bring men to the true juſtice*, the *judging* of what is or is not to be done according to the rules of *juſtice*; and 'tis poſſible again, that the word δικαίων *of the juſt* ſhould be the *Maſculine gender*, and ſo the phraſe be rendred, the *prudence* or *practical wiſdom of juſt men*; and then alſo 'twill be anſwerable to the text in *Malachi*, thus; that he ſhall convert the Jews, even the moſt vicious of them that practice of all moral rules which denominates men juſt, that is, that this ſhould be the deſign of *John*'s preaching, to make them ſuch, to work ſuch a general reformation among the Jews. As for the Prepoſition ἐν, that (as was ſaid) is ordinarily uſed for εἰς, or ὅτι *to*, or otherwiſe 'twill be hard to find out any ſenſe of theſe words.

g. V. 20. *Dumb*] The Hebrew חרש as the Greek κωφὸς ſignifies both a *dumb* man and a *deaf*, and is wont to be rendred either by ἀποστατῶν, or by ἀποκωφῶν *Mich.*7.16. that is, *growing* or becoming *deaf*, for there the context refers it to the ears. In this place one of the ſignifications of the Hebrew ſeems to be put for the other σιωπῶν *ſilent* or *dumb*, (if we believe *Theophylact* and the ancients) for *ſurdus deaf*, and ſo that which is added καὶ δυνάμενος λαλῆσαι *and not able to ſpeak* will be no Pleonaſm, but ſignify him dumb alſo. For that he was not only *dumb* but deaf, appears by his friends, who do not ſpeak but nod and make ſigns to him, *v.*62. and it is not probable that of the two things that befel him, one ſhould be twice, and the other not once foretold by the *Angel*.

Σιωπῶν.

h. Ὀπτασία. V. 22. *Viſion*] By ὀπτασία *viſion* is here meant the ἐπιφάνεια or *appearance* of God by an Angel to the Prieſt, revealing his will unto him, and theſe were wont to be at the time of offering of incenſe, ſee *Joſ. Ant.* l.13.c.18. where when *Hyrcanus* was *offering incenſe*, God gave him the *Oracle*. From whence it was that the people ſeeing *Zachary* ſtay ſo much longer then ordinary, within, and come out ſpeechleſs and aſtoniſhed, concluded that he had ſeen a viſion, that an Angel had appeared unto him.

i. Λειτουργεῖν * *Jul. Pollux* and *Phavorinus*. V. 23. *Miniſtration*] The word λειτουργεῖν, which is here firſt met with, may deſerve to be look'd into. The *Origination* of it among * *Grammarians* from λεία and λεῖα *ſpoyles*, ſeems remote and alien. Another way may be better collected from *Heſychius* by changing the punctation of a few words in him thus, Λειτουργεῖν (λειτὸν γὰρ τὸ δημόσιον) λειτουργεῖν. Λειτουργεῖν ſignifies *publick ſervice*, *officiating*, & λειτεύειν is all one with that, for λειτὸν (from λαὸς *populus*) ſignifies publick or belonging to the *people*. Thus is the king called λειτουργὸς Θεοῦ, the *officer of God* for publick adminiſtrations, *Rom.*13.6. Hence then is the prime importance of the word for any *publick* ſervice. Of which ſort, becauſe among both Jews and Heathens, the Prieſtly office, the ſacrifices, *&c.* of the Temple, were the chief, the word comes to ſignify any ſacred office. Of this we have theſe footſteps in the *Grammarians* Λέτορες, ἱερεῖς, and Λείτεραι ἱέρειαι in *Heſychius* and *Phavorinus*, and again λειτουργικὰς, ἱερατικάς. Thus the word is uſed, in this place by St. *Luke* for the *executing* the *prieſts office*, and ſo *Phil.*2.17. θυσία and λειτουργία are joined, *ſacrifice* and *ſacred office*, or *ſervice*, and *Heb.*8.6. διαφορωτέρας τέτυχηκε λειτουργίας, he hath *obtained a more excellent miniſtry*, that is prieſtly ſervice, in oppoſition to the prieſts office on earth, v.4. ſo *Heb.* 9.21. σκεύη τῆς λειτουργίας, *the utenſils of the prieſt*, and *Heb.* 10.11. ἕστηκε καθ' ἡμέραν λειτουργῶν, *he was daily attending*, or *waiting on the prieſts office*. From hence it is brought down to the *ſervice* of the *Chriſtian Church*, any *Chriſtian* office, as *Acts* 13. 2. λειτουργούντων αὐτῶν τῷ Κυρίῳ, *while they miniſtred to the Lord*, that is, were about the daily offices, praying and faſting, *&c.* and ſo *Rom.*15.16. εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ, *that I might be a miniſter of Jeſus*, employed in ſacred offices. This word, tho' it comes from λεῖτος *publick*, doth not yet ſo belong to publick employments, but that it ſignifies * *domeſtick* alſo (and ſimply *ſerving* λειτουργεῖν, διακονεῖ, * Λειτουργία ſaith *Phavorinus*, and λειτουργεῖν, μοχθεῖν, δουλεύειν καὶ κυρίως in *Heſychius*) eſpecially that *office* of the *ſteward*, which is moſt publick of any in the family, having the adminiſtration of the whole domeſtick affair belonging to it. Hence λειτουργεῖν τὸ οἶκον in *Pollux*, to perform the *ſteward's office* over the houſe. Now becauſe, as *Chriſt* ſaith, it is the *ſteward's office*, to *give every man his portion of food in his ſeaſon*, and becauſe the diet in an houſe or family belongs to all, is every mans portion, only ſo, that the ſteward aſſigns it diverſly to every one, as he thinks fit to diſpenſe it (and thence in the *Grammarians* Λειτοδοχεῖα are οἱ καθηγεμόνες τῶν ἐδεσμάτων, *they that are ſet over the diet*) therefore in the Scripture ſtyle, λειτουργία is oft uſed for the buſineſs of the *collecta* or *offertory*, for the *diſpenſing* of the *oblations*, and out of them relieving the poor Chriſtians; thus 2*Cor.* 9.12. ἡ διακονία τῆς λειτουργίας ταύτης, *the adminiſtration of this liberality*, which was to ſupply the wants of the Saints, as it follows there, & all one with ἁπλότης κοινωνίας, *liberality of communicating*, *v.*13. And ſo *Phil.*2.30. τοῦ θεοῦ μὲ λειτουργίας was the *relieving the Apoſtle*, and ſo λειτουργὸς τῆς χρείας μου, *v.*25. *the reliever of my want*. So *Rom.*15.27. ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς, *miniſtring to them in carnal things*, is interpreted by κοινωνία εἰς τὰς πτωχὰς τῶν ἁγίων, *v.*26. *liberality to the poor Saints*: and ſo perhaps when the *Angels* are call'd λειτουργοὶ ἅγιοι, *Heb.* 1.7. *his miniſters*, and λειτουργικὰ πνεύματα, *v.*14. *miniſtring ſpirits*, it may bear the ſenſe of *ſerving*, ſo as to feed, and relieve and provide for us. But becauſe the office of the ſteward is to govern the family, as well as thus to give meat in due ſeaſon, therefore agreeably to this, as the word is ſometimes uſed by Chriſtian writers peculiarly for the *Lord's ſupper*, in reference to the feaſt provided there in the ἀγάπαι anciently, and ſtill in the offertory, for the uſe of the poor (in the ſame manner as 'tis called κοινωνία. and κλάσις ἄρτου *breaking of bread*) ſo alſo ſometimes it is uſed to ſignify the *whole ſervice* of the *Church*, or *exerciſe* of the *prieſts office*, and ſometimes peculiarly the *government* of the *Church*, as in *Euſebius* generally when one *Biſhop* dies, another, ſaith he, ἐγχειρίζει * λειτουργίαν, *undertakes* the *office*, or *adminiſtration*, or *government* of it, as of *Pius* the *Biſhop* of *Rome*, *l.*4.*c.*11. and λειτουργίαν παραλαμβάνει, in the ſame *Chap.* of *Celadion Biſhop* of *Alexandria*.

V. 28. *Highly favoured*] For the finding out the full importance of this word κεχαριτωμένη in this place, 'twill be needful firſt to examine the ſeveral notions of χάρις the nown, from whence the verb χαριτόω comes. One eminent notion of it for the *Goſpel* of *Chriſt* is explained (as it ſignifies the matter of the Goſpel) note on *Heb.*13. d and (as it ſignifies the preaching or promulgating of it) note on *Acts* 18.e. Another notion, as it ſignifies *charity*, *liberality*, is explain'd note on *Acts* 2. f. and very near to that, for δωρεὰ a *gift*, note on 1*Pet.*3.e. Beſide theſe it ſignifies alſo a *reward*; either that of good words, of thanks, as we call it, or elſe farther, of ſome real return, ἀμοιβὴ καὶ ἀνταπόδοσις, ſaith *Heſychius*, a *retribution for a good turn*, and ſo 'tis oft uſed. *Luke* 17.9. Μὴ χάριν ἔχει; *will he thank*, or *reward that ſervant?* ſo *Luke* 6. 32,33,34. ποία ὑμῖν χάρις ἐστί; *what thanks* or *reward is due to you?* for which there is μισθὸς *reward*, *v.*35. So 1 *Pet.*2.19. τοῦτο γὰρ χάρις, *this* ſhall be, or ſhall yield a *reward*, all one with κλέος *honour*, the reward of an heroick action, *v.*20. Fourthly it ſignifies *favour* or *mercy*, in this chapter, to *Mary* εὗρες χάριν, *thou haſt found favour with God*, *v.*30. and in ſome other places, and in effect in all thoſe, where it ſignifies the Goſpel in oppoſition to the *Law*, that being ſo ſtyled, becauſe there is ſo much of Gods favour, and undeſerved mercy diſcernible in it, contrary to *boaſting* or *debt*. Laſtly, it is taken for *vertue*, *goodneſs* in the latitude, without reſtraint to any particular kind of it, and that both of the body (*beauty*) and of the mind, from whence is that gloſs of *Heſychius*, χαρίεν, καλὸν, ἀγαθὸν, ὡραῖον, ἁγνὸν, the word *gracious* ſignifies either *good* or *handſom*; for that univerſal goodneſs of the mind it ſeems to be taken, 2 *Pet.*3.18. *grow in grace*, that is, all kind of goodneſs, *and in the knowledge*

k. κεχαριτωμένη. χάρις.

(that

that is practical knowledge) *of our* Lord, &c. and ſo in divers other places mentioned, note on *Eph.* 5. *c.* Now from which of all theſe notions the word κεχαριτωμένη is to be taken, or (becauſe there are but two that can be competitors for it) whether as it ſignifies *favour* or *goodneſs*, is ſomewhat uncertain; if it be taken from χάρις *favour*, *mercy*, as it ſeems to be, *Eph.* 1. 6. then it will agree with the εὗρες χάριν, *thou haſt found favour with God*, *v.* 30. and ſo *Theophylact* expounds it, Ὅτε ἄνω εἶπε κεχαριτωμένη ὥσπερ ἐρμηνεύων φησίν, εὗρες γὰρ χάριν, &c. *when he had firſt ſaid, thou that art favoured, he adds by way of interpretation, for thou haſt found favour*, &c. But ſome arguments there are to prefer the other notion, 1. that *Heſychius* renders χαρίεντα, *good* or *gracious* by καλὰ, κεχαριτωμένα, diſtinctly pitching on that notion of it, and perhaps where we read κεχαριτωμένος, ἄριστος, φιλήσας, μετὰ χαρᾶς (I ſuppoſe χάριτος) πάντα τοιοῦν, *an excellent, lovely perſon, that doth all things with a grace*, it may be a falſe print, for κεχαριτωμένος, (as that book is very full of ſuch faults) 2ly. *Pſ.* 18. 26. where the *Hebrew reads* עם חסיד תתחסר and the *Septuagint*, μετὰ ὁσίου ὁσιωθήσῃ, *with the merciful thou ſhalt be merciful*; the *Greek Scholiaſt* reads μετὰ κεχαριτωμένου χαρίτωθήσῃ, *with the gracious thou ſhalt deal graciouſly*. 3ly. This word is uſed once in the *Son of Syrach*, c. 18. 17. and by us rendred rightly, *a gracious man*. 4ly, the word here is not only by the vulgar Latin rendred, *gratiâ plena*, *full of grace* or *goodneſs*, but in like manner by the *Syriack* alſo. And in this notion of χάρις we have γυνὴ εὐχάριτος, *a gracious woman*, *Prov.* 11. 16. (as perhaps on the contrary ἀχάριτος, *ungracious*, 2 *Tim.* 3. 2.) מלירת טיבותא *full of grace* or *goodneſs*; which phraſe in *Syriack* and *Chaldee*, ſignifies no more, then *very good* or *gracious*; ſo *Acts* 9. 33. πλήρης ἀγαθῶν ἔργων, ſignifies a *very good woman*, *diligent*, *laborious*, (that *wrought many good things*, *v.* 39. in a peculiar notion of the phraſe *good works*, for diligent in the calling, ſee note on *Tit.* 3. a.) as among the Hebrews מלאה חן *full of beauty*, ſignifies very handſome; ſo μεστοὶ ἀγαθωσύνης, *Rom.* 15. 14. *full of goodneſs*, is very good; and in * *Philo*, μεστὸς ἐγκρατείας ἀνὴρ (as πλήρης σοφίας, *Acts* 6. 3.) *a man full of wiſdom*, that is a very wiſe man, and πλήρης πίστεως, *Acts* 6. 5. an eminent Believer. And if the word be thus rendred, 'tis then a fit form of a ſalutation, ſuch as κράτιστε Θεόφιλε, *O moſt excellent Theophilus*, *v.* 3.

Αχάριστος.

Πλήρης ἀγαθῶν ἔργων.

* *In leg. ad Cajum*, p. 774. F.

l. Ὁ κύριος μετὰ σου.

Ib. *Lord*, &c.] This ſpeech of the Angels is by him delivered in form of a ſalutation, (ſee *v.* 29.) χαῖρε *Hail*, &c. and ſo theſe words that immediately follow, being part of the ἀσπασμὸς, *ſalutation*, ſeem moſt fitly rendred by way of prayer or benediction, *The Lord be with thee*, *bleſſed art thou*, &c. Thus κύριος μετ' ὑμῶν, is generally uſed; *the Lord be with you*, and χάρις μετ' ὑμῶν, *grace be with you*, and the like forms of Chriſtian ſalutation.

m. Ἐν ταύταις ταῖς ἡμέραις.

V. 39. *In thoſe days.*] The phraſe ἐν ταύταις ταῖς ἡμέραις, *in theſe days*, hath for the moſt part a peculiar ſignification, differing from ἐν ἡμέραις ἐκείναις, *in thoſe days*. The latter ſignifies an indefinite time, ſometimes a good way off, but the former generally denotes a certain time then preſent, inſtantly, then, at *that time*; ſo here that which is ſaid of *Mary's* going to *Elizabeth*, was ſure immediately after the departing of the Angel from her, and therefore 'tis ſaid, *ſhe roſe up* μετὰ σπουδῆς, *very haſtily*. So *v.* 24. μετὰ ταύτας τὰς ἡμέρας, that is immediately, *Elizabeth conceived*, ſo *c.* 6. 12. ἐν ταῖς ἡμέραις ταύταις, that is, *then*, at *that point* of *time*, *he went out to the mountain*. See c. 23. 7. c. 24. 18. *Acts* 1. 5. c. 11. 27. & 21. 15.

n. Προφητεῦσαι.

V. 67. *Prophecyed*] *To Prophecy* is a large word, and beſides the fore-telling of *future events*, which is the ordinary notion of it, it ſignifies ſecondly to *work miracles*, as when it is ſaid of *Eliſha's* body, that being *dead*, *it prophecyed*, *Eccl.* 48. 14. referring to the miracle that it wrought, in raiſing the dead body, that was put into *Eliſha's* grave, 2 *Kings* 13. 21. 3*dly*. To declare the will of God to any, by revelation or miſſion from him. Thus *Sybilla*, l. 1. προφητεύσω τε ἅπαντα, Ὅσσα μοι ἐν στήθεσσιν, ὑπερφιάλου τε μένοντος, *I will prophecy all things that are paſt*, *preſent*, *and to come*. Adding πρῶτον δὲ κέλεταί με λίσσειν Θεὸς, and *firſt God commands me to ſay*, —— profeſſing to do it from God. So the author of *Synopſis Prophetiarum*, Τῶν προγεγενημένων τὴν γνῶσιν ἐκ θεοῦ τις λαβὼν προφήτης λέγεται. *Any that receives knowledge from God of things paſt, is called a prophet.* So * *Chryſoſtom*, Ὁ προφήτης ἑρμηνεὺς τῆς ὄψεως, ἀλλὰ τοῦ θεοῦ, *A Prophet is no more but an interpreter, but that of God.* And *Grammarians* have obſerved that the word naturally ſignifies no more then this of ſpeaking *from*, or in the *ſtead of* another, that is of God; as a Proconſul is he that ſupplies the *Conſuls* place, προ in Compoſition being all one with ὑπὲρ. So the Poets were ſaid to be the Prophets of the Muſes, as in *Pindar*, μαλθάκιον μοῖσα προφατεύσω δ' ἐγώ, *Let the Muſe inſpire, and I will prophecy.* And in *Theocritus*,

Μουσάων ἱερὸν μάλιστα τέων ἱερὲς ὑποφήτας,

the ſacred Prophets of the Muſes, that ſpeak under them, or as they are inſpired and directed by them. In which ſenſe as Chriſt's prophetick office conſiſted in revealing the will of God to the world, ſo all that have in any degree done the like are ſtyled Prophets; all that have taught men their duties towards God, and men; thus among the heathens, the Divines which told men what they ought to do, their Prieſts or religious perſons were called *Vates*, *prophets*. And even their Poets which ordinarily reprehended their vices, are by St. *Paul* called ἴδιοι προφῆται, *their own prophets*, *Tit.* 1. 12. For altho' of that *Epimenides* it be true, that he is ordinarily by the heathens called θεῖος ἀνὴρ, and προφήτης *a divine man*, and a *prophet*, and that his book is called χρησμοὶ *Oracles* or *Prophecies*, yet is this rather a confirmation of this uſe of the word *Prophet*, for thoſe which teach men their duty; for of this *Epimenides* ſaith *Diodorus ſiculus*, l. 5. that he was θεολόγος *a Divine*, and *Plutarch in Solon*, that he was θεοφιλὴς καὶ σοφὸς περὶ τὰ θεῖα, to the ſame purpoſe; and *Ariſtotle Rhet.* l. 3. c. 17. ſaith expreſly ὁ περὶ τῶν ἐσομένων ἐμαντεύσατο, *he prophecied not of things to come.* And thus *Glaucus* (among the ancient Mythical writers) that directed men the way in their navigation, ὡς δεῖ ποιεῖσθαι τὸν πλοῦν, *how they were to order their voyage*, was by them called θαλάσσιος μάντις, *the ſea-prophet*. Thus when *Exod.* 7. 1. *God ſaid to Moſes, I have made thee a God to Pharaoh, and Aaron thy brother ſhall be thy Prophet*, The meaning is, that what God had or ſhould command *Moſes*, *Moſes* ſhould, (as God to a Prophet, the Oracle to the προφήτης) deliver to *Aaron*, concerning *Pharaoh* and *Aaron*, ſhould go as a Prophet ſent from God and deliver it to *Pharaoh*; *he ſhall be thy ſpokeſman*, *he ſhall be to thee inſtead of a mouth*, *Exod.* 4. 16. Fourthly, it ſignifieth to *expound* or *interpret Scripture*, as 1 Cor. 14. 1. *Deſire ſpiritual gifts, but ſpecially that ye may prophecy*, and *v.* 3. *he that prophecieth, ſpeaketh to edification*, &c. So *v.* 4, 5, 6, 22, 24, 28, 31, 32. Fifthly, 'tis ſometimes ſet to ſignify *wild*, *raving*, *mad behaviour*, or ſpeaking ſuch as the ἔνθεοι or *enthuſiaſts* among the Heathen, men poſſeſſed with *diabolical furies*, were wont to uſe: ſo when the *evil ſpirit came upon Saul, he prophecied in the midſt of the houſe*, 1 Sam. 18. 10. and in the ſame rage or fury *caſt the javelin at David*, *v.* 11. The reaſon of this is clear, *v.* 12. becauſe Prophets did ordinarily both ſpeak and act in a manner far diſtant and remote from the ordinary practice of other men, uſed ſtrange language, ſtrange motions and agitations of the body, and accordingly were by many that looked on them thought to be mad. So the Prophet ſent by *Eliſha* to anoint *Jehu*, is called *this mad fellow*, 2 *Kings* 9. 11. Sixthly, it ſignifies *ſinging* and *praiſing God*, forming of divine hymns, and ſinging them to God. So 1 *Sam.* 10. 5. *Thou ſhalt meet a company, a colledge or covent of prophets coming down from the high place with a Pſaltery, and a tabret, and a pipe, and a harp before them, and they ſhall prophecy*, (where the *Chaldee paraphraſe* reads, *ſhall ſing*) *and the ſpirit ſhall come on thee, and thou ſhalt prophecy*, (where the *Chaldee* hath, *and thou ſhalt praiſe with them.*) So 1 *Chron.* 25. 1. *David ſeparates the ſons of Aſaph, Heman, and Jeduthun, who ſhould prophecy with Harps*

* Tom. 3. p. 485. l. 42.

and

and Psalteries and Cymbals. And so 'tis possible it may be, *Numb.* 11.25. where 'tis said of the seventy, that *they prophecied and did not cease*, for as 1 *Sam.* 10. 6. *Saul's prophecying* was to be an effect of the *Spirit of God coming upon him*, and was a sign of his being set apart by God for the Kingly office, and furnished with abilities for it which is call'd *turning him*
2 *into another man*; so *Numb.* 11. 15. *God takes off the spirit that was upon Moses*, that is, the Spirit of government, wherewith he was indued, and *gave it unto the Seventy, and when the Spirit rested upon them, they prophecied*; whereas the other circumstances agree, the giving them the Spirit, and fitting them for their office by that means, so the evidence of it, their prophecying may agree also, though wherein their prophecying consisted is no where defined in Scripture. This only is unquestioned, that it was some extraordinary act, a testimony that the Spirit of God in some extraordinary manner rested upon them, and as such, was discernible to all (in like manner as was *Saul's stripping off his clothes and lying down naked*, 1 *Sam.* 19. 24.) and so fit to authorize them in the eyes of others, as by a miracle, and to declare to all that they were assumed to this office. And to this notion of *prophecying* must this place be interpreted, *Zacharias was filled with the holy Ghost and prophecied*, was stirred up in an extraordinary manner by the Spirit of God, to compose this Divine hymn following, the *Benedictus*, saying, *Blessed* &c. And so 1 *Cor.* 11. 5. *Every woman praying or prophecying*, where speaking of the Church, wherein *the woman is not permitted to speak*, c. 14. 34. 'tis apparent that prophecying cannot be taken for interpreting of Scripture, and so it remains that it signifies this of *singing hymns* in the *Church*, which is fitly joyned with *praying*. What is here said of his being *filled with the holy Ghost*, (as before of *Elizabeth* also, v. 51.) is no more then being indued with the Spirit of God (see note k.) incited by somewhat higher than his own spirit, the Spirit of God enabling him to make this hymn. So when the Spirit descended with the gift of tongues, they were *filled with the holy Ghost*, Acts 2.4.

V. 69. *Horn of Salvation*] The word *Horn* hath divers notions in the *Scripture*; first it signifies *power*, or *strength*, because the horns being the weapons of beasts, their strength or ability of hurting others is said properly to consist in them. So *Lam.* 2. 3, 17. *He hath cut off all the horn of Israel*, and, *set up the horn of thine adversaries*. So *Jer.* 48.25. *The horn of Moab is cut off, and his arm is broken*, the horn being the beast's best instrument of defence, as the arm is the mans. So *Mich.* 4. 13. *I will make thy horn Iron, and thou shalt beat in pieces many people*; that is, I will give thee great power. So *Ezech.* 29.21. *I will cause the horn of the house of Israel to bud forth*, they shall have some considerable strength again; so *the horns of the wicked and the righteous*, Psal. 75.10. are their power. Secondly, it signifies *honour, glory, triumph*, as when the *horn* is said to be *lifted up*, or *exalted*, Psal. 75. 4. 89. 24. 112.9. Thirdly from the union of both these, it signifies *Regal power*, the *honour* and *power* of a *King*; so *Zach.* 1.18. *Dan.* 7.7,8. and *Rev.* 13.1. the *four*, and the *seven*, and the *ten horns* are confessedly so many Kings. And this seems to be the importance of the word in this place, where the *house of David* being the regal family, and the word *Saviour* denoting him that is the Ruler, or Leader, or Prince of the People, (*thou* gavest them *Saviour's*, Neh. 9.27. *i.e.* Rulers, Judges; and, *Saviour's shall come up*, (Obad. 21.) and *the kingdom shall be the Lords*, *the horn of salvation is the house of David*, will denote the *kingdom of Christ*, that spiritual one which is *not of this world*, or rather *Christ* (*in concreto*) under the notion of a King. Thus *Psal.* 18.2. among the titles given to God (upon his *delivering David from the hands of his enemies*, as here for the *redeeming us from the hands of all that hate us*, v. 71.) this is one *the horn of my salvation*, that is, my King, and Saviour; and this is agreeable also to that other part of the period, ἤγειρε ἡμῖν, *he hath raised up to*, or *for us*, that of *raising up* belonging to persons advanced by God to any office of King, or Prophet, (see *note* on *Acts* 13.8.) particularly of *Christ* to his kingdom, *Acts* 2.30. *God hath sworn that he would from the fruit of David's loyns according to the flesh, raise up Christ to the sit on his throne*, which is distinctly parallel to this.

V. 70. *The world*] עולם signifies an *age*, and in the New Testament most commonly is used in a general sense, not for the *age* of a *man*, nor again for an *hundred years*, but for an *age* of the *world*, or some eminent part in the division of that. Now the World is divided two ways, either into the age before the *Messias*, and the age of the *Messias*, or into the age of this world, & of the world to come after the day of doom. Accordingly the word עולם is used sometimes for the first part of the first division, for the first estate, beginning at the beginning of the world, and reaching to the end of the Jewish Commonwealth. Thus is the phrase מן העולם *à seculo*, ordinarily used, and accordingly ἀπ' αἰῶνος here, to note that general *age from the beginning of the world*, of which the Jewish state was an eminent part, under which prophecies had been allowed by God to this people. And it being resolved by the Jews that there was to be another age (beside that first,) which they call *the age of the Messias* (see Note on *Mat.* 24. c.) or *the age to come*, they are wont to use the phrase לעולם ועד עולם (or sometimes for brevity sake לעולם ועד which the *Septuagint* render εἰς τὸν αἰῶνα καὶ ἔτι, and sometimes εἰς τὸν αἰῶνα καὶ ἐπέκεινα, *to age and yet farther*, or *to age and afterward*,) *in seculum & seculum*, *to age and to age*, meaning thereby both these ages, the then present, and that other then to come, the age of the *Messias*. Thus have we interpreted the word αἰὼν *age*, *Mat.* 24. 3. in a divers sense from that which belongs to it, *Mat.* 28. 20. In the former to signifie the Jewish state, in the latter the state of the World under the *Messias*. And in that notion I suppose it is, that the Gospel of *Christ* is called εὐαγγέλιον αἰώνιον, *Rev.* 14. 6. *the Gospel of that age* of the *Messias*, the Christian Faith, which was to endure to the *end* of the *world*, *Mat.* 12.32. note l. Sometimes again the word αἰὼν signifies the first number of the second division, *this world*, from the creation till the day of doom, as *Luke* 20. 34. οἱ υἱοὶ τοῦ αἰῶνος τούτου, *the children of this age*, the men of this world (opposed to καταξιωθέντες τοῦ αἰῶνος ἐκείνου, *those that are vouchsafed participation of that other*,) *do marry*, &c. and so in many other places. And so likewise for the second part of the second division, the *state after this life*, that of another world, ordinarily call'd αἰὼν ἐκεῖνος, and αἰὼν μέλλων, *the world to come*, and *that world* or *age*, it is oft call'd αἰὼν simply also, as *John* 6.51,58. *he shall live* εἰς τὸν αἰῶνα, which we render *for ever*, or *to that age to come*, which is eternal. And from this notion of the word [αἰὼν] it is peculiarly that the word αἰώνιος commonly signifies *eternal*, including both *this* world and that other. This eternal future state was, it seems, denied by the *Sadduces*, and thereupon it is the observation of the Jews, that after *Ezra's* time it was appointed, that at the end of Benedictions in the Temple, the phrase לעולם *in seculum*, should be changed into מן העולם ועד העולם *from age to age*, i. e. from this age to the next. So we find it in c. 9. of *Cod. Beraboth*, &c. בכל חותמי ברכותיו *In all the conclusions of benedictions they were wont to say* מן העולם ועד העולם *from age to age*; *But when the Sadduces perverted this form of speech, and said that there was but one age, they appointed that the form should be from age and to age.* And though perhaps this latter form be before *Ezra's* time to be met with in the Hebrew writings, yet, it seems, 'twas not in their forms of benedictions in the Publick Service, and there it was probable inserted on that occasion. And an abbreviate of that form it is which the Christians have delivered to them by *Christ*, *Mat.* 6.13. *thine is the kingdom, the power and the glory* εἰς τοὺς αἰῶνας *to both ages*; the present and the future; which we according to sense rendred *for ever and ever*, i. e. for this world (which is one *for ever*,) and for the next (which is another *for ever*.) This is more largely set by the

Apostle;

Apoſtle, Gal.1.4. εἰς τοὺς αἰῶνας τῶν αἰώνων, *to the ages of ages*, but yet more amply in the ancient Church, which added that ſecond verſicle to the *doxology*, [*As it was in the beginning* (i.e. מִן הָעוֹלָם *from the age*, from the *beginning* of the *world*, at ἀπ' αἰῶνος here ſignifies) *is now, and ever ſhall be, world without end*,] i.e. now, in this world, and לְעוֹלָם *to that world*, which ſhall never end.

q. Δῦναι λατρεύειν.

V. 74. *Grant*] The word δῦναι with an Infinitive mood after it (as here δῦναι λατρεύειν) is, according to the ſenſe of it, to be rendred, as if the word *power*, or ſomething elſe like it, were to be underſtood; ſo often in the *Revelation*, as c.2.7. and 17. δώσω φαγεῖν, *I will give to eat*, or *drink*, i.e. power to do ſo, c.3.21. δώσω καθίσαι, *I will give the priviledge* or *favour to ſit*. So the Paſſive ἐδόθη, in like manner, c.6.4. ἐδόθη λαβεῖν, c.13.7. ἐδόθη ποιῆσαι, and v.15. ἐδόθη δῦναι, *it was given to receive*, to *do*, to *give*, and ſo c.16.8. and 19.8. where the word ἐξουσία, *power*, or the like, is clearly underſtood, which in many other places is expreſſed, c.9.3. c. 6. 8. c.15.5,7.&c. and ſo the former part of the 74. *ver.* being read, as it were, in a *parentheſis*, the ſenſe will be perſpicuous, *The oath which he ſware to Abraham our father, that he will give us power to ſerve him in holineſs*, &c. And ſo, beſide the explication of that oath made to *Abraham* (which hath from this paſſage been explained in * another place) here will be obſervable alſo the alluſion of this whole paſſage to the names of the *Baptiſt* and his parents: For the meaning of *Zachary* is *the remembrance of God*, and to that refers his μνησθῆναι διαθήκης, *God's remembring his covenant*, v.72. *Elizabeth* ſignifies *the oath of God*, and to that refers ὅρκον ὃν ὤμοσε, *the oath which he ſware*. And *John* ſignifies the *free gift*, or *grace of God*, and to that refers the δῦναι, *the giving* deliverance and grace to ſerve him in ſincere holineſs, &c. the grace of juſtification, ſanctification, and Perſeverance.

Μνησθῆναι διαθήκης. Ὅρκον ὃν ὤμοσε.

* Pratt. Cat. l. 1. ſect. 1.

Ib. *Without fear*] That the word [ἀφόβως *without fear*] refers to our enemies, in whoſe power before we were, appears by the diſtinct mention of them in the next words, and therefore it cannot with any ſenſe be applied to the excluding that fear of our danger, which is founded only in our ſelves, our own negligences, or miſcarriages. And that it is to be joined with ῥυσθέντας *being delivered*, and not with λατρεύειν *ſerving*, is not only apparent by many ancient copies, which ſo joyn it without any *comma* betwixt ἀφόβως and αὐτῷ, and by *Irenæus*, l.3.c.11. reading it, *Nobis ſine timore ereptis, ſervire in ſanctitate*, *us being delivered without fear, to ſerve him in holineſs*, and * *Titus Boſtrenſis* ἐπειδή τινες πολλάκις φόνῳ ——— μετὰ φόβου ἦ, διὰ τοῦτο φησὶ τὸ δῦναι ἡμῖν ἀφόβως ——— ῥυσθῆναι, *becauſe ſome oft-times are delivered from the hands of enemies, but with fear, therefore he ſaith, that he gives us to be delivered without fear, adding*, ᾧ γὰρ ἡ χριστοῦ ἐπιδημία πεποίηκεν ἡμᾶς ἀφόβως ——— ῥυσθῆναι, *for Chriſt's coming cauſed us to be without fear delivered*, ὃ γὰρ ἴσμεν τὴν ἐπιβουλὴν ἐχθρῶν, *for we felt not, had no apprehenſion of the treachery of our enemies*, ἀλλ' αἰφνίδιον ἥρπασε ἡμᾶς, &c. *but he preſently ſnatched us out, and transferred us from them into his own lot and portion*, δὲ &c. *which lays the obligation on us* (as on thoſe that are now become *his*) *to ſerve him in holineſs and righteouſneſs*, &c. but alſo by the nature of the word [ἀφόβως *without fear*] in the tranſlators of the Old Teſtament, in that only place, where 'tis uſed *Prov.* 1. 33. ἀναπαύσεται ἀφόβως ἀπὸ παντὸς κακοῦ, *he ſhall reſt without fear from all evil*, which is an explication of the *dwelling ſafely*, that immedietely preceded, and this according to the notion of φόβος *fear*, among the ſacred writers, not for the paſſion it ſelf, but for the object of it, as 1 *Pet.*3.14. τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their fear*, where the word φόβος ſignifies *whatſoever formidable object*, which the κακοῦργοι, v.13. malicious perſons can bring upon them. So alſo in humane writers, in * *Lucian*, τίς ἰατρὸς τῷ φόβῳ; where as ἰατρὸς is *fear*, ſo φόβος is *of danger*. And ſo in *Alex. Aphrodiſ.* φόβος ἀπειλοῦντος ἀπὸ τυράννου, *the terror* or *terrible things threatned by the tyrant*. So in * *Menander* —— καὶ γὰρ

ξυνὴ λέγουσα χρὴ δ' ὑφεστάναι φόβον.

ῥυσθῆναι. p. 722.

* in tyrannicid. p. 400.

* ap. Stob. p.433.

A fair-ſpoken woman is exceeding great fear, i.e. is very much to be *feared*, a great danger. So *Iſa.* 8. 12. whence that place of St. *Peter* is taken; where the Greek hath φόβος αὐτῶν, *his fear* or *terror*, the Hebrew hath מוראו which notes the *formidable object*, not יראתו which ſignifies the paſſion, and preſently it follows, Κύριος ἔσται σου φόβος, *the Lord ſhall be thy fear*, i.e. the object of it, and ſo he is called the *fear of Iſaac*. Thus is πεποίθησις] alſo the *thing* that is *feared*, *Prov.*3.25. as appears by the ὁρμαὶ ἀσεβῶν, *the incitations of wicked men*, that follow to explain πεποίθησις. So perhaps εὐλάβεια, *Heb.* 5.7. may ſignify the thing againſt which he prayed, and from which he was delivered. And thus ἀφόβως will be directly all one with ἀκινδύνως *without danger*, as *Wiſd.*17.4. ἀφόβως διαφυλάσσειν, *to preſerve ſafe*, and ſo 1 *Cor.*16.10. where the Apoſtle ſpeaking of *Timothy*, bids them ſee, ἵνα ἀφόβως γένηται πρὸς ὑμᾶς, *that he may be ſafely with them*, or ἐν εἰρήνῃ, v. 11. *peaceably*. The ſame thing is expreſſed by the *tranſlators* of the *Old Teſtament*, by ἐπ' ἐλπίδι *Pſal.*4.8. *Prov.* 1.33. not as ἐλπὶς notes *hope* or *expectation of future good*, but as 'tis oppoſite to our preſent notion of φόβος, and imports *ſafety*. And this obſervation might be extended to many other words in the Scripture, which ſeems to denote actions, affections, or faculties, but are uſed for the objects of them, as θέλημα θεοῦ, *the will of God*, 1 *Theſ.*4. 3. the things which God wills, ἐλπὶς, *hope*, *Rom.*8. 24. the things hoped for, πίστις *faith*, *Rom.*4. 14. and in many other places, where it ſignifies the doctrine of the Goſpel, the thing to be believed. So λύπη *ſorrow*, for *calamity*, 1 *Pet.* 2.19. (and therefore, ſaith *Heſychius*, λύπη *ſorrow*, is βλάβη and ἀπώλεια, *hurt* and *deſtruction*, and πένθος *mourning*, is, ſaith he, ζημία *calamity*) and from thence λυπεῖσθαι *to be wounded*. *Rom.* 14. 15. and πενθεῖν not *to mourn*, but to uſe ſuch aſperity as will cauſe mourning, 2 *Cor.* 12.22. But this by the way. I ſhall only add that by analogy of Scripture, it no way appeareth that *fear* is to be excluded from our ſerving of God, but rather that it is a good powerful motive to it, and ſo is called the *beginning of wiſdom*, and a wholſome companion of it, and therefore we are commanded *to work out our ſalvation with it*.

Εὐλάβεια.

Ἐλπὶς.

Λύπη.

Πίστις.

f. Ἀνατολὴ, is

V.78. *Day ſpring from on high*] That ἀνατολὴ, is here the title of *Chriſt*, there is no queſtion, whether it be literally to be rendred the *Eaſt*, or *the riſing of the ſun*, that *ſun of righteouſneſs*, *Mal.*4.2. And this title ſeems formerly to have been beſtow'd on him, *Zach.*3.8. and 6.12. ἰδοὺ ἀνήρ, ἀνατολὴ ὄνομα αὐτῷ, *Behold the man whoſe name is the East*, or *riſing of the ſun*, as *Juſtin Martyr* cites it, *dial. cum Tryph.* For which we ordinarily have, *whoſe name is the branch*. The Hebrew צמח ſignifies *oriri* to *riſe* or *ſpring*, and that may be applied to a branch that ſprouts out of the tree, but ſo alſo it belongs to the riſing ſun, and accordingly ſignifies alſo *lucere*, to *ſhine*, and *Hab.* 1.12. the *brightneſs* is in the Syriack *Tſemach of his glory*. And if ἀνατολὴ in *Zachary* be not a quite diſtant thing from the ſame word here in this other *Zachary*, it muſt then needs be in this other ſenſe, for that here it is ſo, appears by that which follows, both of *viſiting*, and *giving light to them that ſit in darkneſs*. And ſo it may well be read out of that Prophet too, c.6.12. not *he ſhall grow*, or *branch up*, (referring to the word *Branch*, but) *he ſhall riſe up*, ἀνατελεῖ, or, as צמח ſignifies, *ſhine out from under him*. Hence is it that where ἀνατολὴ *the East*, is uſed in other places of Scripture, ſome of the *Greek Scholiaſts* have ſtill applied it to *Chriſt*. As *Bar.*4.36. περίβλεψον πρὸς ἀνατολὰς, *look toward the East*, i.e. ſaith *Olympiodorus*, πρὸς τὸν τῆς δικαιοσύνης ἥλιον τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, *to the ſun of righteouſneſs, our Lord Jeſus Chriſt*. And *Jer.*23.5. *I will raiſe up unto David*, צמח צדיק ἀνατολὴν δικαίαν in the *Septuagint*, *the righteous East*; *Severus* renders it ὁ Χριστὸς ὁ τῆς δικαιοσύνης ἥλιος, *Chriſt the ſun of righteouſneſs*. And from hence perhaps it is that *Tacitus*, *hiſt.l.*5. at the deſtruction of *Jeruſalem*, ſaith that ſome on that occaſion remembred *antiquas Sacerdotum literas*, *the antient writings of the Prieſts*, which foretold *eo ipſo tempore fore ut valeſce-*

p. 105.

ἀνατολὴ

ceret Oriens, that at that very time it should come to pass, that the East should prevail, i. e. *Christ, cujus nomen est oriens, whose name is the East*, meaning all this while by the *East*, that *Orient* or *rising sun*, and not the point, from whence he riseth. To which purpose also may be applied that of *Philo*, ὡσὶ συγχυσ. διαλ. Τὸν πρεσβύτατον υἱὸν ὁ τῶν ὅλων πατὴρ ἀνέτειλε, *the father of all things sent him forth* (in the word from whence the *original* ἀνατολὴ comes) his most ancient son, *or first-born*.

t Σκιὰ θανάτ. ugh that

V. 79. *Shadow of death*] What is the meaning of this figurative speech, *the shadow of death*, will be best conjectured by comparing it with, *Ps.* 23. 4. *tho' I walk thorow the valley of the shadow of death*, &c. There making *God his shepheard*, *v.* 1. he compares himself to a *sheep*, which feeds sometimes upon an hill, sometimes in a valley, and again may be supposed to be in danger of Wolves, or else free from that danger. The hills being the highest, have all the light and warmth of the sun upon them, and the valleys contrariwise that are shaded by the hills, have much less of that warmth or light, and being also more subject to incursion of wolves then the hills were (where their coming would be more discernible) this is there the meaning of [*the valley of the shadow of death*] a gloomy vale of danger of the utmost evil. Proportionably here (in a spiritual sense) *the shadow of death* is a state of sin, and ignorance, want of light, or knowledge, and want of warmth or grace, the description of the state under the law, which afforded neither of these in any proportion to what is now done by *Christ*, and so left men in a dangerous condition, 'till *Christ* was thus pleased to shine upon them, and thereby to rescue them out of it.

from

a

CHAP. II.

Paraphrase.

1. AND it came to pass in those days that there went out a decree from [Cæsar
a. Augustus that a all the world should be
b. * taxed.]

1. Augustus the Roman Emperor, that all persons in the Roman Empire should have their names and conditions of life and estate set down in court-rolls, &c. according to their families.

* enrolled

2. (And * this taxing was first made when Cyrenius [was governour of Syria)]

2. Was sent Procurator into Syria (under which province Palestine was) to enrol that part of the Empire, note b.

* this first enroling was

3. And all went to be taxed every one [into his own city.]

3. To the city where their Ancestors were born, and so these to the city where David was born, from whence they came, v. 4.

4. And Joseph also went up from Galilee, out of the city of Nazareth into Judea,] unto the city of David, which is called Bethlehem (because he was of the house and linage of David.)

4. And so tho' Joseph dwelt in Galilee in the city Nazareth, he was forced to go into Judea.

5. To be taxed with Mary his espoused wife, being great with child.

6. And so it was, that while they were there, the days were accomplished that she should be delivered.

7. And she brought forth her first born son, and wrapped him in swadling-cloaths, and laid him in * a c manger, because there was no room for them in the Inn.

* the stable.

c. 8. And there were in the same country shepheards abiding in the field * keeping d
d. watch [over their flock by night.]

8. By turns over their flock, some one watch of the night, some another.

* watching the watches of the night over their flock.

9. And lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them] and they were sore afraid.

9. And an Angel of God appeared to them in a shining cloud, signifying God's especial signal presence there, (see note on Mat. 3. k.)

10. And the Angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.]

11. For the Messias or God incarnate is this day born in Bethlehem David's city.

12. And this shall be a sign unto you,] Ye shall find the babe wrapped in swadling-cloaths, lying in * a manger.

12. And by this you shall distinguish this child from all others.

* a stable, see note c.

13. And suddenly there was with the Angel a multitude of [the heavenly host, praysing God, and saying,]

13. Angels, so far from envying this dignity of mans nature, that they congratulated it, and thereupon sang this hymn,

e. 14. Glory to God in the highest, and on earth * e peace, good-will towards men.]

14. God be glorified by them which are in the highest heavens, the Angels, &c. because of that peace which this birth of Christ hath brought on the earth, and because of that favour, mercy, reconciliation of God toward men, which is wrought thereby, or because of that reconciliation of God toward those that are found sincere before him.

* or peace toward men of good will, or of his good liking. for the K's. MS. & the ancinet Gr. and Lat. reads, ἐυδοκίας *consolationis*, and so many of the ancient fathers.

15. And it came to pass, as the Angels were gone away from them into heaven, the shepheards said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found Mary and Joseph, and the babe lying in a * manger.

* stable.

17. And when they had seen it, they made known abroad the [saying which] was told them concerning this child.

17. Whole story of all that.

18. And all they that heard it wondered at those things which were told them by the shepheards.

19. But Mary kept all these things [and pondered them in her heart.]

19. Comparing them one with another in her private meditation, without speaking of them to any.

20. And the shepheards returned glorifying and praising God, [for all the things that they had heard and seen, as it was told them.]

20. For the real completion of all those things which were first told them by an Angel, and then heard and seen by themselves.

21. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so] named of the Angel before he was conceived in the womb.

21. And when the eighth day was come, wherein 'twas the law and custom for children to be circumcised and named, he was circumcised, and his name imposed on him, which was Jesus, according as he had been.

22. And when the days of her purification according to the law of Moses were accomplished [they brought him to Jerusalem to present *him* to the Lord,]

22. They brought him, as their first-born, to present him to the Priest, and then to redeem him, as Numb. 18. 15. is appointed.

23. (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.)]

t 23. (According to that law given to the Jews, that as the first-born male of other creatures, so the first-born son (in remembrance of Gods slaying all the first-born of the Egyptians, to deliver them) should be consecrated to God, Exod. 13. 3. and since the Levites were by God taken instead of the first-born, it is to be redeemed, Num. 3. 12. & 46.

24. And to offer a ſacrifice according to that which is ſaid in the Law of the Lord, a pair of turtle doves, or two young pidgeons.]

24. And then for her own purification after childbirth, Lev. 12.6. to offer her pair of turtles, being not able to offer a lamb (which is an argument that the Magi had not yet brought their preſents, Mat. 2. 11.) according to the commandment of God, that he which is not able to bring a lamb, ſhall bring a pair of turtles, &c. Lev. 12.8.

25. And behold there was a man in Jeruſalem, whoſe name *was* Simeon, and the ſame man *was* [juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him,]

25. An upright and godly man, looking for, and expecting the coming of the Meſſias, ſee v. 38. whether in a ſpiritual only, or (as moſt expected) in a temporal kingdom, to reſtore their liberty to the Jews.

26. And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death before he had ſeen the Lord's Chriſt.]

26. And he had receiv'd revelation from the Holy Ghoſt, that before he died, the Meſſias ſhould come, and he ſhould ſee him.

27. And he came by the ſpirit into the Temple, and the Parents brought in the child Jeſus, to do for him after the cuſtom of the Law.]

27. And at this very time he came by the guidance and dictate of the Spirit into the Temple, and when Joſeph and Mary brought in Jeſus, to perform thoſe things which were according to the law uſual to be done.

28. Then took he him up in his arms, and [bleſſed God, and ſaid,]

28. Recited this hymn,

29. Lord now letteſt thou thy ſervant depart in peace, according to thy word,]

29. Lord now thou haſt fulfilled thy promiſe revealed to me v. 26. I am heartily content to die.

30. For mine eyes have ſeen thy ſalvation,]

30. For I have with theſe fleſhly eyes of mine beheld the Meſſias.

31. Which thou haſt prepared before the face of all people,]

31. Whom thou haſt ſo long promiſed, and at laſt exhibited in the ſight of all the congregation.

32. A light to lighten the Gentiles, and the glory of thy people Iſrael.]

32. A light afforded to the Gentile world, Iſa. 49.6. to reveal to them Gods righteouſneſs (or the way of living which will be acceptable to God) Pſ. 116. 18. and (after he hath reformed the religion of the Jews, taught them the ſubſtantial inſtead of the ceremonial obſervances) to bring the Gentiles to the receiving of that religion, and ſo to bring much glory and honour to that nation, to thoſe at leaſt that do receive him, or in caſe they will do ſo.

33. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him.

34. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this *child* [is ſet for the fall and riſing again of many in Iſrael, and for a ſign which ſhall be ſpoken againſt.]

34. Is appointed by God to be a means of bringing puniſhment and ruine upon all obdurate impenitents, and on the other ſide to redeem, reſtore, recover thoſe that will be wrought on by him, throughout all this people; and he ſhall be vehemently oppoſed, ſo holy and ſevere in his precepts and practice, that he ſhall be a but or ſign, ſuch as are mentioned Iſa. 8. 18. a mark for all obdurate ſinners to ſet themſelves againſt.

35. (Yea a f ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed.]

f 35. f And that oppoſition ſhall bring upon thee either death it ſelf, or ſome ſore affliction) that the machinations and deſigns of men (ſee note on Mat. 15. e.) which are now kept ſecret may come forth, and be diſcovered by their dealings with him, by the judgments which they paſs upon him, ſome receiving him as the Meſſias, others not. See note on Rom. 8. f.

36. And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer, ſhe was [of a great age, and had lived with an husband ſeven years from her virginity.]

36. Very old, and had lived in the matrimonial eſtate but ſeven years, unto which ſhe came a pure virgin.

37. And ſhe was a widow of about fourſcore and four years, which departed not from the Temple, but g ſerved *God* with faſtings and prayers, night and day.]

37. And being now a widow of about 84 years old, ſhe conſtantly frequented

g. the Temple (ſee note on Acts 1. d.) and performed all acts of piety, praying and faſting conſtantly, at the preſcribed and accuſtomed ſeaſons of performing thoſe duties, faſting twice a week (ſee c. 18. 12.) and obſerving the daily hours of prayer.

38. And ſhe coming in at that inſtant [gave thanks likewiſe unto the Lord, and ſpake of him to all them, that looked for redemption in Jeruſalem.]

38. Sang an hymn to him, and expreſly affirm'd him to be the Meſſias, and this ſhe did to all thoſe in Jeruſalem, which expected the coming of the Meſſias. See v. 25.

39. And when they had performed all things according to the Law of the Lord, [they returned into Galilee to their own city Nazareth.]

39. They returned to Bethlehem, and there continued till they were warned to remove out of Egypt, Mat. 2. 14. from whence returning, they came to their own dwelling at Nazareth in Galilee, Mat. 2. 23.

40. And the child grew and waxed ſtrong in ſpirit, filled with wiſdom, and the grace of God was upon him.]

40. And Jeſus grew in ſtature of body, and faculties of mind (his divine ſpirit aſſiſting and ſtrengthning his natural faculties) and was endued with great wiſdom thro' the Grace and power of God's ſpirit upon him.

41. Now his parents went up to Jeruſalem every year at the feaſt of the Paſſover.

42. And when he was twelve years old, they went up to Jeruſalem after the cuſtom of the feaſt.

43. And when they [had fulfilled the days] as they returned, the child Jeſus tarryed behind in Jeruſalem, and Joſeph and his mother knew not of it,

43. Had continued there all the feaſt days, and then came home.

44. But ſuppoſing him to have been in the company, [went a days journey, and they ſought him] amongſt *their* kinsfolk and acquaintance.

44. After they were come a days journey they miſſed him and made ſtrict enquiry after him.

45. And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46. And it came to paſs, that after three days they found him [in the Temple, ſitting in the midſt of the doctors] both hearing them, and asking them queſtions.

46. In the court of the Temple or porch, and many of the maſters of Iſrael, the Scribes, or learned men, about him.

47. And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48. And when they ſaw him they were amazed, and his mother ſaid unto him, Son, why haſt thou thus dealt with us? Behold, thy father and I have ſought thee ſorrowing.

49. And he ſaid unto them, How is it that ye ſought me? [Wiſt ye not that I muſt be * about h my fathers buſineſs?]

49. The houſe of God is my proper home, my fathers houſe, and ſo a place fit for me to be in, but this ye were ignorant of.

* in my fathers houſe.

50. And they underſtood not the ſaying, which he ſpake unto them.

51. And he went down with them, and came to Nazareth, and was ſubject unto them] but his mother kept all theſe ſayings in her heart.

51. And tho' in that of ſtaying in the Temple (an introduction or eſſay preparatory unto his office, to which he was ſent by God, to whom obedience is due before Parents) he did ſomewhat without his parents leave (ſee John 2. 4.) yet in all other things he lived in perfect obedience to them.

52. And

52. And Jesus encreased in wisdom and stature, and in favour with God and man.]

52. And Jesus in respect of his humane nature, consisting of body and soul, did grow or improve, his soul improved in wisdom, his body in stature, as others of his age are wont, and withal became daily a more eminent illustrious person in the eyes of all.

Annotations on Chap. II.

a. Οἰκουμένη.

V. 1. *All the world*] That οἰκουμένη doth not always signify *the whole world*, may be concluded by *Acts* 11. 28. where the prophecy of the *famine thro' the whole world*, seems to belong to the same, which was foretold by *Christ*, *Mat.* 24. 7. and so to refer only to *Judea*, (see note on *Mat.* 24. e. and *Eusebius Eccl. Hist.* l. 2. *c.* 11.) Thus *Luke* 21. 26. ἐπὶ τῇ οἰκουμένῃ, *the things that come upon the world*, seems to belong only to those things that were a coming on *Judea*. And thus it is ordinarily said, that *Jerusalem* is situate *in medio telluris*, *in the middle of the earth*; that is, of *Judea*; as *Delphi* is said to be *Orbis umbilicus*, *the navel of the world*, that is, of *Greece*, and as *Minos* calls *Crete*, over which he was King, his *Orbis* in *Ovid*,

Certè ego non patiar Jovis incunabula Creten,
Qui meus est orbis, tantum contingere monstrum.

So *Pliny* in his *Nat. Hist.* l. 12. *c.* 12. uses the word *Orbis* for a *region*. *In nostro orbe proximè laudatur Syriacum.* But here the word belongs to the Roman Empire, which is often called by that title,

Orbem jam totum victor Romanus habebat

and in *Hegesippus*, l. 2. *Antiq.* c. 9. *Orbis terrarum qui Romano Imperio clauditur & definitur*; and so in *Spartianus*, *Lampridius*, *Marcellinus*, and in *Optatus*, l. 3. and Ἐγὼ τὸ κόσμου κύριός, saith *Antoninus* in his rescript to *Eudæmon Nicomedienses*, *I am Lord of the world*, and in *Ulpian*, who from a constitution of *Antoninus*, *Qui in orbe Romano sunt*, *cives Romanos effectos esse*; and *Bartolus* pronounces that he were an Heretick, which would not say that the Emperour is *Dominus & Monarchia totius orbis*, *the Lord and Monarch of the whole world*. See *Hieron. Magius Miscell.* l. 4. c. 15: And so *Suidas* in the word Ἀπογραφὴ, saith, ὅτι πᾶσαν τὴν γῆν ὑπηκόων ἐξέπεμψε δι' ὧν ἀπογραφὰς ἐποιήσατο, *Augustus sent out unto all the regions of those that were subject to him, officers by whom he made the enrollings*, and in the word Αὔγουστος Καῖσαρ, he saith, *he decreed to number* καθ' ἑκάστου πάντας τοὺς οἰκήτορας Ῥωμαίων, *all the Inhabitants of the Romans*, and reciting the number, his *style is*, εὑρίσκοντο οἱ τὴν Ῥωμαίων οἰκοῦντες, *there were found so many myriads inhabiting the dominions of the Romans.*

was — were
which — it

b. Ἀπογραφὴ.

Ib. *Taxed*] The ἀπογραφὴ, is here literally *descriptio*, and that is, (not an *exacting of tribute*, or *taxation*, but) a *setting down* or *enrolling* every person, according to their families and estates. So in *Hesychius*, ἀπογραφὴ, ἀρίθμησις, ἢ ἡ γινομένη μήνυσις, it signifies the *numbring of the people* or *declaring* how many and what kind of people they are: and *Phavorinus*, that ἀπογράφω ποιεῖσθαι, is when *each man is sent for to make known*, ὅσα ἔχει, ᾗ ὅθεν τὰ χρήματα ᾗ πόσα ταῦτα ἐστί, *what and how much he hath, and whence his estate came to him.* This is it that the *Greek* and *Latin gloss in H. Stephanus* hath expressed by ἀπογραφὴ *census*, *professus*, *professio*, the word *professio* being the proper Latin word for this matter, and therefore the *vulgar* very fitly hath it, *v.* 3. of this *ch. Ibant profiteri*, *they went to tell what they were worth*, &c. *Suidas* indeed in the word Ἀπογραφὴ, mentioning this of *Augustus*, saith it was to the *other* end, of bringing into his *treasury* αὐτάρκη τινὰ μοῖραν, *a sufficient proportion*, and that it was therefore called, Ἀπογραφὴ πρώτη, *the first* of this kind, by way of *equal* and *moderate* distribution, because *they that were in power before him, were wont to take away what they would.* But tho' *Suidas* be an excellent *Grammarian*, yet in matter of history his authority is not great, and 'tis sure enough the *Roman* subjects paid their *vectigalia*, certain taxes before this, and the *publicans* were the gatherers of them. And *Cassiodore*'s words which somewhat look toward that of *taxing*, yet refer it not to the cause assigned by *Suidas*, but because by the *civil wars*, *mens dominions or possessions were uncertain and confounded*, and therefore this *Census* was appointed together with a survey and division, *ut possessio sua nulli haberetur incerta, quam pro tributorum susceperat ratione solvenda, that every man might have his possession certain, and proportionably his tax* be certain also. *Cassio. Var.* l. 3. *Ep.* 52. It is therefore by learned men affirmed, particularly by *Is. Casaubon*, in *Bar.* p. 105. (and is most probable) that this decree of enrolling, was an effect of *Augustus*'s curiosity (and neither of his desire to inrich his treasury, nor to reform the excesses of those before him) and this over-ruled by God's special providence, saith * S. *Chrysost.* that this *Emperour* might συνεργῆσαι τῷ ἐν Βηθλεὲμ τόκῳ, *serve or be instrumental to the conserving the record of the birth of Christ*, whose *name*, and his *mother's*, *as well as Joseph's*, were now *enrolled.* And that is a farther evidence of the nature of this ἀπογραφὴ, that it was not a *tax*, for that would not have belonged to women, and infants, but, as *Cassiodore* said, to the possessors only. And thus *Suidas* himself understands it in *Augusto*, that he *decreed to number by head all the inhabitants of the Romans*, being willing to know πόσον δή ποτε πλῆθος, *how great the multitude was*, which must take off all authority of his to the contrary. This enrolling is most amply defin'd by *Florus*, *ut omnia patrimonii, dignitatis, ætatis, artium, officiorumque discrimina in tabulas referantur, that all the differences of patrimony, dignity, age, craft, office, might be recorded.* Now concerning this particular enrolling or *census* here mentioned, 'tis observable what *Sepulveda* and *Gerundensis* have related, that 27 years before the birth of *Christ*, *Augustus* appointed that there should be an enrolling of the whole Empire, and proclaim'd it in *Tarracon* a city in *Spain*, after the *Cantabri* (and others that in *Spain* had broke off from him) and been conquered and reduced by him. For then he conceived that all the parts of his Empire were quiet and settled, and so that it was a fit time to take this view of his people. *Velleius Paterculus* seems to agree in this relation, making mention of a notable *peace*, that is, quiet and rest from war about the twentieth year of *Augustus*, which being by him said about the 20*th* year, if it be resolv'd to have been punctually the 17*th*, it will fall directly on this time of this 27 years before our *Saviours* birth, that being in the 44th year of his reign. But upon or soon after this proclamation, *Augustus* found a breaking out of some stirs in other parts, and thereupon deferred his resolution to some other quiet time, which was this very point of time wherein *Christ* was born. Hence it is that the ancient *Spaniards* observed an *æra*, (which is the word made up of the first letters of *Annus erat regni Augusti*, *the year of Augustus's reign*) different from all other Christians, to wit, 27 years before them, reckoning from this first proclamation in *Tarracon*, and counting the ἀπογραφὴ, or *enrolling* here in St. *Luke* to have been at that time. By this passage of story considered there will arise to us matter of most excellent observation, concerning God's wise disposal of all things, particularly in this of the birth of *Christ*, which, if *Augustus*'s first decree and proclamation in the 17th of his reign, had stood in all probability could not have been in *Bethlehem*, as the Prophets foretold it should. For if that had gone on in the 17th, there had been no use of this in the 44th year of his reign. Had not this been in the 44th, *Joseph* and *Mary* would have had no occasion at that time to come up to *Bethlehem* from *Nazareth*, where they dwelt, had they not done so, Christ had not been born there: whence appears God's providence in changing *Augustus*'s resolution by the breaking out of new troubles, and transferring this time of *full peace* (and so of *enrolling*) to this very point of time, wherein *Mary* being so near her time, and going up to *Bethlehem* to *be enrolled*, should there fall in travail, and bring forth, that so the *seed of David*, and *branch of Jesse* (as Christ is call'd) that was conceiv'd in *Nazareth*

it

* *Hom.* 8. *in Matt.*

it

zareth, ſhould be born in *Bethlehem*, where *Jeſſe* lived, and *David* was born. Now whereas 'tis added that this was ἀπογραφὴ πρώτη, *the firſt enrolling*, that is to diſtinguiſh it from another, *Acts* 5. 37. the ſame which *Joſephus* and *Euſebius* ſpeak of, and place under *Cyrenius* alſo, but differing from this here. As for *Cyrenius* having rule over *Syria* at this time, that is to be taken in a looſer not ſtricter ſenſe; not that *Cyrenius* was there now the ſtanding Governour under the *Romans*, but ſent by the Emperor particularly on this occaſion, to take an inventory of this part of his Empire. For ſo ſaith *Suidas* upon the word ἀπογραφὴ out of ſome ancient Author, that *Cæſar Auguſtus deſiring to know the ſtrength and ſtate of his dominions, ſent twenty choſen men into all his dominions, one into one part, another into another, to take this account, and P. Sulpitius Quirinius had Syria for his province*, not to have any ſettled dominion there, but to perform this work, for which he was ſent extraordinarily. *Sentius Saturninus* being then *Preſident of Syria*, *Tertull. cont. Marc.* l. 4. c. 19.

Ἀπογραφὴ πρώτη.

c. Φάτνη. V. 7. *Manger*] φάτνη ſignifies βυτίον, or ἱπποσκάριον, ſaith *Iſ. Caſaubon ad Baron.* i. e. a *ſtable where cattle ſtand*, and not only the place where their meat is put, the manger. So in Latine *Præſepe*, *Virgil. Æneid.* 7.

— *in præſepibus urſi Sevire* —— and

Stabant tercentum nitidi in præſepibus altis, V. 275.

and to this the ſtory beſt agrees, which gives the reaſon of their laying him in the φάτνη, *becauſe there was no room*, (not in the *ſtable*, but) *in the Inn.*

d. V. 8. *Keeping watch*] 'Tis ſufficiently known that the night was diſtinguiſht into ſeveral watches, the ὀψὲ and μεσονύκτιον, and ἀλεκτοροφωνία, and πρωΐ, *Mar.* 13. 35. the *evening*, and *midnight*, and *cock-crowing*, and *morning*, the firſt ending at nine in the Evening, the ſecond at twelve, the third at three, the fourth at ſix in the morning, as the day is divided into the third, and ſixth, and ninth, and twelfth hours. Now theſe the ſhepheards in thoſe countries (which lay chiefly upon feeding cattel) i. e. the inhabitants of the countries did ſo diſtribute among them, that ſuch a number of them might continue in the field and watch abroad ſo many hours in the night, and when that watch ended, ſo many other freſh men might come and ſucceed to that care, and this the form of ſpeech in Greek doth import, φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὸ ποίμνιον αὐτῶν, i. e. literally rendred, *watching the watches of the night over their flock*, and ſo the *vulgar* readeth it, *cuſtodientes vigiliat noctis ſuper gregem.*

Φυλακαὶ τῆς νυκτὸς

e. V. 14. *On earth peace, good will to*——] The concurrence of ſo many ancient copies and readings for this of εὐδοκίας, not εὐδοκία, makes it fit to give an account of that phraſe, if ſo it be read. *God's favour* or *acceptance*, (an argument, and evidence of the ſincerity of the Chriſtians heart which is ſo approved, or accepted by him) is literally the notion of εὐδοκία, *good liking*, i. e. Gods good liking, or *well-pleaſedneſs*. So when, in the higheſt degree, 'tis ſaid of *Chriſt*, ἐν ᾧ εὐδόκησα, *in whom I am well pleaſed.* So when of *Noah*, 'tis ſaid, *that he found grace in the eyes of the Lord*, *Gen.* 6. 8. according-ly ἄνθρωποι εὐδοκίας, are ſuch as theſe, whoſe uprightneſs of heart, and ſincerity (tho' mix'd with much frailty, and ſome ſin, for which there is no way of pardon but in *Chriſt*) hath approved them to God, and to theſe and none but theſe, this εἰρήνη ἐπὶ γῆς, *peace on earth belongs.* And ſo this reconciliation of God to all penitent ſinners, all ſincere, faithful, new creatures (thoſe whom God ſees, and owns as ſuch) as it is the full importance of εἰρήνη ἐπὶ γῆς ἐν ἀνθρώποις εὐδοκίας, *peace upon earth toward men of his good-liking*] ſo is it, next *the glory of God*, mention'd in the former words, the principal deſign of *Chriſt's coming into the world.*

Εὐδοκία.

Ἄνθρωποι εὐδοκίας.

V. 35. *A ſword ſhall pierce*] That *Mary* the mother of *Chriſt* was put to death is the affirmation of *Epiphanius*, l. 3. *hær.* 78. *contra Dicomarianitas*, and this place of Scripture ſaid to be fulfilled by it, ἤτοι ἀνῃρέθη, καθὼς γέγραπται, καὶ ἡ ψυχὴν αὐτῆς διελεύσεται ῥομφαία, *ſhe was put to death according as it is written, a ſword ſhall paſs through thy ſoul alſo*, and ſo he goes on, ἐνμάρτυσιν αὐτῆς τὸ κλέος, *her glory is among the martyrs.* If ſhe were not actually put to death, ſome great ſenſitive affliction, the ſharpneſs of which is here compared to a ſword, and ſaid to paſs *through* her, ψυχὴ, her *animal* or *ſenſitive ſoul*, is here certainly meant by it.

f. Ῥομφαία ψυχὴν διελεύσεται.

V. 37. *Served God with faſtings*] Of this *Hanna* 'tis the teſtimony of *Cyril* of *Jeruſalem*, *Cat.* 10. that ſhe was ἐγκρατὴς, ἐυλαβεστάτη, καὶ ἀσκήτρια. The firſt title refers to her continence and widow-chaſtity for ſo many years (having lived with an husband but ſeven years after marriage, he, in all probability dying at that time.) The ſecond to her *devotion* and ſtrict obſervance of piety. The third not to a *ſolitary monial* life (as the *Latine interpreter* there falſly renders it) but to ſuch a ſtrict obſervance of all that συναγωγία, or *auſterity*, in faſting ſo often every week, and attending of publick (and private) prayers ſo often every day (and all this for the whole ſpace of her enſuing life) as was antiently obſervable among the ἀσκηταὶ or *devout* perſons. Thus did ſhe take her ſelf up from the cares and affairs of the world that ſhe might have the full vacancy for the ſervice of God, and daily frequented the Temple at the hours of prayer, not that ſhe did neither eat nor ſleep, or that in any reſpect ſhe could be ſaid to dwell there always, but that *ſerving God* there at all the ſet times of prayer, and to prayer adding the weekly obſervances of *faſting* alſo, ſhe returned from thoſe performances to her own houſe, and there properly inhabited; and this is enough to own that expreſſion here, that *ſhe departed not from the Temple*, i. e. forſook it not, kept cloſe to it at the ſet times, (tho' ſhe was at her own houſe alſo at other times) as the *Apoſtles*, *c.* 24. 53. are ſaid to have been, διὰ παντὸς ἐν τῷ ἱερῷ, *continually in the Temple*, and *Acts* 1. 13. διαμένοντες *continuing* there, which yet doth not note that they were never out of it, but, as it follows, ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ δεήσει, *they continued unanimouſly conſtant in prayer and ſupplication*, not again that they did never intermit praying, but that they were conſtant in the frequent daily performances of that duty, at the hours appointed for it.

g. Λατρεύουσα νηστείαις, &c.

V. 49. *My father's buſineſs*] Ἐν τοῖς τοῦ πατρός ſeems to refer to the place where they found him, i. e. in the Temple, and ſo τὰ ἴδια in the Neuter, *his own*, *Jo.* 19. 27. ἴδιος ſignifies *his own houſe*, as *Eſther* 5. 10. and 6. 12. בֵּית *houſe*, is rendred τὰ ἴδια, *his own.* Thus the *Syriack* reads it, and thus *Theophylact*, ἐν τῷ ναῷ αὐτοῦ, *in his Temple.* So *Chryſoſtom*, *Hom.* 52. *in Gen.* ſpeaking of *Abimelech* driving *Iſaac* out of his *country*, asks, ποῦ ἀπελαύνεις τὸν δίκαιον; *whither driveſt thou the righteous man?* οὐκ οἶδα ὅτι ὅπου ἂν αὐτὸν ἀπελθεῖν συμβαίνῃ, ἐν τοῖς τοῦ ἑαυτοῦ τοῦ ἑαυτοῦ δεῖ αὐτὸν ἀνάγκη, *doſt thou not know that whitherſoever he ſhall happen to depart, 'tis neceſſary he ſhould be in his fathers houſe*, i. e. *within his providence.* And * *Dionyſius Alexandr.* ἐν τῷ οἴκῳ μοῦ εὗρόσάν με, ἀλλ' ἐν τοῖς τοῦ πατρός μου δεῖ με εἶναι, *They found me in my houſe, ſaith he by the prophet, but in the Goſpel, I muſt be in thoſe of my father*, i. e. in his *houſe* likewiſe. So * *Titus Boſtrenſis*, Εἰς τὸν ναὸν ὄντα τοῦ θεοῦ, φησὶν, οὐκ οἴδατε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναι με; *Being in the Temple of God he ſaid, knew ye not that I muſt be in my Father's (houſe?)* See the Learned *Fullers Miſcell.* p. 585.

h. Τὰ τοῦ πατρὸς ἴδια.

* *Cont. Paul. Samoſat.* ἀπορρησ. p. 778. E.

CHAP.

CHAP. III.

Paraphrase.

1. NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being a [Governour of Judea, and Herod being Tetrarch of Galilee] and his brother Philip Tetrarch of b Iturea, and of the region of Trachonitis, and Lysanias the Tetrarch of Abilene.

1. Procurator of Judea, and Herod Governour of that fourth division of the kingdom called Galilee. a. b.

2. Annas and Caiphas being the c High priests] the word of God came unto John the son of Zacharias in the wilderness.

2. Annas a chief priest being a man of principal authority among the Jews, and Caiaphas placed by the Procurator in the Pontificate. c.

3. And he came [into all the country about Jordan, preaching the baptism of repentance, for the remission of sins.]

3. To several parts of the coasts that were nigh Jordan, Bethabara, John 1.28. Ænon, John 3. 23. and by that means all the region about Jordan came to hear him, and he warned all the people to repent, and be baptized of him, to come in as proselytes of his, that so their sins might be forgiven, which would otherwise bring certain destruction on them.

4. As it is written in the book of the words of Esaias the prophet, saying, [The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths streight.

5. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made streight, and the rough ways shall be made smooth.]

4, 5. There shall come a cryer, or herauld, or harbinger of the Messias in the wilderness, to fit men by repentance for the receiving of Christ, and part of his proclamation shall be in these words, Every valley, &c. which may figuratively import the peculiar quality of the Gospel of Christ, which was to work upon the poor in spirit, and exalt them to a participation of the greatest priviledges, which none of the higher loftier spirits were capable of, till they were humbled, and brought down from their heights; but literally they may seem to foretel the terrible destruction, which should shortly come upon this people for their impenitence, the plaining of the land for the coming of the Roman Army, (see note on Mat. 3. c.) and the visible discrimination, which should then be made betwixt the obdurate impenitent unbelievers on one side, and those that are penitent, and receive Christ, on the other.

6. And all flesh shall see the salvation of God.]

6. And all men shall discern the deliverance which is wrought for the penitent believers, when all impenitents are destroyed.

7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the [wrath to come?]

7. Destruction approaching?

8. Bring forth therefore fruits worthy of repentance, and [begin not to say within your selves, We have Abraham to our Father;] for I say unto you that God is able of these stones to raise up children unto Abraham.

8. Do not think 'twill serve your turn, that you are able to say, (see note on Mark 2.a.) we are of the seed of Abraham, who have right to the promises made to him, whatsoever our actions are, see Mat. 3.9. a

9. And now also the axe is laid unto the root of the trees, every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.

9. Mat. 3. 10.

10. And the people asked him saying, What shall we do then?

10. And the common sort of people asked him, What was their task, or part of duty, to prevent or avert this ruine.

11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none, and he that hath meat let him do likewise.]

11. And he prescribed to them an extensive liberality, charity, mercifulness to all that wanted what they had to spare.

12. Then came also [Publicans] to be baptized, and said unto him, Master, what shall we do?

12. The tole or tribute gatherers. l

13. And he said unto them [Exact no more then is appointed you.]

13. Receive all the taxes which the Emperour requires to be gathered, but beside that, do not you either by cunning or force, take any more for your selves.

14. And the soldiers likewise demanded of him, saying, And what shall we do? and he said unto them, Do violence to no man, * neither d accuse any falsly, but be content with your wages.]

14. And to the military men of the Jews (employ'd by their Procurators, or the Romans) he prescribed these rules, Neither fright, nor plunder any man, but be content with that allowance, which is assigned for your maintenance. d.

* Not wrong any.

15. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not,]

15. And as the people were amuzed concerning him, looking for some further declaration or manifestation from him, and having some disputes within them, whether he were not the Messias himself. were was

16. John answered saying unto them all, I indeed baptize you with water, but one mightier then I cometh, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the holy Ghost and with fire.]

16. John gave a clear answer to their doubts, telling every one that came to him in plain words, that he was not the Christ, saying, My whole office is, thus to receive you as proselytes, to believe on the Messias, who shall suddenly reveal himself; I am but a disciple of that great master, sent before him, as disciples of prophets are wont to be, to take up room for him (see Luke 10.1. and Mat. 26. 20.) to serve him, to take off, and lay away his shoes (see note on Mat. 3. h.) and truly I am unworthy of this office, to be the disciple of so divine a person. But he, when he cometh, shall be another manner of person, and do other kind of things; over and above the receiving of proselytes with water in baptism, he shall send down the spirit on his disciples, in an appearance as of fire, Acts 2. and thereby enable them to speak with tongues maliciously, and so fit them for their office, (see Acts 1. a.) miraculously

17. Whose [fan] is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

17. Winnowing instrument, see note on Mat. 3. 12.

18. And many other things in *his* exhortation preached he unto the people.]

18. And John Baptist said, the many such things as these, and more different from these, by way of exhortation and proclamation to the people, concerning the Gospel of Christ.

19. But Herod the Tetrarch being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done,]

19. And Herod calling him to the court, and hearing him often, and that with great respect to him at first (Mark 6. 20.) at last being reproved by him for marrying his brothers wife, and for all other sins, that John saw him to be guilty of.

20. Added yet this above all, that he shut up John in prison.

21. Now when all the people were baptized, it came to pass that Jesus also being baptized and praying, the heaven was opened,

22. And the Holy Ghost descended in a bodily shape like a dove upon him,] and a voice came from heaven, which said, Thou art my beloved son, in thee I am well pleased.

22. And the holy eternal Spirit of God appeared visibly to come down, and to descend upon him, as a dove uses to descend, and light on any thing (see note on Mat. 3. k.)

23. And Jesus himself began to be about thirty years of age, being (as it was supposed) the son of Joseph, which was the *son of* e Heli.]

23. And at this time of his being baptized, Jesus was about thirty years old, the age before which the Levites were not to be admitted to sacred functions, Num. 4. 3. and 43. 1 Chron. 33. 2. And being born of a pure virgin he had truly no father on earth, but yet Joseph the son of Heli being betrothed to Mary his mother, he was his reputed father. e.

24. Which

24. Which was *the ſon* of Matthat, which was *the ſon* of Levi, which was *the ſon* of Melchi, which was *the ſon* of Janna, which was *the ſon* of Joſeph,
25. Which was *the ſon* of Mattathias, which was *the ſon* of Amos, which was *the ſon* of Naum, which was *the ſon* of Eli, which was *the ſon* of Nagge,
26. Which was *the ſon* of Maath, which was *the ſon* of Mattathias, which was *the ſon* of Semei, which was *the ſon* of Joſeph, which was *the ſon* of Judah,
27. Which was *the ſon* of Joanna, which was the *the ſon* of Rheſa, which was *the ſon* of Zorobabel, which was *the ſon* of Salathiel, which was *the ſon* of Neri,
28. Which was *the ſon* of Melchi, which was *the ſon* of Addi, which was *the ſon* of Koſam, which was *the ſon* of Elmodam, which was *the ſon* of Er.
29. Which was *the ſon* of Joſe, which was *the ſon* of Eliezer, which was *the ſon* of Jorim, which was *the ſon* of Matthat, which was *the ſon* of Levi,
30. Which was *the ſon* of Simeon, which was *the ſon* of Juda, which was *the ſon* of Joſeph, which was *the ſon* of Jonan, which was *the ſon* of Eliakim,
31. Which was *the ſon* of Melea, which was *the ſon* of Menam, which was *the ſon* of Mattatha, which was *the ſon* of Nathan, which was *the ſon* of David,
32. Which was *the ſon* of Jeſſe, which was *the ſon* of Obed, which was *the ſon* of Boos, which was *the ſon* of Salmon, which was *the ſon* of Naaſſon,
33. Which was *the ſon* of Aminadab, which was *the ſon* of Aram, which was *the ſon* of Eſrom, which was *the ſon* of Phares, which was *the ſon* of Judah,
34. Which was *the ſon* of Jacob, which was *the ſon* of Iſaac, which was *the ſon* of Abraham, which was *the ſon* of Tharah, which was *the ſon* of Nachor,
35. Which was *the ſon* of Saruch, which was *the ſon* of Ragau, which was *the ſon* of Phaleg, which was *the ſon* of Heber, which was *the ſon* of Sala,
36. Which was *the ſon* of Cainan, which was *the ſon* of Arphaxad, which was *the ſon* of Sem, which was *the ſon* of Noah, which was *the ſon* of Lamech,
37. Which was *the ſon* of Mathuſala, which was *the ſon* of Enoch, which was *the ſon* of Jared, which was *the ſon* of Maleleel, which was *the ſon* of Cainan,
38. Which was *the ſon* of Enos, which was *the ſon* of Seth, which was *the ſon* of Adam, which was *the ſon* of God.

Annotations on Chap. III.

a. Ηγεμονεύοντος. * *Obſerv. l.9. c. 13.*

V.1. *Governour*] Some queſtion may be, what is here meant by Ηγεμονεύοντος. But * *Jac. Cujacius* the learned Lawyer hath cleared it; *Rectius Vetus interpres, Luc.1. Procurante Pilato. quàm alii, præſide. Præſes enim Syriæ tum fuit Vitellius vir Conſularis, Procurator Pilatus, Eques Romanus. Cujus rei authores habeo Tertullianum, Tacitum, Joſephum. The ancient interpreter, Luc.1. renders it more truly, Pilate being procurator, then others, Pilate being Preſident, or Governour: for Vitellius was then Governour of Syria, one that had been Conſul, but Pilate a knight of Rome was Procurator: So I learn from Tertullian, Tacitus, and Joſephus.*

b. Φίλιππος Τετραρχης.

Ib. *Tetrarch of Iturea*] That which is here ſaid of *Herod's* brother *Philip* being *Tetrarch* of *Iturea* and *Trachonitis*, is thus far confirmed by *Joſephus*, *Ant.* l. 18. c.7. that this *Philip* died in the twentieth year of of *Tiberius*, having for the ſpace of thirty ſeven years been *Præfect* of *Trachonitis*, and *Gaulanitis*, and *Batanea*, where inſtead of *Gaulanitis*, the truer reading is, *Auranitis*, of which we have mention in the ſame *Joſephus*, *Ant.* l. 15. c.13. as a part of *Zenodorus* his province, *Trachonitis* and *Batanea* being there named as the other parts of it, the latter of which (or elſe that, and *Auranitis* together) is ſure the *Iturea* here. As for the word τετραρχης *Tetrarch*, it denotes a *principality of a fourth part*, and when *Herod* who is called ſo, is elſewhere call'd *King Herod*, the word *King* is to be taken in that latitude, as to ſignify no more then what *Tetrarch* here doth, one placed by the *Romans* over this Region of *Galilee*, with Regal power and for life, and thereby differing from the ἡγεμὼν, a *Governour*, (ſuch as *Pilate* here, and *Mat.*27.2.) with commiſſion for ſo many years, πεμπτὸς ὑπὸ, 1 *Pet.*2.14. a *Deputy* of the ſupreme, and as a Steward in a family, diſpenſing it under him, Επίτροπος and *Procurator*.

τετραρχης.

c. Ἄννα καὶ Καϊάφας.

V.2. *High prieſts*] Concerning the two ἀρχιερεῖς or *high prieſts* in this place, (and the reconciling it with the *Old Teſtament*, where there was to be but one at a time, one of the ſons of *Aaron*, *Ex.*29. 30. *Lev.* 16.32. and he to continue not for a year only, but for his life, whereas here it ſeems to be otherwiſe) many things have diverſly been ſaid by learned men. Without ſurveying of their ſeveral conjectures, I ſhall firſt think it worth obſerving, that in the books of *Samuel* (when ſure there was but one High-prieſt) *Abimelech* the ſon of *Abitub* being ſlain, and *Abiathar* ſucceeding him in the High-prieſt's office, 1 *Sam.* 22. there is yet, after that, frequent mention of *Zadok* and *Abiathar* together, 2 *Sam.*15.35. *Zadok and Abiathar the prieſts*, and c.17.15. & c.19.11. & 20.25. and 1 *Chron.* 15.11. every where *Zadok and Abiathar prieſt*, and *Zadok* placed before *Abiathar* conſtantly (as *Annas* before *Caiaphas* here.) The reaſon of which is probably this, becauſe tho' *Zadok* was not actually High-prieſt in *David's* time, yet being the ſon of *Abitub*, 2 *Sam.*8.17. (not that *Abitub*, the father of *Abimelech*, 1 *Sam.*22.11. who was of *Ithamar's* line, 1 *Chron.* 24.2. but another, 1 *Chron.* 6.8. & 53. the lineal ſucceſſor of *Eleazar*, *v.* 4. & 50.) to him the High-prieſthood regularly belonged, and ſo after the expulſion of *Abiathar*, the laſt of *Eli's*, and ſo of *Ithamar's* line (to which, it ſeems it was changed from *Eleazar's*, and continued in that line for ſome time) *Zadok* being a principal perſon in Authority with *David*, a Prieſt, and regularly heir to the High-prieſthood, is conſtantly joined with (and ſet before) *Abiathar* the High-prieſt. Agreeable to this example it is, that *Annas* father-in-law to (*the high-prieſt of that year*) *Caiaphas*, a moſt eminent perſon himſelf, & one that had been high-prieſt alſo, and, I ſuppoſe, the chief of the race of *Aaron's* ſons then alive, as *Zadok* was, is here ſet before, and joined with *Caiphas*, and call'd ἀρχιερεὺς, *high prieſt*, tho' punctually he executed not the office of the High-prieſt. This being ſaid by way of preparation, the main of the difficulty may perhaps be remov'd by obſerving of three things: Firſt, that at this time, the land being under the Roman Emperour, (whoſe name and the year of his reign is ſet down at the beginning of the verſe, as alſo his *Procurator* of *Judea*, *Pontius Pilate*, and the *Tetrarchs* of other places) the ſucceſſion of the High-prieſts was now changed, the one lineal deſcendant in the family of *Aaron*, which was to continue for life, being not permitted to ſucceed (λέγω δὲ μὴ διὰ βίου, καὶ ἐκ πατέρων διαδοχήν, ſaith *Euſebius*, l. 1. c.18.) but ſome other, whom he pleaſed, named to that office by the *Procurator* every year, or renewed, as often as he pleaſed. To which purpoſe is that of *Theophylact*, Οἱ τότε ἀρχιερεῖς τῶν Ιουδαίων ἐτετύφωντο τῇ τιμῇ, ὠνησάν αὐτὴν κλαύμοις, καὶ τὸν νόμον διαφθείραντες, *They who were at that time high-prieſts of the Jews, invaded that dignity, bought it, and ſo deſtroyed the Law*, which preſcribed a ſucceſſion in the family of *Aaron*. Secondly, that there was at this time, after the Roman

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Conqueſt, and before the deſtruction of the Temple (whenſoever they made no king of (but only ſent a *Procurator* into) *Judea*) the place and title of נשיא ἄρχων τῆς λαοῦ, *Ruler of the people*, (and with it ſome part of the ſovereign power, allowed unto the Jews, or at leaſt ſomewhat proportionable to it.) This *Naſi* was he which had at any time the chief power of that people within themſelves, that is, what degree of power ſoever remained in the Jews at any time by the indulgence of their Conquerours it was principally in him: whilſt they were not ſubject to ſtrangers, an abſolute and ſupreme power (and therefore in the Law, and in *Ezekiel*, the *Naſi* or the *Ruler* ſignifies the *King*) but when they were ſubject to other nations, a power ſubordinate, ſuch as was allowed them by thoſe that had dominion over them, but yet that ſupreme among themſelves, for the deciding of all controverſies ariſing from, and determinable by their law, tho' generally without power of life and death, to enforce the ſentences of their judicatures. Such are the ראשי הגלות or ἀρχιμαλωτάρχαι, the *chief of the captives* that returned from *Babylon*, *Zorobabel the ſon of Salathiel*, Hag. 2. and *Zach.*4. being of the tribe of *Judah*, *Mat.*1.12. *Luke* 3.27. (at the ſame time when *Joſuah* the ſon of *Joſedech* is high-prieſt, *Zach.*3. and therefore they two together are call'd *the anointed ones*, c.4. 14. and named in the front of the captives, *Ezr.*2.2.) and after him his poſterity, till about the time of the *Maccabees*. According to that of St. *Baſil* in his *Epiſtles*, p.1170. Ἐπανελθόντες ὁ οἱ περὶ τὸν Σαλαθιὴλ, καὶ Ζοροβάβελ δημοτικώτερον καθηγήσαντο τοῦ λαοῦ, τῆς ἀρχῆς λοιπὸν ὅση τῷ ἱερωσύνῃ μεταπεσούσης. *The ſucceſſors of Salathiel and Zorobabel ruled the people ſomewhat after a popular manner, and after their time forward the principality fell to the prieſthood*, to wit, in the time of the *Maccabees*. (As for *Nehemiah* and the governors mentioned by him, c.5.14. it ſeems by his commiſſion, and the *Babyloniſh* name פחת that he had his power from the king of *Perſia*, not from the Jewiſh nation, or from the right yet remaining in them under their Conquerours, of living according to their own laws.) After the manner of what was thus done in *Paleſtine*, the like was generally put in practice in the ſeveral countries whether the Jews were diſperſed, that is, not only in *Babylonia*, but alſo at *Alexandria*, (ſaith *Philo* in *Leg. ad Caium*) to the *Naſi*, whereof all the multitude of the Jews in *Ægypt* were ſubject, a *million* ſaith *Philo* in his time; and therefore ſaith *Joſephus*, *Ant.*l.20. *c.*4. that the Ἐθνάρχαι of the Jews being dead, the Emperour *Claudius* μὴ κεκώλυκε ἐθνάρχας γίνεσθαι, *did not forbid them to ſet Rulers of the nation over them*, but conſented ὑπὸθεσθαι ἑκάστους, that *all ſhould be ſubject* to them, according to their own cuſtoms, and not be forced παραβαίνειν τὸ πάτριον θρήσκευμα, *to tranſgreſs the religion of their fathers*. The like is reported of *Auguſtus* by *Philo ad Flaccum*, calling theſe *rulers* ἐθνάρχας, as *Joſephus* did Ἐθνάρχας, and others of the heathen writers *Patriarchas*, ſee *vopiſcus in vita Saturnini*. 3*ly*, This office of the *Naſi* generally fell on ſome perſon of the greateſt authority among them, for skill and knowledge in their Law. And 'twill not be improbable that that ſhould be ſome Prieſt (ſuch being moſt carefully brought up in that knowledge) and then, tho' it be not neceſſary to ſuppoſe that that were the lineally deſcended *high-prieſt* (there being no ſuch perhaps left in the land) yet 'twill be eaſy to conceive, that a Prieſt, the chief of one of the ranks, eſpecially of the firſt rank of the Prieſts, and he poſſeſs'd with ſo great authority, as that of the *Naſi* (the greateſt now left among them, ſhould be ſtyled ἀρχιερεύς, *chief* or *high-prieſt*. And ſo, I conceive, it was at this time, ſomewhat after the manner of what the *Maccabees* had formerly been, which were in a manner kings and prieſts both, that is, being prieſts, were alſo one after another, leaders and rulers of the Jews (proportionable to the *Naſi*, of which I now ſpeak) the only rulers which then they had with any image of regality on them. That this may be more diſcernible, 'twill not be amiſs in brief to ſet down the beginning and progreſs of them. Upon the profanation committed by *Antiochus* upon the law and worſhip of God among the Jews, aroſe *Mattathias* the ſon of *John*, the ſon of *Simeon*, a prieſt in *Modin*, of the ſons of *Joarib* (that is, of that family which had the firſt courſe of the four and twenty aſſigned to them by lot, 1 *Chron.* 24.) and ſo of a family next to the family of the high-prieſt, *Aaron's* ſucceſſor. This *Mattathias* not pretending any right to the high-prieſthood (it being not affirmed that he was chief of that family of *Joarib*, but a branch of one of the ſons, that is, one of that courſe, and beſides *Onias*, the laſt of the high-prieſts of the ſucceſſion of *Aaron*, was not, that appeareth, as yet gone into *Egypt*) but meerly as a Zelot began to kill the profaners, then went out into the mountains, with as many after him as he could get, & at laſt when he had gathered an army, he left *Judas* as the mightieſt of his ſons (tho' not by ſucceſſion again as the eldeſt of them) to be general of it, 1 *Mac.*1. 66. And he under the name of *Judas Maccabeus* (or the *Zelot*) did lead them, was as it were their king (the only one they had) their ruler at that time, and fought their battels illuſtriouſly, cleans'd their ſanctuary, built a new Altar, and being at laſt ſlain, 1 *Mac.* 9.18. it follows, *v.*29. that *Judas*'s friends (that is, thoſe that had continued with him in all his actions) came to chooſe *Jonathan* a brother of *Judas* to be their prince or captain in his ſtead, to fight their battels, and ſo he took the government on him, *v.*31. And upon a treaty of league betwixt *Alexander* the ſon of *Antiochus Epiphanes* and him, *Alexander* ordains him to be the high-prieſt of his nation, 1 *Mac.*10.20. and accordingly after that he is ſo call'd, *v.*69. Thus the Dukedom and the high-prieſthood continued to his ſucceſſors, his brother *Simon*, and *Hircanus Simon's* ſon, and ſo on, till the race of the *Aſſamonæi* or *Maccabees* were extinct alſo, by the killing of *Ariſtobulus*, and depoſing of *Hircanus*. After which the Prieſthood went among the Prieſts, at the will of the Governours appointed by the Romans, as *Jonathan*, and the *Aſſamonæi* had been by the kings, that then had power over them; but yet more uncertainly, not by ſucceſſions, as among the *Aſſamonæi* they did. Now ſome ſucceſſors as it were to that office of the *Aſſamonæi*, as far as they were rulers of the people (not as by the king appointed to be the high-prieſts) that is, ſome one of the Jews, by themſelves ſet up to be chief among them, I ſuppoſe to have been continued at this time, after *Herod* the *Great*. And this not the lineal ſucceſſor of *Aaron* (for after the flight of the laſt *Onias* into *Egypt*, where he built a Temple in imitation of that in *Jeruſalem*, that Aaronical line vaniſhed, or was interrupted in *Judea*) but, like *Mattathias*, ſome other Prieſt of great reputation and authority among the people; and ſuch was *Annas* or *Ananias*, at this time, a man of greateſt value and authority among them, ſaith *Joſephus*, who, tho' he differed from the high-prieſt, put in by the *Procurator*, as *Moſes* did from *Aaron*, yet being a prieſt and *Naſi* at this time, 'twill be eaſy to believe, that he ſhould be called ἀρχιερεὺς *high-prieſt* or *chief-prieſt* (being ἄρχων and ἱερεύς, a *prieſt* and *ruler* of the people) both here, and *Acts* 4.6. and as I ſuppoſe, *Acts* 23. 5. where by what is ſaid of him by St. *Paul*, it is acknowledged that he was ἄρχων τοῦ λαοῦ, *prince* or *ruler of the people*. Accordingly the ſtory of the *Goſpel*, *John* 18.13. mentions the carrying of *Chriſt* to *Annas* firſt, as to an officer of principal authority among them, who *ſent him bound* to *Caiphas*, that was the *Pontifex maximus* that year, of the *Romans* putting in, and ſo continued all the time of *Pilates Procuratorſhip*. If this which hath been ſaid of the *Naſi* be ſufficient to ſhew that *Annas* might paſs for one of the ἀρχιερεῖς here (and ἀρχιερεὺς he is call'd, that's clear, and as clear, by what is ſaid of him in *Joſephus*, and the Goſpels, the greateſt man at that time among the Jews, to whom the malefactors were firſt brought, *John* 18.14. which proves him to be *Naſi* alſo) then the other part of the difficulty, as to *Caiaphas*, will be ſoon cleared: For 'tis manifeſt that at this time the Roman Præfect did *ad libitum*, when he would, and that ſometimes once a year, put in whom he pleaſed into the Pontificate, to officiate in *Aaron's* office,

office, instead of the lineal descendent from him. And that is it of which *Josephus* so frequently makes mention. After the race of the *Assamonæi* it seems Jesus the son of *Phebes* was put in, then he being put out, *Simon* is put in his stead, this *Simon* put out, and *Matthias* in his stead, *Ant.* l. 17. c. 6. then *Matthias* put out by *Herod* about the time of *Christs* birth, and *Joazar* put in his stead, *Ant.* l. 17. c. 8. then *Joazar* put out out by *Archelaus* and *Eleazar* put in, c. 15. and he again put out, and *Jesus* the son of *Sia* put in. Then in the first of *Quirinus* there is mention again of *Joazar* son of *Boethius*, l. 18. c. 1. who, it seems, was put in, and so turned out again by *Quirinus* the same year, and *Ananus* the son of *Seth* put in his stead, who was the *Ananus* here mentioned by St. *Luke*. Then *Gratus* at the beginning of *Tiberius*'s reign put out *Ananus*, and put in *Ismael*, and in his stead *Eleazar*, *Ananus*'s son, then in his stead *Simon*, and after his year, *Caiaphas* here, who continued from that all his and *Pilate*'s time, till *Vitellius* displaced him, and put *Jonathan* another son of *Ananus* in his stead, and in his, a year or two after *Theophilus* another son of *Annas*, whom *Agrippa* again displaced, *Ant.* l. 19. c. 5. and put in *Simon*, and turning him out the same year, put in *Matthias* a fourth son of *Annas* in the beginning of *Claudius*' his reign, some nine years after the death of *Christ*, and soon removing him, put in *Elioneus*, c. 7. Then it seems, *Cantharas* was put in, for in his place *Herod* put in *Joseph*, l. 20. 1. and in his stead about fifteen years after the death of *Christ*, *Ananias* son of *Nebedeus* c. 3. After him we find *Jonathan*, then *Ismael*, then *Joseph*, then *Annas* another son of *Annas*, then *Jesus* son of *Damneus*, then *Jesus* son of *Gamaliel*, then *Matthias* in whose time the Jewish war began. These which I have thus named make up the number of 28. which, saith *Josephus*, l. 20. c. 8. held the Pontificate from the time of *Herod* to *Titus*'s burning of the Temple, that is, were the men which were put into it by the Roman Presidents, and *Caiaphas* is one of them, and so he is mentioned *Mat.* 26. 3. and 57. and *John* 11. 49. *Caiaphas high priest of that year*, and *John* 18. 13. 14. 24. referring to the yearly change of this office at that time, tho', as appears by *Josephus*, it were continued in *Caiaphas* for some space. But now (to return to *Annas* again) it is observable from *Josephus*, that beside this *series* of the chief-priests, *Ananias* is set down as ἀρχιερεὺς in the very same time, when *Jesus Damnei* is said to have been put into that other line, *l.* 20. *c.* 8. and this appears to be the *Annas* here, for having spoken of him in the beginning of the chapter, and affirmed him to be *the happiest of all men, as having five sons advanced to the dignity of high-priest*, (viz. *Eleazar*, *Jonathon*, *Theophilus*, *Mattathias* and *Annas*) *after himself had enjoyed it to satiety*, he now adds, *that Ananias became daily more famous, beloved, and for his liberality honoured of all, obliging daily with gifts Albinus the Procurator, and the Summus Pontifex*, and presently he mentions *Eleazar*, as son of this *Ananias*, whom before we have set down son of this *Annas*. This being thus evident, it will be more then a probable conjecture, that by *Annas*'s or *Annanias*'s Pontificate, now spoken of, is meant his being the *Nasi* or *ruler* of the people at *Jerusalem* (as before I said) he being a person of so much authority among the Jews. And so these two, the *Nasi* and the *summus sacerdos*, being the two chief men among the Jews, (it being affirmed by *Josephus* in the end of 8 *chap.* of l. 20. *Ant.* that the *Pontifices* were placed in the top of the Commonwealth, after the reign of *Herod* and *Archelaus*, the πολιτεία being brought to an optimacy) may very well be resolved on, to be these two here named, as the ἀρχιερεῖς at that time, tho' it fell out that they continued to be some years together. All which being put together, will perhaps be able to answer any objection which can be brought against this conjecture. This *Annas* is after, *Acts* 4. 6. call'd Ἅννας ἀρχιερεύς, *Annas the high-priest* or *chief-priest*, and without doubt is the ἀρχιερεὺς Ἀνανίας, *Acts* 23. 5. and *Acts* 24. 1. being by *Josephus* so call'd, as even now appeared. Of him St. *Paul*, *Acts* 23. saith, οὐκ ᾔδειν ὅτι ἐστὶν ἀρχιερεύς, *I knew not that he is high-priest*. 'Tis rightly wondred how *Paul* should be able truly to say that he did not *know him to be the high-priest*, being so well acquainted with the Jewish Nation, and the customs of their judicature: but if we take notice of the words of the *by standers*, *v.* 4. *revilest thou God's high-priest*? it is first certain that *Ananias* was not ἀρχιερεὺς Θεοῦ, the *high-priest of God*, nor indeed any man else at that time among them, the lineal succession having been a long while interrupted. And to that in those words St. *Paul* answers, that he did not know that he was; meaning thereby, I suppose, the lineal descendent from *Aaron*. Secondly, there being at this time, another high priest to whom that name more properly belong'd, then to *Ananias* it could, viz. *the summus Pontifex*, or he that was put into the place of the *Aaronical* priest-hood by the Roman Prefect, this might truly be said by him again, *I knew not that he was high-priest*. How soever knowing him to be at that time the *Nasi*, he retracted his hasty and sharp speech, as having said somewhat against the *Ruler of the people*, who was not by Gods law to be *evil spoken of*. That which is ordinarily said of these *two high priests*, is, that one was the high-priest, and the other his סגן or *vicarius*, such as *Zephaniah* called the *second Priest*, *Jer.* 52. 24. Of this *Sagan* it is clear that, tho' he were chief or principal of the ordinary priests which ministred to the high-priest, and, in the day of Expiation, supplied his place in officiating, if any thing fell out which hindred him from being able to do it himself, and thereupon be called ראש הכהנים the *chief of the* ordinary *priests*, and כהן השנר *the secondary priest*, and כהן אחר *the other priest*, and μέτοχος ἀρχιερωσύνης in *Josephus partaker of his office*, *viz.* when he officiates for him, or in that he is appointed his *vicarius*, yet he is never כהן גדול *the high-priest*. What he was you may plainly see, *Cod. Joma*, c. 1. *sect.* 1. where having spoken of the *high-priest*, כהן גדול that is to officiate on the day of expiation, it follows ומתקנין לו כהן אחר *they appoint unto him another priest*, under him שמא יארעבו פסול, *if by chance any pollution*, or *profanation* (which hinders the high-priest from officiating himself) *do befal him*, as in *Josephus Ant.* l. 17. *c.* 8. when *Matthias* the high-priest was unclean, *Joseph* the son of *Ellem* was his proxy or vicar to officiate for him, but this only for the space of one day, as he there saith (the great day of Expiation, as the *Glos* on *Joma* clears it) by which it appears that he was under the high-priest, as his substitute once a year for a day (not for a year, or any long time) but never his colleague or equal to him. 2*ly*, 'Tis evident, that this of the *Sagan* cannot be applied to this matter. For I shall demand, to which of these two did the office of *Sagan* belong at this time, to *Annas*, or *Caiaphas*? To *Annas* it could not, because if it did, he must be acknowledged inferiour to the high-priest, whereas *Annas* in all passages of Scripture, where he is named with *Caiaphas*, hath the priority, and never appears to be inferiour to *Caiaphas*, and therefore it must belong to *Caiaphas*, or to neither of them. And to *Caiaphas* it cannot, because 'tis manifest both that *Annas* was not the *Pontifex Maximus* at this time, and that *Caiaphas* was, by the *series* of them, even now set down from *Josephus*. 3*ly*, The office of *Sagan*, as *vicarius* to the high-priest, extended no farther then to the officiating in the Temple (for from that only was the high-priest excluded by pollution, so as to need a substitute to officiate for him.) Or if it could be conceived that the *Sagan* were to supply the high-priest's place, in judicature, when he were detained by sickness, &c. yet of *Annas* here that cannot be affirmed, for 'tis apparent, that his authority continued to him, *John* 18. 13. when *Caiaphas* was in health, and acted as high-priest, *v.* 28. and so also *Acts* 4. 6. they both met in counsel together. For these reasons, I say, that ordinary way of reconciling this difficulty, by that of the *Sagan*, may not fitly be allowed, being not appliable to either of these, who are both named here as persons of authority among the Jews, next to the Emperour and his *Procurator*, and appear at the apprehending

Ἀρχιερεὺς Ἀνανίας. Ἀρχιερεὺς Θεοῦ.

hending of *Chriſt* to be Magiſtrates, and perſons of civil juriſdiction, which the *Naſi* and high-prieſt were, but the *Sagan*, as ſuch, cannot be pretended to have been. Another account, I acknowledge, is given of this matter, by *Euſebius*, l.1c..9. to wit, that *Chriſt* is here ſaid to have begun & accompliſh'd his whole time of preaching under *Annas* and *Caiaphas* high prieſts, which, ſaith he, notes the compaſs of four years, and that he began his preaching, when *Annas*, and ended it when *Caiaphas* was high-prieſt. For about this time, ſaith he, the Roman Prefects having changed the Moſaical courſe, they that were by them made high-prieſts continued not above a year in it. And he brings a ſucceſſion out of *Joſephus* thus, *Valerius Gratus* putting *Annas* out of the high-prieſthood, made *Iſmael* in his ſtead, then after a while removing him, he put *Eleazar Annas*'s ſon in his, and at the years end he gives it to *Simon*, and at the end of that year, *Joſeph* called *Caiaphas* alſo ſucceeded him, and all theſe within leſs than four years, and ſo, ſaith he, *Caiaphas* was high-prieſt at the time of our Saviours paſſion. This might ſound at firſt hearing as a probable conjecture, but if examin'd, will ceaſe to be ſuch. For 1. the thing in hand, *Luk.*3. 1. is not to ſet down the ſpace of the continuance of *Chriſt's* preaching, but the year of the beginning of *John's* preaching, punctually naming that 15*th* year of *Tiberius*. And 2*ly*, that which *Joſephus* ſaith, *Ant.* l. 18.c.3. is this, that at the beginning (not 15*th* year) of the reign of *Tiberius*, *Valerius Gratus* was ſent Preſident into *Judea*, that he continued ſo eleven years, that in that time, probably in the three firſt years of his Government, he chang'd the high-prieſt yearly, that *Caiaphas* was the laſt of them, who continued the reſt of *Gratus*'s time, and all *Pilates* ten years, and was not removed till the time of *Vitellius*, who ſucceeded *Pilate*, and put *Jonathan*, *Annas*'s ſon in his ſtead, l.18. c.9. By which 'tis clear that *Euſebius* was miſtaken in applying that, which *Gratus* did in the beginning of *Tiberius*'s reign, to the four years of *Chriſt's* preaching and crucifixion, which was certainly under *Pilate*, all whoſe time *Caiaphas* was continued in the high-prieſthood. And ſo that cannot be the way of ſalving this difficulty. There is only a third way, that I have met with, that *Annas* having been high-prieſt long ſince, was now a kind of conſulary man, and as ſuch, being alſo father-in-law to *Caiaphas* the high-prieſt of the year, is ſtyled ἀρχιερεὺς, *high-prieſt* alſo. But to this the anſwer is clear, that there were many other ſuch Pontifical men alive, that is, ſuch as had been *Pontifices* in their times, and therefore there was nothing in that peculiar to *Annas*, or which could put him in the Pontifical *Faſti*, as the ἀρχιερεὺς *of that year*, without ſome other addition of dignity, peculiar to him from thoſe others, ſuch as I ſuppoſe that of the *Naſi*, and cannot imagine that of being father in-law to *Caiaphas*, or any ſuch extrinſical relation to be.

V.14. *Accuſe any falſly*] Συκοφαντῆσαν tho' it have a proverbial ſignification to *accuſe*, and by that means to *flatter* thoſe, to whom that accuſation is whiſperingly convey'd, and had its original from a paſſage about *figs*, as *Phavorinus*, and the *Grammarians* ordinarily expreſs it, yet it is uſed in a greater latitude for *wronging*, *taking away* any thing *by force* from any, according to the latitude of the ſignification of the Hebrew עשק which ſignifies both to *calumniate*, and to *uſe violence*, and accordingly is rendred in the old Teſtament ſometimes by ἀδικέω, ὑποτρέω, καταδυναστεύω, (in the notion of *oppreſſing by force*) ἐκπιέζω, θλίβω, ἁρπάζω, ſometimes by ζυκοφαντέω, but that in many places, when the ſenſe would rather have required ἀδικέω, or the like; ſo in *Job* 35.9. *Pſal.*119.21. and other places. From this Old Teſtament-uſe of the word muſt the ſenſe of it be fetch'd in the New. So when *Zaccheus*, c. 19. 8. ſaith of himſelf εἴ τινός ἐσυκοφάντησα (which is the only other place where the word is uſed) it belongs clearly to *wrong dealing*, *violence*, *injuſtice*, *taking by force* from others, (which was ordinary for the Publicans to do,

Πάντες τελῶναι, πάντες εἰσὶν ἅρπαγες,

All Publicans are rapacious, ſaith *Zeno* the *Comædian*, and ſuch was *Zaccheus* here) and therefore his penitent heart in that caſe vows the ſatisfaction, which the Law requires for theft, *reſtitution four-fold*. The word belongs to any kind of injuſtice or *extortion*, and ſo here to that which is ordinary among ſoldiers, *rapine*, *plundering*, συκοφάνῃ, ἁπτεσθαίζοντες, ſaith *Heſychius*, that is, βιαίζοντες *forcible invaders*, and that is here farther expreſſed by that which follows, *and be content with your* ὀψωνίοις, that is, thoſe *ſtipends*, that are publickly appointed *the ſoldiers*, that are kept together in bands for publick uſe, as in *Vopiſcus*, *Annonâ ſuâ contentus ſit, non de lacrymis provincialium vivat*, that is, *Let them not oppreſs thoſe country men, where they are quartered, but reſt ſatisfied with the allowance of victuals, &c. that is allowed them.* d. Συκοφαντῆσαν.

V.23. *Son of Heli*] The ſettling of the Genealogy of *Chriſt*, and reconciling the differences between St. *Luke* and St. *Matthew*, is a matter of ſome uncertainty, ariſing from the cuſtom of the Jews in reckoning their Genealogies, among whom it is ordinary to find different pedigrees, which ſeem to contradict one another, when they do not. And the matter requiring ſome length, I rather refer the Reader to the labours of the learned *H. Grotius* on this place, and in the particular of *Cainan*, *v.*36. to the *learned Sam. Bochartus* in his *Phaleg.* l.11. c.13. e.

CHAP. IV. *Paraphraſe.*

1. AND Jeſus being full of the holy Ghoſt returned from Jordan, and was led by the Spirit into the wilderneſs, See Mat. 4. 1.

2. Being forty days tempted of the devil, and in thoſe days he did eat nothing, and when they were ended, he afterward hungred.

3. And the devil ſaid unto him, If thou be the ſon of God, command this ſtone that it be made bread.

4. And Jeſus anſwered him, ſaying, It is written, That man ſhall not live by bread alone, but by every word of God. See Mat. 4.4.

5. And the devil taking him up into an high mountain, ſhewed unto him all the kingdoms of the world in a moment of time, See Mat. 4. 8.

6. And the devil ſaid unto him, All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomſoever I will, I give it.

7. If thou therefore wilt worſhip me, all ſhall be thine.

8. And Jeſus anſwered and ſaid unto him, Get thee behind me Satan: For it is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

9. And he brought him to Jeruſalem, and ſet him on a * pinacle of the Temple, and ſaid unto him, If thou be the ſon of God, caſt thy ſelf down hence, See Mat. 4. note b.

* battlement, πτερύγιον.

10. For it is written, He ſhall give his Angels charge over thee, to keep thee,

11. And in *their* hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

12. And Jeſus anſwering, ſaid unto him, It is ſaid, thou ſhalt not tempt the Lord thy God. See Mat. 4. 7.

13. Left him for a time, meaning to wait an opportunity to aſſault him again.

13. And when the devil had ended all the temptation, he [departed from him * for a ſeaſon.] * until, ἄχρι.

See Mat. 4. 11.

14. Being by the powerful incitation of the Spirit of God now ſtirred up to ſet upon this prophetick office, returned.

14. And Jeſus [returned in the power of the ſpirit] into Galilee, and there went out a fame of him thro' all the region round about,

15. Exceedingly admired.

15. And he taught in their ſynagogues being (glorified] of all.

16. And he made ſhew to undertake to expound ſome part of ſacred writ, as their doctors are wont to do.

16. And he came to Nazareth, where he had been brought up, and, as his cuſtom was, he went into the ſynagogue on the ſabbath-day, [and ſtood up for to read.]

17. And the officer of the ſynagogue, (ſee v. 20.) brought him.

17. And there was delivered to him] the book of the prophet Iſaias, and when he had a opened the book, he found the place where it was written,

18. Thoſe that long impriſonment and ſhekels have bruiſed.

18. The ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor, he hath ſent me to heal the broken hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty [them that are bruiſed,]

19. To proclaim to all a year of Jubilee, wherein ſervants are ſet free, &c.

See note on Mat. 5. n.

19. To preach the acceptable year of the Lord.]

20. And he cloſed the book, and gave it again to the [* miniſter] and ſat down, and the eyes of all them that were in the ſynagogue were faſtned on him. * officer, ὑπηρέτην.

21. And he began to ſay unto them, This day is this ſcripture fulfilled in your ears.

22. And all that heard him did with acclamations expreſs that they were amazed at the power and wiſdom with which he ſpake, (ſee Pſal. 45. 2.) wondring whence he had ſuch excellencies, Mat. 13. 54. but becauſe they knew he was Joſephs reputed ſon, one brought up in an ordinary condition, they did not believe on him.

22. And all bare him witneſs, and wondred at the gracious words which proceeded out of his mouth. And they ſaid, Is not this Joſephs ſon?]

23. Whereupon he ſpake unto them, ſaying, that which among the Jews is by way of gibe vulgarly uſed to a Phyſician, who is himſelf fallen into any diſeaſe, or infirmity, Phyſician, &c. (which ſignifies a man that pretends to do cures abroad, but is able to do none at home) is become appliable to me, who being believed on by ſtrangers, and by that means having opportunities to do miracles or healing among them, am deſpiſed and rejected among my, own countrymen, very few of whom having that belief of my power, as to come to me for cure, Mar. 6. 5. I cannot conſequently do many ſuch miracles here, Mat. 13. 58. which in Capernaum and other places I have done.

23. And he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſician heal thy ſelf: Whatſoever we have heard done in Capernaum, do alſo do in thy country.]

24. And ſo generally it hath been, when prophets have been ſent to work miracles of mercy, very few among their country-men, to whom they were familiarly known, have been found fit to receive them.

24. And he ſaid, Verily I ſay unto you, No prophet is accepted in his own country.]

25, 26. As in Elias's time of the many men and women, particularly of widows that were in that time of famine, thro' all Iſrael, there was none qualified to receive that miracle from Elias,

25. But I tell you of a truth, many widows were in Iſrael in the days of Elias, when the heaven was ſhut up three years and ſix months, when great famine was throughout all the land.

26. But nnto none of them was Elias ſent, ſave unto Sarepta, a city of Sidon, unto a woman that was a widow.]

but one only, the widow of Sarepta, or Zarephath a city of Zidon, 1 Kings 17. 9.

27. And tho there were many leprous perſons among the Iſraelites in Eliſha's time, yet they being his country-men, the obſervation was there as here, that no one of them had faith to ſeek and qualify himſelf for a cure of his Leproſy, only Naaman which was not that country-man, but a Syrian, was by Eliſha converted to the true religion, and heal'd of his leproſy.

27. And many lepers were in Iſrael, in the time of Eliſeus the prophet, and none of them was cleanſed, ſaving Naaman the Syrian.]

28. And all they in the ſynagogue, when they heard theſe things, were filled with wrath,

29. And roſe up, and thruſt him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might caſt him down headlong.

30. Without being hurt by any of them.

30. But he [paſſing thro' the midſt of them] went his way.

31. And came down to Capernaum, a city of Galilee, and taught them on the ſabbath days.

32. He ſpake with authority, Mat. 7. 29. and added miracles alſo to confirm the truth of what he ſaid.

32. And they were aſtoniſhed at his doctrine, for [his word was with power.]

33. Was poſſeſſed by the devil, & tormented with a ſore diſeaſe conſequent to it.

33. And in the Synagogue there was a man, which [had a ſpirit of an unclean devil] and cryed out with a loud voice,

34. Saying, Let us alone, what have we to do with thee, thou Jeſus of Nazareth? Art thou come to deſtroy us? I know thee who thou art, the Holy One of God.

35. Caſt him into a fit of apoplexy, before or in the preſence of them all, the devil, and the diſeaſe departed from him, and he was very well immediately.

35. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had [thrown him in the midſt, he came out of him, and hurt him not.]

36. This is very wonderful beyond all that was ever ſeen before.

36. And they were all amazed, and ſpake among themſelves ſaying [What a word is this?] for with authority and power he commandeth the unclean ſpirits, and they come out.

37. And the fame of him went out into every place of the country round about.

38. Went

38. And he [aroſe] out of the Synagogue, and entred into Simons houſe, and Simons wives mother was taken with a great fever, and they beſought him for her.

39. Commanded the fever to depart from her, & ſo it did.

39. And he ſtood over her and [rebuked the fever, and it left her] and immediately ſhe aroſe, and miniſtred to them.

40. By prayer & impoſition of hands, without the uſe of any thing elſe, cur'd them.

40. Now when the ſun was ſetting, all they that had any ſick of divers diſeaſes brought them unto him, and [laid his hands on every one of them, and healed them.]

41. And devils alſo came out of many, crying out, and ſaying, thou art the Chriſt the ſon of God. And he rebuked them, ſuffered them not to ſpeak: for they knew that he was Chriſt.

42. And when it was day he departed, and went into a desart place, and the people sought him, and came unto him and [stayed him] that he should not depart from thence.

42. Used all means to prevail with him.

43. And he said [I must preach the kingdom of God to other cities also; for therefore am I sent.]

43. My business is to preach the Gospel (and the cures which I work are but subservient to that) and this I must preach to the rest of the villages and towns, and not continue still in one place.

44. And he preached in the synagogues of Galilee.

Annotations on Chap. IV.

a. Ἀναπτύσσω.

V. 17. *Opened the book*] The word ἀναπτύσσω refers to the manner of writing among the Jews, which was not in parchments or papers sowed together, as we now use, but in one continued page or long roll, and that folded up to save it from dust or other harm. So the Hebrew מגרת ספר signifies no more, then *chartæ volubilis*, a *paper* or *parchment folded up*, according to that of *Isa.* 3.4. וגללו, *and the heavens shall be folded up*, כספר *as a book*, referring to the custom of folding books and writings; and so *Apoc.* 6.14. *the heavens passed away*, ὡς βιβλίον ἑλισσόμενον, *as a folded book*, that is מגלת כפר which is by the Greek sometimes called βιβλίον, and by us rightly rendred a *bill*, *Deut.* 24. 1. and sometimes κεφαλὶς, from the round form, when 'tis folded up, as in *Architecture* some round parts are called κεφαλίδες, *Exod.* 26. 32. 27. 17. 36. 34. 38. 28. 27. and so saith *Suidas*, κεφαλὶς βιβλίου, ὅ περ πινὲς ἕλιγμά φασιν, *the volume* or *round form of a book*, *which some call the folding*, thus it is used, *Heb.* 10. 7. out of the *Psalmist*, for a *roll* or *instrument*, or *indenture*, wherein *Christ undertakes in writing*, under his hand as it were, *to do God's will*, or that which God requires of him, by way of office. And * *Theophylact* who explains it by εἰλητάριον, a *roll*. After the manner of these rolls or bills, were their books and other writings rolled up, when they would shut them, ספרי תורה שנגללין *the books of the law folded up*, saith *R. Eliezer*, in *Gemar Sanhed. c.* 7. and opened by way of ἀνάπτυξις, *unfolding* or *unrolling*, and then again, πλυσόμενα *rolled up*, as here πλύξας *rolling it up*, v. 20. which the Hebrews ordinarily express by גלל ספר, *and he folded up the book* or *roll*, that is, *shut it up*, *Joma.* c. 7. sect. 1.

* *In Heb.* 10. 7. כתוב עלי

CHAP. V.

Paraphrase.

* came, or flock'd about him, ἐπικεῖσθαι, αὐτῷ.

1. AND it came to pass that as the people * pressed upon him to hear the word of God, he stood by [the lake of Gennesareth,]

1. The sea of Galilee, Mat. 4. 18. or lake of Tiberias. See note on ch. 8. c. and on Mat. 14. e.

2. And saw two ships standing by the lake, but the fishermen * were a gone out of them, and were washing *their* nets,]

2. And saw two boats belonging to Andrew and Simon, Mat. 4 18. 'tother to Zebedee, and his sons, James and John, and the fishermen having made an end of fishing for that time, had carried out their nets, and cleansed them, meaning not to let them down or use them any more.

2.

* having gone out of them had wash'd their nets.

3. And he went into one of the ships, which was Simons, and pray'd him that he would thrust out a little from the land, and he sat down, and taught the people out of the ship.

4. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets * for a draught.

* to catch, εἰς ἄγραν.

5. And Simon, answering, said unto him, Master we have toiled all the night, and have taken nothing, nevertheless at thy word I will let down the net.

6. And when they had this done, they enclosed a great multitude of fishes, and their net brake.

7. And they beckned unto *their* partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that [they began to sink.]

7. Both the boats with the weight of the fish sunk into the water discernibly, and were in danger to be lost.

es of being

8. When Simon Peter saw it, he fell down at Jesus knees, saying, [Depart from me, for I ma a sinful man, O Lord.]

8. My sins make me uncapable of receiving benefit from thy miracles, this great miracle of the fish being ready to drown the boat, and to become destructive to me, I beseech thee go out of the ship.

any es sink

9. For he was astonished] and all that were with him, at the draught of fishes, which they had taken.

9. This he spake, not out of a desire to be rid of his company, but out of a great sense of his own unworthiness, and a great dread and amazement wrought in him by the miracle.

10. And so was also James and John the sons of Zebedee, which were partners with Simon, and Jesus said unto Simon, fear not, [from hence forth thou shalt catch men.]

10. Thou shalt be a fisherman no longer, thy trade shall be changed into a more honourable, that of catching, so as to keep alive, and not (as in hunting and fishing, &c. it is ordinary) to kill what is caught by thee; thou shalt catch men, and by so doing, preserve them to all eternity.

11. And when they had brought their ship to land, [they] forsook all and followed him.

11. All four of them.

12. And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt thou canst [make me clean.]

12. Recover me from my foul disease.

13. And he put forth his hand and touched him, saying, I will, be thou clean.] And immediately the leprosy departed from him.

13. And he did but touch him, and speak the word.

14. And he charged him to tell no man [but go and shew thy self to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.]

14. But, said he, go, &c. See note on Mat. 8. d.

15. But so much the more went there a fame abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities.

16. And he withdrew himself into the wilderness] and prayed.

16. Did oft go aside into places of solitude.

17. And it came to pass [on a certain day, * as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem, and the power of the Lord was present to heal them.]

17. On one of those days, besides his customary going out to some privacy for prayer, he spent some time in teaching, or expounding the Scriptures to them; and there were present many Pharisees and doctors of their law, and divers others coming from the parts of Galilee, &c. and he exercised his divine power in healing those that thus came unto him from all parts to that purpose.

* he was also teaching, and καὶ αὐτὸς ἦν διδάσκων καὶ

18. And behold, men brought in a bed a man which was taken with the palſie, and they ſought means to bring him in, and lay him before him.

19. And when they could not find by what way they might bring him in becauſe of the multitude, they went up on the houſe-top, and let him down thro' the tiling, with his couch into the midſt before Jeſus.

20. And when he ſaw their faith, he ſaid unto them, Man, thy ſins are forgiven thee.

20. Mat. 9.2.

21. And the Scribes and the Phariſees began to reaſon, ſaying, [Who is this which ſpeaketh blaſphemies? Who can forgive ſins but God alone?]

21. This is ſure a blaſphemer, making a God of himſelf, for none but ſuch can forgive ſins.

22. But when Jeſus perceived their thoughts, he anſwered and ſaid unto them, [what reaſon ye in your hearts?]

22. What ground have you for this diſpute beginning in your hearts (and expreſſed by your tongues, v.21.)

23. Whether is eaſier to ſay, Thy ſins be forgiven thee, or to ſay, Riſe up and walk?

23,24. Is it blaſphemy for him that is endued with divine power, and can cure all diſeaſes with his word, to forgive ſins alſo? The one ye ſhall ſee me able to do, And why may I not then

24. But that ye may know that the ſon of man hath power upon earth to forgive ſins, he ſaid unto the ſick of the palſy, I ſay unto thee, Ariſe, and take up thy couch and go into thine houſe.]

freely, and without injury to any, do the other alſo? (ſee Mat.9.6.) whereupon he ſaid to the Paralytick, I command thy health to return to thee, and thee to take up that bed, on which now, thro' weakneſs thou art laid, and to carry it home unto thy houſe.

25. And immediately he aroſe up before them, and took up that whereon he lay, and departed to his own houſe, glorifying God.

26. And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to day.

27. And after theſe things he went forth and ſaw [a Publican named Levi] ſitting at the * receit of cuſtom, and he ſaid unto him, Follow me.

27. Matthew, or Levi, the Publican; ſee Mat. 9.b.

* tole-booth. τελώνιον.

28. And he left all and roſe up and followed him.

29. And [Levi] made him a great feaſt in his own houſe, and there was a great company of Publicans and of others that † ſat down with him.

29. Matthew.

† lay along κατακείμενοι.

30. * But [b their Scribes and Phariſees murmured againſt his diſciples, ſaying, Why do ye eat and drink with Publicans and ſinners?]

b. 30. The Scribes of the Jews in that place, and the Phariſees murmured, and whiſpered againſt Chriſt, and queſtioned with his diſciples, why their Maſter and they would do that which was ſo unlawful by the Jewiſh Law, to wit, eat and drink with heathens, and thoſe that freely converſe with them.

* And the Scribes of them, and the Phariſees murmured unto his diſciples, καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν, καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ.

Mat. 9. 12.

31. And Jeſus anſwering ſaid unto them, They that are whole need not a Phyſician, but they that are ſick.

32. I came not to call the righteous, but ſinners to repentance.

33. And they ſaid unto him,] Why do the diſciples of John faſt often, and make prayers, and likewiſe *the diſciples* of the Phariſees, but thine eat and drink?]

33. When the diſciples of John (Mat.9. 14.) and the Phariſees obſerve frequent days of faſting, at leaſt two every week, and ſet apart thoſe days to prayer alſo more ſolemnly then the reſt, What is the reaſon that thy diſciples do not ſo at all keep no ſolemn weekly days of faſting?

34. And he ſaid unto them, [Can ye make the children of the bride-chamber faſt] while the bridegroom is with them?

34. Can it be expected, or thought reaſonable for the gueſts of a marriage-feaſt to faſt?

35. But [the days will come when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

35. There are ſad days to come upon my diſciples, & when they come, and I, on whom they depend, am removed from them, then will it be ſeaſonable for them to practice that duty of faſting.

36. And he ſpake alſo a parable unto them, [No man putteth a piece of a new garment upon an old, if otherwiſe] then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

36. No prudent man putteth a patch of new cloath into an old garment, (ſee Mat. 9.16.) or if he do not obſerve that rule of prudence,

37. And no man putteth new wine into old bottles, elſe the new wine will burſt the bottles and be ſpilled, and the bottles will periſh.

38. But new wine muſt be put into new bottles, and both are preſerved.

39. No man alſo having drunk old wine, ſtreightway deſireth new, for he ſaith, The old is better.

39. It is not beſt immediately to bring men to an auſtere courſe of life, but by degrees, leaſt they fall off upon the ungrateſulneſs of it: for they that have taſted old wine which is the ſmoother, will not willingly leave that for new, which is more harſh (ſee Eccl. 9.10.) the old being ſweeter, more grateful and delightful and agreeable to the ſtomach; and thus it is fit to condeſcend to the weakneſs of men, and not preſently to require of my diſciples the auſterities of faſtings, &c. eſpecially while I am with them, which is rather a time of feſtivity to them, but there will ſoon be a ſeaſon for faſting alſo, ver. 35 &c.

Annotations on Chap. V.

a. Ἀποδάντες. ἀπέπλυναν.

V.2. *Gone out of them*] Some differences ſeem to be between the ſtory of *Chriſt's* coming to theſe two boats, &c. here ſet down, from what it had been in S. *Matthew*. There *Peter* and *Andrew were caſting nets into the ſea* or *lake*, *Mat.*4.18. and *James and John were in the ſhip mending their nets*, *v.* 21. but here 'tis ſaid indifferently of them, ἀποβάντες ἀπ' αὐτῶν, *having departed from their boats*, ἀπέπλυναν τὰ δίκτυα, *they waſhed*, or *had waſhed their nets*. So again 'tis ſaid, that *Chriſt* called *Andrew* and *Peter*, and they followed him, *Mat.*4.20. καὶ προελθὼν ἐκεῖθεν, *and departing thence he ſaw* the other two, and called them, *v.* 22. whereas here when *Peter* is called, *James* and *John* are with him, *v.*10. and unleſs they were called at the ſame time with *Peter*, there would be found no other mention of their call, or their following of him. In anſwer to theſe, it muſt firſt be obſerved in general, that *Matthew* and *Mark* making a brief ſummary relation, and leaving out a main particular of this ſtory, which *Luke* takes in, that of the miracle of the fiſhes, and ſetting down no more but his *ſeeing and coming to* their boats, and his calling them, and their following him, do upon occaſion of his coming firſt to one boat, then to the other, ſet down all that belongs to the one, before they proceed to the other, which is very ordinary in all ſtories, when yet many of the paſſages are intermix'd. This being ſaid, it muſt next (for the reconciling of the firſt ſeeming difference) be obſerved, that what is here ſaid, ἀπέπλυναν in the *Aoriſt*, muſt be underſtood of the time paſt indefinitely, and be beſt rendred, *they had waſhed their nets*, & ſo for the ἀποβάντες too, *they had gone out and waſhed* (that is, they had given over fiſhing at that time) and having done ſo, they were returned to their boats again before this time, when 'tis ſaid of *Chriſt*, that he *ſaw their ſhips ſtanding by the lake*, that is, at the point ſpecified here, *v.* 1. when *ſtanding by the lake the people preſs'd upon*,

upon, or *flocked unto him to hear the word.* And as this is intimated by St. *Luke*, *v.*3. (when 'tis said that *Christ entred into one of the ships*, and desired *Simon*, the owner of it, to *thrust out a little*, which notes that he was come back to the boat again) and as this is all that is affirmed by S. *Luke* in that matter, so it agrees very well with that which is said by St. *Matthew*; for before this it is, at *Christs* first coming to the lake, that St. *Matthew* describes them in another posture, *Jesus walking by the sea of Galilee, saw two brothers, Simon and Andrew,* βάλλοντας, *&c. casting a net into the sea,* which as it may possibly signify *fishing*, so it may otherwise be interpreted, not to denote their being actually a fishing at that time (for that is expressed *Luke* 5.4. by a very different phrase, χαλάσατε τὰ δίκτυα εἰς τὰς ἄγρας, *letting down their nets to catch*, and that by *lanching out*, εἰς τὸ βάθος *into the deep* or *midst of the lake*) but more probably their washing their nets in the sea, as they were sitting on the shore (and then that will be directly all one with the ἀποπλύνειν *washing* or *scouring* of them, which, as now past, is here mentioned by St. *Luke*) *and departing thence*, saith S. *Matthew*, *he saw other two brothers, the sons of Zebedee in the ship mending their nets*; where, as their *mending* their *nets*, was subsequent to the washing of them (and supposes it past, as ἀπέπλυναν *they had washed* here doth) so it agrees with St. *Luke*'s affirmation, *v.*7. where they are supposed to be ἐν πλοίῳ *in the boat.* The design of St. *Luke* in setting down this circumstance of their having gone out of their *boats, and washed their nets*, was doubtless to intimate, what is after affirmed, *v.*5. that at the time of *Christs* coming thither, they had despaired of catching any fish, and so had given over for that time, and had set to washing, and after that they in one *boat*, saith St. *Matthew*, to *mending their nets*; which as it is a farther evidence of their resolution to *fish* no more at that time, so it is an enhancement of the miracle following, of the great draught of fish, which St. *Luke* sets down at large, but *Matthew* & *Mark* did not meddle with. Which order being thus supposed in the first part, the second will follow very agreeably, and all be capable of an exact harmony, by compounding of *Matthew* and *Luke* together thus, *Jesus walking by the sea of Galilee*, at his first coming thither, *saw two brothers, Simon called Peter, and Andrew his brother, casting their net into the sea*, Mat. 4.18. that is, washing of it, *Luke* 5.2. When he had staid a while with them, he *went on* to another *boat*, and there he found *other two brethren, James the son of Zebedee, and John his brother, in a boat with Zebedee their father*, who having newly *washed*, were now *mending their nets*, *v.*21. both these precedent to, and so reconcilable with the subsequent passages mention'd *Luke* 5.2. *He saw two ships standing*, or *abiding*, παρὰ τὴν λίμνην, *by the lake*, that is, at the shore, and the *fishermen having gone out of them had washed their nets.* And then (upon the *peoples pressing* about him *to hear*, *Luke* 5.1.) follows that passage (not at all related by S. *Mat.* or St. *Mark*) that *he went into one of the ships* or *boats*, that of *Peter* *v.*3. and having, contrary to *Peter's* intention, perswaded him to *lanch out* and *let down the net*, εἰς ἄγρας, to try what he could catch, he there wrought that miracle which had like to have *drowned* the *boat*, and occasioned the calling in of *James* and *John* to their relief, and gave them all an astonishing evidence of his power. Hereupon to remove their fears, *Christ* saith to *Simon* here in the end of *v.*10. *Fear not, henceforth thou shalt catch men.* At which time, I suppose, he called not him only, but all the other three, that had their parts in this miracle; this *Matthew* sets down first of *Peter* and *Andrew*, *v.*19. to whom he saith, *Follow me, and I will make you fishers of men, and immediately they followed him*, *v.* 2. and then of the other two, *v.* 22. who also *left* their *nets*, and *boat*, and *father*, and *followed* him; which act of their ready following him, S. *Luke* sets down agreeably, tho' more distinctly, *v.*11. *when they had brought their boats to land, they left all & follow'd him*, i.e. when the two pair of fishermen, with their two boats, so laden that they were afraid they would sink, had brought them safe to shore, and had this farther evidence of *Christs* power in delivering them from that danger, being all called, they all obey'd his call, left their trade and goods, and attended him as his disciples ever after. And whereas of his calling the sons of *Zebedee*, S. *Mark* interposes, εὐθέως, *he saw them mending their nets, and straightway he called them*, *Mar.*1.19,20. which seems to place no space or interval betwixt his coming to their boat, and his calling them, that may easily be answered by observing, First, that the word εὐθέως *presently* is not always taken in that nice sense, to signify *immediately*, but often is taken in a latitude, and includes a greater interval, then here is supposed to have been; and 2*ly*, that it is not unlikely, that here should be an ὑστέρον in the Period, which will thus be cleared in construction, *he straightway called them, and they left their father*, that is, as soon as he called them, *they immediately left*; for so 'tis read in S. *Matthew*, He *call'd them*, and *they immediately left the boat*, &c.

a. Βάλλοντες ἀμφίβληστρον εἰς τὴν θάλασσαν. *v*

a. εὐθέως

V.30. *Their Scribes*] Αὐτῶν *their* or *of them*, cannot relate to those which went next before, the *Publicans*, and other *guests* at the *feasts*; for if γραμματεῖς αὐτῶν *their Scribes*, where some of them, they must murmur against themselves. Another way there is to render these words, by joining αὐτῶν to ἐγόγγυζον *murmured*, thus, the *Scribes murmured at them*, that is, at *Christ*, & those that were with him. In this way of interpreting it there will be two difficulties, first, that γογγύζειν, *murmuring* should be joined with a Genitive case; but that may be salved, by saying that κατὰ is understood, as when *Mat.*10.1. δύναμις πνευμάτων, *power of spirits*, is *power against*, or *over spirits*, and *Luke* 6. 7. κατηγορίαν αὐτοῦ, *an accusation of*, that is, *against him.* The second is, that πρὸς τοὺς μαθητὰς, ordinarily rendred *against his disciples*, is immediately joined with ἐγόγγυζον, *murmured*, which if it stand so, αὐτῶν *against them*, cannot be joined with it also. The only way to salve that is by altering the ordinary punctation, and reading πρὸς τοὺς μαθητὰς, *to his disciples*, joining it to λέγοντες *saying*, thus, ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς λέγοντες, *the Scribes and Pharisees murmured at them, saying to his disciples.* But there doth not appear any necessity of this, there being yet a third interpretation, which is express'd with no inconvenience, *viz.* by rendring γραμματεῖς αὐτῶν, *the Scribes of them*, that is, *the Lawyers*, &c. *of*, or *among the Jews*, inhabitants of that place, which were then present, and so the *Pharisees* also, as many of that sect as were there present at that time.

b. γραμματεῖς αὐτῶν τῶν Ἰουδαίων

CHAP. VI.

Paraphrase.

a. 1. AND it came to pass on the * a second sabbath after the first, that he went thro' the corn fields, and his disciples plucked the ears of corn and did eat, rubbing *them* in their hands.]

* second prime sabbath.

1. In the morning of the day of Pentecost falling on a sabbath-day, by which conjunction that day became an high sabbath, Christ passed thro' the corn fields which were now full ripe, (this feast of Pentecost being called the feast of harvest, Exod. 23.16.) and his disciples (see Mat. 12. a.) pluckt the ears of corn and eat of it.

2. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?]

2. And the Pharisees question'd them, saying, Why do you eat before the publick service, which is not to be done on sabbath-days, especially on such days as this, the feast of Pentecost? See note on Mat. 12. a.

3. And

3,4. And Jeſus anſwered for the diſciples, by putting them in mind, what David did in the like caſe, that of hunger, tranſgreſſing the law of holy things, which is in like manner appliable to ſuch tranſgreſſions as theſe on the ſabbath days. See Mat. 12. a.

3. And Jeſus anſwering, ſaid unto them, Have ye not read ſo much as this, what David did when himſelf was an hungred, and they which were with him?
4. How he went into the houſe of God, and did take and eat the ſhew-bread, and gave alſo to them that were with him, which is not lawful to eat but for the prieſts alone.]

5. And he ſaid unto them, that, The ſon of man is Lord alſo of the ſabbath.

6. And it came to paſs alſo on another ſabbath, that he entred into the Synagogue, and taught, and there was a man whoſe right hand was withered.

7. Obſerved him inſidiouſly, and at laſt asked him whether the working a cure on the ſabbath-day were lawful no ? Mat. 12. 10.

7. And the Scribes and Phariſees [watched him, whether he would heal on the ſabbath day] that they might find an accuſation againſt him.

8. Their deſigns of treachery (ſee note on Mat. 15. e.) and yet made no ſcruple to run the hazard, rather then omit the working of that mercy.

8. But he knew their [* thoughts, and ſaid] to the man which had the withered hand, Riſe up and ſtand forth in the midſt: and he aroſe and ſtood forth.

* machinations, διαλογισμους.

9. And therefore ſaid, He that doth not an act of charity when there is need of it, and he can do it, doth commit ſin, and he that then doth not cure deſtroys; I ſhall therefore ask you this queſtion, Which of theſe is the fitteſt employment for a ſabbath day to cure, or kill?

9. Then ſaid Jeſus unto them, I will ask you one thing, Is it lawful on the ſabbath days to do good, or to do evil; to ſave life, or to deſtroy *it*?

10. And looking round about upon them all, he ſaid unto the man, Stretch forth thy hand; and he did ſo, and his hand was reſtored whole as the other.

11. Senſleſs anger or rage, and conſulted together.

11. And they were filled with [madneſs, and communed one with another] what they might do to Jeſus.

12. At that time, or then, he betook himſelf (ſee note on c. 1. m.) to a mountain to pray, and continued all night in an houſe of prayer, or oratory, uſed to that purpoſe for the ſervice of God, to which men reſorted to pray.

b. 12. And it came to paſs [in thoſe days, that he went out into a mountain to pray, and continued all night * in b prayer to God.]

* In an Oratory of God.

13. His followers that received the faith, and attended his preaching, and of them he choſe twelve to be conſtant attendants (and theſe were the men to whom after he left his power at his parting from the world, John 20. 21. and gave them commiſſion to plant and rule the Church, and then named them Apoſtles, as Governours ſent by commiſſion by him.)

c. 13. And when it was day he called unto him [his diſciples, and of them he choſe twelve, whom alſo he named c Apoſtles.]

14. Cephas, which in Syriack ſignifies a ſtone.)

14. Simon (whom he alſo named [Peter]) and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James *the ſon* of Alpheus, and Simon called * Zelotes,

* the zelot, ζηλωτὴν.

16. And Judas *the brother* of James, and Judas Iſcariot, which alſo was the traitor.

17. And he came down with them, and ſtood in the plain and the company of his diſciples, and a great multitude of people out of all Judea and Jeruſalem, and from the ſea-coaſt of Tyre and Sidon, which came to hear him, and to be healed of their diſeaſes.

18. That being poſſeſs'd by the devils were brought into any diſeaſe by them.

18. And they [that were vexed with unclean ſpirits] and they were healed.

19. Becauſe by vertue of any bare touch of his, cures were conveyed to all that needed them.

19. And the whole multitude ſought to touch him, [for there went vertue out of him, and healed them all.]

d. 20. Ye lowly humble minded men, and ſuch as can be content to be poor when call'd to it, for you are the men to whom the Goſpel peculiarly belongs.

20. And he lifted up his eyes on his diſciples, and ſaid d Bleſſed *are* [ye poor, for yours is the kingdom of God.]

21. That in this life have an earneſt deſire after the righteouſneſs which is not attained to perfectly till another: for the time ſhall come wherein ye ſhall be ſatisfied abundantly.

21. Bleſſed *are* ye [that hunger now, for ye ſhall be filled.] Bleſſed are ye that weep now, for ye ſhall laugh.

e. 22. Excommunicate and anathematize you as notorious offenders. Mat. 5. 11.

22. Bleſſed are ye when men ſhall hate you, and when they ſhall e [ſeparate you *from their company*, and ſhall reproach *you*, and caſt out your name as evil] for the ſon of mans ſake.

23. Rejoyce ye in that day, and leap for joy, for behold your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24. The wealth & great proſperities of this world are a ſad preſage to thoſe which do not uſe them Chriſtianly: For all the good things, or matters of comfort that belong to them, they receive in this life.

24. But [wo unto you that are rich, for you have received your conſolation.]

25. All the worldlings preſent plenty will end in famine and miſery, all their jollity in weeping and gnaſhing of teeth.

25. Wo unto you that are full, for ye ſhall hunger. Wo unto you that laugh now, for ye ſhall mourn and weep.]

26. Even a good reputation when it is popular, and general, the univerſal applauſe of the men of this world, is a very ill ſign, and that which hath been generally the falſe, not the true, prophets portion.

26. Wo unto you when all men ſhall ſpeak well of you, for ſo did their fathers to the falſe prophets.]

27. But I ſay unto you which hear, Love your enemies, do good to them which hate you.

28. Bleſs them that curſe you, and pray for them which deſpightfully uſe you.

29. And from him that taketh away thy [A upper garment, withhold not thy ſhirt, or inner garment alſo. See Mat. 5. note r.

29. And unto him that ſmiteth thee on the *one* cheek, offer alſo the other [and him that taketh away thy cloak, forbid not *to take thy* coat alſo.]

30. Every man that truly wanteth (ſuch is not he that maketh begging his trade, and refuſeth to make uſe of his labour to ſuſtain or reſcue him from want) is the proper object of every mans charity, and therefore no man that is thus qualified to receive, and by asking offers thee an opportunity, is to be rejected by thee; and liberality conſiſting of two branches, giving, and lending freely without intereſt, do thou exerciſe both parts of it towards the poor, give to all diſtreſſed perſons that ask from thee, and from him that wanteth and receiveth any loan from thee, exact no uſe.

f. 30. Give to every man that asketh of thee, and of him that taketh * away thy goods, f ask them not again.]

* taketh thy goods, exact not.

31. And as ye would that men ſhould do to you, do ye alſo to them likewiſe.]

31. If you would think an act of duty or charity from others to you, if you were in their condition and they in yours, be ye careful to do the ſame for them.

32. For

32. For if ye love them which love you [what thank have ye? for ſinners alſo love thoſe that love them.]

32. What thanks or reward can you expect? See 1 Pet. 2. 19. for the very heathens (as publicans, Mat. 5. 46.) are willing to pay kindneſſes to them who have ſhewed them ſome firſt.

33. And if ye do good to them which do good to you, what thank have ye? for [ſinners alſo do even the ſame.

* borrow, δανεισειν †that they may borrow as much, ἵνα λαβωσι τὰ ἴσα. * diſtruſting nothing, and

34. And if ye lend to them, of whom ye hope to * receive, what thank have ye? for [ſinners alſo lend to ſinners, † to receive as much again.]

34. The heathens lend to heathens that at another time they may borrow as great a ſum.

35. But love ye your enemies, and do good, and [lend g * hoping] for nothing again, and your reward ſhall be great, and ye ſhall be the children of the higheſt, for he is kind to the unthankful, and to the evil.]

35. Lend to them to whom your loan may be a ſeaſonable mercy, tho' they be ſo poor, that ye cannot in any probability ever borrow of them at any other time, and never think that this improvident bounty will ever bring any want on you, and this ſhall be a means to make God your pay-maſter, who will do it moſt abundantly, and beſide that, ye ſhall herein imitate God himſelf, who is bountiful to thoſe that make him no returns, yea that provoke him by their ſins. g.

36. Be ye therefore merciful, as your father alſo is merciful.

37. Judge not, and ye ſhall not be judged; condemn not, and ye ſhall not be condemned; for give, and ye ſhall be forgiven.]

37. Mat. 7. 1. Do not accuſe (ſee note on John 12. d.) or interpret other mens words or actions uncharitably, lay not unfavourable cenſures on them, but deal with that candor toward others, as you expect or deſire God ſhould do to you.

38. Give, and it ſhall be given to you, good meaſure, preſſed down, and ſhaken together, and h running over, men ſhall give into your boſom; for with the ſame meaſure that ye meet withal, it ſhall be meaſured to you again.]

38. All your works of mercy and liberality ſhall be moſt abundantly repaid. h.

39. And he ſpake a parable to them] Can the blind lead the blind? ſhall they not both fall into the * ditch?

39. Another parable there was which Chriſt at ſome time uſed, though it ſeem not to have been ſpoken at the time when the former paſſages were delivered. See Mat. 15. 14.

† pit? βόθυνον; ‖ ſhall be perfected, as καταρτισμένος δὲ ἔσται ὡς * ſhiver, ſee Mat. 7. a.

40. The diſciple is not above his maſter, but [every one ‖ that is i perfect ſhall be as his Maſter]

40. Every right true follower of Chriſt will be content to ſuffer what his maſter ſuffers before him, Mat. 10. 25. and that portion he muſt look for.

41. And why beholdeſt thou [the * mote] that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye?

41. Small thin ſhiver of wood.

42. Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam which is in thine own eye? Thou hypocrite, caſt out firſt the beam that is in thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

Mat. 7. 4.

43. For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit.]

43. For 'tis not thy ſupercilious finding fault, or judging of others, that will ever denominate thee good, unleſs thine own heart, and practiſes be accordingly.

44. For every tree is known by his own fruit] for of thorns men do not gather figs, nor of a bramble-buſh gather they grapes.

44. For every tree is diſcern'd to be good by bringing forth that fruit which is proper to it, good of the kind.

45. A good man out of the good treaſure of his heart bringeth forth that which is good:] and an evil man out of the evil treaſure of his heart, bringeth forth that which is evil. For of the abundance of the heart his mouth ſpeaketh.

45. Every man hath a treaſury or repoſitory within him, from whence all his actions are ſent forth, he that hath an honeſt heart, a repoſitory of good purpoſes and reſolutions, on all occaſions brings forth from thence good actions.

46. And why call ye me Lord, Lord, and do not the things which I ſay?]

46. 'Tis to little purpoſe for you to profeſs Chriſtianity, to expect any good by that profeſſion, unleſs your actions are ſuitable to my commands.

47. Whoſoever cometh to me, and hears my ſayings, and doth them, I will ſhew you to whom he is like.

48. He is like a man which built an houſe and digged deep, and laid the foundation on a rock, and when the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it, for it was founded upon a rock.]

47, 48. Every diſciple of mine that obeys my doctrine is compared to a builder, which in laying his foundation, digged till he came to a firm rock, or hard ſtone, & laid his foundation upon that, and he had the benefit of it, no violence of wind, or flood (parallel to which are the moſt boyſterous temptations of the world) could ſhake his building, Mat. 7. 26.

49. But he which heareth and doth not] is like a man that without a foundation built an houſe upon the earth, againſt which the ſtream did beat vehemently, and immediately it fell, and the ruine of the houſe was great.

49. But he that finketh down my precepts into his heart.

Annotations on Chap. VI.

a. Δευτεροπρῶτον σάββατον Σαββάτου.

V. 1. *Second Sabbath after the firſt*] This phraſe δευτεροπρῶτον σάββατον hath been matter of trouble to *Interpreters*. The moſt probable conjecture concerning it is that of the learned *H. Grotius*, which I ſhall thus explain and confirm. When any of the ſolemn yearly feaſts fell on the ſabbath-day, that Sabbath had a ſpecial extraordinary reſpect attributed to it, and was called ſometimes μέγα σάββατον, *a great Sabbath*, and μεγάλη ἡμέρα τῆ σαββάτε, *a great day of Sabbath*, John 19. 31. Now three of theſe feaſts there were, the *Paſſover*, *Pentecoſt*, and the *feaſt of Tabernacles*. Of theſe feaſts ſome days there were days of holy aſſemblies, קרא מקרא wherein the aſſemblies were called together, as *the firſt day of unleavened bread*, Lev. 23. 7. and the *ſeventh day of it*, v. 8. the *day of Pentecoſt*, Lev. 23. 21. the *firſt of the feaſt of Tabernacles*, Lev. 23. 35. and the *eighth*, v. 36. And theſe being days of reſt (as 'tis appointed in every of thoſe places) were a kind of Sabbaths, and diſtinguiſh'd from the other days of the feaſt, and therefore called ἡμέρα μεγάλη, *the great day*, Iſa. 1. 13. And ἡμέρα μεγάλη τῆ ἑορτῆς, *the great day of the feaſt*, John 7. 37. And accordingly *Tertullian cont. Marcion.* l. 5. ſpeaking of the obſervation of days, mentions *jejunia & dies magnos*, *Faſts*, and *great days*. But when any of theſe *great days* fell on the Sabbath too, then that was not only a *great day*, but a *great Sabbath*. Now this *great Sabbath* was called alſo δευτεροπρῶτον σάββατον, a *prime*, or *firſt Sabbath*, (as πρῶτον and μέγα are all one) and conſequently three of theſe *prime* or *great*, or *firſt Sabbaths* there were, 1. when the Paſſover, that is either of the great days of that feaſt, but eſpecially the firſt fell on a Sabbath, and 2*ly*, when the day of Pentecoſt, and 3*ly*, when the great day of the feaſt of Tabernacles fell on a Sabbath day, and theſe prime or great Sabbaths were thus diſtinguiſh'd one from another, the firſt of them called δευτεροπρῶτον σάββατον, *the firſt prime Sabbath*, i. e. when the firſt day of the feaſt of Paſſover fell upon a Sabbath day. The ſecond, of

of them δευτεροπρωτον σαββατον, *the ſecond prime ſabbath*, that is, the day of Pentecoſt falling on a Sabbath. The third of them πρωτοπρωτον σαββατον, *the third prime Sabbath*, that is, the great day of the feaſt of Tabernacles falling on a ſabbath, of which *Joſephus* ſaith, that 'tis then μαλιστα σεμνυνομενον σαββατον, *a ſabbath moſt adored* or *reverenced*. By all this appears, that by this phraſe εν σαββατῳ δευτεροπρωτῳ is meant on the day of Pentecoſt falling on a Sabbath at that time. That δευτεροπρωτον ſhould be all one as if it had been δευτερον πρωτον, appears to be according to *analogy*, by the like uſe of δευτεροδεκατη uſed frequently by *Joſephus* (not, as 'tis conceived, for the *tith of tiths* paid by the Levites to the Prieſts, but the *ſecond tithing* which was ſold, and the price carried up to *Jeruſalem*, and ſpent in feſtivity there, *Tob.* 1. 7.) which in *Tobit* is called δευτερα δεκατη, in two words the *ſecond tithing*,

b. Προσευχη. V. 12. *Prayer*] Προσευχη ſignifies an oratory, a *place* where men are wont *to pray*, and ſo ſeems to be uſed in ſome places of the Scripture, eſpecially in St. *Lukes* writings. So *Acts* 16. 13. ου ενομιζετο προσευχη ειναι, the Syriack read, *ubi conſpiciebatur*, בית צלותא *where a houſe of prayer was ſeen*, *a praying place* by a river ſide, as here on a mountain, ſuch an one there was in *Miſpah*, 1 *Mac.* 3. 46. where upon occaſion of the victory gotten by *Joſhua* in that place, *Joſ.* 11. 3, 8. they were wont to meet to pray, and to deliberate on any great affair, and there was an altar built by *Joſhua*, and בית תחצלה *an houſe of prayer*, or בירת מקורש לתפלרת *an houſe conſecrate for prayers*, which prayers and conſecration, being both made unto God, it is very agreeable, that thoſe places ſo conſecrated to him, ſhould be called, as here, προσευχαι Θεου, *Oratories*, or *praying houſes of God*. Of theſe προσευχαι we find frequent mention in *Joſephus*, in his own life, the people convened in a προσευχη, as they call it, *a houſe of prayer*, ample and capacious of great multitudes; and ſpeaking of *Tiberias*, *I found the people convened* in a προσευχη, and *Epiph.* t. 2. l. 3. c. 80. There were ancient places of prayer both among the Jews without the city, and among the Samaritans, as we find, ſaith he, in the *Acts of the Apoſtles*. Such a place there is in *Sichem*, which is now called *Neapolis*, without the city in a plain region. And ſome ſuch place it may ſeem to be wherein *Jeſus continued all night* in this verſe.

c. Απόστολοι. V. 13. *Apoſtles*] The title Απόστολοι *Apoſtles*, which is here by *Chriſt* ſaid to be given to the Twelve, is a name of power, and dignity, and authority in the Church and how it will ſignify ſo, will deſerve to be explain'd. That the Government of the Church of God was now ſettled on the *ſon of man upon earth*, that is, upon *Chriſt* incarnate, had been foretold, *Iſa.* 9. 6. *the government ſhall be upon his ſhoulders*, and *Iſ.* 61. 1. *the ſpirit of the Lord God is upon me*, *becauſe the Lord hath anointed me to preach good tidings*, &c. *he hath ſent me to bind up*, &c. *to proclaim the acceptable year of the Lord*, &c. (ſee *Luke* 4. 18. 21.) In which place as the *anointing*, and the *Spirit of the Lord being upon him*, ſo the *ſending is the* ſettling the Government upon him. And the *ſending* is a ſolemn word, noting a *Diploma*, or *Commiſſion*, ſealed to him (as it were, by God in heaven) by the *Spirits deſcending* on him, *Mat.* 3. 17. and that ſupplied the place of the ſolemn unction (the ceremony of advancing to any office, which is therefore paraphraſed by the Chaldee by רבא *exaltation*) which was now out of faſhion under the ſecond Temple, and was to be ſupplied by God's teſtimony from Heaven, as to *Chriſt* it was, and is accordingly ſtiled *Gods anointing him with the holy Ghoſt*, *Acts* 10. 38. and ſimply *God's anointing*, *Acts* 4. 27. Hence it is, that *Chriſt* is ſaid to be *ſent by his father*, *John* 20. 21. *to have power on earth to forgive ſins*, Mat. 9. 6. *to have all power in heaven and earth delivered to him*, Mat. 28. 18. *to be the teacher, and Lord of his Church*, or *Diſciples*, *John* 13. 1. and as the *High-prieſt of our Profeſſion*, ſo Αποστολος, *the Apoſtle*, *Heb.* 3. 1. in the ſame ſenſe as the *great Paſtor* of his *ſheep*, *Heb.* 13. 20. and the only (as *Paſtor*, ſo) *Biſhop of our ſouls*, 1 *Pet.* 2. 25. from whence ſaith *Origen* on *Mat.* 24. *Propriè Epiſcopus Dominus Jeſus eſt*, *the Lord Jeſus is properly a Biſhop*. Now what was thus conferred on *Chriſt*, was alſo perſonally exerciſed by him upon earth, whilſt he remained here, he preached the Goſpel, inſtituted rites in his Church to continue for ever, called diſciples, gave them commands, uſed their miniſtry, deſigned ſome to certain offices, ſent out *ſeventy*, *Luke* 10. 1. as Heralds, *before his face*, *gave them power to cure diſeaſes*, *v.* 9. and ſo committed to them ſome, tho' but a temparary office, or miſſion, which ceaſed at their return to him, *v.* 17. On others he reſolved to inſtate a larger and more durable power, to *ſend* them, *as his father had ſent him*, to make them his ſucceſſors on earth, but this he did not at this time. He ſent them indeed (the twelve peculiarly) *Mat.* 10. 5. and that with no ſmall power; *power to caſt out unclean ſpirits*, v. 1. and *to preach*, *v.* 7. and that was the ſum of this miſſion, *v.* 8. *Preach*, *cure*, *cleanſe*, *raiſe*, *caſt out devils*, *freely ye have received*, *freely give*, diſpenſe the powers liberally to the advantage of others, which are ſo freely beſtowed on you. Proportionably to this, and that other of the *ſeventy*, *Luke* 10. it is to be remembred, that among the Jews, all ſorts of meſſengers are call'd שלוחים Απόστολοι. So *Ahiiah*, 1 *Kings* 14. 6. is called σκληρὸς Αποστολος, that is שלח *an harſh Apoſtle* or *meſſenger*, of ill news, ſo the *twelve ſpies*, *Num.* 13. were ſaid αποστελλεσθαι, *to be ſent*, to explore the land (and were as it were a ſampler of the twelve that here *Chriſt* ſends out on the like account) and in the old Teſtament the word is no otherwiſe uſed; among the Talmudiſts 'tis uſed of them that were by the Rulers of the Synagogues ſent out to receive the tenths, and dues that belonged to the Synagogues, ſuch as *Philo* calls ιερὸπομποι των χρημάτων, *ſent for the monies of the Temple*, *leg. ad Caium*, and by the Emperour * *Auguſtus*, απόδοχεῖς *receivers*, (and in like manner the meſſengers of the Church that carryed their liberality, or letters congratulatory from one to another, are by *Ignatius* called θεόδρομοι and θεοπρεσβύται, the divine *carriers* or *embaſſadors*) and ſo in the *Theodoſian Codex*, *tit. de Judeis*, *Apoſtoli*, are thoſe that were *ſent* by the *Patriarch* at a ſet time to require the gold and ſilver due to them. Of theſe it is obſervable, that when they were thus employ'd, tho' not on any very high employments, and but for a ſhort time, they yet were furniſh'd with letters of Proxy or Attorney, that what they did might be done in the names and perſons of thoſe, from whom they were *ſent*, and from thence the *Axiom* is known among the Jews, that *every mans Apoſtle is as himſelf*, to which *Chriſt* ſeems to refer, *Mat.* 10. 14. *he that receiveth you*, *receiveth me*, &c. So when *Saul* was ſent by the Jewiſh *Sanhedrim* to *Damaſcus*, *Acts* 9. he had the letters of the High-prieſt with him, *v.* 2. And hitherto there is nothing diſcernible in this word *Apoſtle* that hath any denotation of dignity or government: that muſt be fetch'd from *John* 20. 21. where *Chriſt ſends his diſciples as his father had ſent him*, ſends them ſolemnly, and with commiſſion, in that notion of ſending, wherein the *Procurator* or *Proconſul*, is ſent to his Province, or wherein *Moſes* is ſent to the *Iſraelites*, in *Egypt*, (*ſend by whom thou wilt ſend*, ſaith *Moſes*) or wherein Kings, and Judges, and Saviours are every where in the *Old Teſtament* ſaid to be ſent, when they are by God advanced to any Government. Thus muſt *Chriſt* mean of himſelf, that he was *ſent* by his *father*, (ſee *Mat.* 10. 40. & 15. 24. & *John* 3. 24. & 5. 38. & 6. 57. & 17. 3.) & conſequently thus muſt it be underſtood that they are *ſent by Chriſt*, and ſo *Joh.* 17. 11. *As thou haſt ſent me into the world*, *I alſo have ſent them* (without referring to the ordinary שלוחים of the Jews the meſſengers of the *Patriarchs*) and ſo as in the earthly kingdom, the ηγεμονες *Rulers*, or *Procurators* (ſuch was *Pilate* in *Judea*) which are next the regal authority, are ſaid to be πεμπτοὶ, *ſent*, 1 *Pet.* 2. 14. ſo the Apoſtles of *Chriſt* are ſent alſo in *Chriſts* ſpiritual kingdom, ſent not *before his face*, as *Miniſters*, *Diſciples*, the *Seventy*, *Luke* 10. 1. and generally meſſengers are ſaid to be ſent, but ſent as his ſucceſſors and heirs on earth, endued with that power by commiſſion from him which he here executed. And this is the meaning

* *In edict. ad Aſiæ civit.*

ing of the word here, which ſeems not as yet to be beſtowed on them by *Chriſt*, but being after really inſtated on them,'tis here, and *c.*17.5.& 22.14. occaſionally mentioned, and ſo *Mat.*10.2. by way of προλήψις,or *anticipation*, (as the name *Peter* is,*Mat.*4.18.) the title that belonged to them at the writing of this. Thus when we read,that the *father gave judgment to the ſon*, *John* 5. 22. we read alſo in effect that the *Son* gives *judgment* to the *Apoſtles*,*Mat.*19.28. *Luke* 22.30. 2*Cor.* 10.6. when the *Father* gives the *Son* power to *forgive ſins upon earth*, *Mat.*10.6. the *Son* gives power to the *Apoſtles* to *remit ſin on earth alſo*, *John* 20. 23. As the Father gave the *keys* to the *ſon*,*Iſa.*22.22. *Rev.*3. 7. ſo the *Son* gave the *keys* to the *Apoſtles*,*Mat.*16.19. as the *Father* gave the *Son* to *ſit* on his *Throne*,ſo the *ſon* gave the *Apoſtles to ſit with him on thrones*,*Mat.*19.28. *Luk.*22.30. As the *Father* gave the *Son* to be the *foundation* or *corner-ſtone* of the *Church*,*Mat.* 21.42. ſo the *Son* gave the *Apoſtles* to be *foundations* upon a *foundation*, *Eph.*2.20. the *foundation of Apoſtles*, *Chriſt being the chief corner ſtone*: And ſo as the *Father ſent* the *Son*, *John* 5.24. & 17.18. ſo the *Son ſent* the *Apoſtles*, *John* 20. 21. And from the dignity of this office it is,that the very *Angel*,*Rev.*19.20. (whoſe name hath no more in it then Απόστολ⊙ hath, both ſignifying *meſſengers* or *legates*) profeſſes himſelf to be but a *fellow-ſervant* of *John* and his *Brethren*, *that have the teſtimony of Jeſus*; that is, of *Apoſtles* and *Apoſtolick-men*. The teſtification of the reſurrection of *Chriſt* and the Chriſtian faith, to which the Apoſtles were ſent by *Chriſt* being, as 'tis there ſaid, the *ſpirit of prophecy*, the moſt honourable office that any mortal can be deſigned to by *Chriſt*, and there put in compariſon with that joyful news brought them by that Angel, of the *Emperors* giving up their names unto *Chriſt*. See more of this word, note on *Jo.*20. b. *Ro.*16. b. & 2 *Cor.*5. c.

d. V.20. *Bleſſed are ye*] That the Beatitudes here repeated are the ſame which are mentioned *Mat.*5. there is little cauſe of doubting, tho' whether they were but once delivered only in the Sermon in the mount, or whether again repeated in ſome other Sermon to other auditors,it is uncertain. That there is ſome variety in the words, as alſo in ſome other places ſome light differences between this and the other Goſpels, ſeems to be cauſed by St. *Luke*'s writing his Goſpel by ſhort notes,which he had received from thoſe that were preſent, being not an *eye-witneſs* or *ear-witneſs* himſelf, (ſee c.1.3. and note on the title of St.*Matthews* Goſpel.) From whence it follows that theſe words in St. *Luke* are to be interpreted according to the importance of thoſe in St.*Matthew*, who ſets them down more fully. And accordingly by the *poor* here, muſt be underſtood the *poor in ſprit* there,by the *hungry* here, thoſe *that hunger and thirſt after righteouſneſs* there,as the words of an *Epitome* are to be interpreted according to the ſenſe of the entire copy,before it was thus contracted.

Πτωχοὶ Πεινῶντες.

e. V.22. *Separate*] That the word ἀφορίζειν to *ſeparate* denotes the firſt ſort of Excommunication among the Jews,there is no doubt,That they are called נדוי *Remotion* or *ſeparation* to the diſtance of four paces,for thirty days,and that (tho' not totally yet) in that degree, from civil, and domeſtick,and ſacred commerce, there being a gate into the Temple,call'd, *the gate of mourners*,by which theſe were to enter,to diſcriminate them from other men. And that *Hebrew* word cannot be more literally rendred in Greek, then by ἀφορισμός. This did lay a reproach on him that was under it, and therefore that which is here added of ὀνειδίσωσι *reproach you*,may perhaps be but an *appendix*, or conſequent of that,but then the ἐκβάλλειν τὸ ὄνομα ὑμῶν ὡς πονηρόν, *to caſt out your name as evil* ſeems to refer to an higher degree,that of חרם or *anathema*. For there is an Hebraiſm in that phraſe, the word ὄνομα *name* ſignifies no more then *perſon* (ſo *many* ὀνόματα *names*, *Acts* 1.15. is ſo *many men*) ὄνομα ὑμῶν *your perſons*,*you*,& πονηρὸν is *ſcandalous*, *offenſive*, as רע is by the *Septuagint* ſometimes rendred αἰσχύνομαι being aſhamed, ſometimes βδελύσσω *to abominate*, ſometimes πονηρός εἰμι, to be *evil* or *wicked*, *Gen.*34.24. *Eſdr.*4.12. and ſo *to caſt out your names as evil*,will ſignify *to caſt out* as *wicked*, *ſhameful*, *abominable* perſons, a denotation of the חרם which was the total *caſting out*, and that with *reproaches*, *curſes*, and *execrations* added to it,ſuch as in *Moſes* are denounced againſt the greater malefactors. See more of this matter, note *John* 9. b.

Ἐκβάλλειν ὄνομα ὡς πονηρόν.

f. V.30. *Aſk*] What the word ἀπαιτεῖν here ſignifies, will be worth the enquiry, for if it ſignify to *require* or *demand*, or *aſk* again, the Prohibition will be ſomewhat ſtrange, and not ſo agreeable either to the Context,or to the duty of liberality here preſcribed, that any thing but neceſſity ſhould encline us to pitch on that interpretation. For if the ἀπὸ τοῦ αἴροντος τὰ σὰ *from him that taketh thy goods*, be ſo interpreted,as to underſtand his forcible,or involuntary depriving thee, it will then be a means to offer up the Chriſtian to the violence of every unjuſt perſon, and oblige him never to make uſe of Chriſtian judicatures, or arbitrations (which appear not to be forbidden the Chriſtian,1 *Cor.* 6.4.7.) to gain his own again, nay not ſo much as to challenge,or make claim to it, when he finds it in anothers hands. Which beſides that it is not agreeable to any other precept of the Goſpel, is not at all pertinent to the buſineſs of Liberality, that uſhers in, and of Charity that immediately attends theſe words. Or if the αἴροντι τὰ σά, *he that taketh thy goods* be (as no doubt it ought)interpreted of borrowing,or receiving by way of loan,then the not-demanding,or *asking* them *again*, makes that loan all one with a gift, and ſo the ſame that had before been ſaid, only an addition of a fraud in him that borroweth,and payeth not again. The ſuter way then of underſtanding theſe words aright which are a double rule for our charity, regulating both our gifts and our loans(both ſpecial charities,and diſtinctly mentioned in the Scripture, *Pſ.*112.5. *the good man is merciful,and lendeth*,&*Pſ.*37.26. *the righteous is ever merciful and lendeth*, and *Eccl.* 29. 1. *he that is merciful will lend to his neighbour*) will be to obſerve the force of the ἀπαιτῶν among the Greek Tranſlators of the Old Teſtament, particularly in the book of *Nehemiah* where it frequently occurs for *exacting of uſury*, and where the Hebrew משא נשאים *uſuram exigentes*, is rendred ſimply by ἀπαιτῶν to *exact*, without any Subſtantive added to it, and ſo the Greek noun ἀπαίτησις *exacting*, ſignifies there the *requiring of uſe*. So *Mat.* 4.27. that which is rendred *required it* moſt probably ſignifies the *receiving uſe*, the period being beſt rendred thus, *As for the money*,&c. he *put it not into any good courſe*, *but* Soſtratus *took the uſe of it*, *for unto him belonged the managing of the monies*. According to which notion the tranſlation here will be very agreeable, and the ſenſe commodious. Ἀπὸ τοῦ αἴροντ⊙, *from him that receiveth* (not ἁρπαγοῦντ⊙ *taketh by force*,but as αἴρειν is all one with λαμβάνειν *to take* or *receive*) *by* way of *loan*, τὰ σὰ, *thy goods*,μὴ ἀπαίτει, *require no uſury* of him,lend freely to the poor borrower, without taking, or requiring uſe of him,which being here a precept of charity and mercy from the rich to the poor, may not ſo be interpreted as to bind the poor to do the ſame to the rich, or any to any but the poor, as indeed the *every one that asketh*,to whom we are commanded to give, is not to be extended to the covetous, craving rich, but to the diſtreſſed deſtitute poor man, and obligeth him that is able, not who is not able to give.

Ἀπαίτει τὰ σά.

g. V. 35. *Hoping for nothing again*] The ἀπελπίζειν compared with δανίζειν going before, *v.* 34. may ſeem to ſignify proportionably to that, *hoping for a return of kindneſs* from him to whom kindneſs hath been ſhewed, and ſo as ἀπέχειν,*v.*24. ſignifies no more then ἔχειν ἀπὸ, *to receive*. So by Analogy might ἀπελπίζειν be ἐλπίζειν ἀπὸ, *to hope from*. But the truth is there is not in the Bible any ſuch notion of the word ἀπελπίζω, but the word conſtantly ſignifies *to diſtruſt* or *deſpair*; ſo *Eſth.*14.19. *Judith* 9. 12. *Iſa.* 29. 19. ἀπηλπισμένοι *forlorn* perſons, in a *deſperate* condition. So alſo *Eccl.* 22.22. μὴ ἀπελπίσῃς, *fear not*, and ch. 27. 21. ἀπήλπισεν *is without hope*, and 2 *Mac.* 9. 18. ἀπηλπίσας *deſpairing*,and in all the Bible in no other ſenſe but that of *diſtruſt* or *deſpair*. And this will very well agree

Ἀπελπίζειν.

with the context alſo; thus, *The heathens give and lend to other men, knowing, that they may want themſelves*, and ſo deſigning their preſent act of charity with reflection on themſelves, that they to whom they lend or give may do as much for them at another time, but the Chriſtian is to do his acts of charity without any ſuch purpoſe or deſign of receiving any retribution from man, and yet need not *diſtruſt* or *doubt*, or be *diſcouraged* in his work. For though he loſe that preſent advantage, yet God who is the great rewarder, ἀνταποδότης, the God of *recompence*, or *retributions*, (to which the next words refer, *your reward ſhall be plentiful*, and ſo *v.* 38. δοθήσεται, *it ſhall be given* unto you) will not ſee him a loſer by it he may be as confident (thro' the bleſſing of God which is promiſed to an Alms-giver) that he ſhall be never the worſe for any thing he thus gives or lends, as if he had in his view a preſent retribution from him to whom he hath given or lent. To this ſenſe perfectly agreeable is that Apoſtolical ſaying of *Barnabas* in his *Epiſtle*, p. 251. μὴ διστάσῃς δοῦναι, οὐδὲ διδοὺς γογγύσεις, πυὶ αἰτοῦντί σε δίδε, *doubt not to give, neither murmur when thou giveſt, give to every one that asketh thee*, where the before *giving*, and the γογγύζειν διστάζειν after *doubting*, and *murmuring*, make up the full notion of ἀπλατίζειν, *diſtruſting*, or *deſpairing* here, and ſeem to be ſet by him, as his way of rendring this ſpeech of *Chriſt*. In the ſame ſenſe δυσκληρία is uſed in *Teles* his Commentary of *riches* and *poverty*, where ſpeaking of *Covetouſneſs*, that it permits not men to uſe or communicate their wealth, he adds, Ἐνίων ἡ ἀνελευθερία καὶ δυσκληρία τὰ ὑπάρχοντα πυρεσφράγισται, *ſome mens illiberality and diffidence hath ſealed up their poſſeſſions.*

* Ap. Stobæ, p. 523.

V. 38. *Running over*] It being acknowledged that ἐκχύνομαι ſignifies *being poured out*, 'twill follow that ὑπερεκχύνομαι muſt, by Analogy with other words, ſignify *abundantly poured out*. So we may meaſure it by ὑπερνικᾶν, and ὑπερπερισσεύω, and ὑπεραυξάνω, and many more in the New Teſtament, and generally the word ὑπὲρ in compoſition is an αὐξητικὸν, to *encreaſe* and *augment* the ſignification, and ſo muſt be underſtood in this place, *To pour out* being a note of plenty, and this, of being more then poured out, of very great abundance. h. Περισσεύομαι.

V. 40. *Perfect*] What is the full meaning and Grammatical conſtruction of κατηρτισμένος ἔσται ὡς — hath been intimated, note on 2 *Cor.* 13. c. To it I here add the conſentient judgment of * *Epiphanius*. *A Diſciple*, ſaith he, *is not above his maſter*, ἵνα ὁ καταρτισμένος καλὰ πάντα ὡς ὁ μαθητὴς, ὁ δὲ ἀσκαλος ἀπῶν, τοῦτ' ἔστιν ἕτοιμος εἰς διωγμὸν καὶ κακολογίαν, *but let him be made perfect as his own Maſter was* (of whom the Apoſtle tells us, *Heb.* 11. 10. *that he was to be made perfect by ſufferings*) that is, *ready for perſecution, and evil ſpeaking*. Κατηρτισμένος ἔσται ὡς — * hær. 10 v. 30. cont. Ebion. verſus finem.

Paraphraſe.

CHAP. VII.

1. NOW when he had ended all his ſayings in the audience of the people, he entred into Capernaum.

2. And a certain Centurions ſervant who was dear unto him, was ſick and ready to die.

3. Some of the principal men among, a. 3. And when he heard of Jeſus, he ſent unto him [the Elders of] the Jews, beſeeching him that he would come and heal his ſervant.

4. And when they came to Jeſus, they beſought him inſtantly, ſaying, that he was worthy for whom he ſhould do this.

5. For, ſaid they, he is, though a Roman commander, a great lover of the nation and religion of the Jews, and hath expreſs'd that by an act of ſpecial piety and favour to us. 5. For he loveth our nation, and] he hath built us a ſynagogue.

6. Then Jeſus went with them, and when he was now not far from the houſe, the Centurion ſent friends to him, ſaying unto him, Lord, trouble not thy ſelf, for I am not worthy that thou ſhouldeſt enter under my roof,

7. But inſtead of thy trouble of coming, give but thy command by word of mouth, and I make no doubt but that will cure my ſervant. 7. Wherefore neither thought I my ſelf worthy to come unto thee, [but * ſay in a word, and my ſervant ſhall be healed.] * Speak thou by word, εἰπὲ λόγῳ.

8. Tho' I am but a ſubordinate commander, yet my commands are obey'd by all under me, though given by word of mouth, without my own preſence to ſee them executed. 8. For [I alſo am a man ſet under authority, having under me ſoldiers, and I ſay unto one, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant Do this, and he doth it.]

9. This heathen officer hath exercis'd a greater act of belief, or faith in my power, then any Jew yet hath done. 9. When Jeſus heard theſe things he marvelled at him, and turned him about, and ſaid unto the people that followed him, I ſay unto you, [I have not found ſo great faith, no not in Iſrael.]

10. And they that were ſent returning to the houſe, found the ſervant whole, that had been ſick.

11. And it came to paſs the day after, that he went into a city called Naim, and many of his diſciples went with him, and much people.

12. And ſhe being a widdow, & by this loſs of her only ſon left deſolate, all the neighbourhood were come to her, to lament and mourn with her, and to attend the funeral. 12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother [and ſhe was a widow, and much people of the city was with her.]

13. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not.

14. And he came and touched the biere (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe.

15. Spake, and ſo evidenced himſelf to be reviv'd. 15. And he that was dead ſate up, and [began to ſpeak] and he delivered him to his mother.

16. And they were all aſtoniſhed at this ſight of a wonderful work of God, and as it ſtruck them with awe and dread at his preſence, ſo did they acknowledge with thankſgiving to God. 16. And there came a fear on all, and they glorified God, ſaying,] That a great prophet is riſen up among us, and that God had viſited his people.

11. All Galilee (ſee note on Mat. 4. c.

17. And this rumour of him went forth through all Judea, and throughout [all the * region round about.

* circumambient region, τὴν περίχωρον.

18. And the diſciples of John ſhewed him of all theſe things.

19. The Meſſias expected, (ſee note on Mat. 11. a.) 19. And John calling unto him two of his diſciples ſent them to Jeſus, ſaying, Art thou [he that ſhould come] or look we for another?

20. When the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come, or look we for another?

21. And

21. And in that ſame hour he cured many of their infirmities, and plagues, and of evil ſpirits, and unto many that were blind he gave ſight.

22. Then Jeſus anſwering ſaid unto them, Go your way and tell John what things ye have ſeen and heard, how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, to the poor [the Goſpel is preached.] See Mat. 11. b.

23. And bleſſed is he whoſoever ſhall not be * offended in me. See Mat. 11. c.

* ſcandalized about, or, offended at me, Σκανδαλισθῇ ἐν ἐμοί. 24. And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſs for to ſee? a reed ſhaken with the wind? Mat. 11. 7.

25. But what went ye out for to ſee? A man cloathed in ſoft rayment? Behold, they which are gorgeouſly apparelled, and live delicately, are in kings courts.

26. But what went ye out for to ſee? a prophet? yea, I ſay unto you, and much more then a prophet.

27. This is he of whom it is written, Behold I ſend my meſſenger before thy face, which ſhall prepare thy way before thee. Mal. 3. 1.

28. For I ſay unto you, among thoſe that are born of women, there is not a greater prophet then John the Baptiſt, but [he that is leaſt in the kingdom of God is greater then he.] 28. Any diſciple of mine, the meaneſt or leaſt of 'em, Mat. 11. 11. is deſigned to a more honourable office then he.

29. And all the people that heard him, and the Publicans, juſtified God, being baptized with the baptiſm of John.] 29. And when this John preached, none but the meaner people, and publicans and the like received Gods meſſage by him, or expreſt their thankfulneſs to God (for this mercy, proclaim'd by him as a fore-runner of Chriſt, viz. pardon upon repentance) and they came in cheerfully to his baptiſm, ſee Mat. 11. 12.

* towards, εἰς. 30. But the phariſees and lawyers rejected the counſel of God * againſt themſelves, being not baptized of him.] 30. But the Phariſees & Doctors of the law, the great and the learned men, they would not repent or make themſelves capable of that mercy, but rejected him (and now reject me) and that proffer of mercy tendred to them.

31. And the Lord ſaid, Whereunto then ſhall I liken the men of this generation? and to what are they like?] 31. Whereupon Chriſt delivered this parable unto them, thereby to expreſs moſt lively the Jews of that age.

32. They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not * wept. Mat. 11. 16.

* wailed, ἐκλαύσατε. 33. For John the Baptiſt came [neither eating bread, nor drinking wine, and ye ſay, He hath a devil.] 33. In a ſtrict auſtere courſe of abſtinence, & your cenſure of him is, that he is an hypochondriack, frantick fellow.

34. The ſon of man is come eating and drinking, and ye ſay] Behold a gluttonous man, and a wine bibber, a friend of publicans and ſinners. 34. And I on the other ſide obſerve no ſuch abſtinences, eat meats indifferently, and converſe with men indifferently, and ye cenſure me as ſharply, ſaying,

35. But wiſdom is juſtified of all her children.] 35. See Mat. 11. note h.

36. And one of the Phariſees deſired him that he would eat with him. And he went into the Phariſees houſe, and ſat down to meat.

37. And behold, a woman in the city which was [b a ſinner] when ſhe knew that Jeſus ſat at meat in the Phariſees houſe brought * an alabaſter box of oyntment. 37. An heathen, or one that had lived in a ſinful courſe. b.

* a cruiſe, ſee note on Mat. 26. b. 38. And ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe them with the hairs of her head, and kiſſed his feet, and anointed them with the oyntment.] 38. And as he lay along, his feet being behind him that lay next to him, ſhe ſtanding behind him, let fall drops of tears upon his feet, effects of ſorrow and love, and ſtooping down wiped his feet (after that new kind of waſhing them) with no other towel, then that of her own hair, then fell down, and kiſſed his feet, and poured the oyntment upon them (a feſtival ceremony, and an expreſſion in her of great kindneſs.)

39. Now when the Phariſee which had bidden him ſaw it, he ſpake within himſelf, ſaying, This man if he were a prophet, would have known who and what manner of woman this is that toucheth him, for ſhe is a ſinner.

40. And Jeſus anſwering ſaid unto him, Simon I have ſomewhat to ſay unto thee,] and he ſaith, Maſter, ſay on. 40. And Jeſus knowing the thoughts of his heart, reſolved [to take notice of them, and addreſſing his ſpeech either to the Phariſee whoſe name perhaps was Simon (ſee note b.) or elſe to Simon Peter, ſaid, I will anſwer that objection of the Phariſee by a Parable which will render the reaſon of this womans extraordinary expreſſion of love, and an account why I ſhould be far from rejecting of her.

41. There was a certain creditor, which had two debtors [the one ought him five hundred pence, the other fifty.] 41. The one of a very great, the other of a much leſs (but the tithe of the former) ſum.

*Or, which therefore of them will love him more intirely; for the K's. MS. reads, τίς οὖν αὐτῶν ἐπὶ πλεῖον, &c. 42. And when they had nothing to pay, he frankly forgave them both. * Tell me therefore, which of them will love him moſt?

43. Simon anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.

44. And he turned unto the woman, and ſaid unto Simon, Seeſt thou this woman? I entred into thy houſe [thou gaveſt me no c water for my feet] but ſhe hath waſhed my feet with tears, and wiped them with the haits of her head. 44. Thou beſtowedſt no feſtival expreſſion of the ordinarieſt ſort upon me. c.

45. Thou gaveſt me no kiſs,] but this woman ſince the time I came in, hath not ceaſed to kiſs my feet. 45. Thou didſt not entertain me at my firſt entring into thy houſe with a kiſs, which is the ordinary ſalutation and expreſſion of kindneſs. me

46. My head with oyl thou didſt not [anoint] but this woman hath anointed my feet with oyntment. 46. See note on Mat. 26. c.

*therefore 47. Wherefore I ſay unto thee, [Her ſins which are many are forgiven, d * for ſhe loved much] but to whom little is forgiven, the ſame loveth little. 47. The greatneſs of the mercy ſhewn to her hath proportionably a far greater expreſſion of gratitude from her. d.

48. And he ſaid unto her, Thy ſins are forgiven.

49. And they that ſat at meat with him began to ſay within themſelves, Who is this that forgiveth ſins alſo? I

50. And he ſaid to the woman [Thy faith hath ſaved thee, go in peace.] 50. This great expreſſion, and theſe affectionate extraordinary acts of thy faith are rewarded with a free pardon of all thy ſins paſt, Go and live as thou oughteſt to do for the reſt of thy life, and Gods favour, and all happineſs go along with thee.

Annotations on Chap. VII.

a. V.3. *Sent unto him*] A ſeeming difference there is in the ſetting down this relation of the Centurion here from what we find *Mat.*8.5. There the Centurion is ſaid to *come unto him, beſeeching him, and ſaying*, v.6. and *anſwering*, v.8. Here *he ſent unto him the Elders of the Jews, and they beſought him, and when Jeſus was not far from his houſe*, v.6. he *ſent friends to him, ſaying*, and part of his ſpeech is unreconcileable with his having *come* unto him *himſelf, wherefore neither thought I my ſelf worthy to come unto thee*, v.7. rendring a reaſon, why he had not come in perſon to him. This ſeeming difficulty may be anſwered by proportion with that known ſaying of *Ariſtotle*, ἃ διὰ τῶν φίλων δυνατὰ ἡμῖν δυνατά ἐστι, *thoſe things that are poſſible by our friends, are poſſible to us*, which ſuppoſes, that thoſe things which we do by others, we are our ſelves thought to do, and ſo what the *Centurion* did and ſpake here by the *Elders* of the Jews ſent on purpoſe by him, *v.3.* and διὰ φίλων, *by his friends*, ſent again by him, *v.6.* he may be truly ſaid by St. *Matthew* to have done, and ſpoken himſelf, eſpecially when (the matter of the ſtory being directly all one in both relations) the Jews have a ſaying, that removes all difficulty, *Apoſtolas cujuſque eſt ut quiſque, every man's proxy*, or *ſolemn meſſenger, is as himſelf*, in which notion *Chriſt* ſpake when he ſaid, *He that receiveth me, receiveth him that ſent me, Mat.*10. 40. and conſequently what is done by a proxy, is done by, himſelf. Thus is *Chriſt* ſaid to have *preached peace* to the *Epheſians, Eph.* 2. 17. which perſonally he did not, but by the Apoſtles, and *repentance* to the *old world*, 1 *Pet.*3.19. which he did by *Noah*; ſo *James* and *John* are ſaid to *come unto Chriſt*, and *petition* him *Mark* 10. 35. which *Mat.* 20.20. their mother is ſaid to do for them. Which notwithſtanding St. *Luke* willing to add one evidence more of the *Centurions* humility, from the reaſon of his not going perſonally to *Chriſt*, chooſes rather to ſet it down exactly, as it was in each circumſtance, then only in brief, yet without all diminution of the matter, as St. *Matthew* had done.

b. V.37. *A ſinner*] ἥτις ἦν ἁμαρτωλὸς, *which was a ſinner*, here apply'd to the woman, may be taken in the notion wherein we find ἁμαρτωλοὶ ἐξ ἐθνῶν, *Gal.*2.15. *ſinners of the Gentiles*, and to ſignify no more then a *Gentile woman*. Thus the word ſeemed to ſignify, c.6. 32, & 34. where it is ſaid that *ſinners love thoſe that love them*, that is, aliens from the law of God or *Chriſt* (*Amicos diligere omnium eſt*, ſaith *Tertullian*, *'tis common to all men to love friends*) for which St. *Matthew* ſets *Publicans*, c.5.46. who we know are oft joined with ſinners, and for their converſation with the Heathen (from the neceſſity of their office) are look'd upon as a kind of heathens, whether they were ſuch or no, and were moſt of them Gentiles, as 'tis probable, their office being an employment under the Romans, to bring in taxes to them. But 'tis alſo true that *Publicans* and *harlots* are put together, *Mat.*21.31. and that ſeems to refer to the baſeneſs and unworthineſs of thoſe two * infamous callings, and then ἁμαρτωλὸς, *ſinner*, as it is of affinity of ſignification with theſe, may perhaps ſignify one that had been a whore, and that is very reconcileable with the former conjecture, that vice or trade of proſtitute whores being among the Gentiles ſo ordinary; and ſo this woman, if ſhe were a whore, was either a Gentile alſo, or becauſe guilty of that gentile ſin, call'd by this common name of Gentiles, ἁμαρτωλὸς a *ſinner*. That this woman, whoſoever ſhe was, was not *Mary Magdalen*, is probable firſt by the no argument on that ſide, but only the mention of the name of *Mary* in St. *John*, c.12.3. which preſently ſhall appear to be *Martha's* and *Lazarus's* Siſter, and that another ſtory. *Secondly*, by the words in the chapter here following, c.8.2. where when it is ſaid, that *Mary Magdalen* was with *Chriſt*, ſhe is deſcribed by another character, taken from that remarkable mercy wrought on her by *Chriſt*, that ſhe had 7 devils caſt out of her, the very mark which is again given her, *Mar.*16.9. when 'tis ſaid that *Chriſt firſt appeared to her*, and no other mention is made of her in any of the Goſpels, but only of her watching where *Chriſt* was laid after his crucifixion, and her going to the Sepulchre, *&c. Chriſt's firſt* appearing to her, and her witneſſing his reſurrection. Beſides *Mary Magdalen*, 'tis evident there was another *Mary*, the ſiſter of *Martha*, and *Lazarus*, *Joh.*12. and ſhe brought a *pound* of *ſpikenard* and *anointed the feet* of *Jeſus, and wiped his feet with her hair*, as is evident by comparing that paſſage, *John* 12.3. with *John* 11.2. where 'tis ſet down of her punctually by way of anticipation, *It was Mary which anointed the Lord with oyntment, and wiped his feet with her hair, whoſe brother Lazarus was ſick.* And this *Mary* was not ſhe in this chapter of St. *Luke* neither. For that ſiſter of *Lazarus* ſo belov'd of *Chriſt* will be much injured in her ſtory, if ſhe be made an ἁμαρτωλὸς, whether a *whore* or *Gentile*. The ſtory of *Mary* in St. *John* is indeed all one with that in *Mat.* 26.6. and *Mar.* 14.3. *in the houſe of Simon the leper*, as appears, 1. by the mention of *Bethany*, where it was, in all three Goſpels, and that the town of that *Mary* and *Lazarus*, who are therefore both of them ſaid to be at the feaſt, *Mary* as a waiter, *Lazarus lying at meat with them*, *John* 12.2. And ſo 2*ly*, by the mention of thoſe two ſpeeches of *Chriſt* on that occaſion, firſt, that what was done by her was for his embalming, and 2*ly*, that wherever the *Goſpel* was preached, this fact of that woman ſhould be preached alſo, the former mentioned in all 3 (and ſo likewiſe *Judas's murmuring*) the latter in two of the Goſpels. But none of all theſe circumſtances belong here to this ſtory in St. *Luke*. But on the contrary it was in one of the *Phariſees houſes*, not in *Simon the lepers*, nor at all, that we have any reaſon to gueſs, in *Bethany*. And the Phariſee objected againſt *Chriſt* for this, not *Judas*, or one of the diſciples, and the objection was not at the unneceſſary expence, as there, but that *Chriſt* would let a ſinner be ſo kind to him if he knew it, or if he did not, that he was no Prophet. And then the diſcourſe between *Chriſt* and *Simon*, occaſioned by this fact of the *ſinner woman* in *Luke* (about the creditor and his debtors, and the application of it to the exceſs of this womans love above his, cauſed by the mercy of having *many ſins forgiven*, which ſhe had received) is far diſtant from that in the other Goſpels of *anointing him for his burial*, by way of embalming, as it were, which alſo contains another circumſtance in it, that of *Maries* was immediately before his death, *Judas* going out immediately upon it to betray him, *Mar.*14.10. *Mat.*16.14. and ſo likewiſe in St. *John* his death follows ſoon after, but this paſſage in St. *Luke* hath nothing to do with his death, and is ſet down on another occaſion here by *Luke* (whenſoever it was acted, as *Luke* indeed obſerves not the order of ſtory in all his relations) *viz.* to ſhew that which *Chriſt* was upon in the former paſſage, that thoſe which had not lived the beſt lives formerly, were more ready to receive the mercies offered by *Chriſt* then the Phariſees, *&c.* that had a better opinion of themſelves. All the affinity between theſe ſtories is that of the *Alabaſter* or *cruiſe of oyntment* powred upon him, but when that is known to be the ordinary name of a veſſel, that was uſed to that purpoſe (ſee note on *Mat.*26.b.) and that it was very ordinary at Feaſts to uſe oyntment to pour on them, and perfume them (ſee note on *Mat.* 26. c.) this will be but a poor evidence to prove theſe ſtories to be all one, becauſe many ſeveral feaſts there might be, and were, and this civility uſed in all or many of theſe. And altho' in one particular wherein the ſtory in *John* differs from the ſame in *Matthew* and *Mark*, this in *Luke* agrees with that in *John* (which may perſwade ſome that 'tis the ſame ſtory at leaſt, which *Luke* and *John* ſet down) as that *John* mentions not the *pouring out* the *oyntment* on the *head* (as *Matthew* and *Mark* do) but only on the *feet*, which they do not (in both which *Luke* agrees with him) yet will not this be of

* See note on *Mat.* 9.

of any force againſt the former arguments, eſpecially when 'tis remembred (what is peculiarly obſerved of St. *John's* Goſpel, written after, and as a ſupplement of the others) that *John* finding the mention of the *anointing Chriſts head* by *Mary* in the two Goſpels, did not need mention it again, but thought it neceſſary to add all the reſt, which they had not mentioned, of *anointing his feet, and wiping them with the hairs of her head*, which as it is certain that it was done by *Mary*, becauſe St. *John* affirms it, ſo might it alſo at another time be done by another woman, and no wonder at all be in it, nor matter of objection againſt what we have ſaid of theſe being divers ſtories. Nay one obſervable difference there is in this very thing, wherein theſe two *Evangeliſts* thus ſeem to agree. For St. *John* ſaith clearly that *Mary anointed his feet with the ſpikenard*, *John* 12.3. mentioning no tears, nor any thing but the oyntment, the odour of which ſo filled the houſe: but this *ſinner woman* in *Luke*, tho' ſhe brought into the houſe with her her *veſſel of oyntment*, yet in another kind of addreſs (and that which more became her that remembred her former heathen, or ſinful courſe) ſhe firſt *ſtood by his feet behind him weeping*, and began to *bedew his feet with tears*, then *wiped* off *the tears with the hairs of her head*, and yet farther *kiſſed his feet* (all which we find not in St. *John*) and then *anointed his feet with the oyntment*, which is the only circumſtance wherein they agree, and ſo it cannot be thought argumentative againſt ſo much to the contrary. And if it be farther granted that this Phariſees name was *Simon* alſo, but yet was another perſon from *Simon* the *leper* (as 'tis ſure enough *Simon* was a very ordinary name at that time) I cannot foreſee any the leaſt probability againſt the truth of what hath been here obſerved.

c. V.44. *Water for my feet*] That it was the faſhion of τδως ἐπὶ τὰς πόδας those countries in their entertainments to waſh their gueſts feet before meals, is frequently mentioned in the Old Teſtament. And the ſame was of cuſtom alſo among the Grecians in their more ſplendid extraordinary feaſts, as we find in *Atheneus*, l. 14. συνελθόντων, εἰς τὸ δεῖπνον, *&c. when they come together to dinner*, τοῖς εἰσιοῦσι προσφέρουσι ποδάνιπτρα ὕσατι δὲ ἀρωμάτων, *They bring out to the gueſts baths for their feet of wine and ſpices.*

V.47. *For*] That ὅτι ſignifies *therefore* and not *for* in this place is apparent, not only by the clear impor- d. Om. tance of the parable precedent, where he that had the greater debt forgiven, is ſuppoſed to have greater love and kindneſs to the Creditor, and not therefore forgiven, becauſe he had that love and kindneſs, but alſo by the ſignification of the Hebrew כי which is promiſ- *See Pſ.* 116. cuouſly taken for ὅτι or διότι *for*, or *therefore*, and ſo 10. 2 *Cor.* 4. (by an obſervation before mentioned, note on *Mark* 13. *Eccl.* 14. f.) according to the practice of theſe writers, one 8. 6. of theſe Greek words may be taken for the other, ὅτι, *for* uſed when the ſame ſenſe bears διότι *therefore*. And ſo *Mar.* 9.28. the ſame ὅτι clearly ſignifies διὰ τί *for what cauſe* or *why?* Interrogatively. And ſo, I conceive, on the other ſide *Rom.* 5.12. διὰ τοῦτο is ſet when the ſenſe carries it ὅτι, not *therefore* but *for*, that verſe being the proof of the former, not proved by it; and ſo *Heb.* 11. 23. διότι *therefore* is uſed for ὅτι *for*, or *becauſe*; Διότι. *Moſes was hidden by his parents*, διότι *becauſe he was a comely child*; ſo *Jam.* 4. 3. διότι κακῶς αἰτεῖσθε, *becauſe ye ask amiſs*; ſo the Hebrew לכן alſo ſignifies both *quia* and *ideo*, and *Eccl.* 31.15. is rendred διὰ τοῦτο *wherefore* when it ſhould be ὅτι *for*, and 1 *Pet.* 1.24. διότι *wherefore* is put for ὅτι *for*. But as a more direct example of ὅτι *wherefore*, I ſuppoſe one place in St. *John* to be worth obſerving, *John* 14.17. where Chriſt having upon condition of their loving and obeying him, promiſed the *Comforter* or *Paraclete* to the diſciples, v. 15. 16 *that he might abide with them for ever*, he ſaith of him, that worldly men cannot *receive* him, *becauſe they neither ſee nor know him, but*, ſaith he, *ye know him*, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται, which in all reaſon is to be ſo rendred, that it may be the effect or conſequent, not as the cauſe or antecedent of the former, as the coming and abiding of the Paraclete was before mentioned as the conſequent and reward of their loving and obeying, and not as the cauſe of that. And then the ὅτι muſt beat the ſame ſenſe exactly, which here we affix to it, *therefore*, or *for this cauſe* (as if it were διότι or διὰ τοῦτο) *he remaineth with you, and ſhall be in*, or *among you.*

CHAP. VIII.

Paraphraſe.

1. AND it came to paſs afterward, that he went throughout every city and village preaching and ſhewing the glad tidings of [the kingdom of God] and the twelve *were* with him.

1. The doctrine of Chriſtianity, and the reformation which God now expected and required to be wrought among this people, or elſe he would ſend Judgments on them.

2. And certain women which had been healed of evil ſpirits and infirmities, Mary called Magdalene, out of whom [went ſeven devils,]

2. Seven devils had been caſt out.

3. And Joanna the wife of Chuza, Herods ſteward, and Suſanna, and many others, which [a miniſtred unto him of their ſubſtance.]

3. Had ſupplied him with neceſſaries out of their own poſſeſſions.

4. And when much people were gathered together, and were come to him out of every city, he ſpake by a parable.

See Mat. 13. 3.

5. A ſower went out to ſow his ſeed, and as he ſowed ſome fell by the way-ſide, and it was trodden down, and the fouls of the air devoured it.

6. And ſome fell upon a rock, and as ſoon as it was ſprang up, it withered away, becauſe it lacked moiſture.

7. And ſome fell among thorns, and the thorns ſprang up with it, and choaked it.

8. And ſome fell on good ground, and ſprang up and bare fruit an hundred fold. And when he ſaid theſe things, he cried, He that hath ears to hear let him hear.

9. And his diſciples aſked him, ſaying, [What might this parable be?]

9. What is the meaning of this parable?

10. And he ſaid, Unto you it is given to know the myſteries of [the kingdom of God, but to others in parables, that ſeeing they might not ſee, and hearing they might not underſtand.

10. Chriſtian doctrine, but to others I ſpake in parables, that that prophecy of Iſaias might be fulfilled on them, which ſaid, Hearing ye ſhall hear and not underſtand, and ſeeing ye ſhall ſee and not perceive, God denying them thoſe more clear means, and allowing them none but parables, as a puniſhment of their former obduration againſt his Means. See Mat. 13. 14.

11. Now the parable is this, The ſeed is the word of God.

12. Thoſe by the way-ſide are they that hear: then cometh the devil and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved.]

12. They that receive the word, parallel to the ſeed ſown by the path or way, are thoſe hearers which receive it ſo little way into their hearts, that the devils comes preſently and picks it up, as birds do corn, and ſo they are never the better for it.

13. They on the rock *are they* which when they hear, receive the word with joy, and theſe have no root, which for a while believe, and in time of temptation fall away.

See Mat. 13. 20.

14. And

14. And that which fell among thorns, are they which when they have heard, go forth, and [are choaked with cares and riches, and pleaſures of this life, and bring no b fruit to perfection.]

14. Are choaked by the deceitfulneſs of riches, and pleaſures, and the cares of this world, and do not perſevere till time of bringing forth ripe fruit, that is, 'till harveſt fall off after ſome few Chriſtian performances.

b. the but-ish

15. But that on the good ground are they which in an honeſt and good heart, having heard the word keep it, and [bring forth fruit with * patience.]

15. Continue in all chriſtian practice, and never fall off again.

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16. No man when he hath lighted a candle, covereth it with a veſſel, or putteth it under a bed, but ſetteth it on a candleſtick, that they which enter in may ſee the light.

* perſeverance, ὑπομονῆς.

17. For nothing is ſecret that ſhall not be made manifeſt, neither any thing hid, that ſhall not be known and come abroad.]

17. For 'tis not Gods will that any talent ſhould be laid up uſeleſs and unprofitable. Mat. 10. 26. Mar. 4. 22.

18. Take heed therefore, how ye hear, for whoſoever hath, to him ſhall be given, and whoſoever hath not, from him ſhall be taken even that which he ſeemeth to have.]

18. See therefore that you receive profit by what you hear: for to him that employs his preſent ſtock, ſhall more be given, But from him which doth not ſo, even that which hath formerly been given him, ſhall be taken away again, Mat. 13. 12.

19. Then came to him his mother and his [brethren] and could not come at him for the preſs.

19. Kindred hear unto him, Mat. 12. 46.

20. And it was told him by certain which ſaid, Thy mother and thy brethren ſtand without, deſiring to [ſee thee.]

20. Speak with thee.

21. And he anſwered and ſaid unto them, My mother and my brethren are theſe which hear the word of God and do it.

Mat. 12. 50.

22. Now it came to paſs on a certain day, that he went into a ſhip with his diſciples, and he ſaid unto them, Let us go over unto the other ſide of the lake, and they launched forth.

Mat. 8. 23.

23. But as they ſailed he fell aſleep, and there came down a ſtorm of wind on the c lake, and [they were filled with water] and were in jeopardy.

23. Their boat was filled with water

c.

24. And they came to him and awoke him, ſaying, Maſter, Maſter, we periſh. Then he aroſe and [rebuked the wind and the raging of the water, and] they ceaſed, and there was a calm.

24. Commanded the wind to ceaſe, & the waves of the ſea not to move ſo turbulently, and accordingly

25. And he ſaid unto them, Where is your faith? and they being afraid wondered, ſaying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26. And they arrived at the countrey of the Gadarens, which is over againſt Galilee.

See Mat. 8. 28.

27. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no cloaths, neither abode in any houſe but in the tombs.

28. When he ſaw Jeſus, he cried out, and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus thou ſon of God moſt high? I beſeech thee [torment me not.]

28. Let me alone to continue where I am, and do not before my time caſt me into the place of torments, the pit of hell, v. 31. See Mar. 5. note b.

29. (For he had commanded the unclean ſpirit to come out of the man; for oftentimes [it had caught him, and] he was kept bound with chains and with fetters, and he brake the bands, and he was driven of the devil into the wilderneſs.)

29. The devil poſſeſt him & put him into a kind of raving fit, which made him very unruly, and thereupon Mat. 5. 9.

30. And Jeſus asked him, ſaying, What is thy name? and he ſaid, Legion, becauſe many devils were entred into him.

31. And they beſought him that he would not [command them to go out into the d deep.]

31. Caſt them into the pit of hell.

d.

32. And there was there a herd of many ſwine feeding on the mountains, and they beſought him that he would ſuffer them to enter into them: [and he ſuffered them.]

32. And to ſhew the people the deſtructive power of this Legion of devils, if not reſtrained by his omnipotent goodneſs, and ſo to let them ſee the great benefits that were now come to them, if they would receive and believe in Chriſt, he did permit (or not reſtrain) them to do what they ſo much deſired, to enter into the ſwine. See Mat. 5. 13.

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33. Then went the devils out of the man, and entred into the ſwine, and the herd ran violently down a ſteep place into the lake, and were choaked.

34. When they that fed them ſaw what was done, they fled, and went and told it in the city, and in the [country.]

34. Villages in the country.

35. Then they went out to ſee what was done, and came to Jeſus, and found the man out of whom the devils were departed ſitting at the feet of Jeſus, cloathed, and in his right mind: and they were afraid.

36. They alſo which ſaw it told him by what means he that was poſſeſſed of the devils was healed.

37. Then the whole multitude of the country of the Gadarens round about beſought him to depart from them; for they were taken with great fear; and he went up into the ſhip, and returned back again.

38. Now the man, out of whom the devils were departed, beſought him that he might [be with him] but Jeſus ſent him away, ſaying,

38. Be one of his conſtant attendants or diſciples.

39. Return to thine own houſe, and ſhew how great things God hath done for thee. And he went his way, and publiſhed throughout the whole city, how great things Jeſus had done unto him.

40. And it came to paſs that when Jeſus was returned, [the people gladly received him] for they were all waiting for him.

40. The people of the place were very much joy'd at his coming,

See note on Mat. 5. c.

41. And behold there came a man named Jairus, and he was [a ruler of the ſynagogue] and he fell down at Jeſus feet, and beſought him that he would come into his houſe.

42. For he had one only daughter about twelve years of age, and [ſhe * lay a dying] But as he went, the people thronged him.

42. She was by him left ready to die, but by this time that he came to Chriſt, actually dead, Mat. 9. 18. (tho' that was not certainly known by him, till v. 49.)

* was dead, ἀπέθνησκεν,

43. And

† a flux, see Mar. 5. note d.

43. And a woman having † an iſſue of blood twelve years, which had ſpent all her living upon Phyſicians, neither could be healed of any,

44. Came behind him, and touched the border of his garment, and immediately her iſſue of blood ſtanched.

45. And Jeſus ſaid who touched me? When all denied, Peter and they that were with him, ſaid, Maſter, the multitude throng thee and preſs thee, and ſayeſt thou, Who touched me?

46. And Jeſus ſaid, Some body hath touched me: for I [perceive that vertue is gone out of me.]

46. Know ſome cure hath been wrought by the touching of me.

47. And when the woman ſaw that ſhe was not hid, ſhe came trembling and falling down before him, ſhe declared unto him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48. And he ſaid unto her, Daughter be of good comfort, thy faith hath made thee whole, go in peace.

49. While he yet ſpake, there cometh one [from the ruler of the ſynagogues houſe, ſaying to him, Thy daughter is dead, trouble not the maſter.]

49. From the houſe of Jairus (v. 41.) which brought him word that his daughter ſhe was already dead.

was dead, and therefore he ſhould not put Chriſt to the trouble to come down to work a cure; when

50. But when Jeſus heard it, he anſwered him, ſaying, Fear not, believe only, and ſhe ſhall be made whole.

51. And when he came into the houſe, he ſuffered no man to go in, ſave Peter, and James and John, and the father and the mother of the maiden.

52. And all wept and bewailed her: but he ſaid] Weep not, ſhe is not dead, but ſleepeth.

41, 52. And coming into the houſe where there was already a great company of neighbours gather'd together, weeping & bewailing

the deceaſed, he ſuffered none of thoſe that came with him to go in, ſave Peter, &c. And ſeeing the company within lamenting her death, he comforted them, ſaying,

53. And they laughed him to ſcorn, knowing that ſhe was dead.

54. And he put [them all] out, and took her by the hand, and called, ſaying, Maid, ariſe.

54. All thoſe that were there lamenting,

55. And her ſpirit came again, and ſhe aroſe ſtraightway, and [he commanded to give her meat.]

55. That they might perceive that ſhe was really

revived and not only in appearance, and withal to refreſh her, he commanded them that were in the houſe to ſet ſome food before her.

56. And her parents were aſtoniſhed, but he charged them that they ſhould tell no man what was done.

Annotations on Chap. VIII.

3. Διακονεῖν.

V. 3. *Miniſtred*] The true notion of the word διακονεῖν ſo often uſed in the Scripture will be worth conſidering a while, for the right underſtanding of all places where 'tis uſed. And 1. It is ſufficiently known to belong unto, and to be frequently taken in general for any kind of *ſervice* or *miniſtry*. Such was that of diſciples, who waited, attended on the Prophets, did their ſervile offices (ſee *Mat.* 3. h.) and accordingly διάκονος is taken for ſuch a diſciple, *John* 12. 26. compared with *Luke* 6. 40. *Mat.* 10. 25. But omitting this ordinary notion, the beſt riſe will be by conſidering the word διάκονοι and διακονεῖν, as it refers to that one particular *office of ſervants*, that of *waiting at feaſts*. Thus *Lucian* in his *Cronoſol.* among the *leges convivales* mentions this, Οἱ διάκονοι πρὸς χάριν μηδενὶ μηδέν, *Let the waiters do nothing out of favour*, or *partiality, to any*: where διάκονοι are *thoſe that in feaſts diſtribute the* μοιρὰς, or *portions*, *to* each *gueſt*, as it follows there, μηδὲ τῷ μετὰ ὀ μηρὸς, τῷ δὲ ἡ γνάθος συὸς, ἀλλ' ἰσότης ἅπασιν, *not to one a larger or better, to another a meaner or leſſer piece, but equality in all.* For this we find among thoſe rites or cuſtoms of feaſts, that the διάκονοι diſtributed the portions, firſt to the maſter of the feaſt, and then to the gueſts, each of them in order, either according to the direction of the ἀρχιτρίκλινος, or *the orderer of the feaſt*, or as they pleaſed themſelves, when he did not direct, only according to that rule of equality, that they ſhould not τῷ μὲν μεγάλα, τῷ δὲ κομιδῇ μικρὰ παρεμβιβάζεσθαι, *give one a great, another a very little portion.* This we find in *Lucian*, both in his *Cronoſol*, and *Epiſt. Saturn.* and ſpeaking of unjuſt officers, he ſaith, ἐσχομισθένηος συὸς οἰκέτης διανέμων τῷ μὲν δεσπότῃ παρεμβιβάσει τὸ ἡμίτομον ὅλον σὺν τῇ κεφαλῇ, τοῖς δὲ ἄλλοις ὀστᾶ φέρει ἐγκεκλυμμένα, *in the diviſion of a ſwine the ſervant gives his maſter half of it with the head, and to the reſt a few bones.* Agreeable to this cuſtom of the διάκονοι giving to every man his portion, is that of our Saviour, *Luke* 12. 37. ſpeaking of a maſter that entertains his ſervants, περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει, *he ſhall gird himſelf like a ſervant, and make them lie down, and paſſing from one to another ſhall diſtribute to every man his portion*; a parallel to which we have in * Lucian ὅταν τὸς οἰκέτας ὁ πλούσιος ἐυωχῇ διακονῶν, καὶ οἱ φίλοι λοιὸς αὐτῷ, *when a rich man entertains his ſervants, and miniſters to them, he and his friends with him.* This, as was now intimated, belonged primarily to the ἀρχιτρίκλινος, or οἰκονόμος τρυφῶν, *the governour*, or *orderer of the feaſt*, and thus we read of *Chriſt*, when he entertained the multitudes, he acted the part of the ἀρχιτρίκλινος, and εὐχαριστήσας ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τοῖς ὄχλοις, *when he had given thanks, he gave to his diſciples*, as the *œconomus* to the waiters, *and they to the multitudes*, to every man ſingle his portion. So that ſtill the office of the διάκονος is to diſtribute the νομαὶ or μερίδες, though the *œconomus* break or divide them, ſo that that ſaying of *Chriſt*, *Mat.* 20. 28. and, in the ſame words almoſt, *Mar.* 10. 45. may juſtly be underſtood of this cuſtom, and this uſe of the word διακονεῖν, Ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, *The ſon of man came not that others might miniſter to him*, or *diſtribute favours*, or *ſhew kindneſs to him, but he to diſtribute to them*, and as it follows, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, *to diſtribute* that great gift among his diſciples and all mankind, *his life for the redemption of the world.* Neither is this interpretation reſiſted or made leſs probable by that which went before, οὐχ οὕτως ἔσται ἐν ὑμῖν, &c. *but it ſhall not be ſo among you, but he that will become great among you, let him be your miniſter, and he that will be firſt, let him be your ſervant*; as if the words belonged only to the humility required by *Chriſt* of Chriſtian Governours: for there be two things there ſpoken of by *Chriſt*, concerning the heathen Rulers (to which the Chriſtian are oppoſed) one that they do κατακυριεύειν, *uſe their ſervants as Lords*, and *owners of them, as of a poſſeſſion*, (as ſervants were reckoned by them among their κτήματα, their *wealth* or *riches*) and ſo reap fruit and profit by their labours, which * *Xenophon* calls ὠφελεῖσθαι ὑπ' αὐτῶν, *to be profited by them*; the 2d, that they do κατεξουσιάζειν, *exerciſe diſpotical power over them*. To which two *Chriſt* here oppoſes theſe two other duties of a Chriſtian governour in his Church; 1. that he ſhall be beneficial or profitable to thoſe that are under him; 2ly, that he ſhall be humble toward them; and the firſt

* Cronoſol.

* Præf. in Cyr. paid.

first of these is here meant by διάκονον ᾖδειν, *being a minister*, as the second by δοῦλον ᾖδειν, *being a servant*, and therefore *Christ* returns and speaks farther to that, *The son of man came not* διακονηθῆναι *to be ministred unto*, but διακονῆσαι *to minister*, and what that is he farther expresses, καὶ δοῦναι, *and to give his life*, &c. From this festival custom set down in all the parts, *John* 2. 9. (where there is beside the νυμφίος or *master of the feast*, ἀρχιτρίκλινος the divider of the meats and wine, and again the διάκονοι, *v.* 5. which distribute and carry it, being divided to each guest) we may clearly fetch the office of the first deacons in the church, who were to distribute to the poor, as every one had need under the Apostles, as the *œconomi* or *chief dispensers*, and to take off that toyl from them, and so in like manner at the administration of the Eucharist to be ministerial to the πρεσβύτερος the *Bishop*, or *Prefect*, and distribute that wine and bread which he had consecrated. See * *Justin Martyr*, *Apol.* 2. But to the former of these, that of distributing to the poor, the word διακονία, *ministring*, in Scripture peculiarly belongs, and so still makes good that notion which we now take it in. So *Acts* 11. 29. εἰς διακονίαν πέμψαι, *to send some relief to be distributed to them that want*, and *Acts* 12. 25. and 2 *Cor.* 8. 4. κοινωνία ἡ διακονίας εἰς τοὺς ἁγίους, *the liberality of distribution to the saints*. So 1 *Pet.* 4. 10. where speaking of hospitality, he bids them διακονεῖν *dispense* or *distribute*, that is, give, and again, *v.* 12. εἴ τις διακονεῖ, *if any man exercise liberality to the poor*; so the διακονία καθημερινὴ, *Acts* 6. the *daily distribution* to the *poor widows*, or, as the fixteenth Canon of the Council in *Trullo* interprets the place, ἡ ἐν ταῖς χήραις τραπεζῶν ἱερουργία, *the dispensing of necessaries at their tables*, and therefore *Zonaras* on that Canon explains it by οἰκονόμοι τροφῶν, *dispensers of meat*, (meaning, I suppose, under the chief *œconomus* or *steward*) rather the *distributors* of it. Thus in * *Julian*, speaking of the *Galileans*, as he stiles the Christians, you shall find, saith he, ἡ λεγομένη παρ' αὐτοῖς ἀγάπη, καὶ ξενοδοχία, καὶ διακονίαν τραπεζῶν, *their feasts of love and entertainments, and distribution at tables, by which*, saith he, *they allured many to their religion*. So in *Procopius's scholia* on 1 *Sam.* 9. there is mention ἀποστόλων διακονουμένων, which sure is ill rendred *Apostolorum ministrantium*, *of the Apostles that ministred*, and should be rendred in the passive sense, *administratione* or *liberalitate aliorum utentium*, *they that were ministred to*, for so he adds out of St. *Paul*, δὶς εἰς τὴν χρείαν μοι ἐπέμψατε, *you sent twice to my wants*. I shall need to add no more to this, but only that what some did διακονεῖν *distribute* or *dispense*, only as instruments, or officers, or ministers of others liberality, that also some did out of their own estates, and so here these women did, ἐκ τῶν ὑπαρχόντων αὐταῖς, *out of their own goods*. So I suppose *Onesiphorus*, 2 *Tim.* 1. 18. So *Phœbe*, *Rom.* 16. 1. διάκονον ἐκκλησίας τῆς ἐν Κεγχρεαῖς, *the minister of the Church in Cenchrea*, who is therefore called προστάτις (or προστάτης) πολλῶν, that is, πρόξενος (ξενίας ἐπιμελούμενος, ἤγουν τοὺς ξένους ὑποδεχόμενος, saith *Hesychius*) an *entertainer*, and *succourer of many*, and of *Paul* himself. It is a military word of soldiers *relieving*, and *defending* and *rescuing* one another, which is προΐστασθαι, and a work of mercy. And he that exerciseth it, is called indifferently προστάτης, ὑπερασπιστὴς, παραστάτης (see *Rom.* 16. 2.) So in * *Demosthenes*, Τὸν περιεστάμενον ἐπ' ἀποστερήσει τῶν ἐμῶν Ἀφόβου, *who help'd Aphobus to defraud me*. And in *Strabo*. ψευδεῖς περίστασις δόγματος, *be maintained, defended a false opinion*, and many the like. And this *Phœbe* thus called, and such as she, were the ἀδελφαὶ *sisters*, or Christian women, that accompanied the Apostles in their travels, and provided for them, that they might preach, and not be put to earn their livings with their hands, 1 *Cor.* 9. 5. Of the word διάκονος, see note on *Phil.* 1. c.

V. 14. *Bring no fruit to perfection*] The word τελεσφορεῖν here, is best explained by *Hesychius*, καθ' ὥραν τὸς καρπὸς, ἢ τελείως αὐτὸς φέρειν, *to bring forth fruits in the season*, or *perfect fruits*. *Phavorinus* εἰλικρινῶς ἄγειν, *to bring forth perfectly*. *Josephus* uses it of women that go their full time, that do not miscarry or bring forth abortives; and so it here belongs to that corn that prospers, and thrives, and comes on well, and continues till harvest, and miscarries not by any defect of the soyl, or other ill accident.

V. 23. *The lake*] That which is here truly called λίμνη (for so it was, the *lake* (and not the *sea*) *of Genesareth*, c. 5. 1.) is called θάλασσα, *the sea*, *Mat.* 8. 24. and θάλασσα Γαλιλαίας, *the sea of Galilee*, *Mat.* 4. 18. and *John* 6. 1. θάλασσα τῆς Γαλιλαίας τῆς Τιβεριάδος, and *c.* 21. 1. θάλασσα τῆς Τιβεριάδος, *the sea of Tiberias*. And all this, not because it was a sea, but because of the ambiguity of the Hebrew ים which, as it signifies *the sea*, so also any *lake* or *confluence of waters*, and is used for that *great vessel* in the Temple, 1 *Kings* 7. 23. which being of such a largeness (30 cubits round, and 5 cubits high, and containing 2000 baths) was a kind of lake, and is there so called, a *molten lake*, the Hebrew ים being there used, and by us rendred *sea*, but would be more properly *lake*. And so likewise the word θάλασσα in the other Gospels would be better, according to the sense, rendred *lake* also, the *lake of Galilee*, and *Tiberias*. See *Lyra* on *Gen.* 1. 10.

V. 31. *The deep*] That ἄβυσσος should here signify the *pit of hell*, the place created for the devil and his angels, wheresoever it is situate, may be guess'd by the nature of the word, which signifies *bottomless*, and from the use of it in some other places of the New Testament, as *Rev.* 9. 1, 2. and 11. 7. and 17. 8. and 20. 1, 3. where there is mention of *chains*, as there is of *tartarum*, 2 *Pet.* 2. 4. And so also the context here inclines it, for the first request of the devil to *Christ* was, *v.* 28. *I beseech thee torment me not*, and in the other Gospel, *Mat.* 8. 29. *Art thou come to torment me before my time?* expressing the devils fear, that by this *coming of Christ* he should presently be cast into his chains of hell (see note on *Mark* 5. b.) and confined to those torments, which he thought belong'd not to him till the day of judgment, and the next was in plain words, not *to send him into hell*, or *the pit*.

b. Τελεσφορεῖν

c. Λίμνη Θάλασσα

d. Ἄβυσσος.

* p. 97.

* Fragment, p. 558.

Παραστάτης.

* Ἐν τῷ καθ' Ὑπέρ.

Paraphrase.

CHAP. IX.

1. And to qualify them for their office, he gave them power to cast out devils out of those that were possess'd with them.

1. THen he called his twelve disciples together, [and gave them power and authority over all devils] and to cure diseases.

2. And he sent them to preach the kingdom of God, and to heal the sick.

3. Make no provision for your journey, nor take with you so much as a staff to guard you by the way, see Mat. 10. c.

3. And he said unto them, [Take nothing for your journey, neither staves] nor scrip, neither bread, neither money, neither have two coats apiece.

4. As long as you remain in that city, Mat. 10. 11.

4. and whatsoever house ye enter into [there abide] and thence depart.

5. By that means to testify to them and others, that ye have been with them, and have not been received, but unworthily rejected by them, and accordingly to express to them, what is likely to befal them. Mat. 10. 14.

5. And whosoever will not receive you, when ye go out from that city, shake off the very dust from your feet [for a testimony against them.]

6. And they departed, and went through the towns preaching the Gospel, and healing every where.

7. Now

7. Now Herod the Tetrarch heard of all that was done by [him, and he was perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead.
ſome ſaid, that it was John Baptiſt riſen from the dead, who having been killed by him, he feared he would now work ſome eminent revenge on him for it.

7. Chriſt, and he did not know what to think, becauſe

8. And of ſome, that Elias had [a] appeared] and of others, that one of the old Prophets was riſen again.

[a]

9. And Herod ſaid, John have I beheaded, but who is this of whom I hear ſuch things? and he deſired to ſee him.

10. And the Apoſtles when they were returned, told him all that they had done, and he took them, and went aſide privately into a deſart place [belonging to the city called Bethſaida.]

10. Within the territory of Bethſaida.

11. And the people when they knew it followed him: and he received them, and [ſpake unto them of the kingdom of God] and healed them that had need of healing.

11. Preach'd the Goſpel to them.

12. And when the day began to wear away, then came the twelve and ſaid unto him, Send the multitude away, that they may go into the country and towns round about, and [† [b] lodge] and get victuals, for we are here in a deſart place.

12. Refreſh themſelves.

[b]

† betake themſelves to their Inns.

13. But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more then five loaves and two fiſhes, [except we ſhould go and buy meat for all this people.]
must be a large proportion

13. And cannot give them entertainment, unleſs we ſhould go and buy, and that to feed all this people.

14. For they were about five thouſand men. And he ſaid to his diſciples, Make them ſit down [by fifties in a company.]

14. See note on Mar. 6. e. and Mat. 8. g.

15. And they did ſo, and made them all ſit down.

16. Then he took the five loaves and the two fiſhes, and looking up to heaven, he bleſſed them, and brake, and gave to the diſciples [to ſet before the multitude:]
portion for every one, Mat. 14. 20.

16. That they might diſtribute to the multitude a

17. And they did eat, and were all filled, and there was taken up of fragments that remained to them twelve baskets.

* praying by himſelf, his diſciples came to him, προσευχ καταμόνας, συνῆσαν αὐτῷ.

18. And it came to paſs, as he was * alone praying, his diſciples were with him, and he asked them ſaying, Whom ſay † the people that I am?

† or men, for the Kings MS. reads, οἱ ἄνθρωποι

19. They anſwering ſaid, John the Baptiſt, but ſome ſay Elias, and others ſay, that one of the old Prophets is riſen again.

20. He ſaid unto them, But whom ſay ye that I am? Peter anſwering, ſaid, [The Chriſt of God.]

20. The Meſſias.

21. But he ſtraightly charged them, and commanded them to tell no man that thing.]

21. See note on Mat. 8. b.

22. Saying, [The Son of man muſt ſuffer many things, and be rejected of the Elders and chief Prieſts and Scribes] and be ſlain, and be raiſed the third day.
that the Meſſias ſhall ſuffer many things, and be rejected by the great Sanhedrim.

22. The prophecies muſt be fulfilled which affirm

23. And he ſaid unto them all, If any man will come after me, let him deny himſelf, and take up his croſs daily and follow me.

23. Mat. 10. 38.

24. For whoſoever will ſave his life ſhall loſe it, but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it.

24. Mat. 10. 39. Mar. 8. 35.

25. For what is a man advantaged if he [gain the whole world, and loſe himſelf, or be caſt away?]

25. Gain all the wealth of the world, & loſe his ſoul, or life? See Mat. 16. m.

[b] eth th

26. For whoſoever ſhall be aſhamed of me, and of my words, of him ſhall the ſon of man be aſhamed [when he ſhall come in his own glory, and in his fathers, and of the holy Angels.]
the world) ſee note on Mat. 16. o.

26. When he comes ſo illuſtriouſly to puniſh his crucifiers (or at laſt judge

27. But I tell you of a truth, There be ſome ſtanding here, which ſhall not taſte of death till they ſee the kingdom of God.]
preſent ſhall live to ſee it.

27. Which is not now ſo far off, but that ſome here

28. And it came to paſs [about an eight days] after theſe ſayings, he took Peter, and John, and James, and went up into a mountain to pray.
ſirſt and laſt. Matth. 12. m.

28. Six compleat days, but eight, reckoning the

* appearance, * δόξα.

29. And as he prayed, the * faſhion of his countenance was altered, and his raiment was [white and gliſtering.]

29. Like the whiteneſs of a flaſh of lightning.

30. And behold there talked with him two men, which were Moſes and Elias,

† departure,

31. Who appeared in glory, and ſpake of his [c] † deceaſe, which he ſhould accompliſh at Jeruſalem.]

31. Which appearing as Angels are wont, in a glo-

C

rious condition, ſpake of his going out of this world (ſee note on John 13. a. and 2 Pet. 1 f.) as of Moſes out of Egypt to a Canaan, by this means delivering his faithful people, but withal deſtroying them that believed not, Jude 5. Of all which and the ſeveral branches and conſequents of it Jeruſalem was ſhortly to be the ſcene, and firſt of his crucifixion there.

32. But Peter and they that were with him were heavy with ſleep, and when they were awake they ſaw his glory, and the two men which ſtood with him.

33. And it came to paſs, as they departed from him] Peter ſaid unto Jeſus, Maſter, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moſes, and one for Elias, not knowing what he ſaid.

33. And as Moſes and Elias were parting from Chriſt, Mat. 17. 14.

34. While he thus ſpake, there came a cloud, and over-ſhadowed them [and they feared, as they entred into the cloud.]

34. And they were amazed with fear, as the cloud came ſo near to him.

35. And there came a voice out of the cloud, ſaying, This is my beloved ſon, hear him,

† And as the voice was, or was heard, Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν.

36. † And when the voice was paſt [Jeſus was found alone: and they kept it cloſe, and told no man in thoſe days any of thoſe things which they had ſeen.]
Chriſt commanded them to tell no man what they ſaw, till after his riſing from the dead, Mat. 17. 9. and they obeyed his command, and did accordingly.

36. Moſes and Elias were departed from Jeſus. And

37. And it came to paſs, that on the next day, when they were come down from the hill, much people met him.

37. Mat. 17. 15.

38. And behold, a man of the company cryed out, ſaying, Maſter, I beſeech thee, look upon my ſon, for he is my only child.

39. And lo [a ſpirit taketh him, and he ſuddenly cryeth out, and * it teareth him that he foameth again, and bruiſing him hardly departeth from him.]

39. A ſore affection ſeizeth upon him at certain times of the moon, and makes him cry out, and it cauſeth ſuch a boiling and agitation within (ſee note on Mar. 9. c.) that he foams at mouth, and it never departeth from him without great pain and agony: this coming to himſelf again (tho' when it firſt takes him, it makes him ſenſeleſs, Mar. 9. 25. able neither to ſpeak nor hear) is joyned with an horrible torment, and many grievous bruiſes remain afterward. See note on Mat. 17. c.

40. And I beſought thy diſciples to caſt him out, and they could not.]

40. And I earneſtly intreated thy diſciples, that went about doing miracles, v. 6. to cure him of this Epilepſy, and they were not able.

41. And Jeſus anſwering ſaid, O faithleſs and perverſe generation, how long ſhall I be with you and ſuffer you?] Bring thy ſon hither.

41. And Jeſus ſaid to his diſciples, what In act of perverſe infidelity, not of weakneſs, is this in you? will my preſence ſo long, and the power given you by me, v. 1. work no better effects upon you? you will make your ſelves unworthy of ſuch favours by your not making uſe of them, ſee Mat. 17. 21. and Mar. 9. 28. Having thus reprehended his diſciples, he ſaid to the man,

42. And as he was yet a coming [the devil threw him down and tare *him*: and Jeſus rebuked the unclean ſpirit, and healed the child] and delivered him again to his father.

42. He fell into a fit of that diſeaſe, which by the power of the devil was brought upon him, and fell down, and after his manner it made an horrible agitation or tumult within him, and Jeſus caſt out the devil, and freed the man from the diſeaſe.

43. And they were all amazed at the mighty power of God, but while they wondred every one at all things which Jeſus did, he ſaid unto his diſciples,

44. Let theſe ſayings ſink down into your ears, for the ſon of man ſhall be delivered into the hands of men.

44. Mark what I ſay unto you, it is this, I ſhall ſhortly be put to death by the Jews and Romans, and ſhall ſuddenly riſe again, Mat. 17. 23, 24.

45. But they underſtood not [this ſaying, and it was hid from them, that they perceived it not, and they feared to ask him that ſaying.]

45. What he meant by thoſe words, and tho' they thought much upon it, yet could not they imagine what it meant, and yet they durſt not ask him the meaning.

46. Then there aroſe a reaſoning among them, which of them ſhould be greateſt.]

46. But by occaſion of them, thinking Chriſts kingdom ſhould ſhortly begin, they fell into a diſpute among themſelves, who of them ſhould have the higheſt dignity at this revelation of Chriſt's Kingdom.

47. And Jeſus perceiving the thought of their heart, took a child, and ſet him by him,]

47. And Chriſt either being asked by ſome of them, Mat. 18. 1. or elſe of his own accord, diſcerning by his divine knowledge the debate they were engaged in (tho' now they were aſhamed that he ſhould know it, Mar. 9. 33, 34.) and being willing to cure this vain ambition in them, took a little child, and ſet him in the next place to himſelf.

48. And ſaith unto them, Whoſoever ſhall receive this child in my name receiveth me, and whoſoever ſhall receive me, receiveth him that ſent me, for he that is leaſt among you all, the ſame ſhall be great.]

48. And ſaid unto them, The dignity that from me or in my kingdom accrueth unto any, belongs to ſuch as theſe, the humbleſt and meekeſt, the dignity which from my father is communicated to me, and from me to others, is the portion of the meekeſt. See Mat. 18. 4.

49. And John anſwered and ſaid, Maſter, we ſaw one caſting out devils in thy name, and we forbad him, becauſe he followeth not with us.

50. And Jeſus ſaid unto him, Forbid *him* not, [for he that is not againſt us, is for us.]

50. For tho' he keep not company with us, yet if he do it in my name, he is one that believes in me, and not to be forbidden. See Mar. 9. 39. and Mat. 12. 30.

51. And it came to paſs [when the time was come that he ſhould be received up he ſtedfaſtly ſet his face to go to Jeruſalem.]

51. When the time was come (ſee Acts 2. a.) when he was to be crucified, not being terrified with that danger, he reſolved firmly to go up to Jeruſalem.

52. And ſent [meſſengers before his face] and they went and entred into a village of the Samaritans to make ready for him.

52. Some of his diſciples before, as harbingers (which was part of the diſciples office.)

53. And they did not receive him, becauſe his face was as tho' he would go to Jeruſalem.]

53. And the Samaritans would not give him reception, becauſe he appeared to them to be a going to Jeruſalem, and they never do ſo, but worſhip in mount Gerizim, John 4. 20. and ſo ſeparate from all thoſe that think Jeruſalem the only place of worſhip.

54. And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven and conſume them, even as Elias did?

55. But he turned and rebuked them, and ſaid, [Ye know not what manner of ſpirit ye are of.]

55. The Chriſtians ſpirit, the œconomy, or courſe preſcribed them, differs much from that of a Prophet in the Old Teſtament, moved by zeal againſt the enemies of God: the courſe which you muſt take with ſuch is that of ſweetneſs and perſwaſiveneſs, and this propoſal of yours is very contrary to that.

56. For the ſon of man is not come to deſtroy mens lives, but to ſave *them*. And they went to another village.]

56. For I came not to kill any, but to preſerve & reſcue from death, and from all that is ill: And all the revenge that Chriſt thought fit to act upon them was to leave them, and go to another village.

57. And it came to paſs, that as they went in the way, a certain man ſaid unto him, Lord, I will follow thee whitherſoever thou goeſt.

58. And Jeſus ſaid unto him, [The Foxes have holes, and the birds of the air *have* neſts, but the ſon of man hath not where to lay his head.]

58. You had beſt to conſider what you do, for doing ſo will be far from advancing any temporal intereſt of yours, Mat. 8. 20.

59. And he ſaid unto another, Follow me. But he ſaid, Lord, ſuffer me firſt to go and bury my father.]

59. And there was another diſciple of his, who had already, undertaken his ſervice, and attended on him, Mat. 18. 21. who came unto him, and ſaid, Sir, before I betake my ſelf wholly to attendance on thee, ſpare me ſo long, till I have buried my father, either now newly dead (of which the news is now come to me) or very old, whom I would attend while he lives, and give him that civility of burial and then come and follow thee. (Theophylact.)

60. Jeſus ſaid unto him, Let the dead bury their dead, but go thou, and preach the kingdom of God.]

60. But Jeſus replied unto him, The Nazarite, Num. 6. 7. being conſecrated to God, was not to pollute himſelf with his dead father, but leave that work of burying him to others, and ſo the Prieſt alſo; and therefore thou that haſt, by the tender of thine attendance, conſecrated thy ſelf to me, muſt refer that office of burying thy father to others that have not undertaken that attendance, and ſet preſently about thy task of preaching the Goſpel. See note on Mat. 8. 22.

61. And

* ſhakes, tumultuates, boyls within him with foaming, and hardly, or with difficulty departeth from him, bruiſing him, συσπαράσσει αὐτὸν μετὰ ἀφροῦ· καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν.

61. And another alſo ſaid, Lord, I will follow thee, but let me firſt go bid them farewell that are at home at my houſe.

62. And Jeſus ſaid unto him, [No man having put his hand to the plough, and looking back, is fit for the kingdom of God.]

62. He that holds the plough muſt follow it cloſe; and not make errands home, or betake himſelf to any other buſineſs, till his days work be done; if he do, he will not be fit for that employment: ſo thou if thou wilt undertake my ſervice, muſt not * defer or procraſtinate, but preſently ſet to it, without any delay, and then follow it with the ſame diligence: and if thou art not thus ready to ſet out with me, if thou either pretendeſt, or really haſt ſuch kindneſs to thy former courſe and what thou haſt left at home, as to take thee off one day from my ſervice, thou art not worthy of the dignity and advantages of a Chriſtian life, art no competent judge of them, nor conſequently fit for a diſciple of mine.

*Ὁτιοῦν ἐλλιπεῖ δὴν μᾶλλόσωσε ἢ ἀναζωλῆς ποιήσεται πρόφασιν, &c. Titus Boſtrenſis. p.792.

Annotations on Chap. IX.

V.8. *Appeared*] the word ἐφάνη *appeared*, ſeems here to be taken for ἦλθε, *was come*. So 'tis evidently in 2 *Mac.* 7. 22. οὐκ οἶδ' ὅπως εἰς ὑμῶν ἐφάνητε κοιλίαν, *I know not how ye came into my womb*. So the *Scholiaſt of Theocritus*, φανεὶς, ἐλθών, *appearing*, ſignifies *coming*. So *Plato* in the beginning of his *Protagoras*, πόθεν ἥκεις Σωκράτης φάνη, that is, whence *comeſt thou Socrates?* So *Chryſoſtom*, οὐδὲ σὺ εἰς τὸ ἄνω φανῆναι δύνῃ πόλιν, *thou canſt not come to the city which is above*.

a. Ἐφάνη.

* *Hom.* 73. *in Mat.*

V.12. *Lodge*] Καταλῦσαι ſignifies among Mariners καταίρειν ἀπὸ πελάγους εἰς ὅρμον λιμένα, *to come back*, and *retire from the Sea to the haven*, and from thence 'tis applied to travellers that betake themſelves to their inn, which is therefore called κατάλυμα, becauſe the man and the beaſt there laid down his lading, and ſo 'tis generally *to refreſh* ones ſelf, ἀπολαῦσαι διαγωγῆς, ſaith *Phavorinus* out of *Heſychius*.

b. Καταλῦσαι.

V.31. *Deceaſe*] That *Chriſt* ἔξοδος here ſignifies his *death* and *going out of this world*, will be acknowledged, 1. by the uſe of a parallel phraſe to this ſenſe, *Joh.* 13.1. where his death is called μετάβασις ἐκ τοῦ κόσμου τούτου *a paſſing out of this world*, typifyed there by the *Paſch* in the beginning of the verſe, and that we know was inſtituted as a commemoration of the *Exodus* or *going out of Egypt*. 2*ly*, by St. *Peter's uſing it of himſelf*, 2 *Pet.* 1.15. to ſignify his *departure*, before expreſſed by the *laying down his tabernacle*, v.13. But that it is here alſo, in a more ſolemn ſenſe, of ſomewhat a greater latitude, may appear by this, that the ἔξοδος of *Chriſt* is here ſaid to be the ſubject of the diſcourſe betwixt *Elias*, and *Moſes*, and *Chriſt*, upon mount *Tabor*. And what the matter of that diſcourſe was, hath been ſet down at large, from ſufficient evidences, note on *Mat.* 17. a. viz. the *coming of the great and terrible day of the Lord*, *Malac.* 4, 5. before which *Elias was firſt to come*. Which being there ſufficiently manifeſt, and explained to denote the approaching deſtruction of the obſtinate unbelieving Jews, may farther be cleared by another place, wherein 'tis mention'd what the ſubject of this diſcourſe was, that of St. *Peter*, that was preſent at this *viſion*, 2 *Pet.* 1.16. where he affirms, that at his being on the mount *Tabor* with *Chriſt*, he had a revelation concerning (that which was the matter of that whole Epiſtle of his) the power and coming of *Jeſus Chriſt* (which what it ſignifies in divers places of the New Teſtament, *viz.* a middle ſecond coming of *Chriſt* upon the Jews, hath been ſhewn at large, note on *Mat.* 24. b.) And ſo again, 1 *Pet.* 5.1. when he ſaith he was *a witneſs of Chriſt's ſufferings, and a partaker of the glory which ſhould be revealed*, that latter ſeems to refer to his preſence at the tranſfiguration, where this glory that was to follow *Chriſt's* ſufferings, was repreſented to him and two other diſciples. To which purpoſe 'tis alſo obſervable in what ſenſe we find the word ἔξοδος uſed *Heb.* 11.22. and in the title of the ſecond book of *Moſes*, to denote the departure of the *Iſraelites* out of *Egypt* to *Canaan*. And accordingly in St. *Judes* Epiſtle (which is but the *Epitome* of, and parallel to that 2*d* of St. *Peter*) where St. *Peter* ſaith, 2 *Pet.* 1.15,16. *I will endeavour to put you in mind of theſe things*, that is, of this power and coming of our Lord which he had made known to them, he hath theſe words, *v.* 5. *I would put you in mind*, that the *Lord having delivered the people of Iſrael out of the land of Egypt, deſtroyed thoſe that did not believe*, which referring to that ἔξοδος, *Moſes's* bringing the *Iſraelites* out of *Egypt*, ſuppoſes that to be an image or reſemblance of that coming of *Chriſt*, that is, of what *Chriſt* ſhould now do within a while, *viz.* that being gone out of the world, and by that means of his death having brought his people out of their captivity, he ſhould not only overwhelm his enemies the Jews, like *Pharaoh* and the Egyptians, but withal deſtroy the wicked, impure gnoſtick Chriſtians, like the diſobedient Iſraelites in the wilderneſs. And that this (as it may properly be contain'd under the word ἔξοδος, ſo) was the thing that St. *Luke* meant here by it, may probably appear, 1. by the agreeableneſs of it, and by the *Evangeliſts* referring it (*it came to paſs*, ſaith he, *after theſe words about eight days, that Jeſus took Peter and John*, &c. v.28.) to the diſcourſe immediately precedent (for the expreſſing of which, as by an Emblem, the transfiguration ſeems to have been deſigned) which is all to that purpoſe of preſerving the believers that take up *Chriſt's* croſs, and deſtroying all ſuch, who (as the *Gnoſticks* afterward, and thoſe that were corrupted by them) ſhould be moſt careful to preſerve their lives; 2*ly*, by the mention of *Jeruſalem*, where all this was to be fulfilled, firſt *Chriſt* to die there, then all theſe glorious works of God to be ſhewn upon that people, in deſtroying the unbelievers, and the ἀπειθήσαντες, the *diſobedient provokers*, *Heb.* 3. 12, 16, 18. among them, and preſerving the ſincere, pure, perſevering, faithful Chriſtians in the midſt of that deſtruction. Theſe arguments do not pretend to demonſtrate, but have been added, *ex abundanti*, to that one ground laid, Mat. 17. (Note a.) only as probabilities concurring with that which is there evidenced. To this may be added an obſervation of * St. *Chryſoſtome's*, ὁ μετὰ χάριτος —— ἢ παρουσίαν αὐτῆς ἢ ἔνσαρκον ἔξοδον καλεῖ, *Our Lord Jeſus Chriſt calls his coming in the fleſh by this title of* ἔξοδος or *going out*, citing *Mat.* 13.3. of the *Sower going out*, and *John* 16. 28. of his having *come out from the father*; and the ſame * again ὁ μετὰ χάριτος ἔξοδον ἢ ἑαυτῆς παρουσίαν εἰκότως καλεῖ, *Chriſt fitly calls his coming*, ἔξοδος; which obſervation, if it have any force in it, then may this other middle coming of *Chriſt* to the deſtrucion of the Jews, ſo often ſtyled παρουσία, *the coming of the Lord*, and of *Chriſt*, be as fitly here expreſſed by ἔξοδος, not the *going away*, or *departure* from this earth, but his *coming* in power and vengeance from heaven, a conſequent of his Aſcenſion thither. On * this place of S. *Chryſoſtom*, the learned *Andrew Downs* obſerves, that the *Hebrew* expreſs οἰκονομία and διοίκησις any *adminiſtration* or *diſcharge* of any *office*, by *going in and going out*. Which if it be appliable to the latter of 'em, taken alone (as it is both here and in that place of S. *Chryſoſtom*) then 'tis a farther account of the propriety of this ſenſe which I have affix'd to it, this *coming of Chriſt* to the deſtruction of his crucifiers, being an eminent act of adminiſtration of his regal office (& thence oft call'd the *kingdom of God*) in the executing judgment on ſuch traiters oppoſers of his kingdom.

* *Tom.* 4. *p.* 441. *l.* 27.

* *l.* 35.

* *Tom.* 8. *p.* 560.

V.51. *Received up*] Ἀνάλημψις here applied to *Chriſt* may poſſibly belong to his *aſſumption* up to heaven out of this world, which then might be ſaid to draw near: but 'tis ſomewhat more probable that it ſhould ſignify his crucifixion, which was to be at *Jeruſalem*, toward which place he is here ſaid to go, becauſe *his time was come*. And to this the expreſſion agrees, which is uſed by *Chriſt*, *John* 12. 32. ἐὰν ὑψωθῶ, *If I be lifted up*, which the text ſaith was a teſtification of the kind of his death, that is, of his crucifixion: and indeed the Syriack word for the *Croſs*, being ܨܠܝܒܐ from ܨܠܝ to

c. Ἔξοδος.

d. Ἀνάλημψις

to erect or *lift up*, (noting the *tignum* or *palus* which was *in ſublime erectus*) *to be crucified*, in the Syriack expreſſion will be *to be exalted* or *lifted up*.

e. Πνεῦμα. V.55. *Spirit*] The word πνεῦμα *Spirit* is very diverſly taken in the *New Teſtament*, 1. ſometimes (with the addition of Θεοῦ or Χριστοῦ *God* or *Chriſt*, or ἁγιον *holy*, and ſometimes without it) for the eternal *Spirit of God, the holy Ghoſt*, the third perſon in the ſacred Trinity, *Mat.* 28.19. into which we are baptized. And from thence, 2*ly*, for the graces and gifts of that *Spirit*, whether thoſe that are of uſe to all ſorts of men, as the *Spirit of ſupplication*, *Zach.* 12. 10. that is, zealous, ardent prayer, and accordingly we read of *praying*, ἐν πνεύματι, *Eph.*6.18. *in*, or *with*, *the Spirit*, and *Jude* 20. with the addition of ἁγίῳ *in*, or *with*, *the holy Spirit*, *praying*, as thoſe do that are by the Spirit of God enabled or raiſed to perform this duty with ſome ardency. So *Eph.*5.19. being *filled with the Spirit* (in oppoſition to being *drunk with wine*) is expreſſed by *ſpeaking in Pſalms* and *hymns*, and *ſpiritual ſongs*, *in*, or *with*, *the heart*, zealouſly and cordially, or whether thoſe which long not to all, but only to thoſe which are thus to be qualified for any office, whether Regal, or Prophetick, or Evangelical. So the *Spirit of prophecy*, *Acts* 2. 18. and the *double portion of Elias's Spirit*, that is, the right (as of primogeniture) of ſucceeding him in his prophetick office. So 1 *Cor.*14.12. ζηλωταὶ πνευμάτων, *zealous of ſpirits*, that is, of thoſe gifts of tongues, *&c.* that were given the Apoſtles for the planting of the Goſpel, ſo *v.* 2. *he that ſpeaks with tongues*, πνεύματι λαλεῖ μυστήρια, *ſpeaks in an hidden, unintelligible manner by that gift of tongues* (ſee v.19. & 23.) *for no man hears*, that is, underſtands him, and in the ſame ſenſe, v. 14. *my ſpirit*, that is, my gift of *tongues prayeth*, I make uſe of that gift, which no body but my ſelf underſtands, *&c.* 3*ly*, 'Tis taken for an *Angel*, whether good or bad; good, *Rev.*1.4. bad, *Mark* 1.23. 5.2. and *unclean*, that is, diabolical, or *evil ſpirit*, as appeareth, *v.* 9. From the ambiguity of which it is that πνευματικοὶ, 1 *Cor.*12.1. is taken in the latitude both for thoſe that are *acted with an evil*, and which are *inſpired with a good ſpirit*, *the ſpirit of God*, which is looked on as a fountain of all ſupernatural revelations, 1 *Cor.*2.12. and oppoſed there to the *ſpirit of the world*, that which the world knows or can reveal to us (ſee note on *Rom.*9. a.) To this, I ſuppoſe, muſt be reduced another notion not far diſtant, wherein the word *Spirits* ſignifies teachers, pretenders to inſpiration from God, whether truly or falſly, ſo 1 *John* 4.1. *Believe not every ſpirit, but try the ſpirits whether they be of God*, give not heed to every teacher, but examine all ſuch pretenders, whether they be truly of God, or no; *for*, as it follows, *many falſe prophets have gone out into the world*, where thoſe *falſe prophets* are one ſect of thoſe *ſpirits* which muſt *be examined*. So *v.*2. *by this ye know the ſpirit of God*, that is, a truly inſpired teacher ſent by God, *Every ſpirit which confeſſes Jeſus Chriſt which is come in the fleſh*, *is from God*, and v.3. *Every ſpirit which confeſſeth not*, &c. (the ſpirit again is the teacher, for to him only it belongeth to confeſs or not confeſs.) *And this is that of Antichriſt* (the Antichriſtian teachers) *which cometh and now is in the world*, which cannot be affirmed again but of a perſon; which is yet more manifeſt, v. 5. *They are from the world*, (αὐτοὶ in the Maſculine) *therefore they ſpeak from the world, and the world heareth them*, *You are from God, he that knoweth God, heareth you*; where the *ſpirits* before, are now deſcribed as teachers, worldly or divine, and again expreſſed in the end of *v.*6. by *the ſpirit of truth*, *and the ſpirit of error*, either orthodox, or erroneous, ſeducing teachers, the latter of which are diſtinctly called πλάνοι *deceivers* or *impoſtors*, *John* 2.7. and thoſe with the ſame character affix'd to them that belonged to the *ſpirits* which were *not of God*, 1 *John* 4.3. From whence it will be moſt reaſonable to interpret the πνεύματα πλάνα, *ſeducing ſpirits*, 1 Tim.4.1. of perſons alſo, tho' the *doctrines of devils* that are joined with them, would incline to interpret them of doctrines taught by ſuch. 4*ly*, 'Tis taken ſometimes for an apparition, the ſhape or ſeeming of a body, without any real corporeity in it. So *Luke* 24. 37,39. ἐδόκουν πνεῦμα θεωρεῖν, *they thought they ſaw a ſpirit*, for which *Mat.*14.26. & *Mark* 6. 49. φάντασμα, *a phantaſm* is uſed. 5*ly*, it is taken for the *ſpirit of man*, the ſupreme diviner faculty, oppoſed to the body of fleſh, *Gal.*5.17. 1 *Theſ.* 5. 23. and ſet higher then ψυχὴ, *the ſoul*, common to man with other ſenſitive creatures. So 1 *Cor.* 2.11. *the ſpirit of a man that is in him*, to which it belongeth to *ſearch* to the ſecrets and *bottom* of him. So 1 *Pet.* 3.19. πνεύμασι ἐν φυλακῇ, are the *ſpirits* and *ſouls of men*, (of the meaning of which place ſee note on 1 *Pet.*3. f.) So John 6.3. *the ſpirit that enliveneth* is the ſoul that animates the body (as *Jam.*2. 26.) and from thence in the end of that verſe (where he ſaith that *the words which he ſpake unto them were ſpirit and life*,) the meaning muſt be, that *Chriſt* ſpake not of a carnal, groſs, but an immaterial, ſpiritual eating, that is, receiving and laying up his doctrine in their hearts and ſouls, and amending their lives by it, (which is alſo the true, durable, profitable eating, far beyond the corporeal, external, as *Chriſt* and his *doctrine* are the *true manna*, v.55.) ſo *John* 4.23. *the true worſhippers ſhall worſhip the father in ſpirit*, that is, the ſervice and worſhip of God now under the Goſpel, ſhall not conſiſt in the external legal performances, but extend to the heart and ſoul, thoſe duties of real purity and piety, which were typified by thoſe legal ſhadows; ſo when the *Spirit* ſignifies the Goſpel, as that is oppoſed to the Law under the title of the *fleſh*, *Gal.* 3. 3. and in many other places, this is taken by analogy from that acception of the *ſpirit* for the *ſoul*, as that is the principle of life, and that an inward principle. Theſe are the more obvious acceptions of the word, which belong to moſt of the places where the word is uſed, and in moſt of them the context will readily determine to which. In ſome few other places it is uſed in a different ſenſe, and notes 6*thly*, a way of diſpenſation or *œconomy*, a diſpoſition or courſe of things, as when the Law is called *the ſpirit of bondage*, *Rom.*8. 15. that is, the way of dealing with men as with ſervants (as it was with the Jews) and on the other ſide *the ſpirit of adoption*, the more ingenuous way of dealing, as with ſons, now under the Goſpel. And ſo here when they would, as *Elias* had done, have called for fire on the *Samaritans*, *Chriſt* tells them, *they knew not of what ſpirit they are*, that is, they conſidered not under what diſpenſation they were, *Chriſt came to ſave*, &c. the courſe or way of proceedings which the Goſpel brought in, or was meant to teach men, was very diſtant from that which had been obſervable in *Elias* under the Old Teſtament, and conſequently they muſt not do as *Elias* had done. *Chriſt* came to infuſe and teach by his example and ſermons an higher charity, (even to enemies and rejecters of *Chriſt* himſelf) then was thought neceſſary before. They that rejected, and ſcoffed at a Prophet then, the Prophet had commiſſion to deſtroy them, and accordingly without farther admonitions calls for *fire from heaven to devour* them preſently: But they that refuſe and crucify *Chriſt*, are by him prayed for, and are by his command yet farther to be preached to, and, if poſſible, brought to repentance; and according to this example, ſo are all *Chriſtians* to conform themſelves, and if they do, then are they ſaid to be of *Chriſt*, and not of *Elias*'s kind of ſpirit, of the Evangelical diſpenſation or *œconomy*. So 1 *Pet.*4.14. *If ye be reproached for the name of Chriſt*, &c. *the ſpirit of God*, that is, the ſame way of *œconomy* which was uſed toward *Chriſt* incarnate, *reſteth on you*, is uſed among you. 7*thly*, It ſignifies *affection*, *temper*, *diſpoſition* of any (which is a ſenſe lightly varied from the former) ſo *Luke* 1. 17. the *ſpirit of Elias* is that temper, affection, zeal that was obſervable in *Elias*. So 1 *John* 3.24. *By this we know that God abideth in us*, *by the ſpirit that he hath given us*, that is, by our having the ſame temper, the ſame affection, which is ſo obſervable in God, that is, that of charity to our brethren, *v.*23. That this is the meaning, appears by comparing it with *c.* 4.12,13. *If we love one another*, *God abideth in us*, &c. *by this we know*

Πνεύματα ἐν φυλακῇ.

Πνεῦμα ζωοποιοῦν.

Προσκυνεῖν ἐν πνεύματι.

Πνεῦμα δουλείας. Πνεῦμα υἱοθεσίας.

Οὐκ οἴδατε οὗ πνεύματός ἐστε.

Πνεῦμα Ἠλίου.

know that we abide in him, and he in us; becauſe he hath given us of his ſpirit. So *Rom.* 8. 9. *Ye are not in the fleſh, but in the ſpirit*, that is (in the former notion of the *ſpirit* for that inward purity and obedience required under the Goſpel) ye muſt live pure, ſpiritual lives (without which there is *no pleaſing God*, v. 8.) *if ſo be the ſpirit of God dwelleth in you*, that is, if the ſacred Evangelical temper of which we have the precepts and pattern in *Chriſt*, continue among you, *but if any man have not the ſpirit of Chriſt*, that is, if that temper ſo obſervable in *Chriſt* be not at all diſcernible in you, *ye are none of his*, ye cannot pretend to be Chriſtians, or expect to enjoy the priviledges of ſuch, and v. 11. *If the ſpirit of him that raiſed up Jeſus dwell in you*, that is, if that divine God-like temper be conſtantly in you, *he that raiſed up Jeſus from the dead*, that is, God, *will alſo quicken your mortal bodies*, give even theſe mortal bodies of yours a joyful reſurrection, *by his ſpirit dwelling in you*, that is, by the power of that ſame ſpirit that raiſed *Chriſt*, if ye be now animated and quickned by that, if that divine temper of his continue in you. So *v.* 14. *being led by the Spirit*, is living according to the pattern ſet before us by *Chriſt*. And ſo the *ſpirit of fear*, and *of power*, and *love*, &c. 2 *Tim.* 1. 7. are thoſe affections of fear on one ſide, cowardiſe and timidity, and of courage and conſtancy and adherence to *Chriſt* (ſuch as was exemplified to us in *Chriſt*, in declaring and aſſerting his Fathers will) on the other ſide. In the Old Teſtament 'tis farther uſed, ſometimes for *skill* and *abilities*, Exod. 28. 3. *the Spirit of wiſdom to make Aaron garments*, and *Exod.* 31. 2. *Bezaleel* is *filled with the ſpirit of God in wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip*. Sometimes for *zeal*, as 1 *Sam.* 11. 6. where *the ſpirit of God came upon Saul, and his anger was kindled greatly*. Sometimes for a *Commiſſion to an office* or *employment*, as *Judg.* 3. 10. *the Spirit of God came upon Othniel*, that is, he received miſſion from God, *and he judged Iſrael*. So upon *Gedeon*, c. 6. 34. and on *Jeptha*, c. 11. 29. and on *Samſon*, c. 13. 25. but this ſtill joined with extraordinary abilities for the diſcharge of the office, and with particular incitations to ſome extraordinary things, which might teſtify to men this their commiſſion from God, or to themſelves, that they are thus deſigned and qualified for it. As appears by *Samſon*, c. 14. 6. where *the Spirit of the Lord coming mightily upon him*, denotes the ſtrength which God gave him to kill the Lion, and that an eſſay of what he ſhould be able to do to the *Philiſtines*, *v.* 19. Thus *Num.* 11. 17. when God *takes of the ſpirit which is upon Moſes*, and *puts* it *upon the Seventy*, 'tis apparent that the *Spirit* there ſignifies the Commiſſion or authority that *Moſes* had to govern the people, together with abilities to diſcharge it, (ſee *Deut.* 34. 9.) which is there communicated by God to the Seventy, as it follows, *and they ſhall bear the burthen of the people with thee*, that is, take part of the burthen of ruling them. So v. 25. *The Lord took of the Spirit that was upon him, and gave it unto the Seventy, and when the ſpirit reſted upon them they prophecyed*, &c. that is, ſome gifts extraordinary attended this commiſſion, partly to ſignify that they were thus ſet apart and endowed with authority by God, and partly to fit them for the diſcharge of their office conferred on them. So *v.* 26. the *Spirits reſting* on *Eldad* and *Medad* was Gods conferring this authority on them, to which were joined alſo thoſe gifts of the Spirit, and they prophecied alſo, and ſo *v.* 29. *Would God all the Lords people were prophets, and that the Lord would put his Spirit upon them*, that is, communicate that power to them which he had given to *Moſes*, and qualify them with extraordinary gifts accordingly. So at the making of *Saul* King, *the ſpirit of the Lord ſhall come upon thee*, 1 *Sam.* 10. 6. ſome extraordinary change wrought on him, by which his commiſſion was evidenced to himſelf and others, and ſo v. 10. and proportionably in the New Teſtament, *Chriſt's* prophetick commiſſion was thus conferred on him. *The ſpirit of God deſcending like a dove*, and *lighting*, or *reſting*, on him, and (above what had before been done to any,) a *voice from heaven* proclaiming this commiſſion to be given to him from his Father, and this from *Iſa.* 61. 1. is called *the ſpirit of the Lord being upon him*, and that explained by his being *anointed to preach* Luke 4. 18. and by the *Spirit of wiſdom*, &c. *Iſa.* 11. 2, 3. which ſignifies a commiſſion and all other extraordinary gifts and powers conferred upon him, and is called his being *anointed with the holy ghoſt and with power*. And ſo of his *Apoſtles*, *Acts* 2. 4. their being *filled with the holy Ghoſt*, is their being endowed with commiſſion from heaven for that ſacred function, and accordingly they *ſpake with tongues* (as the *Seventy* and *Saul*, after the Spirits coming on them, prophecyed) *as the ſpirit gave them utterance*, and this as the completion of that promiſe of *Chriſt* that they ſhould be *endued with power from on high*, Luke 24. 49. or receive δύναμιν πνεύματος ἁγίου, *the power of the holy Ghoſt* coming upon them. And ſo ever after, the ordaining of a Biſhop in the Church was expreſſed by his *receiving the holy Ghoſt*. Other uſes there are of the word *Spirit*, which will be diſcernible by the Context, and be reducible to one or more of theſe, but are too long to be more particularly ſet down here.

CHAP. X.

Paraphraſe.

* the antient Gr. & Lat. MS. read &c. LXXII. ſeventy two, and ſo, v. 17.

1. AFter theſe things the Lord [appointed other * ſeventy alſo, and ſent them two and two before his face, into every city and place, whether he himſelf would come.]

1. Beſide the twelve Apoſtles, choſe ſeventy others to be to him as diſciples were wont to be to Prophets, that is, to go on his errands, as he ſhould appoint them, which they did by turns, two at once, as harbingers proclaiming his approach in every city, whither he meant to come.

2. Therefore ſaid he unto them, [The harveſt truly is great, but the labourers are few, pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt.

2. The province is large, and there be many that are ready to receive the Goſpel, when it ſhall be preached to them, it is needful therefore to pray to God to incline mens hearts to undertake this office of going and revealing it to them, for as yet there are very few for ſo great a task.

3. *Go your ways* [behold, I ſend you forth as lambs among wolves.]

3. But when ye go, ye muſt expect to meet with dangers and ill receptions.

4. Carry neither purſe, nor ſcrip, nor ſhooes, and ſalute no man by the way.]

4. Yet let not that deter you, or put you upon making proviſions before-hand for your journey, and as you go ſpend no time in civilities with any, intend and mind that one buſineſs you go about.

5. And into whatſoever houſe ye enter, firſt ſay, Peace *be* to this houſe.

6. And if [the ſon of peace be there] your peace ſhall reſt upon it, if not, it ſhall turn to you again.

6. Any to whom peace properly belongs, any pious perſon, called by an Hebraiſm the ſon of peace (as the wicked Apoſtate traytor is the ſon of perdition, John 17. 12.) any pliable perſon, capable of the bleſſing of the Goſpel, dwell there.

7. And in the ſame houſe remain eating and drinking ſuch things as they give, for the labourer is worthy of his hire. [Go not from houſe to houſe.]

7. Remove not out of one houſe to go to another in the ſame city.

8. And

8. Receive without any ſcruple the entertainment which they offer you.

8. And into whatſoever city ye enter, and they receive you, [eat ſuch things as are ſet before you.]

9. See Mat. 3. note c.

9. And heal the ſick that are therein, and ſay unto them [the kingdom of God is come nigh † unto you.]

10. But into whatſoever city ye enter, and they receive you not, go your ways out † ιρ. upon, into the ſtreets of the ſame, and ſay,

11. Even the very duſt of your city which cleaveth on us we do wipe off [againſt you: * notwithſtanding be ye ſure of this, that the kingdom of God is come nigh † unto you.] * furthermore, πλὴν † ιρ. upon,

11. As a teſtimony of your obſtinacy, and uſage of us (Mat. 10. 14. & Luke 9. 5.) and as a token to aſſure you that your deſtruction is very near falling on you.

12. When that judgment comes, v. 14.

12. But I ſay unto you, that it ſhall be more tolerable [in that day] for Sodom then for that city.

13. Wo unto you, ye cities of Jewry, among whom ſo many miracles have been ſhewn to work faith in you, and ſo to bring you to repentance, and all in vain: Had the like been done in heathen cities near you, they in all likelihood would have been wrought on by them.

13. Wo unto thee, Chorazin, Wo unto thee, Bethſaida; for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, ſitting in ſack cloath and aſhes.]

14. And accordingly their portion in the vegeance approaching ſhall be more ſupportable then yours.

14. But it ſhall be more tolerable for Tyre and Sidon at the judgment then for you.]

15. Deſtruction and deſolation, ſee Mat. 11. 23.

15. And thou Capernaum which art exalted to heaven, ſhall be thruſt down to * [hell.] * Hades, ᾅδου.

16. The not hearkning to your preachers, the deſpiſing of theſe warnings of yours is the deſpiſing of me that have ſent you, and ſo of God that ſent me, and hath deſtin'd this only means to avert his judgments from the world, and ſhall accordingly bring all vengeance upon the Jews on their refuſal.

16. He that heareth you heareth me, and he that deſpiſeth you deſpiſeth me, and he that deſpiſeth me deſpiſeth him that ſent me.]

17. And when the ſeventy return'd, they came to Chriſt, and told him with great joy, that altho' it was not part of their commiſſion, v. 9. yet they having uſed his name (as afterward, Acts 19. 13.) againſt devils, it thrived with them, the devils were ſubject to do what they bid them.

17. And the ſeventy returned again with joy, ſaying, Lord, even the devils are ſubject unto us through thy name.]

18. And he ſaid to them, Wonder not at that, for it is determined that within a while the Prince of devils ſhall be dethroned, and fall from his great unlimited power in the world, as lightning when it flaſheth and vaniſheth, doth, that is, come to nothing, never recollect again.

18. And he ſaid unto them, I beheld Satan as lightning fall from heaven.]

19. I beſtow on you a power to caſt out devils, & to be above any harm that any the moſt noxious creature, which the devil may uſe as his inſtrument, can do unto you.

19. Behold I give unto you power to tread on Serpents and Scorpions, and over all the power of the enemy, and nothing ſhall by any means hurt you.

20. You are children & heirs of God, ſet in that right way, in which as many of you as ſhall continue ſhall inherit eternal life. See note on Phil. 4. a. and Rev. 3. b.

20. Notwithſtanding in this rejoyce not, that the ſpirits are ſubject unto you, but rather rejoyce, becauſe [your names are written in heaven.]

Mat. 11. 25.

21. This is an act of thine infinite wiſdom, and mercy, and condeſcenſion to the weakneſs of men, mixt with all juſtice toward the proud contemners.

21. In that hour Jeſus rejoyced in ſpirit and ſaid, I thank thee O father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes [even ſo Father, for ſo it ſeemed good in thy ſight.]

22. I come not in mine own, but my father's name, all my power is deliver'd to me by him, and ſo my doctrine alſo.

22. All things are delivered to me of my Father,] and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him.

23. It is an incomparable felicity you are now partakers of.

Mat. 13. 17.

23. And he turned him unto his diſciples, and ſaid privately, [Bleſſed are the eyes which ſee the things that ye ſee.]

24. For I tell you, that many Prophets and Kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them, and to hear thoſe things which ye hear and have not heard them.

25,26. A ſtudent of the Law, came to try what his judgment was about the Law, or rule of Life, and asked him what was neceſſary to be obſerved to the attaining that eternal life which Chriſt promiſed: and he anſwered him, The very ſame which in the Law of Moſes is ſet down as the main ſubſtantial part of the Law, which he therefore bid him recite unto him.

25. And behold, [a certain Lawyer ſtood up and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life?

26. And he ſaid unto him, What is written in the Law? How readeſt thou?]

27. And he recited out of Deut. 6. 5. the known ſummary of the Law.

27. And he anſwering ſaid,] Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelf.

28. The due performance of this is all that I now require of thee to ſalvation.

28. And he ſaid unto him, Thou haſt anſwered well, [this do and thou ſhalt live.]

29. But he willing to ſet out his own perfections, & being confident of his having performed the firſt part, the duties toward God, by the exact obſervance of the ceremonies of the Law, made no queſtion concerning that, but for the ſecond, the love of thy neighbour, he propoſed that other queſtion, Who are contained under that title of neighbour?

29. But he willing to juſtify himſelf ſaid unto Jeſus, And who is my neighbour?]

30. This queſtion Jeſus thought beſt to anſwer by a parable, ſaying,

30. And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment and wounded him, and departed, leaving him half dead.

31. And a certain Prieſt without any knowledge of what had happened, at the ſame time went that way, and ſaw him, and would take no pity on him.

2.

31. And [a * by chance there came down a certain Prieſt that way, and when he ſaw him, he paſſed by on the other ſide.] * or, upon occaſion.

32. Coming thither in his paſſage, ſtaid ſo long as to ſee what condition he was in, and having done, left him without any compaſſion.

32. And likewiſe a Levite [when he was at the place, came and looked on him, and paſſed by on the other ſide.]

33. But

33. But a certain Samaritane, as he journied, came where he was, and when] he saw him, he had compassion on him,

country-men, or fellow-Jews, were not so compassionate, yet a Samaritan, which was not so, being of an Assyrian extraction (see John 4. 20.) and one whose religion separated him from the Jews (John 4. 9. & Luke 9. 53.) was not so hard hearted, but as soon as.

33. But tho' the priest & the Levite, which were his

34. And went to him, and [bound up his wounds, pouring in oyl and wine] and set him on his own beast, and brought him to an Inn, and took care of him.

them, and then bound them up cleanly, as Surgeons are wont.

34. Washed his wounds, applied healing things to

35. And on the morrow when he departed, he [took out] two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.

See note on Mat. 9. i.

36. Which now of these three thinkest thou was neighbour unto him that fell among thieves?

37. And he said, He that shewed mercy on him. Then said Jesus unto him, [Go and do thou likewise.]

is thy neighbour, v. 29. For every person that is in want of thy relief, altho' he be to thee as a Jew to a absolute separation and hostility toward thee, must be looked on by thee as the object of thy compassion charity of thine of which he is capable, Mat. 5. 43, 44.

37. Take that for an answer to thy question, Who Samaritan, upon terms of and mercy, and of any

38. Now it came to pass as they went, that he entred into a certain village, and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, which also [sate at Jesus feet, and heard his word.]

from him, but attended diligently to all that was delivered by him.

39. Behaved her self as a disciple, never parted

40. But Martha was [cumbred about much serving, and came unto him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she b help me.]

(see note on c. 8. a.) and she came to Christ, and desired him to bid her sister Mary to joyn with her, company, which was too much for her to do alone.

40. Wholly taken up about making provision for (and distributing to) the guests, to make provision for the b.

41. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things.]

not culpable pains (as in all worldly business there is a great deal more solicitude then is necessary.)

41. Thou takest a great deal of unnecessary, though

42. But one thing is needful, and Mary hath chosen * that good part, which shall not be taken from her.]

necessary, the hearing my word in order to the keeping it, the receiving advantage by my coming to thy house, is much a more acceptable thing to me, then the entertaining me with so much diligence, and the advantage of this will continue to Mary to all eternity.

42. But the one only thing which is absolutely

* the good portion, τὴν ἀγαθὴν μερίδα.

Annotations on Chap. X.

a. Συγκυρία

V. 31. *By chance*] The word Συγκυρία signifies literally *concurrence*, when two things fall out together, Συγκυρεῖ (it should be Συγκυρία) Ϛωΐυχία saith *Hesychius*, and Συγκύρημα, Ϛωΐύχημα (not with any respect to τύχη *fortuna*, but from τυγχάνω *sum*, the word signifying *being* and no more.) So places that *lie together* are called Συγκυροῦντα, *Num.* 21. 25. and 35. 3. and *Deut.* 2. 37. according to the notion of the Simple Κυρῶ, τυγχάνω, saith *Hesychius*, and Κυρεῖ, ὑπάρχει, and Κυρία, ἡ κατὰ φύσιν ὑπάρχουσα δύναμις. And then the rendring will be most exactly thus, *And the same time it fell out that a certain priest came down that way*; according to * *Calcidius*'s definition of fortune, that it is *concursus simul cadentium causarum duum, originem ex proposito trahentium, ex quo concursu provenit aliquid præter spem cum admiratione, a concurrence of two causes falling together, having their beginning from counsel, from which concurrence something proceeds besides hope with admiration.* But in *Hippocrates* it is used frequently to signify any occasion of doing any thing, *l. de med. vet.* δι' ἡδονὴν ἢ δι' ἄλλο τινὰ Συγκυρίλν, *for pleasure, or for any other occasion*, or *concurrent thing*, that being at the same time is the occasion of any thing. And then it may be rendred *upon occasion*, that is, having some business that occasioned his going by at that time.

b. Ἀντιλαμβάνεσθαι.

V. 40. *Help*] The word ἀντιλαμβάνεσθαι, especially with a Genitive of the person joyn'd with it, signifies *to succour or relieve any in distress*, so *Luke* 1. 54. ἀντελάβετο Ἰσραὴλ, *he hath relieved Israel*, a work of ἔλεος, *mercy*, as it follows, and a *filling* them with *good things*, when they were *hungry*, v. 43. So ἀντιλαμβάνεσθαι ἀσθενούντων, *Acts* 20. 35. *to relieve the poor*, and, as it there follows, *to give* to them. So ἀντιλήψεις, 1 *Cor.* 12. 28. the office of *relieving* the *poor*; see note e. on that chap. From hence 'tis discernible, what is the full importance of ἵνα Ϛωαντιλάβηταί μοι here; *Christ was received* and entertain'd in the house of *Martha* and *Mary*, *Martha* made provision for him, and all that were with him, this is called πολλὴ διακονία, *a great deal of work in providing* for them all, at the beginning of the verse; hereupon she complains to Christ, that *Mary* by hearkning to him left her διακονεῖν μόνλν, to *minister* to them, or *provide* for them alone, without any body else, and thereupon desires him to bid her *bear her company, in making provision for them*, the ἀντιλαμβάνεσθαι, as διακονεῖν, noting the making this provision, and the σὺν added to it, the *joyning* with her, or bearing her company, contrary to the μόνλν, her doing it *alone*, precedent. Thus *Rom.* 8. 26. Ϛωαντιλαμβάνεται ἀσθενείαις ἡμῶν, is *to joyn in relieving our necessities*. We have no means but prayer to God to relieve our selves in any distress. But then again, we know not what is absolutely best for us, nor consequently to *pray as we ought*; therefore when we want and pray for ought, *the Spirit of Christ joineth* with us *in relieving* us, that is, in interceding for us, that what is absolutely best may be granted us, joins with us in prayer, and so in relieving us by prayer silently for us, and asking those things, which *Christ* knows us to stand most in need of, when we do not.

Συναντιλαμβάνεσθαι.

CHAP. XI.

Paraphrase.

1. AND it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.]

was upon that performance, his disciples took into consideration, how needful it was for them to be directed in a right performance of that duty, and thereupon, at his coming out to them, one of them besought him to give them a form of prayer, which they might constantly use, as John Baptist had given to his disciples.

1. And upon occasion of his frequent retiring to prayer, at a time when he

2. And he said unto them, When ye pray, say,] Our Father which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, as in heaven, so in earth.

from that in the Sermon on the mount, Mat. 6. 9.) Christ said to his disciples, Whensoever ye pray solemnly, omit not to use this form of words.

2. And upon that demand of his (being another time and upon another occasion

3. Give

See Mat. 6.11.

3. Give us day by day our daily bread.

4. Hath done us any injury.

4. And forgive us our ſins, for we alſo forgive every one that [is * indebted to us] And lead us not into temptation, but deliver us from evil.

5. And he ſaid unto them, Which of you ſhall have a friend, and ſhall go unto him at midnight, and ſay unto him, Friend lend me three loaves,

6. Travelling by this way, is come to my houſe and I have nothing to entertain him.

6. For a friend of mine [in his journey is come to me, and I have nothing to ſet before him.]

a

7. Both I and my children, which might deliver it to thee are.

who b.

7. And he from within ſhall anſwer and ſay, trouble me not, b the door is now ſhut, and [my children are with me] in bed, I cannot riſe and give thee.

8. If reſpect of friendſhip will not work upon him, yet his coming without baſhfulneſs at ſuch a time of night, which is an argument of his real want, and of his confidence in him to whom he comes, will certainly make him.

8. I ſay unto you, [tho' he will not riſe and give him becauſe he is his friend, yet becauſe of his * importunity he will] riſe and give him as many as he needs.

* ſhameleſneſs, αἰδοῦς.

9. And the ſame effect let me tell you, will your conſtancy and earneſtneſs in prayer to God have upon him.

9. And I ſay unto you, Ask, and it ſhall be given you; ſeek and ye ſhall find; knock and it ſhall be opened unto you.]

10. For no child or friend of God, ever miſſeth to receive from him what he thus asketh.

10. For every one that asketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.]

11, 12, 13. There is no fear that God ſhould deny ſuch petitions, or give his children any hurtful thing, when they ask that which is good for them, and tho' many things which men ask be not ſuch, yet his Spirit, and the aſſiſtances of that, are ſo certainly ſo, that they will never be denied to them that ask them of the Father.

are

11. If a ſon ſhall ask bread of any of you that is a father, will he give him a ſtone? or if he ask a fiſh, will he for a fiſh give him a Serpent?

12. Or if he ſhall ask an egg, will he offer him a Scorpion?

13. If ye then being evil, know how to give good gifts unto your children, how much more ſhall your heavenly father give the holy Spirit to them that ask him?]

14. And the diſeaſe which that devil inflicted on the man, deprived him of ſpeech, and he caſt out the devil, and reſtored the man to his ſpeech again.

14. And he was caſting out a devil [and it was dumb, and it came to paſs that when the devil was gone out, the dumb ſpake] and the people wondred.

15. But ſome perſwaded themſelves, v. 17. that all his power was from Beelzebub, Mat. 9. 34. & 12. 24. and that he having power of all inferior devils, enabled him to caſt them out.

over

15. But ſome of them ſaid, He caſteth out devils thro' Beelzebub the chief of the devils.]

16. Others to make trial of his power, deſired him to ſhew them ſome miracles or tokens of God's ſending him, ſome voice from heaven, or the like.

16. And others tempting him, ſought of him a ſign from heaven.]

17. To the former of them, thoſe that thought he uſed the devils power to caſt out devils, he uſed theſe arguments of conviction (and to the latter his anſwer is ſet down, Mat. 12. 39. and here v. 29. &c.)

17. But he knowing their thoughts, ſaid unto them] Every kingdom divided againſt itſelf is brought to deſolation, and an houſe divided againſt an houſe falleth.

is

18. If there be a diviſion among the evil ſpirits, and one devil ſet himſelf againſt another, their kingdom cannot long endure, for tho' 'tis poſſible for the advancing of the devils kingdom, one inſtrument of his may undo that which another hath done, which is not a diviſion, but a politick union and conjunction in the ſame project, yet for one to oppoſe, and violently to eject the other (ſee Mar. 1. 25.) and to do his utmoſt to caſt him and his kingdom out of the world, this is a diviſion, which cannot be imagined among thoſe that are of a conſpiracy, but only betwixt enemies bent to ruine one another, Mat. 12. 27 g.

talk

18. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand?] becauſe ye ſay that I caſt out devils thro' Beelzebub.

19. That which is done by them before your eyes will be an argument of conviction againſt you.

19. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore [ſhall they be your judges.]

20. But if by the power (and ſpirit, Mat. 12. 28.) of God it be, that I caſt out devils, then, as the miracles of Moſes, confeſt by the Magicians to be done by the finger of God, Exod. 8. 19. were a certain teſtimony that he was ſent by God to redeem the people out of their bondage, ſo is this a certain argument, that I am now ſent by God, to redeem you, if you will believe on me.

is

20. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you.]

21. The devil will not be caſt out of his poſſeſſions, unleſs ſome perſon arm'd by the power of God, ſuperiour to what the devil is poſſeſt with, come and conquer him.

th eth

21. When a ſtrong man armed keepeth his palace, his goods are in peace.]

22. And therefore my caſting out devils is an argument that I come with that power, greater then any the devil hath, and conquer and diſarm him, and give all that follow me the benefits of that victory to be diſtributed among them.

a

22. But when a ſtronger then he ſhall come upon him and over-come him, he taketh from him * all his armour wherein he truſted, and divideth his ſpoils.]

* his compleat armour, τὴν πανοπλίαν αὐτοῦ.

23. Tis proverbially ſaid, He that is, &c. and therefore he that doth not aſſiſt, but caſt out Satan, muſt be reſolved to be an enemy of his, and not to operate by power from him. See Mat. 12. 30. and Mark 9. 40.

23. He that is not with me is againſt me; and he that gathereth not with me ſcattereth.]

24. But to you that have receiv'd ſuch miracles of mercy, (particularly that of caſting out devils) and made no uſe of them, I ſhall add this parable, when, &c. ſee Mat. 12. 43.

24. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and finding none, he ſaith, I will return unto my houſe whence I came out.

25. And when he cometh, he findeth it ſwept and garniſhed.

26. Then goeth he and taketh to him ſeven other ſpirits more wicked then himſelf, and they enter in, and dwell there, and the laſt ſtate of that man is worſe then the firſt.

27. And about this time his mother and brethren came to ſpeak with him, & one came and told him ſo, Mat. 12. 47. and upon mention of his mother, a woman there preſent, ſaid aloud,

27. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice and ſaid unto him,] Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked.

28. But he ſaid, Whoſoever ſhall hear and obey the word of God, is to me as dear as mother or brethren, Mat, 12. 49, 50. and indeed that bleſſedneſs of being an obedient faithful ſervant of God, is far greater then this other of having been the perſon of whoſe womb Chriſt is born, abſtracted or ſeparated from this other of having undertaken the obedience of God.

a

28. But he ſaid, Yea rather, bleſſed are they that hear the word of God, and keep it.]

29. And

29. And when the people were gathered thick together, he began to ſay] This is an evil generation: they ſeek a ſign, and there ſhall no ſign be given it, but the ſign of Jonas the prophet.

29 As for the ſecond queſtion propoſed, v. 16. he now in the preſence of a great multitude gave anſwer alſo to that, (ſee Mat.12.39.)

30. For as Jonas was a ſign to the Ninevites, ſo ſhall alſo the ſon of man be to this generation.]

30. For as Jonas preaching in the ſtreets of Nineveh, being accompanied with the miracle of having been three days in the whales belly, and then being caſt upon the ſhore alive, was an aſſurance to them, that without repentance they ſhould ſpeedily be deſtroyed. So ſhall the preaching of Chriſt to the men of this age, accompanied with his death and reſurrection after three days, be a certain fore-runner of deſtruction to them that believe not.

31. The queen of the ſouth ſhall riſe up in the judgment with the men of this generation, and ſhall condemn them: for ſhe came from the uttermoſt parts of the earth to hear the wiſdom of Solomon, and behold, [* a greater then Solomon is here.]

* more, πλεῖον

31. Here is more of wiſdom, heavenly divine doctrine, then ever was in all Solomons words, or writings, Mat.12. 42.

32. The men of Nineveh ſhall riſe up in the judgment with this generation, and ſhall condemn it, for they repented at the preaching of Jonas, and behold, [* a greater then Jonas is here.]

* more, πλεῖον

32. Here is more powerful preaching, denunciation of ſeverer judgments, then thoſe that Jonah denounced againſt Nineveh.

33. No man] when he hath lighted a candle, putteth it in a ſecret place, neither under a buſhel, but on a candleſtick, that they which come in may ſee the light.

33. To that purpoſe of v. 28. that they only are bleſs'd which not only hear but obſerve God's commands, belongs that known ſpeech of Chriſt, delivered at another time alſo, Mat. 5. 15. and Luke 8. 16. No man, &c.

34. The light of the body is the eye, therefore when thine eye is ſingle, thy whole body alſo is full of light, but when thine eye is evil, thy whole body alſo is full of darkneſs.]

34. And to the ſame purpoſe may be applied that other, uſed alſo by Chriſt in the ſame ſermon on the mount (ſee note on Mat. 6. 22. l.) that the heart being once truly warmed with Chriſtian virtues will fill the whole body with charitable and Chriſtian actions.

35. Take heed therefore that the light which is in thee be not darkneſs.]

35. Take care therefore that the Chriſtian precepts and graces afforded thee, be not accompanied with an unchriſtian life.

36. If thy whole body therefore be full of light, having no part dark, the whole ſhall be full of light, as when * the bright ſhining of a candle doth give thee light.]

* a candle, by bright ſhining, lightneth thee, ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

36. If therefore the Chriſtian doctrine have taken full poſſeſſion of thee, and no faculty or affection be left out from being wrought upon by it, then ſure the actions will be moſt illuſtriouſly ſo, and the whole life of ſuch an one will be as a room with a blazing torch or candle in it, enlightned in every corner, without any intermiſſions or mixture of unchriſtian actions.

37. And as he ſpake, a certain Phariſee beſought him to dine with him, and he went in, and ſat down to meat.

38. And [when the Phariſee ſaw it, he marvelled that he had not firſt waſhed before dinner.]

38. The Phariſee wondred to ſee him lye down to dinner without waſhing his hands firſt. See Mar.7.3. notes on a. and b.

39. And the Lord ſaid unto him, [Now do ye Phariſees make clean the outſide of the cup and platter, but your inward part is full of * ravening and wickedneſs.]

* violence, & villany, ἁρπαγῆς καὶ πονηρίας. See 1 Cor. 5. h.

39. Ye hypocritical Phariſees, waſh your ſelves, as if a man ſhould waſh his veſſels, the out-ſide of them only, leaving the inſides of them full of all filthineſs; for thus do ye waſh your bodies, leaving your ſouls full of uncleanneſs.

40. Ye fools, did he not he that which is without, make that which is within alſo?]

40. This is an extream folly, for if your outward waſhings were in obedience to God, you would cleanſe the inſides, your hearts and ſouls alſo as well as your bodies.

41. But rather * c give alms of ſuch things as you have, and behold, all things are d clean unto you.

*what you have, or are able, give alms, or in alms.

41. The beſt way of purifying your ſelves, eſtates, meats and drinks, &c. from all pollutions cleaving to them, is (inſtead of that which you Phariſees attempt by waſhing your hands, your veſſels, &c.) by works of mercy and liberal almſgiving, as far as you are able, reſtoring to the injured, or if there be not place for that, giving to thoſe that want.

42. But wo unto you Phariſees, for ye * tithe mint and [rue, and all manner of herbs, and paſs over judgment and the love of God: theſe ought ye to have done, and not to leave the other undone.]

* pay tiths of Ἀποδεκατοῦτε

42. Aniſe, and cuumin, Mat. 23. 23. and ſo alſo of rue, and every the meaneſt herb that grows in your garden, and omit the principal duties both to God and man. Theſe are the main things which God requires of you, though thoſe other lower performances ought not to be omitted, of paying tiths exactly, according to the law and cuſtom among you.

43. Wo unto you Phariſees, for ye love the uppermoſt ſeats in the [ſynagogues,] and greetings in the markets.

43. Conſiſtories, Mat. 23. 6.

44. Wo unto you Scribes and Phariſees, hypocrites, for ye are as graves [which appear not, and the men that walk over them, are not aware of them.]

44. Grown over with graſs, and they which ſee the ſpecious out-ſides of them, Mat. 23. 27. know not what is within, viz. bones of dead men and putrefaction, and ſo are polluted by them, (ſee note on Mat. 23. g.)

45. Then anſwered one of the [Lawyers, and ſaid unto him, Maſter, thus ſaying thou reproacheſt us alſo.]

45. Doctors of the Law, members of the Sanhedrin, or Conſiſtories, and ſaith unto him, This ſpeech of thine ſeems to reflect on us, and the gravity that belongs to our places and perſons, and is a reproach to us.

46. And he ſaid, [Wo unto you alſo, ye lawyers: for ye lade men with burthens grievous to be born, and ye your ſelves touch not the burthens with one of your fingers.]

46. And ye certainly are not free, Ye are they which lay heavy tasks on others, and think not your ſelves obliged to perform or undergo any part of them.

47. Wo unto you, * for ye e build the ſepulchers of the prophets, and your fathers killed them.

* that, ὅτι.

47, 48. Wo be to you for that hypocriſy of yours, in appearing to bear ſuch reſpect, as to rebuild the tombs of thoſe prophets, whom your fathers killed; you your ſelves having as bloody thoughts againſt thoſe that are now ſent to you, and being ready to fill up their meaſure of blood-guiltineſs, Mat. 23. 32. by your adorning their ſepulchres, ye bear witneſs that your fathers killed the prophets, and at the ſame time ye are well pleaſed with their works, that is, delighted in, and meditate the like; and though ye ſay Mat.23.30. that if you had lived in their days, ye would not have put the prophets to death, yet by your preſent actions of perſecuting me, and thirſting after my blood, ye ſhew that ſuch pretenſions are but hypocriſy in you.

48. † Truly ye bear witneſs that ye allow the deeds of your fathers, * for they indeed killed them, and ye build ye build their ſepulchers.]

† thus ye bear witneſs, and conſent, or are well-pleaſed with the deeds, * that, ὅτι.

49. And ſo clearly you are the people of whom God hath prophecyed, that they will kill and perſecute thoſe whom he ſends to them, for this was begun by your fathers, and continued in you, and is like to be perfected by you.

49. Therefore alſo ſaid the wiſdom of God, I will ſend them Prophets and † Apoſtles, and *ſome* of them they ſhall ſlay and perſecute,] † meſſengers, ἀποστόλους.

50. And this is likely to be the effect of it, the Jews of this age ſhall undergo the ſevereſt vengeance that all the murthering of Gods prophets can bring on a rebellious people.

50. That the blood of all the prophets which was ſhed from the foundation of the world, may be required of this generation.]

51. See Mat. 23. g.

51. From the blood of Abel unto the blood of Zacharias, which periſhed betwixt the Altar and the Temple, Verily I ſay unto you, it ſhall be required of this generation.

52. Have robb'd the people of that underſtanding of Scripture which might make them embrace the Goſpel now preach'd to them: ye will not receive the faith your ſelves, and thoſe which are inclinable to receive it, ye hinder as much as you can.

52. Wo unto you Lawyers, for ye [have taken away the key of knowledge: ye entred not in your ſelves, and them that were entring in ye hindred.]

53,54. To expreſs great anger (ſee Mar. 6. a.) and indignation againſt him, and to propoſe many things to him by way of queſtion, that they might get ſomewhat from him, which being teſtified againſt him, might be matter of accuſation.

53. And as he ſaid theſe theſe things unto them, the Scribes and Phariſees began to [* urge *him* vehemently, and to * † provoke him to ſpeak of many things, *be ſharply angry with him. * poſe him concerning many things.

54. Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.]

Annotations on Chap. XI.

a. Ὀφείλειν.

V. 4. *Indebted*] The word ὀφείλειν *to owe*, is here to be taken in a notion peculiar to the Syriack language, (wherein *Chriſt* certainly ſpake) which neither the Greek, nor Latine, nor Hebrew had made uſe of; For he that ſins, or offends, either againſt God or man, is in Syriack ſaid חיב a *debter*, and ſo חובא *debitum*, *a debt*, that is, *peccatum*, *a ſin*. So *Exod.* 32. This *people*, חטא חטטה *have ſinned a ſin*, the *Targum* read, חב חובתא *hath ought a debt*. So *Lev.* 4. *If a prieſt*, &c. יחטא *ſhall ſin*, the *Targum* reads, יחוב *ſhall owe*, So *Luke* 13.4. of thoſe *on whom the tower fell, do you think*, ſaith *Chriſt*, *that theſe were*, ὀφειλέται παρὰ πάντας, *debtors*, that is, offenders, *beyond all?* and proportionably to this, *to pardon* is by them expreſs'd by מבק *to remit*, and is here rendred ἀφίεμεν, *to releaſe* or *abſolve*.

ing
owed

b. ἡ θύρα κέκλεισται.

V. 7. *The door is ſhut*] The *Romans* were wont to expreſs the firſt part of the night, the cloſe of the evening, by *primâ face*, *candle-lighting*. A later part other nations expreſs'd by *ſhutting up the doors*, called in Greek κλαυσίθυρον, which time was wont by a kind of *bell-man*, to be cryed about the ſtreets. Thus *Joſ.* 25. *about the time of ſhutting the gate*, where the Greek reads, ὡς δὲ ἡ πύλη ἐκλείετο, *when the gate was ſhut*. Thus in this place, *the door is ſhut*, is meant as an expreſſion of the lateneſs of the time of night, and is expreſs'd, v. 5. by μεσονυκτίου *at midnight*.

t

c. τὰ ἐνόντα.

V. 41. *Such things as you have*] The phraſe τὰ ἐνόντα ſignifies *according to ability*. So when *Epictetus* appoints to *abſtain from oaths*, ἐκ τῶν ἐνόντων, *as far as we are able*, and in *Gemiſthus Pletho*, περὶ εἰρεσ. p. 57. Ζὺν εὐτελείᾳ ἐκ τῶν ἐνόντων φιλοκαλῶν, ſpeaking of him, who *of that which he hath*, *exerciſes liberality without any great expence*. This is expreſs'd in *Tob.* by ἐκ τῶν ὑπαρχόντων σοὶ ποίει ἐλεημοσύνην, *give alms of what thou haſt*, and ſo *Luke* 8.3. & 12.33. and ſo ſaith *Heſychius*, Ἐνδὺ, ἐνυπάρχον ἢ δυνατόν ὄν, *that which a man hath in his power*, and *Phavorinus* to the ſame purpoſe, δυνατὸν, ἐνδεχόμενον, ἐνυπάρχον, and 'tis anſwerable to that of *Deut.* 16.10. which we read, *according as the Lord thy God hath bleſſed thee*. But becauſe the precept is here given to the hypocritical *Phariſees*, who may have been guilty of great ſins of injuſtice, and 'tis not impoſſible ἅρπαγὴ may ſignify that, *v.* 39. (tho' I conceive it may fitly be taken in another ſenſe, noted 1 *Cor.* 5. note h.) and becauſe this ſin of oppreſſion, and rapine, and cheating, and wronging others, is ſo ordinary in the world, that it may be reaſonable for our *Saviour*'s ſpeech to reſpect that among other ſins, and ſo to propoſe here the way, on the ſinners part, required for the cleanſing of that. Therefore it is not amiſs yet farther to obſerve, that the place here τὰ ἐνόντα δότε ἐλεημοσύνην, and not ἐκ τῶν ἐνόντων, may in conſtruction be ſo rendred, as that the two Accuſative Caſes ſhall be ſet by way of oppoſition, and both follow the Verb δότε, and then the meaning will be, *give what you have*, or *as far as you are able*, as far as all that you have will reach. This we know the injurious is bound to, in caſe of rapine, to reſtore all that he hath taken away, before he can hope for pardon; but in caſe he be not able to reſtore all, yet certainly he muſt go as far as he can, and that is the leaſt that will be accepted, (nay *Zaccheus*'s example when he repented, may be fit in that caſe to be conſidered, who made a fourfold reſtitution to the injured perſon, and *gave half of his goods to the poor*, over and above) And he that either reſtores to the utmoſt, or doth it as far as is now in his power, he doth reſtore τὰ ἐνόντα in this ſenſe. But becauſe many caſes there are, wherein there is not place for exact reſtitution to the perſon injured, he may be gone, and all that have right to what was his, and the like, and in that caſe giving to the poor, in works of mercy or pity, is the only way left of reſtitution: and the like holds in other ſins, wherein tho' no other man be wrong'd, yet there is pollution contracted, and that muſt be cleanſed by ſome effectual works of repentance, and mercy to the poor, is ſpecified as an eminent work of this kind, *Dan.* 4.27. therefore in all theſe, and the like reſpects, the precept is here given more generally, to make uſe of theſe works of alms, where the caſe requires, as reſtitution where the caſe requires that, and even then, after *Zacheus*'s example, alms alſo; and ſo the full of the precept is, τὰ ἐνόντα δότε ἐλεημοσύνην, *give what you have in alms*, even all that you have, where all is ill-gotten, and the whole lump is by that means unclean; or as much as you have taken by rapine, & oppreſſion, what ever that is, (with advantage) if you have ſo much: if you have not τὰ ἐνόντα, *what you have* will by Gods mercy be accepted. And ſo in other ſins, wherein others have not been injured, or wherein no reſtitution is required, ſtill a very liberal alms-giving is required, not only ſo much, as were every mans duty, abſtracted from theſe pollutions thus contracted (as alms-giving, we know is ſimply under precept, and ſome degree of it is our righteouſneſs, in the ſacred ſtyle, we are unjuſt if we perform it not) but in ſome proportion to a treſpaſs-offering, ſo much more, as a fruit of repentance, and a revenge on our ſelves, and an evidence of our true contrition for our ſins. And this in reſpect of the *quotum*, ſet down indefinitely (not defining the juſt proportion, but leaving that to our choice) τὰ ἐνόντα, *what we have*, *or able to give*, and not only ſome ſmall mite, unproportionable, as it would perhaps be interpreted, if it were here ἐκ τῶν ἐνόντων in *Gemiſthus*'s notion premiſſed, as that is no more than ἐκ τῶν ὑπαρχόντων in *Tobit*, *out of what thou haſt*.

for
ἐν

ναι

d. πάντα καθαρὰ.

Ib. *Clean*] The Arabick word for *alms*, *Zachat*, hath a double notion, ſay they, either of *encreaſing*, or *cleanſing*; the firſt, *quia erogatio ejus conciliat benedictionem opibus*, *becauſe the giving alms obtains a bleſſing on the wealth*, and ſo encreaſeth it, the ſecond, *quòd opes ab inquinamento & animum ab avaritiæ ſordibus purgat*, *becauſe it purgeth the riches from the pollution and filthineſs that adheres to them*, *and the mind from*

from the ſullages of covetouſneſs, according to that of *Mat. 6. If the eye be ſingle*, that is, where the virtue of liberality is in the heart, *the whole body is full of light*, that is, of all Chriſtian virtues, contrary to the vices pointed at by the darkneſs that follows. In reference to this notion of the word in the Syriack, and Arabick, this ſeems to be here ſpoken by our Saviour, *Give Alms*, which comes from a word that ſignifies *to cleanſe*, and all ſhall *be clean to you*, your wealth ſhall be purg'd and bleſs'd, and your mind cleanſed alſo.

e. Οὐαὶ ὅτι φῶ κοδομᾶτε.

V. 47. *Build the Sepulchres*] The meaning of this paſſage being thus rendred, *Wo unto you! that ye build the ſepulchres of the Prophets, and your fathers killed them*, will ſoon appear, if it be obſerved 1. that the *woes* here ſo oft denounced in this and other places againſt the Phariſees, were for ſeveral acts of Hypocriſy in them. Now hypocriſy or perſonation, being the outward appearance, the diſguiſe or ſpecious attire, of an action, that is here ſet down by it ſelf, the vice that was diſguiſed, and endeavoured to be concealed under it, being not here named, but by their preſent actions (perſecuting *Chriſt*) viſible and notorious, and withal intimated by St. *Mat.* c. 23. 32. as if he had ſaid, Your building, and adorning the ſepulchres of the old Prophets which your fathers kill'd, is in you a ſolemn perſonation or hypocriſy, acting the parts of very pious men, that bear much reverence to them (and ſuch is your ſpeech, *Mat.* 23. 30. that *if ye had lived in your fathers days, ye would not have had any hand in the killing the prophets.*) Secondly, by obſerving the καὶ *and*, between the μαρτυρεῖτε *ye bear witneſs*, and the συνδοκεῖτε *ye have a complacency* with the *deeds of your fathers*; for that *and* conjoins two different things affirm'd of them by our *Saviour*, which are ordinarily confounded, Firſt, *ye bear witneſs to the works of your fathers*, ye teſtify to all men that your *fathers kill'd the prophets* that were ſent to them; and Secondly, *ye like well, approve of* their *deeds*, (not that by their building their tombs they expreſs'd that approbation, but that otherwiſe that was evidently ſeen) and tho' to diſguiſe this, *ye adorn* their *ſepulchres*, yet ye do really the ſame things that ye profeſs to condemn, and ſo are hypocrites in ſo doing: which is more diſtinctly ſet down by *Matthew*, when he adds in a prophetick ſtyle πληρώσατε *fill ye up the meaſure of your fathers*, noting their fathers ſins, that they diſclaim, to be of the ſame kind, but of an inferior degree to thoſe which they are now ready to practice, and ſo to bring upon them thoſe *woes*, that utter exciſion, which had not befall'n their fathers. Thirdly, by taking in into this period, that which both here, and in St. *Matthew*, is at the cloſe of it, *I will ſend them Prophets and Apoſtles, and ſome of them they will ſlay and perſecute*, to evidence them the *generation of* thoſe *Vipers*, whoſe practiſes they profeſs'd to diſlike, but do really imitate, which is the thing wherein their hypocriſy conſiſted, & upon which the *judgment of hell* came upon them.

Μαρτυρεῖτε καὶ συνδοκεῖτε.

f. Ἀποστομαλίζειν.

V. 53. *Provoke*] Ἀποστομαλίζειν in ordinary Greek is *to recite without book*, as a ſcholar doth a leſſon, ἀπὸ μνήμης λέγειν, ſaith *Suidas* and *Phavorinus*. And accordingly the place in *Heſychius* muſt be corrected, inſtead of ἀποστομίζειν, ἀποστομαλίζειν. But here by an Hebraiſm of uſing the active voice in the ſenſe of the Hebrew, * *Hiphil*, it ſignifies *to make recite*, and belongs to the Maſter of him that hears the other ſay his leſſon. So ſaith *Suidas*, the word is uſed ὅταν διδάσκαλος παιδία λέγειν ἅπαξ ἀπὸ στόματος, *when a maſter bids a boy ſay*, or *recite*, and *Heſychius* ἀπὸ μνήμης ἐξεῦν λέγειν to *require one to ſay by heart*, as *Julius Pollux* of the Paſſive, Ἀποστομαλίζεσθαι, ἐρωτᾶσθαι τὰ μαθήματα, *to be asked* or *required, an account of what he hath learnt.* Agreeably to this did they here *ask Chriſt queſtions*, and poze him, to hear what he could or would ſay, as an angry ſchoolmaſter that ſeeks occaſion of ſeverity againſt a ſcholar. *Theophylact* expounds it by πυκνῶς ἐρωτάω, and ἄλλα καὶ ἄλλα ἐρωτῶ, and παγιδεύω, *asking often one queſtion after another, enſnaring.*

* ſee note on Mark 14. e.

CHAP. XII. *Paraphraſe.*

1. IN the mean time, when there were gathered together an innumerable multitude of people, inſomuch that they trod one upon another, he began to ſay unto his diſciples [firſt of all, Beware ye of the leaven of the Phariſees, which is hypocriſy.]

1. Of all other dangers take ſpecial heed of the Phariſees, ſee Mat. 10. 17. (and Sadduces, Mat. 16. 6.) whoſe doctrine, expreſt by leaven, Mat. 16. 12. is full of hypocriſy, puffs them up into a great opinion of their own ſanctity, and hath an influence, like leven, to the ſowring of all their actions, and accordingly theſe men, though they make a great ſhew of piety, and may be apt to deceive you, and make you expect good from them, yet will they of all others be readieſt to betray you, Mat. 10. 17. &c.

2. For there is nothing covered, that ſhall not be revealed, neither hid, that ſhall not be known.

3. Therefore whatſoever ye have ſpoken in darkneſs, ſhall be heard in the light: and that which ye have ſpoken in the ear in cloſets, ſhall be proclaimed upon the houſe-tops.]

2, 3. This I ſay not, that you ſhould ſo beware as to be afraid of them, or conceal any part of your meſſage, I only fore-tell you your danger, that you may prudently combate with it, proclaim publickly to your faces whatſoever you have been taught by me, and not only ſecretly and whiſperingly, but publickly and confidently beat down this hypocriſy, and falſe doctrines of theirs (that that is the meaning of v. 2, 3. appears by comparing them with Mat. 10. 27. and Mar. 4. 22.)

4. And I ſay unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5. But I will forewarn you whom you ſhall fear, Fear him which after he hath killed, hath power to caſt into hell, yea, I ſay unto you, fear him.]

4, 5. And let me tell you, as one friend would do another, that which is moſt for his intereſt that theſe Phariſees at the utmoſt can but kill the body, and when that is done, there is an end of their malice, and therefore 'tis much wiſer to fear diſpleaſing of God, (as you will do, if for fear of men you omit to diſcharge your duty) who as he will caſt both body and ſoul into hell, upon diſobedience and diſloyalty to his commands, ſo can, if he pleaſe, and will, if he ſee it beſt for you, preſerve you in the midſt of the greateſt dangers.

6. Are not five Sparrows ſold for two farthings, and not one of them is forgotten before God?]

6. This is a work of that providence of his, that attendeth and watcheth over the ſmalleſt things in the world, the vileſt Sparrow or bird of the air, in every motion of it, is within the reach of Gods care.

7. But even the very hairs of your heads are all numbred, fear not therefore, ye are of more value then many ſparrows.]

7. And agreeably to that particular providence of his which extendeth to every event, you may reſolve of your ſelves, that God hath a moſt particular Providence over all that belongs to his ſervants. This will fortify you againſt all fear, whatſoever your dangers are, for ſure there is more value ſet on you, and care taken for your preſervation, then there is over all the Sparrows that are in the world.

8. But I ſay unto you, Whoſoever ſhall confeſs me before men, him alſo ſhall the ſon of man confeſs before the Angels of God.]

8. And this encouragement you have, that your fearleſs Confeſſion of Chriſt and his truth ſhall be rewarded with his owning you in the day of judgment (which ſure is more to your advantage then any thing you can acquire by compliance with the world.)

9. But he that denieth me before men, ſhall be denied before the Angels of God.]

9. Whereas the contrary fear, or cowardiſe, or falling off from your duty, ſhall cauſe Chriſt to diſclaim you, when you have moſt need of him.

10. Here are added by St. Luke words ſpoken by Chriſt on another occaſion, 12.38. and ſeem to be applied by him to the aggravation of the ſin of the Phariſees, on occaſion of whom this whole Paſſage from v. 1. was delivered. That they that by the meanneſs of Chriſts humane appearance are tempted to deny him to be the Meſſias, and do accordingly oppoſe him, may have ſome place for pardon, and be in ſome degree excuſable, but they that attribute his works of power (his miracles done viſibly by the finger of God) to the working of the devil in him, there is no place of excuſe and mercy for them, if they do not, upon the reſurrection of Chriſt, and the Apoſtles preaching it to them, return and repent, and effectually receive Chriſt.

10. And whoſoever ſhall ſpeak a word againſt the ſon of man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the holy Ghoſt it ſhall not be forgiven.]

11. This being ſaid of them, as in a parentheſis, he returns to other paſſages of that ſpeech of Chriſts, Mat. 10.9. when they bring you before Conſiſtories, (ſee note Mat. 6. d. Jam. 2. b.)

11. And when they bring you unto the ſynagogues] and unto magiſtrates and powers, take ye no thought how or what things ye ſhall anſwer, or what ye ſhall ſay.

12. See Mar. 13. 11.

12. For the holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.]

13. Sir, there is a controverſy between my brother and me, about the dividing our patrimony, I deſire to avoid the delays of a ſuit at law, and to do as it is ordinary, refer it to arbitration, and who ſo fit as you our Maſter, to conclude it between us your diſciples and followers.

13. And one of the company ſaid unto him, [Maſter, ſpeak to my brother that he divide the inheritance with me.]

14. But he (knowing what had happened to Moſes when he would have made peace among the Jews, Exod. 2. 14. Who made thee a Prince or a Judge over us?) gave them an anſwer which the Evangeliſt ſets down in the ſame words, wherein the Greek rendred the Hebrew there, that is, I will not be liable to ſuch objections from men, as were then ungratefully made againſt Moſes, I will not meddle with your matters of intereſt, wherein he that is not awarded what he deſires, will think himſelf unjuſtly dealt with.

14. And he ſaid unto him, Man, who made me a judge or divider over you?]

15. All that I ſhall ſay to you, is, That the deſire of wealth, the labour to encreaſe your own by leſſening another Man's Poſſeſſions, the not being content with what you have, is a ſin of great danger, diligently to be avoided, and indeed that which doth no Man any good. For though poſſeſſions are uſeful to ſuſtain life, yet no Man is able to prolong his Life, or to make it any thing more happy or comfortable to him, by poſſeſſing more then he needs or uſes, that is, by any ſuperfluity of wealth. The only way to be the better for the wealth of the World, is to diſpoſe and diſtribute it to the ſervice of God, and benefit and comfort of others, ver. 21.

15. And he ſaid unto them, Take heed and beware of covetouſneſs, for * a mans life conſiſteth not in the abundance of the things which he poſſeſſeth.]

* 'tis not in any mans having ſuperfluous, that his life from his poſſeſſions conſiſts. Or, no mans life, if he have never ſo much abundance, depends on his poſſeſſions, οὐκ ἐν τῇ περισσείᾳ τινὸς ἡ ζωὴ αὐτῷ ἔστιν ἐκ τῶν ὑπαρχόντων αὐτῷ.

16. To which purpoſe Chriſt ſpake and applied the parable following.

16. And he ſpake a parable unto them, ſaying,] The ground of a certain rich man brought forth plentifully.

17. And he contriv'd, and caſt within himſelf in his thoughts what he ſhould do with all that Plenty which was ſo much greater then his barns could hold.

17. And he thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits?]

18,19. And his reſolution was, that he would pull down his barns, & build bigger, and lay up all in them, (never thinking of giving others any of that which he knew not what to do with) and then he ſhould be an happy man, have wealth enough for many years plentiful, voluptuous, feſtival living, pleaſing himſelf, and entertaining others.

18. And he ſaid, This I will do, I will pull down my barns and build greater, and there will I beſtow all my fruits and my goods.

19. And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years, take thine eaſe, eat, drink, and † be merry.]

† feaſt, εὐφραίνου.

20. But God ſaid unto him, Thou fool, this night * thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?

* do they require thy ſoul from thee. See note on c. 16 b.

21. This is directly the caſe of any man that makes no uſe of his encreaſe and plenty, ſave only to poſſeſs it, and provide for himſelf by it, never thinking of employing that which he hath to ſpare, to the relieving the poor, or otherwiſe to the ſervice of God.

21. So is he that layeth up treaſure for himſelf, and is not rich towards God.]

22. To which purpoſe of truſting Gods providence, in oppoſition to covetouſneſs, is that which is ſaid at another time, Mat. 6. 25.

22. And he ſaid unto his diſciples, Therefore I ſay unto you] take no thought for your life, what ye ſhall eat; neither for the body, what ye ſhall put on.

23. The life is more then meat, and the body is more then raiment:

24. Conſider the ravens, for they neither ſow nor reap, which neither have ſtorehouſe nor barn, and God feedeth them: how much more are ye better then the fowls?

25. And which of you with taking thought can add to his * ſtature one cubit?

* age. See Mat. 6. note m.

26. If ye then be not able to do that which is leaſt, why take ye thought for [the reſt?]

26. Other things, which are greater, and ſo in proportion harder then thoſe, and depend as little on your ſolicitude.

27. Conſider the lilies how they grow, they toyl not, they ſpin not: and yet I ſay unto you, that Solomon in all his glory was not arrayed like one of theſe.

28. The flowers, ſee note on Mat. 6. p.

28. If then God ſo cloath [the graſs] which is to day in the field, and to morrow is caſt into the oven, how much more will he cloath you, O ye of little faith?

29. And be not diſturb'd with thoughts and anxiety, Mat. 6. 31.

29. And ſeek not ye what ye ſhall eat, or what ye ſhall drink, [neither be ye a * of doubtful mind.]

* ſolicitous.

30. For all theſe things do the nations of the world ſeek after: and your Father knoweth that you have need of theſe things.

31. But rather ſeek ye the kingdom of God, and all theſe things ſhall be added unto you.

32. Entertain no ſolicitudes for ſuch things as theſe; for your Father which deſtin'd you to an everlaſting kingdom will not fail to allow you your portion here of thoſe things that are uſeful for you.

32. Fear not little flock, for it is your Fathers good pleaſure to give you the kingdom.]

33. Mat. 6. 19.

33. Sell that ye have and give alms, provide your ſelves bags that wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34. For where your treaſure is, there will your heart be alſo.

35. Be ye as ſervants attending their maſters buſineſs, ready whenſoever he commands them any thing, or hath any buſineſs for them.

35. Let your loyns be b girded about, and your lights burning,]

36. Like the attendants on a bridegroom (who, whenſoever he comes from the marriage Feaſt to the chamber, comes haſtily, and is not patient of any delays) always ready to anſwer at the firſt knock.

36. And ye your ſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.]

37. Bleſſed are thoſe ſervants, whom the Lord when he cometh ſhall find watching, Verily I ſay unto you, that he ſhall gird himſelf, and make them ſit down to meat, and will come forth and ſerve them.

37, 38. As in that caſe 'tis a great happineſs for a ſervant to be found ready, becauſe by that means he may attend his maſter, (whereas if at that minute

38. And if he ſhall come in the ſecond watch, or * come in the third watch, and find them ſo, bleſſed are thoſe ſervants.]

* or in the 3d watch, & when he comes, find; for the K's MS. τρίτη φυλακῇ, καὶ ἐλθὼν εὕρῃ.

he be out of the way, he utterly loſes him) and as a reward of that diligence, the bridegroom will entertain his ſervants, ſet them down, and wait upon them himſelf, ſo is it a bleſſed thing to be found employed as Chriſt would have us, whenſoever he comes to call on us, and in order to that to be always ready, not to fall off from him in the leaſt manner.

39. And this know, that if the good man of the houſe had known what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken through.]

39. And as Chriſts coming will be to the rewarding of all faithful ſervants, perſevering believers, ſo will it be to deſtroy all lethargick ſtupid impenitents, who by their own negligence lie open to all that vengeance that thus lights on them.

40. Be ye therefore ready alſo, for the ſon of man cometh at an hour that ye think not.]

40. And therefore to avoid that danger alſo, it concerns all to be perpetually upon their guard, becauſe this coming of Chriſt to viſit and puniſh is like to be ſudden, but the time uncertain. See Mat. 24. 43.

41. Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable [to us or even to all?]

41. Peculiarly to us thy conſtant attendants, or to all Chriſtians?

42. And the Lord ſaid, [Who then is that faithful and wiſe ſteward, whom his Lord ſhall make ruler over his houſhold, to give them their portion of meat in due ſeaſon?

42,43. The parable doth in ſeveral degrees belong to every Chriſtian, who hath ſome truſt committed to him by Chriſt, and muſt be very careful to diſcharge it, (ſee Mat. 24. 45.) to you as ſtewards here, to all Chriſtians as ſervants, v. 43. and no mans truſt is ſo mean, that diligence in it ſhall not be rewardable. But to them again with ſome difference, as they have received more or leſs of divine revelation, immediately, or mediately, v. 47.

43. Bleſſed is that ſervant whom his Lord when he cometh ſhall find ſo doing.]

44. Of a truth I ſay unto you, that he will make him ruler of all that he hath.]

44. And be he never ſo meanly employed God will reward his truſtineſs and diligence with committing to him the greateſt truſts, ſee Mat. 24. 47. the greateſt office of dignity in the Church.

45. But and if that ſervant ſay in his heart, My Lord delayeth his coming [and ſhall begin to beat the men-ſervants and maidens, and to eat and drink, and to be drunken.]

45. And upon that conſideration abuſe that truſt & power repoſed in him as a ſteward, deal injuriouſly with thoſe that are under his rule, and ſpend his maſters goods riotouſly, and luxuriouſly.

46. The Lord of that ſervant will come in a day when he looketh not for him, and at an hour when he is not ware, and will cut him in ſunder, and appoint him his portion [with the unbelievers.]

46. With the untruſty falſe ſtewards, the unbelieving Jews, which have not reform'd upon all Chriſts preaching unto them.

47. And that ſervant which knew his Lords will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes.

47,48. According to the degree of knowledge which God hath afforded, ſo ſhall their crimes receive aggravation of guilt, and encreaſe of puniſhment. And the more light and grace he beſtows on any, the greater, and the more Chriſtian performances will he require of them.

48. But ye that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes. For unto whomſoever much is given, of him ſhall be much required, and to whom men have committed much, of him they will ask the more.]

49. I am come to ſend fire on the earth, and c what * will I, if it be already kindled?]

* do I deſire that it were already kindled

49. It is to be expected as a conſequent of my coming into the world, that perſecution ſhould attend, Mat. 10. 34. and this will be a means of exploring and trying who are faithful, and who are not, and therefore I am ſo far from wiſhing this otherwiſe, that I rather deſire that it were already kindled or begun.

50. But I † have a d baptiſm to be baptized with, and how am I * ſtreightned till it be accompliſhed?]

† am to be baptized with a baptiſm. * preſſed, Συνέχομαι.

50. But I am to bear the firſt part of it, to be immerſt in afflictions, Mat. 20. 22. 'Till this come to be accompliſh'd upon me, I am in ſome ſtreights, terrified, like a woman with child, with the apprehenſion of the pangs approaching, Mat. 26. 39. but very willing to be delivered, to do and ſuffer that whereunto I was ſent.

51. Suppoſe ye that I came to give peace on earth? I tell you nay, but rather diviſions.

51,52,53. Soon after my departing, great diviſions & feuds will break out concerning me, the whole land ſhall be divided into factions, and civil broyls, Mat. 10. 34. & 24. 7.

52. For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three.

53. The father ſhall be divided againſt the ſon, and the ſon againſt the father, and the mother againſt the daughter, and the daughter againſt the mother, the mother-in-law againſt the daughter-in-law, and the daughter-in-law againſt her mother-in-law.]

54. And he ſaid alſo to the people, [When] ye ſee a cloud riſe out of the weſt, ſtraigthway ye ſay, There cometh a ſhower, and ſo it is.

54. Many ways you have of preſaging what weather it will be, which ſeldom fail you, as when,

55. And when ye ſee the South wind blow, ye ſay, There will be heat; and it cometh to paſs.

56. Ye hypocrites, ye can diſcern the face of the ſky and of the earth: but how is it that ye do not diſcern this * time?]

* ſeaſon, καιρὸν.

56. Ye that can judge by ſight of the ſkyes, and the winds, what will befal, Why ſhould ye not have as great ſagacity to diſcern and preſage the judgments that are near approaching towards this nation, if they do not ſuddenly repent, and receive Chriſt:

57. Yea, and why even of your ſelves judge ye not what is † right?

† Fit, δίκαιον.

57,58. And why do you not (without need of looking upon the ſkyes for the preſage) by the ſame rational way of judging, in which you proceed in other matters, uſe the ſame prudence in divine matters of danger, which you do in humane worldly contentions? and ſo when you ſee an action coming againſt you, wherein you are ſure to be caſt, ſet preſently to reconcile the adverſary, to make your peace and eſcape the danger? (to which purpoſe was this which Chriſt ſaid at another time, Mat. 5. 25.)

58. When thou goeſt with thine adverſary to the Magiſtrate, while thou art in the way, give diligence that thou mayeſt be delivered from him; leſt he hale thee to the judge, and the judge deliver thee to the officer, and the officer caſt thee into priſon.]

59. I tell thee, thou ſhalt not depart thence till thou haſt paid the very laſt mite.

Annotations on Chap. XII.

a. Μετεωρίζεσθαι.

V.29. *Of doubtful mind*] Μετεωρίζεσθαι signifies primarily and literally *to be carried up high into the air*, as clouds or birds flying there; which because they have no firm foundation there, but are toſt and driven about uncertainly, hence it ſignifies, firſt, ῥέμβεσθαι *vagari* in *Stephanus's Gloſſary*, to think of this, and that without any conſiſtence of mind, μετεωρος ὁ μὴ σταθερὸς τὸν νοῦν, *he that hath no fixedneſs of mind*; and ſo *intention of thoughts in prayer* is ἀμετεωριστον ἐν τῇ προσευχῇ, on the other ſide in * St. *Baſils Aſcetick rules*, μετεωρισμὸς ἀκαιρος, *importune wandring of thoughts in prayer*, (proceeding from former company and unprofitable diſcourſe) ἀπειρημένος ἐστι, *is forbidden*, and ſo ἀκροασις ἀμετεώριστος, in *Nyſſen*, is *attention of hearing*. *Chryſoſtom*, εἰς τὸ ἱππικόν. Ἀμετεωρίστως ἀτενίζειν εἰς μαππάριον, *to look earneſtly, without ever looking off, on him that holds up the mappa* or *white cloath* in the races. Secondly, the word ſignifies *to hang*, as the clouds do in the air, in an impatient *ſuſpenſe* or *anxiety*, as in † *Lucians Icaromenip.* μετεωρος ὑπὸ τῶν λόγων is explained by ἐκ τῶν ὤτων ἀπηρτημένος, *one that had his ears gaping*, as it were *impatient and very deſirous to hear an end of the ſtory*. So in *Philoleg. ad Caium*, πᾶσα ἡ πόλις μετεωρος, ἀκοῆς δι' ὥραν βελτίονος, *all the city was in an anxious ſuſpence, thirſting after ſome better news*. So *Ecclus.* 26.12. μετεωρισμοὶ ὀφθαλμῶν ſeems to ſignify the *ſuſpence, anxious, earneſt gazing of the eyes*, ſuch as there is ſet as a *Character* of a libidinous perſon; and ſo it ſeems the phraſe is uſed among the Hebrews. For ſo in the *Jeruſalem Targum* on *Gen.*49.22. *Oculos ſuſpendere, & unam earum intueri*, *to hang the eyes*, &c. is ſet to ſignify an amorous or luſtful look upon a woman. From hence again 'tis clearly, *to be in doubt*, and *uncertainty of reſolution*, as in *Agathias*, l. 2. ſpeaking of the cities of *Italy*, they were, ſaith he, μετεωρα καὶ διάδηλα, *doubtful and ambiguous*, ἐφ' ὁπότερα χωρήσοιεν ἀμφιγνοοῦντα, *not knowing to which part they ſhould betake themſelves*, in the ſame manner, as αἴρειν ψυχὴν, *to lift up the mind* is *to keep in ſuſpence*, *John* 10.24. So in *Dorotheus* * διδασκαλ. 1. διαφορᾶν and μετεωρίζεσθαι are all one, when one is not intent on what he hath in hand, but is uncertain, and indifferent which to take to, all one with ἀσκόπως περιφέρεσθαι following, *being carried about without any certain aim*. Thus it ſeems to ſignify in this place, where, as a piece of ὀλιγοπιστία, *littleneſs of faith*, if not infidelity, is forbidden this doubtful anxiety, and ſolicitude concerning Gods Providence, this uncertainty of mind, betwixt hope and fear, μέριμνα *ſolicitude*, being put by St. *Matthew* inſtead of it in the place particularly parallel to this verſe, *c.*6.31. and ſo expreſſed in the former part of this chapter, *v.* 22. & 25. and ſo ſaith *Theophylact*, μεριμνᾶν, ἤτοι τὸ μετεωρισμὸν ἀπαγορεύει, *he forbids ſolicitous care under that phraſe*. Thus doth *pendere*, *to hang*, ordinarily ſignify in *Latin*, and ἄνω κρεμᾶσθαι *to be above* in *Demoſthenes*, *De coron.* the very paraphraſe of this word, μετεωρίζεσθαι, in the native ſignification of it.

b. Περιζώννυσθαι.

V.35. *Girded about*] Beſide the general uſe of *girding* for putting on cloaths, frequent in theſe books, as *John* 21.7. διεζώσατο ἱματιοδύτην, *he girt on his upper garment*, and *v.* 18. *thou didſt gird thy ſelf*, that is, dreſs or cloath thy ſelf at thine own will (and from hence, in a ſenſe ſomewhat varied, in the end of the ſame verſe, *another ſhall gird thee*, that is, bind thee as a priſoner or captive, as I conceive it alſo is *Job* 12.18. where *girding* is ſet oppoſite to *looſing of bonds*) three ſorts of men there are in theſe books which are proverbially ſaid to be *girt*, 1. The *Jewiſh Prieſts*, *Lev.* 16.4. who had *a linnen girdle*, and the *high Prieſt* one *embroidered with gold*, &c. *Exod.*39.5. after whoſe example the *ſon of man* is brought in, *Rev.*1. 13. ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν, *cloathed in a long garment, and girt about the breaſts with a golden girdle*, and ſo *the ſeven Angels*, *Rev.*15. 6. Secondly, *Soldiers* whoſe military girdle was ſo ſpecial a part of their armour, that in *Homer*, ζώνη ſignifies the *whole military* ὁπλισμὸς *armature*, and ζώννυσθαι *to be girt*, is ὁπλίζεσθαι *to be armed*, ſaith *Euſtathius* in *Iliad.* β, and λ, and *Suidas* in like manner, that ζώννυσθαι *to be girt*, is καθοπλίζεσθαι, *to be armed*. Hence it is, that *diſcincti*, *ungirt*, ſignifies the unarmed, and 2 *Kings* 3. 21. where we read *as many as were able to put on armour*, the Greek literally from the Hebrew hath it, περιεζωσμένοι ζώνην, *girt with a girdle*. So 1 *Kings* 20.11. the *girt* and *ungirt* are the armed and unarmed (tho' I know not by what miſtake the Greek hath ψιλὸς and ὁπλὸς) and to this ſort of the military girdle or belt, belongs that place of *Epheſ.*6. 14. *having your loyns girt*, where the *truth*, that is, Orthodox profeſſion of the Goſpel, in oppoſition to Heretical doctrines and practices is deſigned to be this *girdle*, which keeps all their armour cloſe about them. *Thirdly*, *ſervants* or *waiters*, who ſerve at tables, who having their cloaths, after the Eaſtern manner, looſe and long, and flying about, found it neceſſary to gird themſelves, that they might do ſervice the more readily; ſo in *race*,

——*Succinctus curſitat hoſpes*,
Continuatque dapes, nec non vernaliter ipſis
Fungitur officiis—— of a maſter waiting at his table, as a ſervant. So in *Propertius* the *officers at ſacred feaſts*, *ſuccincti popæ*; ſo when *Job* 12.18. the Greek reads fitly out of the Hebrew περιέδησεν ζώνη ὀσφύας αὐτῶν, *God bound their loyns about with a girdle*, *Olympiodorus* expounds it: μεταβάλλων αὐτοὺς εἰς ὑπέτας, *he turns them into ſervants*. And ſo here in this place, *let your loyns be girt*, being here an expreſſion of thoſe that expect the commands of their maſter (as alſo that of their *lamps burning*, if you compare it with *Mat.*25.7.) and ſo *v.* 37. when he ſaith of the Maſter, that he will *gird himſelf, and wait* upon them. So *Luke* 17. 8. when the maſter ſaith to the ſervant, περιζωσάμενος διακόνει μοι, *gird thy ſelf and miniſter to me*. And ſo *Joh.* 13.4. *Chriſt* when he went *to waſh the diſciples feet*, that is to perform that ſervants office, λαβὼν λέντιον διέζωσεν ἑαυτὸν, *he took a linnen cloath, and girded himſelf*, that ſo he might ſhew that he came διακονηθῆναι ἀλλὰ διακονῆσαι, *not to be miniſtred unto*, *but to miniſter*, *Mat.*26.28. And that 'tis ſo in this place alſo, appears both by the mention of their *Lord*, whom they *wait* for *v.*36. and the μακάριοι οἱ δοῦλοι, *happy are thoſe watching ſervants*, *v.*37.

V.49. *What will I*] The particle εἰ which is ordinarily rendred *if*, is oft an Optative, or expreſſion of wiſh or deſire. So *c.*19.42. εἰ ἔγνως, *if thou kneweſt*, for *O that thou kneweſt*, ſo *c.*22.42. εἰ βούλει, *if thou wilt*, for, *O that thou wouldeſt*. So *Num.*22.29. *Joſ.*7.7. *Job* 16.14. and ſo in *Moſes's* ſpeech to God, *Lord, if thou wilt forgive them*. And this moſt clearly from the various uſe of the Hebrew לוּא or לוּ which ſignifies both *ſi* and *utinam*, *if*, and *would to God*. And thus may it be here, εἰ ἤδη ἀνήφθη, *O that it were already kindled*, and then the latter part will be an anſwer to the queſtion propoſed in the former, thus, τί θέλω; *what do I deſire?* Beyond all things *that it were already kindled*. Another of rendring the words will bear, *what do I deſire if it were already kindled?* that is, I deſire no more but this: Or again by rendring the τί as if it were πῶς *how do I deſire that it were already kindled?* But as all theſe come to the ſame ſenſe, ſo the former ſeems the more eaſy and natural; unleſs we prefer that other reading which we find in *Marcus Eremita*, * *De baptiſ.* καὶ ἤθελον εἰ ἤδη ἀνήφθη, *and I would be pleaſed*, or *glad, if it were already kindled*. As for the *fire* here, altho' that may ſignify only a purgative fire, and intimate *Chriſt's* deſire of purifying the world from the droſs of ſin, for which he came, *Tit.* 2. 14. and to refer to the coming of the *Holy Ghoſt*, who appeared *in fire*, *Acts* 2. yet it rather ſeems to be reſtrained by the Context to the fire of perſecution, all one with *diviſion*, *v.* 51. which though it cauſe ſome ſmart, yet it hath very uſeful qualities, as that of exploring

* t.2. p. 400.

Tom. 6. p. 265.

† t. 1. p. 677.

*p 806. E.

* Caten. p. 255.

* p.293.d.

ring or trying, in which reſpect 'tis ſaid, 1 *Cor.* 11.19. *there muſt be diviſions among you, that they that are approved* (tryed, and found right in this fire) *may be made manifeſt among you.* And that this ſhould be conſequent to *Chriſts* coming, ſee v.52. *&c.* & *Luke* 2. 35. that of *trying*, *Heb.*4.12. *Luke* 2.35. who are faithful adherents to him, who not. Which is the ſpecial work of fire, and the effect of perſecution for *Chriſts* ſake.

d. Ἐχω βαπτ. V.50. *A baptiſm*] The phraſe ἔχω βαπτισθῆναι is all one with μέλλω the note of the future. So 2 *Eſd.* 4. 45. *habet venire* is uſed for μέλλει ἔρχεσθαι, *is to come.* And in the *Athanaſian Creed* ἀναστήσονται *they ſhall riſe*, is rendred in Latin, *habent reſurgere.* So in * *Chryſoſtom*, ἔχει διακεῖσθαι for μέλλει, and again δεδάξαι ἔχει, that is ἔμελλε, and ſo † oft in *Lactantius*, *quòd carne indui haberet in terra*, that is, that *he was to be incarnate*; and again, *quòd plurimæ ſectæ & hæreſes haberent exiſtere, that there ſhould be many ſects and hereſies.*

* To.1. p. 92. li. 29. * To.2. p. 64. l. 4. † inſtit. l. 4. c. 12. lb. c. 30.

CHAP. XIII. *Paraphraſe.*

1. THere were preſent at that ſeaſon ſome that told him of the [Galileans, whoſe blood Pilate had mingled with their ſacrifices.]

1. Galileans, a faction of Judas Gaulonita, which taught doctrines contrary to ſubjection to the Roman Empire, whom, it is thought, Pilate ſet upon, and killed when they were offering ſacrifice, and powred out their blood, as the blood of beaſts was poured out in the ſacrifices.

2. And Jeſus anſwering ſaid unto them, Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things?

3. I tell ye, nay: but [except ye repent ye ſhall all likewiſe periſh.]

3. If you continue your preſent wicked practices, raiſing ſedition under pretence of piety, as frequently you are apt to do (ſee Titus Boſtrenſis, p.803. C.) then as they periſhed at the day of Paſcha at their ſacrifice, ſo ſhall a multitude of you on that very day, (ſee Joſephus of the Jewiſh war, l.6. c.11. and l. 7. c.17. and Euſeb. Eccl. Hiſt. l.3. c.5.) in the Temple be ſlaughtered like ſheep, and that for the ſame cauſe, a ſedition raiſed in the city.

4. Or thoſe eighteen on whom the tower in Siloe fell and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem?

5. I tell you nay, but except ye repent, ye ſhall all [likewiſe periſh.]

5. Periſh in the ruins of the whole city, as they of that tower.

6. He ſpake alſo this parable] a certain man had a fig tree planted in his vineyard, and he came and ſought fruit thereon and found none.

6. And he ſpake a parable to them, of which this is the plain meaning, This people hath long been unprofitable, made no returns to all Gods husbandry beſtowed upon them, and yet God hath given them ſpace to repent, and ſent his Son to dreſs and manure them, and if this do not work upon them, there is nothing to be expected but deſtruction and exciſion. The parable was this, A certain man, &c.

7. Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none: Cut it down, why cumbreth it the ground?

8. And he anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung it.

9. And if it bear fruit well:] and if not, then after that thou ſhalt cut it down.

9. And perhaps it will bear fruit, or, make this experiment, whether it will bear fruit or no.

10. And he was teaching in one of the ſynagogues on the Sabbath.

11. And behold, there was a woman which had [a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up her ſelf.]

11. Sore diſeaſe inflicted on her by the devil, v.16. for the ſpace of eighteen years, and ſhe did ſo extreamly ſtoop, that ſhe could hardly ſee the heavens.

12. And when Jeſus ſaw her, he called her unto him, and ſaid unto her, Woman thou art looſed from [thine infirmity.]

12. Thy diſeaſe.

13. And he laid his hands on her, and immediately ſhe was made ſtreight, and glorified God.

14. And [the ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath-day, and ſaid unto the people, There are ſix days in which men are to work;] in them therefore come and be healed, and not on the ſabbath-day.

14. The head of the Conſiſtory being angry that Jeſus did cures on the ſabbath, gave command to the multitude, ſaying, There are ſix days, in the compaſs of which men ought to do all the work, which they do in the week.

15. The Lord then anſwered him and ſaid, Thou hypocrite, doth not each one of you on the ſabbath-day looſe his ox or his aſs from the * ſtall, and lead him away to watering?

* ſtable, ſee c.2. note c.

16. And ought not this woman, being a daughter of Abraham [whom Satan hath bound, lo, theſe eighteen years, be looſed from this bond] on the ſabbath-day?

16. On whom ſatan hath inflicted a ſore diſeaſe of 18 years duration, be cured of this diſeaſe.

17. And when he had ſaid theſe things, all his adverſaries were aſhamed, and all the people rejoyced for all the glorious things that were done by him.

18. Then ſaid he, Unto what is the kingdom of God like? and whereunto ſhall I reſemble it?

19. It is like a grain of muſtard-ſeed, which a man took and caſt into his garden, and it grew and waxed a a great tree, and the fowls of the air lodged in the branches of it.

19. Mat. 13. 31. a.

20. And again he ſaid, Whereunto ſhall I liken the kingdom of God?

21. It is like leven, which a woman took and hid in three meaſures of meal, till the whole was leavened.]

21. Mat. 13. 33.

22. And he went through the cities and villages teaching, and journeying toward Jeruſalem.

23. Then ſaid one unto him, Lord,] are there few that * ſhall b be ſaved? And he ſaid unto them,]

* eſcape. b.

23. Is the doctrine of the Goſpel likely to be receiv'd by the generality of men, or only by a few diſciples of us? and the reply that Chriſt made to this queſtion, was to adviſe him and all others.

24. Strive to enter at the ſtraight gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.]

24. That they ſhould not be led away with the example of the many that neglected the preſent opportunity, and after would not find admiſſion, when they ſhould deſire it, either into the Church here, or the kingdom of God at the day of doom, That the Goſpel ſhould at length be removed from the obſtinate Jews, and conſequently heaven alſo.

25. When

25. When once the Maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us; and ye ſhall anſwer and ſay unto you, I know you not whence you are.

26. Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27. But he ſhall ſay, I tell you, I know you not whence you are; depart from me all ye workers of iniquity.]

25,26,27. That a great deal of timely care and induſtry and contention was required to get the end of our Chriſtian faith & hope, and that a little formal ſeeking of him, a deſiring the reward upon no farther pretences, then that the Goſpel hath been preached among them, that they have eat and drunk in Chriſts preſence, nay that they have by him been enabled to work miracles, Mat.7.22.&c. would not ſerve the turn, without a careful and due performance of all that Chriſt requires of us. As for others, be their pretences and confidences never ſo great, they ſhall at the day of Judgment be utterly rejected, and their wicked doings rewarded with everlaſting fire.

28. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of God, and you *your ſelves* thruſt out.]

28. And then what a reſtleſs torment will it be to you, to ſee the fathers of the old world, that never ſaw or heard Chriſt preach among them, as you confeſs you have, received by God into his kingdom, and you rejected? Mat.8. 11,12.

29. And they ſhall come from the eaſt, and *from* the weſt, and from the north, and *from* the ſouth, and ſhall ſit down in the kingdom of God.]

29. And tho' but few Jews ſhould receive the faith, yet diſciples ſhall come in to Chriſt from all the quarters of the world, and by him in the Church be received and entertained, as at a feaſt (which is a farther anſwer to the queſtion, v.23.) and ſo conſequently bear the Patriarchs company in heaven.

30. And behold there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.]

30. And they that are now afar off, the Gentiles, ſhall be admitted to his favour, while the preſent Jews through their obduration ſhall be caſt out, v.28.

31. The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence, for Herod will kill thee.

31. Upon his inſtructing the people and doing miracles in this manner, ſome of the Phariſees unwilling that they ſhould thus ſee his power, and hear his doctrine, were very deſirous to have him gone, and for a pretence ſuggeſted the danger that he was in from Herod, if he ſhould ſtay any longer, ſaying, Go out of Galilee, Herod's Juriſdiction; for if thou ſtay here, he will put thee to death.

32. And he ſaid unto them, Go ye, and tell * that fox, Behold, I caſt out devils, and I do cures to day and to morrow, and the third day I ſhall be perfected.]

32. And Chriſt (according to his prophetick office, which gave prophets authority to reprehend all, were they never ſo great in this world, and their commiſſion to the execution of that office made them ſuperiour to all to whom they were ſent, Jer. 1.8,9,10.) anſwered them, ſaying, Go tell that great Artificer, or ſubtile diſguiſed perſon, Herod (by the manner alſo of the expreſſion, * left dubious, intimating the ſubtilty of the Phariſees, diſguiſed by them, but by him diſcerned, who by the mention of Herods deſign to kill him, thought to drive him out of their coaſts) that I attend the decree of my Father, and in the mean time perform the office for which I was ſent, not fearing what he can do unto me. Behold, I caſt out devils, cure diſeaſes for a while at preſent; and after a while when my courſe is finiſhed, I am to ſuffer to death.

* this, ταύτῃ.

* ἀλώπηκι ἐκείνῃ, ἀλλὰ ταύτῃ, ὑφίσταται μέσῃ τινὶ χρώμενος φωνῇ, ἣ σαφῶς δεικνύουσα ἐγγὺς ὄντας τῇ ἀλώπηκι τοὺς φαρισαίους, διὰ τὴν πανουργίαν. Titus Boſtrenſis, p. 805. B. C.

33. Nevertheleſs * I [c] muſt walk to day, and to morrow, and the day following, for it cannot be that a prophet periſh out of Jeruſalem.]

33. In the mean time I muſt do what I do, and then go and ſuffer at Jeruſalem, being deſigned by my father firſt to do theſe works, and then to die there, that being the place where all people have been wont to be put to death, at the councel of the great Sanhedrim, and where, tho' capital judgments are now taken from the Jews, yet the prophets are to be tried.

See Mat.23. 39.

34. O Jeruſalem, Jeruſalem, which killeſt the prophets and ſtoneſt them that are ſent unto thee, how often would I have gathered thy children together, as * an hen *doth gather* her brood [d] under *her* wings, and ye would not.]

35. Behold, your houſe is left unto you deſolate: and verily I ſay unto you, ye ſhall not ſee me, until the time come, when ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

* to day & to morrow it is neceſſary for me *to do what I do*, and on the day following to go, * a bird doth her young ones, ὄρνις τὰ ἑαυτῆς νοσσία. the Ks.MS. reads, and the ancient Greek and Latine.

Annotations on St. Luke, *Chap.* XIII.

a. Κόκκου σινάπεως.

V. 19. *A great tree*] That a muſtard-ſeed grows into a tree, is affirmed, *Mat.* 13. 32. and thereupon it is there ſaid that it is μεῖζον λαχάνων, not *the greateſt of herbs*, or things that grow of ſeeds, but (as μεῖζον imports) *greater then ſuch*, and therefore it follows there, that it *becometh a tree*, and here that *tree a great one*, δένδρον μέγα. This is not to be meaſured by what we ſee of this ſeed among us, but by conſidering the Hebrew ſoyl and clime, of which this is ordinarily affirmed among their Authors. In the *Babyloniſh Talmud. Ketub.* fol. 3. there is mention of three boughs of חרדל or *muſtard*, *one of which being broken off from the reſt, yielded nine kabs of ſeed, and the wood thereof was ſufficient to cover a little houſe.* So in the *Jeruſalem Talmud*, Pcah, *c.*7. there is mention *of a bough yielded three Kabs of that ſeed.* And again in the ſame place, of a *ſtem* or *bough of muſtard*, which *Simon the ſon of Chalaphta* had in his *garden*, *into which he could climb up as into a fig-tree.* And therefore agreeably to this it is that our *Saviour* here ſpeaks ſo great things of it. And whereas it is ſaid, *Mat.* 13. 32. that it is the leaſt of all ſeeds, altho' among us, ſome other ſeeds may be found leſs then that, Rue and Poppy, yet it is not neceſſary it ſhould be ſo there. However it is apparent, that the ſmalneſs of it was Proverbial among them, and is therefore mentioned by *Maimonides*, *More Neb.* P.1. C.56. and ſet oppoſite to the Firmament, the one as an inſtance of the ſmalleſt, the other of the greateſt magnitude.

b. Σῴζεσθαι.

V. 23. *Saved*] What is the notion of σώζεσθαι in the New Teſtament hath already been touched on, Note on *Mat.* 10. n. ſee *Mat.* 19.6. And for a fuller declaring of it, it will not be amiſs firſt to obſerve it in the Old Teſtament, there the Hebrew reciprocal המלם and חונצל, *ſaving*, or *delivering*, *himſelf*, from מלט, and נצל are ordinarily rendred σῴζεσθαι, and ῥύεσθαι, to *be ſaved*, or *delivered*, and ordinarily ſignify *elabi* or *evadere*, *to evade*, or *eſcape*. So *Gen.* 19.9. οὐ δυνήσομαι ζωθῆναι εἰς τὸ ὄρος, *I cannot eſcape to the mountain*, in the ſame ſenſe, that φεύγειν εἰς τὰ ὄρη, *flying to the mountains*, *Mat.*24.16. So *Gen.* 19. 22. מהר המלט תמה, the *Septuag.* reads, σπεῦσον τοῦ ζωθῆναι ἐκεῖ, *make haſte to eſcape thither*, where to *eſcape* is to get out of the reach of *Sodom*, the place which was then to be deſtroyed, and flee as to a ſanctuary, to that other city. So 1 *Sam.*19. 12. ἀπῆλθε καὶ ἔφυγε καὶ σώζεται, *he departed and fled and eſcaped.* So *Joel* 2.32. *whoſoever ſhall call upon the name of the Lord*, ימלט, *ſhall eſcape*, or ζωθήσεται, *ſhall be ſaved*, in that ſenſe, *Rom.*10.13. So *Iſa.* 45.20. where *Symmachus* reads, οἱ διαπεφευγότες τῶν ἐθνῶν, *they that eſcape of the nations*, the *Septuagint* reads, οἱ ζωζόμενοι τῶν ἐθνῶν, *the ſaved of the nations.* So *Iſa.*49.6. *the preſerved of Iſrael*, and *Eccl.*39.9. ὁ ζωζόμενος, *he that eſcapes*, or *is ſaved.* So of the ſick man, *John* 11. 12. *If he ſleep*, σωθήσεται *he will eſcape*, and *Acts* 27. 20, 21. ζωθῆναι ἐλπὶς ἦν, *ye cannot eſcape* the ſhipwrack, ſo 'twas ſhew'd to ſignify, *Mat.* 24. 22. οὐκ ἂν ἐσώθη πᾶσα σὰρξ, the tribulation was ſo great, that if it had not been ſhortned by God, *no Few had eſcaped*, *but*

but for the ſake of ἐκλεκτοὺς (which (as it was ſhew'd there) denotes the remnant which by Gods promiſe was to be preſerved, and which is all one with Σωζόμενοι) *the days* were promiſed to *be ſhortned.* So διασώζεσθαι is uſed, *Acts* 28.1. and is ordinarily rendred, *eſcaped.* This being premiſed of the prime importance of the word, the next thing obſervable will be, what hath formerly been mention'd, that in the Prophets there is frequent mention of *a remnant*, καταλειμμα, that ſhould by the mercy of God be reſcued out of the common calamity, the fatal παγκοπεδεία of the Jews, that was now at hand; theſe are ſometimes call'd, *the eſcaping*, (evaſio) *of the houſe of Iſrael* or *Judah*, or, *the eſcaping that remaineth*, or, *the remnant that is eſcaped*, Iſa. 37. 31, 32. In which place he that ſhall weigh it, or compare the tranſlation of the *vulgar Latin*, with *Forerius*'s new one, out of the Hebrew, will find that the *reliquiæ de Hieroſolymis*, *the remnant of Jeruſalem*, & *ſalvatio* (that is, the Σωζόμενοι) *de monte Sion*, *they that are ſaved*, or, *eſcape of mount Sion*, are all one with *evaſio quæ derelicta eſt*, *the eſcaping which is left*, that is, they that eſcape, when others periſh; ſee *Nehem.* 1.2. and 3. where he asks, περὶ Σωζομένων οἱ καταλειφθησαν, *of the ſaved that are left.* So that Σωζόμενοι is equipollent to the Hebrew שריד *reſiduus*, *remnant*, which therefore is rendred by it, *Jer.* 4. 17. & 44. 14. and in other places (parallel to which we read, λείψανον σωζόμενον, *a remainder that eſcapeth*, in *Julian*, * *Or.* 1.) and once by πυρφόρῳ (not, as the printed copies read it πυροφόρῳ) *Obad.* 18. which ſignifies, ſaith *Heſychius*, ἢ μόνον διασωθέντα ἐν πολέμῳ, *him that eſcapes alone in war*, (the πυρφόρος being a † *Vates*, which before the firſt colours carries a firebrand, when the armies are to meet and fight, and hath the priviledge of a Legate or Herald not to be hurt or * violated.) From this acception of the word Σωζόμενοι, *the ſaved*, for that remnant which ſhould eſcape of the Jews out of the common deſtruction and ſlaughter that fell upon that people, call'd ἐκλεκτοὶ ſometimes (and therefore, ſaith *Theophylact*, ἐκλεκτοὶ and Σωζόμενοι are all one) ſometimes καταξιωθέντες ἐκφυγεῖν, *Luke* 21.36. *they that have the honour* or *favour to eſcape*: another acception there is of it for thoſe which ſhould believe in *Chriſt*, receive and embrace him at his coming, and, having done ſo, adhere and cleave faſt unto him. So when *Iſa.* 10.22. it is prophecied that *the remnant of Iſrael ſhall return*, the *Apoſtle*, *Rom.* 9.27. applies that place (literally ſpoken of the return from the Babyloniſh captivity) by way of accommodation to their receiving the faith of Chriſt, τὸ καταλειμμα Σωθήσεται, *a remnant ſhall eſcape* out of that Epidemical unbelief, and receive *Chriſt.* Thus *Procopius* underſtood that Σωθήσεται peculiarly of believing in *Chriſt*, in *Iſ.* p. 576. ἴσασιν τὸ καταλειμμα, ἢ ἀπαρχὴ τῷ Σωτῆρι οἱ μαθηταὶ, *the firſt fruits of that remnant that eſcaped, was the diſciples of our Saviour.* So *Luke* 19. 9. the Σωτηρία that was come to *Zaccheus* at that time, was repentance, converſion, the σῶσαι τὸ ἀπολωλὸς, *the recovering the ſinner*, or *the publican, to repentance*, *v.* 10. So 1 Cor. 7.16. *the believing wife ſaving her husband*, is converting him to the faith, and *Rom.* 11.14. *provoking and ſaving the Jews*, is by emulation bringing them to repent and receive the faith. And ſo the Σωζόμενοι here ſhall be thoſe, eſpecially the Jews, that believed in *Chriſt*, and adhered to him, according to the importance of that, *Acts* 11. 17. ὅπως ἐκζητήσωσιν οἱ καταλοιποι τῶν ἀνθρώπων τὸν Κύριον, *that the remnant of men*, (that is, of the Jews, oppoſed to the Gentiles after mentioned) *might ſeek the Lord.* To this purpoſe it is that *Ignatius* in his *Epiſtle to Polycarp.* bids him πάντας παρακαλεῖν ἵνα σώζωνται, *exhort all that they eſcape*, that is, repent and accept the faith, and that * *Procopius* makes δύο τάγματα σωζομένων, *two ranks of theſe eſcapers*, the Jews that expected the *Meſſias*, and the Church of the Gentiles, the latter of which having call'd τῶν ἐξ ἐθνῶν Σωζομένων πλῆθος, *the multitude of them that eſcape of the Gentiles*, he ſtreight interprets by ἐθνῶν Σωζομένων καλυμβῶν Χριστιανῶν, *the running together of the nations called Chriſtians.* And then the clear meaning of this uncertain mans queſtion will be this, Whether this doctrine or faith of *Chriſt* ſo contrary to the humour and paſſions of the world, ſhould be able to propagate it ſelf, and prove ſo ſucceſsful, as to be receiv'd by many, or whether it ſhould be contained and encloſed within a narrow pale, that ſo he might either reſiſt *Chriſt* with the many, or have the honour of being one of the few ſingular perſons that receiv'd him. And accordingly *Chriſt's* anſwer is to put him on that *narrow path that leadeth to life*, that the *few* were likely to *find*, the way of infidelity being ſo broad & beaten thro' it led to abſolute deſtruction. By this explication of this place will appear alſo what is meant by the ſame word, *Acts* 2.47. where 'tis ſaid, that the Lord προσετίθει τοὺς Σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ, that is, by the grace and power of God there came daily many new converts, penitent, reformed Chriſtians unto the Church. The riſe of that interpretation in that place will be beſt taken from the admonition of S. *Peter*, *v.* 40. of that *chap.* in theſe words, σώθητε ἀπὸ τῆς γενεᾶς σκολιᾶς ταύτης, *be ye ſaved from this crooked generation*, where the importance of the σώζεσθαι is clearly, *getting out*, *eſcaping*, *flying* from that great pertinacy, and obduration of that age againſt all the miracles of *Chriſt* and his *Apoſtles*, crucifying him, & reſiſting all the powerful methods of his workings, that is, not being ſaved eternally (for that would not be matter of exhortation, unleſs as that is a certain conſequent of repentance & belief in *Chriſt*) but retracting the vitious courſe that they and others went on in, the μετανοήσατε, *v.* 8. *Repent.* For when S. *Peter* had ſaid, *repent*, 'tis added, that in many other words he admoniſhed them, ſaying, σώθητε, *be ſaved*, or *eſcape*, &c. which is an affirmation, that *to repent* is the ſame thing, which in other and more words is *to be ſaved* or *eſcape*, *from that perverſe generation*, as in *Simplicius*, σωτηρίαν ἀρχὴν ἔχουσι, *having the beginning of being ſaved*, is ſet to expound a former phraſe, οἱ ἀρχόμενοι παιδεύεσθαι, *they that begin to be inſtructed.* And accordingly in *Zeleucus* in his proem to his Laws, where νῦν ἔχοντες and σωθησόμενοι are put together as phraſes of the ſame importance, *wiſe men, and ſuch as meant to be ſafe.* And therefore when it follows that *they that willingly received the word*, that is, that admonition of his, *were baptized*, and that there were 3000 *that day added to the Church*, that certainly is an explication of this phraſe προσετίθει τοὺς Σωζομένους, *he added the ſaved* or *reformed Chriſtians.* So that that which was done in ſuch a meaſure one day, *v.* 41. is ſaid farther to be done every day, *v.* 47. in ſome meaſure, and the ἀσμένως ἀποδεξάμενοι τὸν λόγον, *they that willingly entertained the word* there, is but a paraphraſe of Σωζόμενοι *the ſaved* here, which being in the preſent, and not fut. tenſe, muſt needs belong to the preſent condition of men, that is, ſuch penitent forſakers of the wicked perverſe age, σωζόμενοι ἀπὸ τῆς γενεᾶς σκολιᾶς there, *ſaved out of the crooked generation*, and in a parallel phraſe, ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου, *they that fled from the pollutions of the world*, 2 Pet. 2. 20. by which Chriſtians are there expreſs'd. In this ſenſe we have the word uſed obſervably by *Procopius*, on *Iſa.* 26. σωζομένων δὲ τῶν ἐξ Ἰουδαίας πορισμῷ καλυμμένοι ζήλῳ πυρίκαυστοι φιλοδικαιότεροι μᾶλλον ἢ σωφρονέστεροι, ἢ ταῦτα βλέπειν σωζόμενα. *When the Gentiles came in to Chriſt* (not when they were ſaved or come to heaven, for the Jews could not ſee that, but) when they forſook their idolatry, & imbraced the Chriſtian faith, and ſo *eſcaped out of that perverſe generation*, *the Jews were inflamed with envy, and would rather have endured any puniſhment then to ſee the Gentiles thus reform*, and reproach to them their infidelity and impenitence. Thus alſo will the word be explained, 1 *Cor.* 1. 18. & 2 *Cor.* 2.15. where σωζομένοις *the ſaved*, are believers, they that embrace the Goſpel and are oppoſed to ἀπολλυμένοις, *they that periſh*, as to the contrary, thoſe that believ'd not, both there, and 2 *Cor.* 4.3. where he ſaith, his *Goſpel is hid to them*, that is to thoſe which heard, but believ'd it not, ἀπίστοις, *unbelievers*, *v.* 4. unleſs perhaps ἀπολλυμένοις may be thought a higher degree of the ſame thing, to wit, thoſe that for their unbelief are deſerted by God, and ſo blinded that they cannot ſee, and then proportionably to that, σωζόμενοι may be thoſe penitent

* p. 6.

† ἱερεὺς τὸ ἀπιὸν ἀναπλέον; Schol in Nazianzen. C. εἰράσατο οἱ πολεμικάτερ φεύγειν, Ib.

* on Iſa. p. 683.

in Epict. p. 7.

* Ap. Stob. p. 280.

1. 327.

 believers,

believers, endued with a higher degree of grace from heaven. But that ἀπολλύμενοι signifies no more then the unbelieving Jews, that continued in their unbelief (and so, by proportion, σῳζόμενοι the contrary) may farther appear by an ancient place in * *Clemens*, where περὶ δὲ ἀπολλυμένων, *praying for those that perish*, (not for them that are already destroy'd) notes the prayers in the Easter week, which were offered to God by the Christian Church for the Jews, as appears by the beginning of the 14 *chap.* δεῖ πάντων ὑπὲρ αὐτῶν, &c. ὅτι οὐκ ἐπίστευσαν, *We ought to mourn for them, because they have not believed.* All that I shall add to this, is but the opinion of *Joh. Cuterius*, the translator of *Procopius* on *Isaiah*, who meeting oft in that Author with the word σῳζόμενοι, *those that are saved*, hath sometimes been forced to render it, *quibus salutis cura est*, *they that have care of salvation*, the matter not bearing any interpretation which had nearer reference to salvation, or decree of salvation then that expression of his would bear. Out of all that hath been said of this word, the notion of σῳζόμενοι will sufficiently be cleared in all the places of the *New Testament*; and for the notion of the verb σῴζεσθαι, we have said enough already to give direction for the understanding it, wherever 'tis to be met with, not always for eternal salvation, but oft for other kinds of escaping, and deliverances out of diseases every where almost in the *Gospels*, out of other dangers, ὡς διὰ πυρός, 1 *Cor.* 3.15. *as one that escapes out of the fire* (ζημιωθεὶς *losing* much in his passage, but himself escaping) ἀνεσώθησαν, 1 *Pet.* 3.20. either *thro'*, or *from the water*, and μόλις σῳζόμενοι *scarcely escape*, 1 *Pet.* 4.18. and σῴζετε, *Jude* 23. *rescue in fear*, or *in time of danger, snatching them out of the fire.* All which we shall refer to their several places, see note on *Rom.* 10. a. and 13. c.

* διαλ. 3. c. 12.

V. 33. *I must walk*] That there is in this verse an *ellipsis* or *defect*, there is little doubt, and what it is will be best judg'd by comparing it with the former verse, or with *John* 5.17. In the former verse he tells *Herod*, that for a time he is about the business of his miracles, *curing diseases*, and *casting out devils*, and it shall not be in his power to hinder him; tho' he threaten, or design to kill him, v. 31. he should not be able to do it, but shortly indeed he should have made an end of his business, and then he should be put to death. The time of his *doing miracles*, &c. he there calls *to day* and *to morrow*, as the time of his being *put to death*, the *third day*; and so in this verse he gives him a reason why he should not fear his threats, nor go out of the way, which he was advised to, v. 31. because, saith he, δεῖ με σήμερον καὶ αὔριον: there is a necessity in respect of God's decree, *that to day and to morrow*, that is, for that space before-mentioned, *I should cure*, &c. or, as it is, *John* 5.17. ἐργάζεσθαι *work* (so *Theophylact*, Δεῖ με μόνον τινὰ ἐπιμεῖναι ἐν τοῖσδε θαυματουργοῦντα, *I must stay here a while, and do miracles*) and then indeed it is as necessary τῇ ἐχομένῃ *the third day*, or, *the day* immediately *following* or *adjoining* (see note on *Mark* 1. b.) or after my work is done πορεύεσθαι *to go*, either in that sense, wherein that word is taken, c. 22. 22. that is, to be put to death, (and so 'twill be all one with τελειοῦσθαι which is to *be martyr'd*, as we have τελείωσις ἁθλητῶν in *Nyssen*, and other Christian writers, or else πορεύεσθαι *to go* from thence (as he was advised to do, v. 31.) up to *Jerusalem*, that being the place where the judgment of the great *Sanhedrim* was, where (and no where else) the cases of Prophets, which were accused of any great crime, were to be tryed (see *Cunæus de Repub. Heb.* l. 1. c. 12.) whereupon it follows immediately, *O Jerusalem, Jerusalem!*

Πορεύεσθαι

V. 34. *Under her wings*] Ἐπισυνάγειν ὑπὸ τὰς πτέρυγας, *to gather under the wings* seems to be a proverbial phrase among the Jews for gathering and admitting of Proselytes: thus in *Maimonides*, tit. *Isuri bia*, c. 13. speaking of the three ways of receiving proselytes, *circumcision, baptism, sacrifice*, he adds, וכן לדורות, &c. *And in like manner thro' all ages, as oft as a Gentile would enter into the Covenant and be gathered,* תחת כנפי השכינה *under the wings of the divine Majesty, and take upon him* על תורה *the yoke of the Law*, &c. where the *wings of the divine Majesty*, referring to the manner whereby God signified his presence in the Ark, and in the holy of holies, by the *Cherubims* wings that covered the Propitiatory, the being *gathered under his wings*, is there set for his entering into the Covenant, and attended with undertaking *the yoke of the Law*, that is, obedience to his commands, and being his Proselytes; and so here *Christs gathering as a bird under the wings*, is the preaching of the New Covenant to them, and calling them all, as Proselytes, to receive it. See note 1 *Cor.* 10. a.

d. Ἐπισυνάγειν ὑπὸ τὰς πτέρυγας.

CHAP. XIV.

Paraphrase.

1. AND it came to pass as he went into the house of one of the a * chief Pharisees to eat bread on the sabbath day, † that they watched him.

a. And being upon an invitation perswaded to go on a Sabbath day, and dine with one of the Pharisees of great quality, a Ruler, or member of one of their Consistories, they themselves that had thus invited him, did insidiously and treacherously watch and observe what he would do, on purpose to take advantage against him (a thing contrary to all Laws of hospitality.

* Rulers which were Pharisees.

† even they were watching him, οἱ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.

2. And behold, there was a certain man before him, which had the dropsy.

3. And Jesus [answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?]

Doctors of the law, and Pharisees that were present, saying, is the working of a cure on a sick man a thing forbidden, and so unlawful to be done upon a Sabbath-day?

4. And they held their peace. And he took him, and healed him, and let him go.

5. And he said unto them, 5. And he answered them, saying,] Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6. And they could not answer him again to these things.

7. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them,

7, 8, 9, 10. And being at this feast he observ'd how desirous those persons of Dignity of the two and Pharisaical sect, &c. were, every one to take place, or have the precedence at the feast, and thereupon knowing their inclinations, he spake this parable to them, which imported how much more honourable it is for a man to set himself below, then above his place, and how certain a way it is to get him honour.

8. When thou art bidden of any man to * a wedding, sit not down in the highest room, lest a more honourable man then thou be bidden of him.

9. And he that bad thee and him, come and say to thee, Give this man place, and thou begin with shame to take the lowest room.

10. But when thou art bidden, go and sit down in the lowest room, that when he that bad thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have * worship in the presence of them that sit at meat with thee.]

* a marriage-feast, γάμους, see Mat. 9. e. & 22. d.

* honour, glory, δόξα.

11. For humility is the only thing that is valued, or commended, or thought fit to be rewarded either by God or man.

11. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.]

12. Then

12. Then ſaid he alſo to him that bad him, [When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours, leſt they alſo bid thee again, and a recompence be made thee.]

12. Let not thy entertainments be of thoſe which can, or are likely to entertain thee again, or to whom thou haſt obligations of affinity, &c. for this is but a worthleſs way of hoſpitality, in which there is nothing commendable or thank-worthy.

13. But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind,

14. And thou ſhalt be bleſſed, for they cannot recompence thee, for thou ſhalt be recompenced at the reſurrection of the juſt.]

13, 14. The only commendable way, and that which it will be reaſonable for God to reward is, the entertaining of thoſe that want, and who are not likely to make thee any return, for this God will be thy debtor, and pay thee at the day of judgment, and there can be no ſuch advantage to thee as that.

15. And when one of them that ſate at meat with him, heard theſe things, he ſaid unto him, Bleſſed is he that ſhall eat bread in the kingdom of God.

15. Upon this occaſion one repeated that known ſaying among the Rabbins, Bleſſed, &c. that is, 'tis certainly a much happier thing to be feaſted by God in his kingdom, then by any man on earth, and therefore that is moſt true which was ſaid, v. 14. that 'tis more advantagious to any man to entertain the poor, then any elſe.

16. Then ſaid he unto him, a certain man made a great ſupper, and bad many,

17. And ſent his ſervant at ſupper-time to ſay to them that were bidden, Come, for all things are now ready.

18. And they all * [b] with one conſent began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

19. And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed.

20. And another ſaid, I have married a wife, and therefore I cannot come.

21. So that ſervant came and ſhewed his Lord theſe things. Then the Maſter of the houſe being angry, ſaid to his ſervants, Go out quickly into the ſtreets, and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the ſervant ſaid, Lord, it is done, as thou haſt commanded, and yet there is room.

23. And the Lord ſaid unto the ſervant, Go out into the high-ways and hedges, and compel them to come in, that my houſe may be filled.

24. For I ſay unto you, that none of thoſe men that were bidden ſhall taſte of my ſupper.]

16, 17, 18, &c. To this Chriſt replied by a parable, intimating the truth of what that perſon laſt had ſaid, but withal telling them, that this celeſtial feaſt, everlaſting reward was that, that they had oft been invited to, and the generality of the Jews neglected to make uſe of the invitation, preferring their own deſigns of worldly advantages before it, thereby provoking God extremely. And therefore the heathen, & ſinners, and mean perſons of the world were fain to be taken in, nay importunately woo'd to come to that feaſt, inſtead of them; and thoſe that were the principally deſigned gueſts to be utterly rejected.

* presently

25. And there went great multitudes with him, and he turned, and ſaid unto them,

26. If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.]

26. If any man offer to undertake my diſcipleſhip, and doth not prefer me before all others that are neareſt to him, yea, and before his own life too, Mat. 10.37. he is not for my turn; and my ſervice being ſo ſure to bring perſecutions along with it, will not be for his.

27. And whoſoever doth not bear his croſs and come after me, cannot be my diſciple.]

27. And whoſoever doth not come to me with a preparation of mind to ſuffer any thing rather then part with me, is not fit for the turn.

28. For which of you intending to build a tower, ſitteth not down firſt and counteth the coſt, whether he have ſufficient to finiſh it?

29. Leſt haply after he hath laid the foundation, and is not able to finiſh it all, that behold it begin to mock him,

30. Saying, This man began to build, and was not able to finiſh.]

28, 29, 30. For as he that ſets on building, & hath not a ſtock to hold out, leaves his work imperfect, and becomes ridiculous;

31. Or what king going to make war againſt another king, ſitteth not down firſt, and conſulteth; whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?

32. Or elſe, while the other is yet a great way off, he ſendeth an embaſſage, and deſireth conditions of peace.]

31, 32. Or as he that deſigns a battle or a war, and is not provided with all neceſſaries to go thorough with it, had better never engage, or being engaged ſhould preſently think of treating and compounding the matter.

33. So likewiſe, whoſoever he be of you, that forſaketh not all that he hath, he cannot by my diſciple.]

33. So he that undertakes to be a Chriſtian, muſt reſolve to renounce all that is moſt precious to him in this world, or elſe he will not be able to hold out, and ſo had better never pretend to that profeſſion.

34. Salt is good, but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned?]

34. A Chriſtian is the ſalt of the earth (Mat. 5.13.) of infinite uſe and benefit to all with whom he converſeth, being an example of purity and other virtues whereof Chriſtianity is made up; but if he ſhall fail in the exerciſe of theſe, prove earthy, heavy, and inſipid, without any active ſtirring quality, like to thoſe bodies, whoſe Salt is drawn from them, he is utterly deſtroyed, and periſhed.

35. It is neither fit for thee c * land, nor yet for the dunghil, but men caſt it out. He that hath ears to hear, let him hear.]

* earth

35. The unhappy remainder is uſeleſs beyond the moſt noiſom excrement, or putrid carcaſs. It is not fit or uſeful (as ſome things are) to enrich the ground, no not to mix with other things, which being corrupted from their primary uſe, are yet good for that (and ſo are kept, though in a mean place, for that uſe) 'tis neither at preſent, nor for the future by long digeſtion, or farther putrefaction capable of being good manure or compoſt for the earth, but is utterly unprofitable, and generally dealt with as ſuch, caſt out without any reſpect into thoſe places where men would have nothing grow, apt only to convert a good ſoyl into a deſart. Let every diſciple, every Chriſtian, deſigned by Chriſt to be the ſalt of the earth, lay this to heart, for he is neerly concerned in it.

Annotations on St. Luke, *Chap.* XIV.

a. Ἀρχόντων τῶν φαρισαίων

V.1. *Chief Phariſees*] What is meant by *Rulers* ſimply, *Rulers of the people*, and *Rulers of the ſynagogues*, hath been formerly ſhewed, note on *Mar.* 5. c. and on *Mat.*9. g. *viz.* that the Rulers ſimply were the Judges in their leſſer Conſiſtories, in particular cities, or, when the Context belonging to *Jeruſalem* ſo enforceth it, thoſe of the great *Sanhedrim* at *Jeruſalem*. Now the *Phariſees* which are ſo oft mention'd in the Goſpel, were a particular ſect in their religion, αἵρεσις, ſaith St. *Paul*, who was one of them, and that an improvement of the חסדים or *Haſidei*, (as they were ἐκουσιαζόμενοι τῷ νόμῳ, 1 *Mac.*2.42. *thoſe that voluntarily performed ſome things, which the Law required not*, and were contrary to the *Karei* or *Scripturarii*, who were for that only which was commanded by law) forming thoſe things into doctrines and precepts, and obliging all to the performance of them, which the *Haſidæi* performed as free-will offerings, and ſo divided themſelves from the reſt of the prophane world (which did not as they did) nay from the *Haſidæi* themſelves, (who performed as much as they, but did not think themſelves or others obliged by Law to do ſo) and therefore were called פרושים *Phariſees*, ἀφωρισμένοι *ſeparate* or *divided* from other men, and by St. *Paul*, ἀκριβεστάτη αἵρεσις, *a ſect*, that required the moſt *exact* performances of any. By this it appears that theſe were not any order or ſort of men ſettled by law, which had ἄρχοντες or *rulers* over them, but only a ſect, of which ſome of all orders of men were, and indeed a prevailing ſect, taken up by moſt of the chief men of the nation, the Elders in the great councel or *Sanhedrim* in *Jeruſalem*, and the Rulers in the Conſiſtories in other cities, which therefore are called ἄρχοντες Φαρισαῖοι, *Rulers*, and thoſe *Rulers Phariſees*, one of whom is here ſpoken of and ſtyled, τὶς τῶν ἀρχόντων τῶν Φαρισαίων, *one of the Rulers that were Phariſees.*

Φαρισαῖοι

b. Ἀπὸ μιᾶς

V.18. *With one conſent*] Ἀπὸ μιᾶς is all one with the Syriack adverb מן מחרא anſwering the Greek ἀπὸ *from*, and חדא being of the feminine numeral which is μιᾶς *one*. And there is little queſtion but St. *Luke* ſo rendred that Syriack word. Now מחרא clearly ſignifies παραχρῆμα, εὐθέως, *preſently*, and ſo ἐξ αὐτῆς, (which is all one literally with this phraſe) and conſequently 'tis beſt rendred *preſently*. See our learned Mr. *Fuller* in his *Miſcellanies*.

c. εἰς γῆν.

V.35. *Land*] The meaning of εἰς γῆν here will be gueſs'd, firſt by that ſaying of *Mat.* 5. 13. *You are the ſalt of the earth*, that is, the perſons by whom the whole world of men muſt be ſeaſoned; and ſecondly, by the uſe of the word ἡ γῆ, *the earth*, or *the land* ordinarily for the men, the inhabitants of the earth, as 1 *Sam.*27.9. τύπτει τὴν γῆν, *ſmiting the earth*, and the like very often. From whence 'tis eaſy to conclude, that for the ſalt to be uſeful, or fit εἰς γῆν, *for the earth*, is to be proper for the uſe of men, and if by its ilneſs it ceaſe to be ſo, 'tis of all other things the moſt unprofitable, for whereas other things being not fit for men, may yet be fit for the dunghil, ſalt by its natural impropriety is debarr'd even from that moſt inferior degree of profitableneſs. But perhaps, and indeed moſt probably, γῆ here may, in the husbandmans notion, ſignify *land*, whether paſture, meadow, or tillage, all which are improved by manure. So is γῆ uſed *Heb.* 6. 7. Now two ſorts of manure there are; ſome things have a peculiar propriety to the enriching of ground, and are uſed alone, without mixture of any thing elſe with them, as to ſome ground, marle, lime, &c. Some things having not this propriety in any ſpecial manner, yet being in mixture with thoſe that have, are fit for this turn, and of ſuch generally our *mixums* or *compoſts* are made, wherein all kind of dung being one ſpecial ingredient, that *mixum* may well be the thing, that is here expreſs'd by κοπρία or *dunghill*, whether, as is here intimated, many other things are caſt as well as dung. Now *ſalt*, which is very good for domeſtick uſes, when that loſes its virtue, when 'tis corrupted, μωρανθῇ and ſo is no longer good for thoſe uſes, 'tis likewiſe good for nothing elſe. Other things, when they are corrupted, do but change their uſe; dung it ſelf, in the utmoſt degree of putrefaction, is good for enriching of land, but *ſalt corrupted*, quite unlike other putrid things, is not good ſingly by it ſelf to be laid on any ſort of land, no nor in mixture, or compoſt with any thing elſe, no not with dung, which is moſt uſeful. And this is the ſtate of a putrid diſciple, a corrupt Chriſtian, he doth hurt whereſoever he is, but no kind of good, and therefore as a wicked, and not only *unprofitable ſervant* (or as ἀχρεῖος *unprofitable* is the worſt character that can be) ἔξω βάλλεται, *he is caſt out*, as here the *unſavory ſalt*, as ἀδόκιμος *rejectaneous* or *reprobate*, whereas the good Chriſtian is elect, precious, a good and faithful ſervant, very profitable to his maſters uſe, and honour, and the advantage of other men. In this expreſſion of our Saviours, of *ſalts loſing its ſavour*, one thing farther may deſerve to be added from the Chymiſts doctrine of ſalt. For it is certain that ſalt, if we ſpeak ſtrictly, is not capable of being made inſipid, nothing in nature being able ſo to work upon that fix'd incorruptible principle. It is therefore neceſſary that in this place by *ſalt loſing its ſavour*, we underſtand a mix'd body, wherein ſalt abounds, (ſo in our vulgar dialects, eſpecially in Hebrew, מלח is the common name of ſalt and *ſalt-bodies*, and is indifferently rendred by ἅλυκος and ἅλας) and then 'tis moſt true, that *ſalt* may *loſe it's ſavour*, that is, that in ſuch a body the ſalt may be either removed, and drained forth, and then the body will be really inſipid, or buried in a maſs of other prevailing elements, & then to us it will appear inſipid, & be juſtly ſaid to have *loſt it's ſavour*. And on theſe terms our *Saviour's* parab. exactly correſponds with the proceſs of nature in all mix'd bodies; for when in their diſſolution, their ſpirit, phlegm and ſulphur are called forth, the remainder yet is, in ſeveral caſes, reducible into the antient form, and when it is not, yet it is uſeful to many and thoſe noble purpoſes, at leaſt it is helpful to the ground, to make it fertile. Thus corrupted fruits and plants, the excrements and carcaſſes of living creatures, thus lime, and aſhes, and burnt land are profitably uſed in tillage, ſome immediately applied, others after digeſtion and being putrified. But if at laſt the ſalt be drained out of theſe, or any other bodies, what is left is an uſeleſs elemental earth, in the Chymiſts language, a *Caput mortuum*, or *terra damnata*, and is not fit for the land to be immediately laid upon it, nor yet for the dunghil or *mixum*, there to be rotted a while, and then made uſe of, but poſſibly good for walks or allies, where we would have nothing grow, there to be *trodden under foot of men*, as it follows in the text. Accordingly in the primitive diſcipline the χειμαζόμενοι and ὑποπίπτοντες did caſt themſelves at the feet of the pious Chriſtians, as meriting to be trampled on by them, and calling to all that enter the *Church* to tread on them as unſavoury ſalt. If to this it be objected, that by this way of interpretation, ἅλας ſalt in the ſecond place ſhall be taken for the ſalt body, or that which hath ſalt in it, whereas in the firſt place it ſignifies ſalt it ſelf, the anſwer will be obvious, by reflecting on the parable of Salt, *Mat.*5. to which is immediately ſubjoined, *Ye are the light of the world*, and to that is added, not *Do you ſhine*, but *let your light ſo ſhine*, &c. Whereas Chriſtians are firſt named light it ſelf, and then luminous bodies, ſo both there and here Chriſtians are firſt reſembled to ſalt it ſelf, and then immediately to ſalt-bodies, or things which have ſalt in them, and ſo ſtill this is an agreeable interpretation.

CHAP.

CHAP. XV.

Paraphraſe.

1. THEN drew near unto him all the Publicans, and [ſinners] for to hear him.

1. Heathens in great multitudes.

2. And the Phariſees and Scribes murmured, ſaying, This * man receiveth ſinners, and eateth with them.

*admitteth, προσδέχεται

3. And he ſpake this parable unto them, ſaying,

4. What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt until he find it?

Mat. 18. 12.

5. And when he hath found it, he [layeth it on his ſhoulders] rejoycing.

5. He brings it home with great care, and ſome pains to him, yet

6. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoyce with me for I have found my ſheep which was loſt.

7. I ſay unto you, that likewiſe [joy ſhall be in heaven over one ſinner that repenteth, more then over ninety and nine juſt perſons, which need no [a] repentance.]

7. God in the ſight of his angels ſhall rejoice (and expreſs that joy) at the returning and repenting, and change of one heathen or ſinful Atheiſtical liver, more then at the daily virtuous performances of thoſe which have never been engaged in a vicious courſe, and ſo tho' they have, and want ſorrow (and wiſhing it were otherwiſe) for their frequent ſlips and failings and infirmities, and withal a diligence, and vigilance, and greater induſtry and ſtudy for the future to grow in piety, and ſtrength of grace, yet having always continued in a virtuous courſe, theſe need not that change of mind which belongs to others, and is properly called by that title of repentance.

a. ish or who want

8. Either what woman having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it?

9. And when ſhe hath found it, ſhe calls her friends and her neighbours together, ſaying, rejoice with me, for I have found the piece which I had loſt.

10. Likewiſe I ſay unto you, there is joy in the preſence of the Angels of God over one ſinner that repenteth.

10. After the ſame proportion it is that God expreſſeth joy in the ſight of his angels upon the reducing of one indulgent ſinner to a good life

11. And he ſaid] A certain man had two ſons.

11. To which purpoſe he made uſe of this other parable by way of ſtory.

12. And the younger of them ſaid to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his * living.

* eſtate, τὸν βίον.

13. And not many days after the younger ſon gathered all together, and took his journey into a far country, and there † waſted his ſubſtance with riotous living.

† ſpent, ſcattered, διεσκόρπισεν.

14. And when he had ſpent all, there * aroſe a mighty famine in that land, and he began to be in want.

* was, ἐγένετο.

15. And he went and † joined himſelf to a citizen of that country, and he ſent him into the fields to feed ſwine.]

† faſtned himſelf, ἐκολλήθη

15. And being in that diſtreſs he pinn'd himſelf upon one of the inhabitants of that region, being content to be entertained by him upon any conditions, never ſo hard, and he hired him, and ſet him to feed his ſwine in the fields, allowing him little food, but what was allowed the ſwine.

16. And he would fain have filled his belly with the * [b] husks that the ſwine did eat: and no man gave unto him.]

* fruit of the Carobe tree.

16. And he would have been glad to have fill'd his belly with Egyptian Figs, a courſe, unwholſome fruit, that ſwine fed on among them, and he could not get enough of them.

b.

17. And * when he came to himſelf, he ſaid, How many hired ſervants of my fathers have bread enough, and to ſpare, and I periſh with hunger?]

* or, he came and ſaid to himſelf, ſee note on Mark 2. a.

17. And meditating with himſelf, he remembred the plenty that his fathers ſervants had, (or, being reduced to ſome ſenſe and conſideration by this diſtreſs, he thus ſaid within himſelf) The meaneſt of a multitude of my fathers ſervants feed very plentifully, and I am ready to ſtarve for want of the meaneſt food.

18. I will ariſe and go to my father, and will ſay unto him, father, I have ſinned againſt heaven, and before thee,

19. And am no more worthy to be called thy ſon, Make me as one of thy hired ſervants.

20. And he aroſe, and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck and kiſſed him.

21. And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.

22. But the father ſaid to his ſervants, [Bring forth the beſt robe] and put it on him, and put a ring on his hand, and ſhoes on his feet.

22. Uſe him with all the expreſſions of reſpect and kindneſs which are poſſible, bring the beſt garment that is in the wardrobe.

23. And bring hither the fatted calf, and kill it; and let us eat and be merry.

24. For this my ſon was [c] dead, and is alive again:] he was loſt and is found. And they began to be merry.

24. For this return of a prodigal, ſo deſperately loſt, I look upon, as if he were riſen from the dead, becauſe

c. lives

25. Now his elder ſon] was in the field, and as he came and drew nigh to the houſe, he heard muſick and dancing.

25. Now that ſon of his that had always continued with him, and followed his buſineſs, and obſerved him diligently (parallel to whom is the juſt perſon that never run the prodigals courſe, and ſo needs no repentance.)

runneth

26. And he called one of his ſervants, and asked what theſe things meant.

27. And he ſaid unto him, Thy brother is come, and thy father hath killed the fatted calf, [becauſe he hath received him ſafe and ſound.]

27. To celebrate his ſafe return with a time of feaſting,

28. And he was angry, and would not go in: therefore came his father out and entreated him.

29. And he anſwering ſaid to his father, Lo, theſe many years I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends.

30. But as ſoon as this thy ſon was come, which hath [devoured thy living] with harlots, thou haſt killed for him the fatted calf.

30. Spent all that portion which thou gaveſt him.

31. And

31. And he ſaid unto him, Son thou art ever with me, and all that I have is thine.
32. * It was meet that we ſhould make merry and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found. *But it&c. Εὐφραίνεσθαι δὲ.

32. But for the return of this thy brother from that riotous courſe which is as wonderful a work, and as conſiderable a bleſſing, as if he had been raiſed from the dead, it is all reaſonable that we ſhould expreſs an extraordinary joy, in an extraordinary manner.

Annotations on Chap. XV.

a. Μεταvοίας χρείαν ἐκ ἔχοντες.

V.7. *Repentance*] The difference of μετάνοια, *change of mind*, from λύπη *grief*, or *ſorrow*, for ſin, or diſlike of what a man hath done, is ſufficiently known, and as it hath place in many other paſſages, ſo eminently in this. For as he that lives a godly life, may and doth often fall into ſuch ſins as deſerve his ſorrow and diſpleaſure at himſelf, and ſo cannot be ſaid not to want that ſorrow, ſo it is certain, that that man continuing all his life ſo, without any eminent fall into wilful ſin, may be ſaid not to need that μετάνοια that *change*, which here is ſpoken of, and is required to the bringing home of a loſt ſheep, a prodigal to his fathers houſe. So *he that was waſhed already had no need*, ſaith *Chriſt*, *ſave to waſh his feet, but is clean every whit*, *John* 13. 10.

b. Κεράτια.

V.16. *Huſks*] The Κεράτια which are here ſet down as the food of ſwine, are the fruit of the *Carobe* or *arbor Ceratonia*, (which the Syriack tranſlation reads accordingly חריבא) mentioned by *Dioſcorides*, *l.* 1. and *Galen*, *l.*7. *de Simpl. med. fac.* who calls the tree it ſelf κεραλωνία, and that, ſaith *Heſychius* is an *Egyptian fig*, Κερατωνία, συκῆ Αἰγύπτε. This fruit *Gorrhæus* thus deſcribes, that 'tis of the length of a mans finger, forked, about the breadth of a thumb, very ſweet, but hard of concoction, and of an ill juice, which is agreeable to what is affirmed of it by *Pliny*, l.15. c.24. who adds, that the rind of it is the part that is eaten, and thereupon, c. 28. *In ſiliquis quod manditur, quid niſi lignum eſt? that part of it which is eaten is the wood.* Whence it is, that *Siliqua* the Latine word for that fruit, comes alſo to ſignify the *huſk* or *rind* of any kind of fruit, which is the reaſon, I ſuppoſe, why the word is ordinarily rendred *huſks*, though the Latin *ſiliqua* do not always ſignify ſo. Of this fruit *Dioſcorides* ſaith, that χλωρὰ λαμβανόμενα κακοσόμαχα τυγχάνει, καὶ κοιλίας διαλυτικά, *If they be taken green, they are very ill for the ſtomach, and are apt to breed looſneſs*, ξηρανθέντα δὲ ἴσχει κοιλίαν εὐστομαχώτερα ὄντα καὶ διυρητικά, *being dried they are medicinal for a looſneſs and are diuretical.* The uſe of them green was probably that which belongs to this place, where the Swine are ſaid to feed on them, as they were wont to be allowed to do on thoſe other fruits, which were good for nothing elſe. This fruit, ſaith *Pliny*, was ordinary among the *Egyptians*, agreeing therein with *Heſychius*, to which perhaps that part of the parable refers, *v.* 13. where the prodigal is ſaid ἀποδημῆσαι μακρὰν εἰς χώραν, *to have travelled afar off to a region*, though it be not named. For that it cannot refer to ſome country in *Judea* may ſeem, both becauſe there is no mention of that fruit in *Judea*, and becauſe feeding of ſwine was againſt the laws of the Jews (for as to that mention of *heards of ſwine* among the *Gadarens*, all that can be concluded thence is this, that Gentiles then inhabited there, and ſo *Joſephus* diſtinctly numbers *Gadara* among the ἑλληνίδες πόλεις which *Pompey* took away from the Jews) and thirdly becauſe 'tis ſaid that ἀπεδήμησε μακρὰν, *he travelled a great way off.* l. 13. c. 23. Μακρὰν εἰς χώραν.

c. Νεκρὸς.

V.24. *Dead*] The Scripture notion of the word Νεκρὸς *dead* may be learn'd from hence, to ſignify one that is deſperately engaged in a wicked courſe. Thus thoſe that were carried into captivity, and deſpair'd of return, are call'd *dead bones*, *Ezek.* 37. 3. and the reducing of them is ſaid to be the bringing them out of *their graves*, *v.* 12. So the ſtate of *Abrahams* body, and *Sarah*'s womb, in reſpect of having hopes of a poſterity is call'd *deadneſs*, *Rom.* 3. 19. noting deſperation of children, and no more; ſo the ſtate of unchriſtian living is called *death*, 1 *John* 3. 14. And they that lived in a Gentile courſe are ſaid to be *dead in treſpaſſes and ſins*, *Epheſ.* 2. 1. (ſee *Rom.* 4. 17.) So 1 Tim. 5. 6. *She that lives in pleaſure is dead, while ſhe lives.* So the Jews have a ſaying, *Ill men while they live are ſaid to be dead.* And ſo the *ancient Arabs*, *Not he that is at reſt is dead, but the living dead man he is truly dead:* and all this no otherwiſe, then according to the ordinary notion of *Pythagoras*, who for any that had forſaken his ſchool, that is, refuſed to live according to his rules of Philoſophy, had a κενοτάφιον, *an empty coffin* ſet in his place, to ſignify him to be morally dead. Accordingly reformation or recovery to good life, is call'd *a riſing from the dead*, *reviving*, being *quickned*, *paſſing to life*, in theſe and other places, and ſignifies no more by all theſe expreſſions but only repentance from dead works, or renovation.

Paraphraſe.

CHAP. XVI.

1. Unthriftily laviſht out that eſtate, which was entruſted to him to manage, and improve.

1. AND he ſaid unto his diſciples, there was a certain rich man which had a ſteward, and the ſame was accuſed unto him, that he had [waſted his goods.]

2. And he called him, and ſaid unto him, How is it, that I hear this of thee? Give an account of thy ſtewardſhip, for thou mayeſt be no longer ſteward.

3. Having not been brought up to it, I am not able to earn my living by my labour,

3. Then the ſteward ſaid within himſelf, What ſhall I do? for my Lord taketh away from me the ſtewardſhip, [I cannot dig, to beg I am aſhamed.]

and ſo there is no way of ſubſiſtence imaginable for me, but to beg, and that is a ſhame for me.

4. I may be entertained by my maſters debtors.

4. I am reſolved what to do, that when I am put out of my ſtewardſhip [they may receive me into their houſes.]

5. So he called every one of his Lord's debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my Lord?

6. Baths, (veſſels containing near ten gallons a piece) of oyl.

6. And he ſaid, An hundred [meaſures of oyl] And he ſaid unto him, Take thy bill and ſit down quickly, and write fifty.

7. Then ſaid he to another, And how much oweſt thou? And he ſaid, an hundred meaſures of wheat, And he ſaid unto him, Take thy Bill and write fourſcore.

* falſe or unfaithful † more prudent for their own generation, then

8. The ſteward that deceived his maſter, or, the officer to whom theſe fading things, the riches of this world, were entruſted:

8. And the Lord commended [the * a unjuſt ſteward, becauſe he had done wiſely: For the children of this world are † in their generation wiſer then the children of light.]

a.

for the time to come, for the remainder of their life, then pious men are to provide for their eternal futurity.

9. And

9. And I ſay unto you, make to your ſelves friends * of the Mammon of unrighteouſneſs, that when ye fail b they may receive you into everlaſting habitations.]

* with the falſe Mammon, ſee note a.

your ſelves, by ſo uſing the fading wealth which is entruſted to you here, that when theſe tranſitory comforts forſake you, you may be received into heaven.

9. Accordingly I adviſe you to make proviſion for your ſelves

b.

10. He that is faithful in that which is leaſt, is faithful alſo in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much.]

uſe of the riches of this world, will be ſo in grace, which is more precious, and he that doth not make uſe of his wealth, ſo as is moſt agreeable to Gods deſign of truſt, that is, gaining a richer crown for our ſelves hereafter, by diſpenſing it to them that want it here, that man as long as he continues ſuch, will never make that uſe of grace, that he ought to do.

10. He that is a faithful ſteward of Gods in a right

11. If therefore ye have not been faithful in the * unrighteous Mammon, who will commit to your truſt the true *riches?*]

* falſe, ἀδίκου. ſee note a.

ought of the fading riches of this world, who will entruſt to you that which is more precious?

11. If therefore you have not made that uſe you

12. And if ye have not been faithful in that which is * c another mans, who ſhall give you that which is your own?]

*another, who

of your worldly wealth, which is only entruſted to you for a time, as unto ſtewards, and paſſes from one owner to another, What hope is there that God will give you thoſe heavenly riches, which will always continue to you, and become your propriety, which you may enjoy to all eternity?

12. And if you have not made that uſe you ought

c.

13. No ſervant] can ſerve two maſters, for either he will hate the one, and love the other, or elſe he will * hold to the one, and deſpiſe the other; ye cannot ſerve God and Mammon.

* aſſiſt, or retain, ſee note on Mat.6.m.

delivered by him in the Sermon on the Mount, and at other times,

13. Here are put together by St. Luke many ſpeeches of Chriſt, v. 13,16,17,18. as firſt, that No ſervant

14. And the Phariſees alſo who were covetous, heard all theſe things, and they derided him.

15. And he ſaid unto them, Ye are they which juſtify your ſelves before men, but God knoweth your hearts, for that which is highly eſteemed amongſt men, is abomination in the ſight of God.]

neſs or any other fault, and are by men valued as the moſt ſanctified perſons, and that is all that you ſees the depth of your hearts, and therefore deteſts and abominates you, who among men are ſo highly valued.

15. You never can think fit to acknowledge your ſelves guilty of Covetouſneſs, or any other fault, and are by men valued as the moſt ſanctified perſons, and that is all that you are ſolicitous for, but God ſees the depth of your hearts, and therefore deteſts and abominates you, who among men are ſo highly valued.

16. The law and the prophets *were* until John; ſince that time the kingdom of God is preached, and [every man preſſeth] into it.

16. The very Gentiles themſelves (ſee Mat.11.12.) preſs

17. * And it is eaſier] for heaven and earth to paſs then one tittle of the law to fail.

* But, δε.

that the Law, and Prophets, the ſubſtantial parts of the Jewiſh religion, ſhould be aboliſhed, or any carnal liberty brought in, inſtead of it by Chriſtianity: that ſhall never be. See note on Mat.5. g.

17. Which you are not to look on as any deſign

18. Whoſoever putteth away his wife and marrieth another, committeth adultery: and whoſoever marrieth her that is put away from her husband, committeth adultery.

18. Mat. 5. 32.

19. There was] d a certain rich man which was cloathed in purple, and * fine linen, and fared ſumptuouſly every day.

* Silk, βύσσιν.

19. And by way of parable Chriſt told them, there was

d.

20. And there was a certain begger named Lazarus, which was laid at his gate, full of ſores,

21. And deſiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his ſores.

22. And it came to paſs that the begger died, and was carried by the angels [into Abrahams boſom:] the rich man alſo died and was buried.

22. Into heaven, to be placed next to Abraham

the father of the faithful (Mat. 8. g.)

23. And in * hell he lift up his eyes being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom.

* hades, ᾅδου.

flames, he beholds Abraham in a place of joy, and the poor Lazarus placed next to him.

23. And being dead, and in a place of tormenting See note on Mat.8. g.

24. And he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

25. But Abraham ſaid, Son, remember, that thou in thy life time receivedſt e thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented.]

e.

25. And Abraham with all * mildneſs and gentleneſs, and compaſſion, with-

* ἀκ ἔστι, ἀπαιδεύτως καὶ ὠμῶς, &c. ἀλλὰ τὸ μέτριον ἐπὶ πᾶσιν ἔσχατος ἐπῆλθε Titus Boſtrenſis, p. 808. C.

out any reproaching or reviling ſaid unto him, All that I can in this thy ſad condition impart to thee, is only to tell thee what thou art now to expect, and to mind thee of the reaſonableneſs of it; for all thy portion of abundance, and proſperity, and eaſe, and felicity, without intermixture of afflictions, thou haſt already enjoyed, and ſpent upon thy ſelf, in thy life time, without imparting them to any other, though in never ſo much want of thy relief; and on the other ſide Lazarus hath had all his portion of afflictions already, and now 'tis but juſt, that he ſhould have his bliſs, and you your torment without any allay or mixture.

26. And beſides all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that *would come* from thence.]

'tis not poſſible for all the Saints in heaven to yield, or obtain any releaſe for you, or for you to get releaſe one minuit out of that ſtate.

26. But beſide, there is an irreverſible decree paſs'd upon you, and all ſuch, and

27. Then he ſaid, I pray thee therefore, Father, that thou wouldeſt ſend him to my fathers houſe,

28. For I have five brethren, that he may [teſtify] unto them, leſt they alſo come into this place of torment.

28. Give an account of my condition, and with it ſome ſeaſonable needful exhortation.

29. Abraham ſaith unto him, they have Moſes and the prophets, let them hear them.

30. And he ſaid, Nay, father Abraham: [but if one went unto them from the dead, they will repent.]

law, and denunciation of the Prophets, being ſo familiar with them, yet a meſſenger from the dead, which ſhall teſtify his own ſight or knowledge, may probably work upon them to believe what he ſaith, and to be warned and reformed by it.

30. Tho they are not moved with the hearing Gods

31. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſwaded though one roſe from the dead.]

contrary affirmation, That they which by the knowledge of their duty, delivered by Moſes, and the denunciations of the Prophets, are not wrought on, or brought to obedience or amendment of life, would not in any probability be wrought on by a narration of one that came to them from the dead; there being more reaſon to perſwade any rational man, that the Scriptures are true, and worth our heeding, or (that being ſuppoſed as among the Jews it was) that upon that one motive delivered in them, he ſhould reform and amend his life, then there ought be to truſt or believe him that ſhould bring a meſſage from the dead to any man on the earth, and to forſake an habit of ſin upon that motive.

31. But Abraham anſwered him with a quite con-

Annotations

Annotations on Chap. XVI.

a. Ἀδικία.

V.8. *Unjuſt ſteward*] What is meant by ἀδικία *unrighteouſneſs* in v.8. may be conjectured by the uſe of the ſame word, *v.*9. and the meaning of both, I conceive it to be fetched from ſome obſervations in the Hebrew tongue, as firſt that δίκαιος *juſt*, and ἀληθὴς *true*, are taken in the ſame ſenſe by the ſacred writers (and therefore *Heſychius* explains ἀληθὴς *true* diſtinctly by δίκαιος *juſt*) that אמת is rendred by the *Septuagint* δικαιοσύνη, *juſtice*, *Gen.*24.49. and *Iſa.* 38.19. and conſequently that ἄδικος *unjuſt* and ἀληθὴς *true*, are directly oppoſite one to another. Thus they are ſet in this place v.11.(and *John* 7.18.) ἀληθὴς is expreſs'd by οὐκ ἔστιν ἀδικία ἐν αὐτῷ, *there is no unrighteouſneſs*, that is, falſeneſs *in him*) and therefore muſt be reſolved to ſignify (both of them) in a notion wherein they are thus contrary one to another. And ſo indeed ἄδικον, *unjuſt*, and δόλιον *deceitful*, appear to be all one, by comparing *Mal.*2.6. ἀδικία οὐκ ἐφέσθη *iniquity was not found in his lips*, with 1 *Pet.*2.22. οὐκ ἐφέσθη δόλος, *guile was not found in his lips*. In this notion δικαίως ſeems to be uſed, 1 *Cor.*15.34. ἐκνήψατε δικαίως, *awake truly*, or *perfectly* (in oppoſition to hypocritical unſincere reformation) explain'd by the not-ſinning that follows. Now what is meant by ἀληθινὸν μαμωνᾶ, *v.*11. is clear, that *true*, *perfect*, *valuable*, *durable riches*, which is infinitely to be preferred before all the riches of this world (as ἀληθὴς βρῶσις, *truly food*, *John* 6.55. is ſuch food as will make him immortal that feeds on it, in oppoſition to the *manna*, which *they that fed on*, *dyed*) that is, either the reward and bliſs in heaven only, or grace here (as preparative to that) together with that hereafter. Conſequently μαμωνᾶς ἄδικον oppoſite to that muſt ſignify this inferiour, vain, ſuperfluous (as *Phavorinus* took it, μαμωνᾶς, ὁ ἄδικος καὶ ὑπὸς χρείαν πλήθος) *tranſitory*, *falſe wealth*, ſo unvaluable in compariſon of that other, called by the *Rabbins* (juſt in that ſtyle) ממון שקר *the vain*, or *falſe Mammon*, which they joyn with הון לעולם *the riches of this world*, which is ſo ſcandalouſly vain, and falſe, and unfit to be truſted on, that הון *the plenty* or *riches* of this world (which is oft by the *Targum* rendred ממון *mammon*) is *Prov.* 10.2. by them rendred שקרא *a lye*. And then, the ſame, no doubt, is the meaning of that other phraſe, varied from this only in the form, by a moſt ordinary Hebraiſm, μαμωνᾶ ἀδικίας, *mammon of injuſtice*, or *falſeneſs*, and an example of it we have (from whence the phraſe ſeems to be tranſcribed) in the *Targum* alſo, *Iſa.*33.15. *he ſeparates himſelf* מממון דשקר *from the mammon of iniquity*, or *the falſe riches*, and ממון דשקר *the mammon of falſeneſs*, *Ezek.*22.27. Having found now the meaning of ἄδικον and ἀδικία *v.*11. & 9. it will not be hard to reſolve what is the meaning of the οἰκονόμος ἀδικίας, *ſteward of falſeneſs* alſo, either ſo as may be proportionable to this notion of it, maintained throughout this parable, for thoſe tranſitory falſe riches, called by the *Targum* (as was ſaid) שקרא *falſeneſs*, that is, ἀδικία, and then it will ſignify the diſpenſer of this inconſtant, tranſitory, falſe riches of this world. Or elſe as it muſt, by that ordinary Hebraiſm, ſignify οἰκονόμος ἄδικος, *a falſe*, *unjuſt ſteward*, as κριτὴς ἀδικίας, *an unjuſt judge*, c.18.6. but ſo, as not to commend his falſeneſs, but only his prudence, in making uſe of that wealth, which was put into his hands (be that called τὰ ὑπάρχοντα, *v.* 1. or ἀδικία here, or μαμωνᾶ ἀδικίας, *v.*9. or ἄδικον, *v.*11.) ſo, as might give him a ſubſiſtence after, when his office was taken from him, and ſo the οἰκονόμος ἀδικίας, *the ſteward of falſeneſs*, that is, the falſe ſteward, will be as perfectly all one with οἱ υἱοὶ τοῦ αἰῶνος τούτου, the *children of this world*, i.e. worldly men, following in this verſe, as the ממון שקר or דשקר, *the falſe riches*, or *the riches of falſeneſs*, with the הון לעולם *the wealth of this world*, or *worldly wealth*, as even now was ſaid. As for the mention of ἄδικος *unjuſt*, in the ſecond part or application of the parable, *v.*10. which is there oppoſed to πιστὸς *faithful*, that doth not refer to the deceitfulneſs of the ſteward in the Parable in cheating his maſter, but to the rich man in the counter-part, his not making uſe of thoſe poſſeſſions entruſted to him, to that advantage of his own ſoul to which they might have been improved. In which reſpect, he that doth like the ſteward in the parable, make ſuch prudent proviſion for himſelf, is not ἄδικος *falſe*, but πιστὸς *faithful*, making a gainful uſe of that which was committed to his truſt, which is there called, being *faithful in a little*, and is the very Chriſtian virtue commended to us in that Parable, the making us friends with our riches; ſo that ἄδικος there alſo ſignifies *falſe*, viz. to that truſt put into their hands, in not making what advantage they might of it. And laſtly, for that paſſage *v.*12. εἰ ἐν ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, *if you have not been faithful in that which is anothers*, it is not ſo to be taken, as if the rich mans gaining by the truſt committed to him, after the manner of the deceitful ſteward, were thereby accuſed; for on the other ſide the thing found fault with in the parable, in *v.* 12. is the not doing that which the falſe deceitful ſteward did, and was commended for, *v.*18. that is, the not making ſuch an uſe of that tranſitory wealth (that paſſes from one owner to another) at that time put into his hands, as might help him to reception and entertainment, when he was out of his ſervice. For (to conclude this matter) it muſt be obſerv'd, that every rich man is, in reſpect of God, as a ſteward to his maſter, appointed to be a diſpenſer of that wealth put into his hands by God, which may therefore be here called ἀλλότριον *another's*, not ſo much his who poſſeſſeth it, as Gods, whoſe ſteward he is, or theirs to whom it is to be diſpenſed. And then as in *Ariſtotles Rhet.* l.2. c.23. 'tis mentioned as a law of *Theodectes*, τοῖς κακῶς ἐπιμεληθεῖσι τῶν ἀλλοτρίων ἵππων ὁ πρεσβὺς ὄν τὰς οἰκείους, that *to them that did not take good care of other mens horſes they did not deliver their own*; ſo is it here, and only one difference there is between him, and a ſteward among men. He hath liberty to uſe the wealth put into his hands, ſo as may be moſt (not only for his maſters, but alſo) for his own advantage, *viz.* to his endleſs reward in heaven, which tho' it were an injuſtice and falſeneſs in a ſervant here on earth, who is altogether to conſider his maſters profit, not his own, and ſo was injuſtice in this ſteward here, in the firſt part of the parable, yet it is duty, and that which by the will and command of God we are obliged to in the execution of that ſtewards office which the rich man holds under God, and is the only thing commended to us in this parable; and is ſo far from denominating him that makes that advantage of the treaſure entruſted to him, an unjuſt or unrighteous ſteward in the application, that it denominates him πιστὸς *faithful* in the latter part of the parable and him only ἄδικος *falſe*, that doth it not.

V. 9. *They may receive*] The word δέξωνται here is taken Impersonally, as it were, not denoting the perſons that ſhould receive them, whether God, or Angels, or good works themſelves (tho' 'tis true that *Chriſt* who accounts what is done to our poor brethren, done unto him, will ſo receive & reward the merciful) but after the manner of the Scripture ſpeaking, to ſignify no more, then *you ſhall be received*, that is, that theſe works of charity, ſhall (thro' Gods acceptance & promiſe to reward them) prepare, as it were, a place in heaven for you, & ye ſhall, when *your riches fail, be receiv'd into everlaſting habitations*. This I ſuppoſe, is the meaning of that place in *Eccl.* 16.14. Πᾶσα ἐλεημοσύνη (not in the Dat. but the Nom. caſe) ποιήσει τόπον, *every work of mercy ſhall make* or *prepare a place*, to wit, in heaven for thee, and ſo the place will be intelligible, which otherwiſe will not, & the conſequents will be natural, ὅτι ἕκαστος κατὰ τὰ ἔργα αὐτοῦ εὑρήσει, *every man ſhall find according to his works*. Many examples of this phraſe, δέξωνται ὑμᾶς, *for you ſhall be receiv'd*, will be obvious to any in the reading of the Scriptures. So when we read 2 *Sam.*

21,

a. Ἀδικία.

b. Δέξωνται

21.8. of the five ſons of *Michal*, (for ſo our Hebrew copies now read, and ſo did thoſe which the *Chaldee* and LXXII render) *that ſhe bare* &c. it cannot be underſtood, which *ſhe*, that is, *Michal*, *bare*, but which were born to *Adriel* the ſon of *Barzilla*, for 'tis clear they were not *Michal's* but *Merab's* children. So 2 *Sam.* 24. 1. *the anger of the Lord was kindled againſt Iſrael, and he moved*, that is, not God *moved* for 'twas *Satan*, 1 *Chron.* 21.1. but) *David was moved* againſt 'em, *&c.* and ſo *Caſtellio* happily renders it *eo impulſus eſt David*, &c. ſo in this Goſpel, *c.* 6.38. we read δώσουσι *they ſhall give* in the latter part of the verſe, for that which was δοθήσεται *it ſhall be given*, in the beginning. So *Luke* 23.31. εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, *if they do ſuch things*, that is, *if ſuch things be done*, (that is, ſuch judgments fall) *on the green tree.* So *Rev.* 16. 15. καὶ βλέπωσι τὴν αἰσχημοσύνην αὐτοῦ, *and they ſee his uncomlineſs*, that is, *his uncomlineſs be ſeen.* So *Luke* 12. 20. *this night*, ἀπαιτοῦσι, *they require thy ſoul*, that is, *thy ſoul is required from thee.* So *Mat.* 19. 5. εἶπε is not *he*, that is, God, *ſaid*, but *it was ſaid* by *Adam*, or rather by the hiſtorian, as his concluſion from thence, *Gen.* 2. 24.

Δώσουσι.

Βλέπωσι

Ἀπαιτῶσι

εἶπε.

V.12. *Another mans*,] What is meant by ἐν ἀλλοτρίῳ was before touched (Note a.) I ſhall only add to the explication of it a paſſage of an antient writer, the author of the *Eccleſiaſtical Hierarchy*, c.3. making a difference and oppoſition between the τὰ ὄντως ὄντα, καὶ ἀθανάτως κτίσματα, καὶ αἰωνίως ἡδέα on the one ſide, *the things that have a true being, are poſſeſs'd immorally, and are eternally ſweet*; and on the other ſide, τὸ ἀβέβαιον ἐν τοῖς ἀλλοτρίοις ἐκ ἔσαν ἀλλὰ δοκοῦσαν εὐπάθειαν, *the unſtable pleaſure which conſiſts in things that are other folks, and which is not really, but only in appearance.* On which 'tis *Maximus's Scholion*, Ἀλλότρια, ſaith he, τὰ κατὰ κόσμον ὡς ὁ τυχὸς ἰδικῶς ἀλλὰ ἐξ ἄλλων εἰς ἄλλους μεταπίπτοντα. *The things that are other men's ſignify the things of this world, which are not properly any particular man's propriety, but paſs from one man to another.* And this truly ſeems the moſt proper notion of ἀλλότρια here, thoſe things that are not properly our own, in reſpect of the weak tenure we have in them, they paſſing from us, or we from them ſo ordinarily; and ſo the ἀλλότριον here will be more fully agreeable, and parallel to the ἄδικον μαμωνᾶ, *falſe mammon*, as we even now explained it, and to τὸ ὑμέτερον, that which is *your's indeed*, (*your propriety*, *peculiar*, that ſhall never be removed from you) will be all one with ἀληθινὸς πλοῦτος, *the true riches.*

c.

ἐν ἀλλοτρίῳ πίστει

p. 145.

V. 19. *A certain rich man*] That this is not a ſtory but a parable, may appear by *Gemara Baby. ad Cod. Berachoth*, where thus much of it is ſet down, that *a King made* סעודה גדולה *a great feaſt, and invited all the ſtrangers, and there came* עני אחד *one poor man and ſtood at his gates, and ſaid unto them, Give me* פרוסה אחד *one bit* or *portion*, (almoſt the Latin, *parts*) ולא השגיחו עליו *and they conſidered him not, and he ſaid, My Lord the king, of all the great feaſts thou haſt made, it is hard in thine eyes to give me* פת אחד ביניהם *one bit or fragment, among them.* And the title of this paſſage there is משל למלך בשר ודם *A parable of a king of fleſh and blood.*

d.

πλούσιος

V. 25. *Received ſt thy good things*] The phraſe of *receiving thy good things*, ſeems to be agreeable to the Hebrew ſtyle, which uſeth קבל עולמו *receiving his world* for an uninterrupted courſe of ſecular felicity, when all things ſucceed according to a mans will in this world, according to an ancient ſaying of theirs, כל שעברו עליו ארבעים יום בלא יסרין קבל עולמו, *whoſoever ſhall paſs through forty days without chaſtiſements hath received his world, a full abundant reward* for all the *good* he hath done here.

Paraphraſe.

CHAP. XVII.

1. THen ſaid he unto his diſciples, [It is impoſſible but that * offences will come:] but wo unto him through whom they come.

* ſcandals, σκάνδαλα

1. It is not to be imagined that God ſhould ſo think fit to interpoſe his power perpetually as to hinder or not permit falſe doctrines and ſchiſms, and other the like means of hindring or diſcouraging men in their Chriſtian courſe to come into the world (Mat. 18. 7.) to draw men from the Chriſtian doctrine of truth and charity.

2. It were better for him that a milſtone were hanged about his neck, and he caſt into the ſea, then that he ſhould [* offend one of theſe little ones;]

* ſcandalize, Σκανδαλίσῃ

2. Diſcourage, or drive off one Chriſtian to unchriſtian life.

3. Take heed to your ſelves, If thy brother treſpaſs againſt thee, rebuke him, and if he repent, forgive him.

4. And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day, turn again to thee, ſaying, I repent, thou ſhalt forgive him.]

3,4. Be ye careful that ye be not guilty of any degree of this, but on the other ſide, after the example of Chriſt (mentioned in this matter, Mat. 18.11,12.) do the utmoſt in your power to reduce any Chriſtian that offendeth, tho' it be by injuring thee, in which caſe thou art to be ſo far from being angry with him, or deſigning revenge, that thou muſt, beſide pardoning him upon his reformation, how often ſoever he offend thee, uſe all probable means to bring him to repentance.

5. And the Apoſtles ſaid unto the Lord, encreaſe our faith.]

5. Upon another occaſion (moſt probably that Mat. 17. 20. where, in the diſcourſe between his diſciples and him, he taxeth their unbelief) he was intreated by ſome of the diſciples (who were not able to caſt out a devil, or cure the young man of the Epilepſy, Mat. 17,16.) that he would give them more of this gift of miracles, that they might be able to do all, to which they were by his deſignation ſent, but were not able to do them, for want of ſome higher degree of his miraculous faith then as yet they had attained to.

6. And the Lord ſaid, If ye had faith as a grain of muſtard-ſeed, ye might ſay unto this ſycamine tree, Be thou plucked up by the root, and be thou planted in the ſea, and it ſhould obey you.]

6. And he ſaid unto them, If you had but the leaſt degree of true faith, you ſhould by my power be enabled to work any the greateſt miracle, remove mountains, Mat. 17. 20. make trees grow in the ſea, &c. But what I mean by this true faith I will expreſs to you by a parable, or ſimilitude.

7. But which of you having a ſervant ploughing or feeding Cattle, will ſay unto him by and by, and when he is come from the field; Go and ſit down to meat?

8. And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thy ſelf and ſerve me, till I have eaten and drunken, and afterward thou ſhalt eat and drink?

9. Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not.

10. So likewiſe ye, when ye have done all thoſe things which are commanded you, ſay, We are a unprofitable ſervants: we have done that which was our duty to do.]

7,8,9,10. As it is with an hired ſervant, 'tis not ſufficient for him to do that one buſineſs for which he was hired, but other common offices there are, which belong indifferently to all ſervants, as waiting at table, &c. and when he hath done his other works in the field, for which he was hired, as ploughing, &c. he muſt firſt ſet cheerfully to the other offices, before he think he have done his duty, or expect to receive his ordinary food, his daily wages; ſo muſt ye, (whoſe task it is to cure diſeaſes, caſt out devils) do all thoſe things with all fidelity which are means to that end, or never think you have performed your Duty. When confidence of my power, and uſing the mention of my name will not caſt out devils, then ſolemn prayer is your duty to be ſuper-added to that, and when that and prayer alone will not do, you muſt add faſting alſo, Mat. 17.21. and not think, that 'tis free for you to do, or not to do this (and that if you do it, 'tis eminent virtue in you) but you muſt look upon it as a neceſſary duty, which when you have done, you have done no more then was commanded you, and was ſtrictly required of you to do. This is the beſt anſwer which is likely to be given to your requeſt of having your faith encreaſed. Do not you neglect the means, and you ſhall be able to do what miracles you will;

a.

But as long as you think your partial obedience will ſerve the turn, and will not take the pains to faſt and pray, to caſt out a devil, and the like, this is an infidelity in you, Mat. 17. 17, 20. which will diſable you from doing thoſe Miracles, which otherwiſe you would eaſily be able to do.

11. And it came to paſs, as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee.

12. Who being unclean by their leproſy, & ſo to be ſeparated from Society, durſt

12. And as he entred into a certain village, there met him ten men that were lepers, [which ſtood afar off.] not come near unto him.

13. And they lifted up their voices] and ſaid, Jeſus Maſter, have mercy on us.

13. And being far from him, they cryed alound to him.

14. You ſhall be heal'd, and therefore go and ſhew your

14. And when he ſaw them, he ſaid unto them [Go ſhew your ſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed.]

ſelves to the prieſt, which by the Law you are required to do when the cure is wrought, that he may pronounce you clean, Do you go immediately to the prieſt, and before you come thither, you ſhall be cured. And accordingly it fell out, as they were on their way, they were healed.

15. And one of them when he ſaw that he was healed, turned back, and with a loud voice glorified God.

16. Now came near unto him, being cured of his unclean diſeaſe, which before

16. And [fell down on his face at his feet] giving him thanks, and he was a Samaritan.

made him ſtand afar off, and fell down before him on his face.

17. And Jeſus anſwering ſaid, Were there not ten cleanſed, but where are the nine?

18. No one hath return'd to acknowledge the mercy,

18. There are not found that returned to give glory to God, ſave this ſtranger.]

ſave this one who is a Gentile, or no Jew, (for ſo are the Samaritans accounted by the Jews.)

19. And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

20, 21. When that kingdom of God, which John Baptiſt and he had preached ſo often, ſhould come, he ſaid, It comes not in any

20. And when he was demanded of the Phariſees [When the kingdom of God ſhould come, he anſwered them and ſaid, The kingdom of God cometh not with obſervation.

21. Neither ſhall they ſay, Lo here, or, lo there, for behold the kingdom of God is within you.]

ſplendid manner, as you expect, with a pompous ſolemn Court along with it, for men to gaze and look upon it, and ſay, Lo here it comes, as it is wont to be with ordinary Courts of kings, when they remove. For indeed it is already among you, the Goſpel preacht, which is the ſcepter of this kingdom, and all other parts are but attendants of that, ſee Mat. 3. c.

22. And turning to his diſciples, he tells them of

22. And he ſaid unto his diſciples, the days will come, when ye ſhall deſire to ſee one of the days of the ſon of man, and ye ſhall not ſee it.]

theſe Phariſees, and other the like contemners of his preaching, that they that now deſpiſe this ſcepter of the kingdom, receive not the Goſpel, there ſhall come out againſt them that iron rod, deſtruction for this great ſin, and then 'twill be too late for them to wiſh for theſe days of mercy, which now they deſpiſe, and make no uſe of.

23. Then many ſhall put you in hopes of a deliverer,

23. And they ſhall ſay to you, ſee here, or, ſee there, go not after them, nor follow them.]

pretend that there is a Meſſia, in this or that place, but do not you follow nor heed any ſuch report, nor look for any ſuch deliverer, ſee Mat. 24. 25.

24. For a deſtruction ſhall come like lightning, quick and fearful, upon the

24. For as the lightning that lightneth out of one part under heaven, ſhineth unto the other part under heaven: ſo ſhall alſo the ſon of man be in his day.]

Jews from the Romans in this day of Chriſts vengeance upon his enemies, ſee note on Heb. 10. a.

25. But this ſhall not be till after Chriſt's being rejected and crucified by the Jew.

25. But firſt muſt he ſuffer many things, and be rejected of this generation.]

26, 27. And as it was in the old world, when for the great provocations thereof, God was pleaſed to ſend the flood upon it, without any viſible change, or omen, or

26. And as it was in the days of Noah, ſo ſhall it be alſo in the days of the ſon of man.

27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entred into the ark, and the flood came, and devoured them all.]

preſignification of the particular time, Mat. 24. 36. (only Noah preaching repentance to them, and they not hearkning to him, and then his building an ark, and going into it with his family) no man expecting it, the flood came, and ſwept away all but thoſe in the ark, ſo ſhall it be, when Chriſt comes to work his revenge upon his crucifiers, when they expect it not at all, as ſoon as ever a courſe is taken for preſerving the faithful from the deſtruction (ſee note on Mat. 24. 9. and Rev. 7. 3.) the vengeance ſhall light upon the reſt, and deſtroy all that are left in Jeruſalem. And that is all the fore-knowledge of the time you ſhall have in anſwer to your queſtion, v. 20.

28, 29, 30. And as when the ſins of Sodom were fill'd up, & their cry was gone up to heaven, and God determined to deſtroy them, the

28. Likewiſe alſo as it was in the days of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded.

29. But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all.

people went on in their ordinary courſe, doing all things according to their wont, and then on that very day when Lot went out of Sodom, the fire and brimſtone fell on that city; ſo as ſoon as the faithful, penitent Chriſtians depart out of Jeruſalem, that fatal day ſhall come upon the reſt, that day, I ſay, wherein Chriſt ſhall reveal himſelf by his judgments on his enemies and crucifiers, (ſee note on Heb. 10. a.)

30. Even thus ſhall it be in the day when the ſon of man is revealed.]

31. When thus you ſee judgment break out, let every man then that is in Judea, make all poſſible ſpeed to get out of it, as Lot and his family did out of Sodom.

31. In that day, he that ſhall be upon the houſe-top, and his ſtuff in the houſe, let him not come down to take it away, and he that is in the field, let him likewiſe not return back.]

32. And the leaſt delay or ſtop in the courſe, all inclinations of kindneſs to the ſins or company of that place, may be as fatal to any, as 'twere to Lots wife, who looking back became a piller of ſalt, Gen. 19. 26.

32. Remember Lot's wife.]

33. He that ſhall take any unchriſtian courſe of life, ſhall b preſerve it.]

33. Whoſoever ſhall ſeek to ſave his life, ſhall loſe it: and whoſoever ſhall loſe his

compliance) as the Gnoſtick Chriſtians did afterwards with the Jews, to eſcape their perſecutions) he undoubtedly ſhall periſh in it, and he that being a diſciple of mine, ſhall for the teſtimony of my truth chearfully and couragiouſly venture death is the only perſon that ſhall eſcape this judgment, (See note on 2 Pet. 1. c.)

34. Then ſhall it not be in the power of any worldly providence to work any deliverance for any,

34. I tell you, In that night there ſhall be two men in one bed, the one ſhall be taken, and the other left.]

but as in Sodom an Angel came and took Lot by the hand, and led him out, preſerved him, when many others were left behind, ſo ſhall it be now, thoſe whom God will thus pleaſe to ſeal, Rev. 7. 3. and preſerve, the believers and conſtant profeſſors, thoſe ſhall be delivered, and none elſe.

35. Two

35. Two women ſhall be grinding together the one ſhall be taken, and the other left.

36. Two men ſhall be in the field, the one ſhall be taken, and the other left.

37. And they [anſwered and ſaid unto him Where Lord?] And he ſaid unto them, Whereſoever the body is, thither will the eagles be gathered together.

37. Said, if we may not know the time when, yet Lord, where ſhall theſe eminent judgments ſhew themſelves? See note on Mat. 24. m.

Annotations on Chap. XVII.

a. Ἀχρεῖος. V. 10. *Unprofitable ſervants*] What is meant by ἀχρεῖος δοῦλος, *unprofitable ſervant*, will be matter of ſome queſtion, becauſe of the ſomewhat diſtant character ſet upon it, *Mat.* 25. 30. There he is to be *caſt into utter darkneſs*, his unprofitableneſs is a damning ſin, expreſſed alſo by *wickedneſs* and *ſlothfulneſs*, but here they that *have done all that is commanded* (which ſure is not a ſtate of ſo much danger) muſt yet call themſelves *unprofitable ſervants*, becauſe they have done no more then ſo, have done nothing for which they ſhould be thanked or rewarded above ordinary, *v.9.* To this 'twere anſwer ſufficient to ſay, that the ſame word is often uſed in ſeveral notions, ſometimes in a ſtricter, (for barely *not profitable*) ſometimes in a larger ſenſe; thus ἠχρειώθησαν might ſeem to be uſed, *Pſ.* 14.3. and from thence, *Rom.* 3.12. (ſee note on *Rom.* 1. g.) for all kind of impiety (as ἄνομος is ſometimes, *he that lives not exactly according to Law*, ſometimes the moſt wicked, *lawleſs perſon*) but that word in that place muſt be underſtood according to the notion of the Hebrew there, which ſignifies putrid or ſtinking, which is therefore uſeleſs, good for nothing, as rotten, *Eph.* 4.29. is oppoſed to, *good for uſe*. Beſide this therefore, there may be yet a farther account given of the word in that of *Mat.* 25. thus, the phraſe ἀχρεῖος δοῦλος ſignifies *a ſervant that brings in no profit* to his Maſter. Now according as the office or employment of this ſervant is, ſo this will have more or leſs of guilt in it; he whoſe office or *ſervice* conſiſts in trafficking for his maſter, to whom 'tis under precept (as it was in that ſervant, *Mat.* 25. he had been commanded by his maſter to trade with his talent, *Luke* 19. 13. and from thence an obligation lay upon him, *he ought to have put the money to the exchangers*, Mat. 25. 27.) his not bringing in profit is downright diſobedience, and accordingly as he is called *unprofitable* in one place, *v.*30. ſo he is formerly by the ſame *Evangeliſt* ſtyled *wicked* and *ſlothful*, v. 27. which he could not have been, if he had done all that was required of him. And ſo tho' a bare unprofitableneſs founded in a performance of *all that was commanded* (as here it was) bring not utter darkneſs upon the ſervant, but only deprive him of thanks, or reward above wages, *v. 9.* yet when that unprofitableneſs is inſeparable from direct breach of precept, as there it appears to be, there it moſt juſtly brings that ſevere ſentence upon the unprofitable. This difference then (which is but Extrinſecal & Accidental to the nature of the word) being acknowledg'd, and ſo giving the account why the unprofitable in one place ſhould be under a greater guilt then in the other, in all other reſpects the notion will be the ſame in both places. There 'tis ſet to ſignify him who had brought in no profit to his Maſter, made not uſe of his abilities, *v.*15. to improve the talent committed to him. And agreeably ſo it muſt ſignify here. For two ſorts of ſervices are here taken notice of, one, that which is the particular task for which he is hired, as *ploughing, feeding cattel*, v.7. another, which tho' it be not named or ſpecified to him, or indented for at his entring into the ſervice, yet belongs to every one, what office ſoever he is in (as he is a ſervant) viz. *bringing in meat, waiting* upon his *maſter* at *table*, *v.*8. This *Ariſtole* in his *Politicks* names among the ἐγκύκλια διακονήματα, thoſe *ſervices that belong to every ſervant*, (as the ἐγκύκλια μαθήματα are *Grammar*, *Muſick Exerciſes*, which belong to all young men, whatſoever faculty they apply themſelves to.) Parallel to this, what ſervices are of this kind, tho' they be not ſpecified, or indented for by name, they are yet in all reaſon, & by obligation of obedience and ſervice to his maſter, to be perform'd by him; and he that neglects or refuſes to perform 'em, doth not perform the duty of a ſervant, and for ſuch neglect deſerves ſtripes, where the maſter hath that *power* over ſervants (as in *Chriſt's* ſpeeches he is ſuppos'd to have, *he ſhall be beaten with many, or with few ſtripes*, which may be the reaſon that among the Jews there is no law given for the obedience of ſervants to maſters, becauſe the maſters could by puniſhments enforce that themſelves.) But then when all this is performed, this is little for the commendation of a ſervant, neither thanks, nor reward extraordinary are due to him for this. It muſt be remembred what *Seneca* hath obſerved, that the ſervant is *humilis amicus*, *a lower ſort of friend*, that is, to tend and conſider his maſters good, & to contrive what may moſt tend to it, and perform it upon occaſions, *Exiguum eſt ad legem bonum eſſe*, *It is a petty ſmall thing to do no more then he is commanded to do*, that is the meaning of τὰ διαταχθέντα, and τὸ ὀφειλόμενον ποιεῖν here, *doing what is commanded*, nothing but ſtrict duty, what he is obliged to as a ſervant. The profitable or uſeful ſervant doth more then ſo, whatever he ſees will tend to his maſters advantage, he doth it of his own accord; & he that doth not, tho' he have *broken no precept*, is yet to acknowledge himſelf unprofitable. And this notion of the *unprofitable ſervant*, belongs fitly to this place, where, I ſuppoſe, *Chriſt* ſpeaketh of the unfaithfulneſs of the diſciples, who contented themſelves with calling the name of *Jeſus* over the Epileptick, & when that would not do, did not proceed to faſting and praying (which means would have enabled them to cure him) & now come and deſire *Chriſt to encreaſe* their faith, *v.*5. that is, their power of working miracles, when (as he tells them) if they would do their duty in all parts, as becomes ſervants to do, that is, faſt and pray when need required, uſe the proper & neceſſary means toward the end, they would be able to do what miracle they pleaſed. And this is but duty, ſaith Chriſt, the doing of it they muſt not look on as ſupererogating virtue, but as that to which they are ſtrictly obliged, and which, tho' it be not commanded to all, yet being a means neceſſary to an end, is, by interpretation, commanded to all them to whom that end is commanded, and ſo to them who were commanded to cure diſeaſes, *&c. Mat.* 10. 8. For 'tis ordinarily ſaid, that there are two ſorts of Neceſſaries, 1. thoſe things that are ſo *neceſſitate præcepti*, *by neceſſity of precept*, or becauſe they are commanded; 2. others *neceſſitate medii*, *neceſſary as means*, without which I cannot do that ſervice which is required of me; and ſo was this of *faſting* and *praying* to the caſting out of ſome devils (the *Apoſtles* task at that time, part of their office) & as they that do not this, fail much of their duty, & have no reaſon to expect that God will ſupply them, enable them farther to do that work, without uſe of that means, ſo they that do it have little reaſon to expect any thanks for it, which is the adequate importance of this place.

b. V. 33. *Preſerve it*] Ζωογονεῖν the word here uſed hath a ſpecial ſignificancy in * Greek authors, oppoſite to ὠιογονεῖν. As the latter belongs to thoſe creatures which bring forth eggs firſt, and then, after ſome time, living creatures, ſo the former belongs to all other creatures which *bring forth alive at firſt*. And this might have not only a commodious but elegant ſenſe in this place, thus, that they that die and loſe their lives for *Chriſt's* ſake, ſhall immediately, without any interval of the ψυχοπαννυχία *ſleeping of the ſoul* in death, *bring forth a new life* into all eternity. But perhaps it may be unfit to affix this critical notion of the word in humane writers to this of S. *Luke*, & if we judge by the uſe of the word in the *Greek* of the *Old Teſtament*, which hath a grea-

* *See Theophylact Simocatt.* ζωπυρ. φυσ.

ter conſent and ſympathy with the writers of the *New Teſtament* then any other ſort of books, ζωογονεῖν will ſignify no more then σῴζειν *to ſave* or *preſerve*; for ſo it is uſed *Exod.* 1.17,18,22. and then the meaning of the verſe will be, that he that ſhall uſe any crafty means of policy at that time to *ſave his life*, it ſhall probably prove unſucceſsful to him, when he that intruſts himſelf and his life to Gods providence and direction, and ſo doth endanger the loſing of it, ſhall be more likely to ſave it then another.

Paraphraſe.

CHAP. XVIII.

1. To be conſtant & diligent in the performance of the duty of prayer, not only in reſpect of God, to whom it is a duty, but in reſpect of themſelves, whoſe petitions are by aſſiduity moſt likely to be obtained.

1. AND he ſpake a parable unto them, *to this end*, that men ought [always to pray, and a not * to faint,] * be ſlothful,

2. An unjuſt and harſh judge, which neither was moved with conſcience of duty to God, nor with ſhame or remorſe, or compaſſion toward any man.

2. Saying, There was in a city [a judge, which feared not God, neither regarded man.]

3. Do me juſtice againſt

3. And there was a widow in that city, and ſhe came unto him ſaying, [Avenge me of] my adverſary.

4. Delayed to do it.

4. And he [would not for a while:] but afterward he ſaid within himſelf, Tho' I I fear not God, nor regard man,

5. Leſt her coming ſo continually for juſtice be a reproach to me, and a teſtimony before others of my injuſtice to her, and ſo be matter of ſhame to me, if I deny her; or, leſt at laſt ſhe fall a reproaching me, caſting contumelious words upon me.

5. Yet becauſe this widow troubleth me, I will avenge her, [leſt by her continual coming * ſhe b weary me.] * ſhe reproach me.

6. And the Lord ſaid, Hear what the unjuſt judge ſaith.

7. Do juſtice for his elect whoſe conſtant prayers importune him to it, and ſhall he not do it ſpeedily?

7. And ſhall not God [avenge his own elect, which cry day and night unto * him, c though he bear long with them?] *him? and is he ſlack toward them?

8. Yea certainly he will ſuddenly proceed againſt their perſecutors, and when he doth ſo, it will fall very heavy upon the Jews: For when Chriſt comes to do vengeance, there ſhall be very few Chriſtians to be found in Judea (ſee note on Mat. 24. b.) they that are converted of the Jews ſhall be gone out and diſperſed among the Gentiles, ſee note on Mat. 24. g.

8. I tell you that he will avenge them ſpeedily. Nevertheleſs when the ſon of man cometh, ſhall he find faith * upon the earth?] * on the land? ἐπὶ τῆς γῆς.

9. Which had a great opinion of their own perfections, and ſo lookt on all others with ſcorn.

9. And he ſpake this parable unto certain, which [truſted in themſelves that they were righteous, and deſpiſed others.]

10. In the Temple there are two courts, one for the Jews, the other for the Gentile-proſelytes that lived among them (ſee note on Epheſ. 2. a.) and to thoſe two went up, to the firſt a Phariſee, to the ſecond a Publican, to pray.

10. Two men went up into the Temple to pray, the one a Phariſee, and the other a Publican.]

11. And no perſon being preſent to either but God, to over-hear them, the Phariſees words were theſe,

11. The Phariſee ſtood and prayed thus with himſelf,] God, I thank thee that I am not as other men *are*, extortioners, unjuſt, adulterers, or even as this Publican.

12. I faſt every monday and thurſday, the ſecond and fifth days of every week, on which we are wont to hear the Law read in our Synagogues, and I pay tiths of herbs and every thing which others make doubt (it being determined by Law) whether they are to be paid or no.

12. I faſt twice in the week, I give tiths of all that I poſſeſs.]

13. Being in the court of the Gentiles, was in a ſad humble penſive guiſe, and by his geſture and action expreſs'd a wonderful great contrition and indignation againſt himſelf for what he had done, and uſed this affectionate form of confeſſion and deprecation.

13. And the Publican [ſtanding afar off, would not lift up ſo much as his eyes to heaven, but ſmote upon his breaſt] ſaying, God be merciful to me a ſinner.

14. This mans mean and lowly opinion of himſelf, was more acceptable in the ſight of God, together with his confeſſion and contrition, then all the Phariſees good actions, his exact faſting, and paying of tiths being accompanied with that high and arrogant opinion of himſelf, For, &c. Mat. 23. 12.

14. I tell you, [This man went down to his houſe juſtified rather then the other: For] every one that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted.

15. Thoſe that brought them, Mar. 10. 13.

15. And they brought unto him alſo infants, that he would touch them; but when *the* diſciples ſaw *it*, they rebuked [them.]

16. Theſe are of that temper of humility and meekneſs, which is ſo neceſſary an ingredient in a Chriſtian, Mark 10. 14.

16. But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not, for [of ſuch is the kingdom of God.]

17. There is no admiſſion or reception to Chriſtianity for any but ſuch.

17. Verily I ſay unto you, [Whoſoever ſhall not receive the kingdom of God as a little child, ſhall in no wiſe enter therein.]

18. Mat. 19. 20. Mark 10. 17.

18. And a certain ruler asked him, ſaying, Good maſter, what ſhall I do to inherit eternal Life?

19. Mar. 10. 18.

19. And Jeſus ſaid unto him, Why calleſt thou me good? none *is* good ſave one *that is*, God.

20. Thou knoweſt the Commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Honour thy father, and thy mother.

21. And he ſaid, All theſe have I kept from my youth up.

22. Mar. 10. 21.

22. Now when Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing, ſell all that thou haſt, and diſtribute to the poor, and thou ſhalt have treaſure in heaven, and come, follow me.

23. And when he heard this, he was very ſorrowful, for he was very rich.

24. Follow me and become Chriſtians, and attain everlaſting felicity?

24. And when Jeſus ſaw that, he was very ſorrowful, he ſaid, How hardly ſhall they that have riches [enter into the kingdom of God?]

25. There is nothing of more difficulty imaginable.

25. For it is eaſier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God.]

26. And

26. And they that heard *it*, ſaid, [Who then can be ſaved?] 26. Who is able to receive this ſevere doctrine, to be a Chriſtian, and attain bliſs upon theſe terms, to enter on this ſtrict courſe, to be a ſubject of Chriſts, who requires ſuch tasks of his diſciples?

27. And he ſaid,] the things which are impoſſible with men, are poſſible with God. 27. But he ſaid, &c. See Mat. 19. 26.

28. Then Peter ſaid, Lo we have left all and followed thee.

29. And he ſaid unto them, There is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdom of Gods ſake, 29. Mat. 19. 29.

30. Who ſhall not receive [manifold more in this preſent time] and in the world to come life everlaſting. 30. A moſt plentiful return of advantages (as rich as any the moſt fruitful ſeaſon produceth) in this world, abſtracted from thoſe which he ſhall receive hereafter in heaven.

31. Then he took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the ſon of man ſhall be accompliſhed. 31. Mat. 20. 18.

32. For he ſhall be deliver'd unto the Gentiles, and ſhall be mocked, and ſpightfully intreated and ſpit on.

33. And they ſhall ſcourge him, and put him to death, and the third day he ſhall riſe again.

34. And they underſtood none of theſe things, and this ſaying was hid from them, neither knew they the things which were ſpoken.] 34. And they did not in any manner underſtand what he meant by thoſe words.

35. And it came to paſs, that as he was come nigh unto Jericho [a certain blind man] ſat by the way-ſide, begging. 35. Two blind men, Mat. 20. 3.

36. And hearing the multitude paſs by, he asked, what it meant.

37. And they told him that Jeſus of Nazareth paſſeth by.

38. And he cryed, ſaying, [Jeſus thou ſon of David, have mercy on me.] 38. O thou omnipotent eternal ſon of God, of whom the Prophets have told us, that thou ſhouldeſt be born of a Virgin, of the off-ſpring of David, I beſeech thee to pardon my ſins, and ſhew thy divine power in healing me.

39. And they which went * before rebuked him, that he ſhould] hold his peace: but he cried ſo much the more, Thou ſon of David have mercy on me. 39. And the multitude that went along, or attended him, chid him, and bid him.

* or, by, the Kings MS. reads, παρήγοσις.

40. And Jeſus ſtood and commanded him to be brought unto him; and when he was come near, he asked him,

41. Saying, What wilt thou that I ſhall do unto thee? and he ſaid, Lord, that I may receive my ſight.

* made thee whole Σέσωκέ σε. 42. And Jeſus ſaid unto him [Receive thy ſight, thy faith hath * ſaved thee.] 42. Thy believing me to be the Meſſias, expreſs'd by thee, v. 38. and v. 41. is rewarded by this cure, thy ſight ſhall be reſtored to thee by this word of mine.

43. And immediately he received his ſight, and followed him, glorifying God, and all the people, when they ſaw *it*, gave praiſe unto God.

Annotations on St. Luke, *Chap.* XVIII.

a. Ἐκκακεῖν

V.1. *Not to faint*] Μὴ ἐκκακεῖν here is to be explained by *Heſychius* and *Phavorinus*, who have jointly, the one out of the other, theſe words, Ἐκκακῶμεν (not as the printed copies of both authors corruptly read it, ἀχμελῶμεν, ἀκηδιῶμεν, but, as 'tis clear it muſt be mended) ἀμελῶμεν, ἀκηδιῶμεν, by which 'tis clear, that the word ſignifies *negligence* or *careleſneſs*. The other rendrings of the word by *non defatigari* and *non deficere*, ſeem to be grounded on a conjecture that the reading ſhould be ἐκκάμνειν, whereas the *Manuſcripts* agree in this other reading, and the importance of the parable is very well ſatisfied with it, which is to ſtir us up to diligence and importunity in prayer, προσεύχεσθαι πάντοτε, *to pray at all times*, anſwerable to which ἐρχεσθαι εἰς τέλος in the Parable, v. 5. that is, *coming perpetually, conſtantly* (according to the importance of the Hebrew נצח: ſee note b.) and therefore the Syriack here reads, *coming at all times*, that is, never to omit the conſtant, frequent, ſet hours of performing this duty. So likewiſe 2 *Cor.* 4. 1. *Having this miniſtry*, this office intruſted to us, οὐκ ἐκκακοῦμεν, *we are not ſlothful* or *negligent* in it; ſo *Gal.* 6. 9. *When we are a doing good* μὴ ἐκκακῶμεν, *let us not be ſlothful*, but as men that have a ſure reward in their eye, *&c.* And in the ſame matter, 2 *Theſ.* 3. 13. μὴ ἐκκακήσητε καλοποιοῦντες, *be ye not negligent in doing good*; only it is to be obſerved, that as κακὸς in Greek ſignifies ſometimes an *idle*, *ſluggiſh*, *baſe* perſon, (and ſo *ignavus*, a *ſlothful* perſon, in Latin) is alſo *a fearful*, *puſillanimous*, *cowardly* perſon, ſo ἐκκακεῖν in ſome places being, by the context concerning afflictions, determined to it, ſignifies *to be diſcouraged*, *to play the coward*. So 2 *Cor.* 4. 16. when, upon the conſideration of the afflictions which attend the preaching of the Goſpel, he yet reſolves that the gain which they are to receive by it, is more then the loſs of life it ſelf to him, and thereupon, contrary to all diſcouragements, οὐκ ἐκκακοῦμεν, *we are not afraid*, or *diſcouraged*; for *if our outward man be deſtroyed*, if we ſhould ſuffer any affliction, even to death it ſelf, yet, *&c.* ſo *Eph.* 3. 13. *Wherefore I beſeech you*, μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, *not to be diſcouraged*, or *afraid*, or *diſheartned*, in your Chriſtian courſe, *on occaſion of my afflictions* ſuffered *for you*, *for this* (that I ſuffer for you) *is your glory*, matter of incitement, not of diſcouragement to you. And theſe are all the places, where the word is uſed in the New Teſtament.

b. Ὑπωπιάζειν.

V. 5. *Weary me*] The word ὑπωπιάζειν is twice uſed in the New Teſtament, here, and 1 *Cor.* 9. 27. It is an Agoniſtical word in the firſt uſe of it, belonging to the πυγμὴ or *cuffers*, which was one of the Grecian exerciſes, or to the παγκράτιασται, which was a mix'd exerciſe, made up of cuffing and wreſtling together, and is the thing referr'd to in that place to the *Corinthians*, among whom the *Iſthmii agones* (one of the four ſorts of them in *Greece*) were celebrated. Now the word coming not from ἀπὸ and πύξ (as, againſt all Analogy ſome would have) but from ὑπωπίον, and that from ὑπὸ and ὤψ, a *lividneſs*, or *blewneſs under the eyes*, or, *on the face*, and that ſuch as is cauſed by blows, ſignifies diſtinctly *to ſtrike in the face* with the fiſt, or with *ceſtus* which they uſed in their hands to cuff with: and ſo as the word πάλαι γωγεῖν *to get* the adverſary *under him*, belongs there to wreſtling, ſo this ὑπωπιάζειν to cuffing, and both together make up the παγκράτιον (the exerciſe ſo called from πᾶν and κράτος as requiring *all ſtrength* to the uſing of it) which, ſaith * St. *Chryſoſtom*, the Apoſtle refers to there. From this Agoniſtical uſe of the word ὑπώπιον, and ὑπωπιάζειν, another is, which is gotten into common uſe for *reproaching* or *putting* any man *to ſhame*, the blewneſs under the eyes, or on the face being a viſible mark of being beaten. And thus as the Latin *ſuggillatio*, ſo this Greek word is uſed among the Latines, *Conſulatus Auli*, ſaith *Cicero*, *non tam Conſulatus eſt, quàm Magni noſtri hypopion, his Conſulſhip is a meer contumely or reproach to Pompey, who made him Conſul.* So in *Nilus*

* καὶ γὰρ δρόμος καὶ παγκράτιον, &c.

ἀγωνιζόμ.

ἀνειδ. *Narr.*6. ſpeaking of the valiant expreſſions of a gallant woman, he ſaith ἐαυτ᾽ ὑπερηφανίαν δεξάμενον, *that he received them as contumelies, and upbraidings of his own impatience.* And thus the word is to be taken in this place, either, leſt her *continual coming* ſhame me, or, leſt ſhe coming ſo oft, at laſt let looſe her tongue to contumelies and railings at me. But the former is the moſt proper ſenſe, moſt agreeable to the acception of εἰς τέλος in the ſacred dialect (being the Greek of לנצח which *Pſ.*103.9. is rendred εἰς τὸ τέλος, and ſo 1 *Theſ.* 2.16. ſignifies long duration or continuance, and is ordinarily rendred *for ever*) and anſwerable exactly to the deſign of the Parable, ſet down v. 1. that we *ought to pray*, δεῖ, and that by doing ſo, we ſhould make God aſhamed (as it were) to deny or caſt off our importunity. Hence it is that the Fathers in their prayers and ſpeeches to God uſe the phraſe, ἐνοχλῶ σε. *I put thee to ſhame*, to wit, by continual importuning. Σὲ ἐνοχλῶ ὁ μόνος ἀγαθὸς in St. *Baſils Liturgy*, *I put thee to ſhame, thou that art the only good.* So in the *Pſaltery of the Greeks*, in which there are ſo many prayers *mix'd*, οἶδα γὰρ, Κύριε, εἰ μὴ ἐνοχληθῇς ἀπὸ τῆς ἰδίας ἀγαθότητος, οὐκ ἐάσεις, &c. *Unleſs, O Lord, thy goodneſs put thee to ſhame*, that is, extorted this from thee; which expreſſion of theirs, as it refers without all doubt to this of St. *Luke*, and is but another way of paraphraſing God's being wrought on by way of importunity; ſo it is a clear evidence of the truth of what hath been ſaid, of the notion and importance of this word ὑπωπιάζω in this place.

C. Μακροθυμεῖν ἐπ᾽ αὐτοῖς

V.7. *Though he bear long*] the meaning of μακροθυμῶν ἐπ᾽ αὐτοῖς here is beſt found by comparing the verſe with *Eccl.*35.19. where ſpeaking of God Ποιήσει κρίσιν, ſaith he, καὶ ὁ μὴ βραδύνῃ, καὶ μὴ μακροθυμήσῃ ἐπ᾽ αὐτοῖς ὁ κραταιὸς *The mighty one will execute judgment, and will not delay, nor be ſlack toward them.* So μακροθυμία *patience* or *long-ſufferance*, ſignifies ſlackneſs in puniſhment, or deferring of it. And ſo that verſe there, is but a paraphraſe of this. The difference is 1. that this is by way of interrogation, which, we know, ſerves only to increaſe the force of the affirmation, and 2ly that μακροθυμῶν in the cloſe is in the Participle, which tho' it be eaſily ſupplied with the Verb ἔχει, ordinarily underſtood, yet in antient copies, as that moſt ancient one in the King's Library, and ſo in that which St. *Chryſoſtom*, and * *Antiochus*, and the ancient *Tranſlator*, and alſo the Syriack and Arabick made uſe of, it is read μακροθυμεῖ; and ſo the ſenſe is complete —*doth he delay?* or, *Is he ſlack toward them?* or in doing juſtice to them? Certainly he ſhall not. See *Theophylact.* The occaſion of *Chriſts* ſaying this in this place may ſeem to be, to take off the great ſtumbl'block from the Diſciples, or converted Jews, who as yet ſaw nothing but afflictions toward themſelves and *Chriſt*, were perſecuted for Chriſtianity, whereas the Jews that held out againſt *Chriſt* continued proſperous in it. To theſe our Saviour both here, and ch. 21. 28. gives aſſurance, that an heavy vengeance ſhall light upon this nation, that it ſhall be utterly laid waſt, that the Jewiſh religion (which, as long as it laſted, ſeemed a great prejudice againſt the faith and doctrine of *Chriſt*) ſhall be deſtroyed, that the perſecuted believers ſhall be delivered, and this that ſhould ſuddenly come to paſs within the age of ſome that then lived, *Mat.* 16.28. *Mat.* 26. 64. & *John* 21.22. To the ſame purpoſe it is, that the Apoſtles in their Epiſtles, when they ſpeak to theſe converted Jews, ſcattered abroad upon the perſecution in *Judea*, do very frequently mention the ſuddenneſs and certainty of this vengeance on the Jews, and deſtruction of their Temple and Worſhip, as an argument of great force to keep thoſe converts in their faith, who as long as the Temple ſtood, and the ſacrifice continued, were oft tempted to doubt, which was the truer religion, the Chriſtian, or that of the Jews. So we find St. *Paul* preſſing it, *Rom.*13.11. knowing τὸν καιρὸν, this great *ſeaſon*, this famous *time* foretold of, wherein they were to be reſcued from their perſecutors, and ſo their σωτηρία, (the ſame that was mentioned *Mat.* 10. 22. ſee note h.) *nearer then when they* firſt *believed*, or were converted to the faith. And again, ἥδε ἡμέρα ἤγγικε *this day was nigh* at hand, and therefore they ſhould keep cloſe to all Chriſtian practice; ſo *Jam.*5 having denounced the woes then near approaching upon the Apoſtatizing *Gnoſticks* (who to preſerve their worldly tranquility complied with the Jews, and joined with them in perſecuting the Orthodox Chriſtians) *v.*1. &c. and the cries of the oppreſſed and perſecuted (that is, of the ἐκλεκτοὶ βοῶντες, *the elect crying* here) *v.*4. he then comforts the believers, *v.*7. by this argument, *v.*8. that this παρουσία τοῦ Κυρίου ἤγγικε, *this coming of the Lord* (the very ſame that is here, *v.*8.) *was now cloſe at hand*, and that explained by ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν, *the judge ſtanding at the door*, which ſhews that he will ἐκδικεῖν πρὸ τῶν θυρῶν, as it is in this verſe, avenge the ſufferers, the believers ſpeedily. The ſame argument is preſſed by St. *Peter* (who, as St. *James*, *c.*1. 1. wrote to thoſe of the diſperſion, that is, to the converted Jews ſcattered in other nations, upon their being perſecuted out of *Judea*) 1 *Pet.*4.7. *The end of all things*, (that is, of the Jewiſh ſacrifices, and all their legal ceremonies, & the Temple, and people) *is at hand*, tho' *Mat.*24.6. is was ſaid, that *it is not yet.* So 1 *John* 2.18. *It is the laſt hour*, and therefore it follows, that *as you have heard*, *Mat.* 24. 5. that *many counterfeit Chriſts* ſhould come (before that final deſtruction of *Jeruſalem*) *ſo*, ſaith he, *'tis now by which we know 'tis the laſt hour.* So *Heb.*10. 25. when men were ſo ſcandalized at the prevailing of the unbelievers, and perſecuting of the Chriſtian faith, that they neglected their aſſembling together, gave off their publick meetings, he then rouzeth them to ſtir up one another to the careful performance of that neglected duty, by their ſeeing ἐγγίζουσαν τὴν ἡμέραν, *that this day* of vengeance (ſo called *Luke* 21.22.) upon that nation and people *was* now very *near at hand.* All which, if (when 'tis then ſaid *to approach*, and to *be at the door*) it belonged to the day of judgment, (now, after ſo many hundred years not yet come) what a μακροθυμία were this? what a delaying of his coming, and conſequently, what an objection againſt the truth of Chriſtian Religion? as *Mahomet* having promiſed after his death he would preſently return to life again, and having not perform'd his promiſe in a thouſand years, is by us juſtly condemned for an Impoſtor. See *Mat.*24.34.

* λογ. κζ. p.1075. C.

Paraphraſe.

CHAP. XIX.

1. AND *Jeſus* entred, and paſſed through Jericho.

2. And behold *there was* a man named Zacheus, which was the chief among the Publicans, and he was rich.

3. And he ſought to ſee Jeſus who he was,] and could not for the preſs, becauſe he was little of ſtature.

3. And he was very deſirous to ſee the perſon of Jeſus, having no farther deſigns, or thoughts at the preſent, but that, v.14.

4. And he ran before, and climbed up into a ſycomore tree to ſee him; for he was to paſs that way.

5. And when Jeſus came to the place, he looked up, and ſaw him, and ſaid unto him, Zacheus, make haſte and come down; for to day [I muſt abide at thy houſe.]

5. I mean to be entertained by thee.

6. And

6. And he made haſte and came down, and * received him joyfully.

* entertain'd him rejoicing, ὑπεδέξατο αὐτὸν χαίρων.

7. And when they ſaw *it*, they all murmured, ſaying, That he was gone to be [a gueſt with a man that is a ſinner.]

7. Entertained in an heathens, or, publicans houſe.

8. And Zacheus ſtood and ſaid unto the Lord, Behold Lord, the half of my goods I give to the poor, and if I have * taken any thing from any man by falſe accuſation, I reſtore him four-fold.

* wronged any man,

8. And whilſt Chriſt was there, Zacheus made this ſpeech unto him, Sir, half my wealth I beſtow upon the poor, and whomſoever I have defrauded (ſee note on c.3. 3.) or, as a Publican, exacted more from them then was due, I will, according to the law for thieves, make a fourfold reſtitution.

9. And Jeſus ſaid unto him, This day is ſalvation come to this houſe, for ſo much as he alſo is the ſon of Abraham.

9. And Jeſus ſaid unto him, This day repentance, and ſo the Goſpel, and the mercies of the Goſpel are come to Zacheus, as being a believer, and ſo one (tho' a Publican) to whom the promiſes made to the ſeed of Abraham do belong.

10. For the ſon of man is come to ſeek and to ſave that which was loſt.]

10. His being an heathen, or Publican, or a ſinner in his former life, doth not render him uncapable of receiving benefit from me, but contrariwiſe gives him a capacity of it, upon his repentance. For this was the end of my coming to reduce ſinners to repentance, and to obtain mercy for ſuch, Mat. 18.12.

11. And as they heard theſe things, he added and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God ſhould immediately appear.

11,12. And at this time, or not long after, being now not far from Jeruſalem, the chief city of the Jews, and ſo the palace or royal city, and upon occaſion of their thinking that he would ſhortly take upon him a regal authority (ch. 17.20.) and that that would be at Jeruſalem, he ſpake this parable unto them, a certain man born heir to a kingdom, took a great journey to take poſſeſſion of it (hereby intimating of himſelf that he was to ſuffer, and riſe, and go to heaven, ſo to be inſtalled in his kingdom) and then to return again in an eminent manner to ſhew himſelf among his country-men where he was born, and over whom he was to reign.

12. He ſaid therefore, * a certain noble-man went into a far country to receive for himſelf a kingdom, and to return.]

* a certain man of high birth, ἄνθρωπός τις εὐγενὴς.

13. And he called his ten ſervants, and delivered them ten pounds, and ſaid unto them, Occupy until I come.]

13. And having ſeveral ſervants, he gave each of 'em a ſtock of money to traffick with in his abſence, commanding them to improve it to his beſt advantage, that he might receive the benefit of it when he returned (noting that the Apoſtles were after his departure to preach to the Jews, gain as many of them as they could, go thro' all their cities, before Chriſt ſhould thus come and ſhew himſelf in that regal illuſtrious manner upon them, and ſo likewiſe that all other inferior Chriſtians were, and are to employ their diligence and induſtry, and according to their talents to bring in ſome encreaſe unto God.)

14. But his citizens hated him, and ſent a meſſenger after him, ſaying, We will not have this man to reign over us.]

14. Now the reaſon of his journey to that far country, v. 12. was, becauſe thoſe his country-men, over whom he was to reign, and was now only gone to be inſtalled or inthron'd in his right, ſet themſelves contumaciouſly againſt him, and diſclaimed having him for their king (noting the Jews ſtanding out againſt the faith, as 'twas after his reſurrection preacht to them by the Apoſtles, ſee note on Mat. 24. b.)

15. And it came to paſs, that when he was returned, having received the kingdom, then he commanded theſe ſervants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.]

15. And when he came back again, after his inſtalment, to exerciſe his regal office among 'em, he firſt examined his ſervants, what increaſe they had made (noting the fruit that had come in, the harveſt or number of converts by the preaching of the Apoſtles over all Jewry)

16. Then came the firſt, ſaying, Lord, Thy pound hath gained ten pounds.

17. And he ſaid unto him, Well done, thou good ſervant, becauſe thou haſt [been faithful in a very little, have thou authority over ten cities.]

17. Improved theſe earthly commodities, (ſee Luke 16. 10.) thou ſhalt be more highly preferr'd (noting the reward of the Apoſtles labour in preaching the Goſpel, 1. Governing in the Churches which they had planted, then reigning with Chriſt, enjoying an higher degree of glory, as they had laboured more abundantly.

18. And the ſecond came, ſaying, Lord, thy pound hath gained five pounds.

19. And he ſaid likewiſe unto him, Be thou alſo over five cities.]

18,19. And the ſecond having employ'd his time well, but not ſo well, was alſo rewarded proportionably.

20. And another came, ſaying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21. For I feared thee, becauſe thou art an auſtere man, thou takeſt up that thou laidſt not down, and reapeſt that thou didſt not ſow.]

20,21. But a third out of a pretence of extraordinary fear of diſpleaſing, inſtead of imploying, laid up his talent (made no kind of uſe of the abilities that God had given him, lay idle, without ever endeavouring to do any thing that might bring in any glory to God) and his ſloth, being the chief cauſe of his doing thus, made him (either really, or, to excuſe his ſloth, pretendedly) look upon it as a piece of auſterity and rigidneſs in the maſter (in Chriſt) to exact any fruit, any encreaſe of his talents,

22. And he ſaith unto him, Out of thine own mouth will I judge thee, thou wicked ſervant; thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping what I did not ſow.]

22. But this was far from an excuſe of his unprofitableneſs, 'twas rather an aggravation of it, and an acknowledgment that would bear witneſs againſt him, and condemn him, make his ſlothfulneſs and unprofitableneſs appear ro be a ſin againſt conſcience in him.

23. Wherefore then gaveſt thou not my money into the bank, that at my coming I might have required mine own with uſury?]

23. For upon this acknowledgment, ſaith the maſter, what poſſible reaſon can be given, why thou ſhouldſt not put my money into a bank amongſt the merchants, that it might have yielded me ſome encreaſe at my return?

24. And he ſaid unto them that ſtood by, [Take from him the pound, and give it to him that hath ten pounds.]

24. The more unprofitable this man hath been, the fitter 'twill be to encreaſe the reward of him that hath been diligent, and ſucceſsful.

25. And they ſaid unto him, Lord, he hath ten pounds.

26. For I ſay unto you, Unto every one that hath, ſhall be given; and from him that hath not, even that he hath ſhall be taken away from him.]

25,26. And tho' that was conceiv'd unequal by ſome, becauſe he had ſuch plenty already, yet the king adhered to his ſentence, upon this ground of his dealing with his ſervants by way of diſtributive juſtice, which conſiſts not in giving to all equal portions, but moſt to them that have done him moſt diligent, faithful ſervice, and mulcting and puniſhing the unfaithful, and idle perſon.

27. But thoſe mine enemies, that would not that I ſhould reign over them, bring hither, and ſlay *them* before me.]

27. But thoſe countrymen of his, (whoſe king by right he was) which, when he was gone to be inſtalled in the kingdom, ſent him that contumacious anſwer, v. 14. (noting the Jews that would not ſubmit to him upon the Apoſtles preaching the Goſpel after the reſurrection) being now inſtated in his throne, he preſently commanded to be put to the ſword, executed as ſo many rebels. (The fate that ſoon befel the Jews, after his inauguration in his kingdom, that is, his going to heaven.)

who

28. And when he had thus ſpoken, he went before, aſcending up to Jeruſalem.

29. And it came to paſs, when he was come nigh to bethphage, and Bethany, at the mount called *the mount* of Olives, he ſent two diſciples,

29. Mat. 21. 1.

30. Saying,

30. An aſs tied, and a foal with her, which was not yet backt, take the foal

30. Saying, Go ye into the village over againſt you, in which at your entring ye ſhall find [a colt tied, whereon yet never man ſate, looſe him] and bring him hither.

31. And if any man ask you, Why do ye looſe him? Thus ye ſhall ſay unto him, Becauſe the Lord hath need of him.

32. And they that were ſent, went their way, and found even as he had ſaid unto them.

33. And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt?

34. And they ſaid, the Lord hath need of him.

35. Mat. 21. 9.

35. And they brought him to Jeſus: And they caſt their garments upon the colt, and ſet Jeſus thereon.

36. And as he went, they ſpread their cloaths in the way.

37. And when he was come nigh, even now at the deſcent of the mount of Olives, [the whole multitude of the diſciples] began to rejoyce and praiſe God with a loud voice, for all the mighty works that they had ſeen,

37. All his followers that believed and attended him.

38. Saying [* Bleſſed be the king that cometh in the name of the Lord, peace in heaven, and glory in the higheſt.]

38. Hoſanna, or Save now (Mat. 21. a.) we acknowlege thee to be our king ſo long expected, the Meſſias (ſee note on Mat. 11. a. and Mar. 11. 9.) God in heaven ſend all proſperity on this thy kingdom. And the loudeſt Hoſannas or acclamations, or confeſſions of his regality be made unto thee.

*Bleſſed in the name of the Lord be the king that cometh, Ευλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου.

39. And ſome of the Phariſees from among the multitude ſaid unto him, Maſter, rebuke thy diſciples.

40. And he anſwered and ſaid unto them, [I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out.]

40. The thing is moſt true which they ſay, and if they ſhould join with you to ſmother it, it would by ſome other the unlikelieſt ways be proclaimed in deſpight of you.

41. And when he was come near, he beheld the city, and wept over it.

42. Saying, [If thou hadſt known, even thou at leaſt in this thy day, the things which belong to thy peace! but now they are hidden from thine eyes.]

42. O that thou alſo wouldſt (ſee c. 12. note c.) yet conſider and lay to heart, before it is too late, even in this critical time, what concerns thy future tranquility and proſperity ſo much, but thou doſt not at all conſider it.

43, 44. And now what remains? why, that within a while the Romans ſhould beſiege thee cloſe, and famiſh thee, and take the city, and deſtroy all that are in it, and demoliſh the Temple utterly (ſee note on Mat. 24. a.) and all this by way of puniſhment for thy not conſidering what Chriſt hath by way of meſſage from God revealed to thee, that is, for thy not repenting upon all his calls.

a.

43. For the days ſhall come upon thee, that thine enemies ſhall [a] caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide.

44. And ſhall * lay thee even with the ground, and thy children within thee, and and they ſhall not leave in thee one ſtone upon another, becauſe thou knoweſt not the time of thy viſitation.]

*daſh thee againſt the ground, ἐδαφιοῦσί σε.

Mat. 21. 12.

45. And he went into the Temple, and began to caſt out them that ſold therein, and them that bought,

46. Saying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of thieves.

47. The Sanhedrim ſat in conſultation how they might put him to death.

47. And he taught daily in the Temple. But [the chief prieſts and ſcribes, and the * chief of the people ſought to deſtroy him.]

* rulers, note on Joh. 1. e.

48. And they could not reſolve on any ſafe courſe, becauſe the people were generally ſo affected to him.

48. And could not find what they might do: for all the people * were very attentive to hear him.]

* as they heard him took his part, ἐξεκρέμαλο αὐτῦ ἀκέων. See note on Matt. 22. f.

Annotations on Chap. XIX.

a. V. 43. *Caſt a trench*] That *Titus* might ſtarve the city the ſooner, he ſhut up all the avenues, building five works without the city, and when the Jews beat down them, he built a wall round about it, 39 furlongs long, and 13 caſtles or forts in it, whoſe compaſs was ten furlongs, and all this finiſh'd in three days, ſaith *Joſephus De Bel. Jud.* l. 6. c. 8. And when this was done, there was no poſſibility for any to come out, & the greateſt diſtreſs that ever was, followed, eating of girdles, and ſhoes, and the coverings of their ſhields, and at length dung and dirt, and hay, and mans fleſh, and a rich woman called *Mary*, fed on her own ſucking child, and many other ſad expreſſions of this σωοχή or *diſtreſs* are ſet down by *Joſephus*.

Paraphraſe. CHAP. XX.

1. He went into the Temple, and as he expounded the leſſon, and on occaſion of that made known the Goſpel to the people (ſee Mat. 9. note 1.) the Sanhedrim came to him,

Mat. 21. 23.

1. AND it came to paſs that on one of thoſe days [as he taught the people in the temple, and preached the Goſpel, the chief prieſts and the ſcribes came upon him with the elders,]

2. And ſpake unto him, ſaying, Tell us, By what authority doſt thou theſe things; or who is he that gave thee this authority?

3. And he anſwered and ſaid unto them, I will alſo ask you one thing, and anſwer me.

See note on Mat. 21. e.

4. The Baptiſm of John, was it from heaven, or of men?

5. And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then believed ye him not?

6. But and if we ſay, Of men, all the people will ſtone us: for they be perſwaded that John was a prophet.

7. And they anſwered, that they could not tell whence it was.

8. And Jeſus ſaid unto them, neither tell I you by what authority I do theſe things.

9. Then

9. Then began he to ſpeak to the people this parable, A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.]

9. And after a parable delivered by him, and ſet down, Mat. 21.21. he added this other, Mat. 21.28. A certain man that had a family, planted a vineyard, and did all that was neceſſary to that turn, fenced it with a good ſtrong mound, hewed a trough to preſs the grapes in, and built a lodge for the keeper of it, and then let it out to farmers at a rent, and himſelf travelled for a time (noting the care and proviſion God had made for the Church of the Jews, Iſa. 5. which made him a ſtrange return for all this, killed his prophets, (which called for fruits of good life from them) and at laſt his ſon Chriſt Jeſus himſelf.)

10. And at the ſeaſon he ſent a ſervant to the husbandmen, that they ſhould [give him of the fruit of the vineyard] but the husbandmen beat him, and ſent him away empty.

10. Pay him that rent, which his vineyard was to yield him.

11. And again he ſent another ſervant, and they beat him alſo, and entreated him ſhamefully, and ſent him away empty.

12. And again he ſent a third, and they wounded him alſo, and caſt him out.

13. Then ſaid the Lord of the vineyard, What ſhall I do? I will ſend my beloved ſon, it may be they will reverence him when they ſee him.

14. But when the husbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the heir, come, let us kill him [that the inheritance may be ours.]

14. And ſeize on his inheritance, as our own, of which we have already the poſſeſſion, Mat. 21.38.

15. So they caſt him out of the Vineyard, and killed him. What therefore ſhall the Lord of the vineyard do unto them?

16. He ſhall come and deſtroy theſe husbandmen, and ſhall give the Vineyard to others. And when they heard it, they ſaid, God forbid.]

16. They of the Sanhedrim anſwered with joynt conſent, Mat. 21.41. He will (as 'tis in any reaſon to be expected) come and deſtroy thoſe husbandmen, and diſpoſe the vineyard into other hands. Which when Chriſt, from their own confeſſion had taken for a granted truth, and Mat. 21.43. brought home and applied to them, as a prediction of what was in any reaſon to befal them (ſee v. 19.) they then expreſt a great averſation or diſlike of it.

17. And he beheld them, and ſaid, What is this therefore that is written, The ſtone which the builders rejected, the ſame is become the head of the corner?

Mat. 21.42.

18. Whoſoever ſhall fall upon that ſtone ſhall be broken, but on whomſoever it ſhall fall, it will * grind him to powder.

* daſh him to pieces, λικμήσει αὐτὸν, Mat. 21.g.

19. And the chief prieſts and the ſcribes the ſame hour ſought to lay hands on him, and they feared the people: for they perceived that he had ſpoken this parable againſt them.

20. And they watched him, and ſent forth ſpies, which ſhould feign themſelves juſt men, that they might take hold of his words, that ſo they might deliver him unto the power, and authority of the governour.]

20. And the Phariſees ſent ſome of their diſciples, and ſome of thoſe that adher'd conſcientious men, that to Herod, Mat. 22. 16. to entrap and enſnare him, to which end they put on the diſguiſe of upright, earneſtly deſired to be inſtructed in a ſcruple of every days practice, about paying tribute, meaning by his anſwer to take advantage, and, if he ſaid any thing againſt Ceſar's right, as they ſuppoſed he would, then to accuſe and implead him before the Procurator of the Romans.

21. And they asked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt rightly, neither acceppteſt thou the perſon of any, but teacheſt the way of God truly.

22. Is it lawful for us to give tribute unto Ceſar, or no?

23. But he perceived their craftineſs, and ſaid unto them, [Why tempt ye me?

23. Why do ye deſire & endeavour to inſnare me?

24. Shew me a penny, whoſe image and ſuperſcription hath it? They anſwered and ſaid Ceſars.

24. See Mat. 22.20. and note c.

25. And he ſaid unto them, Render therefore unto Ceſar the things which be Ceſars, and unto God the things which be Gods.

26. And they could not take hold of his words before the people, and they marvelled at his anſwer, and [held their peace.]

26. Without any reply departed from him.

27. Then came to him certain of the Sadduces (which [a deny that there is any reſurrection]) and they asked him,

27. Affirm that there is no future ſtate of men after this life.

28. Saying, Maſter, Moſes wrote unto us, If [any mans brother] die having a wife, and he die without children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

28. Any man that hath brethren, Mat. 22.24.

29. There were therefore ſeven brethren, and the firſt took a wife and died without children.

30. And the ſecond took her to wife, and he died childleſs.

31. And the third took her, and in like manner the ſeven alſo, and they left no children, and died.

32. Laſt of all the woman died alſo.

33. Therefore in the reſurrection, whoſe wife of them is ſhe? for ſeven had her to wife.

34. And Jeſus anſwering, ſaid unto them, The children of this world marry, and are given in marriage.

35. But they which ſhall be accounted worthy to obtain that world, and [the reſurrection from the dead,] neither marry, nor are given in marriage.

35. That future ſtate.

36. Neither can they die any more, for they are equal unto the Angels, and are the children of God, [being the children of the reſurrection.]

36. Being made partakers of that future eternal eſtate.

37. Now that the dead are raiſed, even Moſes ſhewed at the buſh,] when he calleth the Lord, the God of Abraham, the God of Iſaac, and the God of Jacob.

37. But as for the main point diſputed between you Jews, that there is another life after this, your own Moſes will inſtruct you, in thoſe words which he delivered at the buſh, Exod. 3. 6. (ſee note on Matth. 22. d.)

38. For he is not a God of the dead, but of the living: [for all live unto him.]

38. For thoſe that are departed out of this world, have another life, the ſouls of the juſt are already in the hands of God, and their bodies ſure to be raiſed up, and united to them by the power of God.

39. Then certain of the Scribes anſwering ſaid, Maſter, thou haſt well ſaid.
40. And after that they durſt not ask him any queſtions at all.
41. And he ſaith unto them, How ſay they that Chriſt is David's ſon?

41. And after ſome few things, Mat.25.35. the Phariſees being come about him, he propoſed a queſtion to them, Mat.22. 41. what they thought of the Meſſias, whoſe ſon he was; and upon their anſwering, that he was David's, he again asked, how that could be?

42. When.

42. And] David himſelf ſaith in the book of Pſalms, The Lord ſaid to my Lord,
Sit thou on my right hand,
43. Till I make thine enemies thy footſtool.
44. David therefore calleth him Lord, how is he then his ſon?
45. Then in the audience of all the people, he ſaid unto his diſciples,
46. Beware of the Scribes, which deſire to walk in long robes, and love greet-
46. Mat. 23. 1, 7. ings in the markets, and the higheſt ſeats in the ſynagogues, and the chief rooms at feaſts.
47. Which devour widows houſes, and for a ſhow make long prayers:] the ſame
47. They are perſons of great covetouſneſs and cruelty, oppreſſors of the poor ſhall receive greater damnation.
and helpleſs, without any mercy, and that they may hold up their reputation, which is neceſſary to enable them to do ſo ſecurely, they pretend great devotion, and pray a great while.

Annotations on St. Luke, *Chap.* XX.

a Ανθιλέγειν. V.27. *Deny*] The Hebrew ריב ſignifies both *μάχεσθαι* *to contend*, and *ἀντιλέγειν to contradict*, and agreeably to the latitude of the Hebrew, the Greek *ἀντιλέγειν* is here uſed for to *contend*.

Paraphraſe. CHAP. XXI.

1. Their free-will donations into a repoſitory for the uſe of the Temple, Mark 12. 41.

1. AND he looked up, and ſaw the rich men caſting [their gifts into the treaſury.]
2. And he ſaw alſo a certain poor widow caſting in thither two mites.
3. And he ſaid, Of a truth I ſay unto you, that this poor widow hath caſt in more then they all.

4. Into the treaſury of the Temple,

4. For all theſe have of their abundance caſt [in unto the a offerings of God;] but ſhe of her penury hath caſt in all the living that ſhe had. a.

5. Preſents brought to the Temple & hanged up there for the beautifying of it, he ſaid,

5. And as ſome ſpake of the Temple, how it was adorned with goodly ſtones, and [gifts, he ſaid,]

6. As for all theſe things that make now ſuch a magnificent ſhew, Mat.24. 2.

6. As for theſe things which ye behold, the days will come, in which there ſhall not be left one ſtone upon another, that ſhall not be thrown down.]
within few years they ſhall be utterly deſtroyed and demoliſhed, ſee note on Mat. 24. a.

7. When ſhall this deſtruction of the Temple be, and with it of the Jewiſh ſtate? and what prognoſticks of it will be diſcernible?

7. And they asked him, ſaying, Maſter, but [when ſhall theſe things be? and what ſign will there be when theſe things ſhall come to paſs?]

8. One prognoſtick, or forerunner of that deſtruction ſhall be, that many deceivers ſhall riſe among you, each pretending to be the Meſſias, and that he will ſoon deliver you.

* I am he, and the ſeaſon, ἐγώ εἰμι, ὁ καιρὸς.

8. And he ſaid, Take heed that ye be not deceived, for [many ſhall come in my name, ſaying, * I am Chriſt, and the time draweth near:] go ye not therefore after them.

9. Another forerunner is that great commotions and tumults there ſhall be in Judea, before the Romans come to deſtroy them utterly, ſee note on Mat. 24. d.

9. But when ye ſhall hear of wars and commotions be not terrified: for theſe things muſt firſt come to paſs, but the end is not by and by.]

* the nation ſhall be raiſed againſt the nation, and the kingdom againſt the kingdom, ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν.

10. They ſhall riſe up and ſlaughter one another, Mat. 24. e. Rev. 6.12, 13, 14. Mat.24. 7.

10. Then ſaid he unto them [* Nation ſhall riſe againſt nation, and kingdom againſt kingdom.]

11. And great earthquakes ſhall be in divers places, and famines, and peſtilences, and fearful ſights, and great ſigns ſhall there be from heaven.

† all theſe things, πάντων τούτων.

12. But firſt they ſhall fall foul on the preachers of the Goſpel, and all pure, ſincere Chriſtians, and bring you before the Jewiſh Conſiſtories, and Roman Governours for the poſſeſſion of Chriſtianity, Rev.6. 11. and Mat.24.9.

12. But before † all theſe they ſhall lay their hands on you, delivering you up to the ſynagogues, and into priſon, being brought before kings and rulers for my names ſake.]

13. And this bringing of you before the Gentile powers ſhall be a means of divulging the Goſpel to them, See Mark 13.9.

13. And it ſhall turn to you for a teſtimony.

14. In this caſe remember what was formerly ſaid to you, Mat.10. 19. and 30. and belonged peculiarly to this point of time now ſpoken of.

14. Settle it therefore in your hearts] not to meditate before what ye ſhall anſwer.

15. For I will furniſh you with thoſe anſwers, and that conviction to all your adverſaries, that they

15. For I will give you a mouth and wiſdom, which all your adverſaries] ſhall not be able to gainſay, or reſiſt.

16. And ye ſhall be betrayed both by parents, and brethren, and kinsfolks, and friends, and ſome of you ſhall they cauſe to be put to death.
17. And ye ſhall be hated of all men for my names ſake.

18. But whatſoever befal you, treachery, perſecution, death it ſelf, v.16,17. be confident of this, that it ſhall not tend to the leaſt diſadvantage, but rather to the greateſt gain to you.

18. But there ſhall not be an hair of your head periſh.]

19. And tho' ſome few of you ſhall ſuffer death in this cauſe, and ſo be eternally crown'd by ſuffering, yet this let me tell you, even for this life, that if ye endure with conſtancy, and perſevere, and fall not off from your profeſſion, that ſhall of all others be the moſt probable way of eſcaping, or obtaining deliverance from this ſweeping deſtruction, Mat.10.39. Mark 13.13.

19. In your patience poſſeſs ye your ſouls.]

20. And

20. And when ye ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh.

21. Then let them which are in Judea, flee to the mountains, and let them which are in the midſt of it, depart out, and let not them that are in the countries enter thereinto.

22. For theſe be the days of vengeance, that all things which are written, may be fulfilled.

23. But wo unto them that are with child, and to them that give ſuck in thoſe days: for there ſhall be great diſtreſs in the land, and wrath upon this people.]

look on it as a place moſt ſadly to be deſtroyed, on which all the doleful prophecies are now to be fulfilled, which have been prophecied againſt Judea.

24. And they ſhall fall by the edge of the ſword, and ſhall be led away [b]captive into all nations: and Jeruſalem ſhall be [trodden down of the Gentiles, [c] until the times of the Gentiles be fulfilled.]

Goſpel ſhall be preached over the Gentile world, Mat. 24. 14. ſee Rom. 11. 25. and being by them received, ſome effect that ſhall have among the Jews, by way of emulation, Rom. 11. 11, 13. moving them to receive the faith alſo, and by their doing ſo, Jeruſalem ſhall again be inhabited by Jewiſh (as well as Gentile) Chriſtians, ſee note on Rev. 11. f.

25. And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars, and upon the * earth, diſtreſs of [d] nations with perplexity, the [e] ſea and the waves roaring.]

* land, γῆς.

frightful to all, and there ſhall be a terrible diſtreſs upon all the ſeveral parts of paleſtine, preſſing them that they ſhall not know what to do, to ſtay or to forſake their country, ſee Rev. 6. 15, 16.

26. Mens hearts failing them through fear, and for looking after thoſe things which are coming on the * earth, for the powers of heaven ſhall be ſhaken.]

* world, οἰκουμένῃ.

judgments, (ſee note on ch. 2. a.) even an utter deſtruction of the Temple, and nation, religion, and people.

27. And then ſhall they ſee the ſon of man coming in a cloud with power and great glory.]

venging the perſecutors of him and his diſciples, be moſt gloriouſly

28. And when theſe things begin to come to paſs, then look up and lift up your heads, for your redemption draweth nigh.]

29. And he ſpake to them a parable, Behold the fig-tree and all the trees,

then let all true Chriſtians, Apoſtles, and others, that have ſo long been perſecuted by the Jews, look up and hold up their heads with cheerfulneſs, as knowing that to them redemption approacheth, and deliverance from the dangers which encompaſs them, ſee Acts 3. a. and Rom. 13. b. and Rom. 8. l.

30. When they now [ſhoot forth] ye ſee and know of your own ſelves, that ſummer is now nigh at hand.

31. So likewiſe ye, when ye ſee theſe things come to paſs, know ye that [the kingdom of God is nigh at hand.]

er, beginning in the vengeance on the Jews his crucifyers and perſecutors of the Apoſtles and pure believers, is now near approaching for your deliverance, ſee note on Mat. 24. b.

32. Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled.]

matter of forty years all this ſhall moſt ſadly come to paſs, ſee Mat. 24. 34. &c.

33. Heaven and earth ſhall paſs away: but my word ſhall not paſs away.]

of doubt of the completion of it.

34. And take heed to your ſelves, leaſt at any time your hearts be over-charged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.]

Mat. 24. 49. which may make you unfit for watchfulneſs (ſee Rom. 13. 13.) and the ſame care you are to take that worldly ſolicitude, fear of loſſes, and conſequently of want do not enſnare you to the denying of Chriſt, or falling away from him, (Mat. 13. 22.) and ſo that day of vengeance on the enemies of Chriſt come ſuddenly, and involve you with the impenitent Jews.

35. For as a ſnare ſhall it come on all them that dwell on the face of the whole * earth.]

* land, γῆν.

ſtruction come upon all Judea, ch. 17. 20. Mat. 24. 50.

36. Watch ye therefore and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the ſon of man.]

be conſtant in prayer to God, that he will vouchſafe you to be of the number of that remnant, to whom the promiſe of eſcaping all this calamity is made, (Mat. 10. note f.) that when Chriſt ſhall thus come in vengeance againſt the nation, ye may meet him with cheerfulneſs and confidence, and not fear any ill from him, but rather appear victorious with him, in this deſtruction of yours, as well as his enemies.

37. And in the day time he was teaching in the Temple, and at night he went out, and abode, in the mount that is called the mount of Olives.

38. And all the people came early in the morning to him in the Temple, for to hear him.

er, ſo gave he them example, buſying himſelf in Gods ſervice all the day, and at night ſpending much time in prayer.

* 20, 21, 22, 23. But when you ſee Jeruſalem beſieg'd by the Romans (Mat. 24. 15. note f.) then reſolve the deſtruction of the city is near, and accordingly all that are in it, let them flie out of Judea, and thoſe that are in the confines or regions about Judea, let them take care not to come into it, but (ſee Rev. 6. 16.)

24. Conquer'd by the Romans, Rev. 11. 2. and while this is a doing in Judea, the

b.

c.

25. And many prodigies ſhall be ſeen in the heavens, (ſee note on Rev. 6. f.) very

d.

e.

that they ſhall not know

26. All men expecting upon the land of Judea

27. Thus ſhall Chriſts regal office in puniſhing and revealed, ſee Mat. 13. 26.

28. And when ye ſee theſe things thus come to paſs,

30. Put forth leaves, Mat. 24. 32. and Mark 12. 28.

31. That formidable exerciſe of Chriſts regal pow-

32. And indeed within a

33. And there is no kind

34. But do ye take heed that ye indulge not to any kind of luxury or exceſs,

35. For very ſuddenly, & unexpectedly ſhall this de-

36. Be ye therefore perpetually upon your guard, &

37. And as he exhorted them to diligence and pray-

Annotations on Chap. XXI.

a. Δῶρα. V. 4. *Offerings*] The Hebrew קָרְבָּן ſignifies both *a gift*, and *the treaſury* into which the gifts were caſt; and ſo the Greek δῶρα *gifts* here is uſed for γαζοφυλάκιον, *v.* 1. and ſo *Mark* 12. 41.

b. Αἰχμαλωσίαν δυσὶ σωσαι εἰς πάντα τὰ ἔθνη. V. 24. *Captive into all nations*] The number of thoſe that in the ſiege of *Jeruſalem* by *Titus* died by ſword and famine, is ſaid to be eleven millions, by *Euſebius Hiſt.* l. 3. c. ζ'. out of *Joſephus*. Then when the city was taken, the handſomeſt, ſaith he, were reſerved for triumph, the reſt, ſaith he, that were above ſeventeen years of age were ſent bound to *Egypt*, to be ſlaves there, others diſperſed in the Provinces to be torn aſunder with with wild beaſts, thoſe under 17 ſold to merchants of all countries. And of all theſe the number was 97000.

c. Καιροὶ ἐθνῶν. Ib. *Until the times of the Gentiles*] What is the meaning of ἄχρι πληρωθῶσι καιροὶ ἐθνῶν, *till the ſeaſons or times, of the Gentiles be fulfilled*, may be gueſs'd partly by the importance of the word καιροὶ *ſeaſons*, partly of the πληρωθῶσι *fulfill'd*, partly of the ἄχρι *until*. The word καιροὶ vulgarly ſignifies *a ſeaſon*, a time deſigned and appointed (according to the notion of the Hebrew word) or elſe expected, and looked for, and in both reſpects belongs fitly to the preaching the Goſpel to the Gentiles, that being a thing that God had ſo long determin'd, and ſo oft foretold, and which tho' the Gentiles foreſaw not, yet is ſaid to be expected by them (becauſe all they could deſire or expect was really ſumm'd up in this) not only in that prediction of *Jacob*, where *Chriſt* is ſtyled the *expectation of the Gentiles*, but in St. *Paul*'s diſcourſe of it, *Rom.* 8. 19. where the *earneſt expectation of the creature*, that is, the Gentile world (ſee *Rom.* 8. note d.) is faſtned upon this. Then for the πληρωθῶσι joined to theſe καιροὶ ἐθνῶν Πληρωθῶσι καιροὶ ἐθνῶν.

ἐθνῶν, that ſure will bear ſome proportion with, if it be not parallel to, *Rom.* 11. 25. where the phraſe is very like this here, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, *until the time that the fulneſs of the Gentiles enter.* That is there explain'd to ſignify the multitude of Gentiles receiving the faith, coming into the Church, and ſo πλήρωμα fulneſs, *v.* 12. (See *Rom.* 11. note d.) and proportionably to that, their *ſeaſons* being *fulfill'd* will be the preaching that Goſpel to them, which they ſhall thus receive, and which was ſo deſigned, and expected for them. Now for the ἄχρι *until*, where it is ſaid, *Jeruſalem ſhall be trodden down of the Gentiles, until theſe ſeaſons of the Gentiles be fulfilled*, the explaining of that will be the farther clearing of the whole matter. The *treading down of Jeruſalem* by the Gentiles is not particularly their victory over it by *Titus*, but their conſequent poſſeſſing of it, even till *Adrians* rebuilding a part of it, and calling it by his own name *Ælia*, and inhabiting it with Gentiles, which ſeems to be deſcribed, *Rev.* 11. 2. by the *outer court of the Temple being given to the Gentiles*, and ſo caſt out of the meaſuring. Upon the doing of this it followed, that as all the Jews (remaining ſuch in oppoſition to the Chriſtians) were utterly baniſh'd the city, and a ſwines head ſet at the gates, to baniſh even their eyes from it, ſo the believing Chriſtian Jews returned thither again from their diſperſions, and inhabited it again, and joyn'd, and made one Congregation, one Church with the Gentiles, which had there by that time received the faith alſo, and till then continued a diſtinct Church from the Jews, ſee *Rev.* 11. note f. by which it appears how punctually this prediction, in our notion, was fulfill'd, that *Jeruſalem* ſhould be inhabited by the Gentiles, all the Jews in a manner excluded, till the time that the Goſpel had been freely preached unto the Gentiles, and by them, in ſome eminent manner, been receiv'd, and then it ſhould be re-inhabited with Jews again, *viz.* the Chriſtian Jews, who being wrought on by emulation of the Gentiles, were now many of them brought to receive the faith, ſee *Rom.* 11. 11, 13.

V. 25. *Nations*] The ἔθνη *nations* here are the ſeveral parts or tetrarchies of *Paleſtine*, ſo divided by the Romans, ſee *Luke* 3. 1. each of them called ἔθνος *nation*, and all together ἔθνη *nations*. See note on *Ma.* 24. e. and *Rev.* 11. g. For to the Jews ſure it is that there the diſtreſs and conſternation belongs, not to the Gentiles, ſee note on *Rev.* 6. f. d. Ἔθνη.

Ib. *The ſea*] That by the word θάλασσα *ſea*, may be meant *Galilee*, ſee note on *Rev.* 7. b. and of that people particularly *Joſephus* tells us, that *Veſpaſian* being ſent by *Nero* into *Paleſtine*, did ſubdue the *Galileans*, the moſt *valiant, powerful and beſt fortified nation of all Paleſtine, killing above an hundred thouſand, and carrying captive above forty thouſand Jews in that expedition.* Where we ſee that *Galilee* owns the name ἔθνος, and that there were divers ἔθνη *nations* in *Paleſtine*, of which *Galilee* is by *Joſephus* ſaid to be the *moſt valiant*. See *Baronius An. Ch.* 39. *Neronis* 13. But it is as probable, that as 'tis ordinary in theſe books to expreſs the whole by enumeration of the parts, and ſo the whole world by the mention of *heaven*, and *earth*, and *ſea*, (ſee note on 2 *Pet.* 3. e.) ſo here the univerſal deſtructions of the Jews may be deſcribed by all theſe. e. Θάλασσαν.

Paraphraſe.

CHAP. XXII.

1. Now the feaſt of unleavened bread drew nigh, which conſiſts of ſeven days, and a day of preparation to them, wherein alſo no leavened bread is uſed, and that is the feaſt of the Paſſover, Mat. 14. c.

1. NOW the feaſt of unleavened bread drew nigh, which is called the Paſſover.]

2. And the Sanhedrim of the Jews were deſirous to find out ſome ſafe way of apprehending and putting him to death, Mark 14. 1. for they durſt not do it with any great noiſe, for fear of the people.

2. And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people.]

3, 4. And Judas one of his twelve conſtant attendants, being a covetous perſon, and in the diſcharge of his office (of keeping the bagg, of relieving the poor) deceitful and thieving, John 12. 6. and to that ſin of ſacriledge adding that of hypocriſy, in pretending great care of the poor, John 12. 5. whom he thus robb'd, and upon Chriſts admoniſhing him mildly of it, Mat. 26. 10. Mark 14. 6. John 12. 7. yet, it ſeems, not reforming, but incenſed againſt his maſter, the devil, or his own covetous heart by the devils ſuggeſtion, put him upon this project of gain, to make ſome advantage by delivering Chriſt into the hands of the Jews, John 13. 2. And upon his conſenting to this ſuggeſtion, the devil was permitted by God to have this power over him, to enter into him, Joh. 13. 2. and doing ſo, he incited him to make a bargain with the rulers of the Sanhedrim, and their miniſters or officers (ſee note g.) to deliver up Jeſus unto them (as after Chriſts talking with him, and telling him diſtinctly of it, and the ſin and danger attending it, Mar. 14. 21. and his not yet relenting, 'tis again ſaid, that with the ſop the devil entred into him, John 13. 27. hurrying him to the ſpeedy execution of it.

3. Then entred Satan into Judas, ſurnamed Iſcariot, being of the number of the twelve.

4. And he went his way, and communed with the chief prieſts and captains, how he might betray him unto them.]

5. And they were glad, and covenanted to give him money.]

5. And they gladly embraced the treaty, and ſtruck a bargain with him, that he ſhould have thirty ſhekels to deliver him up without much noiſe, Mat. 26. 4, and 15.

6. And although this were as low and vile a ſum as could be, the price of a ſlave, Exod. 21. 32. (ſee Zach. 11. 13.) yet Judas thanked them heartily for the offer, being very covetous, and ſo very glad of the opportunity of getting money, and from thenceforth he watched a fit ſeaſon wherein to do it, without any noiſe or ſtir about it, ſee Mat. 26. 4. Mark 14. 1.

a. was

b.

6. And he * a promiſed, and ſought opportunity to betray him unto them † in the abſence of the b multitude.]

* thanked them.
† without a tumult.

7. And the Paſchal day was now come, wherein they eat no leaven in their bread, and in which the Lamb was to be killed and eaten, ſee note on Mar. 14. c.

c

7. Then came the day of unleavened bread, when the paſſover muſt be killed.]

8. And he ſent Peter and John, ſaying, Go and prepare us the [Paſſover] that we may eat.

8. Unleavened bread and bitter herbs, the memorial of the deliverance out of Egypt, ſee note on Mar. 14. c.

9. And they ſaid unto him, Where wilt thou that we prepare?

10. And he ſaid unto them, Behold, when ye are entred into the city, there ſhall a man meet you bearing a pitcher of water, follow him into the houſe where he entreth in,

11. And ye ſhall ſay unto the good man of the houſe, The maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſples?

12. And he ſhall ſhew you a large upper room furniſhed, there make ready.

13. And they went and found as he had ſaid unto them, and they made ready the [Paſſover.]

See v. 8.

14. And when the hour was come, he ſate down, and the twelve Apoſtles with him.

15. And

15. And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer you.

16. For I ſay unto you, I will not any more [eat thereof] until it be fulfilled in the kingdom of God.

16. Celebrate this feaſt with you (ſee note on Mat. 26. f.

17. And he took the cup and gave thanks, and ſaid, Take this, and divide it among your ſelves.

18. For I ſay unto you, [I will not drink of the fruit of the vine, until the kingdom of God ſhall come.]

18. I ſhall no more drink with you after this feſtival

manner, celebrate no more paſchal commemorations before my departure out of this world, our next feſtivity muſt be kept in heaven.

19. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body, which is given for you: [this do in * remembrance of me.]

19. Do you to others as I have done now to you,

take, bleſs, break, and give the bread to all that joyn with you in theſe holy ſervices, and when you do ſo, do it in commemoration of me.

* commemoration, ἀνάμνησιν

20. Likewiſe alſo the cup after Supper, ſaying, This cup is the New * Teſtament in my blood, which is ſhed for you.]

20. In like manner after they had done eating, he

took the cup of charity, uſual among the Jews, and ſaid, This cup is at this time to you the ſealing of a New Covenant (ſee note on the title of theſe books) in my blood, which ſhall ſhortly be ſhed for you, as this is now poured out.

*Covenant διαθήκη

21. But behold, the hand of him that * betrayeth me is with me on the table.

* delivereth me up, παραδιδόντός με.

22. And truly the ſon of man [goeth, as it was determined, but wo unto that man, by whom he is betrayed.]

22. Is to be put to death (ſee note on ch. 13 c.) as

God hath decreed it ſhould be (Acts 2. 23. and 4. 28. and note b.) but wo to him that hath any hand in that execution.

23. And they began to enquire among themſelves, which of them it was, that * ſhould do this thing.

*was about to do, μέλλων πράσσειν.

24. And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.]

24. Sometime before this (to wit, before his departing

from Jericho, Mat. 20. 25, 29. nay before he came thither, Mark 10. 42, 46.) there had been a contention among the diſciples (occaſioned by the requeſt of Zebedees wife for her two ſons, Mat. 20. 20.) which of them ſhould be look'd on, as the worthieſt, and ſo be preferr'd before the reſt.

25. And he ſaid unto them, The king of the Gentiles exerciſe Lordſhip over them, and [they that exerciſe authority upon them are called c benefactors.]

25. Their Princes ſtyled their benefactors, exerciſe c.

authority over them.

26. But ye ſhall not be ſo, but he that is greateſt among you, let him be as the d younger, and he that is chief, as he that doth ſerve.]

26. But among you it d.

muſt be otherwiſe, the ruler must be as the private man, or the ſervant of all others, over whom he is placed.

27. For whether is greater, he that ſitteth at meat, or he that ſerveth? Is not he that ſitteth at meat? But I am among you as [he that ſerveth.]

27. One that attendeth and waiteth on you, and

provideth neceſſaries for you, and not as one that receiveth ſuch obſervances or advantages from you, as I might expect to do.

28. Ye are they which have continued with me in my temptations.]

28. Ye have followed me

as diſciples, Mat. 19. 28. and been hitherto conſtant to me in all the afflictions and perſecutions that have befallen me.

29. And I * appoint unto you a kingdom, as my father hath appointed unto me,

29. See Mat. 19. 28.

* bequeath διατίθεμαι

30. That ye may eat and drink at my table, in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael.]

30. That you be next unto me, and have at my de-

parture the power of governing the Church, ſee note on Mat. 19. d.

31. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat.]

31. And at this point of time, the ſtory whereof is

here in relating, v. 20. (not at the time of that other paſſage, v. 24.) Chriſt addreſſed his ſpeech particularly to Peter, ſaying, As for you, Simon, I tell you, that either upon ſome ſin committed by thee, giving Satan ſome ſuch right of claim (poſſibly ſomewhat done criminouſly by him in that contention of the diſciples, mention'd v. 24. the indignation of the ten againſt the two, Mar. 20 24.) or elſe ſuggeſting ſomewhat againſt thy ſincerity, as againſt Jobs, Job 1. 9. Satan hath accuſed you before God, and required that he may have the ſhaking of you, liberty to do his worſt to drive you from the faith of Chriſt.

32. But I have prayed for thee, that thy faith fail not; and when thou art converted ſtrengthen thy brethren.]

32. This is granted to him, and your danger there-

upon is great, but I have prayed for thee, that thou be not conquered by him and his terrors, ſo far as utterly to forſake the faith; and for any ſins that in this combat thou proveſt guilty of, let this uſe be made of them, when by repentance thou art recovered out of them, that thou be the more careful to confirm and ſtrengthen others, that they fall not in like manner. See Note on 1 Cor. 5. e.

33. And he ſaid unto him, Lord, I am ready to go with thee both into priſon, and to death.

34. And he ſaid, I tell thee, Peter, [the cock ſhall not crow this day, before that] thou ſhalt thrice deny that thou knoweſt me.

34. Before the ſecond crowing of the cock this night, Mat. 26. 34.

35. And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? and they ſaid, Nothing.]

35. Formerly I ſent you out without any proviſion, and yet ye wanted nothing.

36. Then ſaid he unto them, But now he that hath a purſe let him take it, and likewiſe his ſcrip; and he that hath no ſword, let him ſell his garment and buy one.]

36. But now ſome diſtreſſes ye are like to meet with,

in like manner as ye will firſt ſee them fall moſt ſharply upon me.

37. For I ſay unto you, that * this that is written muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors: For the things concerning me have an end.]

37. For now according to the prophecy, Iſa. 53. 12. paſt on the Meſſias, I muſt

be put to death as a malefactor, for all that is fore-told of me ſhall now ſuddenly be accompliſhed.

* now this which hath been written muſt be fulfill'd on me, to-wit, & he-ſτι τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοὶ τὸ Καὶ

38. And they ſaid, Lord here are two ſwords: and he ſaid unto them, It is enough.]

38. But they thinking that according to the literal

ſound of his words he had really called for a ſword, whereas he only expreſs'd to them by that figure the diſtreſſes that were now approaching them, told him they had two ſwords among them, but he gave them by a ſhort reply to underſtand, that he did not really mean that they ſhould go and provide them ſwords, but only that great dangers were now approaching them.

39. And he came out, and went as he was wont to the mount of Olives] and his diſciples alſo followed him.

39. And he according to his wont, went out to the mount to pray.

40. And when he was at the place, he ſaid unto them, [Pray that ye enter not into temptation.]

40. Pray that the afflictions and temptations now approaching do not overcome you, ſee Mat. 6. note g.

41. And

41. And he * was c withdrawn from them about a ſtones caſt, and kneeled down and prayed,

42. Saying, Father, [If † thou be willing, remove this cup from me: nevertheleſs, not my will but thine be done.]

42. O that thou wouldſt (ſee note on ch.12.c.) or, I pray thee remove this bitter cup from me! yet if this be thy pleaſure, whatſoever thou ſeeſt beſt to be done, I moſt heartily embrace it, before that for which now I pray.

43. And an Angel was ſent from heaven to repreſent ſuch conſiderations to him of the advantages and benefits of his death, as might make him bear it cheerfully.

43. And there appeared an Angel unto him from heaven ſtrengthning him.]

44. After that being in ſuch a commotion of mind, which ſignifies an apprehenſion of extream danger, without any trembling at it, or endeavour to avoid or eſcape it, he prayed more vehemently, and fell proſtrate upon his face, Mark 14.35. ſaying the ſame words, and more to the ſame purpoſe, and he ſwet (as men in agonies are wont) great glutinous drops like thoſe of blood when it drops on the ground.

44. And being in an agony he prayed more earneſtly: And his ſweat was as it were great f drops of blood falling down to the ground.]

45. Three diſciples, Peter, and James and John, Mat. 26. 37. he found them faſt aſleep, this ſleep being an effect of that great heavineſs, and diſpiritedneſs which their ſorrow had produced.

45. And when he roſe up from prayer, and was come to his [diſciples, he found them ſleeping for ſorrow.]

46. And he ſaid unto them, Why ſleep ye? Riſe and pray, leſt ye enter into temptation.

47. And while he yet ſpake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus to kiſs him.

48. Is a kiſs the token by which thou haſt promiſed to deliver me up to them? Mar. 14.44.

48. But Jeſus ſaid unto him, Judas [* betrayeſt thou the ſon of man with a kiſs?]

49. When they which were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword?]

49. When the diſciples ſaw what was toward, they offered to have fought for his reſcue.

50. And one of them ſmote the ſervant of the high-prieſt, and cut off his right ear.]

And St. Peter in the heat of zeal, without Chriſts permiſſion, and againſt the precepts which he had always taught them, drew a ſword, and cut off the right ear of Malchus, a ſervant of the high prieſts.

51. And Jeſus reproving Peter for ſo doing, Mat. 26. 52. ſpake to thoſe that came to apprehend him, to let him alone but ſo long as to reſtore the man his ear, and upon a touch he was cured.

51. And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear and healed him.]

52. Then Jeſus ſaid unto the chief prieſts and g captains of the Temple, and the elders which were come to him, Be ye come out as againſt a thief with ſwords and ſtaves?

53. This is the time wherein the devil & you are permitted to work your wills upon me.

53. When I was daily with you in the Temple, ye ſtretched forth no hands againſt me, but [this is your hour, and the power of darkneſs.]

54. Houſe of Caiaphas the high-prieſt of that year, where the Sanhedrim was aſſembled, Mat. 26. 57.

54. Then took they him and led him, and brought him into the [high-prieſts houſe] and Peter followed afar off.

55. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down amongſt them.

56. But a certain maid beheld him as he ſate by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him.

57. And he denied ſaying, Woman, I know him not.

58. Another maiden, Mat. 26. 71. Mar. 14. 69. (ſee note on the title of St. Matthews Goſpel) ſeeing him ſaid, Thou art even one of them. But Peter denied and ſaid, Woman I am not.

58. And after a little while [another ſaw him and ſaid, Thou art * alſo of them. And Peter ſaid, Man, I am not.]

59. And ſome others that ſtood by (Mat. 26. 73. Mat. 14. 17.) affirmed confidently that he was certainly one of his company, for, ſaid they, his ſpeech diſcovers him to be a Galilean, Mat. 26. 73. &c.

59. And about the ſpace of one hour after [another confidently affirmed, ſaying, Of a truth this fellow alſo was with him; for he is a Galilean.]

60. But he ſaid (with addition of oaths, & imprecations, Mat. 26. 74.) I am not what thou affirmeſt me to be.

60. And Peter ſaid, Man, I know not what thou ſayeſt.] And immediately while he yet ſpake the cock crew.

61. And the Lord turned and looked upon Peter; and Peter remembred the word of the Lord, how he had ſaid unto him, Before the cock crow thou ſhalt deny me thrice.

62. And Peter went out and wept bitterly.

63. While Peter was in the hall of the high-prieſt, Mat. 26. 58. and 69. (before the latter part of the precedent ſtory of St. Peter) the Soldiers that were ſet to guard Jeſus, Mat. 26. 67. ſpit in his face.

63. And [the men that held Jeſus mocked him] and ſmote him.

64. Tell us, if thou art able to know and declare ſecrets.

64. And when they had h blindfolded him, they ſtroke him on the face, and asked him ſaying, [Prophecy] who is it that ſmote thee?

65. And many other things blaſphemouſly ſpake they againſt him.

66. The Sanhedrim met, & call'd for him to be brought.

66. And as ſoon as it was day [the Elders of the people, and the chief prieſts, and the Scribes came together, and led him] into their council ſaying,

67. Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not believe.

68. And if I alſo ask you, ye will not anſwer me, nor let me go.]

68. And if I ſhall demonſtrate to you by never ſo convincing arguments that I am the Meſſias, you will neither ſatisfy nor anſwer my proofs, nor yet yield to the force of them, and releaſe me out of your hands.

69. Within a while ſhall I the Meſſias be exalted to the right hand of my father, and then ſhall you ſee me execute judgment and vengeance upon you, Mat. 26. 64.

69. Hereafter ſhall the ſon of man ſit on the right hand of the power of God.]

70. From hence they concluded that he made himſelf the ſon of God, and asked him, whether he were ſo or no? He anſwered that he was.

70. Then ſaid they all, Art thou then the ſon of God? and he ſaid unto them, Ye ſay that I am.]

71. And

*or departed, for the Ancient Gr. & Lat. MS. reads ἀνεχώρησε. receſſit, not ἀπεστάθη. † thou wilt take this cup from me, εἰ βούλει παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ.

*deliverest παραδίδως;

* even, καὶ

71. And they ſaid, What need we any farther witneſs? For we our ſelves have heard of his own mouth,] 71. This they concluded to be a blaſphemous ſpeech, and ſo that he was guilty of death by his own confeſſion, in taking upon him to be the Meſſias.

Annotations on St. Luke, *Chap.* XXII.

a. Εξωμολόγησε. Covenant

V.6. *Promiſed*] What ἐξωμολόγησε ſignifies here, will be more eaſily determined, when 'tis reſolved that as among *Grammarians*, ſo in the reſt of the places in the New Teſtament, it clearly denotes one of theſe two things, either confeſſion of ſin, or *giving of thanks*, both being the importance of the Hebrew הודה in *hiphil*, from ידה. Thus ſaith *Phavorinus*, Ἐξομολόγησις ἡ τῶν ἐυ πεπονθότων καθ' ἐυχαριστίας τῶν ἐυεργετησάντων ἐπαίνησις, *it is a thankful acknowledgment* or *enumeration of benefits*, ἢ ἡ τῶν κακῶς πεπραγμένων παρὰ τῶν ὑπαιτίων ἐξαγόρευσις, *and the guilty mans acknowledgment of what he hath done amiſs*, which is vulgarly known by the title of ἐξομολόγησις, and again, Ἐξομολογοῦμαι, ἐυχαριστῶ, it ſignifies to give thanks. In the ſenſe of *confeſſing of faults*, 'tis to be found, *Mat.* 3.6. *Mark* 1.5. *Acts* 19. 18. *James* 5. 16. In that of *praiſing*, or *giving thanks*, *Mat.* 11. 25. (the very place cited by *Phavorinus*, ἐξομολογοῦμαί σοι πάτερ, *I thank thee, O father*) *Luke* 10. 21. *Rom.* 14. 11. 15. 9. *Phil.* 2. 11. *Rev.* 3. 5. And in no one place is it taken for *promiſing* (the meaning of ὁμολογεῖν in Greek Authors, and eſpecially in the *Inſtitutions of Theophilus*, ὁμωμόκεις, τοῦτ' ἔστιν, ὁμολογεῖς, ὁμολογῶ) or of any thing of that nature. And then the choice will be very eaſy, which of theſe two ſenſes we ſhall think fit to apply to this place, that of *confeſſing* being very alien and unfit for the turn, and the Arabick interpreter pointing us to this of giving thanks, which being an expreſſion of joy, is oft taken for joy it ſelf, and ſo is fit for this turn, the covetous purſe bearer being very well pleaſed with ſuch a bargain.

b. Ὀχλος.

Ib. *Multitude*] Ὀχλος here ſignifies *a tumult*, after the manner of the Hebrews, who uſe המון (literally *a multitude*) for *a tumult*, or *noiſe* alſo. See *Forerius* on *Iſaiah*, p.197.

c.

V. 25. *Benefactors*] The Hebrew word נדיב which they uſe for a *Prince*, and is by the *Septuagint* rendred βασιλεὺς, ἄρχων, τύραννος, doth primarily ſignify *liberal*, *magnificent*, *benefactor*, and ſo, as in the chooſing of Princes in *Ariſtotle*, *Pol.* l. 3. ἐπὶ δὲ ἀπὸ ἐυεργεσίας καθίσταν τὺς βασιλεῖς, *they made them kings that had been their benefactors*; ſo in the deduction of the word alſo, Princes are here called ἐυεργέται *benefactors*, and ſo *Job* 21.28. where the Hebrew reads נדיב *munificus*, *beneficus*, the Greek reads ἄρχων, and the *Targum* אדוניהון (the Greek ἄρχων got in amongſt them) *a Prince*, and ſo it ſignifies there. For this S. *Matthew* in his account of the ſame ſpeech of Chriſts, uſes οἱ μεγάλοι, *the great ones*, and καλοῦνται *are called*, being ordinarily ſet to ſignify no more then εἰσὶ, *are*, the words here ἐξουσιάζοντες αὐτῶν, *they that have authority over them* ἐυεργέται καλοῦνται *are called benefactors*, is directly to the ſame ſenſe, parallel with οἱ μεγάλοι ἐξουσιάζουσιν αὐτῶν, *the great ones have authority over them*, ſo as in the ſenſe, ἐυεργέται, *benefactors*, ſhall be the ſubject of the propoſition, and ἐξουσιάζοντες, *they that exerciſe authority*, the Predicate, thus, *Their Princes called benefactors exerciſe authority over them.*

ἐυεργέται.

d. Νεώτεροι

V.26. *Younger*] As they that were rulers among the Jews, or Judges in their *Sanhedrim*, were called Elders, ſo others, their officers eſpecially that attended them, are commonly ſtyled by way of diſtinction from them νεώτεροι *the younger*. And proportionably in the Church, as πρεσβύτεροι are they that preſide and govern in it, called here μείζονες *greater*, ſuperior to others, ſo they that under them, are here called νεώτεροι, (ſee *Acts* 5.6. and ſo 1 *Tim.* 5.1. *Tit.* 2. 6.) and in other places ἰδιῶται, 1 *Cor.* 14.23,24. and *Acts* 4. 13. and ἐν τάξει ἰδιωτῶν, or ἀναπληροῦντες τόπον τῶν ἰδιωτῶν, 1 *Cor.* 14.16. *they that are in the place and condition of ordinary men* or *idiots*.

Ἰδιῶται.

e. ἀπεστάθη.

V.41. *Withdrawn*] The uſe of the word ἀπεστάθη is obſervable among the *Helleniſts*, ſignifying no more then *to depart*. So 2 *Mac.* 12.10. ἐκεῖθεν δὲ ἀπαναβάντες ςαδίους ἐνέα, *when they were departed thence nine ſtadia*. So Acts 21.1. ἡμᾶς ἀποπλεύσαντας ἀπ' αὐτῶν, *we were gone or departed from them*. And ſo if that be the word in this place, it muſt certainly ſignify no more, but will be thus beſt rendred, *he departed from them*. But then the Kings MS. reading ἀπεςάλη, that is not capable of any other rendring.

V. 44. *Drops of blood*] That Chriſt ſweat *drops of blood* is not affirmed in this place, but only that he ſweat *drops of ſweat*, of a ſtrange thickneſs or viſcouſneſs, & conſequently as big as the drops wherein blood is wont to fall upon the ground. So ſaith *Juſtin Martyr*, *Theophilact*, and *Euthymius*; and 'tis * *Ariſtotles* obſervation of the ἀγωνιῶντες, *men in an agony*, ὅτι μάλιςα ἱδρῶσι, *that they ſweat extreamly*. But that the ſweat ſhould ſo far exceed the proportion of ſweat, as the drops wherein blood uſes to fall are above the drops wherein ſweat is wont, this was the ſtrange thing, and the expreſſion of the heavineſs of this agony, which is here mentioned. See *Photius Epiſt.* 138. Of the like uſe of ὡσεὶ *as*, or *like as*, ſee note on *Mat.* 3.1. ὡσεὶ

f. Ἱδρὼς ὡσεὶ θρόμβοι αἵματος. *Problem, ſect. 2. περὶ ἱδρῶτ.

V.52. *Captains of the Temple*] Στρατηγοὶ ἱερῦ, *captains of the Temple* here mentioned (and στρατηγοὶ, *captains*, *v.* 4. and in two other places of this Author, *Acts* 4.1. and *Acts* 5. 24. in the ſingular number, στρατηγὸς τοῦ ἱερῦ, ſignify no more then the *captains of a band*, or *captains of more bands* of Roman ſoldiers, ſet at the porches of the Temple to guard and keep peace, that there might be no ſedition raiſed in the city at the aſſembling of the Jews, at the Temple. Thus ſaith *Joſephus*, Ἀλώσ. l. 5. c. 15. was there a guard placed in the tower called *Antonia*, which was thence fetch'd out at feaſt days, to be a guard or φρούριον to the Temple, (and therefore *Chryſoſtom* renders it clearly, *the captain of the ſoldiers of the Temple*) for ſo ſaith the ſame *Joſephus*, Ἀρχαιολ. l. 8. c. 4. at that time when the people came to their feaſts, eſpecially at the Paſſover, there being danger of tumults, *Cumanus* ſet τῶν ςρατιωτῶν μίαν τάξιν, *a band of ſoldiers*, with their arms, to ſtand ὅπλα τοῦ ἱερῦ ςοῶν *in the porches of the temple*. Theſe ſoldiers are mentioned, *Mat.* 26.47. for thoſe that are there called *a great multitude with ſwords and ſtaves*, are the ὀμαδικοὶ foretold by Chriſt, *v.* 45. *the ſinners*, that is, Gentiles, and *John* 18. 3. ἡ σπεῖρα, *a band of ſoldiers*, and here στρατηγοὶ τοῦ ἱερῦ, that is, *the Commanders* with their τάξεις *bands of ſoldiers* with them; and accordingly χιλίαρχος τῆς σπείρης, *the Colonel of this band*, *Acts* 21.31. is ſure the στρατηγὸς *commander* or *captain* here, and that tower of *Antonia* the παρεμβολὴ, or *caſtle*, *v.* 34. whither he commanded *Paul* to be brought to ſafe *Cuſtody*. Such alſo (ſaith *Nicephorus*, l. 1. c. 32. and before him *Chryſoſtom* and *Theophylact*) was the νυκτοφύλακα, the *watch* or *guard*, *Mat.* 2. 65. which being ſet by the Romans to keep all quiet, was offered by *Pilate* to the Jews, to watch the grave of Jeſus, that none might ſteal him away, and make that matter of a new ſtir among them. For that theſe were not Jews, appears ſufficiently by their watching on the Sabbath day, which, eſpecially at the time of the Paſſover, the Jews durſt not to have done. This guard of the Romans, & care of theirs to prevent ſeditions among the Jews, ſeems to have taken its riſe from the former care and practice of the Jews, in defending themſelves from the Idumeans, 1 *Mac.* 4. 60, 61. for there *Judas Maccabæus* having built high walls and ſtrong towers about mount *Sion*, leſt the Gentiles ſhould tread it down, as they had done before, they ſet there a garriſon to keep it, and fortified *Bethſura* to preſerve it. And the *commander* of the garriſon was moſt probably he, whom *Joſephus* calls by this ſtyle of στρατηγὸς ναῦ, or ἱεροῦ then, *the captain of the ſanctuary*, or *temple*. But now the caſe being altered, and the Roman Conquerors taking

Ἀμαρτωλοὶ.

Χιλίαρχος. Παρεμβολὴ. Κυςωδία

the

the ſame care, and keeping the like guards againſt the uproars and tumults of the Jews, as the Jews did formerly againſt the *Idumeans*, 'tis to be ſuppoſed, that the στρατηγὸς τῦ ἱερῦ at this time was a Roman not Jewiſh Commander, tho' yet in *Joſephus* ſpeaking of thoſe times, we have *Ananus* and *Eleazar* called στρατηγοὶ, who were Prieſts, *l.*20.*c.*8. See *Sigonius, l.* 7. *de Rep. Heb.*c.23. where he takes notice of theſe Roman commanders among the Jews under the title of στρατάται, and στρατηγοὶ τῦ ἱερῦ, and alſo of their Lictors, ὑπηρέται, *officers*, Acts 5. 26. ῥαβδῦχοι *Serjeants*. Acts 16. 35. to apprehend diſturbers, and ῥαβδίζειν, *Acts* 16. 22. *to beat them* with *rods*, and then of bands of ſoldiers to quell commotions, as you may ſee *Acts* 16. 20. where bringing St. *Paul* and *Silas* to the στρατηγοὶ, ſuch like *captains of bands* at *Philippi*, their complaint is, that ἕτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ιουδαῖοι ὑπάρχοντες, *theſe men raiſe ſedition in our city being Jews*, ſuppoſing that thoſe officers were there ſet among them in other cities, as well as at *Jeruſalem*, to quell ſuch commotions, which were feared, eſpecially from the Jews.

V.64. *Blind-folded*] This uſage of Chriſt here refers to that ſport ſo ordinary among children, called μυίνδα, in which it is the manner firſt *to blindfold*, which is, v.64. περικαλύπτειν, then *to ſtrike* him, βάλλειν *v.* 63. and τύπτειν, v.64. then to ask him who ſtroke him, which is ἐπερωτᾶν, v.64. and not to let him go, 'till he named the man aright, who had ſtroke him. And ſo was here uſed as a contumely or reproach toward him. h. Περικαλύπτειν. μυίνδα. ἔτυπτον.

CHAP. XXIII.

Paraphraſe.

1. AND [the whole multitude of them] aroſe and led him to Pilate.

1. The whole company of the Sanhedrim, by the vote of the major part, not of all, v. 51.

2. And they began to accuſe him, ſaying, [We found this fellow perverting the nation, and forbidding to give tribute to Ceſar, ſaying, that he himſelf is Chriſt a King.]

2. We found him drawing away the nation from the religion of their anceſtors, and alſo forbidding to pay Ceſar the Roman Emperor his dues (ſee note on Mark 12. a.) and Mat. 22.b.) taking upon him to be our long expected Meſſias, and ſo conſequently our king.

3. And Pilate asked him, ſaying, Art thou the king of the Jews? And he anſwered him and ſaid, [Thou ſayeſt it.]

3. I am ſo.

4. Then ſaid Pilate to the chief prieſts, and *to* the people, I find no fault in this man.

5. And they were the more fierce, ſaying, He [ſtirreth up the people, teaching] throughout all Jewry, beginning from Galilee to this place.

5. Teacheth ſeditious doctrine, and hath done ſo.

6. When Pilate heard [of Galilee] he asked whether the man were a Galilean.

6. Mention of Galilee.

7. And as ſoon as he knew that he belonged to Herods juriſdiction, he ſent him to Herod, who himſelf alſo was at Jeruſalem at that time.]

7. And diſcerning that his dwelling and abode was in Galilee which belonged to Herods government, and ſuppoſing Herod by his knowledge in the Jewiſh Religion, to be fitter for the cognizance of this caſe, he remitted the hearing of it to Herod, who was perſonally at Jeruſalem at that time, (ſee note on Luke 1.l.) on occaſion of the feaſt.

8. And when Herod ſaw Jeſus, he was exceeding glad: for he was deſirous to ſee him of along ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him.

9. Then he queſtioned with him in many words, but he anſwered him nothing.

10. And [the chief prieſts and Scribes] ſtood and vehemently accuſed him.

10. Thoſe of the Sanhedrim.

11. And Herod with his *a men of war ſet him at naught, and mocked *him*, and arrayed him in a gorgeous robe, and ſent him again to Pilate.

a. * attendants, officers.

12. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves.

12. And Pilate, when he had [called together the chief Prieſts, and rulers, and the people,]

13. Aſſembled together not only the Sanhedrim, but the people alſo.

14. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined him before you, have [found no fault in this man touching thoſe things whereof ye accuſe him.]

14. Not found him guilty in any capital manner of any thing laid to his charge by you.

15. No nor yet Herod: for I † ſent you to him, and lo, nothing worthy of death is done unto him.]

15. Nor is this my opinion only, but I ſent him, and referred the hearing of the buſineſs to Herod, v. 7. who being more acquainted with your religion then I am, may be deemed a more competent judge, and after he hath had cognizance of him, he hath no way expreſs'd his opinion that his crimes are capital.

ine

† remitted ἀνέπεμψα. other copies read, he remitted him to us, the Syriack, I remited him to him.

16. I will therefore b chaſtiſe him, and releaſe *him*.]

b.

16. His puniſhment therefore ſhall be only that of ſcourging with whips, and ſo he ſhall be releaſed.

17. For of neceſſity he muſt] releaſe one unto them at the feaſt.

17. For the cuſtom had laid a neceſſity on him, (ſee Mat. 27. d.) to

18. And they cryed out all at once, ſaying, Away with this man, and releaſe unto us Barabbas.

19. (Who for a certain ſedition made in the city, and for murther, was caſt in priſon.)

20. Pilate again made another eſſay to ſoften the people, being an opinion of Chriſts innocence (and having received a meſſage from his wife, Mat. 27. 19.) deſirous to ſave his life, and only to inflict ſome inferior puniſhment on him, v. 16.

20. Pilate therefore willing to releaſe Jeſus, ſpake again unto them.]

21. But they were peremptory for the putting him to death.

21. But they cryed, ſaying, Crucify him, crucify him.]

See v. 15.

22. And he ſaid unto them a third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let him go.

23. And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief prieſts [prevailed.]

23. Carryed it (ſee Mat. 27. d.) wrought upon him to do contrary to his own judgment, and inclination.

24. And Pilate gave ſentence that it ſhould be as they required.]

24. And ſo he paſſed ſentence of death upon him.

Acts 3. 14.

25. And he releaſed unto them him, that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will.

26. And

26. And as they led him away they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus.]

26. And having put on him a ſcarlet robe, a crown of thorns, a reed, like a ſceptre in his hand, and ſo made a mock king of the Jews, and then taken all from him again, and uſed him contumelioufly, Mat. 27. 29. &c. they led him out to crucify him, and as they went, they preſſed one Simon to carry his croſs, on which he ſhould be crucified, after him. See Mat. 27. note e.

27. And there followed him a great company of people, and of women, which alſo bewailed and lamented him.

28. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, Weep not for me, but weep for [your ſelves, and for your children.]

28. The calamities which are ready to befal this whole nation, for this ſin of rejecting, and crucifying me, are likely to be far greater, and more worthy of your tears, then what now befals me.

29. For behold the days are coming, in the which they ſhall ſay, c Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck.

30. Then ſhall they begin to ſay to the mountains, Fall on us, and to the hills, cover us.

29,30,31. For heavy days are ſhortly to come upon this people, miſerable ſtreights and diſtreſſes firſt, and then even utter deſtruction, expreſs'd as 'tis proverbial phraſe of cutting off the green tree with the dry, Ezek. 20. 47. the righteous and the wicked together, Ezek. 21, 2, 3. or the rich and the poor, together, that is, making an utter deſolation, v.4. (ſee 1 Pet. 4. 18.) And if my portion, who am the ſon of God, and innocent, be in your opinion ſo ſad and lamentable, under this Roman judge and ſoldiers, what will become of the profeſt enemies of God, who as a dry trunk of a tree, are as it were fitted and markt out for the fire, and ſhall fall into the hands of whole armies of the Romans? Or if in the diſtreſs that ſhall come upon you, the rich and the; noble ſhall be put to ſuch ſtreights, then what will the condition of the meaner ſort be?

c.

31. For if they do theſe things * in a green tree, what ſhall be done † in a dry?]

* on the ἐν πῷ, † on the ἐν πῷ

32. And there were alſo two other d malefactors led with him to be put to death.

d

33. And when they were come to the place which is called * [Calvary] there they crucifyed him, and the malefactors, one on the right hand, and the other on the left.

33. Golgotha, but in Greek Cranion, that is, a skull.

* Cranion or Skull, κρανιον

34. Then ſaid Jeſus, Father, forgive them, for they know not what they do. And they [parted his raiment, and caſt lots.]

34. Made a diviſion of his upper garments into four parts, and took each of them a part, but his inner garment (ſee note on Mat. 5. r.) having no ſeam in it, they caſt lots for that, who ſhould have it entire, John 19. 24.

35. And the people ſtood beholding; and the rulers alſo with them derided him, ſaying, He [ſaved others, let him ſave himſelf, if he be the Chriſt, the choſen of God.]

35. Undertook to be the Meſſias. And ſurely if he were the Meſſias to deliver the nation, he would firſt deliver himſelf.

36. And the ſoldiers alſo [mocked him] coming to him, and offering him vinegar,

36. Uſed him contumelioufly.

37. And ſaying, If thou be the King of the Jews, ſave thy ſelf.

38. And a Superſcription alſo was written over him in Letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.]

38. And there was put up over his head, a title containing the cauſe of his condemnation, ſee note on Mark 15. b. which was written in Greek, and Latin, and Hebrew (the three moſt ordinary languages, one or other of which there were very few but underſtood) thus, Jeſus the Nazarene, the King of the Jews.

39. And one of the malefactors which were hanged railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us.

40. But the other anſwering rebuked him, ſaying, [Doſt thou not fear God, ſeeing thou art in the ſame condemnation?]

40. Tho' theſe other impious perſons uſe him thus, yet we that are thus puniſhed with him ought, if he were guilty, to have compaſſion for him, and not reproach him.

41. And we indeed juſtly, for we receive the due reward of our deeds, but this man hath done nothing amiſs.]

41. And beſides this we are indeed guilty, but he a moſt innocent perſon, which came to do good to this people, and is uſed thus ill by them.

42. And he ſaid unto Jeſus, Lord, remember me, when thou comeſt into thy kingdom.

43. And Jeſus ſaid unto him, Verily I ſay unto thee [To day ſhalt thou be with me in Paradiſe.]

43. Immediately after thy death, thou ſhalt go to a place of bliſs, and there abide with me, a member of that my kingdom which thou askeſt for.

44. And it was about the ſixth hour, and there was a darkneſs over all the earth until the ninth hour.]

44. And it was nigh twelve of clock, ſee Mar. 15. 25. and there was an eclipſe of the ſun, and a palpable darkneſs on all the land of Judea, until the Afternoon.

45. And the ſun was darkned, and the e veil of the Temple was rent in the midſt.

45. Mat. 27. 51. e.

46. And when Jeſus had cryed with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus he gave up the ghoſt.

47. Now when the Centurion ſaw what was done, he] glorified God, ſaying, Certainly this was a righteous man.]

47. Confeſſed it, an evidence of Gods interpoſing his power, and thence concluded that he was an innocent perſon.

48. And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts, and returned.]

48. And all the multitudes there preſent, had remorſe at what was done.

49. And all his Acquaintance (and the women that followed him from Galilee, ſtood afar off beholding theſe things.

50. And behold there was a man named Joſeph, [a counſellor, and he was a good man and a juſt.]

50. One of the Saphedrim, or elſe a counſellor in the Province (ſee Mark 15. d.) both an upright and merciful man, who looked for the coming of the Meſſias, v. 51. and accordingly embraced Chriſt, and was a diſciple of his, Mat. 27. 57. but not avowedly, but ſecretly for fear of danger from the Jews, John 19. 38.

51. (The ſame had not conſented to the counſel and deed of them) he was of Arimathea, a city of the Jews (who alſo himſelf waited for the kingdom of God.)

52. This man] went unto Pilate, and begged the body of Jeſus.

52. He upon this occaſion took confidence, Mat. 15. 43. altho' he had been before fearful, and

53. And he took it down, and wrapped it in Linnen, and laid it in a ſepulchre that was hewn in ſtone, wherein never man before was laid.

54. The day whereon all this was done, was the eve evening, at ſun-ſet, to begin.

54. And that day was the preparation, and the Sabbath *drew on.] * ſhone, ἐπέφωσκε

both of the feaſt of unleavened bread, and of the Sabbath alſo, and now the Sabbath day (beginning at when the ſtars and moon begin to ſhine) was ready at hand, or the ſtars began to ſhine, and ſo the Sabbath

55. And the women alſo, which came with him from Galilee, followed after, and beheld the ſepulchre, and how his body was laid.

56. Moſaical law of doing no work on the Sabbath.

56. And they returned, and prepared ſpices and ointments, and reſted on the Sabbath day, according to the [commandment.]

Annotations on Chap. XXIII.

a Στρατιῶται.

V.11. *Men of war*] the Hebrew צבא ſignifies three things, 1. *militare, to war*, 2. *concurrere*, and *congregari, to aſſemble*, 3. *miniſtrare*, to *miniſter*. The firſt notion is very frequent, the ſecond, *Exod.*38.8. (where yet the *Septuagint* read ὑπεδικόσων, for צבא it ſeems reading צום *jejunavit*) and 1 *Sam.*2.21. and the third is ordinary alſo (and from thence *Timothy* called καλὸς στρατιώτης, *a good ſoldier*, that is miniſter of Jeſus Chriſt) Hence it is that among thoſe Greek writers, which follow the Hebrew idiom, the word στρατία, στρατιὰ and στράτευμα, is uſed for every one of theſe three; for the firſt ordinarily and primarily; for the ſecond, when we meet with στρατία οὐρανῦ πᾶσα, which we render, *exercitus*, and *hoſt of heaven*, but ſignifies *univerſus cæli comitatus, the whole company of heaven*, whether the many ſtars or many Angels there; and in the third ſenſe we have here στρατιώτας for *officers*, and *ſervants*, or *attendants*, and ſo the Syriack tranſlation renders it, and gives us authority to do the like, tho' otherwiſe it might be rendred more vulgarly, either his *company*, or his *ſoldiers* about him.

b. Παιδεύειν

V.16. *Chaſtiſe*] παιδεύειν ſignifies ordinarily to *ſcourge* or *chaſtiſe*, as παῖδες *children* or *ſervants* are wont to be uſed when they have offended, ſo *Heb.* 12. 6. παιδεία *chaſtening*, is expounded by μαστιγοῖ *ſcourging*. And inſtead of it here, the other *Evangeliſts*, *Mat.*27. 26. *Mark* 15. 15. have φραγελλώσας, from the Latin *flagellum, a whip*, and St. *John*, *c.*19.1. ἐμαστίγωσε *ſcourging*. Now to what the infliction of this ſort of puniſhment on Chriſt belonged, is matter of queſtion, that which is ordinarily ſaid is, that *Flagellation* was among the Romans a ſolemn preparative to crucifixion; ſo *Livy* of the ſervants, *l.* 34. *Multi occiſi, multi capiti alii verberati crucibus affixi, they were ſcourged and crucified.* And in *Valerius Max.* l.1. c.7. *Servum verberibus multatum ſub furca ad ſupplicium egit, having ſcourged his ſervant under the croſs, he had him to puniſhment*, that is, crucified him. So *Antigonus* the king of the Jews was firſt whipp'd, then beheaded with an ax, ſaith *Dio. l* 49. and ſo 'tis ſaid of *Alexander* in *Qu. Curtius*, l. 8. *verberibus affectos ſub ipſis radicibus petræ crucibus juſſit affigi, he appointed them to be ſcourged and crucified*; and *Joſephus* of the Jews, ἁλοὺς l. 5. c. 32. μαστιγώσαντες καὶ προσβασανίσαντες πρὸ παντὸς πάθους αἰσχίστου ἀνεσταύρωσε, *they were ſcourged and reproachfully handled, and then crucified*; and *Philo* ſpeaking of the Jews of *Alexandria* crucified by *Flaccus*, adds μετὰ τὸ αἰκίσασθαι ἐν τῷ θεάτρῳ, that this was done after *they had been reproachfully handled*, that is, ſcourged, *in the theatre*; and ſo this was part of the *horrendum carmen*, the ſolemn form of ſentence, *verba intra aut extra pomœrium, Arbori infelici ſuſpendito, ſcourge him, and then hang him on the tree.* But this is not the notion that here we muſt have of the ſcourging of Chriſt. For then it muſt be part of his ſentence of death, which by *John* 19. it appears it was not, for there 'tis ſaid, that *Pilate took him and ſcourged him*, v.1. whereas he was not as yet condemned to death, nay, v.6. *Pilate* refuſes to condemn him to death, profeſſing that he finds not any capital crime brought againſt him; then examines him farther, v.9. then *ſeeks to releaſe* him, v.12. and coming again to the *judgment ſeat*, v.13. at length *he delivered him to be crucified.* v.16. This is ſo evident by that Evangeliſt, that the learned *H. Grotius* applies this *ſcourging* to that other ordinary uſe of it for examination, ſuch as *Act.* 22. 24. is μάστιξιν ἐξετάζεσθαι, *being examined with ſtripes*, & *Cicero, virgam in tormento eſſe magis quam ſupplicio*, that *the rod is for a torture rather then a puniſhment.* But there is no ground for this conjecture from any circumſtance in any of the Goſpels, nor reaſon to adhere to it, without ſome teſtimony, upon a bare poſſibility of it, eſpecially when the mention of it in this fourth Goſpel ſuggeſts another notion of it, which will reconcile all the difficulty, and it ſelf be ſubject to none, *viz.* that *Pilate* willing to deliver Jeſus from capital ſentence, appointed this of ſcourging to be inflicted on him. For that *Pilate* did not believe Chriſt guilty of any capital crime it is evident, and conſequently not fit to be crucified, ſo likewiſe that beſides his own conſcience, his wife's dream did make him very unwilling to pronounce that ſentence of death on him, but very induſtrious to find ſome pretence of releaſing him, and that finally 'twas only the importunity of the Jews, to which he ſacrificed him; and here it is plain that he propoſes to the Jews the *ſcourging* of him, as a lighter puniſhment proportionable to his crimes, and then that he may releaſe him. So we find in the *Epit.* of *Levy*, *Dec.*5.*l.*6. of *Matienus* a ſervant, *ſub furca diu virgis cæſus erat, & ſeſtertio veniit, he was ſcourged and then ſold*; and ſo 'twas ordinary to bind to a pillar or poſt, and ſcourge men, κεκροδεδεὶς κίονι πολλὰς ἔλαβε πληγὰς in *Artemidorus* ὀνειροκρ. *being bound to a pillar he received many ſtripes.* From hence therefore 'tis evident, that the notion of this *ſcourging* was that of a lighter puniſhment, to releaſe him from a greater (and that, as *John* ſets it, inflicted on him before the ſentence of death was pronounced againſt him) tho' when that was done, he was fain to gratify them by delivering him up to their fury to be crucified alſo. And ſo the place in *Matthew* and *Mark* may well be rendred, *Mat.*27.26. τὸν δὲ Ἰησοῦν φραγελλώσας, παρέδωκεν ἵνα σταυρωθῇ, *having ſcourged Jeſus*, that is, formerly having done ſo, he proceeded farther, and delivered him to be crucified; and ſo *Mark*, *c.*15.15. παρέδωκε τὸν Ἰησοῦν φραγελλώσας, ἵνα σταυρωθῇ, *He delivered Jeſus, having ſcourged him*, (having done ſo before he thus delivered him) *to be crucified.* And this ſort of ſcourging was a puniſhment uſual among the Jews for offences not capital, ſee note on 2 *Cor.*11. b. a fourth ſort of ſcourging there was for capital crimes, whiping to death, with the head faſtned to the *furca*, which *Suetonius* in *Nerone* calls *ſupplicium more majorum, the old Roman puniſhment.* But this cannot belong to this place.

φραγελλῶν.

V.29. *Bleſſed are the barren*] This expreſſion of the days approaching, that *they ſhall ſay* μακάρια αἱ στεῖραι, *bleſſed are the barren*, &c. had certainly its completion in what befel *Jeruſalem* in the time of the ſiege. But more particularly it may refer to one paſſage: after that *Titus* had encompaſs'd the city with a wall, ſo that none could come out to forage, they were forced to feed on dung, ſaith *Joſephus*, on ſhoes and girdles, *&c.* and for want of ſuch proviſion as this, one *Mary*, a noble and rich woman, daughter of *Eleazar*, bereaved of all by the ſeditious, kill'd her ſucking child, and dreſs'd it, and eat part of it, and the Soldiers breaking in upon her, and finding a part left, went away in deteſtation, and preſently the news of it went over the whole city, and every one, ſaith * *Joſephus*, look'd upon it with horror, and with the ſame compaſſion, *as if they had done it themſelves.* Then was this ſpeech fit for them to take up, on hearing this horrible news, *Bleſſed are the barren, and the womb that never bare, and the paps that never gave ſuck*, in compariſon to thoſe that are forced to feed on the fruits of their wombs

e. Εἰ ἐν τῷ ὑγρῷ and

* l. 7. c.8.

Μάστιξιν ἐξετάζειν

and devour their own ſucking infants. And then that which follows, *If they do theſe things on a green tree, what ſhall be done on a dry?* may perhaps be beſt interpreted in relation to this particular fact alſo, of that noble and rich woman, *Mary*. If ſuch horrible things befal the wealthieſt among you, what a diſmal ſtate ſhall all others be involved in? This may poſſibly be the meaning of the phraſe. But if not, then in that other notion of the righteous and the wicked, it may have had its completion alſo.

d. κακοῦργοι σὺν αὐτῷ

V.32. *Malefactors.*] Theſe *Malefactors* crucified with Jeſus were thieves and murtherers, and authors of an uproar in the city, which is an evidence among others formerly mentioned, (ſee note on *Mat.* 27. d.) and on *Mark* 15. a.) of Chriſt's death being after the *Roman* not Jewiſh manner. For the Jewiſh cuſtom was never to put to death two malefactors on the ſame day, unleſs it were for the ſame crime; ſo ſaith *Maimonides, Sanhed.* c.14. *They never condemn more then one in a day; but one to day, another to morrow, unleſs they be both guilty of the ſame tranſgreſſion, and deſerve one death.* And that Chriſt was not pretended to be put to death for that crime of the other two, is clear by his Inſcription, which ſaith it was for pretending to be King.

e. Μέσον καταπέτασμα

V.45. *Veil of the Temple*] That which is here ſaid of the veil of the Temple, that ἐσχίσθη μέσον, muſt be ſo rendred, that μέσον may be taken adverbially for *in the middle*, ſo as to be anſwerable to εἰς τὰ δύο *into two parts* in *Matthew* and *Mark*. Now what veil of the Temple this was is the only thing that will need to be here determined; for of this it is certain, that there were two veils or high walls (intimated by the mention of the *ſecond veil*, v. 3.) the one that covered or encloſed the Sanctuary from the eyes and approach of the people, who were permitted to go no farther then the court of the Jews, and only the Prieſts admitted into the Sanctuary; For thus the manner was, the θυμιατήριον, or *altar of incenſe* was within the Sanctuary, and thither the Prieſts went daily and offered incenſe, the people mean while ſtaying without, and praying every one privately by himſelf (the thing noted by the *ſilence in heaven for half an hour*, *Rev.*8.1.) and thoſe prayers of the people for ſupply of their ſeveral wants were thus offered up by the Prieſt with that incenſe of his that went up to heaven (ſee c. 1. 10. d.) but the people themſelves ſtaid without, and might not enter or look in there, that veil, or wall, or ſcreen made a full ſeparation of one from the other. And as the ſanctuary was encloſed or ſeparated from the court, ſo was the Holy of Holies encloſed from the Sanctuary, and thither none entred but the High prieſt once a year, and ſo there was a ſecond veil. That this is here meant, is no way ſpecified, or deducible from any circumſtances of the ſtory in any of the Goſpels, yet may be thought moſt probable from one intimation of the *author of the Hebrews*, c. 10.20. where our *way* to heaven is ſaid to be *conſecrated* by *Chriſt by the veil, that is, his fleſh.* There as the *veil* is made a type of *Chriſt's fleſh*, and being ſo, the *rending of the veil* will be a fit ſolemnity of the piercing and crucifying Chriſts fleſh; ſo that *veil* is clearly the ſecond veil, entring into the ἅγια *the holies*, v.19. that is, the Holy of Holies, as appears by c.9.8. & 12. And if that were here meant, then the ſignificancy is not only the approaching deſtruction of all the Jewiſh rites, but alſo that that unapproachable place, a type of heaven, was now laid open to all true Chriſtians, and that in the mean time there is liberty to approach unto God in prayer allowed to them; and again that Chriſt not now once a year, as the High-prieſt, but once for ever, there to continue, entred into the Holy of Holies, that is, beyond the Sanctuary, the common place of all the Prieſts (and ſo the type of Heaven, where all the Angels and Saints are) even into the inmoſt *adytum* at the right hand of God, far above all Angels, &c. a place of pre-eminence peculiar to him.

CHAP. XXIV.

Paraphraſe.

1. NOW upon the firſt day of the week, very early in the morning, [they] came unto the ſepulchre, bringing the ſpices which they had prepared, and certain others with them. — 1. Mary Magdalen, &c. Mat. 27. 1. and here v.10.

2. And they found the ſtone rolled away from the ſepulchre.

3. And they entred in, and found not the body of the Lord Jeſus.

4. And it came to paſs, as they were much perplexed thereabout, behold two men ſtood by them in ſhining garments.

5. And as they were afraid [and bowed down their faces to the earth, they ſaid unto them, Why ſeek ye the living among the dead?] — 5. And did obeyſance to them, then asked them, ſaying, Do you ſearch in a tomb or grave for one that is riſen from the dead?

6. He is not here, but is riſen: Remember how he ſpake unto you when he was yet in Galilee, — 6. Mat. 17.23.

7. Saying, The ſon of man muſt be [delivered into the hands of ſinful men] and be crucified, and the third day riſe again. — 7. Put to death by the heathens, Romans.

8. And they remembred his words.

9. And returned from the ſepulchre, and told all theſe things unto the eleven, and to all [the reſt.] — 9. The other diſciples of Chriſt, which were not of that number.

10. It was Mary Magdalen, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told theſe things unto the Apoſtles.

11. And their words ſeemed to them as idle tales, and they believed them not.

12. Then aroſe Peter, and ran unto the ſepulchre, and ſtooping down, he beheld the linnen cloaths laid by themſelves [and * departed, wondring in himſelf at that which was come to paſs.] — 12. And returned to the place from whence he came and where he abode, being much amazed to ſee the body gone out of the grave. See note on John 20, a.

*or, departed to his own abode, wondring that

13. And behold, two of them went that ſame day to a village called Emmaus, which was from Jeruſalem *about* threeſcore furlongs. — 13. Mar.16.12.

14. And they talked together of all theſe things which had happened.

15. And it came to paſs that while they communed together, and reaſoned, Jeſus himſelf [drew near and went with them.] — 15. joyned himſelf to their company.

16. But their eyes were held, that they ſhould not know him.] — 16. And at firſt, through Gods will ſo diſpoſing it, they diſcerned not that it was Jeſus.

17. And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walk, and are ſad?

18. And the one of them, whoſe name was [a] Cleophas, anſwering ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things [that are come to paſs there in theſe days?] — 18. That are notoriouſly come to paſs there, and talkt of by all at this time?

a.

19. And

19. In miracles and in doctrine approv'd by God.

19. And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a propher, mighty [in deed and word before God] and all the people.

20. To the Roman procurator, accuſed him, and required him to be put to death, and accordingly at laſt they

20. And how the chief prieſts and our rulers delivered him [to be condemned to death, and] have crucified him.

21. But we were full of hope that he had been the Meſſias ſo long expected by us.

21. But we truſted that it had been he which ſhould have redeemed Iſrael. And beſide all this, to day is the third day ſince theſe things were done.]

And this being the third day ſince his crucifixioo.

22. Some women that were followers of him, together with us, and that were

22. Yea and certain Women alſo of our company made us aſtoniſhed, which were early at the ſepulchre.]

this morning at the monument wherein he was laid, came and told us wonderful things.

23. How that they found not his body there, but met with Angels which told them

23. And when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of Angels, which ſaid that he was alive.]

that he was riſen from the dead.

24. And ſome of the twelve diſciples, Peter and John.

24. And certain of them which were with us] went to the ſepulchre, and found it even ſo as the woman had ſaid, but him they ſaw not.

25. Then he ſaid unto them, O fools, and ſlow of heart, to believe all that the prophets have ſpoken.

26. It is not by thoſe prophets foretold to be decreed by God, ſhould enter on his kingdom?

26. Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?

that the Meſſias ſhould be deſpiſed by men and ſlaughter'd by them, Iſa. 53. 8. before he

27. And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures, the things concerning himſelf.

28. And they drew nigh unto the village whither they went: and he made as though he would have gone farther.

29. But they conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is far ſpent, and he went in to tarry with them.

30. After the manner of the maſter of the family bleſſed the meat, and carved, and diſtributed it to them.

30. And it came to paſs, as he ſat at meat with them, he [took bread, and bleſſed it, and brake, and gave to them.]

31. Which occaſioned (ſee v. 35) their firſt ſuſpicion that it was Chriſt, and preſently they diſcern'd that it was very he, and immediately diſappeared, in what manner, or by what means it is not known.

31. And their eyes were opened, and they knew him, and he vaniſhed out of their ſights.]

32. Was there not an unuſual warmth of affections and paſſion upon us all the time that

32. And they ſaid one to another, [Did not our hearts burn within us while] he talked with us by the way, and while he opened to us the ſcriptures?

33. Uſed to aſſociate with them,

33. And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that [were with them,]

34. And as ſoon as they came, told them, ſaying, ſee 1 Cor. 15. 5.

34. Saying, The Lord is riſen indeed, and hath appeared to Simon.

35. By his bleſſing and carving the meat, v. 30. they came to diſcern him to be Chriſt, not knowing it a long time.

35. And they told what things were done in the way, and how [he was known of them in breaking bread.]

36. And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you.

37. And they were in a terrible fright, thinking it had been a viſion of ſome ſpirit, without any real body joined unto it.

37. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit.]

38. Ye doubt or ſuſpect me to be a ſpirit without a body?

38. And he ſaid unto them, Why are ye troubled, and why do [thoughts ariſe in your hearts?]

39. It is very I, body and ſoul together.

39. Behold my hands and my feet, that [it is I my ſelf:] handle me and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

40. Gave them leave to ſee and feel the prints of the nails in his hands and feet.

40. And when he had thus ſpoken, he [ſhewed them his hands and his feet.]

41. And the greater and more tranſporting their joy was, the leſs confident were they of the truth of it, and therefore to confirm them in the certain belief of it, he called for ſome meat.

41. And while they yet believed not for joy, and wondred, He ſaid unto them, Have ye here any meat?]

42. And they gave him a piece of broiled fiſh, and of an honey-comb.

43. And he took it, and did eat before them.

44. What you now ſee I did foretel when I was among you, before my crucifixion and is agreeable to all the ſeveral images and predictions of me in all the books of God, which were of neceſſity to be fulfilled.

44. And he ſaid unto them, [Theſe are the words which I ſaid unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and in the prophets, and in the Pſalms concerning me.]

45. Then by the ſpeial operation of his ſpirit, he gave them the underſtanding of the Scriptures, in thoſe things eſpecially which concerned the Meſſias.

45. Then opened he their underſtanding, That they might underſtand the Scriptures.]

46, 47, 48. The ſum of which he declar'd to be this, that the Meſſias was thus to be put to death, and riſe again, and that his Apoſtles, the witneſſes thereof, ſhould

46. And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day.

47. And that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem.

48. And ye are witneſſes of theſe things.]

after his reſurrection preach repentance, and upon that, remiſſion of ſins, to Jeruſalem, and through all Judea, firſt, and then to all the nations of the world.

49. To which end he promiſed immediately to ſend them the holy Spirit (promiſed by God the Father) to deſcend from heaven upon every one of them, and ſo to inſtal them to ſucceed him in his office, till which time he commanded them all to ſtay, and not to ſtir out of Jeruſalem.

49. And behold, I ſend the promiſe of my Father upon you: but tarry ye in the city of Jeruſalem, until ye be endued with power from on high.]

50. And he led them out as far as to Bethany: and he lift up his hands, and bleſſed them.

51. And

51. And it came to paſs, while he bleſſed them, he was parted from them, and carried up into heaven. 51. Acts 1. 9.

52. And they worſhipped him, and returned to Jeruſalem with great joy.

53. And they were [continually in the Temple,] praiſing and bleſſing God. Amen. 53. Conſtantly at the times of devotion, (ſee note on Acts 1. d.) in ſome of the chambers of the Temple.

Annotations on Chap. XXIV.

a. * *Euſeb. l.* 3. *c.* 11. V. 12. *Cleophas*] This *Cleophas*, ſaith * *Hegeſippus*, was the brother of *Joſeph*, *Mary*'s husband, and ſo the reputed uncle of *Chriſt*, whoſe ſon *Simeon*, ſaith *Euſebius* there, was, by the joynt conſent of all the Apoſtles then living, made Biſhop of *Jeruſalem*, after *James*, as being neareſt of kin to our Saviour.

The Goſpel according to St. *John*.

CHAP. I. *Paraphraſe.*

1. IN the beginning was the word, and the word was with God, and the the word was God. 1, 2. In the beginning of the world before all time, before any thing was created, the ſon of God had a ſubſiſtence, and that ſubſiſtence with his father, of whom he was begotten from all eternity, and was himſelf eternal God, and being by his Father in his eternal purpoſe deſigned to be the Meſſias, who was among the Jews known by the title of the word of God (ſee note on Luke 1. b.) he is here fitly expreſſed by that title, The word.

2. The ſame was in the beginning with God.]

3. All things were made by him, and without him was not any thing made that was made. 3. This eternal word of God I mean by which all things were at firſt created.

4. In him was life, and the life was the light of men.] 4. He brought with him that doctrine which is worthily called life, *c.* 6. 63. and 12. 50. becauſe it leads to holy life, ſuch as God will be ſure to accept of through Chriſt, and to reward eternally (whereas the law was the bringing in of death) ſee c. 10. 10. and this vivifical doctrine was the means deſigned by God to lead and enlighten all mankind, eſpecially the Jews, to tell them their duty, and therefore is called the light of life, c. 8. 12.

5. And the light ſhineth in darkneſs, and the darkneſs * comprehended it not.] 5. Though through the darkneſs of mens hearts, the greateſt part of the Jews themſelves had no fruit or benefit by it.

* received or apprehended, καταλαβεν

6. There was a man ſent from God,] whoſe name was John. 6. There came a man with commiſſion from God, to preach repentance to the Jews.

7. The ſame came for a † witneſs to bear witneſs of the light, that all men through him might believe.] 7. He was by God ſent on purpoſe to teſtify that Chriſt was the Meſſias, the true teacher ſent from heaven, that ſo by that teſtimony of his all men might believe on him.

† teſtimony, μαρτυριαν

8. He was not that light, but was ſent to] bear witneſs of that light. 8. This John was not the Meſſias, but the whole end of his miſſion into the world was to

* which coming into the world enlightneth every man

9. That was the true light * which lighteth every man a that cometh into the world.] 9. That word which now I ſpeak of, that is, Chriſt is a. that true light, eminently that, which light is defined to be able to refreſh and warm the coldeſt, and to enlighten the darkeſt heart, and he, as the ſun after a long darkneſs of night, is now riſen in our hemiſphere (ſee v. 10. and. *c.* 9. 5. and 12. 46.) and being manifeſted to the world, ſhineth forth to every man therein.

10. He was in the world, and the world was made by him, and the world knew him not.] 10. This word was from the beginning in the world, in ſo eminent a manner, that indeed the world was made by him, but the generality of men did not take notice of him.

11. He came unto his own, and his own received him not.] 11. And therefore there being one peculiar nation, the Jews, which were more fully then all the world beſides inſtructed in this truth, he at laſt came to this people, was pleaſed to be born and live, and do miracles among them, and theſe that were his own people did not entertain him as ſent from God, but rejected and put him to death.

12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.] 12. But all that received, that is, believ'd on him, were by him advanced to be the adopted ſons of God.

13. Which were b born not of blood, nor of the will of the fleſh, nor of the will of man, but of God.] 13. To wit, thoſe which live according to the will of b. God, and neither the natural nor carnal, nor bare moral principle.

14. And the word was made fleſh, and c † dwelt among us (and we beheld his glory, the glory d as of the only begotten * of the Father) full of grace and truth.] 14. And this eternal word was born in human fleſh, aſ- c. ſumed our nature, and in that fleſh of ours, as in a tabernacle, appeared among us moſt gloriouſly, in ſuch a manner as was not competible to any but the one true eternal ſon of God. And whereas the former tabernacle, wherein God was pleaſed to dwell, had in it the law, that miniſtration only of death, 2 Cor. 3. 7. precepts of exact obedience, he now in the tabernacle of his fleſh, by his incarnation, and paſſion, &c is all full of grace, that is, exceeding mercy: and whereas the whole buſineſs of that tabernacle was nothing but ſhadows, he hath brought the ſubſtance and truth with him, which was meant by all thoſe ſhadows, the inward purity, ſhadowed by the legal precepts of circumciſion, &c. and ſpiritual and eternal promiſes, inſtead of thoſe carnal or temporal, ſee v. 17. d. e.

† or had his tabernacle.
* from, παρὰ

15. John bare witneſs of him; and cryed, ſaying, * This is he of whom I ſpake, He that cometh after me, is preferred before me, for he e was before me.] 15. John the Baptiſt teſtified and proclaimed concerning him, ſaying, He that follows me, whoſe forerunner I am, hath been, and muſt always be preferred infinitely before me, for e. although he appears after me among you in reſpect of his birth and entring on his office, yet he had a being long before me, and this was moſt truly ſaid of the Baptiſt; for he was before the creation of the world, v. 2, 3. Col. 1. 17.

* This was he, ὅτι Ὁ ἦν

16. And of his fulneſs have we all received, and grace for grace.] 16 And being full of all graces, excellencies, perfections, he hath communicated them to us in that degree, as is neceſſary for us, and in proportion to his abundant charity and goodneſs toward us, we Chriſtians which are his body or fellow-members of his humane nature, receive grace and mercy flowing from him to us (ſee v. 14. and note on 1 Pet. 3. *c.* and Acts 2. *f.*)

17. For

17. For tho' the law were given by Moſes from God long ago, yet the Goſpel, called Grace, v. 14. (ſee note on Heb. 13. d.) and truth, as oppoſite to the ſhadows and ceremonies of the Law was to be brought in by Jeſus Chriſt.

17. For the law was given by Moſes, but grace and truth came by Jeſus Chriſt.]

18. God is inviſible, and not approachable by us, and ſo his will, and the knowledge of his attributes cannot be conveighed to us but by ſome interceſſor, and of this ſort none can be comparable to Chriſt Jeſus, who is next unto the father, and moſt dearly beloved by him, and knows moſt of his mind (ſee note on Mat. 8. g.) and his end of coming into the world was to declare this unto us.

18. No man hath ſeen God at any time; the only begotten ſon, which is in the boſom of the father, he hath declared him.]

19, 20. Now when the Jews ſent meſſengers to John Baptiſt as he was preaching and baptizing, to know who he was, this was conſtantly his anſwer, that he was not the Meſſias prophecy'd of, and ſo long expected by them.

19. And this is the record of John, when the Jews ſent Prieſts and Levites from Jeruſalem to ask him, Who art thou?

20. And he confeſſed and denied not, but confeſſed, I am not the Chriſt.]

21. No nor Elias, no nor the prophet, (ſome ſpecial prophet, perhaps Jeremy, which had been among them) the return of whom the Jews expected before Elias, as him before the Meſſias.

21. And they asked him, What then? Art thou Elias? And he ſaith, I am not. Art thou *that prophet? And he anſwered, No.]

* the

22. Then ſaid they unto him, What art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thy ſelf?

23. He ſaid, I am [the voice of one crying in the wilderneſs, Make ſtreight the way of the Lord, as ſaid the prophet Eſaias.]

23. He that was prophecied of by Eſaias in thoſe words, Iſa. 40. 3. (ſee Mat. 3. 3.) The voice of one, &c.

24. And they which were ſent, were of the Phariſees.

25. Why then doſt thou receive diſciples and proſelytes, or followers, and that after the ſolemn manner of receiving proſelytes, by way of baptiſm, or waſhing.

25. And they asked him, and ſaid unto him, [Why baptizeſt thou then,] if thou be not that Chriſt, nor Elias, neither that prophet?

26. Was not long ſince among you, one of whom you took no notice, that is, Chriſt: ſee note d.

26. John anſwered them, ſaying, I baptize you with water: but * there ſtandeth one among you, whom ye know not.]

* in the midſt of you ſtood one whom ye knew not μέσος ὑμῶν ἕστηκεν.

27. Whoſe diſciple I am not worthy to be, ſee Mat. 3. g.

27. He it is, who coming after me, is preferred before me, [whoſe ſhoes latchet I am not worthy to unlooſe †.]

† he ſhall baptize you with the Holy G. & with fire, ſo ancient cop. add here, Ἐκεῖνος ὑμᾶς &c.

28. Theſe things were done in * Bethabara beyond Jordan, where John was baptizing.

*Bethany, for the antient MS. in the K's. Library reads Βηθανία, & ſo ſome others.

29. The day after the return of the Phariſees, John ſeeing Jeſus coming to him, ſaid, Behold the perſon ſent from God, as a lamb prepared for the ſlaughter (in whom are ſumm'd up and compleated all the typical Moſaical preſcriptions of lambs to be ſacrificed, either in their daily ſacrifices, or at the paſſover) who ſhall thereby obtain pardon from God for that ſin that all the world is engaged in, on condition they now reform at his coming.

f. 29. f The next day John ſeeth Jeſus coming unto him, and ſaith, Behold the lamb of God which taketh away the ſin of the world.]

30. See v. 15. note c.

30. This is he of whom I ſaid, After me cometh a man which is preferred before me, for he was before me.]

31. And tho' I was not able to diſcriminate him from others, yet a little before his baptiſm it was revealed to me (as appears Mat. 3. 14.) and at his baptiſm by the deſcent of the holy Ghoſt upon him, Mat. 3. 16. I was clearly told it, that he was the Meſſias which was to come into the world; and the grand deſign of my coming and gathering diſciples was by that means to make this people take notice of and receive Chriſt.

31. And I knew him not: but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.]

32. See note on Mat. 3. 1.

32. And John bare record, ſaying, I ſaw the ſpirit deſcending * from heaven [like a dove,] and it abode upon him.

*as a dove out of heaven and he

33. Until then I knew not which was he, only this ſign was giv'n me, that on whomſoever I ſaw the Spirit deſcend, that was the Meſſias, who in the receiving of his proſelytes doth not only uſe the known ceremony of water, but moreover ſends down the ſpirit on them (ſee note on Acts 1. a.)

33. And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, upon whom thou ſhalt ſee the ſpirit deſcending and remaining upon him, the ſame is he which baptizeth with the holy Ghoſt.]

34. By which premiſes it follows, that my teſtimony of Chriſt that he is the ſon of God, is no more then what I ſaw with mine eyes, and heard diſtinctly affirmed from heaven, theſe words being delivered by voice from heaven at that time of the holy Ghoſt's deſcending on him, This is my beloved ſon, &c. Mat. 3. 17.

34. And I ſaw and bare record that this is the ſon of God.]

35. The next day again after this (ſee note c.) John having two of his diſciples with him

35. Again the next day after, John ſtood and two of his diſciples.]

36. As Jeſus paſſed along, John, by his eye faſtned on him, demonſtrating whom he meant, ſaid again the ſame words that before, v. 29. in the hearing of thoſe two diſciples of his, Behold, &c.

36. And looking upon Jeſus as he walked, he ſaith, Behold the Lamb of God.]

37. Hereupon thoſe two diſciples hearing him give that teſtimony of Jeſus, parted from him and followed Jeſus.

37. And the two diſciples heard him ſpeak, and they followed Jeſus.]

38. What would ye have?

38. Then Jeſus turned and ſaw them following, and ſaith unto them, [What ſeek ye?] They ſaid unto him, Rabbi, (which is to ſay, being intepreted, Maſter) where dwelleſt thou?

39. Four in the afternoon.

39. He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was about [the tenth hour.]

40. One of the two that heard thoſe words of John concerning Jeſus, and which thereupon followed Jeſus, v. 37. was, that Andrew which was brother to Simon, after ſirnamed Peter. (And the other moſt probably John, the writer of this Goſpel, who uſeth not to name himſelf, when the ſtory would direct to it.)

40. One of the two which * heard John ſpeak, and followed him, was Andrew, Simon Peters brother.]

*had heard from John, and ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων.

41. Theſe having been & talk'd with Chriſt, v. 39. Andrew was the firſt that revealed this to his brother Simon, ſaying, We have met and talked with the Meſſias, or, as in Greek he is called the Chriſt, that is, God's anointed ſent by him with ſpecial commiſſion from heaven, whom we have long expected as the redeemer of Iſrael.

41. He firſt findeth his own brother Simon, and ſaith unto him, We have found the Meſſias, which is, being interpreted, the * Chriſt.]

*anointed, Χριστός.

42. And Andrew conducted Simon, ſee Mat. 16. f.

g. 42. And he g brought him] to Jeſus: And when Jeſus beheld him, he ſaid, Thou art Simon the ſon of * Jona: thou ſhalt be called Cephas, which is by interpretation, a ſtone.

*John (ſee Luk. 3. 30.) for other ancient copies read Ἰωάννου

43. The next day after that mentioned, v. 35. (ſee note c.) Jeſus was paſſing

43. The day following, Jeſus would go forth] into Galilee, and findeth Philip, and ſaith unto him, follow me.

44. Now

44. Now Philip was of Bethſaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and ſaith unto him, We have found [him of whom Moſes in the Law and the prophets did write, Jeſus of Nazareth, the ſon of Joſeph.]

45. The Meſſias to come, foretold by Moſes and the prophets, a man like one of us, by name Jeſus, the ſon of Joſeph, that dwells at Nazareth in Galilee.

46. And Nathanael ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee.]

46. Nathanael argued againſt this from a known obſervation among the Jews, that Nazareth being in Galilee, and Galilee, as they conceived, looked on by God as a mean deſpicable place, out of which, ſay they, c. 8. 52. never any prophet aroſe, it was incredible that any one born in Nazareth ſhould be the Meſſias. To this deceivable arguing Philip gives no other anſwer then this, that if he would go to him, and ſee and hear him, he would ſoon be of another mind.

47. Jeſus ſaw Nathanael coming to him, and ſaith of him, behold an Iſraelite indeed, in whom is no guile.]

47. As Nathanael made his approach to Jeſus, as ſoon as he was within diſtance of hearing him, Jeſus ſaid, Lo here is a man which is truly an Iſraelite, a man of that ſimplicity and integrity that is much valued with God, of that temper deſcribed in Jacob, Gen. 25. 27.

48. Nathanael ſaid unto him, Whence knoweſt thou me, Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.

49. Nathanael anſwered and ſaith unto him, Rabbi, thou art the ſon of God, thou art the [king of Iſrael.]

49. Promiſed Meſſias, deſcribed to us as a king.

50. Jeſus anſwered and ſaith unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, believeſt thou? Thou ſhalt ſee greater things than theſe.

51. And he ſaith unto him, Verily, verily, I ſay unto you, [* hereafter ye ſhall ſee heaven open, and the Angels of God aſcending and deſcending upon the ſon of man.

* within a while, ἀπ' ἄρτι

51. Ere long (ſee note on Mat. 23. 39.) ye ſhall ſee the heaven opened to receive me up thither, and the holy Angels of God viſibly appearing to you and attending on me, Acts 1. 9, 10. after the manner that in the viſion they once appeared unto Jacob.

Annotations on Chap. I.

a. Ἐρχόμενον εἰς τὸν κόσμον.

V. 9. *That cometh into the world*] That ἐρχόμενον here may be the Nominative caſe in the Neuter gender, and ſo agree with ὃ *which*. as well as the accuſative Maſculine, and ſo agree with πάντα ἄνθρωπον, *every man*, is evident. And that it is ſo, may appear by the title, by which Chriſt (that is meant by the light, which is the Antecedent to ὃ *which*) is ſo frequently expreſs'd in Scripture, that of *he that cometh*, or *cometh into the world*. Of the title ὁ ἐρχόμενος, ſee *Mat.* 11. note a. and for this encreaſe of it, ἐρχόμενος εἰς τὸν κόσμον, *coming into the world*, ſee *John* 12. 46. *I came a light into the world*, directly parallel with this here. Only here it is to be obſerved, that this coming into the world, doth not refer to Chriſts birth in the world, but to the manifeſtation of him to the world, his entring on his office of preaching the will of God to them. So as his *coming* may be all one with his being ſent, that is, his Commiſſion from God to declare his will unto the world, as *John* 8. 42. *I came not of my ſelf, but he ſent me.* So c. 18. 37. *For this was I born, and for this I came into the world*; whereas *coming into the world* differs from *birth*, ſo is it in the next words ſpecified what it peculiarly belongs to, *I came into the world that I may bear witneſs to the truth.* Thus it is uſed in the other word *ſent* of the Apoſtles, where it cannot poſſibly be underſtood of their birth, *John* 17. 18. *As thou haſt ſent me into the world, ſo alſo have I ſent them into the World.* So 1 Tim 1. 15. *Jeſus Chriſt came into the world*, and here *John* 11. 27. *I believe that thou art Chriſt the ſon of God, ὁ εἰς τὸν κόσμον ἐρχόμενος, that cometh into the world*; which was certainly deſigned by *Martha* as an expreſſion of her belief that he was the *Meſſias*.

Ἀπίσειλέ με.

b. Γεννᾶσθαι ἐκ Θεοῦ

V. 13. *Born not of blood*] *To be born of* any thing ſignifies to receive his beginning or principle of life and motion from any thing; and ſo here *to be born of God* is to have received ſome ſpecial influence from him, & proportionably to be a ſon of God is that ſtate which is anſwerable to ſuch a principle, a life proportionable to ſuch a beginning, that higher pitch of Chriſtian living now under the Goſpel. And in oppoſition to that, Firſt, Thoſe that are *born of blood*, (which is the livelieſt expreſſion of our corrupt birth, or natural eſtate) are thoſe that live the ἀνθρικὸν καὶ πρῶτον βίον, that *natural, heathen, firſt life*, ſaith *Clemens Alexandrinus*, the life of the natural man; Secondly, Thoſe that are born *of the will of the fleſh* are carnal men, thoſe that follow their own vitious carnal will; and Thirdly, Thoſe that are *born of the will of man* (tho' literally that may note thoſe that are adopted by man, yet) by way of Accommodation, and ſo as may be agreeable to the former phraſes, they ſeem to be thoſe that by the influences of that higher rational principle, live according to the rule of rational nature, that is, of unregenerate morality, to which the rules of *Chriſts* law ſuperadding much of light and perfection, the believers and receivers of *Chriſt* are here defined to be thoſe that live according to thoſe rules, that higher principle (and ſo are ſaid to be *born of God*) and not according to any of theſe lower ſtates.

ἐξ αἱμάτων.

ἐκ Θελήματος σαρκὸς.

ἐκ Θελήματος ἀνδρὸς.

c. Σκηνῶν

V. 14 *Dwelt*] What is meant by God's being ſaid to be preſent, or to appear in the Old Teſtament, hath been expreſs'd, *Mat.* 3. k. to wit, that the Angels which are the courtiers of heaven do appear (as they are wont to do) in ſome ſhining glorious manner. This is wont by the Hebrews to be called שכינה the *habitation*, or *preſence, of God*, and in Greek δόξα *glory*, and ἐπιφάνεια *appearing*. So *Num.* 16. 10. *the glory of the Lord appeared*, and v. 42. *the cloud covered*, and *the glory appeared*, and *God ſpeaks* from thence. So when the *glory* is ſaid to be *departed from Iſrael*, 1 *Sam.* 4. 21. 'tis clear that by *glory* is meant the preſence of God, which was ſignified by the *Ark*, and ſo in many other places, ſee note on 1 *Pet.* 4. f. and 2 *Pet.* 1. 3. and 17. *Rom.* 9. c. So *Rev.* 21. when it had been ſaid of the *New Jeruſalem*, that 'twas σκηνὴ *the Tabernacle of God with us*, v. 3. that being repeated again, v. 11. is ſaid in theſe words, ἔχουσα δόξαν τοῦ Θεοῦ, *having the glory of God.* See Rev. 21. 23. alſo. And becauſe this appearance of God in the fleſh was the moſt viſible permanent, and ſo remarkable appearance, wherein he ever exhibited himſelf among us, therefore it is that here 'tis expreſs'd (as it were by the *Schechina*) by ἐσκήνωσεν ἐν ἡμῖν, *he had his Tabernacle pitch'd among us* (the Greek σκηνόω coming immediately from the Hebrew שכן and differing from it only by the Greek termination) agreeable to that Prophecy of *Noah*, *Gen.* 9. 27. in the *Targums* underſtanding of it, that *God* ſhould *dwell in the Tents of Sem*, that is, ſaith that Chaldee Paraphraſt, that his *Schechina* ſhould *inhabit in the Tabernacle of Sem.* The ſame is expreſs'd here again by δόξα in the other part of the verſe, the *glory* (and ſo moſt probably, 1 *Pet.* 4. 14. and *John* 12. 41.) which is the other expreſſion of the preſence of the divine majeſty, and accordingly *Procopius* on *Iſai.* c. 40. interprets δόξαν κυρίου, τὸν υἱὸν, *the glory of the Lord* to be *the ſon*, who, ſaith he, *is above all creatures, of the ſame divinity with the father*, but eſpecially being man is capable of this title,

Δόξα

title, θαυμαλυργῶν ἀ ἀὶ τῷ τλῶ κλίσιν μεταπλάττων τῷ ῥήματι, γενόμενο πᾶσι σωτῆρι, &c. *always working miracles, and transforming the creature by his word, and bringing salvation to all* at this his appearance, *Tit.*2. 11. For tho' this incarnation of Christ was the greatest humbling of him, yet was it nevertheless the greatest manifestation of his glory, never so much of the divine power and glory was seen upon the earth, as in this. Thus *John* 2.11. *Christs working miracles*, is said to be the means of *manifesting his glory*, that is, of evidencing the inhabitation of the Godhead in them.

d. Ib. *As of the only begotten*] For the signification of the particle ὡς *as*, St. *Chrysostoms note* is worth reciting, οὐχ ὁμοιώσεως, saith he, ἔστιν ἡ φωνὴ παραβολῆς, ἀλλὰ βεβαιώσεως, καὶ ἀναμφισβητήτου διορισμοῦ, *It is not a note of similitude* or *comparison, but of confirmation, and unquestionable definition; as if* saith he, *the Evangelist had said, we saw his glory, such as became, and was fit for the only begotten, and true natural son of God, the king of all.* To the same purpose saith *Adrian*, in his εἰσαγωγὴ to the Scripture. *p.*9. Τῶ Ὡς διχῶς λέγει, ἤτοι κατὰ παραβολῶ, ἢ κατὰ βεβαίωσιν, *The Scripture useth* ὡς, *as, Two ways*; First, *By way of comparison*; and Secondly, *Of confirmation*: and as an instance of the latter he gives ὡς ἀγαθὸς ὁ θεὸς τῷ Ισραὴλ, *Truly God is good to Israel, Ps.* 73.1. and this text, where, saith he, 'tis used ἀντὶ τοῦ ἀληθοῦς, *the glory of the true only begotten son.*

e. Πρῶτο- V.15. *Was before me*] What is the notion of the word πρῶτος *first* in the New Testament, may here be fitly defined; first, It signifies in many places (being spoken of a person or persons, especially when it hath a Genitive case annexed to it) *a ruler* or *principal person.* So *Mark* 6.21. Τοῖς πρώτοις τῆς Γαλιλαίας, *the principal men of Galilee. So Luke* 19.47. πρῶτοι τοῦ λαοῦ, *the Ruler* or *Elders, of the people.* So *Acts* 13.50. πρώτους τῆς πόλεως, *the governors of the city.* So *Acts* 28.7. πρῶτο τῆς νήσου, *the ruler of the Island*, and v.17. πρώτους τῶν Ιουδαίων, *the rulers of the Jews*, that is, of their consistory, which they then had at *Rome.* In this sense the phrase πρῶτός μου, cannot be taken here, so as to be rendred, *my Lord, my Prince*, or *my captain*, for that is certainly the meaning of the phrase precedent ἔμπροσθέν μου γέγονεν, *he was preferr'd before me*, as appears by v.27. comp. with *Mat.*3.11. *Mar.* 1.7. *Lu.*3.16. there by the mention of the *shoe* &c. 'tis plain, that those 4places are parallel, & that which is ἔμπροσθέν μου γέγονεν, *was prefer'd before me*, in this is by all the other *Evang.* rend. ἰσχυρότερός μου ἐστὶν, *is stronger then I.* And therefore S. *Chrys.* here interprets ἔμπροσθέν μου, *before me*, by λαμπρότερο, ἐντιμότερο, *more excellent, more honourable.* From this clear notion of ἔμπροσθεν, *precedent*, for priority of dignity, will depend the just notion of πρῶτός μου, annexed thereto by the Causal ὅτι *for*, as the proof of the former, & so somewhat different from it, or else it would be the proving of *idem per idem, the same by it's self.* Thence it follows, that ἔμπροσθεν noting *Christs* dignity above *Johns*, πρῶτός μου, must not be rendred in that sense, and so it remains, that it be referred to priority of time, ὅτι πρῶτός μου ἦν, *for* (altho' he was born after me, and not yet entred on his office, yet) *he was before me*, he had a being long, even infinitely before me. The only exception against this rendring of πρῶτο is that the word is of the Superlative degree, not of the Comparative. But that is easily answered, by remembring, that in the New Testament the degrees of comparison are promiscuously used, taken one for another, and that on occasion of the Hebrew idiom, which hath not those degrees of comparison, which other languages have. Thus is μία *one*, used for πρώτη *first*, *Luke* 24.1. and others the like. And thus is πρῶτο *first*, in the Superlative used for the Comparative πρότερο, *former*, so 'tis evidently in this Gospel, *c.* 15. 18. ἐμὲ πρῶτον ὑμῶν μεμίσηκεν, *the world hated me before you*; *c.*20.8. ὁ ἐλθὼν πρῶτο, *he that came first*, signifies him that came before *Peter*, *v.* 3. and so is taken for the comparative πρότερο. And so when Christ is called the πρωτότοκο πάσης κτίσεως, *Col.*1. 15. literally *the first born of all the creation*, it must be interpreted, as it is in the *Nicene Creed*, according to this notion of πρῶ-

Ἐμπροσθέν μου.

Πρωτότοκο πάσης κτίσεως. Μία

τοῦ, *begotten of his father before the whole creation*, or as it follows, *v.*17. πρὸ πάντων, *he is before all things.* Thus is the word used sometimes in humane Greek authors also, as πρῶτον Δαρείου in * *Aristophanes*, *before Darius*; and that it must be so here appears by the conjunction of μοῦ to it, which (as by being in the Genitive case, it is fit to be joined with a word of the comparative degree, so) by being of a single person, uncapable of distribution or plurality, cannot belong to a Superlative.

* Ορν.

V.29. *The next day*] Η ἐπαύριον signifies here *the day* immediately *following*, not (according to the latitude of the Hebrew) מחר *the morrow*, that is, any part of the following time: For thus I conceive the whole *series* and course of this story in St. *John* is to be made up. As in the other *Evangelists*, *Mat.*3. 11. *Mark* 1.7. *Luke* 3. 16. the testimonies of *John Baptist* concerning *Christ* are set down, before Christ was particularly made known unto him, so now, the Spirit having visibly descended on him at his baptism (as the same *Evangelists* agree in relating) this *Evangelist* farther mentions *John Baptists* subsequent testimonies of him, founded in that demonstration of the Spirit, the descending on him. Such is that mention'd, *v.*15. where the *Baptist* saith, *This was he that I spake of*, this person on whom the Spirit so visibly descended after my baptizing of him, was he to whom my former obscurer testimonies belonged. And this seems to have been delivered by the *Baptist* at the time of *Christs* absence in the wilderness forty days (set down by the other *Evangelists*) and so all that second testimony (mentioned, *v.*19. &c. to *v.*28.) where of him he saith, *v.*26. μέσος ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε, *there stood among you, one whom ye knew not*, referring again to that time of *Christs* being baptized of *John*, at which time *he saw* (that is, I conceive, *John Baptist saw*) *the Spirit descend upon him*, *Mat.*3.16. and so again, *Mark* 1.10. εὐθὺς ἀναβαίνων, *John coming out of the water* with him, from baptizing him, *saw the heavens opened*, &c. noting this descent of the Spirit upon him to have been particularly seen by this *Baptist*, by which he was enabled thus to testify of him. This second testimony of *Johns* was caused by the Jews sending to him from *Jerusalem*, to know whether *John* were the *Messias* or no, and this still in the time of *Christs* absence, and then 'tis added τῇ ἐπαύριον, *the day after* the return of those messengers, the day after this testimony, and answer of his to the Jews, *Jesus* came back from the desert to *Jordan*, where *John* was, and there *John* sees him, *v.*29. and testifies again of him at large, *v.*35. and the *next day* after this is the beginning of a new account, *v.* 35. and again τῇ ἐπαύριον, *v.* 44. *the next day* is the second day of that new account, and then 'tis added distinctly, τῇ ἡμέρᾳ τῇ τρίτῃ, *c.*2.1. *on the third day.*

f. * Επαύριον.

V.42. *Brought him to Jesus*] What is here said of *Andrews* and *Peter's* coming to Christ, was sometime before their forsaking their trades, and following him in the other Gospels. For here the *next day* after Christs returning from the wilderness to *Jordan*, *John Baptist* is standing still, ver. 35. and *two disciples* with him, one of them was *Andrew*, ver. 40. *John* seeing *Christ*, points to him in their hearing, and by so doing, doth in a manner put them off from continuing with him, and fastens them on *Christ*, saying, *Behold the Lamb of God*, &c. *v.*36. *Andrew* and the other (who very probably was *John* the writer of this *Gospel*, who therefore names the circumstances of the time of day, *ver.* 40. and the very words that pass'd so punctually, but after this manner in other places conceals his name) go presently to Christ, and ask him where he abides, follow him thither, spend some time with him that evening, soon after that *Andrew* reveals this to *Simon*, and both of them together go to Christ, *v.*42. As soon as Christ saw them, he told *Simon*, that his name was *Simon*, and that he was the son of *Jona* or *John*, and that his name should be changed into a Syriack word, that signifyed *a stone*, that is πέτρα or πέτρο in Greek, noting that he should be built upon (or added to) Christ, superstructed

ſtructed on that great corner ſtone (in this building, the Church, which was now to be erected) and in his chooſing & ſending out Apoſtles ſhould be the firſt, πρῶτος Σίμων, *Mat.* 10.2. Now of theſe three, *Andrew* and that other *diſciple* (probably *John*) and *Peter*, none did immediately join themſelves to *Chriſt*, ſo as to accompany him as yet, but of this ſort, the firſt that we find is *Philip*, v. 44. whom *Chriſt* calls (in his journey to *Galilee*) to follow or go along with him (and therefore the πρωτοκλησία the privilege of their *firſt call* belongs to him) he doth ſo, and then goes a little way off to *Nathanael*, and brings him to *Chriſt*, v. 43. and he is received by *Chriſt* to be a diſciple alſo (whether choſen after to be one of the Apoſtles under the name of *Bartholomew*, who is moſtly, and in the Goſpels conſtantly, joined to *Philip*, and may be be but the expreſſion of *Nathanael*, by ſignifying him the *ſon of Tholemee*, as *Simon* is called *Bar*, i.e. *ſon of Jonah*, or *John*, it is not certain, tho' that he was ſo, 'tis very probable by *John* 21.22. where *Nathanael of Cana in Galilee* is named with the reſt of the diſciples who were all Apoſtles.) After this *Chriſt* goes into *Cana* of *Galilee* to the marriage there, c. 2 he and his diſciples with him, v. 2. which notes that he had ſuch conſtant followers; then he and his diſciples went to *Capernaum*, thence to *Jeruſalem* at the Paſſover, v. 13. and there *caſt out the buyers and ſellers* out of the Temple. Then after the diſcourſe with *Nicodemus*, c. 3. *Jeſus and his diſciples went into Judea*, and continued there and *baptized*, v. 22 (that is, his diſciples baptized, tho' he did not, c 4. 2. which ſignifies ſure that he now had diſciples) at which time 'tis ſaid, that *John* baptized in *Ænon*, v. 23. and ſome farther time it was before *John* was put in priſon, for after this, 'tis ſaid, *as yet he was not*, c. 3 24. But when *John* was impriſoned, *Mat.* 4. 12. *Mar.* 1. 14. then again a ſecond time Jeſus goes into *Galilee*, *Luk.* 4. 14. & *Joh.* 4. 3. and there within a while, *walking by the ſea of Galilee*, he ſaw *Simon* and *Andrew* a fiſhing (as yet living in their vocation) *Mat.* 4. 18. *Mar.* 1. 16. and upon the great draught of fiſh, *Peter* at that time was ſo aſtoniſhed, and *Chriſt* ſo revealed himſelf to them, that they all, *Peter*, *Andrew*, *James* and *John*, *left all, and followed him*; but this clearly after all that was related in the three firſt, and part of the 4th ch. of this Goſpel. By this ordering and marſhalling the *Evangeliſts* in this particular, as the perplexities of the ſtory will be a little cleared, ſo 'twill alſo appear, what ground there is for the aſſerting the πρωτοκλησία, or priviledge of the *firſt call* to belong to St. *Peter*. All that can be ſaid of him in that particular is his coming to Chriſt with *Andrew*, when Chriſt told him his name ſhould be changed into *Cephas*, &c. But at that time Chriſt bad him not follow him, and after that 'tis clear he parted from him, and followed his trade ſome time, till Chriſts ſecond coming into *Galilee*, and 'till after *John's* impriſonment, and if that which Chriſt then ſaid to him (joined with his coming to, but not ſtaying with him) ſhould be thought ſufficient to date his calling from thence, yet then are *Andrew* and that other diſciple, (moſt probably St. *John* the writer of this Goſpel, who had the honour of the πρωτοκλισία, *the uppermoſt place* next *Chriſt at meals*, *lay with his head at Chriſts boſom*; ſee note on *Mat.* 8. g.) in all reaſon to be reſolved on, as πρωτοκλητοι, *the firſt called*, having gone to Chriſts abode, and continued that evening with him, c. 1. 40. But if this be not ſufficient to ſettle the πρωτοκλησία in either of theſe, becauſe they and St. *Peter* returned to their trades 'till after *Johns* impriſonment, then ſure muſt it be placed ſome where elſe; for 'tis clear Chriſt had diſciples before that, who baptized many, and 'tis clear of *Philip* that he followed Chriſt, as his inſeparable attendant, & there is little reaſon to doubt it of *Nathanael*, and ſo in no reſpect can it be ſettled in St. *Peter*, who (yet farther) when he did *forſake all and follow Chriſt*, had three more *Andrew*, and *James*, and *John*, which accompanied him in ſo doing.

Πρῶτος Σίμων.

Βαρθολομαῖος

CHAP. II.

Paraphraſe.

1. AND the third day there was a * marriage in Cana of Galilee, and the mother of Jeſus was there.

2. And both Jeſus † was called and his diſciples to the marriage.

3. And when they wanted wine, the mother of Jeſus [ſaith unto him, They want wine.]

3. Mention'd the want of wine to Chriſt as an occaſion and ſeaſon of revealing his power, by ſhewing a miracle to all there preſent in ſupplying them.

4. Jeſus ſaith unto her, Woman [a] what have I to do with thee? mine hour is not yet come.]

4. But Chriſt repreſſed her, ſaying, that this matter of his office to which he was ſent by God, was a thing, wherein ſhe, tho' his earthly parent, was not to interpoſe; farther telling her, that 'twas not yet ſeaſonable for him to ſhew forth his power unto all, intimating his purpoſe that he would do it more privately then by her words ſhe appeared to deſign it.

5. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you do it.]

5. Whereupon, that none but the waiters might take notice of it (who knowing the wine was all ſpent, could not chooſe but know if any ſupply were made) ſhe bids them be obedient to him, and without any noiſe, do what he ſhould bid them.

6. And there were ſet there ſix * water-pots of ſtone, after the manner of the † purifying of the Jews, containing two or three firkins a piece.]

6. And there were there ſix veſſels of ſtone, ciſterns of a competent bigneſs, out of which they were wont to draw water for every mans uſe; theſe were ſet there to waſh in, after the manner of the Jews, who conſtantly waſh before meals. See note on Mark 7. a.

7. Jeſus ſaith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he ſaith unto them, Draw out now, and bear unto the Governour of the feaſt. And they bear it.

9. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was (but the ſervants that drew the water, knew) the Governour of the feaſt called the bridegroom,

10. And ſaith unto him [every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is * worſe, but thou haſt kept the good wine until now.]

10. It is the manner of men at feaſts, to bring their gueſts the ſtronger, richer wines at the beginning, then that which is not ſo rich, but thou haſt reſerved the richeſt piece till the latter end of the feaſt.

11. This * beginning of miracles did Jeſus in Cana of Galilee, and [manifeſted forth his glory, and his diſciples believed on him.]

11. Gave evidence of the preſence of his divinity (ſee note on c. 1. b.) and accordingly his diſciples believed on him, as the ſon of God.

12. After this he went down to Capernaum, he and his mother, and his brethren, and his diſciples, and they continued there not many days.

13. And the Jews Paſſover was at hand, and Jeſus went up to Jeruſalem,

14. And found in the Temple thoſe [that ſold oxen, and ſheep, and doves, and the † changers of money ſitting.]

14. That ſet up a trade to ſell ſacrifices to them that came thither from far, and that returned money by way of exchange (ſee note on Mat. 21. b.)

* marriage-feaſt, γάμος.

† and his diſciples were invited to the feaſt, ἐκλήθη καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

a

* ciſterns, ὑδρίαι

† cleanſing or waſhing καθαρισμὸν.

* ſmaller, τὸν ἐλάσσω

* Jeſus made the beginning of his miracles, ἐποίησε ταύτην ἀρχὴν τῶν σημείων ὁ Ἰησοῦς

† exchangers, κερματιστὰς

15. And uſing no other weapon but only a whip of little cords, which he found there: he drave them all out of the Temple, no man making any reſiſtance (in like manner as he after did again, Mat. 21. 12.)

15. And when had made a ſcourge of ſmall cords, he drove them all out of the Temple] and the ſheep and the Oxen, and poured out the * changers money, and overthrew their Tables.

* money-merchants κολλυβιςῶν see note on Mat. 21. b.

16. The temple ſet apart for Gods peculiar preſence and ſervice, a ſhop of trade to buy and ſell in it.

16. And ſaid unto them that ſold doves, Take theſe things hence, make not [my fathers houſe a houſe of merchandiſe.]

17. Interpreted that act of his, as an act of zeal, by which ſome malefactors were puniſhed in the very fact, without legal proceſs and condemnation among the Jews, and to that purpoſe call'd to mind that of the Pſalmiſt, Pſal. 69. 9. The zeal of thy houſe hath fed or gnawed upon me, and the reproaches of them that reproached thee are fallen upon me, that is, I am as tender of any diſhonour done to thy houſe or thee, as if it were done to my ſelf, ſee Rom. 15. 3. and ſo am ſtirr'd up with zeal to vindicate it.

17. And his diſciples [remembred that it was written, The zeal of thine houſe hath eaten me up.]

18. Hereupon the Jews came & queſtion'd him ſaying, What commiſſion doſt thou bring? what evidence of thy coming from God, or, what miracles doſt thou do by which it may appear to us that thou art inveſted with ſuch authority, as theſe acts of thine pretend to?

18. Then anſwered the Jews and ſaid unto him, What ſign ſheweſt thou us, * ſeeing that thou doſt theſe things?]

* that ὅτι

19. Jeſus ſaid unto them, the ſign that is to be ſhewn to you is this, that when you have put me to death, I now tell you, that I ſhall within three days riſe again, ſee Mat. 12. 39.

19. Jeſus anſwered and ſaid unto them, Deſtroy this temple, and in three days I will raiſe it up.]

20. This being ſaid by him in a parabolical manner calling his body this temple; and the putting him to death, the deſtroying of this temple; and his reſurrection, the rearing it again; they miſtook his meaning, and thought he had ſpoken of the Temple of Jeruſalem (and laid it up as an accuſation againſt him, Mat. 26. 61.) and argued againſt it, as an impoſſible thing for him to rebuild that in ſo ſmall a time.

20. Then ſaid the Jews, Forty and ſix years was this Temple in building, and wilt thou rear it up in three days?]

21. But the truth was, he ſpake of his bodies being kill'd, and riſing again the third day, which after the manner of prophets he thus expreſs'd, and mentioned this as the miracle by which his doctrine was to be confirm'd.

21. But he ſpake of the Temple of his body.]

22. This ſpeech of his the diſciples called to mind after his reſurrection, & upon that, added to many other completions of his own predictions, and the predictions of Scripture concerning him, they believed thoſe prophecies as fulfill'd in him, and believed his own words as agreeable thereto, and ſo reſolved that he was the Meſſias.

22. When therefore he was riſen from the dead, his diſciples remembred that he ſaid this unto them, and they believed the Scripture, and the word which Jeſus had ſaid.]

23. Many others did ſo alſo at Jeruſalem when he came thither, and acknowledged the power by which he acted to be divine, being convinced thereof by the miracles which he did there at the time of the feaſt of the Paſſover and unleavened bread.

23. Now when he was in Jeruſalem at the Paſſover, on the feaſt day, many believed in his name, when they ſaw the miracles which he did.]

24, 25. But Jeſus knowing the ſecrets of Mens hearts, and wanting no information concerning any man (being able to dive into the inſide of a man, into his very thoughts) conſequently diſcern'd what kind of belief this was in theſe men, how unlikely to bear any ſtreſs, to hold out in time of temptation, and his time of ſuffering being not yet come, he would not venture himſelf to the hazard of their unconſtancy, and therefore did not ſo freely converſe as to abide and eat and drink with them.

24. But Jeſus did not commit himſelf unto them, becauſe he knew * all men.
25. And needed not that any ſhould teſtify of man: for he knew what was in man.]

*all things or, every man, for ſome ancient copies read, πάντα

Annotations on Chap. II.

a. τί ἐμοὶ καὶ σοί

V. 4. *What have I to do with thee*] 'tis not eaſy to reſolve what is the importance of this ſpeech of *Chriſt* to his mother, τί ἐμοὶ καὶ σοί; *What have I to do with thee?* yet by the next verſe, which tells us what *Mary* did upon it, (*viz.* ſpake to the attendants, that they ſhould do whatſoever Chriſt bad them) 'tis clear that ſhe did not conclude from his ſpeech, that he would not make uſe of his power to help them to wine, but directly the contrary, that ſhe believed that he would. And 'tis clear by *v.* 7. that Chriſt immediately goes about it, bids them *fill the water pots of water*, and immediately turns it into wine. By this 'tis manifeſt that the meaning of Chriſts ſpeech muſt not be, that his time of working miracles was not yet come, but either that it was not yet the fitteſt point of time to do this particular miracle, but 'twould be more fit, becauſe more beneficial, when the wine was quite ſpent, or elſe, that 'twas not yet his time to do his miracles ſo openly & publickly, as *Mary* ſeemed to believe (and his kindred after inſiſt on, *c.* 7. 4.) but *Chriſt* frequently provides againſt (for what reaſons, ſee *Mat.* 8. b.) to this latter the circumſtances of the context conſider'd all together do moſt encline, and accordingly the reſult is, that tho' he meant to work this miracle, yet he would do it more privately, ſo as it ſhould appear to none of the gueſts, or to the bridegroom, or to the ruler of the feaſt, but only to the waiters and his own diſciples and mother, that came along with him. This is manifeſt by the event, for *v.* 9. the ἀρχιτρίκλινος, *the manager*, or *orderer* of the feaſt knew it not, but only they that drew the water, that is the waiters; nor is there any farther publick notice taken of the miracle, but only that the *Evangeliſt* mentions it, as a *beginning* or *præludium* of his σημεῖα *ſigns* or *wonders*, v. 11. by which by little & little he made himſelf known to the world, and *manifeſted his glory*, that is, made it appear that the Godhead dwelt in him, but this not to all, but his diſciples, of whom peculiarly 'tis added, that they *believed on him*. As form that for of ſpeech τί ἐμοὶ καὶ σοί, it is only a form of repreſſing (as much as ἔα *let alone*, with which 'tis joined, *Mark* 1. 24.) and ſo is uſed 2 *Sam.* 19. 22. *Mat.* 8. 29. *Mar.* 5. 7. *Luke* 8. 28. to expreſs diſlike to the propoſal, in the firſt, in the reſt, to deſire him to *let them alone*, not to meddle with them. And accordingly it here ſignifies *Chriſts* diſlike of *Maries* propoſal, which was (without any care of ſecrecy) publickly to ſupply them with wine, now it was wanting. Which manner of doing it *Chriſt* diſlikes and gives his reaſon for it, οὔπω ἥκει, *'twas not yet fit* to do his miracles ſo publickly. The truth of this interpretation, by which 'tis granted that *Chriſt* did not ſay, that it was not his ſeaſon to do the miracle (but only not to do it ſo publickly) is ſo convincing, that *Gregory Nyſſen*, rather then he would grant the meaning of it to be, that his time of doing any miracle was not yet come, thought himſelf obliged to read the latter part of the verſe by way of interrogation alſo, *Is not my hour yet come?* and to interpret it thus, *Am not I yet of age to be maſter of my own actions? wilt thou rule me now at this age ſtill?* But there is no need of this altering the punctation, *Juſtyn Martyr*, or the *Author of the Queſt. and Anſw. ad Ortho.* would have it rendred thus literally, *What is it to me and thee?* that is, *the care of providing wine belongs not to thee and me?* p. 136. but the firſt interpretation is moſt ſatisfactory and beyond exception.

CHAP.

CHAP. III.

Paraphraſe.

1. THere was a man of the Phariſees named Nicodemus, [a Ruler of the Jews.]

1. One of the Jewiſh Sanhedrim.

2. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, We know that thou * art a teacher come from God: for no man can do theſe miracles that thou doſt, except God be with him.]

2. Who durſt not be ſeen or known to come to Jeſus & therefore did it by night, and inſtruct us in his way, be allowed by God to confirm falſities.

* come from God a teacher, ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος

c 7. 50. and 19. 9. and ſaid unto him, Maſter we are convinced that thou art ſent by God to teach for this thy miracles teſtify, which could not be done without God's ſpecial hand, and would never confirm falſities.

3. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God.]

3. Jeſus willing to undeceive him, & that he might not flatter himſelf, that the acknowleding of him to be the Meſſias, or ſent from God, would be ſufficient, without the undertaking his ſervice, owning and confeſſing of him (in deſpight of all fear of men) without being his Proſelyte, and forſaking his former courſe, tells him poſitively, that unleſs he would be born again, which is a phraſe to denote a proſelyte of Chriſt, and when occaſion required, forſake all for Chriſts ſake, even his former courſe of life, and dignity in the Jewiſh ſtate (contrary to his coming to him by night, and acknowledging him ſecretly) he ſhould not ſee the kingdom of God, be a Chriſtian here (which is a priviledge of a greater hight, then that of being a Jew, or a member of their Sanhedrim) or a Saint hereafter.

4. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mothers womb and be born?]

4. Nicodemus attending only to the literal ſound, not ſenſe of Chriſts words, asks how a man of full years can again be born.

5. Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be a born of water, and of the Spirit, he cannot enter into the kingdom of God.]

5. Jeſus anſwers him, except a man be receiv'd as a proſelyte, and that not of an ordinary ſort, ſuch as are among you Jews, but a Chriſtian Proſelyte, ſuch as are received by baptiſm in the Chriſtian Church, ſo as to undertake the law of Chriſt, and renounce his former (whether heathen, or) Jewiſh courſe, the firſt expreſt by being waſht in water, the ceremony of the Jews proſelytiſm (now alſo made uſe of by Chriſt) by which a man was ſaid by the Jews to be new born, and accordingly ſo here in an high degree; the ſecond by being born of the Spirit, entring on a new pure ſpiritual life, and not only paſſing under thoſe external waſhings (agreeable unto which it was, that Chriſts diſciples were admitted not only by water, as Johns and the Jews Proſelytes were, but by the Holy Ghoſts deſcending upon them, ſee note on Acts 1.a.) he cannot enter, &c

a.

6. That which is born of the fleſh is fleſh; and that which is born of the Spirit is Spirit.

6. The actions of a natural man, which hath none of this new Chriſtian birth, that hath not thus given himſelf up to a Chriſtian life, will be but natural actions, at leaſt but external purifications, reſtraints of ſin in the outward part. But the actions of a ſpiritual perſon, thus born anew from that higher principle, a proſelyte of Chriſts, they will be ſpiritual, purifications of the very Spirit.

7. Marvel not that I ſaid unto thee, Ye muſt be born again.]

7. And therefore you are not to wonder that I tell you of the neceſſity of this new birth, undertaking this new courſe, and forſaking the former, nor to think there is nothing in it, becauſe 'tis not viſible to your eyes: Many things have great force in them, whoſe beginnings are not viſible to the eye, or at all known by men.

8. The wind bloweth where it liſteſt, and thou hearest the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.

8. As for example; the wind which, tho' no body knows from what parts preciſely it comes, what beginning it hath, and how produced, and when it riſeth, or what becomes of it when it ceaſeth, yet hath moſt diſcernible effects, comes with a great force and noiſe (which is evidence enough, that there is ſuch a thing) is heard by all men: And ſo is it in this matter, he that is born anew, that undertakes to be a proſelyte of Chriſt he by the Spirit of God and thoſe influences that are conveyed to him from Chriſt, is able to do wonderful things, is diſcernibly another kind of man then he was before, and ſo his new birth is, and muſt be ſeen by the fruits and growth, &c. diſcernible to himſelf and others, though the beginnings or ſource, or means of conveighing this unto him be undiſcernible. See Mark 4.26.

9. Nicodemus anſwered and ſaid unto him, How can theſe things be?]

9. Nicodemus ſtill continued ignorant of the meaning and poſſibility of the truth of what Chriſt ſaid, and therefore ſtill queſtion'd how this could be?

10. Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things?]

10. To which Jeſus anſwered, This that I ſay of new birth in baptiſm, being not only agreeable to, but perfectly a piece of your doctrine about proſelytes, 'tis ſtrange that thou being a learned Jew, a Phariſee, and Maſter in Iſrael, ſhould not underſtand it: ſee Mat. 3.a. and John 13. b.

11. Verily, verily I ſay unto thee, [We ſpeak that we do know, and teſtify that we have ſeen, and ye receive not our teſtimony.]

11. The things that thou ſo wondreſt at, and wilt not believe, I have perfect knowledge of, and aſſure you of the truth of them, but the Jews will not believe me.

12. If I have told you earthly things, and ye believe not, how ſhall you believe if I tell you of heavenly things?]

12. Your not believing or underſtanding (v. 9.) thoſe things that are ordinary in the jewiſh Law (ſee v. 31.) is an argument, that things of an higher nature will not be received by you.

13. And no man hath aſcended up to heaven, but he that came down from heaven, even the ſon of man which is in heaven.]

13. As if I ſhall tell you that I am to aſcend up to heaven, and from thence demonſtrate to you that I came down from heaven, and am the very Meſſias, the eternal ſon of God, that am now a man.

14. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the ſon of man be lifted up,

15. That whoſoever believeth in him ſhould not periſh, but have everlaſting life.]

14, 15. And again that I am to be lifted up on the Croſs, and thereby to fulfil what was typified by Moſes's lifting up the brazen ſerpent, and that this is the way, by which I mean to bring all that believe in me to everlaſting life, as all that looked on the brazen ſerpent were cured of whatſoever diſeaſes.

16. For God ſo loved the world, that he gave his only begotten ſon, that whoſoever believeth on him, ſhould not periſh but have everlaſting life.]

16. For herein hath Gods unſpeakable love been expreſt to all mankind, that he hath ſent his eternal ſon to aſſume our nature, and to teach and give examples of holy life, and at laſt to die for them, and riſe again, and aſcend to heaven, all on this one deſign, that every perſon in the world, that ſhall receive and obey him, ſhall be reſcued from eternal death, and then made partaker of eternal life.

17. For God ſent not his ſon into the world to condemn the world, but that the world through him might be ſaved.]

17. For this my commiſſion from God my Father was deſigned all in mercy and charity, not to puniſh or condemn any man, but on purpoſe that all men might be reſcued from puniſhment.

18. He that believeth on him is not condemned, but he that believeth not is condemn'd already, becauſe he hath not believ'd in the name of the only begotten ſon of God.]

18. He that receiveth & obeyeth me, is by me ſecur'd that he ſhall eſcape all puniſhment, only he that rejecteth me is certainly condemn'd (by the purport of that very covenant, of which mercy to believers is the principal part, all others being abſolutely excluded) for that great ſin of refuſing of Chriſt now ſent to him, as having not embraced that only remedy, the only ſon of God now offered to him.

19. And this is it that will aggravate your ſin and puniſhment, that when God made ſuch proviſion for you, when Chriſt came to enlighten and take men off from all their former evil courſes, they were ſo beſotted to their own ſinful ways, that they choſe rather to continue in them, then to be reformed and purified by Chriſt, or but ſo much as to be taught their duty by him.

19. And this is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil.]

20. But as he that fears coming into the light, 'tis certain he hath ſomewhat to conceal, and that he hath not a mind to part with it. So the refuſing to come and be inſtructed in the knowledge of his duty by me, is an evidence that that man is a wicked man, and means to continue ſo, who cannot venture his actions in the light, for fear they be found faulty, and he engaged to reform them.

20. For every one that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved.]

21. Whereas he that lives a juſtifyable life, or reſolves to amend what is amiſs, a ſincere upright perſon, will be glad of a director, will come cheerfully to be put in the way of ſtricteſt duty, and venture to have his actions judg'd of, whether they be right or no, which is an argument that what he doth he doth in the fear of God, and with a good conſcience.

21. But he that doth the truth, cometh to the light, that his deeds may be made manifeſt, * that they are wrought in God.]

* becauſe,

22. And receiving thoſe that believed on him, baptized them.

22. After theſe things came Jeſus and his diſciples into the land of Judea, and there he tarried with them [and baptized.]

23 A place choſen by him as commodious to that purpoſe by reaſon of the pools of water, and thither the people came, and were baptized of him there.

23. And John alſo was baptizing in Ænon near to Salem, [becauſe there * was much water there, and they came and were baptized.

* were many waters. ὕδατα πολλὰ ἦν

24. For John was not yet caſt into priſon.

25. His receiving of proſelytes, & uſing the ceremony of baptiſm, on which occaſion mention was made of Chriſts uſing the ſame Ceremony,

25. Then there aroſe a † queſtion between *ſome* of Johns diſciples, and * the Jews about [purifying.]

† diſpute, ζήτησις.

* a Jew, ſo the K's. MS. and others read, μετὰ Ἰουδαίου.

26. Hereupon they come and tell John, that Chriſt (deſcribing him to him) receiveth proſelytes with this ceremony, and there is a great recourſe to him.

26. And they came unto John, and ſaid unto him, Rabbi, He that was with thee beyond Jordan, to whom thou beareſt witneſs, behold, the ſame baptizeth, and all men come unto him.]

27. I can do no more then I have commiſſion from God to do, and that commiſſion doth not equal me to him.

27. John anſwered and ſaid, [A man can receive nothing, except it be given him from heaven.]

28. And therefore you cannot but remember that I always ſaid of my ſelf, that I am not the Meſſias, but only his harbinger.

28. Ye your ſelves bear me witneſs that I ſaid, I am not the Chriſt, but that I am ſent before him.]

b. 29. When the bridegroom hath the bride in ſecret conference, to conſummate the marriage, and the friend of the bridegroom hearkens at the door, to hear whether all ſucceed well or no, if the bridegroom ſignify (by ſome form of ſpeech, that was uſual to that purpoſe) that all ſucceeds proſperouſly, then that friend rejoices exceedingly, and thus is it with me in my Attendance on Chriſt at this time.

29. b He that hath the bride is the bridegroom, but the friend of the bridegroom which ſtandeth and heareth him, rejoyceth greatly, becauſe of the bridegrooms voice: This my joy therefore is fulfilled.]

30. And of him I ſhall farther foretel you, that he ſhall encreaſe daily in ſplendor and fame, and I proportionably decreaſe.

30. He muſt increaſe, but I *muſt* decreaſe.]

31. And it is all reaſon that it ſhould be ſo. For he cometh from heaven, and ſo muſt needs be ſuperior to all ſuch as I, who am an earthly man, having my original from the earth, made up or compounded of earth, and therefore what I ſay or do, is but of an earthy, but what he, of a much higher original, my baptizing is but like the reſt of your Jewiſh baptiſms, (ſee v. 12.) only with water, but his with the holy Ghoſt alſo.

31. He that cometh from above is above all: he that is of the earth is earthly, and ſpeaketh of the earthly, he that cometh from above, is above all.]

32. And what he hath ſeen and heard, that he teſtifieth, and no man receiveth his teſtimony.]

32. And the thing which he teacheth he knows to be true, having received it from his Father, but the multitude of men in the world receive not his teſtimony, believe not that he is ſent from God.

33. He that doth receive it doth in effect no more but bear witneſs unto, and acknowledge the veracity of God himſelf, it being as impoſſible that one ſo ſent from God as Chriſt, ſhould lye, as that God ſhould lye himſelf.

33. He that hath received his teſtimony, hath ſet to his ſeal, that God is true.]

34 The former prophets had the Spirit in a limited meaſure beſtowed on them by God, to go on ſuch or ſuch an errand, on which God ſent them, and 'tis therefore [Thus ſaith the Lord] to all their prophecies, but on Chriſt the Spirit deſcended once for all, and commanded belief of all that he ſhould ſay.

34. For he whom God hath ſent, ſpeaketh the words of God: for God giveth not the Spirit by meaſure *unto him.*]

35. Chriſt is the well-beloved of his Father, and by him God hath revealed to us all things fit to reveal, ſee Mat. 3. 17. And therefore.

35. The Father loveth the ſon, and hath given all things into his hand.]

36. Whoſoever gives up his faith and obedience to him is in a courſe which will bring him to all felicity eternally, and on the contrary, he that ſtands out contumaciouſly againſt his doctrine, continues immutably, and inevitably under the wrath of God, due to him both for his former ſins, and this addition of his ſtanding out againſt this powerful method of Gods for the recalling him.

36. He that believeth on the ſon hath everlaſting life, and he that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him.]

a. Γεννηθῇ ἐξ ὕδατος Προσήλυτοι.

V. 5. *Born of water*] The nature of Proſelytes among the Jews, and the difference of them hath been ſpoken of (Note on *Mat.* 23. d.) and alſo the manner of initiating them by waſhing or baptiſm (Note on *Mat.* 3. a.) as alſo their putting off all their former relations of kindred, and conſanguinity, and ſo being as it were new-born (Note on *Mat.* 19. 28. d.) From hence it is, that at the receiving of Chriſtian religion, which is the nobler Proſelytiſm, and hath in the ceremony of initiation, not only the waſhing in water, but alſo the baptiſm of the Spirit too, that is, the communication of that Spirit of Chriſt in ſome meaſure that deſcended on the Apoſtles, *Acts.* 2. a. Man is here ſaid by Chriſt to *be born anew of water and the H. Ghoſt*; and when *Nicodemus*, a learned Jew, and a maſter among them, ſeems to be ignorant, and wonders how this can be, and asks this groſs queſtion to that firſt part of it, how one that is of *age can be born again*, Chriſt wonders at him, *v.* 10. intimating that this is the very doctrine of Proſelytiſm, which no knowing Jew can be ignorant of, to wit, that he is to be waſh'd and circumcis'd, and being ſo, is by the Jews counted as one *recens natus*, *new born*, brought forth by another mother, ſo that he who was kin to him before, is now no longer kin to him. This λοῦτρον παλιγγενεσίας, *waſhing of regeneration*, *Tit.* 3. 5. is in effect a being new born, and he that ſo follows Chriſt *in this regeneration* or *new birth*, *Mat.* 19. 28. (if that be

Λοῦτρον παλιγγενεσίας.

be the right punctation) *he leaves brothers and ſiſters, father and mother, wife and children*, v. 29. and *Mar.* 10. 29. & *Luke* 18. 29. And to the ſame purpoſe belongs that which follows, v. 11, 12. intimating that ſpeech of *Chriſt*, which *Nicodemus* ſo little underſtood of *being born anew of water*, to have been a thing ordinarily ſeen and known among the Jews, ὄπιγον, an *ordinary, inferior, earthly thing*, in compariſon with the ἐπουράνια thoſe *higher celeſtial doctrines*, (ſo much more contrary to the Jewiſh cuſtoms and laws) that ſhould be revealed, and to the *baptizing with the holy Ghoſt*, of which alſo he here ſpeaks, referring ſtill to this cuſtom of Proſelytes among the Jews, which is here accommodated to the receiving of Chriſtian Religion, entring into his diſcipleſhip.

Επίγειον

Επουράνια.

b. V. 29. *He that hath the bride*] Among the Jews in their rites of Eſpouſals, there is frequent mention of חופה, a place where, under a covering, it was uſual for the bridegroom to diſcourſe familiarly but privately with his ſpouſe, whereby their affections might be more knit one to another (in order to marriage) which were not ſuppoſed to be ſo, till the bridegroom came cheerfully out of that *Chuppah*. To this doth *David* refer, *Pſ.* 19. 5. ſpeaking of the Sun, which *as a bridegroom comes forth rejoicing* מחופתו *from the Chuppah*. This cuſtom is now ſtill obſerved among the Jews (as in *Germany* 'tis affirmed) either before the Synagogue in a ſquare place covered over, or, where there is no Synagogue, they throw a garment over the bridegroom and the bride, and that ſerves the turn. See *Paulus Fagius Exeg. in Gen* 4. Whilſt now the bridegroom thus talks with the bride, the bridegrooms friends, that is, the παράνυμφοι or *pronubi*, (as in *Talmud tit. Sanhedrim*, ſpeaking of friends, the example of ſuch there mentioned, is וה שושבינו as the παράνυμφος) uſe to ſtand at the door (agreeable to which is that of *Julius Pollux*, καλεῖται τὶς τῶν νυμφίου φίλων θυρωρὸς, *one of the bridegrooms friends is called the door-keeper*, ὁ δ' θύρας ἐφεστηκὼς, *he that ſtands at the door*, &c.) and hearken whether all do ſucceed well or no, and when they hear the voice of joy, which is an intimation from the bridegroom that all is well, (which *Nonnus* calls, ἡδέα φωνὴ, that is, *a familiar language*, ſome form of kindneſs or familiarity) then they rejoyce, and ſo celebrate this news. See *Elias Levita* in *Tiſhbi*, in the word ששבין. Of theſe παράνυμφοι or *pronubi*, it is farther obſervable out of the *Greek Liturgies* (in the *Euchologie*, ἀκολυθ. τεφανώμ.) that they are uſed as Mediators between the bridegroom and his bride, and help to make the league between them, (and therefore in the office of marriage, ſpeaking of one of thoſe ἀλλάσσει τὰ δακτυλίδια, he takes the mans ring, and gives it to the woman, and the womans in like manner to the man, and the title that is there beſtowed on him is ὁ σύνεχνος, and otherwiſe (by a corrupt barbarous word fetch'd from the *Latin compar*) κουμπάρος, as here, *the friend of the bridegroom*, and *Mat.* 9. υἱὸς νυμφῶνος, an officer uſed in thoſe Eſpouſals, and defined by *Simeon Theſſalonicenſis* to be ὁ τὴ σωφροσύνης καὶ ὁμονοίας ἀνάδοχος, *the undertaker for chaſtity and kindneſs betwixt the couple*, καὶ διδάσκαλος τὴ ὁμοφροσύνης, καὶ ἀγαθῆς συζυγίας ἡγούμενος, *one that inſtructs them in the marriage duties of Love and concord*, and is as it were, the Suſceptor in marriage, as the Godfather is in Baptiſm, and ſo publickly promiſes for the bridegroom before the Church.

Υἱὸς νυμφῶνος.

Νυμφίε φίλοι.

CHAP. IV. *Paraphraſe.*

1. WHen therefore [the Lord knew how the Phariſees had heard that Jeſus made and baptized more diſciples] then John.

1. Chriſt knew that the Phariſees heard of his receiving more proſelytes by that ceremony of baptiſm or waſhing.

2. Though Jeſus himſelf baptized not, but his diſciples.

3. He left Judea] and departed again into Galilee.

3. Conſidering the danger that this might bring upon him from the Sanhedrim of the Jews, it being not yet a fit ſeaſon for him to leave the world, till he had farther diſſeminated his doctrines, he left Judea for a time.

4. And he muſt needs go through Samaria.]

4. And Samaria was in his way.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his ſon Joſeph.

6. Now Jacobs well was there: Jeſus therefore being wearied with his Journey, ſate thus * on the well? and it was about the ſixth hour.]

6. In this place was the well which Jacob once digged, on which occaſion Jeſus being weary of travel, ſate down cloſe by it on the ground, and it was about twelve of the clock, mid-day.

a.

* By.

7. There cometh a woman of Samaria to draw water, Jeſus ſaith unto her, Give me to drink.

8. For his diſciples were gone away unto the city to buy meat.

9. Then ſaith the woman of Samaria unto him, How is it that thou being a Jew, askeſt drink of me, which am a woman of Samaria? For the Jews have no [dealings] with the Samaritans.

9. Commerce or communication of familiarity

10. Jeſus anſwered and ſaid unto her, If thou kneweſt [the gift of God, and who it is that ſaith unto thee, Give me to drink, thou wouldſt have asked of him, and he would have given thee b living water.]

10. What a mercy & bounty of God is now deſigned thee, & who it is that made that requeſt to thee, on purpoſe that thou mighteſt be partaker of a far greater gift, thou wouldſt not have ſtartled at this requeſt, but have made advantage of it to ask, and he would certainly have given thee that fountain water, of a divine ſpecial quality, which would have yielded thee eternal Life.

b.

11. The woman ſaith unto him, Sir, thou haſt nothing to draw with, and the well is deep, from whence then haſt thou that living water?

12. Art thou greater then [our Father Jacob] which gave us the well, and drank thereof himſelf, and his children, and his cattel?

12. Jacob, from whom we Samaritans profeſs to receive our religion (and therefore refuſe to go up to Jeruſalem, which Moſes, later then he, commanded.)

13. Jeſus anſwered and ſaid unto her, [Whoſoever drinketh of this water, ſhall thirſt again.]

13. It is the nature of this ordinary water to quench thirſt for a ſmall time, but then conſtantly that thirſt within a ſmall time returns again, and ſo there is continual need of ſupply.

14. But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt; but the water that I ſhall give him ſhall be in him a well of water ſpringing up into everlaſting life.]

14. But that which I mean by water, & which upon thy bare petition I am ready to give thee, v. 10. will ſo refreſh, that he ſhall never thirſt again that drinketh of it, it ſhall be within himſelf a perpetually flowing fountain that of its own accord ſhall yield him daily refreſhment here, and never ceaſe till it end in everlaſting life and bliſs.

15. The woman] ſaith unto him, Sir, give me this water, that I thirſt not, neither come hither to draw.

15. As yet the woman underſtood not his meaning, but applying it groſly to corporal thirſt, ſhe

16. Jeſus

16. And therefore to work more ſenſe in her, Jeſus meaning to give her knowledge in ſome degree that he was the Meſſias, by diſcovering ſome Acts and evidences of his omniſcience.

16. Jeſus] ſaith unto her, Go call thy husband, and come hither.

17. The woman anſwered and ſaid, I have no husband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no husband.

18. For thou haſt had five husbands, and he whom thou now haſt, is not thine husband: in that ſaidſt thou truly.

19. Thou canſt reveal the ſecrets of ones life, haſt prophetick knowledge, If ſo, then I pray tell me, or ſatisfy me in this difficulty.

19. The woman ſaith unto him, Sir, I perceive [thou art a prophet.]

20. Jacob and the Patriarchs before the law (whoſe ſucceſſors the Samaritans pretended to be, and ſo pleaded a greater antiquity for their ſchiſm, then the Jews had for their true worſhip, but this falſly, being indeed Aſſyrians, tranſplanted by Salmaneſer into the cities of Samaria, when the tribe of Ephraim and the reſt of the kingdom of Iſrael, which inhabited there, were by him carried into Aſſyria, 2 Kings 17. 24.) worſhipped in mount Ephraim at Shiloh, in the country of Samaria, where antiently the tabernacle and the ark of God were, long before the building of the temple at Jeruſalem; and yet the Jews ſay that 'tis not lawful to perform the ſolemn worſhip of God in any place but Jeruſalem.

20. Our Fathers worſhipped in this mountain, and ye ſay, that in Jeruſalem is the place where men ought to worſhip]

21. The worſhip of God ſhall be ſo far from being confined to this place, that it ſhall not be confined to Jeruſalem it ſelf, nay a deſolation ſhall ſhortly overwhelm both.

21. Jeſus ſaith unto her, Woman, believe me, the hour cometh when [ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father.]

22. Ye worſhip the God of the land, 2 Kings 17. 26. without any knowledge who that is, and your own Gods with him, we Jews worſhip the eternal God of heaven, who hath revealed himſelf to us, for the ſpecial revelations of God, beyond that which other nations enjoy, belong to the Jews, and ſo all manner of advantages toward our eternal good.

22. Ye worſhip * ye know not what, we know that we worſhip: for ſalvation is of the Jews.

* that which ye do not know, we worſhip

23. But now the time of reformation approacheth, & God will be worſhipped and obeyed neither in the Judaical rites (which are oft called carnal, and conſiſted in external performances) nor according to the Samaritans falſe worſhip, who worſhipt their own idols together with God, 2 Kin. 17. but in a pure ſpiritual manner extending to the very heart, and ſuch as was typified by thoſe ſhadows; and the ſon of God now comes to draw all men to this way of worſhip, to the Chriſtian from the Judaical or Samaritan way. See note on Luke 9. d.

23. But the hour cometh and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth: For the Father ſeeketh † ſuch to worſhip him.]

† ſuch worſhippers of him, τοιούτους προσκυνητὰς αὐτοῦ.

24. Is eſpecially delighted with the Chriſtian worſhip, which is taught to joyn the ſoul with the external performances, and to worſhip the true God now revealed by Chriſt, after that manner, wherein Chriſt reveals him.

24. God is a Spirit, and [they that worſhip him, muſt worſhip him in ſpirit and in truth.]

25. This reformation thou talkeſt of, we know ſhall be wrought when the Meſſias or Chriſt comes, and him we do expect.

25. The woman ſaith unto him, [I know that the Meſſias cometh, which is called Chriſt, when he is come, he will tell us all things.]

26. I am that Meſſias.

26. Jeſus ſaith unto her [I that ſpeak unto thee am he.]

27. As he ſaid this, the diſciples came back from the city, v. 8. and thought it ſtrange that he ſhould thus diſcourſe with this woman, yet no man was ſo curious as to ask him the reaſon, or require of him an account of this action.

27. And upon this came his diſciples, and marvelled that he talked with the woman; yet no man ſaid, What ſeekeſt thou, or, Why talkeſt thou with her?]

28. The woman then left her water-pot, and went away into the city, and ſaith to the men,

29. Many things of my life, which were ſo ſecret, that it is not imaginable how he ſhould know them, were he not the Meſſias.

29. Come, ſee a man which told me [all things that ever I did: Is not this the Chriſt?]

30. The people of Sychar.

30. Then [they] went out of the city, and came unto him.

G. 31. In the mean while his diſciples c prayed him, ſaying, Maſter, eat.

32. I have ſomewhat to do more valuable to me, than eating.

32. But he ſaid unto them [I have meat to eat that ye know not of.]

33. Therefore ſaid the diſciples one to another, Hath any man brought him ought to eat?

34. My doing the office for which I was ſent, is as pleaſant and more neceſſary to me, then meat or drink.

34. Jeſus ſaith unto them, [My meat is to do the will of him that ſent me, and to finiſh his work.]

35. 'Tis not with my harveſt as 'tis with that in the fields, four months yet to that time, conſider and ye ſhall ſee the great inclinations and forwardneſs of men to receive the Goſpel, if it may be preached unto them.

35. * Say not ye, There are four months, and then cometh harveſt? Behold I ſay unto you, lift up your eyes, and look on the fields, for they are white already to harveſt.]

* Do ye not ſay, that it is yet four months & harveſt comes? οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται;

36. And they that will but go out, and preach to them, ſhall receive reward for their pains, and by converting others advantage themſelves eternally, and come to reap the fruits of all that ſeed, that the Prophets, &c. from all time have ſowed.

36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that ſoweth, and he that reapeth may rejoice together.

37. So that to this may the proverb be applied, One ſoweth, &c. that is, the prophets ſowed this ſeed of the Goſpel, in fore-telling Chriſts coming, and the Apoſtles, they reap the harveſt of converts to him.

37. † And herein is that ſaying true, One ſoweth and another reapeth.]

† for in this the ſaying is true that ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινός, ὅτι

38. the prophets have ſo prepar'd mens hearts to receive the Goſpel, that there needs very little pains of yours, you may at firſt preaching of the Goſpel reap a whole harveſt of proſelytes.

38. I have ſent you to reap that whereon ye beſtowed no labour; other men labored, and ye have entred into their labours.]

39. He told me the ſecrets of my life, which he being a ſtranger could not know, if he were a meer man.

39. And many of the Samaritans of that city believed on him, for the ſaying of the woman which teſtified, [He told me all that ever I did.]

40. And though Mat. 10. 5. he forbad his diſciples at that time to go into any city of the Samaritans (that they might make the Jews ſee they were his peculiar care at that time) yet to ſhew that the Goſpel was not their encloſure, he now himſelf ſtays with the Samaritans two days, and preacheth the Goſpel to them.

40. So when the Samaritans were come unto him, they beſought him that he would tarry with them [and he abode there two days.]

41. Upon what they heard from him themſelves.

41. And many more * believed [becauſe of his own words.]

* believed on him, ſo the Syr. and many copies, αὐτῷ.

42. Meſſias that was to come to redeem the world.

42. And ſaid unto the woman, Now we believe, not becauſe of thy ſaying: for we have heard him our ſelves, and know that this is indeed the [Chriſt, the Saviour of the world.]

43. Now

43. Now after two days he departed thence, and [went into Galilee.
44. For Jeſus himſelf teſtified, that a prophet hath no honour in his own country.]

43,44. Went to Galilee, avoiding or paſſing another way, not by Nazareth, the place of his education, becauſe, according to the proverb, he expected no reception there, he went another way, not by the lake of Geneſareth, but by Thabor and Carmel toward Cana, where he had wrought his firſt miracle.

45. Then when he was come into Galilee, the Galileans received him, having ſeen all the things that he did at Jeruſalem at the feaſt, for they alſo went unto the feaſt.]

45. And upon this ſecond coming of his among the Galileans, they having, ſince he was there laſt, ſeen what miracles he had done at Jeruſalem, at the feaſt of the paſſover, c. 2. 14. they thereupon gave him a very kind reception (and after the cure of the courtiers ſon which follows here, teaching publickly in the Synagogues of Galilee, he was glorified of all, Luke 4. 15.)

46. So Jeſus came again into Cana of Galilee, where he made the water wine, and there was a certain d * noble man, whoſe ſon was ſick at Capernaum.

* courtier

d.

47. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would come down, and heal his ſon: for he was at the point of death.
48. Then ſaid Jeſus unto him, [Except ye ſee ſigns and wonders, ye will not believe.]

48. I perceive there is need of doing miracles among you, to work faith in you, This weakneſs therefore of yours I will indulge to.

49. The nobleman ſaith unto him, Sir, come down ere my child dye.
50. Jeſus ſaith unto him, Go thy way, thy ſon [liveth.] And the man believed the word that Jeſus had ſpoken unto him, and went his way.

50. Is recovered, ſee v. 52. and 53.

51. And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon [liveth.]

51. Is recovered.

52. Then enquired he of them the hour when he began to amend; and they ſaid unto him, Yeſterday at the ſeventh hour the fever left him.
53. So the father knew that it was at the ſame hour in the which Jeſus ſaid unto him, Thy ſon liveth, and himſelf believed and his whole houſe.
54. This * is again the ſecond miracle that Jeſus [did] when he was come out of Judea into Galilee.

* ſecond miracle did Jeſus again, πάλιν δεύτερον σημεῖον ἐποίησεν

54. Did in Cana, as he had done one before, John 2. 8. (having done many betwixt theſe in other places at Jeruſalem, and in Judea, c. 3. 2.)

Annotations on Chap. IV.

a. Οὕτως

V. 6. *Thus*] The word οὕτως *thus*, is by *Theophyl.* interpreted ἁπλῶς, ὡς ἔτυχε, οὐκ ὄπι θρόνου, ἀφελῶς ὅπι ἐδάφους, *ſimply, after any manner, not on a ſeat, without any proviſion made for ſitting, upon the ground.* And it ſo, then ὅπι τῇ πηγῇ muſt not be *on*, but *by*, or *near*, *the well*, as עַל עין *Gen.* 16. 7. is *at*, or *by*, *the ſpring of water.*

Επὶ τῇ πηγῇ

b. Ζῶν ὕδωρ

Αλλόμενον ὕδωρ.

V. 10. *Living water*] the Hebrews expreſs a fountain of water ſpringing or bubling up continually by the phraſe מים חיים *Gen.* 29. 19. *living waters*, and the Greek render that either literally by τὸ ζῶν ὕδωρ, *living water*, or elſe by ἁλλόμενον ὕδωρ, *ſpringing*, or *leaping water*, that *ſpringing* of *waters* out of the earth, being a kind of imitation or reſemblance of life. This fountain or ſpring-water, being of all other the pureſt, is here ſet to denote that great mercy and grace of God in the hands or diſpoſal of *Chriſt*, c. 3. 35. that δωρεὰν Θεῦ, v. 10. *gift of God*, which he had to give her back again by way of reward for any kindneſs of hers to him. And thus *Chriſt* himſelf was promiſed in the Old Teſtament to be given in the notion of a *fountain*, *Iſa.* 12. 3. *Pſ.* 68. 26.

c. Ερωτᾷν

V. 31. *Prayed him*] The Hebrew שאל ſignifies two things, *to queſtion*, and to *requeſt* or *pray*. And the *Greek tranſlators* uſe one of theſe for the other *Pſ.* 122. 6. inſtead of *Pray for the peace*, &c. ἐρωτήσατε τὰ πρὸς εἰρήνην *enquire*, or *ask after*, &c. So here ἠρώτων μαθηταὶ, *the diſciples asked*, for, *they intreated, deſired*, and v. 40. the *Samaritans* ἠρώτων αὐτὸν μεῖναι, &c. *asked*, that is, *beſought him to ſtay*. So *Mat.* 15. 23. Ηρώτων λέγοντες, ἀπόλυσον, *they* (not *asked*, but) *beſought him ſaying, diſmiſs* her, or do what ſhe deſires of thee (as appears by *Chriſts* anſwer rendring a reaſon why he did it not preſently, v. 24. 26.) So *Acts* 13. 36. ἠρώτων ἐξελθεῖν *he deſired them to go out*, and c. 23. 20. ἐρωτῆσαί σε, *to deſire thee*, and 2 *Theſ.* 2. 1. ἐρωτῶμεν ὑμᾶς ἀδελφοὶ, *we beſeech you brethren*. So *John* 17. 9. οὐ περὶ κόσμου ἐρωτῶ *I pray not for the world*, and v. 15. οὐκ ἐρωτῶ, *I pray not*, and v. 20. So c. 16. 26. ὅτι ἐρωτήσω, *that I will pray*, though v. 30. it be uſed in the other ſenſe, for *asking queſtions.*

V. 46. *Noble man*] The τὶς βασιλικὸς here ſignifies *an officer of the kings*, one that had ſome place at the court of *Herods Antipas*, who was then the *Tetrarch* of *Galilee*, St. *Jerom* renders it *Palatinus*. The Latin interpreter reads *regulus*, by a miſtake reading βασιλίσκος; ſee *Caſaub. ad Baron.* p. 210.

d. Βασιλικὸς

CHAP. V. *Paraphraſe.*

1. AFter this there was a feaſt of the Jews, and Jeſus went up to Jeruſalem.

2. Now there is at Jeruſalem [* a by the ſheep-market a pool, which is called in the Hebrew tongue Bethesda] having five porches.

* at the ſheep pool a houſe, &c. or, the ſheep-pool, ſurnamed in Hebrew

2. On, or by the pool where the ſacrifices are wont to be waſhed, an houſe, or building, or place, ſurnamed בית חסדא an houſe of mercy, becauſe the ſick lay there to be cured.

a.

† ſick of the palſy, for ſo the ancient Gr. & Lat. MS. adds after ξηρῶν πα ραλυτικῶν, *paralyticorum*

3. In theſe lay a great multitude of impotent folk, blind, halt, withered, † waiting for [the moving of the water.]

3. A time of advantage to go into the water, which had this healing force in it but at certain times, and when it had been newly troubled; ſee note a.)

4. For *an Angel] * went down into the pool at a certain ſeaſon, and troubled the water, whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had.

4. For an angel, or, as it may be probably ſuppoſed, an officer for that purpoſe, (ſee note on Acts 12. d. and here note a.)

* or a meſſenger at a ſeaſon, ἀγγέλος κατὰ καιρὸν

5. And a certain man was there, which had an infirmity thirty and eight years.
6. When Jeſus ſaw him lie, and knew that he had [been now a long time in that caſe] he ſaith unto him, Wilt thou be made whole?

6. Had a tedious chronical ſickneſs of it.

* deſcended in κατέβαινεν

7. The impotent man anſwered him, Sir, I have no man, when the water is troubled, to put me into the pool, but while I am coming, another ſteppeth down before me.
8. Jeſus ſaith unto him, Riſe, take up thy bed, and walk.

9. And

9. And immediately the man was made whole, and took up his bed and walked: and on the ſame day was the Sabbath.

10. The carrying of thy bed is the carrying of a burthen, and that a labour contrary to the Sabbatick reſt, and therefore unlawful to be done by thee.

10. The Jews therefore ſaid unto him that was cured, It is the ſabbath-day, [it is not lawful for thee to * carry thy bed.]

* take up ἆραι

11. He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed and walk.

12. Then asked they him, What man is he that ſaid unto thee, Take up thy bed and walk?

13. For by reaſon of the great multitude that was there at the time, Jeſus had opportunity to depart from among them, without any mans taking notice of it.

13. And he that was healed wiſt not who it was, [for Jeſus * had conveyed himſelf away, a multitude being in that place.]

*was gone out privately, ἐξένευσεν

14. The cure that was lately wrought upon thee thou kneweſt not by whom, then that diſeaſe was.

14. Afterward Jeſus findeth him in the Temple, and ſaid unto him, Behold, thou art made whole: ſin no more, leſt a worſe thing come unto thee.] muſt oblige thee to an upright reformation of life, or elſe thou art to expect more fearful judgments

15. The man departed and told the Jews, that it was Jeſus, which had made him whole.

16. Both wrought a cure (which they thought unlawful on the ſabbath, Mar. 3.2.) and alſo bad him to carry his bed, v.10.

16. And therefore did the Jews perſecute Jeſus, and ſought to ſlay him, becauſe he had [done theſe things] on the ſabbath-day.

17. To this exception of theirs againſt him, becauſe of his curing on the Sabbath, Jeſus made this reply, God my Father, from whoſe reſt you take the celebration of the Sabbath, did not ſo reſt from all work on the Sabbath-day, but that ever ſince he hath done works of providence (ſee Chryſoſtom, hom. 10. in Gen. p. 63.) and of preſervation and mercy every day, and why may not I his Son do ſo without exception, my Fathers actions and mine being the ſame?

*until now ἕως ἄρτι

17. But Jeſus anſwered them, My Father worketh * hitherto, and I work.]

18. Which the Jews, that knew that the ſon of God muſt be of the very divine nature (as the ſon is of the ſame nature with his father) and therefore equal with God, interpreted to be a blaſphemy in him, whom they believed not to be the Meſſias, and therefore fit to be puniſhed with death.

18. Therefore the Jews ſought the more to kill him, not only becauſe he had broken the Sabbath, but * ſaid alſo that God was his Father, [making himſelf equal with God.]

*alſo call'd God his own father λὴ πατέρα ἴδιον ἔλεγε τὸν Θεόν.

19. To this exception of theirs againſt Chriſt, he anſwers, although I affirm my ſelf the ſon of God, and ſo am rightly concluded by you to be equal with my Father, yet this is far from being matter of impiety in me, far from oppoſing my ſelf againſt God; For I do nothing but what is the expreſs will of my Father that I ſhould do, and therefore 'twas reaſonable for me to ſay what I did, v. 17. that my Fathers actions will juſtify me in doing the ſame.

19. Then anſwered Jeſus and ſaid unto them, Verily, verily, I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do: for what things ſoever he doth, theſe alſo doth the Son likewiſe.]

20. For out of the infinite love my Father bears to me, he communicates all things to me, and by that means you are likely to have greater matter of wonderment, then this curing a ſick man on the ſabbath can amount to.

20. For the Father loveth the Son, and ſheweth him all things that he doth: and he will ſhew him greater things than theſe, that ye may marvel.]

21. For even to the raiſing of the dead, far greater then the curing of the ſick, my Father hath communicated his power to me, and as my Father raiſeth, ſo will I whomſoever I pleaſe.

21. For as the Father raiſeth up the dead and quickneth them: even ſo the Son quickneth whom he will.]

22. And for the office of judging (Angels, or Men) my Father doth it not himſelf, but hath put all into the Sons hand, both the preſent governing of the Church, and final ſentencing of all.

22. For the Father judgeth no man; but hath committed all judgment unto the Son.]

23. And ſo by this means it appears that as it was no fault in me to ſay what I did, v.17. tho' it were the equalling my ſelf with the Father, ſo it muſt needs be great hypocriſy in you to think and pretend that you zealouſly honour my Father, when you do deſpiſe and diſhonour me, which am ſent with this power at this time, on purpoſe to be honoured by all men, in the ſame manner as my Father is honoured, that ſo I may work a reformation among you.

23. That all men ſhould honour the Son, even as they honour the Father, he that honoureth not the Son, honoureth not the Father which hath ſent him.]

24. This is ſo perfectly the will of my Father, that I muſt tell you, that on your heeding and hearkning to me at this time, and believing and entertaining my doctrine, as the meſſage of God, depends your eternal well-being, your eſcaping eternal death, and attaining eternal Life.

24. Verily, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.]

25. And I aſſure you this power which God my Father hath given me at this time, extendeth to the greateſt things, even to raiſing the dead out of their graves (as alſo ſinners out of their graves of ſin) which power you ſhall ſhortly ſee (nay in the ſpiritual ſenſe is already) exerciſed by me.

25. Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the ſon of God, and they that hear ſhall live.]

26. For as God hath of and from himſelf power to give life to any thing, ſo hath he given this power to me, and I have it.

26. For as the Father hath life in himſelf, ſo hath he given to the ſon to have life in himſelf.]

27. And as I am God-man, that is, in that I have thus humbled my ſelf to this mean eſtate (which ought not to leſſen, but rather encreaſe the account which is due to me in the world) my Father, by way of reward (Phil. 2.8, 9.) hath given me all power and authority, both now and hereafter, in and over his Church. And ſo again in other reſpects, as 1. that men having a merciful high prieſt (not ſuch an one as cannot ſuffer, or conſequently be touched with our infirmities, but one, that is a man upon the earth, in all things, tempted like unto us, yet without ſin) might have confidence of acceſs to him, in his preſent government of all things; and 2. that men which have bodies, and ſo are viſible (and are to be judged hereafter as well as Angels) may have a viſible judge of them, and of all things done in their bodies.

27. And he hath given him authority to execute judgment alſo, becauſe he is the ſon of man.]

28. Let not what I ſay be matter of wonderment to you for certainly there ſhall be (as certainly as if it were come already) a time of general reſurrection for all the dead; (and an eſſay thereof ſhall ſhortly be ſeen among you.)

28. Marvel not at this: for the hour * is coming, in which all that are in their graves ſhall hear his voice.]

*cometh, ἔρχεται.

29. And the righteous ſhall have their bodies and ſouls united in bliſs, and the wicked ſhall alſo have a reſtitution of their bodies, to receive their ſentence and puniſhment.

29. And ſhall come forth, they that have done good unto the reſurrection of life, and they that done evil, unto the reſurrection of damnation.]

30. I

30. I can of mine own ſelf do nothing: as I hear, ſo I judge: and my judgment is juſt; becauſe I ſeek not mine own will, but the will of † the Father which hath ſent me.]

30. My judgment is a righteous judgment, and agreeable to my Fathers method, and decree, that they which believe on me, ſhall be ſaved, and they that reject me, damned. This my Father hath declared, and therefore 'tis not the ſeeking either honour or revenge to my ſelf, that I ſay or do this, but the going according to my Fathers preſcript, and nothing elſe.

† him that ſent me, for in the Syriack & ancient Lat and many Gr. copies πατρὸς is left out.

31. If I bear witneſs of my ſelf, my witneſs is not true.

32. There is another that beareth witneſs of me, and I know that the witneſs which he witneſſeth of me is true.]

31,32. If I did any thing that tended to mine own honour, and were a ſingle witneſs therein, you might reaſonably except againſt it, but as that which I do, is not to honour my ſelf, but only to execute my Fathers will, ſo for the truth of what I ſay, my Father bears witneſs of me, and hath done it already, by ſending the Spirit, and a voice from heaven, and giving me power to do miracles, and that ſure is a competent teſtimony, which can deceive none.

33. Ye ſent unto John, and he bare witneſs unto the truth.]

33. And for the trial hereof, you have ſent to John, who baptized me, when the Spirit ſo deſcended on me, and he that ſaw it, teſtified to you the truth of it.

34. But I receive not teſtimony from man, but theſe things I ſay, that ye might be Saved.]

34. But as for me, I need not the teſtimony of John, or any man, but yet that you that believe him, may believe him of me, and ſo eſcape and fly from the danger, which approacheth you, I thus mention to you his teſtimony, which was of ſuch authority with you.

* the lamp burning & ſhining, ὁ λύχνος ὁ καιόμενος καὶ φαίνων,

35. He was * a burning and ſhining light, and ye were † willing for a ſeaſon to rejoyce in his light.

35. He was that Elias, deſcribed Eccl. 48. by being like fire and his word burning like a lamp, and for a while you liked well to hear him, but as ſoon as he teſtified of me, then you preſently rejected him.

† pleaſed for a while ἠθελήσατε

36. But I have * greater witneſs then *that* of John; for the works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me.]

36. But I have no need of that teſtimony of his, for the working of thoſe miracles which God hath enabled me to work, is a greater demonſtration of my being ſent by God, then John Baptiſts teſtimony, that he ſaw the Spirit deſcend upon me.

* a teſtimony greater τὴν μαρτυρίαν μείζω

37. And the Father himſelf which ſent me, hath born witneſs of me: Ye have neither heard his voice at any time, nor ſeen his † ſhape.]

37. And God the Faher by voice from heaven, hath teſtified of me, but ye, as, according to your Fathers deſire, expreſt Exod. 20. 19. Deut. 5. 25. and 18. 16. ye have not heard the voice of God, nor ſeen his appearance, ſo it appears by your actions, ye behave your ſelves as thoſe that know nothing of God, ungodly, impious men, ſee 1 John 3. 6.

† appearance, εἶδος

38. And ye have not his word abiding in you: for whom he hath ſent, him ye believe not.]

38. And for that only means, left you, the word of God revealed to you, ye do not make uſe of that, or live according to it, as is apparent by your not believing on me, who have ſeen, and heard, and know his will, and am ſent by God, as the only means of declaring that will to you, and am foretold in the Scripture, as the Meſſias to come.

* to have ἔχειν

39. Search the Scriptures, for in them ye think * ye have eternal life, and they are they which teſtify of me.]

39. Look into, and examin the writings of the Old Teſtament, whereon you depend, and believe that through performance of the Moſaical precepts, you ſhall have eternal life. And on examination you ſhall find that all thoſe prophecies are types and fulfilled in me, and that all the promiſes of life there made, have an aſpect on me, the giver of life.

40. And ye will not come to me that ye might have life.]

40. But ye, tho' ye look upon theſe as the repoſitory of your preſent and eternal bliſs, and though they direct you to me as the only means to attain it, yet wilfully reject me, and by that means your eternal bliſs alſo.

41. I receive not honour from men.

42. But I know you that ye have not the love of God in you.

41,42. Alas, 'tis not your approbation, or eſtimation (to be acknowledged or well ſpoken of by you) that I contend for, while I thus ſpeak. But to this purpoſe I ſay it. By your dealing with me, who come with this teſtimony of my Father, it is apparent and diſcernible, how far you are (whatever you pretend) from all piety and love of God, that this teſtimony of God cannot work on you to receive me, but the being well-ſpoken of by men (ſee c. 12. 43.) is all you care for, and becauſe that may be loſt by receiving me, therefore am I rejected by you.

43. I am come in my Fathers name, and ye receive me not; If another ſhall come in his own Name, him ye will receive.]

43. But to ſee the ſottiſhneſs of your dealings: I bring my commiſſion from God, and ye heed it not, and yet if another without any commiſſion from God, a meer counterfeit, ſhall, in his own name, come, and undertake to ſeduce you, ſuch as Simon Magus (ſee Note on 2 Theſ. 2. e.) what multitudes of you Jews will follow him?

† glory, δόξαν

44. How can ye believe which receive † honour of one another, and ſeek not the honour, that *cometh* from God only?]

44. 'Tis not poſſible you ſhould believe aright, that are ſo in love with the praiſe of men, as to take him for a prophet, who hath no other teſtimony that he is ſo, but his own, or the voice of other men, and dare not believe on me; the rulers, for fear of diſpleaſing the people, and the people the rulers, and mean while both contemn the Favour, and approbation of God, and ſet his teſtimony at naught, reject me, who come authoriz'd with that.

*on whom ye have truſted, εἰς ὃν ὑμεῖς ἠλπίκατε.

45. Do not think that I will accuſe you to my Father, there is one that accuſeth you, *even* Moſes, * in whom you truſt.]

45. 'Tis not ſo much I to whom you have done, this affront, and therefore I ſhall not need to bring any complaint or indictment againſt you before my Father, but 'tis our own prophet Moſes, on whom you pretend to depend ſo much, and he will riſe up to teſtify againſt you.

46. For had ye believed Moſes, ye would have believed me: For he wrote of me.]

46. Had you but heeded and believed Moſes, that prophet ſo valued by you, his predictions and typical repreſentations would have led you to believe on me, in whom they are all fulfilled.

47. But if you believe not his writings, how ſhall ye believe my words.]

47. But if your own Moſes cannot be heard by you, I cannot expect to have that authority with you.

Annotations on Chap. V.

a. ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ

V. 2. *By the ſheep-market a pool*] The words being read, as they are now in our beſt Copies, ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ both in the Dative caſe, the only Nominative caſe in the period muſt be ἡ ἐπιλεγομένη Βηθεσδὰ, and then there can be no way of tranſlating it, but by underſtanding the word בית *houſe*, which is, after contained in the word *Bethesda*, and which muſt be the ſubject, to which the following adjunct belongs, πέντε στοὰς ἔχουσα, *having five porches*, which cannot be ſaid ſo properly of any thing, as of an houſe; if this be the reading, then this houſe call'd in Syriack בית חסרה *the houſe of mercy*, as the Syriack now reads it, that is, *the alms-houſe* literally (not as *Beza* would have it *domus effuſionis*) muſt be reſolved to have been a *noſocomium* or *hoſpital* for thoſe that are ſick, and that it was built ἐπὶ τῇ κολυμβήθρᾳ, *upon*, or *adjoining*

to, that pool (or, as the *Kings MS.* reads ἐν τῇ *on it*) and had five porches in it. Others anciently did read it (ſee *Rob. Steph. var. lect.*) without ὅπι τῇ in the Nominative caſe, ὡ δὲ ἐν τοῖς Ιεροσολύμοις προβατικὴ κολυμβήθρα, *there was at Jeruſalem a ſheep pool.* So S. *Chryſoſtom*, and S *Cyril* of *Alexandria*, *Theophylact*, *Theophilus Antioch*, and St. *Jerom*, *Bethesda* (ſaith he, in *Locis Hebr.*) *piſcina in Jeruſalem quæ vocatur Peculialis*, *Bethesda is a pool in Jeruſalem, called the cattel-pool*, which if it be the right reading, then may that *pool* be there ſet for this *houſe* and *pool* together, and both (ὀπλεγομένη) with the *agnomen* of *Bethesda the alms-houſe*. or elſe בירה may be taken in a larger notion to ſignify any *place*, and ſo ſignify the *pool* only, without ſuppoſing any houſe there, but only ſome buildings, as porches or entrances into the pool, v. 7. As for that third reading which *Beza* uſed, ὅπι τῇ προβατικῇ, and then κολυμβήθρα in the Nominative, this agrees not with the ancient readings, and being not intelligible, but by underſtanding πύλη, and ſo making it the *ſheep-gate*, *Neh.* 12.39. that is no way agreeable to this purpoſe. For ſuppoſing, what is ſo often affirmed by thoſe that favour this reading, that the ſheep that were brought in at this gate for ſacrifice, were there wont to be waſhed, before they were brought into the Temple (or as *Beza*, *potare & merſari, to drink and be waſhed*) yet 'tis neither imaginable that the waſhing, or drinking of ſheep there, ſhould make the pool medicinable, nor that being ſo of it ſelf, or made ſo by miracle, it ſhould be thus employed to thoſe common uſes, for which any other pool would have been as good. That which I conceive of it is this, not that here the live Sheep were waſhed by thoſe that brought them, but the carcaſſes or entrails of them, when they were ſlain, and this by the officers of the Temple. So ſaith *Benjamin* in his *Itinerary*, ושם נראה ער חיום הזה הברכה &c. *There is until this day that pool in which the ancients killed their ſacrifices, and each of the Jews ſet their name there on the wall.* Agreeable to which is the Account which *Brocardus* hath rendred of this matter at large, *In area Templi*, ſaith he, *contra Aquilonem eſt porta vallis ducens in vallem Joſaphat, & hæc etiam vocatur Gregis quòd per eam introducebantur greges in Templo immolandi. Intrantibus porrò portam Gregis ad ſiniſtram occurrit piſcina probatica, in qua Nathinæi lavabant hoſtias quas tradebant ſacerdotibus in Templo offerendas. It was ſo called, becauſe the ſacrifices were there waſhed by the Nethinim* (or inferior officers) *which they delivered to the prieſts to be offered in the Temple*, ſuppoſing this waſhing to be intermediate between the ſlaying, and offering of the Sacrifices, and to belong to all the Sacrifices (as St. *Jeromes Peculialis* alſo denotes) not the ſheep only. This, it ſeems, *Theophylact* did believe, who gives this for the commonly aſſigned reaſon of the divine healing Power that theſe waters had, ἀπὸ τῦ πλύνεδαι τὰ ἐντόδια τῶν ἱερείων, *becauſe the Entrails of the ſacrifices were waſhed there.* And, I ſuppoſe, theſe words in * S. *Jerom* (*lucus alter mirum in modum rubens quaſi cruentis aquis, another pool looking wonderful red, as it were with bloody waters*, &c.) do intimate it alſo. And it is obſervable that thoſe that here waited for cures, are not men of all ſorts of diſeaſes, but only *the blind*, *the halt*, *the withered*, and perhaps the *Paralytical*, v. 3. and therefore perhaps the *whatſoever diſeaſe*, v. 4. may not denote an unlimited univerſality, but only a reſtrained, ὁποίῳ κατειχῶ νοσήματι, *whatſoever diſeaſe he was held with*, that is, which ſoever of theſe fore-mention'd, for which they came thither for cure. And that a medicinable force to the cure of Lameneſs, &c. might naturally come to the waters by that means, according to *Theophylacts* account of the commonly received opinion will not appear ſtrange, if the cures that are wrought by putting the Patient into the belly of a Beaſt newly opened, or into the skin of a ſheep newly flead, or by the application of the warm vital parts of any beaſt, be conſidered. For the like virtue might well be transfuſed to this pool by the daily waſhing of the entrails of the ſacrifices in it, at the time of the feaſts (ſuch as is here mention'd, *v.* 1.) where ſo many thouſand ſacrifices were killed at once, as may be gueſſed by the number of *two hundred fifty five thouſand*, and *ſix hundred Paſchal ſacrifices*, which was teſtified to *Ceſtius* by the Prieſts at a *Paſſover* in *Neroes* time. Theſe might well die and colour the water, and give a force to it, and that at ſuch a time, when the waters were warm with the freſh waſhing of the ſacrifices in it, and eſpecially when by a mans going down to move or trouble the water, *v.* 4. thoſe groſſer thicker parts, which came from the beaſts, the congelations of blood which went to the bottom, were ſtirr'd up, and made to infuſe themſelves more ſtrongly into the water; which ſeems to be the reaſon, why to the working of a cure by thoſe waters theſe two circumſtances are made neceſſary, 1. that it ſhould be, not at any time, but κατὰ καιρὸν, *v.* 4. *at a ſet ſeaſon*, which that it ſignified a feſtival time (if not ſolely that) appears probably, becauſe now *v.* 1. ἦν ἑορτὴ Ἰυδαίων, *there was a feaſt of the Jews*, and at this time the ſick man waited that καιρὸν *opportunity*, tho' he were depriv'd of it, v. 7. and if from v. 6. it be imagined that he had laid *a long time* in that place, that is a miſtake, for the πολὺν χρόνον, *long time* belongs to the length of his diſeaſe, v. 5. and to nothing elſe. 2*ly*, that the ſick perſon ſhould go in immediately upon the troubling of the waters, which muſt ſignify, that immediately upon the moving, they had a force which ſoon cool'd or decay'd again, by the ſinking of that which was ſtirr'd up, or by the evaporating of it. All which, if it be a natural, & no miraculous way of curing, it will be the more unlikely, that ἄγγελος here v. 4. ſhould be *an Angel* of Gods. It may eaſily be ſuppoſed that there was an officer or ſervant, ſent down by them that had skill in it, to trouble the waters at a fit time, & he being a meſſenger ſent before, as it were, to prepare for the ſick mans coming after him, might well be call'd ἄγγελος, not *an Angel*, but *a meſſenger*, ſee *Act.* 12.8. but it is very uncertain, from the variety of copies, what is to be determin'd in this matter. For as the *Kings MS.* makes one great change here, and reads Ἄγγελος γὰρ Κυρίυ κατὰ καιρὸν ἐλέετο, *The Angel of the Lord waſhed*, or *bathed, at a ſeaſon*, v. 4. ſo on the other ſide, *the ancient Greek and Lat. MS.* which *Th. Beza* preſented to the *Univerſity* of *Cambridge*, wholly leaves out the fourth verſe, wherein the only mention of ἄγγελος, whether *Angel* or *meſſenger* is. In this variety we can but reſolve what the Context makes moſt reaſonable, and that is, to adhere to our ordinary reading, without admitting either of thoſe changes, which thoſe venerable copies, ſo contrary one to the other, ſuggeſt to us. For as to the former, the *troubling of the water* being taken notice of, both *v.* 4. & *v.* 7. as the only thing that gave or rather excited (for a very ſhort time) the medicinal virtue in the water, there was no need of the miraculous interpoſition of one of Gods holy Angels to effect that; any ordinary man, ſent down for that purpoſe, was ſufficient thus to move or trouble the water. As for the bathing of an Angel at a certain time, there is no probable account to be given of that, nor can it have any ſpecial energy, to the making of the waters medicinal, for the bare *troubling the waters* did that, v. 4, 7. as for the latter, which leaves out the whole fourth verſe, the remainder of the Context utterly reſiſts that, being all built on that relation of the medicinal nature of the pool, and the circumſtances of it, which are given us in that verſe. The context then remaining intire, as it doth in our ordinary copies, the chief objection I diſcern to offer it ſelf againſt the way of interpreting it of a medicinable vertue, naturally ariſing from the freſh warm blood of the Entrails of the ſacrifices that were waſh'd there, is, that the cure was limited *to one*, to him that firſt ſtept in, & this man had been there long in vain, becauſe another ſtill ſtept in before him; which is thought unreconcileable with that opinion of the medicinable virtue of the blood, in that pool, which would as probably miniſter to the cure of more, as of one. To this I anſwer, that it is not improbable, there might be cauſes

καλὰ καιρὸν.

Αγγελος

* *de loc. Hebr.*

cauſes of this (more than one) ariſing from ſome circumſtances of the place, &c. which being not taken notice of in the text, cannot with any certainty be aſſigned by us at this diſtance, and yet this very poſſibility that there were ſuch, be ſufficient to avoid the force of that objection. For inſtance, the place that contained theſe medicinal waters might be of no larger capacity, than to hold one at once (and the ſteps down to it ſomewhat proportionable) and that on purpoſe deſigned in order to curing diſeaſes, to which it was moſt likely to contribute, if the virtue that came from the entrails were kept within ſo narrow a compaſs, as when a medicinal bath is to be provided by infuſion of herbs, &c. 'tis ordinary to uſe a veſſel of no greater capacity then will ſuffice one patient at once, that the infuſion of the drugs may be the ſtronger, and ſo more medicinal. And then conſidering how apt thoſe groſſer parts are, when ſtirred up, to ſink again, and ſome ſpace being allowed to the officer, that moves the water, to aſcend before the patient can deſcend, it follows regularly, that the cure ſhould be thus limited to one patient at one moving of the water, and if * St. *Chryſoſtom* judge aright, in one year; ἅς μόνῳ τῷ ἐνιαυτῷ ἐκεκράδετο, ſaith he, *one only in a year* (at this καιρὸς, *ſeaſon*, or Paſchal feſtival, when the great multitude of ſacrifices were newly waſhed there) was cured by that water. All this is here fitly ſuppoſable, *non obſtante*, either the mention of the *pool*, which may be deemed to ſignify a place of a greater capacity, or the *five porches*, v. 2. For the *five porches*, thoſe being parts of *Betheſda*, the *houſe of mercy*, or *hoſpital*, as hath been ſhew'd, there might be uſes of them for the ſick, and diſeaſed perſons, which lay there, v. 3. without imagining them to be ſo many entrances to this pool. And then for the κολυμβήθρα, tho' by rendring it in Latin *piſcina*, and *pool* in Engliſh, it may ſeem to be of a larger capacity, yet being, we know, by the ancients uſed vulgarly for the font in the Church, and that expreſly from the uſe of it in this place, it need not be ſuppoſed here to have been of any ſuch large capacity. And then this being thus premiſed and ſuppoſed, all that is here ſaid is very conſonant, 1. That after the moving of the water, it ſhould be medicinal only to one at once; and 2. That he only that could make moſt haſte, & ſo come firſt, was likely to receive this benefit by it, and ſo this lame man miſs of it, becauſe he could never get to be foremoſt. Other ways there are alſo ſuppoſeable, to remove all force of this objection, and ſecure the probability of this conjecture; but becauſe I propoſe it only as ſuch (and that not as mine own, but founded in the received opinion, from which *Theophylact* cites it) I ſhall not farther inſiſt on them, but only add that the Chriſtian religion is no way concerned in the miraculouſneſs of this cure, if ſuch it were, it being afforded the Jews before Chriſts coming, and continued to them, at this time of their reſiſting and crucifying of Chriſt.

CHAP. VI.

Paraphraſe

1. AFter theſe things Jeſus * went over the [ſea of Galilee, which is the ſea of Tiberias.]
   1. Lake of Geneſareth in Galilee, to that part of it which is near the city Tiberias, ſee note on Luke 8. c.
2. And a great multitude followed him, becauſe they ſaw [his miracles which he did] on them that were diſeaſed.
   2. The miraculous cures which he wrought.
3. And Jeſus went up into a [mountain] and there he ſate with his diſciples.
   3. Mountainous deſert part, belonging to the city Bethſaida, Luke 9. 10.
4. And the Paſſover, a feaſt of the Jews, was nigh.
5. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip [Whence ſhall we buy bread that theſe may eat?]
   5. Where ſhall we have money with which we may buy bread enough to feed all this multitude.

(6. And this he ſaid to prove him, for he himſelf knew what he would do.)

7. Philip anſwered him, Two hundred penny-worth of bread is not ſufficient for them, that every one of them may [take a little.]
   7. Receive a ſmall proportion to refreſh him.
8. One of his diſciples, Andrew, Simon Peters brother ſaith unto him,
9. There is a lad here which hath five barley loaves and two ſmall fiſhes, but what are they among ſo many?
10. And Jeſus ſaid [Make the men * ſit down.] Now there was much graſs in the place. So the men ſate down in number about five thouſand.
    10. Settle and diſpoſe them in ranks, and in a poſture for eating.
11. And Jeſus took the loaves, and [when he had given thanks, he deſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes, as much as they would.]
    11. Having bleſſed the bread and fiſhes, thanked God for them, and implored his bleſſing on them, he as the Maſter of the feaſt gave the ſeveral proportions to the diſciples, and they as waiters diſtributed them to the gueſts, every man his portion of bread, and of fiſh, as much as they deſired to eat.
12. When they were filled, he ſaid unto his diſciples, Gather up the fragments that † remain, that nothing be loſt.
13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.
14. Then thoſe men when they had ſeen the miracle which Jeſus did, ſaid, This is of a truth [that prophet * which ſhould come into the world.]
    14. The Meſſias, known by the title of him that cometh, &c. See note on Matth. 11. 2.
15. When Jeſus therefore perceived that they would come and take him by force, [and [a] make him a king, he departed † again into a mountain himſelf alone *.]
    15. To ſet him up for their captain, to fight their battels for 'em againſt their enemies or conquerors (which Chriſt therefore avoided as unagreeable to his office, knowing withal, that he was not to be enthroned by any act of the people, or election of men, but by the immediate power of God, he again retired alone to his privacy and prayers in the mountain, v. 3.
16. And when even was *now* come, his diſciples went down unto the ſea,
17. And entred into a ſhip, and [went over the ſea towards Capernaum] and it was now dark, and Jeſus was not come to them.
    17. Were paſſing, or in their paſs over the ſea toward Capernaum, ſee Acts 28. 14.
18. And the ſea [aroſe by reaſon of a great wind that blew.]
    18. Began to grow tempeſtuous.
19. So when they had rowed about twenty five or thirty furlongs, they ſee Jeſus walking on the ſea, and drawing nigh unto the ſhip, and they were afraid.]
    19. When therefore by the contrariety of the winds they had been forced to fall to their oars, and had done ſo for ſome ſpace, they diſcern one walking on the ſea, and coming toward the ſhip, this was Jeſus, but they not knowing it was ſo (v. 20.) were affrighted with the ſight.
20. But he ſaith unto them, It is I, be not affraid.

* departed to th'other ſide of the ſea of Galilee, that of Tiberias, or into the coaſts, or parts of Tiberias, for the old Gr. & Lat. MS. reads, ἐπὶ τὰ μέρη τῆς Τιβεριάδος *in fines Tiberiadu.*

* lie down, ἀναπεσεῖν

† ſuperabound, are to ſpare, περισσεύσαντα

* that cometh, ὁ ἐρχόμενος

† again, is wanting in the Syr. & many cop.

[a] & prayed there, ſo the old Gr. and Lat. MS. adds κἀκεῖ προσεύχετο *& ibi orabat.*

21. Then they [willingly received him into the ſhip; and immediately the ſhip was at the land whither they went.]

21. Gladly took him into the ſhip, ſee Mar. 6. 51. and as ſoon as ever they received him in, the ſhip arrived at their intend ſhore.

22. The day following, when the people which ſtood on the other ſide of the ſea, ſaw that there was none other boat there, ſave that one whereinto his diſciples were entred, and that Jeſus went not with his diſciples into the boat, but that his diſciples were gone away alone.

23. † Howbeit there came other boats from Tiberias, nigh unto the place [where they did eat bread, after that the Lord had given thanks.]

23. Where they now were, and where they had eaten bread, when by bleſſing the five loaves he ſo multiplied them that they were ſufficient to feed five thouſand.

† But other veſſels from Tiberias went near that place, Αλλα ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου.

24. When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus.]

† 24. When, I ſay, the multitude ſaw Jeſus was gon from that place, as well as his diſciples, v. 17. and from thence concluded it moſt probable, that Jeſus, tho' he went not with the diſciples, was gone after them to Capernaum, his uſual habitation, they having the advantage of veſſels for paſſage, v. 23. took ſhip and went to Capernaum to look for him.

25. And when they had found him on the other ſide of the ſea, [they ſaid unto him] Rabbi, when cameſt thou hither?

25. They conſidering that he went not into the ſhip with the diſciples, v. 22. and not knowing of any paſſage by boat, which he could have to Capernaum, could not imagine which way he came thither, yet becauſe Tiberias was not far off from the place where the miracle of the bread was wrought, and there came other boats from thence, v. 23. they being uncertain what to think, aſked him of the time and way of their conveyance.

26. Jeſus anſwered and ſaid unto them, Verily, verily, I ſay unto you, [Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.]

26. That which makes you thus follow me, is not the acknowledgment of my divine power evidenced by my miracles, or conſequent to that, a purpoſe to embrace my doctrine, or deſire to learn of me, but a groſs carnal deſire of the like advantages, which you had of my multiplying loaves to feed you.

27. b Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the ſon of man ſhall give unto you, for him hath * God the Father ſealed.]

b. 27. Set not your hearts on theſe poor external advantages, ſeek not, deſire not, acquire this corporal food, in order to your worldly ends, ſecular victories and greatneſs (ſee note a.) and that which will afford you but a ſhort fading benefit, v. 49. but look out, and get your part of that food which is it ſelf unperiſhable, and will make all that feed on it immortal alſo. This food ſhall the Meſſias (that is, Chriſt) beſtow upon you, for him and his doctrine hath God the Father acknowledged to be his own (ſee note on Epheſ. 4. i.) and by the coming of the Spirit on him, demonſtrated him to be ſent by him, no king of your chooſing or making, v. 15. but as his kingdom is to be a ſpiritual kingdom, ſo is he to be inſtalled to it by God, and not by you.

* the father ſealed, even God, ὁ πατὴρ ἐσφράγισεν, ὁ Θεός

28. Then ſaid they unto him, What ſhall we do that we might c † work the works of God?]

c. 28. Hereupon they ſaid unto him, what is requir'd of us, what courſe wilt thou preſcribe, that we may do that which thou biddeſt us, v. 27. that we may be always employed in Gods tasks, ſo as will be acceptable to him?

† labour in

29. Jeſus anſwered and ſaid unto them, This is the work of God, that ye believe on him, whom he hath ſent.]

29. Jeſus anſwer'd them, that which God requires of you, is, to believe and do all that I, who am ſent by him, do command you.

30. They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee and believe in thee? What doſt thou work?]

30. Then tho' they had before believ'd and reſolv'd v. 14. that he was of a certain truth the expected Meſſias, and were therefore minded to ſet him for their captain or king, yet now being checked by Chriſt for their carnal conceits of the Meſſias, v. 26, 27. they retract their former reſolution, and demand farther ſigns, before they will look after ſuch a kind of Meſſias as he now tells them of, and therefore to his requiring them to believe on him, they ſaid, What miracle do you ſhew? what work of wonder, ſuch as may be ſufficient to aſſure us, that thou art the Meſſias?

31. Our fathers did eat Manna in the deſert, as it is written, He gave them bread from heaven to eat.]

31. We have great reaſon to adhere to Moſes, who wrought ſuch miracles, brought down bread ready prepared from heaven for us, and unleſs thou wilt produce ſome atteſtation to thy ſelf, which may at leaſt equal this one, why may not we be allow'd to think it unreaſonable to forſake him, and follow thee?

32. Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Moſes gave you not that bread from heaven, but my Father giveth you the true bread from heaven.]

32. Jeſus ſaith unto them, I aſſure you, that Manna came not from heaven, but out of the airy region, and that the work of God, not Moſes, and now the ſame God gives you far more durable food then that was, gives you me who came really down from heaven, and am moſt eminently that which Manna was to your bodies, bread or food to your ſouls.

33. For the bread of God is † he which cometh down from heaven and giveth life unto the world.]

† that

33. That fed but your bodies, and putrified preſently; but that which God now gives you, is for your ſouls, and will feed them to eternity, v. 27. and did really deſcend from the heaven of heavens, not as that Manna for a multitude only, but the feeding and enlivening the whole world.

34. Then ſaid they unto him, Lord, evermore give us this bread.

35. And Jeſus ſaid unto them, I am [the bread of life: he that cometh to me, ſhall never hunger: and he that believeth on me, ſhall never thirſt.]

35. That durable vivifical bread of God, the excellency whereof is infinitely above that of Manna, as in other things, ſo in this, that the feeding thereof yields a durable ſatisfaction, whereas in Manna, and all corporeal food, there is ſtill a ſucceſſion of appetite.

36. But I ſaid unto you, that * ye alſo have ſeen me, and believe not.]

36. But that which I told you, v. 26. was, that tho' you have ſeen me and taſted of my miracles, yet you do not believe on me, feed not on this true bread, which came down from heaven.

* ye have both ſeen me, καὶ ἑωράκατέ με

37. All that d the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out.]

d. 37. This is an evidence of great obſtinacy and untowardneſs of improbity and pride in you; for had Gods preventing Grace had any ſucceſs on you, wrought probity, or humility in you, you would certainly come in to my call, and I will not reject any that thus comes, or caſt him forth afterwards, if he will abide with me.

38. For I came down from heaven, not to do mine own will, but the will of him that ſent me.

39. And this is the Fathers will which hath ſent me, that of all which he hath given me I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.]

38, 39. For this lies upon me, as the office for which my Father hath ſent me, the fulfilling of which is all my care, viz. that I ſhould be careful to preſerve every one, which with an honeſt heart ſhall thus come and believe on me, and give every one that thus perſeveres (beſide many excellent priviledges here) eternal life of body and ſoul hereafter.

40. And this is the will of him that ſent me, that every one which ſeeth the ſon and believeth on him, may have everlaſting life: and † I will raiſe him up at the laſt day.]

40. That being alſo another part of his commiſſion to me, that whoſoever believeth in his ſon ſhould not periſh, but, whatever by ſo doing befal him here, inherit everlaſting life in that other world.

† that I ſhould, ἀναστήσω.

41. The

41. The Jews then murmured at him, becauſe [he ſaid, I am the bread which came from heaven.

42. And they ſaid, Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know? How is it then that he ſaith, I came down from heaven?]

41, 42. By what he ſaid of himſelf, he pretended to come from heaven, whereas they knew his birth here on earth, and his parentage, which they conceived to be contrary to his coming down from heaven.

43. Jeſus therefore anſwered and ſaid unto them, Murmure not among your ſelves.]

43. To this muttering of theirs, Jeſus replied, I have ſaid nothing which 'tis reaſonable for you to murmur at.

44. No man can come to me, except the Father which hath ſent me, draw him, and I will raiſe him up at the laſt day.]

44. 'Tis true, there is ſome pretence for theſe vulgar prejudices againſt me, which would make it impoſſible for thoſe that look no farther, to become my followers (and therefore this makes it ſo unfit and unſafe for you to fix your eyes ſo wholly on this.) And it is an effect of my Fathers preventing grace to fit mens hearts to be ready and willing to come to me (ſee note d.) and without this work firſt wrought, and that probity and humility, which qualifies men to receive my doctrine, I do not expect that any man ſhould believe on me, and therefore I attribute it to that (ſee v. 65.) when any one doth (as, on the other ſide, to your obdurate hearts, that you do not) come unto me. And for every one that doth thus come, and therein obey my call, and follow the duct of my Father, on him moſt certainly will I beſtow everlaſting life.

45. It is written in the prophets, And they ſhall be all * taught of God. Every man therefore that hath † heard and learned of the Father, cometh unto me.]

45. The ſum of what I thus ſay, hath been obſcurely delivered to you by the prophets of old: for they, for example, Iſa. c. 54. 13. ſpeaking of theſe times, have foretold, that God will diſpoſe and prepare the hearts of many men to be fit or ready to receive Chriſt (ſee note d.) to embrace the Meſſias, and therefore it was that I ſaid that every humble honeſt heart, every diſciple of my Father that hath not reſiſted that guidance, and attraction of my Father doth certainly come to me, and believe on me.

* the taught, διδακτοὶ † heard fr. the Father, and learnt, ἀκούσας παρὲ τοῦ πατρὸς καὶ μαθών, or, learnt the truth, for the K's. MS. reads, μαθὼν τὸν ἀλήθειαν.

46. Not that any man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father.]

46. Where yet that of learning or being taught of God, doth not imply his ſeeing or talking with my Father, and being ſo taught by him, for this is proper and peculiar to me, who am therefore qualified to reveal his will to all that come unto me.

47. Verily, verily, I ſay unto you, He that believeth in me, hath everlaſting life.

48. I am that bread of life.]

47, 48. He that embraceth my doctrine, and is ſincerely my diſciple, to believe and practice what I command him, ſhall undoubtedly live for ever, as having fed on that enlivening bread, v. 33. receiving me his ſpiritual food, by his faith into his ſoul.

49. Your fathers did eat Manna in the wilderneſs, and are dead.

50. This is the bread which came down from heaven, that a man may eat thereof and not dye.

49, 50, 51. The Manna given in the deſert did not make them immortal which did eat of it. But the bread which is now ſent you down from heaven, will give immortality to them that feed

51. I am the living bread, which cometh down from heaven: If any man eat of this bread, he ſhall live for ever: and the bread that I ſhall give him is my fleſh, which I will give for the life of the world.]

on it, that is, to all that truly believe in Chriſt, that receive his doctrine, and digeſt it into the food and nouriſhment of their ſouls, and this is offered and prepared for every man, not only for you Jews. Manna was bread indeed, but firſt, dead, not living. Secondly, it came not down from heaven properly ſo called, v. 32. and Thirdly, they which did eat of it, afterwards dyed. Fourthly, their Manna was contradiſtinct from their quails, that bread from that fleſh. Fifthly, That was given for the preſerving the life only of one nation. But contrariwiſe by theſe ſo many ways of excellency above that Manna, I am, firſt, living bread. Secondly, I came down from heaven properly ſo called, the higheſt heaven. Thirdly, whoſoever feedeth, that is, believeth on me, embraceth my doctrine, and practiſeth accordingly, ſhall not dye, the ſoul whoſe food I am ſhall become immortal in bliſs. Fourthly, this bread which I ſpeak of is very fleſh, even my fleſh which I will give to be crucified for the life of the world, by that death of mine purchaſing grace and pardon for ſin, which are the foundation of immortality. Fifthly, this world is the whole world, all mankind, not only that one nation of the Jews, which received benefit by that.

52. The Jews therefore ſtrove among themſelves, ſaying, How can this man give us his fleſh to eat?]

52. Hereupon the Jews diſputed about this ſaying of his, how 'tis poſſible that men ſhould feed on his fleſh.

53. Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Except [ye eat the fleſh of the ſon of man, and drink his blood, ye have no life in you.]

53. You thus feed on this celeſtial food, that is, be ſincere diſciples of the crucified Saviour, that comes not to be a glorious King, but to dye for the ſins of the world, you have no part in this true, that is, immortal life.

54. Whoſo eateth my fleſh and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day.

55. For my fleſh is * meat † indeed, and my blood is drink indeed.]

55. For I that am thus ſent in the fleſh to dye for the world, am ſuch food, as will feed you to everlaſting life, and ſo am eminently that which food is ſaid to be, yea in a much higher degree; Food doth not firſt give, but only continues and preſerves life, but my fleſh ſhall give life to the world.

* truly meat or true meat, for in divers ancient cop. 'tis ἀληθῆς in both places of this verſe.

56. He that eateth my fleſh and drinketh my blood, dwelleth in me, and I in him.]

56. He that thus feedeth or believeth on me, that reſigns himſelf up to be ruled by me, in the ſame manner as he abides in me, hath me abiding in him, is ſo made a member of me, that by the life which is in me he ſhall alſo be enlivened by God, by whom I live (ſee note on c. 14. c.) and this is one pre-eminence over corporal food, which corrupt in the Stomach, before they nouriſh any man.

57. As the living father hath ſent me, and I live by the father: ſo he that eateth me, even he ſhall live by me.]

57. For as I that came down from the Father, the fountain of life, his ſon by eternal generation, muſt needs derive life from him, ſo alſo he that believeth on me, and ſo hath digeſted my precepts as the nouriſhment of his ſoul, muſt needs derive life from me.

58. This is that bread which came down from heaven, not as your fathers did eat Manna, and are dead:] he that eateth of this bread ſhall live for ever.

58. This bread from heaven is not like that Manna, which they that eat, did dye for all that.

59. Theſe things ſaid he in the Synagogue as he taught in Capernaum.

60. Many therefore of his diſciples when they had heard this, ſaid, This is an hard ſaying, who can hear it?]

60. Many therefore of thoſe that had hitherto follow'd him ſaid, this doctrine of his is very hard and unintelligible, how he ſhould be ſaid really to have come down from heaven, and how his fleſh ſhould feed men to life eternal.

61. When Jeſus knew in himſelf that his diſciples murmured at it, [he ſaid unto them, Doth this † offend you?]

61. Doth this deter you from my doctrine?

† ſcandalize, σκανδαλίζει.

62. What and if ye ſhall ſee the ſon of man aſcend up where he was before?]

62. And asked them, whether it were not as credible that he ſhould have come from heaven, as that he ſhould go up thither telling them that they ſhould ere long ſee him do ſo, and that in reaſon would aſſure them that he came down from thence.

63. It is the ſpirit that quickeneth, the fleſh profiteth nothing, the words that I ſpeak unto you, they are ſpirit, and they are life.]

63. And for the other particular of eating his fleſh, he tells them they cannot but know, that it is the ſoul that enliveneth, and not the body, and agreeably that it is not the groſs carnal eating of his body of fleſh, that he could ſpeak of, when he talked of their eating, and his feeding them to life eternal (ſee note on Lu. 9. d.) but certainly a more ſpiritual divine eating, or feeding on him, which ſhould bring them a durable eternal

nal life; his words (ſee v.68.) that is, his doctrine being ſpiritually fed on by them, that is, being received into their hearts, not only their ears, will quicken them to a ſpiritual life here, and that ſhall prove to them an eternal life hereafter (ſo St. Chryſoſtom expounds [the fleſh] that is, the fleſhly hearing profits nothing.)

64. But for this ſpiritual feeding, ſinking down this ſpiritual food into your hearts, there are ſome of you that are far enough from doing ſo. For Jeſus knew at firſt before he received them as diſciples, whether they believed ſincerely or no, and alſo which of them would prove falſe to him, and conſpire with the Jews to put him to death.

64. But there are ſome of you that believe not. For Jeſus knew * from the beginning who they were that believed not, and who † ſhould betray him.]

65. And indeed this was the reaſon that I told you, v. 44. that no man cometh to the faith of Chriſt ſincerely, or continues ſtedfaſt in it, but he that by Gods preventing grace is qualified and diſpoſed for it (ſee note d.) becauſe I ſaw that many that follow me, do not truly believe on me, that is, do not intend to live as I command them, but one keeps his love of money, and for that will betray me, and others retain their other intereſts, and their other ſins.

65. And he ſaid, Therefore I * ſay unto you, that no man can come unto me, except it † were given unto him ‖ of my Father.

66. This ſpeech of Chriſts made many of his followers forſake him, ſeeing he was not ſuch a Meſſias as they lookt for, and would not be content with every kind of following him.

66. From that time many of his diſciples went back, and walked no more with him.]

67. Then ſaid Jeſus unto the twelve, Will ye alſo go away?

68. Thy words, as was ſaid by thee, v. 63. will to thoſe that obey thee, and keep cloſe to them, be a means to beſtow eternal life.

68. Then Simon Peter anſwered him, Lord, [to whom ſhall we go? [Thou haſt the words of eternal life.]

69. And thou haſt demonſtrated to us, that thou art the Meſſias, the eternal ſon of God, and therefore 'tis not poſſible there ſhould be any other fit to draw us from thee to him.

69. And we believe, and are ſure, that thou art that Chriſt, the ſon of the living God.]

70. I have, of all the followers that have believ'd on me, choſen but twelve to be my conſtant attendants, and one of them proves a traitor, a falſe treacherous perſon that will joyn with my enemies againſt me, ſee note on Mat. 4. a.

70. Jeſus anſwered them, [Have not I choſen you twelve, and one of you is a devil?]

71. He ſpake of Judas, for Chriſt foreſaw, (that though perhaps yet he did no ſuch thing, yet) he would deliver him to the Jews, and to that end combine with them, which was the greateſt falſeneſs imaginable in one, whom Chriſt had aſſumed to be ſo neer to him, as to be one of the twelve Apoſtles, whom he ſent out to preach his Goſpel to all people.

71. He ſpake of Judas Iſcariot the ſon of Simon; for he it was that ſhould * betray him, being one of the twelve.]

* from the firſt, or preſently, ἐξ ἀρχῆς
† it was that would deliver him up ἵνα ὁ παραδιδοὺς αὐτὸν
* have ſaid εἴρηκα
† be ἦ.
‖ from ἐκ

* deliver him up, παραδιδόναι

Annotations on Chap. VI.

a. ὁ Προφήτης Βασιλέα ποιεῖν.

V.15. *Make him a king*] The Jews expected a *Meſſiah* (whom they called ὁ προφήτης *the prophet*, v. 14.) about this time. *Tacitus* and *Suetonius* ſay it was a received opinion, that about this time a great king ſhould ariſe in *Judah*; but this a glorious one, and a powerful king, one that ſhould work their deliverance, free them from, and revenge them on the nations, who had gotten the dominion over them; By this miracle of Chriſts in feeding ſuch a multitude with ſo ſmall proviſion, they conjectured rightly, that he was able to ſuſtain, and feed the greateſt and moſt numerous army with very little charge, and thereupon were ready to come and take him by force to be their *king*, that is, their judge, or leader, to fight their battels for them like *Gideon*, &c. and this afterwards they again refer to, when they put him in mind of *Moſes*'s giving them Manna in the wilderneſs, v. 31. which if he will do, or any thing equal to it, they will believe on him. This faith of theirs being unduly founded, and breaking out into a very inordinate expreſſion, our Saviour wholly diſliked, as to the preſent expreſſion of it, meaning not to undertake any ſuch employment; and for the faith it ſelf, that he juſtly ſuſpected would turn into malice, when they ſhould ſee this their hope of temporal deliverance and revenge fruſtrated, and therefore he retired, departed out of their hands to a mountain alone.

b. Ἐργάζεσθαι

V.27. *Labour*] The word ἐργάζεσθαι *to labour*, here ſeems to anſwer the Hebrew עשה having here an Accuſative caſe after it, and that ſignifies *to acquire, parare, comparare, quærere, acquirere, colligere, poſſidere, lucrari*, and is rendred by the *Septuagint* ἐκτήσατο, *Gen.*12. 5. and *Gen.* 31.1. For עשה in Hebrew, and πεποίηκα in Greek, the *Targum* read קנא *acquiſivit*, and *Deut.*8. 17. inſtead of *My hand hath wrought me all this ſtrength*, עשה החיל, ἐποίησε δύναμιν, the *Targum* hath כנש נכסיא *hath gathered*, or *acquired me theſe riches*. So *Ezek.* 28.4. ἐποίησας, *thou haſt made the gold and ſilver in thy treaſury*, the *Targum* have וכנשתא, *and thou haſt gathered*, &c. And thus *Luke* 19. 16. ἡ μνᾶ σου προσηργάσατο δέκα μνᾶς, and v. 18. ἐποίησε πέντε μνᾶς, *thy pound hath made*, or *wrought*, that is, hath gained, acquired, *ten*, or *five pounds*. Thus in * *Palæphatus Parius*, περὶ ἀπίστων, εἰργάσατο βρῶμα, *he got himſelf food, ſibi victum comparavit*. Another notion there is of the word, 1 *Cor.*9.13. οἱ τὰ ἱερὰ ἐργαζόμενοι, *they that work*, or *labour*, or *prepare holy things*, according to another notion of עשה when 'tis applied to a ſacrifice, or feaſt, or office, and then it notes *obſervare, celebrare, præparare, aptare, ordinare, diſponere, to prepare*, or *fit*, or *diſpoſe*, but that belongs not to this place.

Προσηργάσατο Ἐποίησε

* p. 50.

Ἱερὰ ἐργαζόμενοι

c. Ἔργα Θεοῦ

V.28. *Work the works of God*] That ἔργα Θεοῦ ſignifies here the *tasks*, or *commands of God*, is not only evidenced by the Context, but is the affirmation of *Procopius* in *Gen.*2. Τοῦτ' ἔστι τὸ ἔργον Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος, *this is the work of God*, the task which God preſcribes us, *that you believe on him whom he hath ſent*, the very place that immediately follows here, v.29.

d. ὃ Δίδωσί μοι ὁ πατήρ.

V.37. *The Father giveth me*] What is the meaning of ὃ δίδωσί μοι ὁ πατὴρ, *what my father giveth me*, may thus be diſcerned; *Pſal.* 2.8. there is a prediction, or prophecy of Chriſt (of whom in the words immediately precedent it is ſaid, *Thou art my ſon, this day have I begotten thee*, v.7.) *that God will give him the heathen for his inheritance, and the utmoſt parts of the earth for his poſſeſſion*, where we diſcern what kind of giving is here meant, giving for an inheritance or poſſeſſion, and that is for Chriſt to be Lord or owner of them, and they, as poſſeſſions, ſubject to his power and diſpoſe. And this is done in the converſion of them (ſee note on *Rev.* 2. o.) Of this poſſeſſion of his we find mention, *Tit.*2.14. where the περιούσιος λαὸς *peculiar people*, are λαὸς εἰς περιουσιασμὸν, *people for a poſſeſſion*, and thoſe are to be purifyed by Chriſt, and his life given for them, that he might *redeem them from all iniquity*. But who they are that are thus ſaid to be *given* to *Chriſt* by God, will firſt appear Negatively; 1. not any peculiar number of men, abſolutely, (without all reſpect to any qualifications) choſen by God to eternal Life; for it is apparent, and expreſly affirmed of one of this number, that he was finally loſt, *Thoſe whom thou gaveſt me*, ſaith Chriſt, *I have kept, and none of them is loſt, ſave the ſon of perdition, John* 17. 12. where through his own wretched default, one of thoſe who had by God been given to Chriſt, totally and finally departed, and was loſt from

Περιούσιος λαὸς

from him. Secondly, Not those that are already actually believers, or by God looked upon as such; for of these that are here *given* to Christ, it is said ἥξει πρὸς ἐμὲ ἥξει, *they shall come unto me*: where *coming* to *Christ* is believing on him, and is a consequent of Gods giving them to Christ, not antecedent to it, and therefore when they are given to Christ, they are not looked upon as Believers already, but those which will be such; By these Negative considerations, the positive will, I suppose, be best collected, that they that are so qualified and disposed, as that Christ being proposed and revealed to them, they will follow him, come to him, become his disciples, those are they whom God gives to Christ. For there is a sort and temper of mind, which is most agreeable and proportionable to the believing on, or receiving of Christ, which they that have, are said to be εὐθετοι εἰς βασιλειαν τῦ Θεῦ, *fit*, or *prepared*, or *disposed*, *for the kingdom of God*, *Luke* 9. 62. (such as in that place, are ready and willing to undergo Christs conditions, to part with all, and follow him, and contrary to these are they that are *not worthy of eternal life*, *Acts* 13.46.) and of such *Christ* saith that they are *not far from the kingdom of God*, and that *of such is the kingdom of heaven*, and St. *Luke*, that they are τεταγμένοι *disposed*, in a readiness for *eternal life*; see note on *Acts* 13. i. If it be demanded what temper this is, I answer, it is the honest heart described in the parable of the seed, desiring sincerely to know the truth, and to do Gods will, c.7. 17. probity of mind, and, an eminent branch of that, humility, the temper resembled by the little children, whose innocence and humility is so remarkable, and of those *poor in spirit is the kingdom of God* (the Christian state) made up, *Mat.* 5 3. and those are Evangelized peculiarly, that is, wrought on by the preaching of the Gospel, and *God gives grace to the humble*, but *resists the proud*, refractary, confident person, and accordingly it is set down as the character of the Gospel, that *God hath chosen the foolish things of the world*, *the weak*, *the base*, *the dispised*, 1 *Cor.* 1. 27,28. And so of them that are thus qualified it is here truly said, that as God gives them to Christ for his portion, the men that are to be his subjects, (the *Israelite indeed*, *in whom there is no guile*, is the fittest to be a disciple) so when Christ calls all to come unto him, these shall actually come; as soon as ever *Christ* is revealed to them, they receive him; as *Josephus* speaking of Christ, *Ant.* l. 18. c.4. saith he was διδάσκαλος ἀνθρώπων τῶν ἡδονῇ πάνυ δεχομένων, *a teacher of those men that did with pleasure receive the truth*; or as the τεταγμένοι εἰς ζωὴν αἰώνιον, *as many as were* (in this sense) *disposed to eternal life*, *believed*, *Acts* 13. 18. and as Christ saith expressly here, c.7.17. that *if any man will* θέλει ποιεῖν, that is, desire sincerely to *do Gods will*, *he shall know of the doctrine*, &c. that is, acknowledge it as divine, and believe on it, whereas on the other side, Envy keeps some, *Acts* 13.45. Covetousness others, *Luke* 10. 14. *Love of the praise of men*, *John* 12. 42. keeps others from believing. And generally the unbelieving heart is an *evil heart*, *Heb.*3. 12. and *a reprobate mind*, (see 2 *Cor.*13.5.) and *a hard heart*, and *a foolish*, and *slow heart* in other places (see ch. 16. 3.) Mean while the better dispositions and preparations of the hearts of these here, are to be look'd on as effects wrought by the preventing graces of God, and in that respect they are here said to be *drawn by the Father*, *v.* 4. This preventing grace of God, which thus qualifies and disposes them to receive *Christ*, is by a Metonymie said *to draw* them to *Christ*, and that being *drawn by God* there, is set parallel to *Gods giving them* here, and is preparatory in both places to coming unto Christ, and then those that thus come to him, Christ will in no wise cast out, that is, by no means reject, but receive them and admit them to him, only he may perish after that, as *Judas*, which was given to *Christ*, did; if, as he did, he apostatize from him. By this appears also the meaning of διδακτοὶ τῦ Θεῦ, *the taught*, or *the disciples*, *of God*, v.45. those that have heartily applied themselves to Gods service, that have received this effect or impression of Gods preventing grace, the honest humble hearts, which thereby are qualified to lay hold and adhere to *Christ*, when others that have not received these precedaneous pious infusions, or are not wrought on by them, resist and stand out against him, (see note on 1 *Thes.* 4. c.) and so again what is meant by δεδομένον αὐτῷ ἐκ πατρός, *v.*5. *given to him by*, or *from*, *the Father*. He that by this preventing grace of God is thus qualified or disposed, it is said to be *given him from the father to come unto Christ*, i.e. his coming to Christ is consequent to that probity of mind wrought by the grace of God in him, as *Luke* 1.74. δοῦναι λατρεύειν, *Gods giving* us *to serve* him, is his giving strength or grace, or qualifying us for his service.) An effect of this grace it is, and of that probity produced by it, that any man lays hold on, or receives, the faith of *Christ*. And therefore from hence will best be discerned what is the meaning of the *sheeps hearing the shepherds voice*, and all that is added in that parable, *ch.* 10. 3. The sheep there cannot be understood to be believers or disciples of Christ, for these there are supposed to be sheep, before Christ the shepherd comes to them, and in that to be denominated sheep, that they hear *the* true shepherds *voice* when he comes, and so cannot be they that have already received him, as believers must have done, and accordingly, v.8. of the thieves and robbers that came before Christ, 'tis said, that *the sheep did not hear them* (they were sheep therefore before Christs coming, and so appears by v.26. where their not being his sheep is set as the reason of their not believing, which were not a proof, but tautology, if the sheep were there believers. By all which it is evident that the sheep are a sort of men, not yet considered as Christians, but such as are apt to believe in the true *Messias*, whensoever he comes, and so to follow him, as *knowing his voice*, v.4. which last expression is a key to open the meaning of the parable, and resolve who the sheep are. God the Father is in the ἀλληγορία or *moral*, the chief shepherd that is the owner or master of the sheep (as among the Jews men kept their own sheep) and *the sheep* are those that are best resembled by that emblem, the honest and humble hearted men, that by the revelation of Gods will, and some measure of grace afforded, before the coming of Christ, have been formed into all probity and humility of manners, living either as *Zachary* and divers others are said to do, *walking in the ways of God blameless*, or else after an ill life, recovered by repentance, and these are so well acquainted with the ways of God, that when any false Christ or impostor comes with infusions of impiety or wickedness, they discern them to be contrary to Godliness, and so will not hearken to them; but when Christ the true shepherd (for his *Father and he are one*, *v.*30.) cometh, and that, as with divine miracles to attest his mission, so with doctrines of piety, perfectly agreeable to that which they formerly practised, as the will of God, and only more elevated, and of higher perfection, *Mat.* 5. then these discerning the agreeableness of his doctrines with those which they have already received from God, and the addition of all the heavenly promises, which agree with the notion which they had of God as a rewarder, they know him to be the Messias, the shepherd which God hath promised to send them, that is, God himself (not any *hired servant*, *whose own the sheep are not*, v.12. but) the true shepherd, who is the owner of the sheep, and that is the meaning of their *knowing his voice*, upon which it is that they follow him, whereas strangers they fly from, and *do not know their voice*, *v.*5. By this explication of these so many phrases, all importing the same thing, will appear by way of resultance, what is the method that God is pleased to use to bring men to eternal life. He creates them rational, and so voluntary agents, and because of the weight of the Sensitive part of man, that presseth down the soul, doth by his precepts of good life, and proposals of reward

to

to it, and by his preventing graces, endeavour and do his part to draw them, and engage them to the performance of these duties, or, upon miscarriages, recals them to repentance. Those that by the strength of these graces (not destroying, but exciting and assisting their free will) do make use of them to that end, and as far as is yet revealed to them, live obediently, these are ready to receive and entertain *Christ*, his promises, and diviner, more elevated precepts, when they are revealed to them, and to those God elsewhere promiseth those higher dignations, under the title of *more grace*, and *giving abundantly to him that hath*; and when they have thus received *Christ*, his doctrine and his grace going along with it, it is most proper to take them off from the remaining dregs of corruption, to raise them to those pitches (which none but they are qualified to receive) of piety, and suffering any thing for Gods sake, of charity, excesses of that, even to enemies, *&c.* And they that do not fall off, because of these heights and strictnesses, but adhere to *Christ*, and pass through all the trials of this life, constant and persevering, they are daily supplied with more grace here, and rewarded with higher proportionable degrees of Glory. One thing only must here be farther added, that there are some that are said to be *given to Christ* in a more eminent and peculiar degree, and manner, not only to be believers, but constant, close attendants of *Christ*, such were the Twelve, who are said to be *given* him, ἐκ τῦ κόσμυ, *out of the world*, ch. 17. 6. For of them it is said, that *no one is lost but only the son of perdition*, v. 12. For them he prays, that they may be consecrated to the preaching of the Gospel, v. 17. of them he saith, that *he hath sent them*, &c. v. 18. given them the same Commission that he himself had. And his praying for them is distinguished from his praying after for believers, *v.* 20, 21. which being there set down as in a Parenthesis, he returns to his Disciples again, v. 22. and *the glory which God had given him he gives them*, where the *giving them the glory which God had given Christ*, seems a distant thing from their *beholding his glory*, v. 24. the former is the fitting them with gifts to succeed him on earth, the latter, the beatifick vision in heaven. And although it be ordinary for the same phrase to be used in a more eminent and restrained sense sometimes then others, and so they who are *given to Christ* may sometimes be believers only, in other places (where the Context enforceth it) disciples peculiarly, (and accordingly in that 17th chap. v. 9. & 12. it is only *they whom thou hast given me*, where yet, as appeared, the disciples only were meant) yet this addition of the words ἐκ τῦ κόσμυ, *out of the world*, may be reasonably thought to denote this by a propriety, where, by *the world* sometimes signifies those that deal in the affairs of the world, secular persons: Whereas the Twelve forsook the World, their Trades and Callings there, and followed *Christ*, and so were peculiarly given to him, ἐκ τῦ κόσμυ, *out of the world*.

Δέδωκάς μοι ἐκ τῦ κόσμυ.

Δόξα ἣν δέδωκάς μοι.

e. Σὰρξ καὶ αἷμα τῦ υἱῦ τῦ ἀνθρώπυ.

V. 53. *Eat the flesh of the son of man, and*—] What is meant here by *the flesh and blood of the son of man* must briefly be explained, and that first by taking notice of a figure or idiom, frequent in these Writers, whereby the parts set down separately do signify the whole, which consists of those parts. So is *the heaven* and *the earth* set to signify the whole *compages* of the (sublunary) world (see note on 2 *Pet.* 3. e.) and many the like. And so *Christ's body, and flesh, and bones*, *Eph.* 5. 30. and here, *the flesh and blood of the Son of man*, is the Son of man, or *Christ* himself Secondly, by observing the notion of *flesh and blood* frequently used not only to signify our mortal condition, which this our flesh and blood is subject to, (whereupon, when St. *Paul* saith, that *flesh and blood cannot inherit the kingdom of God*, he adds, *neither can corruption inherit incorruption*, see Note on *Mat.* 16. e.) but also this mortal Nature, as it is subject to much weakness, and afflictions, *&c.* as *Isa.* 31. 3 *the Egyptians are men and not God, and their horses flesh and not spirit*, that is, weak helpers, unfit to be trusted in, *v.* 1. So when S. *Paul* saith, that *through the infirmity of the flesh*, that is, in many afflictions, and persecutions, *he preached unto them*, and so it notes *Christ* in his state of humiliation quite contrary to that which the Jews expected their *Messias* should come in, that *Christ* which was look'd on now so meanly, and was afterwards crucified by them. 3*ly*, by observing the occasion of *Christs* discourse here, (as it is ordinary with *Christ* to accommodate his speeches to the occasions, so *Mat.* 4. 19. when he calls the fisher-men, he tells them he will *make them fishers of men*, so *John* 4. 10, 14. and *v.* 31. and here *v.* 26, 27. and many the like) which was thus begun, they followed him for his loaves, *v.* 26. he reprehendeth that in him, and bids them seek, and desire that *food which endureth to everlasting life*, v. 27. that is, that doctrine of his which is food for their Souls, and being received, and digested, and turn'd into encrease of good life in them, would bring them to immortality. They ask him the way for them to do this, he tells them plainly, by believing on him, v. 29. They thereupon call for a sign, a miracle to be wrought by him, or else they will not believe, *v.* 30. and they instance in *Moses* who brought them *Manna from heaven*, and they would have him do some such thing, that they may believe on him, v. 31. Upon this occasion he begins, and compares himself with that *Manna*, and shews how much he surpasses that, and so continues that comparison betwixt himself and bread, as that is a means to preserve this short life, which deserves not to be call'd life; but he is the author and donor, and publisher of eternal Life, v. 33. Upon this speech of his, the *Jews murmur*, *v.* 41. that he should call himself the *bread that came down from heaven*; *Christ* resumes that speech, and speaks it with all confidence, *I am that bread of life*, v. 48. that is, that spiritual food, that will bring men to everlasting life, v. 50. and this *bread*, saith he, is *his flesh, which he will give for the life of the world*, v. 51. that is, he will die for this end to bring men to immortal Life, and that is it which he means by his being the *bread of life*. Upon this, as if they understood nothing all this while (tho' he had first spoken to them in plain terms, and express'd all by believing on him, v. 29 and 35. and only took up this more obscure figurative speech by way of answer to their proposals) they ask in a sensless perverse manner, *How can this man give us his flesh to eat?* v. 52. to which this verse is a confident answer, *Verily, verily I say unto you, Except you eat*, &c. still meaning, what all this while he had meant in opposition to their *Manna*, that his doctrine, for the preaching of which he was sent down from heaven, and that grace, which should be purchased for them by his death, was the most excellent food for their souls, which would establish, or comfort, or sustain their hearts, that is, maintain spiritual life in them, and that which would become eternal, v. 54. all which being put together, makes up this compleat sense of the words, that *Christ*, this mortal, despised, crucified *Christ*, that took our flesh on him, came down from heaven, here lived and died, to reveal his Fathers will unto us, and work belief in us, is the food of our souls, the believing and obeying of whom will, as food sustains corporal life, beget and maintain spiritual life in us, and bring us to eternity. By which also appears what Faith it is, which is look'd on by Christ as so highly necessary, even that which is here express'd by feeding on this spiritual food, not only eating, but digesting, and turning it into the nourishment of our Souls, such a believing the doctrine of Christ as hath present influence on our Lives, obeying, not only understanding his commands, embracing his promises upon the terms on which they are made, undertaking the performance of the condition of them, and not only assenting to the truth of them, and so for the humility of his Life, and the charity and zeal to the good of Mens Souls, and the constancy and courage of his death, and

the

the charity so great as to *lay down his life* even *for enemies*, to transcribe, and practise that also. This is *to eat the flesh of the son of man, and to drink his blood*, and without this we *have no life* in us.

Εδιεν σάρκα

V. 55. *Indeed*] One principal notion of ἀληθὴς hath been formerly explained (see note on *Luke* 16. a.) to signify truly *valuable*, or durable, or *truly valuable*, because it is durable, and so here ἀληθὴς or ἀληθῶς βρῶσις *true meat*, or *truly meat* is explained to be the *bread of life*, v. 48. that, on which he that feeds shall *live for ever*, so the βρωσιμένουσα εἰς αἰῶνα, *food that endures for ever*, v. 27. and opposite to *Manna*, on which they that feed, die, v. 49. And this 1. as the word ἀληθῶς, *truly*, noteth some special eminency, wherein any attribute belongs to the subject, and when it is applied to resemblances, it then signifies that, which is spoken of, to be more eminently that, by which 'tis resembled, then that it self is, as *I am the true vine*, that is, a vine by bearing grapes, (which yield wine, which *makes glad the heart of man*) is not neer so able, and proper to refresh a thirsty person, as I am, as my commands and promises are. So St. *John* of Christ, c. 1. 9. that *he is the true light*, that is, the most excellent. So *Heb.* 8. 2. Heaven is the true *tabernacle*, that of which the Tabernacle was but a dark and poor resemblance, and so this is call'd ἀληθινὸς ἄρτος, *true bread*, v. 32. and *truly meat* here, that is, more nutritive, and strengthning, and comforting then meat and bread is. 2*dly*, in respect of the particular matter, to which 'tis here applied, *viz.* βρῶσις *food*, that which feeds one for an hour, or a day, (and enlargeth his life, but so long) being not *truly food*, nor worthy to be so called, at least not so, in comparison with that, which keeps him alive, so as life is adequately opposite to death, that is, *for ever*. And so with us the word *false* signifies fading, transitory, that which will fail us, when it were most of advantage for us to receive benefit by it.

1. Ἀληθὴς

Ἀληθινὸς ἄρτος

CHAP. VII.

Paraphrase.

1. After these things Jesus [walked in Galilee, for he would not walk in Jury, because the Jews sought to kill him.]
1. Went about preaching thro' the cities of Galilee,
where he rather chose to do it, then in Judea, because the rulers of the Jews, those of the Sanhedrim at Jerusalem, sought for some advantage, or occasion to put him to death.

2. Now the Jews feast of tabernacles was at hand.

3. His brethren therefore said unto him, Depart hence and go into Judea, that thy disciples also may see the works that thou dost.]
3. On this occasion his kindred (v. 5.) said unto him,
Go into Judea again, that the many, which were wont to follow thee there, may see the miracles which thou dost.

4. For *there* is no man *that* doth any thing in secret, and he himself seeketh to a be * known openly. If thou do these things, shew thy self to the world.]
4. For whosoever would gain an authority among
*in authority
the people, in any reason must not do his miracles privately, therefore whatever thou dost, do it in Judea, as publickly as thou canst.
a.

5. For neither did his brethren believe in him.]
5. This they said, as not
believing on him, but either suspecting the truth of his miracles, or else desiring that he would do that, which might acquire him that authority, which they conceived him to pretend to.

6. Then Jesus said unto them, My † time is not yet come: but your time is always ready.
† season, καιρὸς
6, 7. Jesus therefore to rectify this mistake of their, said unto them, 'Tis not yet fit for me to be so publick,

7. The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil.]
because the doctrine that I
teach is contrary and odious to the world, or the present prevailing power of the Jews. You may appear whersoever you will, being not under any such hatred, by any thing that you do or teach, as I am sure to be among the Pharisees, and chief of the Jews.

8. Go ye up to this feast: I go not yet up unto this feast, for my * time is not yet full come.]
8. You may go up to Jerusalem, to the feast, as pub-
* season is not yet fulfilled, καιρὸς οὔπω πεπλήρωται.
lickly as you please, but I shall not go yet, when you go, or with you, because my time of going up, in such a publick capacity, v. 10. is not yet come.

9. When he had said these words unto them, he abode *still* in Galilee.]
9. And accordingly he stay-
ed a while after the rest of his kindred in the place where he now abode.

10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.]
10. Soon after his kindred were gone, he also followed,
but more privately, with small company attending him, lest he should stir up the jealousy of the Sanhedrim.

11. Then the Jews sought him at the feast, and said, Where is he?

12. And there was much [murmuring] among the people concerning him: for some said, He is a good man: others said Nay, but he deceiveth the people.]
12. Disputing, arguing among them, some affirming
him to be an upright man, and one that taught the truth; others denied, and said that he was a false prophet, and seduced the people.

13. Howbeit, no man spake [openly of him, for fear of the Jews.]
13. By way of oration to
the people (see note a.) either for him, or against him, because the people were so divided in their opinions about him, that either speaking for him, or against him, would have been perilous.

14. Now about the midst of the feast,] Jesus went up into the Temple, and taught.
14. Now on some middle day of the feast, on one of
the eight days of which the feast consisted, but neither on the first, nor the last of them, v. 37.

15. And the Jews marvelled, saying, How knoweth this man † letters, having never learned?]
15. How comes he to understand the books of the
† books, learning, the Scriptures, the Syriack reads, the book, see note g.
Law and Scriptures so well, having not been brought up in the Schools of the prophets? See note on Mat. 5. g.

16. Jesus answered them and said [My doctrine is not mine, but his that sent me.]
16. What I teach is not
from my self, but from God that hath sent me.

17. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of my self.]
17. Any man that hath a willingness to do Gods will,
how contrary soever it be to his own, that hath a readiness to serve God in Gods way, and is not wedded to his own, (see c. 6. note d.) that man, and none but he, is likely to pass a right judgment on my doctrine, whether it be of God or no.

18. He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.]
18. For that man will thus judge, he that pretends to be
sent by God when he is not, always seeks his own advantage, somewhat of glory or profit to himself. But he that labours only the bringing honour to God, and in pursuit of that, doth what is most contrary to his own interest, conceals nothing, tho' it cost him never so dear, to declare it, He is worth believing (or deserves to be believed) having no false design in what he doth, no deceit, or guile in him.

19. Did not Moses give you the law, and yet none of you keepeth the law? why go ye about to kill me?]
19. But 'tis otherwise with you, you are not of that ma-
king, v. 17. that law which your own beloved Moses gave you, and for the maintaining of which you have so much zeal, and hate

hate me as a breaker of it, ye do not your ſelves obſerve, ye do not (the moſt of you) live according to the rules of it. If ye did, ye would not be ſo forward to embrue your hands in my blood, who have no way offended againſt you, or that; This concludes you not likely to judge what doctrine is of God. A man muſt have purged and regulated affections, to do ſo (ſee c.6. note d.)

20. Art certainly mad to talk thus.

20. The people anſwered and ſaid, b Thou [haſt a devil:] who goeth about to kill thee?

b.

21. I cured one on the ſabbath day, and ye wondred I would do ſo, were angry, v. 23.

21. Jeſus anſwered and ſaid unto them, [I have done one work, and ye all * marvel.]

* becauſe of it, for Theophyl. reads διὰ τοῦτο *that ὅτι

22. I ſhall give you an account of this by remembring you of circumciſion

c.

22. Moſes c therefore gave unto you circumciſion (not * becauſe it is of Moſes, but of the fathers) and ye on the ſabbath day circumciſe a man.]

given you by Moſes (not by Moſes originally, but in practiſe before his time in Abraham, to whom it was commanded by God.) Now this law you obſerve ſo carefully, that if the eighth day fall upon a ſabbath-day, you then circumciſe the child on that day for all that.

23. If then you do a wounding, bloody work about a part of a man, in circumciſion, on the ſabbath day,

23. If a man on the ſabbath day receive circumciſion, that the Law of Moſes ſhould not be broken, are ye angry at me, * becauſe I have made a man every whit whole on the ſabbath day?]

*that I cured a whole man or made whole a whole man

and yet think that you break not the law of the ſabbath by ſo doing, may not I without being hated, and oppoſed by you, do a work of charity and mercy to an entire whole man, in working a cure on him on the ſabbath day.

24. Judge according to the depth of reaſon, and juſtice,

24. Judge not according to the appearance, but judge righteous judgment.]

and not on every ſlight colour of probability.

25. Whom the chief of the Jews would fain put to death?

25. Then ſaid ſome of them of Jeruſalem, Is not this he [whom they ſeek to kill?]

ὅτι ὅλον ὑγιῆ ἐποίησα †publickly παῤῥησίᾳ

26. And behold, he openly in the Temple, in the preſence of all (ſee note a.)

26. But lo, he ſpeaketh † boldly, and they ſay nothing unto him: Do the Rulers know indeed that this is the * very Chriſt?]

* truly the Chriſt, or, the Chriſt, for many ancient copies omit, ἀληθῶς, truly.

diſputeth and avows his actions; and they have nothing to lay to his charge, which he doth not give a moſt ſatisfying account of. Are they of the Sanhedrim perſwaded and ſatisfied in mind that he is indeed the Meſſias ſent from God?

27. This were very ſtrange, for we are aſſured of the contrary, in that we know his birth and parentage;

27. Howbeit we know this man whence he is: but when † Chriſt cometh, no man knoweth whence he is.]

† the Chriſt ὁ Χριστὸς

but for the Meſſias, we are taught that he muſt be one, whoſe parentage is not known.

28, 29. To this Jeſus anſwered aloud, I know your meaning, when you ſay, you know whence I am, viz. that you know the family whereof I come, but there is a

28. Then cried Jeſus in the Temple, as he taught, ſaying, Ye both know me, and ye know whence I am; and I am not come of my ſelf, but he that ſent me is true, whom ye know not.

29. But I know him, for I am from him, and he hath ſent me.]

farther truth alſo in your words, by my works, and name, and ſpeeches, you may, if you will, know whence I am, *Juſt. Mart. qu.* 140. *ad orth.*) and indeed I come not in mine own name, nor on mine own errand, but on his, whoſe teſtimony of me cannot deceive, but him you do not ſo know, as to be competent Judges what is his will, what is lawful and acceptable in his ſight, what not (ſee v.23.) but I who come with commiſſion from him, do thus know him.

30. The time, wherein he was to ſuffer, being not yet come, God reſtrained, or diverted them from it.

30. Then they ſought to take him, but no man laid hands on him, becauſe [his hour was not yet come.]

31. If he be not the Meſſias, 'tis ſtrange, for when the Meſſias comes, he will not, cannot in all probability, do greater miracles, then he hath done already.

31. And many of the people believed on him, and ſaid, [When Chriſt cometh will he do more miracles than theſe which this man hath done?]

32. Upon this intelligence the Phariſees very zealous of their traditions, and they of the Sanhedrim fearing their authority might be diminiſhed by him.

32. The Phariſees heard that the people murmured ſuch things concerning him: And [the Phariſees and chief prieſts] ſent officers to take him.

33. Tis but a ſmall time that I ſhall continue here, and when I depart, I ſhall return to my Father from whom I came.

33. Then Jeſus ſaid * unto them, [Yet a little while am I with you, and then I go unto him that ſent me.]

*many copies omit, αὐτοῖς, unto them

34. Whither I go, c.13. v. 33.

34. Ye ſhall ſeek me, and ſhall not find me: and [where I am] thither ye cannot come.

35. To the Helleniſts? will he preach among the Jews in Europe, whoſe chief city was Alexandria?

d.

35. Then ſaid the Jews among themſelves, Whither will ye go, that we ſhall not find him? will he go [unto d the † diſperſed among the Gentiles, and teach the Gentiles?]

† diſperſion of the Greeks

36. What is the meaning of that ſpeech?

36. What manner of ſaying is this,] that he ſaith, Ye ſhall ſeek me, and ſhall not find me; and where I am, thither ye cannot come?

37. On the laſt day of the feaſt of tabernacles,

e.

37. In the laſt day, that great day of e the feaſt, Jeſus ſtood and cryed] ſaying, If any man thirſt, let him come unto me and drink.

which was a day of ſolemn aſſembly (ſee note on ch.19. d.) and on which it was the manner of the Jews to pour out water ſolemnly on the altar, Jeſus on that occaſion proclaimed aloud.

38. It ſhall be with him according to what is ſaid If.

f.

38. He that believeth on me [as the Scripture hath ſaid, f out of his belly ſhall flow rivers of living water.]

58. 11. he ſhall be like a ſpring of water, whoſe water by conduits ſhall from within break forth in great abundance, that is, being filled with the Spirit of Chriſt, ſhall not be able to contain, but break forth into all Chriſtian actions, and preach the Goſpel with all zeal.

39. (This ſaying of Chriſt belong'd to the deſcent of the Holy Ghoſt, Acts 2. (ſee note on Acts 1. a. and 23. a.)

39. (But this ſpake he of the ſpirit, which they that believe on him ſhould receive, for the holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.]

(which was to be after his aſcenſion, and not before.)

40. That prophet, that Moſes foretold us of, tho' that he ſhould be the Meſſias, they did not all reſolve.)

40. Many of the people therefore, when they heard this ſaying, ſaid, * Of a truth this is [the prophet.]

* This is truly the prophet, ἐπ' ἀληθῶς ὁ προφήτης

41. Very Meſſias.

41. Others ſaid This is the [Chriſt:] But ſome ſaid, Shall Chriſt come out of Galilee?

42. David's parents dwelt?

42. Hath not the Scripture ſaid, that Chriſt cometh of the ſeed of David, and out of the town of Bethleem, where [David was?]

43. So there was a diviſion among the people becauſe of him.

44. And ſome of the officers ſent, v.32.

44. And ſome of them] would have taken him; but no man laid hands on him.

45. Then

45. Then came [the officers to the chief prieſts and Phariſees] and they ſaid unto them, Why have ye not brought him?

45. The miniſters of the Sanhedrim, ſent by them to apprehend him, back again without having done it.

46. The officers anſwered, Never man ſpake as this man.

47. Then anſwered them the Phariſees, * Are ye alſo deceived?

48. Have any of the Rulers, or of the Phariſees believed on him?]

48. Have any of the Sanhedrim, or the more famous learned men believed on him?

49. But g this † people who knoweth not the Law, are curſed.]

49. But this rout, which have never ſtudied the law, are apt to run into all giddineſs, and follow any falſe teacher.

50. Nicodemus ſaith unto them, (He that came to Jeſus by Night, being one of them.])

50. Nicodemus one of the Sanhedrim, he that was afraid to come to Jeſus in the day time, but came in the night, ch. 3. 1. ſaid unto them,

51. Doth our law judge any man before it * hear him, and know what he doth?]

51. This is too haſty a prejudice againſt him, in all reaſon you ought to hear what he can ſay for himſelf, and what any can witneſs againſt him. Our law proceeds not againſt any, before we have examined him, and taken cognizance of his matter.

52. They anſwered and ſaid unto him, [Art thou alſo of Galilee? Search † and look for out h of Galilee ariſeth no prophet.]

53. Art thou, who art one of the Sanhedrim, a follower or favourer of this Galilean? Examine all times, you ſhall never find that Galilee hath brought forth a prophet, ſee ch. 1. 46.

53. i And every man went unto his own houſe.]

53. And they diſſolved the aſſembly, or court, and departed.

* have ye alſo been ſeduced? μὴ καὶ ὑμεῖς πεπλάνησθε;

†multitude

*hear from himſelf, ἀκούσῃ παρ' αὐτοῦ

†&ſee that no profet hath ariſen out of Galilee, καὶ ἴδε ὅτι οὐκ ἐγήγερται.

Annotations on Chap. VII.

a. Παῤῥησία

V. 4. *Be known openly*] The word παῤῥησία in the New Teſtament hath divers ſignifications. Firſt it ſignifies ἄδειαν, ſaith *Heſychius*, *boldneſs*, *confidence*, *fearleſneſs of danger*. So *John* 11. 54. παῤῥησίᾳ περιπατεῖν, *to go about fearleſly*. So *Acts* 28. 31. *Phil.* 1. 20. *Heb.* 3. 6. & 10. 35. & 1 *John* 4. 17. *boldneſs*, or *fearleſneſs*, when they are called before ſecular Tribunals; and ſo παῤῥησιάζομαι in two places of the *Acts*, c. 13. 46. where, in oppoſition to the ζῆλος, and ἀντιλογία, and βλασφημίαι of the Jews, their *virulency*, *contradiction*, and *railing* againſt *Paul* and *Barnabas*, 'tis ſaid, that they παῤῥησιαζόμενοι εἶπον, *ſpake boldly and confidently*, that ſpeech of the greateſt danger, that brought all the hatred and perſecution of the Jews upon them, *we depart to the Gentiles*. So ch. 26. 26. *I ſpeak* παῤῥησιαζόμενος, *with confidence and courage* to *Agrippa*, *who knows of theſe things*, tho' *Feſtus* do not. So *Eph.* 6. 20. & 1 *Theſ.* 2. 2. Secondly, it ſignifies *freeneſs*, or *liberty*, *of ſpeaking*, ſaying what a man will; ſo *Acts* 2. 29. *Let me ſpeak* παῤῥησίᾳ, *freely*, without any reſtraint, *of the Patriarch David* (and diſtinctly Elocution (ſuch as is promiſed them, *Mat.* 10. 19.) *Acts* 4. 13. for there it is the gift that they prayed for, and which diſcriminated them from other illiterate men, and came upon them by the Spirit, as had been promiſed, *Mat.* 10. 19.) So 2 *Cor.* 7. 4. *Great is my* παῤῥησία πρὸς ὑμᾶς, *freeneſs*, in ſpeaking largely in their commendation, expreſs'd by the καύχησις following, *great is my glorying of you*, ſo *Heb.* 4. 16. *Let us come to the throne of Grace*, μετὰ παῤῥησίας, *with freeneſs*, to declare all our wants and requeſts to God. So *Phil.* 8. having *in*, or *through*, *Chriſt* πολλῇ παῤῥησίᾳ, *great liberty*, or *freeneſs of ſpeech*, to *ſay* or *to command* him what is fit. So 1 *John* 2. 28. ἔχωμεν παῤῥησίαν, *we may have freneſs of acceſs* to him καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, *and not be turned with ſhame from him*, or as guilty perſons be aſhamed to meet him. So again, c. 3. 21. *If our heart condemn us not*, *we have* παῤῥησίαν πρὸς τὸν Θεὸν, partly confidence toward God, in the firſt notion of not fearing any danger from him, and partly in this latter of praying freely to him, asking him what we will, as the next words explain it, *Whatſoever we ask*, *we receive*. And ſo again in this latter ſenſe, ch. 5. 14. From this there is alſo a third ſenſe of the word, but lightly changed from the ſecond, to ſignify *perſpicuity of ſpeech*, as that is oppoſite to darkneſs, or parabolical expreſſions, when the matter is free and not involved, or obſcured by words So *John* 10. 24. εἰπὲ ἡμῖν παῤῥησίᾳ, *tell us plainly*, as that is oppoſed to λυχνὸν αἴρειν, *to hold them in ſuſpence*. So *John* 11. 14. having ſaid, *Lazarus ſleepeth*, which was a figurative, and with all equivocal ſpeech, he then ſpeaks παῤῥησία, *in plain words*, *Lazarus is dead*. So again, ch. 16. 25. & 29. in both places παῤῥησίᾳ, *plainly* in oppoſition to ἐν παροιμίαις, *in parables*. So 2 *Cor.* 3. 12. *we uſe* πολλῇ παῤῥησίᾳ, *great plainneſs*, that is, perſpicuity of ſpeech, in oppoſition to the veil over *Moſes*'s face, the obſcurity of the Old Teſtament, *v.* 13. Fourthly, it ſignifies ſpeaking in any aſſembly, in a *Declamatory* way of oration, ſpeaking to the people. Thus doth *Phavorinus* define παῤῥησίᾳ, that it is, ἡ εἰς τὸ μέσον τῆς ἐκκλησίας ἵστασθαι ἢ καὶ δημηγορίαν πρόσωπον, *a going into the midſt of the aſſembly to ſpeak unto the people on any occaſion*. And this, ſaith he, according to the making of the word, from παρὰ and ῥῆμι, ῥήσω and ſo παῤῥησιάζομαι (uſed *Acts* 9. 27, 28. and 14. 3. and 18. 26. and 19. 8.) will be paraphraſed literally, ſaith he, from that of *Euripides*,

Κἂν παρεισὰς ἆπον ἐν μέσοις τάδε,

or εἰς μέσον ἐλθὼν, *to come and ſtand*, or *ſpeak in the midſt of an aſſembly*. Thus is in *Mar.* 8. 32. παῤῥησίᾳ ἐλάλει *he ſpake it in the hearing of the people*. Thus in the 13. v. of this chapter, *no man ſpake* παῤῥησίᾳ *publickly*, by way of harangue to the people. No man ſo interpoſed either for, or againſt him, and v. 26. *behold he ſpeaks*, παῤῥησίᾳ *publickly*, and ſo *c.* 18. 20. *I ſpake to the world*, παῤῥησίᾳ *in publick aſſemblies*. Laſtly, it ſignifies *authority*, ſo ſaith *Heſychius* Παῤῥησίᾳ, ἐξουσίᾳ alſo, *power*, *authority*: Thus I conceive it ſignifies in theſe books, whenſoever the Prepoſition ἐν (*with* or *in*) is joyned with it. Thus *Acts* 4. 29. μετὰ παῤῥησίας λαλεῖν λόγον, *to ſpeak the word with authority*, and v. 31. *they ſpake it with authority*, being backed with the power of miracles, *v.* 30. So *Eph.* 6. 19. *that ſpeech may be given me*, *to open my mouth*, ἐν παῤῥησίᾳ *with authority*, (as when 'tis ſaid of *Chriſt* that he taught ὡς ἐξουσίαν ἔχων, *Mat.* 7. 29. *as one that had authority*) ſo *Col.* 2. 15. where ſpeaking of *Chriſt*, as a Conquerour, he ſaith ἐδειγμάτισεν ἐν παῤῥησίᾳ *he made open ſhew* of them (that is, δειγματίζειν) *with authority*, as one that triumphed over them. And ſo ſure 'tis here, when his *kindred not believing* in him, v. 5. firſt find fault with him for doing his miracles, ἐν κρυπτῷ, *in a more private place*, (δειλίαν ὑγκαλύπτοντες ἅμα καὶ ὑποπτεύσαντες τὰ γινόμενα ὑπ' αὐτοῦ, ὡς οὐκ ἀληθῶς γινόμενα, ſaith St. *Chryſoſtom*, *accuſing his timidity*, *and alſo ſuſpecting the things that he had done*, *as not truly done*, doubting whether they were true miracles or no) and thereupon adviſe him to go up to *Jeruſalem* to the feaſt, and do them there; then add, as looking on the authority, which they thought he ſought for among the people, (or wiſhing that he would look after it) ἵνα καὶ οἱ ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παῤῥησίᾳ εἶναι, where none of the four former notions will be agreeable to it, and therefore muſt be rendred in the fifth, *No man doth any thing in ſecret*, *and deſires to be in authority*. Of this St. *Chryſoſtom*, τοῦτο ἐπαγαγεῖν, ὅτι ζητεῖ ἐν παῤῥησίᾳ εἶναι φιλοδοξίας, *the adding that phraſe*, *ſignifies love of glory*, either that they thought he deſired to be followed and magnified among men, to be a great *Rabbi* among the people, or elſe, that they deſired it for him. Thus alſo (in the Accuſa-

δειγματίζειν

perform

tive case with ἔχω) it seems to signify, *Heb.* 10. 19. where the Christian is said to have παῤῥησίαν, that is, *liberty, authority,* ἐξουσίαν *to enter into the holies,* as the Priest had typically under the Law, so *Eph.* 3. 12. *In whom we have* παῤῥησίαν καὶ τὴν προσαγωγὴν, that is, *liberty, and access,* or *liberty to come freely* (not *confidence* for that is after express'd by the addition of ἐν πεποιθήσει, *with confidence*) so 1 *Tim.* 3. 13. when the Deacon ascends to the καλὸν βαθμὸν, *good,* that is, higher, *degree* of Bishop, he is said to acquire πολλὴν παῤῥησίαν ἐν πίστει, *great power in the faith,* authority in the preaching of the Gospel, or in the Church of God, so *Theophylact* expounds it, εὐδοξότερος γίνεσθαι, *to become more honourable,* ἐν ἐκκλησίᾳ λάμπειν, *to shine in the Church,* ἐν πρεσβυτερικῷ βαθμῷ καὶ ἐπισκοπικῷ, *in the dignity,* or *degree of Presbyter or Bishop.*

b. Δαιμόνιον ἔχειν. V. 20. *Thou hast a devil*] All sorts of diseases were in those days brought on men (sometimes) by the devil, and so generally they that are brought to *Christ* for cure, are said to be *possess'd* (see Note on *Mat.* 17. c.) but especially those who were more strangely affected, without any visible cause of it, were generally thought to suffer this from the devils getting power to possess them; and of this sort especially mad men (such the δαιμονιζόμενοι, *Mat.* 8. 28. appear to be by their raving temper there) who being not discernibly sick, or ill affected, did yet behave themselves, as if they were in some strong distemper, which is oft an effect of disease or περιφροσύνη, & therefore were by them thought to be possess'd by some evil spirit. So in *Just. Mart. Apol.* 2. ὡς δαιμονολήπτους καὶ μανιώδεις καλοῦσι πάντες, *they that are possess'd are by all men call'd mad.* So c. 10. 20. 'tis plainly said, *He hath a devil, and is mad,* and *Mat.* 11. 18.

c. ὧν Διὰ τοῦτο V. 22. *Therefore*] 'Tis to be observed that as ὅτι in other Gospels, so ὧν in this is a particle of transition, otherwise unsignificant, serving only for passage, not to import any causality. And the same is here to be said of διὰ τοῦτο, in the beginning of this verse, which is only a form of proceeding in the present discourse, and might be rendred, *To this purpose you may observe,* that which follows being an account of the lawfulness of working cures on the Sabbath day, and not the concluding this from the former, as διὰ τοῦτο, *for this cause,* or *therefore,* literally would import. But 'tis possible that διὰ τοῦτο, here might be the concluding of the former verse, and the reading thus, θαυμάζετε διὰ τοῦτο, *ye wonder,* or *are angry with me, for this*; (so *Theophylact* reads it.) But this is a conjecture

d. Διασπορὰ Ἑλλήνων V. 35. *Dispersed among the Gentiles*] The Jews were dispersed before this time in several places among the Gentiles, some in *Europe,* others in *Asia.* Those in *Europe* had their chief assembly at *Alexandria,* and there the *Septuagints* Translation of the Bible into Greek was in use, and thence they are called διασπορὰ Ἑλλήνων, *the dispersion of the Hellenists.* And of these there were many also in *Jerusalem* which used the *Septuagints* translation, being thus skilled in the Greek tongue, and these living not in *Greece* are yet called Ἑλληνισταὶ, *Acts* 6. 1. *Hellenists,* because they used the Greek language, and the *Septuagints* translation, whereas others are called Ἑβραῖοι, *Hebrews* (see note on *Acts* 6. a.) The *Asian dispersion* is mentioned 1 *Pet.* 1. 1. and had *Babylon* for their *Metropolis,* & used the *Targum* or *Chaldee paraphrase* of *Onkelos* in their Synagogues; Of these two dispersions, see *Rev.* 12. 14.

Ἑλληνιστὰς

Ἑβραῖοι

e. Ἑορτὴ V. 37. *The feast*] This feast was the feast of Tabernacles, and that is sometimes by the Hebrews called, without any more חג, *the feast,* as in *Cod. Middoth,* c. a. שבו מכנסין צלוחית של מים ויסוך בחג *they carry a vessel of water* through them, (that is, *thro' the water gates* שער המים) *to the Sacrifice of the feast,* and *Joma,* c. 2. sect. 5. כחג ביד אחד צלוחית של מים *at the feast there was in the hand of one a pot of water* (for so that Rabbinical צלוחית is the Greek word σελευκὶς, which in *Athenæus,* l. 2. signifies a sort of *pots,* so called, saith he, from the name of a *King Seleucus*) now it was the custom in that feast of Tabernacles to offer up water unto God, to denote the blessing of rain, which they then prayed for, as of special use against the approaching seed-time, as at the Passover they offered an Omer, to obtain from God his blessing on their harvest, and at Pentecost their first-fruits, to obtain from God his blessing on the fruits of the Trees; see *Rab. Levi ben Gersom,* on 2 *Sam.* 23. 16. These waters which they thus offered, they drew out of *Siloah,* and brought them into the Temple with the sound of the Trumpet, and offered them with singing of voices and instruments. And in relation to these customs of the Jews at that feast *Christ* here is said to have *cryed,* ἔκραξε, with a loud voice, supplying the sound of the Trumpet, a voice of proclaiming (as κράζειν and κηρύσσειν, are but several variations of the Hebrew קרן saying, *If any man thirst,* &c. taking occasion from their custom of drawing water out of *Siloah,* to excite the people to fetch and draw from him, as from a true fountain, all the gifts of the Spirit, which may tend to the fitting them for a divine heavenly plantation.

Ἔκραξε ἐάν τις διψᾷ

f. Κοιλία V. 38. *Out of his Belly*] It was ordinary at fountains or springs of water to build receptacles, or vessels of stone, or wells, and in the middle thereof (that is, the κοιλία, *the belly* here, and in the Hebrew בטן 1 *King.* 7. 20.) to have pipes or cisterns, *Prov.* 5. 15. thro' which the water passes, and comes out by cocks, *&c.* and thus shall it be with every believer, he shall be so filled with the Spirit of God as a spring of water, that it shall, out of his heart (καρδία and κοιλία, being all one, *Matth.* 12. 40. and both answerable to the Hebrew בטן) break forth continually into his actions.

g. Γραμματεῖς Γραμματεῖς V. 49. *This people which knoweth not the law*] Among the Jews there were 1. the Doctors of the Law, the wise men, γραμματεῖς, *Scribes,* or νομοδιδάσκαλοι, *teachers of the law,* (γράμματα and νόμος *writings,* and *law,* being all one, both equally the rendring of the Hebrew ספרה, which signifies *the book of the law* (by which the Syriack render γράμματα, *writings,* v. 15. ἱερὰ γράμματα, *the holy writings,* 2 *Tim.* 3. 15.) the expounders of the Scripture; and 2*dly, studiosi legis, those that studied the Law,* disciples, or (as the Hebrews called them) תלמידי חכמים *scholars of the wise men,* & such an one they style חבר *a companion* of wise men, who is not yet a *Rabbi* or *Teacher,* cannot be called *Doctor noster excellens, our excellent doctor,* but the next degree to one, one of the sons of the Prophets, or as the *Targum* renders חברין *companions, Ezek.* 37. אחיהון *their brethren,* that is, such as are of the same Society or fraternity with the *excellentissimus doctor noster:* and 3*dly,* the people of the earth, the illiterate man, εἷς τῶν πολλῶν, *one of the many,* and these are noted by ὁ ὄχλος οὗτος, *this rout,* or *multitude,* ὁ μὴ γινώσκων τὸν νόμον, *which knoweth not the law.*

Ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον

h. ἐκ Γαλιλαίας ὅτι προφήτης V. 52. *Out of Galilee ariseth no prophet*] That *Galilee* was under a reproach among the Jews, appears, ch. 1. 46. And as there 'tis said, that *no good could come out of Nazareth,* so here, that *never any prophet came out of Galilee.* But upon search it seems to appear, that the *Pharisees* here were too large in their observation of reproach; for tho' it happened not often, yet of *Jonah* we find that he was of *Gath Hepher,* 2 *Kings* 14. 25. that was a town of the tribe of *Zebulon, Josh.* 19. 13. and consequently in *Galilee, Isa.* 9. 1. and this *Jonah* prophesy'd in the time of *Joash,* (when he was oppressed by the Syrians) that by his son *Jeroboam* the kingdom should be delivered out of their hands, 2 *Kings* 14. 25, 26. and was afterwards sent to *Nineveh, Jonah* 1. 1.

V. 53. *And every* —] This verse, and the eleven first verses of ch. 8. the whole story of the woman taken in the act of adultery, are wholly omitted in many ancient copies; St. *Chrysostom* leaves it out, so doth *Nonnus* and *Theophylact,* and the *Syriack interpreter* and *Euthymius* saith, that none of the ancients have taken notice of it in their expositions of the Gospel. *Maldinate,* who strive for it, to make good the *Trent Canon,* doth yet confess, that of all the *Manuscript Greek*

* *Vers.* transfixum.

Greek copies none have it but only one with *Leontius's Comment*, and that in that alſo it is * daſh'd out with a Pen, and omitted by the *Commentator*, that it is not in the moſt ancient copy of the *Vatican*, that none of the 23 authors in the *Catena* mention it. And in the end of the third Book of *Euſebius Eccl. Hiſt.* we have theſe words, ſpeaking of *Papias* ἐκτίθεται ὑπ᾽ αὐτοῦ καὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τῷ κυρίῳ, τὸ κατὰ Ἑβραίους εὐαγγέλιον περιέχει, *He hath related another ſtory of a woman accuſed to Chriſt of many ſins, which the Goſpel according to the Hebrews contains*, implying it not to be in any of the 4 goſpels; other later Greek copies there are which have this ſtory in this place, and ſo the Arabick, and moſt of the Latin, ſo the Author of the σύνοψις attributed, but ('tis thought, not truly) to *Athanaſius*. In this difficulty the reſolution which is given by the learned *H. Grotius*, ſeems to be moſt reaſonable, that this part of ſtory was by word of mouth delivered by the Apoſtles to them that heard them, that *Papias* and others had it (as is teſtified by *Euſeb. l.3. c. 39.*) from the Scholars and hearers of St. *John*, that tho' others of *Papias*'s pretended traditions were not, yet this was approved and received by the Church (as ſufficiently teſtified to have come from the Apoſtles, and as S. *Jerom* affirms, put in into that which was called *The Goſpel of the Nazarens*) and ſo in later times after the Syriack, but before the Arabick and ancient Latin tranſlations, put into this place of this Goſpel, and accordingly read in the Church of God.

CHAP. VIII. *Paraphraſe.*

1. JEſus went unto the mount of Olives.

2. And early in the morning he came again into the Temple, and all the people came unto him, and he ſate down and taught them.

3. And the Scribes and Phariſees brought unto him a woman [taken in adultery: and when they had ſet her in the midſt,] 3. Deprehended in the act of adultery, & brought her forth as to judgment. And

4. They ſay unto him, Maſter, this woman was taken in adultery, in the very act.

5. Now Moſes in * the law commanded, that [a ſuch ſhould be ſtoned:] but what ſayeſt thou? 5. Thoſe that were thus taken ſhould be ſubject to any the ſevereſt puniſhment, ſuch as ſtoning was. 2.

* our law, ſo many cop. read, ἡμῶν Μωσῆς

6. This they ſaid tempting him, that they might have to accuſe him. [But Jeſus ſtooped down, and with his finger wrote on the ground, † as though he heard them not.] 6. But Jeſus gave them no anſwer, but as if he heeded not, or underſtood not their queſtion, ſtooped down, &c.

† As ſome copys read μὴ προσποιούμενος making not ſhew, as the word is us'd Luk. 24. 28.) viz. to hear or underſtand him, ſo moſt copies now uſed have not this.

7. So when they continued asking, he lift up himſelf, and ſaid unto them, He that is without ſin among you, let him [firſt caſt a ſtone at her.] 7. Supply the place of the proſecutors, and be the firſt that caſts ſtones at her, Deut. 17. 7.

8. And again he ſtooped down, and wrote on the ground.

9. And they which heard it, [being convicted by their own conſcience, went out one by one, beginning at the eldeſt even unto the laſt: and Jeſus was left alone, and the woman ſtanding in the midſt.] 9. Being every one of them convinced in conſcience that he was guilty of ſome as great commiſſion as this, went out one after another, none remaining but Jeſus and the woman, ſhe ſtanding before him in the poſture of an accuſed perſon before a Judge.

10. When Jeſus had lift up himſelf, and ſaw none but the woman, he ſaid unto her, Where are thoſe thine accuſers? Hath no man, [condemned thee?] 10. Adjudged thee worthy of death.

11. She ſaid, No man, Lord. And Jeſus ſaid unto her, [Neither do I condemn thee: go, and ſin no more.] 11. Neither do I adjudge thee to death, but rather call thee to repentance and reformation.

12. Then ſpake Jeſus again unto them, ſaying, I am the light of the world: he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life.] 12. Then Jeſus ſoon after the delivering thoſe words, c. 7. 38. and in purſuance of the ſame matter, ſaid to them all publickly, I am come to enlighten the hearts of all men, he that will leave his former courſe, and follow me, I will give him that illumination which ſhall bring him to piety and bliſs.

13. The Phariſees therefore ſaid unto him, Thou beareſt record of thy ſelf, thy [record is not true.] 13. Teſtimony is not to be heeded or credited, is no valid teſtimony, or to be received by us.

14. Jeſus anſwered and ſaid unto them, Though I bear record of my ſelf, yet my record is true: For I know whence I came, and whither I go, but ye cannot tell whence I come, and whither I go.] 14. Jeſus anſwered, My teſtifying of my ſelf doth not invalidate my teſtimony, my coming from heaven on an embaſſy to you, on anothers, not mine own errand (and that teſtified by the Spirit to John Baptiſt, and by John Baptiſt to you, if ye would believe, but however to my ſelf undoubtedly known) gives a validity to my teſtimony, and joyns God the Father himſelf in the teſtimony with me. And as the Holy Ghoſt hath teſtified, that I am ſent by God, ſo my aſcenſion to heaven (which will ſufficiently prove my miſſion) being known to me before hand, though not to you, and being diſcoverable by the event to you alſo, eſpecially when ſo many eye-witneſſes ſhall have teſtified it to you, it will follow that my teſtimony of my ſelf, though a ſingle one, will be authentick and valid, though perhaps, as the one is not already, ſo the other alſo will not be heeded by you.

15. Ye judge after the fleſh, I judge no man.] 15. Ye that know not my divine original, v. 14. judge of me only according to my humane extraction, and in proportion to that, paſs ſentence of me, I am unwilling to ſay or judge the worſt of you, otherwiſe I could ſay worſe of you.

16. And yet if I judge, my judgment is true: for I am not alone, but I and the father that hath ſent me.] 16. And if I ſhould do ſo, my judgment were valid, according to law, becauſe this is the judgment alſo and teſtimony of my father, who by his Spirit, and miracles, and the voice from heaven, requiring all to believe on me, muſt needs judge them as pertinacious unbelievers, who ſtand out againſt all this.

17. It is alſo written in your law, that the teſtimony of two men is true.] 17. And it is known in all Laws, particularly in that of yours, Deut. 17. 6. that the teſtimony of two men is to be received as valid in any cauſe whatſoever.

* witneſs of my ſelf, εἰ μὴ ὁ μαρτυρῶν

18. I * am one that bear witneſs of my ſelf, and the father that ſent me, beareth witneſs of me.] 18. And I and my father are thoſe two, for as I now witneſs of my ſelf (which is not againſt law or reaſon for me to do, for 'tis not mine own cauſe, but concerns others, to whom I am ſent, and not my ſelf, but only as a witneſs and declarer) ſo my father alſo by voice from heaven, deſcent of his Spirit, miracles, prophecies, teſtifies my commiſſion from him.

19. Then

19. They ſay therefore unto him, Is not Joſeph your father, have you any other? Jeſus replyed, you will not receive any knowledge concerning me or my Father. Your acknowledging of me is the only way to bring you to the knowledge of my Father.

19. Then ſaid they unto him, Where is thy Father? Jeſus anſwered, Ye neither know me nor my Father: if ye had known me, ye would have known my father alſo.]

20. These things Jeſus ſaid in that part of the Temple, where the cheſt ſtood, into which the offerings were put, where he publickly taught the people, and that without any man offering to lay hands on him, God ſo diſpoſing of it for a ſeaſon.

20. Theſe words ſpake Jeſus in the treaſury, as he taught in the Temple: and no man laid hands on him] for his hour was not yet come.

21. I ſhall depart from hence, and then you ſhall ſeek me unprofitably, and by contemning (or as it is interpreted v.24. not believing) me now, bring judgments upon your ſelves, as they that take no warning by the preaching of the Prophet, Ezek. 2.9. And then 'twill be too late to wiſh for this time again, for I ſhall be gone far out of reach of your coming to me.

21. Then ſaid Jeſus again unto them, [I go my way, and ye ſhall ſeek me, and ſhall dye in your ſins: whither I go ye cannot come.]

22. The Jew not underſtanding to what his ſpeech drove, ſaid one to another, what will he kill himſelf, &c.

22. Then ſaid the Jews, will he kill himſelf, becauſe he ſaith, whether I go ye cannot come?]

23,24. You and I are from very contrary diſtant originals, your affections, like your ſelves, are of an earthly temper and original, and therefore can phanſy ſuch black interpretations of my ſpeeches, as if I would kill my ſelf, when my meaning is, that I ſhall aſcend to heaven, whence I came, and if ye believe not that I am the Meſſias, ye ſhall loſe the benefit that I came to bring you, and dye without any remedy in your ſins.

23. And he ſaid unto them, [Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24. I ſaid therefore unto you, that ye ſhall dye in your ſins: for if ye believe not that * I am he, ye ſhall dye in your ſins.]

* I am, ἐγώ εἰμι

25. I have told you all this while. He that is ſent from the Father, the Meſſias, and if you ask me never ſo often, I can tell you no otherwiſe.

25. Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them, [Even the ſame that I ſaid unto you b from the beginning.]

† the very ſame which I tell you.

26. I could by many evidences charge & aggravate your infidelity, but I will uſe no other but the teſtimony of my Father, which is alone ſufficient to convince you, and having my commiſſion from him, I ſpeak nothing but what that commiſſion extends to.

26. I have many things to ſay and to judge of you: but he that ſent me is true, and I ſpeak to the world thoſe things that I have heard of him.]

27. This ſpeech of his they underſtood not, yet conceiving that by him that ſent him, he meant the Father.

27. They underſtood not that he ſpake to them of the Father.]

28. After the Romans crucifying of me, which I now foretel you, and that by your inſtance and urging them to it, there will be thoſe evidences yielded you of my being truly, what now you will not believe me to be, (viz. my reſurrection, aſcenſion, &c.) that you ſhall have no excuſe to deny it, then ſhall ye be convinced (either to the working your repentance or your deſtruction) that I am the Meſſias, and came from God, and do nothing but according to my Commiſſion from him.

28. Then ſaid Jeſus unto them, [When * ye have lift up the ſon of man, then ſhall ye know that I † am he, and that I do nothing of my ſelf: but as my father hath taught me I ſpeak theſe things.]

* ye ſhall hav lift up Οταν ὑψώσητε

† am, and ἐγώ εἰμι, καὶ

29. And as I had at my coming commiſſion from him, ſo is he perpetually preſent with me in all I do, to advance and promote all the deſigns of my coming, that is, to proſper all I ſet about, for I do nothing but by his appointment and commiſſion.

29. And he that ſent me is with me, the Father hath not left me alone: for I do always * that c pleaſe him.]

* which he hath appointed

30. As he ſpake theſe words many believed on him.

31. Conſtantly practiſe my commands, you are truly & really my followers and diſciples.

31. Then ſaid Jeſus to thoſe Jews which believed on him, if ye [continue in my word, then are ye my diſciples indeed.]

32. And thoſe truths which I ſhall reveal to you, ſhall beſtow upon you a moſt valuable freedom.

32. And ye ſhall know the truth, and the truth ſhall make you free.

33. Then the other Jews there preſent (not the believers, v. 31. but thoſe that were more bloodily diſpoſed, v. 37.) replyed ſaying, We are heirs to the promiſes made to Abraham, and never yet ſubdued to be ſlaves to any, and beſides we are exerciſed in the ſtudy of the law, and of all ſuch we have a proverb, that ſuch a man is a ſervant to no man, what can the meaning of thoſe words be, that the truth ſhall make us free.

33. They anſwered him, We be Abrahams ſeed, and were never in bondage to any man, how ſayeſt thou, Ye ſhall be made free?]

34. Jeſus anſwered them, I aſſure you, you are miſtaken in that opinion of your ſelves, in thinking your ſelves to be free Men, your being born of Abrahams ſeed will not prove it, for living and going on in groſs courſes of ſin, ye are to know, that there are no ſuch ſlaves as they that live indulgent in ſin.

34. Jeſus anſwered them, Verily, verily, I ſay unto you, whoſoever committeth ſin, is the ſervant of ſin.]

35, 36. And being ſuch, you are far from having any right to be continued in Gods family, which belongs only to ſons. In the common account of the world, a ſervant is ſo far from being a ſon, and ſo from having any right to the inheritance of the family, that he is at the mercy of the ſon when he comes to the fathers eſtate, to caſt him quite out of the family, and unleſs the ſon make him free, he cannot be free (nor conſequently be ſo much as capable of being adopted) and this is the caſe of all ſuch as you, of every indulgent ſinner, Chriſt muſt loſe him from his ſpiritual bondage, that of his ſin, or elſe he is not capable of any benefit of ſon-ſhip, ſo much as by adoption.

35. And the ſervant abideth not in the houſe for ever: but the ſon abideth for ever.

36. If the ſon therefore ſhall make you free, ye ſhall be free indeed.]

37. And as long as you are ingaged in any ſuch ſinful courſe, (as by your deſigning my death it ſeems you are) 'tis not your being Abrahams children that will make you, or demonſtrate you free Men.

37. I know that ye are Abrahams ſeed, but ye ſeek to kill me, becauſe my word hath no place in you.]

38. I do after the example of my father, and you of yours in proportion.

38. I ſpeak that which I have ſeen with my Father: and * ye do that which ye have ſeen with your Father.]

* ye therefore, or accordingly do, καὶ ὑμεῖς οὖν ποιεῖτε

39. In his obedience & virtues be like him, as children reſemble their natural parents in their nature and feature.

39. They anſwered and ſaid unto him, Abraham is our father. Jeſus ſaith unto them, If ye were Abrahams children, ye would [do the works of Abraham.]

40. But you are moſt contrary to that, Abraham was an hoſpitable perſon, and obeyed God in all his commands, would have been very far from deſigning the death of any the meaneſt Prophet, for no other crime, but that of bringing Gods truth unto him, and yet this do ye.

40. But now ye ſeek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.]

41. Ye have another father not willingly owned by you, and him you are like in your actions, Hereupon they reply, none have dubious parents, but they that are unlawfully begotten, we are not ſuch, we are none of thoſe to whom the ſtyle of children of whoredoms is given, Hoſ. 2.4. but owned and acknowledged by God as his only children.

41. Ye do the deeds of your Father. Then ſaid they unto him, We be not born of fornication, we have one father, even God.]

42. Jeſus

42. Jeſus ſaid unto them, If God were your father, ye would love me: for I proceeded forth, and came from God, neither came I of my ſelf, but he ſent me.]

42. Jeſus anſwers, your hating of me is a certain argument that God is not your father, for I am ſent immediately from him, I came from heaven, and what I do is by commiſſion from God, not on mine own motion, or any buſineſs or errand of mine, or as falſe Prophets without miſſion.

43. Why do ye not underſtand my ſpeech? even becauſe ye cannot hear my word.]

43. If God were your father, whoſe commands you received and obeyed as children, you would know my language, being indeed the very language of that Father. But the reaſon is clear, the things that makes you not believe in me, is not want of means of conviction, that my doctrine comes from God, but becauſe my doctrine is not agreeable to your humour: You cannot abide to hear it, you have not affections capable of it.

*ye delight to do, θελέτε ποιῶν † ſtood, ἕστηκεν

44. Ye are of *your* father the devil, and the luſts of your father * ye will do: he was a murtherer from the beginning, and † abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a Lye, he ſpeaketh of his own: for he is a lyer, and the father of it.]

44. The practiſes which the devil offers to you, or hath practiſed before you, you like much better, then thoſe which I commend to you, he was from the firſt that we hear of him, malicious, and proud, and bloody, and ſoon apoſtatized from God and the right way, for he is an enemy of truth and goodneſs, and therefore for him to lie, and confirm you in infidelity, is natural, and proper to him.

*But I becauſe, ἐγὼ δὲ ὅτι

45.]* And becauſe I tell *you* the truth, ye believe me not.]

45. 'Tis neither the inevidence of my doctrine, nor the weakneſs of your underſtandings that keeps you from believing me, and embracing my doctrine, the only thing that makes you reject me, is my ſpeaking the truth, that heavenly pure perfect rule of practiſe, which, it ſeems, is not for your turn, is vehemently reſiſted by your paſſions and prejudices.

46. Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me?]

46. I am ſure you have no fault or impoſtor to lay to my charge, nothing to produce or prove againſt me, and the tree will be known by the fruits, and yet you will not believe truth, when I ſpeak it.

47. He that is of God, heareth Gods words: ye therefore hear *them* not, becauſe ye are not of God.]

47. If you had true piety in you, then certainly my doctrine, being from God, would be acceptable to you, and you would embrace it.

48. Then anſwered the Jews and ſaid unto him, Say we not well that thou art a Samaritan, and haſt a devil?]

48. To this the Jews had no other reply, but to fall into reproachful language againſt him, calling him Samaritan (a word of reproach) and mad man, ſee c. 7. 20. b.

49. Jeſus anſwered, I have not a devil, but I honour my father, and ye do diſhonour me.

49. That I do no vicious extravagant thing, appears by my ſeeking no honour to my ſelf, not coming in my own name, but referring all my embaſſy to the honour of God, and you do all that your malice can invent to defame me.

‖ſeeketh it ζητῶν

50. And I ſeek not mine own glory: there is one that ‖ ſeeketh, and judgeth.]

50. And this let me tell you, altho' I do not ſeek after my own glory, yet my father doth tenderly obſerve, whether I am honoured or diſhonoured, and paſſes ſentence on men ſeverely for it, ſee Deut. 18. 19. otherwiſe, as 'tis no glory of mine I look after, ſo your reproaches would not touch me.

* any one ſhall obſerve my word, he ſhall not ſee death for ever, τὸν λόγον τὸν ἐμὸν τηρήσῃ θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα

51. Verily, verily, I ſay unto you, If * a man keep my ſaying, he ſhall never ſee death.]

51. As it is, I cannot be ſo unkind to you as thus to leave you in this contempt, ſo dangerous to you, whereas on the other ſide, your receiving of the meſſage, which I bring you, were the way to bring you to eternal life, and reſcue you from eternal torments.

52. Then ſaid the Jews unto him, Now we know that thou [haſt a devil.] Abraham is dead, and the Prophets, and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death.

52. Art mad, ſee c. 7. 20. b.

53. Art thou greater then our Father Abraham, which is dead? and the Prophets are dead: whom makeſt thou thy ſelf?]

53. Abraham & the Prophets were not freed from dying, and what manner of power doſt thou aſſume to thy ſelf, to beſtow priviledges, which God never gave to them whom he ſo much favoured?

*glorify, δοξάζω

54. Jeſus anſwered, If I * honour my ſelf, my honour is nothing: It is my father that honoureth me, of whom ye ſay, that he is your God.]

54. Jeſus replyed, I ſhall ſay nothing of my ſelf, the power which I have, I have from him whom certainly you acknowledge to be greater then Abraham, own him as your God, he hath teſtified ſufficiently of me, by voice from heaven, &c.

† obſerve his word, λόγον αὐτοῦ τηρῶ

55. Yet ye have not known him, but I know him: And if I ſhould ſay, I know him not, I ſhall be a lyer, like unto you: but I know him, and † keep his ſaying.]

55. This father of mine whom you call your God, you know very imperfectly, you know not what kind of worſhip and obedience it is that he requires, but place it in external legal performances, I come to tell you his will more perfectly. And to this end have my meſſage from him, and ſo cannot but know it diſtinctly, and if in compliance with you, or to avoid your reproaches I ſhould ſay otherwiſe, then what I have hitherto ſaid, or confeſs that I came not from him, or knew him not, I ſhould be like you, a down right Lyer, this I will not be guilty of, but do again profeſs, that I am ſent with perfect knowledge of his will, and do exactly obſerve it.

* was exceeding glad that he might ſee my day and he ſaw and rejoyced, ἠγαλλιάσατο ἵνα ἴδῃ· *was born γενέσθαι

56. Your Father Abraham * rejoyced to ſee my day: and he ſaw *it*, and was glad.]

56. And becauſe you talk ſo much of Abraham, I ſhall now ſay of him, that he having received the promiſe of the Meſſias, Gen. 11. 35. did thereupon vehemently and with great pleaſure and exilleney of mind deſire to look nearer into it, to ſee my coming into the world, and a revelation of it was made unto him, and in it of the ſtate of the Goſpel, and he was heartily joyed at it.

57. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham?]

57. To this the Jews objected, that he was not fifty years old, and therefore how could he ſay that Abraham lived ſince his birth, that Chriſt could ſee Abraham, or be ſeen by him?

58. Jeſus ſaid unto them, Verily, verily, I ſay unto you, before Abraham * was, I am.]

58. Jeſus anſwered that objection of theirs, You are much miſtaken in reckoning my age, For 1. I have a Being from all eternity, and ſo before Abraham was born, and therefore as young as you take me to be in reſpect of my age here, I may well have ſeen and known Abraham. But then 2. in reſpect of my preſent appearance here on earth, though that be but a little above thirty years duration, yet long before Abrahams time, it was decreed by my Father, and in kindneſs to Abraham revealed to him, while he lived, in which reſpect 'tis true, that he knew me alſo.

59. Then took they up ſtones to caſt at him:] but Jeſus hid himſelf, and went out of the Temple, going through the midſt of them, and ſo paſſed by.

59. They therefore conceiving this ſpeech of his to be blaſphemous, after the manner of Zelots, were ready to ſtone him preſently.

Annotations

Annotations on Chap. VIII.

a. Λιθοβολεῖσθαι

V. 5. *Such ſhould be ſtoned*] That all that are guilty of adultery ſhould be ſtoned, we find not in the Law of *Moſes*, but that they ſhould *die the death*, which phraſe ſay the *Talmudiſts*, generally ſignifies ſtrangling. This puniſhment of ſtoning belongs particularly to thoſe that are taken in the Fact, as here the woman was, ver. 4. So ſaith * *Philo* of ſuch, πάντες ἄνδρων μυρίων ἐνόμισαν, *All men have counted them worthy of many deaths*, and ſo of ſtoning, which was a high degree of Severity; and ſo *Solon* in one of his Laws, Ἐάν τις μοιχὸν λάζηται ὅπ ἂν βούληται, χρῆσθαι, *If any man take an dulterer in the fact, he may uſe him how he pleaſe*; and in the *Twelve Tables*, *Mœchum in adultero deprehenſum impunè necato*, *He that takes him, may kill him Lawfully and Securely.*

Vid. de Joſeph.

b. Τὴν ἀρχὴν

V. 25. *From the beginning*] The phraſe τὴν ἀρχὴν, may here be Adverbially taken; ſo it is often in other authors: *Hippocrates* in the beginning of his book περὶ ἀρχ. ἰητρ. Τῶν ἀρχαίων ὡς ἂν εὑρήσῃ τέχνην ἰητρικὴν, ὅτ' ἂν ἐζητήθη, and ſo ἀρχὴν in *Herodotus* in *Thalia*, cited by *Budæus*. But for the ſenſe or notation of the phraſe here, *Melanchon*, *Ep.* p. 511. ſeems to have made a good conjecture, that it ſignifies *prorſus*, a note of affirmation, *Even ſo*, or *altogether*, abſolutely. For ſo the Chaldee when they would expreſs any thing to be ſimply lawful or unlawful, they uſe the word לבתחלה that is, τὴν ἀρχὴν literally, from החל *incepit*, and ſo it will ſignify no more then ἁπλῶς, *omnino*, &c. So in *Alexander Aphrodiſæus* περὶ εἱμαρμ. ſpeaking of that honour and piety, which is the end of making the ſtatue or image of any, οὐ' ἂν τὴν ἀρχὴν, ſaith he, ὁ ἀνδριὰς ἐγένετο ἄνευ τοιαύτης αἰτίας, *A ſtatue had not at all been made without that cauſe.* And after ſpeaking of chance, ἄλλο δὲ ὃ τὴν ἀρχὴν μηδὲ ἠλπίζετο, *but ſomewhat that was utterly unexpected.* And again ſpeaking of the duties of man, Without them, ſaith he, the life of man is not a life, ᾗ οὐδὲ τὴν ἀρχὴν ἀνθρώπων ἐστὶ, *nor indeed at all the life of men any longer*; and many the like in that one book. But the other interpretation alſo, τὴν ἀρχὴν, *at the firſt*, may well enough be born, and hath the example of the *Septuagint*, *Gen.* 13.4. and 43.18. and 20. and of * *Nemeſius*, περὶ φυσ. ἀνθρ. Τὴν ἀρχὴν καρτερήσαντες ὕστερον τὸ τέλος ἐνέδωκαν, *having held out at the firſt, they yielded at the end.* See *Jo. Coch.* in *Excerpta Gemaræ* in *Sanhedr.* p. 280. And ſo the ſum of Chriſts ſpeech is, that though they made Doubts and Diſputes about him, what he was, yet he ſtill made no ſcruple to ſtand to his affirmations of himſelf, he ſtill affirms, that 'tis even as he tells them all this while, abſolutely ſo, and no otherwiſe, he hath not ſpoken any thing too high of himſelf.

c. Δογμὰ

V. 29. *Pleaſe him*] The word ἀρεσὸν ſignifies in common uſe the decree or appointment of any court, or judge, or prince (coming from ἀρέσκω, juſt as δόγμα, the ordinary word for *an ordinance*, doth from δοκέω, agreeable to the form of ἔδοξεν ἡμῖν, *Acts* 15. 25.) ſo the *Principum placita* among the Romans, the *Arreſts* of the Parliament of *Paris*, &c. among the French, and the *Common Pleas* in *England* (that is, *communia placita*, or ἀρεσὰ) a phraſe to expreſs a court of judicature among us, the word *pleas* denoting Judgments in one court, as the *Kings bench* a tribunal in another. So here ἀρεσὰ αὐτῷ, may poſſibly be Gods laws, decrees, determinations, which he as the judge or prince of all, of his good pleaſure, determines to be done, and becauſe Commiſſions are iſſued out of courts, and are a kind of decree of thoſe courts, that ſuch a man ſhould have ſuch a power, therefore ἀρεσὰ may be extended to thoſe. So *Acts* 6.2. οὐκ ἀρεστόν ἐστι, 'tis *not thought fit* or *appointed*, or *determined*, &c. and ἤρεσεν ὁ λόγος, v. 5. *the thing was reſolved on*, and *agreed on* by all. The multitude there having to do in the choice of the men, as follows, and the Apoſtles conſecrating and *impoſing hands* on them, v. 6. So *Acts* 12.3. when *Herod* ſaw ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, I ſuppoſe the meaning is, that the Jews had expreſs'd their judgment, paſt their votes in it, that is, either the *Sanhedrim* of the Jews, or poſſibly the people of the Jews, for ſo ſince the power of capital puniſhments was taken from the Jews, and was now in the Romans hands, the proceeding was after the Roman faſhion, which was, *ut injuſſu populi nihil fiat*, *that nothing ſhould be done without the command of the people.* Thus 'twas before in the caſe of Chriſt, *Mat.* 27.22. where *Pilate* asks the multitude, *What ſhall we do with Jeſus? and they all ſaid, Let him be crucified*, this was their ἀρεσὸν there, and v. 24. it ſeems the judge could not reſiſt this vote of theirs, and the whole matter is laid on this ſentence of theirs, *Pilate* diſclaiming, and *waſhing his hands from* having any thing to do in it; and ſo in that of *James*, the Jews, it ſeems, had given their votes (ἀρεσὸν Ἰουδαίοις) and *Herod* ſeeing how forward they were in it, (for ſo *Euſebius* expreſſes it, ὡς ἡδονῇ χαρὰν τοῖς Ἰουδαίοις, *they* not only conſented, but *joyed in it*) to gratify them farther, he proceeded to apprehend *Peter* alſo, and of him 'tis added (agreeably to what hath been now ſaid) that *Herod* meant *after the paſſover to bring him forth to the people*, that is, to ask their *ſentence*, or ἀρεσὸν, or *pleaſure*, concerning him, and accordingly, if they ſo voted, to put him to Death; and therefore v. 11. when he recounteth his deliverance, he calls it not only a reſcue from the *hand of Herod*, but from the *people of the Jews*, and their expectation.

Ἤρεσεν ὁ λόγος

d. Σαμαρεί-της

V. 48. *Samaritan*] This title of *Samaritan* here, is by way of reproach affix'd on Chriſt, not that they thought him ſo, but becauſe this was an odious name among the Jews; ſo as Idolaters, *Lev.* 25. 47. are called *Aramei* or *Syrians*, becauſe the Syrians were antiently ſuch, and thus all cruel men we call *Turks*, & covetous *Jews*, not that that we think they are ſuch naturally, but that they are like unto them. Or elſe becauſe Chriſt had converſed with the *Samaritan* woman, which was againſt the Jewiſh rule, *John* 4.9. he is thought a deſerter of the Jewiſh law, and ſo to be one of them.

CHAP. IX.

Paraphraſe.

1. AND as Jeſus paſſed by, he ſaw a man which was blind from his birth.

2. And his diſciples asked him, ſaying, Maſter, who did ſin, a this man, or his parents, that he was born blind?]

2. And ſome of his followers asked him, ſaying, Sir, was it any ſin of his own, when his ſoul was in another body, or was it ſome ſin of his parents at the time of his conception, which cauſed this blindneſs in him?

3. Jeſus anſwered, [Neither hath this man ſinned, nor his parents; but that the works of God ſhould be made manifeſt in him.]

3. Neither his own nor his parents ſins were the cauſe of this blindneſs of his, but Gods ſecret wiſdom, who meant by this means to ſhew forth in me his miraculous power among you.

4. I muſt work the works of him that ſent me, while it is day: the night cometh, when no man can work.

5. As long as I am in the world, I am the light of the world.]

4,5. And having receiv'd ſuch power from him, I ought, while I am here, to exerciſe it, and ſhew the world that I am ſent to enlighten it, by this emblem of curing him that is born blind.

6. When

6. When he had thus ſpoken, he ſpat on the ground, and made * clay with the ſpittle, and anointed the eyes of the blind man with the clay.

*dirt with the ſpittle, & ſpread the dirt upon the eyes of the blind, πηλὸν ἐπέχρισε τὸν πηλὸν ἐπὶ τοῖς ὀφθ---

7. And ſaid unto him, Go waſh in the pool [of Siloam (which is by interpretation, ſent.)] He went his way therefore and waſhed and came ſeeing.

7. Which by the name of it, may put you in mind of the Meſſias (who is ſtyled, The ſent) by whom the cure is wrought.

8. The neighbours therefore, and they that [before had ſeen him, that he was blind, ſaid, Is not this he that ſate and begged?]

8 Had oft ſeen him before, & ſo knew that he had been wont to ſit and beg at ſuch a place?

9. Some ſaid, this is he: others ſaid, he is like him: but he ſaid, I am he.

10. Therefore ſaid they unto him, How were thine eyes opened?

11. He anſwered and ſaid, A man that is called Jeſus, made clay and [anointed] my eyes, and ſaid unto me, Go to the pool of Siloam, and waſh: and I went and waſhed, and I received ſight.

11. Beſmeared.

12. Then ſaid they unto him, Where is he? He ſaid, I know not.

13. They brought to the Phariſees him that afore time was blind.

14. And it was the ſabbath day when Jeſus had made [the clay] and opened his eyes.

14. That mixture of earth and ſpittle,

15. Then again the Phariſees alſo asked him, how he had received his ſight: he ſaid unto them, He put clay upon mine eyes, and I waſhed, and do ſee.

16. Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath day: Others ſaid, How can a man that is a ſinner do ſuch miracles? and there was a diviſion among them.

16. Certainly ſuch miracles cannot be wrought but by the finger of God, and ſo cannot be the work of an impoſtor, a man of ſin, a great ſinner.

17. They ſay unto the blind man again, What ſayeſt thou of him, that he hath opened thine eyes? he ſaid, He is a prophet.

17. What opinion of him hath this work of power and mercy to thee wrought in thee.

18. But the Jews did not believe concerning him, that he had been blind, and received his ſight, until they called the parents of him that had received his ſight.

18. The conſequent of this diſpute was, that the Jews at length would not believe the plain matter of fact, that the man that now ſaw had ever been blind, till the teſtimony of the parents made that clear.

19. And they asked them, ſaying, Is this your ſon, who ye ſay was born blind? how then doth he now ſee:]

19. And asked them theſe three queſtions, 1. whether this were their ſon? 2. whether they will affirm upon their knowledge that he was born blind? 3. Whether they know how this cure was wrought, or by whom?

† will tell you concerning himſelf, λαλήσει περὶ---

20. His parents anſwered and ſaid, [We know that this is our ſon, and that he was born blind.]

20. For two of the queſtions we anſwer diſtinctly, We know, &c.

21. But by what means he now ſeeth we know not, or who hath opened his eyes we know not; [he is of age ask him, he † ſhall ſpeak for himſelf.]

21. He is of age and underſtanding to anſwer that third queſtion, and certainly is the fitteſt to give you an account for that matter which himſelf is ſo nearly concerned in.

22. Theſe words ſpake his parents becauſe they feared the Jews: for the Jews had agreed already, that if any man did confeſs that he was Chriſt [he ſhould be [b] put out of the ſynagogue.]

22. He ſhould be ignominiouſly uſed, and put out of the court.

23. Therefore ſaid his parents, He is of age, ask him.]

23. To avoid which danger it was that his parents waved the anſwering of this queſtion, and put it off to their ſon, for this was a thing of ſuch a nature, that the affirming Jeſus to have done it, was in effect the affirming him to be the Meſſias.

*had been blind, ἦν τυφλὸς

24. Then again called they the man that * was blind, and ſaid unto him, Give God the praiſe, we know that this man is a ſinner.]

24. Then a ſecond time they ſent for and examined the man that had this miraculous cure wrought on him, attempting to draw him from that opinion of Chriſt which he ſeemed to have, by bidding him aſcribe the praiſe of his cure wholly to God, and not to look on Chriſt with any veneration, telling him that if he did it on the day, and in the manner fore-mentioned, it was thereby evident, that he was one that broke the ſabbath, and ſo not from God, but an impoſtor, (ſee v. 16. and 2 Theſ. 2. 3.) who conſequently had no ſuch virtue, or piety, as could contribute any thing to this matter.

25. He anſwered and ſaid, Whether he be [a ſinner] or no, I know not: one thing I know, that whereas I was blind, now I ſee.

25. An impoſtor.

26. Then ſaid they to him again, What did he to thee? how opened he thine eyes?

* ſome copies omit οὐκ, not, ſaith *Rob. Stephanus.*

27. He anſwered them, [I have told you already, and ye * did not hear:] wherefore would you hear it again? will ye alſo be his diſciples?

27. I have told you, and you did not heed it; or elſe, I have told you plainly and diſtinctly enough already.

28. Then reviled they him, ſaying, Thou art his diſciple, but we are Moſes diſciples.

29. We know that God ſpake unto Moſes: as for this fellow, we know not [from whence he is.]

29. Of any commiſſion from God which he hath, not can give any account of him.

30. The man anſwered and ſaid unto them, [Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.]

30. 'Tis ſtrange that one ſhould do ſuch miracles as theſe, and you learned men not know whether he be ſent from God or no.

31. Now we know that God heareth not ſinners, but if any man be a worſhipper of God, and doth his will, him he heareth.]

31. It being reſolved on among all men, that an impoſtor or falſe teacher is not enabled by God to work ſuch miracles as theſe (or if he were, God muſt be thought to aſſiſt him in his impoſtors) but only pious and faithful ſervants of God, that came to do his will, not their own.

32. Since the world began was it not heard that any man opened] the eyes of one that was born blind.

32. 'Tis above all humane power to open

33. If this man were not of God, he could do nothing.]

33. If he were not ſent & impowered by God, he could never do ſuch things as theſe.

34. They anſwered and ſaid unto him, [Thou waſt altogether born in ſins, and doſt thou teach us? and they caſt him out.]

34. Thy being born blind is a mark and character of ſome extraordinary ill in thee, which makes thee very unfit to teach Doctors and Rabbi's in matters of this moment. And they caſt him out of the court (ſee note b.) with diſgrace.

35. Jeſus heard that they had caſt him out, and when he had found him, he ſaid unto him, Doſt thou believe on the ſon of God?

36. He answered and said, Who is he, Lord, that I might believe on him?
37. And Jesus said unto him, Thou hast seen him, and it is he that talketh with thee.
38. And he said, Lord, I believe. And he [worshipped him.]

38. Bowed down, & made a most lowly obeysance to him as to the Messias.

39. And Jesus said, [For judgment I am come into this world; that they which see not, might see; and that they which see, might be made blind.]

39. This will be the effect of my coming into the world, not only that those that are blind shall receive sight, but also that the most seeing learned men, Pharisees, &c. will not see the things before their eyes.

40. And some of the Pharisees which were with him heard these words, and said unto him, [Are we blind also?]

40. Are we the men that he means by the latter part of his speech? are we then become blind in his opinion?

41. Jesus said unto them, [If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.]

41. Jesus said unto them, It were well for you, if it could be truly pronounced of you, that you are blind, if your sin were of impotence or unability to see, it would be more pardonable, but now by your acknowledging your selves not to be blind, and so that all that you do you do knowingly and deliberately, your sins receive a very great aggravation.

Annotations on Chap. IX.

a. V. 2. *This man or his parents*] The Jew that asked this question, seems to have been of the *Pythagoreans* opinion (or, as they call it, *de Sapientibus Mechar*) who believed the transmigration of souls from body to body, called μεταγγισμὸς, *the removal from vessel to vessel*, and so supposes by his question that the soul of this man, having formerly offended, is now thus punished by being put into a blind body. That this was the conceit of those ancient Philosophers, that according to the degrees of proficiency either in virtue or sin, Souls were put into more honourable or less honourable bodies; upon demerit removed from the body of a male to a female, then from a perfect to an imperfect man, and after upon demerit again into a beast, may be seen in *Alcinous*, δόγμ. πλάτων. and the rest of the *Pythagorean* writers, which with other the like opinions certainly enough were infused before this time into some of the Jews, and so these disciples here might have imbibed this, and not so early or speedily have laid it aside, but might think it possible, and so ask a question about it. The other part of the question concerning the parents sin, seems to refer to some particular sin in the act of generation, which might have some influence on the child begotten, and make it imperfect in this or some other kind. This is by learned Jews affirmed of that conjugal sin, which is forbidden by the Law, *Lev.* 20. 18. and *Ezek.* 18. 6. which, they say, may reasonably hinder, on the womans part, a just or compleat conception. Of Christs answer to this question, which followeth, see *Masius*, on *Jos.* 1. 6. p. 115.

ἐτυφλώθη ἢ οἱ γονεῖς.

b. V. 22. *Put out of the synagogue*] That συναγωγαὶ, *the synagogues* of the Jews signify all manner of assemblies hath been said, *Mat.* 6. d. agreeably the ἀποσυναγωγὴν *removing* or *turning out of the Synagogues*, is the separating any offender from such assemblies, setting a mark of reproach upon him, that he might not be familiarly convers'd with by any, which is ἀφορίζειν, *Luk.* 6. 22. the *Nidui* so known among the Jews. This was always done with circumstances of contumely, and so hath ἐνειδίζειν added to it, *contumelious usage*, *Luk.* 6. 22. And so *v.* 35. of this chapter their casting the man *out of the synagogue*, signifies that ceremony of reproach, the officers of the court taking him that was condemn'd and thrusting him out of the assembly. What thus belonged to excluding him out of the assembly, though it belonged to civil commerce, yet certainly excluded him out of the sacred assembly also, for the lowest degree of Excommunication among the Jews, being to the separating for the space of four paces, this must needs belong to all kind of assemblies sacred as well as civil. And therefore S. *Chrysostom* here affirms ἐξέβαλον αὐτὸν ἐκ τῆς ἱερᾶς, *they cast him out of the Temple*, *Hom.* 59. and *Nonnus*,

Ἀποσυναγωγὴν

Ἀφορίζειν

Ὀνειδίζειν

——ἀπέλασαν ἐκὸς ἰοῦς, γαῖ

and of the disciples in Christs name,

Ὑμέας ἐξελάσσει συναλήϊος μεγάθυμος,

they shall drive you out of Gods house. Where only it must be observed, that this separation being only for four paces, that is, from familiar commerce, or *cum discrimine*, to set a mark upon them, the Excommunication did not always reach to total exclusion out of the Temple, but confined them to a particular part and entrance into the Temple, called *the gate of mourners*, and excommunicate persons, as others were admitted to that of *bridegrooms*, as 'twas called. This word is, beside this place, used twice more in this Gospel, c. 16. 2. It clearly signifies what here it doth, excluding them from familiar conversation of men, and those liberties which all others enjoyed. But in the third place, *c.* 12. 42. it doth by accident come to signify somewhat more, loosing the dignity of being one of the *Sanhedrim*; for being there spoken of the rulers or members of the *Sanhedrim*, the interdicting them the assemblies, casting them out, must by consequence deprive them of that dignity or office, as in the Christian Church the excommunicating of a Priest must necessarily be the degrading or suspending him from his Priesthood. This punishment among the Jews (refered to *Rev.* 22. 15.) being the making any man infamous (shaming, in order to reforming him) is by *Christ* accommodated to Christian, Ecclesiastical uses, by removing men from the Sacrament and prayers of the Church, to work the like reformation on them, when admonitions will not work upon them.

Paraphrase. CHAP. X.

1. He that comes & pretends to be the Messias, and comes not as he ought to do, with miracles and doctrine, such as may testify him to be sent by God, he is to be lookt on as an impostor, that means to seduce and ruine those that follow him.

1. VErily, verily, I say unto you, [He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief, and a robber.

2. But he that thus approves himself to be employed and sent by the owner, or master of the sheep, he comes on purpose to feed and preserve his sheep, and is to have power over them.

2. But he that entreth in by the door, is the shepheard of the sheep.]

a. 3. To him all they who are to guard the door, and keep out thieves, are by the Master of the sheep commanded to give admission, and to that purpose have a token to discern him by, the Messias is so described in the prophets, and the doctrine truly divine so far revealed there, that by accordance with that, all the true watchmen of the Church acknowledge him, and all truly pious men obey and follow him, and he on the other side looks on these, as the peculiar flock that he is to take charge of, and hath a particular care of every such pious man, and as the shepheard careth for his sheep, makes all necessary provision for them.

3. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.]

4. And

* brings out.

4. And when he * putteth forth his own ſheep, he goeth before them, and the ſheep follow him, for they know his voice.]

4. And when he thus brings forth his ſheep (ſee note on Mat. 9. i.) to the water or paſture, it is not his manner to drive, but only go before: and call or lead them, tell them what they are to do, and ſhew them the way by his example, and all truly pious men qualified to be diſciples of his (ſee note on ch. 6. d.) they will certainly follow him, diſtinguiſhing his voice, his doctrine from all others, from all impoſtors.

5. And a ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers.]

5. An impoſtor or falſe Chriſt that teacheth doctrines contrary to piety, they will not follow, but fly from him as from a wolf, having ſuch certain tokens, by which to know the true doctrine of God, the true ſhepheards voice, that they can tell how to avoid all others that come to ſeduce them, by this very mark, becauſe 'tis a ſtrange voice, quite contrary to that piety and probity which they have been taught by God.

6. This parable ſpake Jeſus unto them, but they underſtood not what things they were, which he ſpake unto them.

6, 7. Thus much Chriſt ſpake thus parabolically and obſcurely to them, and becauſe they underſtood not his meaning in it, he added

7. Then ſaid Jeſus unto them again, Verily, verily, I ſay unto you, I am the door of the ſheep.]

farther, as the fathers miſſion and commiſſion, v. 1. is the door by which the ſhepheard himſelf is to enter, (and whoſoever doth not ſo, being not ſent by God, betrays himſelf to be an impoſtor) and as his making known the will of God, not preaching any doctrine contrary to piety, but all to the advancing of it, is a certain evidence of his being ſent by God, ſo in another reſpect, I am the door, that is, the only way for the ſheep, the true ſervants of God, to enter by, into that fold, the Church, where all are to live regularly, and not to go out, or depart from him.

*all, as many as have come, for many cop. leave out, πρὸ ἐμοῦ before me, †made ſafe σωθήσεται

8. * All that ever came before me are thieves and robbers: but the ſheep did not hear them.]

8. All others that have come of late pretending to be vindicators of the Jews from the Roman yoke (ſuch as Theudas, Judas Gaulonites, &c.) have been impoſtors, which no pious perſon would heed, as neither coming with commiſſion from God, nor bringing Divine doctrine with them, but doctrines of rebellion and bloodineſs, and the like.

9. I am the door: by me if any man enter in, he ſhall be † ſaved, and ſhall go in and out, and find paſture.]

9. I am the door, that all pious men muſt paſs thorow and whereſoever he turns, and whereſoever he goes,

and whoſoever doth ſo, he ſhall be (as in a fenced encloſure) in a ſafe, a rich, a plentiful condition, ſhall find paſture.

10. The thief cometh not, but for to ſteal, and to kill, and to deſtroy, I am come that they might have life, * and that they might have it more abundantly.]

10. Thus contrary am I to thoſe that come without commiſſion, v. 1. all thoſe impoſtors come to get advantage to themſelves, to deceive and ruin you. But my only end of coming is to help my ſheep to life, inſtead of butchering them, to help them to plenty, to provide abundantly for them, not to gain any thing to my ſelf.

*& have abundance, καὶ περισσὸν ἔχωσι.

†lays down his own life τὴν ψυχὴν αὐτοῦ τίθησι.

11. I am the good ſhepheard: the good ſhepheard † giveth his life for the ſheep.]

11. Nay, ſo far am I from the thief that comes to kill the flock, that like the good ſhepheard (which keeps his own ſheep, is not hired to keep anothers, ſee note a.) who ventures when there is occaſion (pawns, engages) his life for his ſheep, rather then they ſhall come to hurt, grapples with wild Beaſts that come to deſtroy his flock, ſo do I.

12. But he that is an hireling, and not the ſhepheard, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep and flyeth: and the wolf catcheth them, and ſcattereth the ſheep.

12, 13. This is far from the manner of impoſtors; nay, it is peculiar to the good ſhepheard, whoſe flock is (not entruſted by another

13. The hireling flyeth, becauſe he is an hireling, and careth not for the ſheep.]

to his keeping, and he paid for that ſervice, but) his own goods, and himſelf makes it his calling to look to them. He that keeps another mans ſheep, and is paid for his labour, will never venture his life to preſerve them, prefers his life before the advantage of his ſervice, and thereupon, whenever a wolf comes, that will endanger his life if he defends his ſheep, he runs away, and to ſave his life deſtitutes them, and this upon this very ſcore, becauſe he is not the owner, but only a ſervant hired to keep the fold. Whereas he whoſe own they are, will hazard his life, rather then leave his flock, (his whole eſtate, as 'twas oft among the Jews) to be torn, and worried by the devourer.

* I know mine own, and γινώσκω τὰ ἐμὰ, καὶ † and I know the father, καθὼς γινώσκει με ὁ πατὴρ * read, ἀγαπῶ

14. I am the good ſhepheard, and * know my ſheep, and am known of mine.

15. As the Father knoweth me, † even ſo know I the Father, and I lay down my life for the ſheep.]

14, 15. Juſt ſuch a ſhepheard am I, who, as I reſemble the ſhepheard in other

things, knowing my ſheep particularly, and being known by them (ſee v. 3.) (in the ſame manner as my Father knoweth me, and I him, my Father owning, and giving me perfect knowledge of his will, and I obeying and following my Father in all things) ſo alſo I venture my life for my ſheep, and will moſt willingly ſuffer death, in regard to the benefits that will come to my ſheep, my diſciples (all that receive and obey my voice) by that means.

16. And other ſheep I have, which are not of this fold, them alſo I muſt * bring, and they ſhall hear my voice, and there ſhall be one fold, and one ſhepheard.]

16. But for you Jews, let me tell you, my flock is not all within this pale of Judea, I have others that will believe and obey me, receive the faith, beſide and beyond the Jewiſh nation, and the care and rule of thoſe I muſt undertake, and they will follow my call more obediently then the Jews, own and obey me, and all believers, both of Jews and Gentiles, ſhall unite very ſociably together, and become one fold, under me the one ſhepheard of them all, who lay down my life for them alſo, as well as for the Jews.

17. Therefore doth my Father love me, becauſe I lay down my life, that I might take it again.]

17. This careful diſcharge of the office entruſted and committed to me by my Father, is that to which it is but proportionable, that my Father ſhould love and value, and reward me, and therefore it is, that as I venture my life for my Flock, ſo when I ſhall have loſt my life, by the care and power of my Father, I ſhall be able to riſe again, and the lower I ſuffer here, the higher ſhall I be exalted, Phil. 2. 9.

18. No man taketh it away from me, but I lay it down of my ſelf; I have power to lay it down, and I have power to take it again, this commandment have I received of my Father.]

18. 'Tis not in the power of man to take my life away from me, if I did not thus

voluntarily of my own accord lay it down; I can give my ſelf up to be crucified, and then can riſe to life again. And thus to do my father hath appointed me, this is a prime part of my commiſſion.

19. There was a diviſion therefore again among the Jews, becauſe of theſe ſayings.

20. And many of them ſaid, [He hath a devil and is mad, why hear ye him?]

20. He is mad (ſee note on ch. 7. b.) why do you give heed to what he ſaith?

21. Others ſaid, [Theſe are not the words of him that hath a devil. Can a devil open the eyes of the blind?]

21. Theſe are neither the words nor actions of a mad man. Can the devil himſelf, or conſequently his being mad, or poſſeſs'd with the devil, help him to do the things that he doth? to cure one that was born blind?

22. And it was at Jeruſalem the feaſt of Dedication, and it was winter.]

22. And it was the time of the feaſt of Dedication, a feaſt ordained by the Jews, 1 Mac. 4. 59. and 2 Mac. 10. 8. in commemoration of the new conſecrating of the Altar, after it was profaned by Antiochus, which upon that inſtitution was obſerved by them at this time, on Novemb. 14 and approved here by the preſence of Chriſt, though it were not preſcribed by God in the Law.

23. And Jeſus walked in the Temple in Solomons porch.]

23. And according to the cuſtom of that ſeaſon, he walked now in Solomon's Porch, under covert, as in the ſummer they uſed to walk in the open air in the courts without any roof over them.

* hold our ſoul in ſuſpence, τὴν ψυχὴν ἡμῶν αἴρεις,

24. Then came the Jews round about him, and ſaid unto him, How long doſt thou * make us to doubt? If thou be the Chriſt, tell us plainly.]

24. By this means the people being all in a narrower compaſs or leſſer room, they came about him cloſe, and ſaid unto him, how long doſt thou by obſcure expreſſions continue our doubts whether thou art the Meſſias or no? if thou art, tell us perſpicuouſly; ſee note on ch. 7. a.

25. Jeſus

25. Jeſus ſaid, I have told you in words ſignificant enough, if ye would believe, and the miracles that I have done (in my Fathers name, whom I affirm to have ſent me) through his power, and authority from him, have born teſtimony that I am ſent by him, and therefore that whatever I affirm of my ſelf, is true.

25. Jeſus anſwered and ſaid, I told you, and ye believed not: The works that I do in my Fathers name, they bear witneſs of me.]

26,27. But all this works no belief in you, which is an evidence, and demonſtration from the effect, that you are not thoſe ſheep that hear the good ſhepheards voice, v.3,4. (ſee note on ch.6. d.) and are known by him, v.14. (ſee note a.)

26. But ye believe not, † becauſe ye are not of my ſheep, as I ſaid unto you. † for 28

27. My ſheep hear my voice, and I know them, and they follow me.]

28. And I make that proviſion for them intimated v. 10. and my care over them ſhall be ſuch, that while they keep cloſe to me, no devourer ſhall ever be able to annoy them, or pluck them from me.

28. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand.]

29. Certainly my father is ſtronger then any that can oppoſe himſelf againſt them, and his ſpecial work it is, that all the true ſheep of his fold, all truly pious perſons, ſhould come to me, and that infinite power of his is engaged for it, that none ſuch ſhall by any violence be taken from him, deprived of that life, which here I promiſe to give them.

29. My Father who gave them me, is greater then all: and no man is able to pluck *them* out of my Fathers hand:]

30. And ſeeing my father and I are one, it follows that I ſhall defend them alſo, and that none ſhall be able to pluck them out of my hand, v.28.

30. I and my Father are one.]

31. Upon this again the Jews attempted to ſtone him.

31. Then the Jews took up ſtones again to ſtone him.]

32. And Jeſus ſaid, many miracles of mercy to you, miraculous cures, &c. have I wrought, as teſtimonies of my miſſion from my Father, and never a deſtructive one, none that you have been the worſe for, for which of theſe my ſaving miracles do you deſtroy me?

32. Jeſus anſwered them, Many good works have I ſhewed you from my father, for which of thoſe works do you ſtone me?]

33. The Jews ſaid, 'tis not for any of thy miracles, (which are not denied to be all ſuch, and acts of mercy in thee) for which we think thee worthy of death, but becauſe thou haſt ſpoken blaſphemy, that is, becauſe thou, who art but a man, makeſt thy ſelf God by that ſpeech of thine, v.30. (ſee Rom 16.25.) where, tho' thou calledſt God thy Father, yet thou affirmedſt that he and thou were one.

33. The Jews anſwered him, ſaying, For a good work we ſtone thee not, but for blaſphemy, and becauſe that thou being a man; makeſt thy ſelf God.]

34. Jeſus anſwer'd, theſe words in the Pſalmiſt you cannot but remember, Pſal. 82. 6. I have ſaid, ye are Gods, and that book is canonical Scripture with you.

34. Jeſus anſwered them, Is it not written in your law, I ſaid, ye are Gods?]

b. 35. If therefore they who are there ſpoken of by God, that is, rulers or judges, ordinarily ſo called, who received their Commiſſion from men, not from God immediately (only perſons to whom the execution of Gods law was entruſted among men) be by God himſelf called Gods, and whatſoever is ſaid in the books of Scripture is true.

35. If he called them Gods, unto b whom the word of God * came, and the ſcripture cannot be broken.] * was, or was ſpoken.

36 Is it reaſonable for you to affirm of him, whom God immediately, and in an extraordinary manner hath firſt conſecrated, then ſent into the world, then by the deſcent of the Spirit and voice from heaven teſtified his miſſion to ſo eminent (and with ſo peculiar) an office, that of the Meſſiah of the world, that he is guilty of blaſphemy, for affirming himſelf to be the ſon of God?

36. Say ye of him whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt, becauſe I ſaid, I am the ſon of God?]

37. If I performed not thoſe works among you, which might teſtify me to come from God, you might with ſome reaſon doubt of me.

37. If I do not the works of my Father, believe me not.]

h 38. But if I do, then, tough you believe nothing that I ſay, yet your faith is due to thoſe works of God my Father, wrought by me, by which 'tis evident that the Father acts in me, and I in him, wholly by his power, and ſo that he and I are one, which was the ſpeech you charged as blaſphemous in me.

38. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.]

39. On this ſpeech again they attempt to lay hands on him, not now to ſtone him preſently, by the law of Zelots, as a blaſphemer, as v.31. but to bring him before the Sanhedrim, and charge ſome other crime againſt him. But he went out, and eſcaped their violence at that time alſo.

39. Therefore they ſought again to take him, but he eſcaped out of their hands.]

40. And went away again beyond Jordan, into the place where John † at firſt baptized, and there he abode. † was, when he firſt baptiz'd, ἦν Ἰωάνης βαπτίζων.

41. And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this man were true.

42. And in that place being the place where John had baptized and teſtified of Chriſt, they that had heard John, comparing what they remembred from him, with what they had by experience ſeen in Chriſt, by this means were enclin'd, many of them, to believe in him.

42. And many believed on him there.]

Annotations on Chap. X.

a. Ἴδια πρόβατα

V. 3. *His own ſheep*] What the προβατα *ſheep* here, ſignify in this Parable hath been largely ſet down, (Note on *c.* 6. d.) *viz.* the obedient ſervants of God conſidered before and without the revelation of *Chriſt* unto them, who being ſo qualified are moſt ready to embrace the precepts of the Chriſtian perfection, when they are offered to them; theſe alſo is Chriſt ready to receive, or any that having been engaged in ſin, come with penitence, and reſolution of mind to be ſuch; and conſequently, when theſe come to Chriſt, they are ſtyled here, and looked on by him as ἴδια προβατα, that is, either *peculiar ſheep*, thoſe that by Gods prevenient graces are thus fitted beyond all others, to come to Chriſt, or elſe, as the 12th verſe imports, (where the *ſhepherd* is ſet oppoſite to the *hireling, whoſe own the ſheep are not*) his *own ſheep*, thoſe to whom Chriſt hath a peculiar title beyond all others, who are therefore ſaid to be *given by God to Chriſt as his poſſeſſion*; ſee note on ch. 6. d. Now of theſe thus own'd or acknowledg'd by Chriſt, it is here ſaid, that he doth καλεῖν κατ' ὄνομα, *call them by name*. That refers to the cuſtom of *ſhepherds*, that are ſo converſant among their *ſheep*, that they know them ſeverally (ſee ver. 14. & 27. *I know them*) and have a ſeveral name for every of them, by which they diſtinguiſh and call them, and each of them knows, and anſwers by obediential coming, or following, to that call. So ver. 3. *They hear his voice, and know it*, ver. 4. and he is *known of them*, ver. 14. Thus among us, huntſmen do with their hounds, and ploughmen with their cattle: And it ſeems in *Jewry*, where the feeding of cattle was the great trade, and where other cuſtoms obtained, then thoſe that are among us, the Shepherd did thus with his ſheep. For want of their art, and uſage of *going before*, and *leading* and *calling* their ſheep after them, which is known in the Scripture to have been among them, *Pſal.* 23. 2, 3. and *Pſ.* 80. 1. and *Pſ.* 77. 20. our ſhepherds

Ἴδια πρόβατα.

Καλεῖν κατ' ὄνομα.

herds now go after, and drive the ſheep. But the change and diverſity of cuſtoms in divers countries is very ordinary. And here it is evident that this cuſtom of the Jews is referr'd to, by v. 4. where anſwerable to the *ſhepherds calling*, and *leading*, and *going before*, is the *ſheeps following*, and *knowing his voice*, whereas, v. 5. *a ſtranger they will not follow, for they know not the voice of ſtrangers.* By which it is clear, that his *calling his own ſheep by name*, and leading them, is the ſhepherds particular care, and providence for his ſheep, and, in the moral, denotes Chriſts peculiar owning theſe honeſt, obedient, humble creatures, that come to him not in the cloathing, but real qualities of the ſheep, and making proviſion for them.

b. Ὡῷ ὃς ὁ Λόγος τῦ Θεῦ ἐγένετο.

V. 35. *Unto whom the word of God came*] The *coming of the word of the Lord* to any man ſignifies among the Hebrews frequently in the Old Teſtament, Gods ſending a man, deſigning him, appointing him to any office, and ſo 'tis conſtantly uſed in the writings of the Prophets, who begin their Prophecies ſolemnly in this form, *The word of the Lord came unto me, ſaying*, which is but their ſhewing or vouching their Commiſſion, and ſo when *Rom.* 10. 17. it is ſaid ἀκοὴ, that is, preaching of the word, (not their *hearing*, but their *being heard*, as in *Plato* in *Phedro*, Ἐπιθυμῶ πρὸς ἄμυρον λόγῳ ἁλμυρὰν ἀκοὴν ἀποκλύσασθαι, *I deſire to temper the brackiſh hearing with ſweet*, or *potable ſpeech*, where ἀκοὴ *hearing* is uſed for the *word* or *ſpeech*, *which is heard* (is διὰ ῥήματος Θεῦ, *by the word of God*, the meaning of it is, that no man muſt *preach*, except he be *ſent*, *v.* 15. where *the word of God* ſignifies not the word which they preach, but the Commiſſion from which they are authorized to preach to others. And ſo for the office of judge, *&c.* it is as proper, *the word of the Lord* ſignifying a Commiſſion from God mediately or immediately for any ſuch, which when it comes to any man for the execution of power over others, it is the inſtating of him in that office of power, and the ſame will be ſaid of the Sacerdotal alſo. But the truth is, the phraſe here is not, *Thoſe to whom the word of the Lord came*, upon which ſuppoſition this interpretation is built, but ὡῷ ὃς ὁ Λόγος τῦ Θεῦ ἐγένετο, *to whom the word of God was*, or *was ſpoken*, and that may thus be interpreted, *David*, *Pſal.* 82. 1. hath theſe words, *God ſtandeth in the congregation of the mighty, he judgeth among the gods, How long will ye judge unjuſtly?* &c. In that place the Judges or Rulers of the Sanhedrim are called *gods* by the *Pſalmiſt*, in the perſon of God, and again, v. 6. *I have ſaid, ye are gods, and ye are all children of the moſt High*; Chriſt referring here to this, ſaith, *Is it not written in your law, I have ſaid, ye are Gods?* from whence he concludeth, εἰ ἐκείνους εἶπε Θεοὺς, *If he called them Gods, to whom the word of God was*, that is, *to whom*, or *of*, or *concerning whom God ſpake* in that place of the Law, that is, in the book of *Pſalms* (comprehended ſometimes under the word *Law* (ſee chap. 12. 34.) as the whole Old Teſtament is called the *Law and the Prophets*, though elſe there is a third mention of the diviſion of thoſe books, ἁγιόγραφα, the book of *Pſalms* contained under that branch) *if he called thoſe Gods*, and *ſons of God*, who were but ordinary Judges of thoſe times, choſen by men, and by impoſition of hands of the *Sanhedrim* advanced to that office, after the common manner of all (nothing peculiar, or extraordinary, or of immediate miſſion from heaven in all this) then how much more may he, whom God the Father hath ſent, with his immediate commiſſion into the world (the Spirit deſcending on him, which is called the *ſanctifying* of him, and the *voice from heaven, This is my beloved ſon*, &c. being the very words of his Commiſſion) ſay without blaſphemy, that he is the *ſon of God*? ver. 36. And this ſeems the moſt obvious clear meaning of the place.

Νόμος

Ἁγιόγραφα

Ἁγιάζω

Ἀποστέλλω

CHAP. XI.

Paraphraſe.

1. NOW a certain man was ſick, named Lazarus of Bethany, the town of Mary and her ſiſter Martha.

2. (It was that Mary [which anointed the Lord with oyntment] and wiped his feet with her hair, whoſe brother Lazarus was ſick.)

2. Which (as is chap. 12. 3. ſet down) anointed Chriſt, &c. (See note on Luke 7. b.)

3. Therefore his ſiſters] ſent unto him, ſaying, Lord, behold he whom thou loveſt is ſick.

3. These two women being diſciples of Chriſt, known to him, and knowing his kindneſs to Lazarus.

4. When Jeſus heard that, he ſaid, This ſickneſs [is not unto death, but for the glory of God, that the ſon of God might be glorified thereby.]

4. Of his is deſign'd as a means to glorify God, and for an opportunity for me to ſhew my power of doing miracles in reſtoring him to life. See ch. 9. 3.

5. Now Jeſus loved Martha, and her ſiſter, and Lazarus.

6. When he had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was.

7. *Then after that he ſaith to his diſciples, Let us go into Judea again.

8. *His* diſciples ſay unto him, Maſter the Jews † of late ſought to ſtone thee, and goeſt thou thither again?

*at length, after this, ὕστερα

†but now, νῦν.

9. Jeſus anſwered, Are there not twelve hours in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10. But if a man walk in the night, he ſtumbleth becauſe there is no light in him.]

9, 10. As he that goes in the day, having the light of the ſun to ſhine to him, is in no danger of ſtumbling, but only in the night, when that light is gone: So as long as my time of exerciſing my function here laſteth, there is that providence about me, which will ſecure me from all danger, and till that time be paſt, and ſo that providence withdrawn, I ſhall be ſafe. As long as I am about my buſineſs, on which I was ſent, I ſhall fear nothing, no not tho' I go to Judea, where I have by frequent experience found that they ſeek to kill me.

11. These things ſaid he, and after that he ſaith unto them, Our friend Lazarus ſleepeth, but [I go] that I may awake him out of ſleep.

11. I will go.

* he will eſcape, σωθήσεται

12. Then ſaid his diſciples, Lord, [if he ſleep *he ſhall do well.]

12. His ſleeping is a very good and known ſign that he will recover.

13. Howbeit Jeſus ſpake of his death, but they thought that he had ſpoken of [taking reſt in ſleep.]

13. Sleeping in the ordinary acception of the word.

14. Then ſaid Jeſus unto them [plainly] Lazarus is dead.

14. In words without all obſcurity. Note on ch. 7. a.

† glad for you (that you may believe) that I was not there, but— χαίρω δι' ὑμᾶς (ἵνα πιστεύσητε) ὅτι οὐκ ἤμην ἐκεῖ·

15. And I am †glad for your ſakes that I was not there [to the intent ye may believe] nevertheleſs let us go to him.

15. That you may have the benefit of the miracle, to confirm your faith.

16. Then

16. Either, Let us go along with our Maſter and run any hazard that he runneth, or, if we go, we may very probably be ſtoned, and die as well as Lazarus, referring to the danger mentioned by them, v.8. (the latter is the more probable interpretation.)

16. Then ſaid Thomas, which is called Didymus, unto his fellow diſciples, [Let us alſo go that we may die with him.]

17. Then when Jeſus came, he found that he had lain in the grave four days already.

18. (Now Bethany was nigh unto Jeruſalem, about fifteen furlongs off.)

19. And Martha and Mary being in great ſadneſs, & keeping themſelves up in a cloſe retirement, many of the Jews came to the houſe to thoſe that were near them, to get acceſs, to bewail the loſs, and to reſcue them from this great ſadneſs.

19. And many of the Jews came * to Martha and Mary, to comfort them concerning their brother.]

* to thoſe that were about Martha and Mary. πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν

20. Then Martha, as ſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat ſtill in the houſe.

21. Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here my brother had not died.

22. Enable thee to do it.

22. But I know that even now whatſoever thou wilt ask of God, God will [give it thee.]

23. I will raiſe thy brother again to life, ſee v.40.

23. Jeſus ſaith unto her, [Thy brother ſhall riſe again.]

24. Martha ſaid unto him, I know that he ſhall riſe again at the reſurrection of the laſt day.

25. I am able to raiſe the dead to life again, whenſoever I pleaſe, whether now or hereafter, one that is a Believer, and faithful diſciple of mine, ſuch as thy brother Lazarus was, I can, though he be dead and buried, raiſe him preſently to life again.

25. Jeſus ſaid unto her, [I am the reſurrection and the life: he that believeth in me, though † he were dead, yet ſhall he live.]

† the have died, or, is dead καὶ ἐὰν ἀποθάνῃ

26. And he that is now alive, and ſo not capable of ſuch a preſent miracle, ſhall, if he receiveth and obeyeth my doctrine, though he dies after the manner of other men, riſe again unto life immortal, the latter of theſe thou ſayeſt thou believeſt, v.24. But doſt thou believe the former alſo?

26. And whoſoever liveth and believeth in me, * ſhall never dye: Believeſt thou this?]

* ſhall not die for ever, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.

27. Meſſias known by the title of [he that cometh] (ſee Mat. 11. a.) the ſon of God, who conſequently haſt power of life and death, and ſo canſt raiſe him how and when thou pleaſeſt.

27. She ſaith unto him, Yea, Lord: I believe that thou art the [Chriſt, the ſon of God, which † ſhould come into the world.]

cometh, ὁ ἐρχόμενος

28. And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29. As ſoon as ſhe heard that, ſhe aroſe quickly, and came unto him.

30. Continued.

30. Now Jeſus was not yet come into the town, but [was] in that place where Martha met him.

31. The Jews then which were with her in the houſe and comforted her, when they ſaw Mary, that ſhe roſe up haſtily, and went out, followed her, * ſaying, ſhe goeth unto the † grave to weep there.

* or, thinking, ſuppoſing, for the Syriack and ſome copies read δόξασα: † tomb, or, monument, μνημεῖον.

32. Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died.

33. Was very paſſionately affected with it, & appeared to be in a great perturbation of mind, which ſoon broke out into tears, v.35.

a.

33. When Jeſus therefore ſaw her * weeping, and the Jews alſo which came with her, he [groaned in the ſpirit, and a was troubled.]

* wailing, and the Jews that were aſſembled to her, wailing, he groaned in ſpirit, and troubled himſelf, κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας

34. And ſaid, Where have ye laid him? They ſay unto him, Lord, come, and ſee.

35. And although he had reſolved to raiſe him from the dead, v.23. And though at other times when he meant to do ſo, he had ſuppreſſed the mourners tears, Luke 8.52. and Luke 7.13. yet now he indulgeth ſo much to the juſtice of their ſorrow, as himſelf to weep with them.

35. Jeſus wept.

36. Then ſaid the Jews, Behold how he loved him.

37. And ſome of them ſaid, Could not this man, which opened the eyes of the blind, have cauſed that even this man ſhould not have died?

38. Jeſus therefore again groaning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it.

39. This is the fourth day ſince his death, and ſo according to experience of dead bodies, which after a revolution of the humours (which is compleated in ſeventy two hours) tend naturally to putrefaction, he muſt needs be putrefied, and ſo ſtink before this time.

39. Jeſus ſaid, Take away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, [† by this time he ſtinketh: for he hath been dead four days.]

† he already ſmells. ἤδη ὄζει.

40. A glorious miracle wrought on him, by raiſing him to life again, v. 23, & 25.

40. Jeſus ſaith unto her, Said I not unto thee, that if thou wouldeſt believe, thou ſhouldeſt ſee [the glory of God?]

41. Faſtned his eyes on heaven.

41. Then they took away the ſtone from the place * where the dead was laid. And Jeſus [lift up his eyes] and ſaid, Father I thank thee that thou haſt heard me.

* in ſome copies, as alſo in the Syriack, and old Latin, and Nonnus, theſe words, οὗ ἦν ὁ τεθνηκὼς κείμενος, are left out.

42. They hearing me acknowledge it to be done by thy power, in anſwer to my prayers, may by that be convinced that I came by commiſſion from thee.

42. And I knew that thou heareſt me always: but becauſe of the people which ſtand by, I ſaid it, that [they may believe that thou haſt ſent me.]

43. And when he thus had ſpoken, he cried with a loud voice, Lazarus, come forth.

44. See Note on ch. 19. g.

44. And he that was dead came forth, bound hand and foot with [grave-cloaths,] and his face was bound about with a napkin. Jeſus ſaith unto them. Looſe him, and let him go.

45. Then many of the Jews, which came to Mary, and had ſeen the things which Jeſus did, believed on him.

46. But ſome of them went their ways to the Phariſees, and told them what things Jeſus had done.

47. It is not a ſeaſon for us to ſit ſtill and do nothing, to permit this perſon to go on without interruption.

47. Then gathered the chief prieſts and the phariſees a counſel, ſaying, [What do we?] for this man doth many miracles.

48. Deſtroy both our Temple and Nation, our religion and government, and wholly enſlave us.

h.

48. If we let him thus alone, all men will believe on him; and b the Romans ſhall come, and [take away both our place and nation.]

49. And

49. And one of them named Caiaphas, being the high prieſt that ſame year, ſaid unto them, Ye know nothing at all,

50. Nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.]

49, 50. And Caiaphas, put into the high prieſts office by the Procurator (ſee Luke 3. b.) made a ſpeech of which this was the ſum, this is no time of conſulting or conſidering at large what is juſt to do, in what way of juſtice to proceed with this man, we are to conſider what is our intereſt, and 'tis a politick maxim that we may do any thing (be it otherwiſe never ſo unlawful) to keep the publick from deſtruction.

51. And this ſpake he not of himſelf, but being high prieſt that year, he prophecied that Jeſus ſhould die for that nation.]

51. This he ſpake in words that were a direct prophecy of what God had now deſigned ſhould come to paſs, not that he meant it in that ſenſe, or thought at all of prophecying, but being in place of authority among the Jews at that time, he was a fit perſon for God to make uſe of, as his miniſter to foretel the purpoſe of God, that Chriſt ſhould die for the Jews.

52. And not for that nation only, but that alſo he ſhould gather together in one, the children of God that were ſcattered abroad.]

52. And not for the Jews only, but that he might call all the Gentiles into the ſame fold, the ſame Church, all the ſervants of God, all that would receive the faith all the world over.

53. Then from that day forth they took counſel together for to put him to death.]

53. From that time they entred into a conſultation, which they gave not over, till they had contrived it to have put him to death.

54. Jeſus therefore walked no more openly among the Jews] but went thence into a country near to the wilderneſs, into a city called Ephraim, and there continued with his diſciples.

54. Hereupon Jeſus did not publickly (ſee note on ch. 7. a.) do any thing among the people of Judea.

55. And the Jews Paſſover was nigh at hand: and many went out of the country up to Jeruſalem before the Paſſover, [to purify themſelves.]

55. That they might be cleanſed from legal impurity, from which till they were cleanſed, they could not celebrate the Paſſover, and that all that were under any vow of Nazaritiſm might timely perform it, ſee note on Acts 21.23.

56. Then ſought they for Jeſus, and ſpake among themſelves as they ſtood in the Temple, [What think ye, that * he will not come to the feaſt?]

56. This being that feaſt unto which every one was to come to Jeruſalem, and no excuſe being ſufficient for not coming, but that of invincible neceſſity, what can be conceived the reaſon why he cometh not up.

* he comes not, ὁ μὴ ἔλθῃ

57. Now both the chief prieſts and the Phariſees had given a commandment, that if any man knew where he were, he ſhould ſhew it, that they might take him.

Annotations on Chap. XI.

a. Ταράττεσθαι

V.33. *Was troubled*] Ταράττεσθαι is *to be troubled* with any paſſion, but in this *Goſpel* peculiarly with grief; ſo ch. 12. 27. *Now is my ſoul troubled*, τετάρακται in reſpect of death approaching, ſo ch. 13.21. *Jeſus having ſaid this* ἐταράχθη τῷ πνεύματι, *was troubled in ſpirit*, to think of his being delivered up by *Judas*. So in his exhortation to the diſciples, when he tells them of his death, ch. 14.1. μὴ ταρασσέσθω, &c. *Let not your heart be troubled*, and *v.*27. 'tis ſet diſtinct from fear the other paſſion, *Let not your heart be troubled, nor cowardly*, ſo here 'tis joined with *groaning in ſpirit*, as expreſſions of inward grief, as the tears that follow, *v.*35. are outward evidences of it. As for the form of ſpeech in the Greek ἐτάραξεν ἑαυτὸν, *he troubled himſelf*, that is but an idiom of the Hebrews, who oft uſe the reciprocal voice *Hithpael* for a paſſive.

Ἐτάραξεν ἑαυτὸν

b. Ῥωμαῖοι ἐλεύσονται

V.48. *The Romans ſhall come*] The Jews in Councel, ſeeing the miracles which Jeſus did, this eſpecially of raiſing *Lazarus*, did much fear that profeſſing himſelf to be the *Meſſias*, he would ſoon attempt to make himſelf king, and by the admiration which he had gotten among the people, be quickly aſſiſted to it, if he were not timely hindred. If this were done, the conſequent ſeemed viſible to them, that the Romans to whom they were ſubject, muſt look upon this as a rebellion, and be by that temptation provoked to come with an army, and deſtroy them utterly. That this was their fear is evident by their many groundleſs objections made afterwards againſt him, that he *forbad to give tribute to Ceſar*, that he made himſelf a king, and ſo oppoſed himſelf againſt *Ceſar*, not that they deſired the continuance of *Ceſar*'s power over them, but that their fear of a yet farther conqueſt from the Romans made them unwilling to provoke 'em, & this the rather, becauſe of a tradition among them, that a little before the end of the world, there ſhould come one to deſtroy them, called ארמילום (which is by an eaſy change *Romulus*.) This ſeems to be but the depravation of ſome prophecy from God, which foretold the coming of the Romans in the laſt days, meaning the days of the *Meſſias* to deſtroy them, and demonſtrates their expecting and believing, that the Romans were the people from whence the change of their Religion, and over-running their nation ſhould come. And therefore when they ſee the doctrine of Chriſt thrive ſo well, gather ſo many Proſelytes, and that the miracles which he did were ſo great as might well ſet him up for a king, or *Meſſias* (which they thro' their unbelief would not acknowledge him to be truly) it follows that they preſently apprehend the Romans coming in (the ארמילום now mentioned) to deſtroy their religion, ſignified by the word place, and carry them out of their *country* (that is, deſtroy their nation) or elſe wholly to change their laws, rule them as conquer'd people. But in this, poor men, they were ſadly miſtaken, the prophecy of the Romans coming in to conquer them and deſtroy their Temple (which I ſuppoſe was ſcatter'd among them, and became the occaſion of their miſtake in expecting ארמילום to deſtroy them) being thus perfectly fulfilled on them, not by their letting Chriſt alone, or believing on him, but by the contrary, by this their reſiſting, and bandying againſt (and at laſt crucifying) him; (ſee note on *Mat.* 24. m.)

CHAP. XII. *Paraphraſe.*

1. THen Jeſus, ſix days before the paſſover, came to Bethany, where Lazarus was, which had been dead, whom he raiſed from the dead.

2. There they made him a ſupper, and Martha ſerved: but Lazarus was one of them that * ſate at the table with him.

* lay at meat, συνανακ. κλίνων

3. Then Mary took a pound of ointment of ſpikenard, very coſtly] and anointed the feet of Jeſus, and wiped his feet with her hair, and the houſe was filled with the odour of the ointment.

3. Then Mary the ſiſter of Lazarus, not Mary Magdalen (ſee note on Luke 7.6.) took a pound of the richeſt nard, a very coſtly ointment (ſee Mar. 14. a.)

4. Then

4. Who was the perſon that ſoon after this agreed to deliver him into the hands and power of the Jews.

4. Then ſaith one of his diſciples, Judas Iſcariot, Simon's ſon, [which ſhould betray him.]

5. Why was not this Oyntment ſold for three hundred pence, and given to the poor?

6. Becauſe he having the office of receiving all that was brought or preſented to Chriſt, and being a covetous perſon, who purloined much to his own uſes, conceived himſelf to be a loſer by what was thus beſtow'd on Chriſt.

6. This he ſaid, not that he cared for the poor, but [becauſe he was a thief and had the † bag, and bare what was put therein.]

† purſe, γλωσσόκομον

7. She hath performed this as a fit ceremony to ſolemnize my approaching death, after which men uſe to be embalmed with perfumes and ſpices, &c.

7. Then ſaid Jeſus, Let her alone: [* againſt the day of my burying hath ſhe kept this.]

* ſhe hath obſerved this for the day of my imbalming εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτο.

8. And therefore this was a very ſeaſonable charity in her, ye will have opportunities enough to ſhew your charity to the poor, but this was the laſt opportunity ſhe could have had of expreſſing it to me, who am ſuddenly to be gone from you.

8. For the poor always ye have with you, but me ye have not always.]

9. Much people of the Jews therefore knew that he was there; and they came, not for Jeſus ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10. And ſeeing that Lazarus was apprehended by the Sanhedrim to be ſo dangerous a means to bring men to believe on Chriſt, upon conſultation it was thought fit to put Lazarus to death.

10. But the chief prieſts conſulted that they might put Lazarus alſo to death.]

11. Many Jews forſook the Judaical way of oppoſition againſt Chriſt, upon ſeeing that miracle of his in raiſing Lazarus.

11. Becauſe that [by reaſon of him, many of the Jews went away] and believed on Jeſus.

12. On the next day much people that were come to the feaſt, when they heard that Jeſus was coming to Jeruſalem,

13. Took palm branches (ſee note on Mat. 21. a.) and ſolemniz'd his entrance into the city with the ceremonies of a kings inauguration, acknowledging him to be the Meſſias (ſee Mat. 11. a.) and uſing the words of Pſal. 118. 29. and ſtyling him king of Iſrael.

13. Took branches of Palm-trees, and went forth to meet him, and cried, Hoſanna, † bleſſed is the king of Iſrael that cometh in the name of the Lord.]

†bleſſed in the name of the Lord be he that cometh, the king of Iſrael, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ Βασιλεὺς τοῦ Ἰσραήλ.

14. At the ſame time alſo the diſciples of Jeſus fetching a young aſs, and bringing it to him according to his appointment, he rode on it into Jeruſalem, and ſo that other prophecy of ſcripture, Zach. 9. 9. was fulfilled in him alſo.

14 And Jeſus when he had found a young aſs, ſate thereon, as it is written,]

15. Now, O Jeruſalem, there is matter of rejoycing to thee, for he that is now thy king, cometh in an equipage not of pomp and ſtate, but of humility, as one that is likely to be author of all good to thee.

15. Fear not, daughter of Sion: behold thy king cometh ſitting on an aſſes colt.]

16. Theſe things at firſt his diſciples underſtood not to be a completion of any ſuch prophecy, till the coming of the holy Ghoſt upon them, after Chriſts aſcenſion, then they conſidered and remembred that that was now done unto him, which had been ſo long ago, ſo plainly prophecied of him.

16. Theſe things underſtood not his diſciples at the firſt: but when Jeſus was glorified, then remembred they that theſe things were written of him, and that they had done theſe things unto him.]

17. At this time before the peoples Hoſanna's, thoſe of the multitude that had been preſent at that mighty work of his, in raiſing Lazarus from the dead, freely made acknowledgment of it in Jeruſalem.

17. The people therefore that was with him, when he called Lazarus out of his grave, and raiſed him from the dead, bare record.]

18. And that cauſed the peoples coming out to him, v. 13. as to the Meſſias, whom alone they ſuppoſed able to do ſuch a miracle, v. 11.

18. For this cauſe the people alſo met him, for that they heard that he had done this miracle.]

19. Upon this the Phariſees ſaid one to another, we are ſo far from having ſuppreſſed him by all our oppoſition made againſt him, that all men believe on him in deſpight of us. And therefore ſome other ſudden courſe muſt be taken with him.

19. The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing? Behold * the world is gone after him.]

*the whole world, for moſt ancient copies read, ὅλος

20. There were at this time ſome Gentile worſhippers, Proſelytes of the Gates, which being not permitted to celebrate the feaſts with the Jews, were yet come up to pray in the outward court of the Temple.

20. And there were certain a Greeks among them that came up to worſhip at the feaſt.]

21. Theſe living not far from Bethſaida in Galilee, and ſo having ſome knowledge of Philip, who was of that city, came to him, and beſought him that he would help them to ſee Jeſus, and ſpeak with him.

21. The ſame came therefore to Philip, which was of Bethſaida in Galilee, and deſired him, ſaying, Sir, we would ſee Jeſus.]

22. Philip firſt conſulteth with Andrew, and both together mention it to Jeſus.

22. Philip cometh and telleth Andrew, and again Andrew and Philip told Jeſus.]

23. Jeſus did not refuſe or reject theſe Gentiles from coming to him, but in general words intimated that the preaching the Goſpel to the Gentiles was now ſhortly at hand, and in order to that, Chriſt ſhould be rejected by the Jews, ſuffer, riſe, and aſcend to heaven, and then upon the Jews obſtinate holding out, the Goſpel ſhould be preached to the Greeks, and all the reſt of the heathen world.

23. And Jeſus anſwered them, ſaying, The hour is come that the ſon of man † ſhould be glorified.]

† be glorified, δοξασθῇ

24. Aſſuredly my death, ſaith he, is a means of bringing more unto the faith, then my life would be, as it fares with corn put into the earth, which by that means dies, but ariſes with abundance of encreaſe.

24. Verily, verily, I ſay unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.]

25. And ſo in proportion it ſhall be with you, the venturing of your lives, and ſticking faſt to me is the thrivingſt ſureſt way of preſerving your ſelves.

25. He that loveth his life, ſhall loſe it; and he that hateth his life in this world, ſhall keep it unto life eternal.]

26. If any man will be my diſciple (ſee Luke 8. a.) he muſt provide to ſuffer, as I ſhall. And if he thus keep cloſe to me, he ſhall fare as well as I do, whatſoever he ſuffer here, be rewarded by my Father abundantly (ſee note on 1 Tim. 5. d.)

26. If any man ſerve me, let him follow me, and where I am, there ſhall alſo my ſervant be; if any man ſerve me, him will my father honour.]

27. I am not impaſſible, or ſubject to no affection, ſuch as deſire of life, &c. but in all theſe, juſt as you are. The apprehenſion of that which is now approaching is a great perturbation

turbation to me, Which way ſhall I turn me? Shall I pray to my Father to deliver me from the danger, to reſcue me from dying? But this was it for which I came into the world, that I might ſuffer, and therefore I ſhall not abſolutely pray againſt that.

28. Father Glorify thy name. Then came there [b] a voice from heaven, ſaying, I have both glorified it and will glorify it again.]

28. No, this ſhall be my prayer, that my Father will ſo diſpoſe of me, that I may do whatſoever it is that may moſt tend to the glorifying of his name in me. Upon his ſaying thoſe words, there came a clap of thunder, and with it a voice from heaven audible, in theſe words, I have, &c. b.

29. The people therefore that ſtood by and heard it, ſaid that it thundered. Others ſaid, an Angel ſpake to him.]

29. And of the multitude there preſent ſome took notice of the thunder, with which that voice came, others of the voice it ſelf.

30. Jeſus anſwered and ſaid, This voice came not becauſe of me, but for your ſakes.

30, 31. Upon this Jeſus ſaid to them, This voice from heaven came not to anſwer or ſatisfy me, but to convince you, & bring you

31. Now is the judgment of this world, now ſhall the prince of this world be caſt out.]

to the faith, or aſſure you that my death ſhall tend to the glory of God, and bringing down of ſin and Satan, ch. 16. 11.

32. And I, if I be lifted up from the earth, will draw all men unto me.]

32. And I being crucified (ſee note on Mat. 1. h.) will by that means bring a great part of the whole world to believe on me, Gentiles as well as Jews.

33. (This he ſaid, ſignifying what death he ſhould dye.)

33. (This ſpeech Chriſt meant as an intimation not only that he ſhould be put to death, but alſo what kind of death this ſhould be, viz. crucifixion, which is an elevation, or lifting up to the Croſs, and an holding out the hands, as if it were to invite all to him, promiſing an hoſpitable reception. See Luke 9. d.)

34. The people anſwered him, We have heard out of the Law, that * Chriſt abideth for ever: and how ſayeſt thou, The ſon of man muſt be lift up? Who is this ſon of man?]

* the Chriſt ὁ Χριστὸς

34. To this diſcourſe about his death the people made an objection, that their Doctors had taught them out of Scripture, Pſ. 110. (ſo the word Law ſignifies, c. 10. 34. ſee note a.) and perhaps Iſa. 40. 8. that the Meſſias ſhould endure for ever, and never die, and therefore if it were true, what he ſaid, that the ſon of Man muſt be put to death, they could not gueſs what he meant by the ſon of Man, ſure not the Meſſias.

35. Then Jeſus ſaid unto them, Yet a little while is the light with you: walk while ye have light, leſt darkneſs † come upon you: for he that walketh in darkneſs knoweth not whither he goeth.]

† ſurprize, καταλάβῃ

35. To this he anſwer'd, I am not likely to ſtay long amongſt you, here on earth, make uſe of me, the light of the world, while I am with you, or elſe you are likely to be left in the dark, in a blind unhappy condition for ever; and do not, upon your traditions, perſwade your ſelves, that I ſhall alway continue among you here, becauſe I am the Meſſias.

36. While ye have the light, believe in the light, that ye may be the children of light. Theſe things ſpake Jeſus, and departed and did hide himſelf from them.]

36. I ſhall continue with you but a while, and therefore be ſure ye make haſte to learn ſufficient for your whole lives to come, to get your directions complete, that you may live like Chriſtians. When Jeſus had ſaid this he went away, and concealed himſelf from them (at Bethany probably) for a while.

37. But though he had done ſo many miracles before them, yet they believed not on him.]

37. All this did not effectually work on them, but though he had done all theſe miracles in their ſight, yet they did not believe on him.

38. That the ſaying of Eſaias the prophet might be fulfilled which he ſpake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?]

38. And thereby the prophecy of Iſaias, ch. 53 1. was fulfilled, which was to this purpoſe, how few are there that have been by all Chriſts miracles convinced, that he is the Meſſias?

39. Therefore they [c] could not believe, becauſe that Eſaias ſaid again,

39, 40. That other prophecy alſo had not been fulfilled, had they not thus diſbelieved him, wherein the juſt judgment of God forſaking and bringing the puniſhment of blindneſs upon them, was pronounced by that prophet againſt the ſtubborn obdurate Jews, who by this means are likely never to be converted or pardoned. c.

40. He hath blinded their eyes, and hardned their heart, that * they ſhould not ſee with their eyes, nor underſtand with their heart, and be converted, that I ſhould heal them.]

* they ſee not, μὴ ἴδωσι

41. Theſe things ſaid Eſaias, when he ſaw his glory and ſpake of him.]

41. Theſe things were ſpoken by that prophet in ſetting down a viſion of his, when Chriſts being on the earth was revealed to him, ſee note on ch. 1. b.

42. Nevertheleſs among the chief rulers alſo many believed on him, but becauſe of the Phariſees they did not confeſs him, leſt they ſhould put him out of the ſynagogues.]

42. Yet for all this, many of the rulers of the people, the members of the Sanhedrim, did believe him to be the Meſſias, ſuch was Nicodemus, c. 3. 1. &c. But the ſect of the Phariſees was of ſuch authority and power in the Sanhedrim, and they were ſo violently bent againſt him, and all that received him, that as Nicodemus, ch. 7. 50. and 19. 19. durſt not come to him by day time, ſo the reſt durſt not make any publick acknowledgment of their believing on him, for fear they ſhould be reproachfully cenſured (ſee ch. 9. note b.) and being rulers, be turned out of their dignities in the Conſiſtory.

43. For they loved the † praiſe of men, more then the praiſe of God.]

† glory of men, more then the glory of God, δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν--

43. For they valued their reputation with men (eſpecially their places in the Sanhedrim) their reputation with the Phariſees, that they were good Patriots, conſtant to their old way, more then the teſtimony of, or reputation with God himſelf, ſee ch. 5. 41.

44. Jeſus cried and ſaid, He that believeth on me, believeth not on me, but on him that ſent me.]

44. The believing on me is nothing elſe but the believing on my Father, whoſe commiſſion I have, and whoſe doctrine I teach.

45. And he that ſeeth me, ſeeth him that ſent me.]

45. And he that ſeeth my miracles, in them ſeeth my Father's Power, the works of miracles which I do, being wrought by my Father.

46. I am come a light into the world, that whoſoever believeth on me ſhould not abide in darkneſs.]

46. I am ſent by my Father to enlighten the world to lead them, that will receive my doctrine, into all that is neceſſary for them to know for the ordering of their lives, ſo as will be acceptable to God my Father.

47. And if any man hear my words, and ‖ believe not, [d] I judge him not: for I came not to judge the world, but to ſave the world.]

‖ or, keep them not, for the K's. MS. and the old Greek and Latine read φυλάξῃ and ſo the Syriack & other cop.

47. They that hear my preaching, & reject it, I do not mean to accuſe them to my Father, to make any complaint againſt them, 'twas not the deſign of my coming, to accuſe any man, and ſo to bring any judgment on any, 'tis more agreeable to my deſign to reſcue all out of their ſins, and puniſhment due to them for ſin.

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have ſpoken, the ſame ſhall judge him at the laſt day.]

48. That which will accuſe, and condemn ſuch an one is, that which I teach and he deſpiſeth, it is the thing that my Father ſent me to preach, and that on purpoſe to bring them to eternal bliſs that receive and obey it, and the deſpiſing of that which was meant for his ſo great good, and came backt with authority and commiſſion from God the Father, is an accuſation which will be heavily charged on him at the day of judgment.

49. Every word, or part of doctrine taught by me, is by expreſs commiſſion of him.

49. For I have not ſpoken of my ſelf, but the Father which ſent me [he gave me a commandment what I ſhould ſay, and what I ſhould ſpeak.]

50. And of this I am ſure that obedience to his precepts as they are now preached by me, is the only way to bring men to eternal life.

50. And I know that his commandment is life everlaſting:] Whatſoever I ſpeak therefore, even as the Father hath ſaid unto me, ſo I ſpeak.

Annotations on Chap. XII.

a. Ἕλληνες

V. 20. *Greeks*] The *Grecians* here are ſuppoſed to be *proſelytes of the gates*, who yet were not permitted among the Jews to celebrate the feaſt with them, but only either to behold their ſolemnities, or holy feſtivities and πανηγύρεις, or, as it is here peculiarly ſaid, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ, *that they might worſhip at that time of publick worſhip*, which *in atrio Gentilium*, *in the Court of the Gentiles*, they were permitted to do, as appears by the *Eunuch*, *Acts* 8. 27. ὃς ἐληλύθει προσκυνήσων ἐν Ἱερουσαλὴμ, *who came to worſhip at Jeruſalem*, where that Temple was, which is ſtyled *the houſe of prayer to all people*; ſo the *pious men*, that is, Proſelytes, *Acts* 2. 5. which came up to *Jeruſalem* at the feaſt of *Pentecoſt*.

Προσκυνῶν ἐν τῇ ἑορτῇ

b. Φωνὴ

V. 28. *A voice*] The *voice* here was an articulate ſound in the midſt of thunder. φωνὴ and βροντὴ *voice* and *thunder* are all one among theſe writers, the *Hebrew* קולות *voices* ordinarily ſignifying *thunder*. Thus *bath col*, *the daughter of voice* (the only way of oracle or revelation of God's will among the Jews after the Babyloniſh captivity) is among them, the will of God revealed in thunder from heaven, *Ex.* 19. 16, 19. Hence it is that in this place, *v.* 29. the by-ſtanders ſay, *It thunders*, and others, that *an angel ſpake*, both together ſaying the truth, that there was a thunder joined with a voice from heaven, which is *the daughter of thunder*. This is the meaning of βρονταὶ καὶ φωναὶ, *thunders and voices*, *Apoc.* 4. 5. & 8. 5. ſo *Mat.* 3. 17. φωνὴ λέγουσα, *a voice ſaying*, is the thunder uttering ſuch a voice, and ſo c. 17. 5. *Luke* 9. 35. And by this will be explained a ſeeming difference in the *Acts* in the ſtory of *Sauls* converſion of hearing, and *not hearing the voice*, which ſhall be referred to that place, *Note on Acts* 9. b.

Βρονταὶ καὶ φωναὶ φωνὴ λέγουσα

c. Οὐκ ἠδύνατο

V. 39. *Could not believe*] The οὐκ ἠδύναντο here may be rendred, by Analogy with the ſame phraſe, uſed ch. 5. 19. ſo, as to ſignify not any impotence in them, but that, as 'tis ſaid, *v.* 39. *they believed not*. So doth the Hebrew phraſe ſignify, *Gen.* 19. 22. and ſo ſaith *Iſidorus Peluſiota* of that, *John* 5. 19. expounding τὸ δύνασθαι by ἐνδέχεσθαι, *he cannot*, that is, *he doth not*. So the phraſe is uſed, *Mar.* 6. 5. *Luke* 16. 2. and ſo the Context here imports, being no more then this, that this unbelief of theirs was foretold by the Prophets, which indeed was an argument to prove what the effect would be, thro' their own contumacious wills, but no way a cauſe of their unbelief, or that which laid an impoſſibility of believing on them.

Δύνασθαι

d. Κρίνω

V. 47. *I judge him not*] The word κρίνειν *judging* here ſeemeth to be taken in the ſenſe of accuſing, as a plantiff, or witneſs accuſeth, and not of *condemning*, which is the office of a judge. For firſt it is here, *v.* 41. ſpoken of the word or Goſpel of *Chriſt*, which had been preached unto them, & not of *Chriſt* himſelf in that place. 2*ly*, 'tis affirmed of *Chriſt*, c. 5. 22. that *all judgment is committed to the Son*, and that he hath *authority to execute judgment*, and that his *judgment is juſt*, &c. And therefore tho' it may be ſaid that that judgment of his belongs in thoſe places to the judgment, to which his Reſurrection inſtates him, and the place here belongs to his condition here in this world, and ſo that that affirmative, and this negative are reconcileable, yet becauſe the *judging*, *v.* 48. is alſo ſaid to be *at the laſt day*, it will be fit to aſſign ſuch a notion of judging in both theſe verſes, as that the ſaying *he judgeth not*, may be reconcileable with thoſe other places, where *judgment is committed to the Son*, & that will be by interpreting the *judging* here, of *accuſing*. And thus it will be agreeable with *John* 5. 45. do not think that I *will accuſe you to the Father*; *there is one that accuſeth you*, *Moſes*, whoſe writings producible againſt them are there ſaid to *accuſe* them, as here Chriſts words are ſaid to do. Thus *Luke* 6. 37. *Judge not*, *and ye ſhall not be judged*, is ſet as diſtinct from *condemn not*, *and ye ſhall not be condemned*, and ſet preparative to it, as accuſing regularly is to giving of ſentence in any judicature.

CHAP. XIII. *Paraphraſe.*

1. Now on the evening or firſt part of the Paſchal day (ſee note on Mar. 14. c.) many hours before the time of then, and conſequently that thus expreſs'd the conſtancy

1. NOW before the feaſt of the Paſſover, when Jeſus knew that his hour was come that he ſhould a depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.]

a. a long Time

dreſſing and eating the lamb, which was the Paſchal feaſt, Chriſt knowing that he ſhould not live all what he had to ſay or do to his Diſciples before his departure, would moſt fitly be done preſently, he of his love and kindneſs to them.

2. When he was at ſupper or, in ſupper-time (ſee v. 12.) (Judas having taken up that

2. And ſupper * being ended (the devil having now put into the heart of Judas Iſcariot, Simons ſon, to † betray him.)]

diabolical reſolution of delivering up Chriſt to the Jews.)

* being come, or in ſupper-time, γενομένου.

3, 4, 5. Jeſus knowing ſufficiently the dignity of his perſon that he was the eternal ſon of God, that came from God, & was now near his time of returning to God again, and of taking poſſeſſion of all power in heaven and earth, yet thus far humbled himſelf, He riſeth from ſupper, and after the manner of a waiter, puts off his upper garment, and girt his other under garment to him (ſee Luke 12. b.) and poured out water out of the water-pots or ciſterns (ch. 2. v. 6.) into a leſſer veſſel, uſual for waſhing, and then he ſet himſelf in all humility, as a ſervant of the meaneſt quality, to waſh the feet of his own diſciples, and then wipes them with the linnen cloath about him.

3. Jeſus knowing that the Father had given all things into his hands, and that he * was come from God, and went to God,

4. He riſeth from ſupper, and laid aſide his garments, and took a towel and girded himſelf.

5. After that he poureth water into a baſon, and began to waſh the diſciples feet, and to wipe *them* with the † towel, wherewith he was girded.]

† deliver him up, παραδῷ

* came forth from God, & departeth to ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς τὸν ἀπέρχεται.

† linnen cloth, λινίῳ

6. Doſt thou puporſe to

6. Then cometh he to Simon Peter; and Simon Peter ſaith unto him, Lord, [doſt thou] waſh my feet?

7. Thou doſt not yet underſtand what this action of mine meaneth, but hereafter, when thou ſhalt diſcharge the office of Apoſtle in the Church, and conſider wherein the dignity eſpecially conſiſts, viz. in ſerving thoſe who are placed under thee, and in waſhing from them the ſins and ſullages of their earthly affections, which ſtill are apt to remain after they are Chriſtians, and muſt be daily waſht off by the work of thy miniſtry, then thou wilt conſider and diſcern, to what this action of mine emblematically tends.

7. Jeſus anſwered and ſaid unto him, [What I do thou knoweſt not now; but thou ſhalt know hereafter.

an

8. But Peter would by no means let him waſh his feet.

8. Peter ſaith unto him, Thou ſhalt never waſh my feet. Jeſus anſwered him, If I waſh thee not, thou haſt no part in me.]

Jeſus therefore ſaith to him, that which is meant by my waſhing thy feet, is ſo neceſſary to thee, viz. the purifying thy affections, that without it thou canſt receive no benefit from me.

9. Simon

9. Simon Peter ſaith unto him,] Lord, not my feet only, but alſo my hands and my head.

9. Upon that ſaying of Chriſt, he replies,

*hath been waſhed, hath no need but that his feet be waſhed, but is all clean, ὁ λελουμένος οὐ χρείαν ἔχει εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος

10. Jeſus ſaith to him, [He that * is b waſhed, needeth not, ſave to waſh his feet, but is clean every whit; and ye are clean, but not all.

10,11. He that is waſhed all over already, needs no more waſhing, ſave only for his feet, which by the daily treading, that is, converſing

b.

11. For he knew who ſhould betray him, Therefore ſaid he, Ye are not all clean.]

on this earth, will be apt continually to gather ſullage, which will need continual cleanſing, and in like manner 'tis now among my diſciples, the body of them is clean, but yet the feet are foul, viz. one baſe unworthy perſon among them, meaning Judas, the perſon that had now undertaken to deliver him up.

†own garments, and was lain down, ἱμάτια αὐτοῦ ἀνατεθειμένος

12. So after he had waſhed their feet, and had taken his † garments, and was ſet down again, he ſaid unto them, Know ye what I have done to you?

13. Ye call me Maſter and Lord; and ye ſay well; for ſo I am.

14. If I then your Lord and Maſter have waſhed your feet, ye alſo ought [to waſh one anothers feet.]

14. To miniſter and ſerve, & do all offices of charity to

one another, and to all that ſhall be under you, as you are under me, that is, to all believers in the Church, and labour to cleanſe them from all their ſullages, ſee v. 7.

15. For I have given you an example, that ye ſhould do as I have done unto you.]

15. For what I have now done, is on purpoſe to ſhew

you, how you ought to behave your ſelves in that authority in the Church wherein ye ſhall ſucceed me.

*the Apoſtle greater Ἀπόστολος μείζων

16. Verily, verily, I ſay unto you, The ſervant is not greater then his Lord, [neither * he that is ſent greater then he that ſent him.]

16. Nor you my Apoſtles, that I mean to ſettle Gover-

nours of the Church, greater then I, from whom you have your commiſſion, and by whom you are conſtituted.

17. If ye know theſe things, happy are ye if ye do them.]

17. And wo be to you if

you do not practice after this example.

18. I ſpeak not of you all, I know whom I have choſen, but that the ſcripture may be fulfilled, He that eateth bread with me, hath lift up his heel againſt me.]

18. But I expect not this obedience from you all, I

know I have choſe twelve Apoſtles, and the Scripture is fulfilled of one of them, that tho' he be ſo near to me, as to be entertained daily at my table with me, yet he will do me all the miſchief he can.

19. Now I tell you before it come, that when it is come to paſs, ye may believe that I am he.]

19. This I tell you now, (ſee note on Mat. 23. k.) by

way of prediction, that when my ſuffering comes, and may be apt to make you waver in your belief of me, your knowing that I foretold you it, may aſſure you that I know things to come, and the ſecret purpoſes of mens hearts before they ſhew themſelves in act, and from thence conclude that I am the ſearcher of all hearts, and withal that I am the Meſſias, to whom thoſe Prophecies belong.

20. Verily, verily, I ſay unto you, He that receiveth whomſoever I ſend, receiveth me; and he that receiveth me, receiveth him that ſent me.]

20. As for the offices of duty and task, and humility

which I aſſign you, v. 14. and now exemplify them to you in my ſelf, you ſhall not want the comfort and reward of them; for you ſhall be conſidered by me (and ſo ſhall the reception and entertainment that men ſhall give to you) as I my ſelf am by my Father.

21. When Jeſus had thus ſaid, he was troubled in ſpirit, and teſtified and ſaid, Verily, verily, I ſay unto you, that one of you ſhall betray me.]

21. At this time, as he ſpake theſe words, Jeſus was much

troubled, not only in apprehenſion of the approaching danger, but eſpecially he was grieved to think of it, that any diſciple of his ſhould be ſo wicked and ſo unhappy, and told them openly and plainly, that one of the twelve ſhould be hired and undertake to deliver him up to the Jews to be put to death by them.

22. Then the diſciples looked one on another, [doubting of whom he ſpake.]

22. Much perplexed to

think that one of them ſhould be guilty of ſuch a villany, and not being able to gueſs who it ſhould be.

*lying in Jeſus boſom, ἀνακείμενος ὁ

23. Now there was * leaning on Jeſus boſom one of his diſciples whom Jeſus loved.]

23. And John, to whom Chriſt was very kind, the

writer of this Goſpel, was placed next to him at this ſupper.

24. Simon Peter therefore beckned to him, that he ſhould ask who it ſhould be of whom he ſpake.

25. He then [lying † on Jeſus breaſt] ſaith unto him, Lord, who is it?

25. Lying next to him with his head in Jeſus boſom, v. 23.

† at the breaſt of Jeſus, ἐπὶ τὸ στῆθος

26. Jeſus anſwered, He it is to whom * I ſhall give c a ſop, when I have dipped it: And when he had dipped it, he gave it to Judas Iſcariot the ſon of Simon.]

26. He it is to whom I ſhall give the next piece of bread

which I ſhall take out of the diſh, or platter, and having given him that mark to know him by, he preſently puts his hand into the diſh, and takes out a piece of bread, and gives it to Judas Iſcariot.

* having dipt, I ſhall deliver the piece, or cruſt of bread, and having dipt, he gave the cruſt, ὃ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω; ἐμβάψας τὸ ψωμίον ἔδωκεν

27. And after the † ſop Satan entred into him. Then ſaid Jeſus unto him, That thou doſt, do quickly.]

27. And upon his receiving that piece of bread (toge-

ther with Chriſts telling him diſtinctly of it, and of the horribleneſs of the ſin and danger, Mar. 14. 21.) and his not yet relenting the devil entred into him more forcibly then before, v. 2. and Luke 22. 3. hurrying him to a ſpeedy execution of his deſigns, (ſee the paraphraſe on Luke 22. 3, 4.) which Jeſus knowing, ſaid to him accordingly, What thou doſt, do quickly, intimating that he was now haſtning to do it.

† cruſt, ψωμίον

28. Now no man at the table knew for what intent he ſpake this unto him.]

28. This ſpeech they that

were at meat with him underſtood not, unleſs perhaps John to whom he had given the token, v. 26.

* purſe, γλωσσόκομον

29. For ſome of them thought, becauſe Judas had the * bag, that Jeſus had ſaid unto him, Buy thoſe things that we have need of [againſt the feaſt:] or that he ſhould give ſomething to the poor.

29. See note on Mar. 14. c.

† cruſt, ψωμίον

30. He then having received the † ſop, went immediately out; and it was night:

31. Therefore when he was gone out, Jeſus ſaid, [Now is the ſon of man glorified, and God is glorified in him.]

31. Now is the time come for Chriſt to ſuffer, and riſe,

and return back to heaven, by which means God ſhall receive glory in him, and conſequently ſhall glorify him immediately.

32. If God be glorified in him, God ſhall alſo [glorify him in himſelf, and ſhall ſtraightway glorify him.]

32. Raiſe him from the dead, and exalt him to more

power and dignity by reaſon of this his humiliation, and this ſhall be done preſently.

33. Little children, yet a little while I am with you, Ye ſhall ſeek me; and, as I ſaid unto the Jews, Whither I go ye cannot come, ſo now I ſay to you.]

33. My beloved friends, whom I look on as children

ſuddenly to be deprived of their parent, I am now within a very little time to part from you.

34. A new commandment I give unto you, that ye love one another, as I have loved you, that ye alſo love one another.]

34. And being now to take my laſt leave, I give

you this ſpecial new command that from the manner and degree of my love to you expreſs'd in venturing, nay loſing my life for you, ye

also learn and practise the same degree of loving one another, that is, that all Christians abound one toward another in all charity, and venture their lives for the good of others, especially for the propagating the Gospel, doing good to the souls of other men.

35. This is the badge by which I desire you should be known from all other men

35. By this shall all men know that ye are my disciples, if ye have love one to another.]

of other professions, and religions, your living together in the strictest bands of love.

36. Peter not yet knowing what he meant, v. 33. asketh him whither he meant to go

36. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards.]

that they should not be able to follow him: Jesus answers him, that tho' he could not yet, he should e're long follow him, that the very death which Christ should now suffer, should be his lot hereafter.

37. Venture, hazard.

37. Peter said unto him, Lord, why cannot I follow thee now? I will [lay down] my life for thy sake.

38. As valiantly and resolutely as now thou promisest me, this I foresee of thee,

38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou * hast denied me thrice.]

*shall have ἀπαρνήσῃ

that before the morning watch (or second cock-crowing, see note on Mar. 13.b.) that is, before three of the clock in the morning, thou wilt deny me three several times.

Annotations on Chap. XIII.

V. 1. *Depart*] This word μεταβῇ *pass*, refers to the Passover mention'd in the beginning of the verse, to signify that that legal Passover, or, the occasion of it, Gods passing over the house of Israel, and the Israelites passing or going out of *Egypt*, did note the passing of Christ out of this world, (where he was a servant) into the land of liberty, that is, heaven. See note on *Luke* 9. b.

a. Μεταβῇ

V. 10. *Washed*] The Hebrews had their λόυσις, and their βαπτισμοὶ or νίψεις, the former *washing of the whole body*, which they call חבילה, the other two *of the hands* or *feet*, of one part alone, either by immersion, or pouring on of water; which they call קדוש, *Sanctifying*. So in *Joma*, *c.* 3. *sect.* 3. חמש טבילות ועשרה קדושין טובל וכהן גדול, *the high priest on the day of expiation washes five washings, and ten sanctifications*, that is, *washes his whole body five times, at every changing of his vestment once, and his hands and feet ten times*, that is, *at every washing of his whole body twice.* The former were used by the Priest (after the building of the Temple) before the entring into the Temple, (*no man*, saith *Joma*, *c.* 3. *sect.* 3. *enters into the court of the Temple to minister, tho' he be clean*, that is, tho' he be not under any legal pollution, *until he have washed all over*) and so also by the Proselytes at their initiation. (See note on *Mat.* 3. a.) The latter was of every days use: and to those our Saviour seems here to refer, and by the ὁ λελουμένος he means him that hath been totally *wash'd*, that is, hath been initiated, and entred into *Christ*, hath undertaken his discipleship, and so renounced sincerely all the profaneness of his former life; and he that had done so is said to be καθαρὸς ὅλος, in the words following *whole clean*, and he hath no need to be *so washed* again, that is, all over. For that ceremony of initiation was never repeated, say the Jewish writers. All that is needful to him is the βαπτισμοὶ or νίψεις, the *immersion* or *pouring of water*, and so rinsing of the hands and feet, the daily ministry of the word and grace of *Christ* (thereby signified) to cleanse and wash off, and purify (more and more daily) the frailties and imperfections, and lapses of our weak nature, those *feet of the soul*, τὰ ζαχικὰ διαβήματα, saith *Eulogius*, even after he is converted.

b. Λελουμένος. Καθαρὸς ὅλος. λόυσθαι Νίψασθαι

V. 26. *A Sop*] What ψωμίον signifies is clear by *Hesychius*, ψώμιον (ψωμὸν is a false print) τὸ κατακόπτον τῆς ἄρτου, *the lower side of the bread*, and ψωμία (not ψωμία again) τὰ τῆς ἄρτου ἐπιθραύσματα, *broken pieces of the loaf, crusts of bread.* Such was it that was wont to be given about to each of the guests in the *postcœnium* (*the breaking of bread after Supper*) among the Jews, to signify that charity that should be among them, and so the *cup of grace*, or *charity* also, μετὰ τὸ δειπνῆσαι, *after supper*, saith St. *Luke*, ch. 22. 20. And such was this here, that *Christ* on purpose did to express his love to his disciples now at parting with them, v. 1. and to engage them to the like among one another. That this was the *post cœnium* there can be no doubt, if δείπνου, v. 2. be rendred *supper being ended*, for then there could be nothing after that but the *post cœnium*. But although γενομένου being the *Aorist. Med.* importeth no more, but *it being come*, or *when supper was come*, *in supper time*, yet 'tis apparent that after this he rose from supper, to wash their feet, and accordingly 'tis said expressly, v. 12. ἀναπεσὼν πάλιν, *lying down again*, which signifies that he was before lain down to meat. And therefore in reason this *washing* their *feet*, coming between the supper, and the *post cœnium*, that which here follows the washing, and his second lying down, is the *post cœnium*, wherein, as it is evident by the other *Evangelists*, he instituted the Lords Supper. See *Mat.* 26. 26. where it is the last thing that is done, but the *singing* of the *hymn*, before their going to the *mount of Olives*, v. 30. and so *Mark* 14. 28. and *Luke* saith expressly, ch. 22. 20. that he *took the cup after supper*. Which being supposed, and the mention being here express of *Christs* giving the ψωμίον, or *crust* to *Judas*, as it is necessarily consequent, that *Judas* was present at the institution of the *Sacrament*, & not only at the first part of the supper which that concluded, so it is not probable that the *crust* now mention'd to be given him, should be *dip'd* or moisten'd in the juice of the herbs, as it might be thought, if it had been at the former part of the supper. For the custom of giving about bread in the *post cœnium*, was, surely, to give a crust of dry bread, broken off from the loaf, or a loaf cut in a dish, to that purpose, to give every one a piece, and the cup of wine following it, there was no use, or occasion of moistning it; and besides, the first course, & the dishes of that service were in all reason taken away, to give place to this concluding course, as we know it is, wherever the custom of the *Grace-cup* is still retained, and if so, there was then no moist thing on the table but the wine to dip, or wet it in, & that being in a cup or pot, & not in a dish (which is mention'd in *Matthew* and *Mark* at his pointing at the *traditor*) there is no pretence of believing, that the bread was dip'd in that. Upon these grounds it seems not unreasonable to interpose a conjecture, that the word βάψας, or ἐμβάψας may here be mistaken, and misapplied to ψωμίον, *the piece of bread* (which from thence is usually rendred a *sop*, supposing it to be βαπτισμὸν, *dip'd in wet*, and so moisten'd) when it may signify no more then his *putting*, or *dipping* his *hand* into the dish. For the putting ones hand into any hollow vessel, which is made hollow, that it may contain liquids in it, may fitly be thus express'd, altho' there be not any liquid thing in it at that time. So ἐμβάπτειν χεῖρα, *to dip*, or *put in the hand*, *Mat.* 26. 23. signifies to *take meat*, & *eat bread* (*Ps.* 41. 9. & here, v. 18.) without any notion of wetting it, & so ἐμβαπτόμενος, *Mar.* 14. 20. which may as well conclude that *Judas* was made wet in the dish there, as that the bread was sopt here. It is ordinary for words to lose their native significations, and to be used in a greater latitude then originally belongs to them, and so we know βαπτίζεσθαι, *to be dip'd* or *wash'd*, is used not only of water, but of the *holy Ghost* and *fire*; and then, why may not the

c. Ψωμίον

Γενομένου δείπνου

Βάψας Ἐμβάψας

words

words be thus rendred, ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω, *to whom having dip'd, I shall give the piece of bread*, by *dipping* meaning putting the hand into the dish, and then ἐμβάψας τὸ ψωμίον δίδωσιν, *having dip'd*, that is, put in his hand, *he gives the crust*, or *piece of bread* to *Judas*, telling *John* at the same time, that he, should next give it to, was he that should deliver him up.

CHAP. XIV.

Paraphrase.

1. LET not not your heart be troubled: * ye believe in God, believe also in me.]

1. As your believing in God my father will afford you many priviledges, and antidotes against worldly trouble, so will also your believing in me.

2. In my Fathers house are many mansions; † If it were not so, I would have told you; I go to prepare a place for you.

2, 3. In heaven there is room for you abundantly as well as for me, and so there is no need that I should tell you this truth (which otherwise I would have told you, and which would give you cause to rejoyce, and not be sad at my departure) that my going is but as your harbinger to prepare for you, and when I have done that, then, as an harbinger, I will come back again and meet you, and so introduce you thither, Acts 1. 11.

3. And if I go * and prepare a place for you, I will come again, and receive you unto my self, that where I am ye may be also.]

4. And whither I go ye know, and the way you know.]

4. I suppose you know the place to which I go, and the way which will bring you thither also.

5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6. Jesus saith unto him, [I am the way, and the truth, and the life: no man cometh unto the Father but by me.]

6. I am the true and living way, sent by my Father to direct all men to that way, wherein he expects and requires to be served, and there is no other way to come to the knowledge of his will, or the enjoyment of life with him, but by me, and the same way that I go before you.

7. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.]

7. If you had thoroughly known me, who come only in my Fathers name, and to reveal his will to you, ye had also known my Father, who being invisible is no other ways to be known, but as he is revealed in me, and now (see Mat. 23. note m.) although ye never saw my Father, yet having seen and known me, who am his image, ye have both seen and known him.

8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.]

8. Philip not considering the sense of that last speech, saith unto him, Lord, shew us the Father, and that one thing, the shewing us the Father, will sure convince all without any other argument.

9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, [Philip? He that hath sent me hath seen the Father, and how sayest thou then, Shew us the Father?]

9. I tell thee again, Philip, I am the image of my Father, and so he that hath seen me, and heard my doctrine, hath seen my Father, and knows his will also. And after this, this of thine is an impertinent unnecessary demand.

10. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the works.]

10. Let me ask you, do you not believe confidently, that whatsoever I do or teach I do by the Fathers appointment, and that it is the power of him that acts in me? whatsoever I say or do, doctrine, or miracles, is of him; see note c.

11. Believe me that I am in the Father, and the Father in me; † or else believe me for the very works sake.]

11. Take my word for it, but if you will not do so let my miracles demonstrate it to you.

12. Verily, verily, I say unto you, [He that believeth on me, the works that I do, shall he do also, and greater works then these shall he do, because I go unto my Father.]

12. Those that have now been my disciples shall be able to do the same miracles that I do, Mar. 16. 17. nay greater, upon my sending down the holy Ghost upon you, shall speak with tongues, &c.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.]

13. And whatever miracle you shall in my name pray for power to do, that I will enable you to do, and so by the shewing forth my power in you after my departure, glorify him who hath sent me.

14. If ye shall ask any thing in my name, I will do it.]

14. And of this be confident, whatsoever miracle you pray for power to do, and pray for it in my name, grounding your requests on this promise of mine unto you, and doing it in order to my service for the propagating of the Gospel, it shall be granted you.

15. If ye a love me, keep my commandments.]

15. Do but ye express the sincerity of your love to me by obedience to my precepts. a.

16. And I will pray the Father, and he shall give you another b * Comforter, that he may abide with you for ever.]

16. And I will ask my Father, and when I am gone he shall send you the Holy Ghost, who for the several parts of his office, 1. to intercede as an advocate, 2. to exhort, 3. to comfort, is best expresst by the word [Paraclete,] which in Greek signifies all these three, and he, when he cometh, shall abide with you for ever, not departing, as now I do, but continuing with you as long as you adhere and continue obedient to my precepts, v. 15. b.

17. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, † for he dwelleth with you, and shall be in you.]

17. This Paraclete is the Spirit of my Father, that shall lead you into all truth, Him carnal and worldly men (that value nothing but the visible pomps and powers of the world, they that have looked for a temporal glorious Messias) shall make nothing of, because he is far from any part of that, he is not so much as visible to outward eyes, but only by inward effects, and so neither known nor valued by them. But by you, I suppose, and all true disciples of mine, he is highly valued, therefore (see note on Luke 7. d.) he shall abide with (not only come to) you, he shall for ever continue among you, v. 16.

18. I will not leave you * comfortless, I will come to you.]

19. Ye are my little children, ch. 13. 33. and therefore when I leave you, I will have more care of you, than to leave you destitute, I will hasten to come unto you, as to so many young children deprived of their parents, tho I am slain, and so depart from you, yet I will rise again, and give you the comfort of seeing me after my resurrection, see v. 18. c.

19. Yet a little while and the world seeth me no more; but ye see me: † because I live, ye shall live also.]

19. After a little space I shall be taken from this earth, where now I move, and so taken, that the impenitent unbelieving Jews shall never see more of my miracles, which have hitherto been so ineffectual among them, never see me again (so as to take comfort or reap benefit by seeing me) but it is not my death it self that shall separate me from you, I shall rise from death, and appear to you after my resurrection, and from thence ascend to heaven there to live eternally; and as that shall be matter of great rejoycing to you (see note on 1 Thes.

* believe on God & believe on me πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε.

† if not, I had told you that I go. For the Kings MS. & the ancient Gr. & Lat. read, ὅτι πορεύομαι. or, to prepare, for the Gr. and Lat. MS. & divers others read ἑτοιμάσαι.

* Paraclete

† therefore he abideth with you, & shall be among you ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.

* orphans, ὀρφανοὺς

† for I live, & ye shall live, ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε

1 Thes. 3.8.) like the joy of one that hath a friend returned to life again, or like the womans joy after child-birth, ch. 16. 21,22. a wonderful reviving after your sorrow for my departure, so shall it be attended with all vital advantages to you, justification, Rom. 5.10. and eternal life hereafter.

20. And when I shall after my death thus appear unto you, and make good what I now promise, then shall ye be convinced (more perfectly then yet ye have been) 1. that I have taught nothing but what is the will of my Father, 2. that by your keeping close to that faith which I have taught you, my power and commission which I have received from my Father, shall be communicated to you, Luk. 22.28.

20. At that day ye shall know that I am in my Father, and ye in me, and I in you.]

21. And this I say to all obedient servants of mine, whosoever they are, not only to you Apostles; every faithful lover of me, v. 15. shall be loved of my Father, and from me receive that evidence of my love, I will effectually make my self known to him after my resurrection, either by appearing to him my self, or by the testimony of those to whom I will appear.

21. He that hath my commandments, and keepeth them, he it is that loveth me and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him.]

22. Upon this Judas, one of his disciples still looking after a present shewing himself as a temporal Messias, asked him (see c. 7:4.) what was the reason that he would not manifest himself to the world, as well as to them?

22. Judas saith unto him, (not Iscariot) Lord, * how is it, that thou wilt manifest thy self unto us, and not unto the world?]

* what is the matter τί γέγονεν

23. Jesus answered, The reason is, because the world doth not practise my precepts which they that do, by that express their love to me, and have this reward from my Father, that he loves them again, and he and I reveal our selves to such, and delight to dwell with such.

23. Jesus answered and said unto him, If any man love me, he will * keep my words, and my Father will love him, and we will come unto him, and make our abode with him.]

* observe my word, τὸν λόγον μου τηρήσει

24. But this is not competible to the world, who neither love nor obey me, nor consequently my Father, whose word it is, and not mine own, which I preach unto you.

24. He that loveth me not, keepeth not my sayings, and the word which you hear, is not mine, but the Fathers which sent me.]

25. These things have I spoken unto you, * being yet present with you.

* while I abide with you, παρ' ὑμῖν μένων

26. Expound to you all the obscurities of my speeches, as far as is useful to your office, see 1 Cor. 13. note i. and put you in mind of all which I have now said to you, how they are fulfilled, and what they meant, see Acts 11. 16.

26. But the * comforter which is the holy Ghost, which my Father will send in my name, he shall [teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.]

*Paraclete, the Holy παράκλητος, τὸ πν. ἅ

27. I take my leave of you, and do it again heartily and affectionately; and that in a special peculiar way from that by which the world uses to do it, they in civility, when they salute you, or take their leave of you, use the like forms, Peace be to you, &c. but either do it formally and heartlesly, or else are not able to do any more then wish it; but I who cordially love, and am able to express my love, will effectually give it to you. Be not either troubled with grief (see c. 11. a.) that I must be taken from you, nor fear what shall befal your selves.

27. Peace I leave * with you, my peace I give unto you, not as the world † giveth, give I unto you; let not your heart be troubled, neither let it be afraid.]

*unto you ὑμῖν

†giveth it, give I it to you, δίδωσιν, ἐγὼ δίδωμι ὑμῖν

28. I told you, v. 19. that I am to go away, and after a few days return to you again (see note on Acts 15. c.) and then return to my Father from whom I came. If ye were kind to me, ye would have looked upon it with joy, as on a means of dignifying me, for he that sent is, as such, greater then I who am sent by him, and so my returning to my Father must needs be the advancing me to an higher condition, then that which now I am in.

28. Ye have heard how I said unto you, I go away, and come again unto you: If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater then I.]

29. I have not told you all this to affict you, but to arm you for the expectation of it, by foretelling it, and withal that you seeing my prediction fulfilled, may convince you, that all which I have said to you is true, and so make you believe on me.

29. And now I have told you, before it comes to pass, that when it is come to pass, you might believe.]

30, 31. I shall not now stay long or say much to you, for the imperial power (of the Romans, whose Procurator Pilate was) and Satan himself shall joyn together with the Jews to destroy me, and when they do so, shall find nothing to lay to my charge, nor indeed have they power to do me any hurt, Satan, whose office it is to be Gods executioner on sinners, finds no sin in me, so to punish, and so could not put me to death, but that in obedience to my Fathers will, I mean voluntarily to lay down my life. Arise from table, let us be gone, meet whatever comes, and, to shew you how willing I am to lay down my life, let us go to the place where Judas waits to betray me, ch. 18.3.

30. Hereafter I will not talk much with you, for the prince of * this world cometh, and hath nothing in me.

31. But that the world may know that I love the Father, and as the Father gave me commandment even so I do. Arise, let us go hence.]

* or the world (for the K's. MS. & ancient Gr. & Lat. & most others leave out τοῦτο) cometh, & can find nothing in me, for the ancient Gr. & Lat. MS. reads, ἐν ἐμοὶ ἐστίν,

Annotations on Chap. XIV.

V. 15. *Love*] The notion of *loving God* in Scripture, but especially in the *New Testament*, seems most fitly to be taken from one most eminent act, and expression of love amongst all men, *viz.* that of doing those things which are esteemed most grateful and acceptable to the beloved, either as tending most to his good, or any other way most desirable to him. For this indeed is the one expression of *loving one another*, all other being effects of love to our selves. But because God wants no contributions of ours to the advancing of his good or (indeed) of his glory, and our only way of doing grateful things to him is our performing what he commands, therefore it is consequent, that our obedience to the will, or commands of God in the highest and most perfect manner, is styled the *loving of him*, being indeed the prime, if not only way of demonstrating our love to him. So here, *If ye love me, keep my commandments*, if ye are so affected to me, as to desire to gratify me, obedience to all my precepts is the way of doing it. So v. 21. *He that hath my commandments and keepeth them, he it is that loveth me*, &c. *and I will love him*, and (as the most grateful thing to him, that can be done from one lover to another) *I will shew my self to him.* So v. 23. *If any man love me, he will keep my word, and my Father shall love him, and we will* (as the most grateful obliging thing again) *come to him, and make our abode with him*, and so v. 24. & 1 *John* 2. 5. *He that keeps my word, in him is the love of God made perfect*, and c. 5. 3. *this is the love of God, that we keep his commandments.* And so saith *Christ*, *ye are my friends if ye do whatsoever I command you.* From whence it is, that, as in some places compared together, *love* is equivalent, or parallel, to *keeping the commandments* of *God*, as *Exod.* 20. 5. *Deut.* 5.9. & *Gal.* 5.6. compared with 1 *Cor.* 7. 19. (and *disobedience* to *enmity*, *Rom.* 8.7. *Jam.* 4. 4.) so the whole condition available to our acceptation with God, and salvation is oft express'd by this style of *Love*. And because those duties that are to be perform'd to God immediately, are most accep-

acceptable and grateful to him, but especially that of confessing him, and in despight of dangers, and death it self, keeping close to him, therefore that is many times express'd by *loving of Christ*, 1 *Cor.* 8. 3. & 16. 22. *Eph.* 6. 24. *Ja.* 1. 12. *Rev.* 2. 4. Another notion there is of the love of God, a desire of union, and near conjunction with him, but this but seldom look'd on in the Scriptures.

b. Παράκλητος

V. 16. *Comforter*] the word *Paraclete* in the Greek comes from a word of a large, and so ambiguous signification, and consequently may be rendred *advocate*, *exhorter*, or *comforter*, and every one of these do fitly accord to the offices of the *Holy Ghost* among the Apostles (on whom he was to descend) and ever since in the Church, and therefore ought not to be so rendred by any one of these, as to exclude the others, but to be left in the latitude of the signification, which belongs to the Greek word: Yet the truth is, one notion there is of the word, which seems to be especially referr'd to, both here, when he is called *Paraclete*, and ch. 16. 8. as shall there appear, and that is the first notion, that of an *advocate* or *interlocutor*, an *advocate* of the Christians cause with God, *Rom.* 8. 26. and so also with men, teaching the Apostles *what they shall say*, when they are brought before *Kings*, &c. *Matth.* 10. 20. and an *advocate* or *actor* of *Christ's* cause against the World of unbelievers, and crucifiers, *John* 15. 26. and efficaciously *convincing the adversaries*, *John* 16. 8. and this is the notion of the word retained among the *Talmudists*, who continue the Greek word without the Termination, and set it in opposition to קטגור κλήτωρ *an accuser*. And proportionably to what is here said of παράκλητος, must, I suppose, be resolved of παράκλησις τῆς ἁγίας πνεύματος, *Acts* 9. 31. not that it be restrained to note *comfort* particularly, but be taken in the latitude, for the whole work of the ministry, to which the Apostles were set apart, and consecrated, and enabled by the *Holy Ghosts* coming down upon them, and so indeed the word is generally used in the *Acts*, to denote the preaching of the word, speaking to the people, as the Apostles did in the synagogues, or elsewhere, to tell them their duty of all kinds. So *Acts* 11. 23. παρεκάλει πάντας, the sum of his speech or sermon to them all, was, that they should *cleave unto the Lord*. So *Acts* 14. 2. παρακαλοῦντες ἐμμένειν τῇ πίστει, *preaching to*, or *interceding with*, *them to abide in the faith*; and 15. 32. διὰ λόγου πολλοῦ παρεκάλεσαν, and λόγῳ πολλῷ, c. 22. *with much speech they exhorted*, or *taught*, or *preached*, *to the brethren*. So *ch.* 16. 40. παρεκάλεσαν αὐτὰς, *they preached to*, or *exhorted them*. So λόγος παρακλήσεως, *Acts* 13. 15. *a word of exhortation*, according to their custom of saying something seasonably to the people at their publick assemblies, after their reading of the Law, &c. So *Acts* 15. 31. the whole message of the *Synod* at *Jerusalem*, and their decision of the controversy, is called παράκλησις *exhortation*. *Consolation*

Παράκλησις τῆς ἁγίας πνεύματος

Παρεκάλει

Λόγος παρακλήσεως

c. Κἀγὼ

V. 20. *And I in you*] The word κἀγὼ in this writer especially, hath oft a peculiar elegancy in it, and is not fully understood, but by adding the word *So* in the rendring of it, *so also I*, and then it hath an influence on the former part of the period, and makes that the first part of a similitude or comparison, as it is it self ἀπαράβολος or second. Thus it is oft in other places, see ch. 6. 56. ὁ ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ, *as he remaineth in me*, *so also I in him*. So κἀγὼ αὐτὸς, 1 *John* 4. 15. ὁ Θεὸς ἐν αὐτῷ μένει, κἀγὼ ἐν τῷ Θεῷ, *as God abides in him*, *so be also in God*, and again, v. 16. and here in this verse, where two parts (not three) of conviction seem to be set down, as the effects of *Christs* resurrection, &c. 1. They shall know that *Christ is in his Father*, that is, that he came truly with Commission from him, and hath kept close to the discharge of it, varied not from it in the least, That this is the meaning of *being in his Father* may appear by the use of it again, ch. 17. 21. *that they all may be one*, *as thou father art in me*, *and I in thee*, that is, that they may agree in the same doctrine, as my Father and I agree perfectly in the same, I teaching what is his will should be taught, and nothing else. But more evidently here, *v.* 10. *Dost thou not believe that I am in the Father*, *and the Father in me?* i. e. whatsoever I do or teach is the power of God, and the doctrine of God in me, as it follows, *the words which I speak*, *are not from my self*, *but the Father that abideth in me*, *he doth the works*, v. 10. & v. 11. to the same purpose, that the miracles, which he doth, he doth from God, and that is a proof that his doctrine is the doctrine of God. This the *Fathers* raising him from the dead, and taking him up to heaven will convince them of, see *c.* 16. 10. where his *going to the Father* is mentioned as a means to *convince* them *of righteousness*, i. e. both that he was a righteous person, and that he taught them the true way of righteousness. 2ly, They shall know that *Christ continues in them*, communicates and derives his power to them, that he hath not forsaken them, *v.* 18. as by his death they were apt to suspect he did, but are convinced of the contrary by his resurrection, 1. by his appearing to them, 2. by his *going to heaven*, only (as he saith) *to prepare a place for them*, and then to come, meet and conduct them thither, v. 3. and *3dly*, by his sending his Spirit to them to fit them to be his successors on earth, which is the principal thing in this chapter. Now their obedience, and the sincerity thereof to him, is not any third principal thing, that they were thus to be convinced of by this miracle of *Christs* resurrection, being a thing, which if it were in them, they might possibly know without Gods working miracles to testify it, and again, their knowing of this would be an effect or consequent of those former convictions, and not a principal branch antecedent (as in the order of the words it lies) to the latter of them. That therefore which the mention of ὑμεῖς ἐν ἐμοὶ, *ye in me*, seems to point at in this place, is only this, that whereas the world should never see *Christ* again, so they that *remained in him*, his faithful and obedient disciples, (upon which the whole promise of the *Paraclete* is built in this chapter, *v.* 15.) should partake of the blessing and fruits of his appearance, and of the *Paraclete*, and that as they had continued faithful to him, he in like manner would be sure to perform his promise to them, make them his successors in his power in the Church, and preachers of the same doctrine which he had taught from his Father. And so that is the plain meaning of these words, ὑμεῖς ἐν ἐμοὶ, κἀγὼ ὑμῖν, *as you are in me*, *so I in you*, which was the only second thing they needed to be convinced of. Tho' by the way, I say, as this was the rewarding of their obedience and fidelity to him, so also would it be a testimony from God of the sincerity of it, which he was pleased thus to accept and reward. That this is the right interpretation of this verse, appears by the next verse 21. where he that *loves Christ*, and *keeps his commandments*, that is, that *is in Christ* here, is the subject, to whom the promise is made of *Christs* manifesting himself unto him, which hath appeared to be the importance of κἀγὼ ἐν αὐτῷ, *and I in him*. By which it appears that the fidelity to Christ is the qualification or condition required in the subject, to make a man capable of the manifestation of Christ to him, which would not be afforded to any others. And the same is the importance of v. 23.

Ἐγὼ ἐν τῷ πατρί

ὑμεῖς ἐν ἐμοὶ

Ἐγὼ ἐν ὑμῖν

CHAP.

Paraphrase.

CHAP. XV.

1. And as he was going on the way, he ſaid to thoſe that were near him, John, &c. I am the true (ſee ch. 6. 1.) generous fruit-bearing Vine, Jer. 2. 21. my blood is the blood of the Grape, ſhall rejoyce the Heart of GOD and Man, Judg. 9. 12. And my Father who hath thus planted me in this world here below, hath the whole ordering of all that belongs to me, and every branch, every believer, every member of my myſtical body.

1. I Am the true Vine, and my Father the husbandman.]

2. Every barren member of my body (every unprofitable diſciple or Chriſtian) he proceeds to exciſion of, every one that is fruitful, he diligently pruneth, and uſeth all other probable means to render it more fruitful.

2. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he * purgeth it, that it may bring forth more fruit.]

* will purge, the ancient Gr. and Lat. MS. reads, καθαιρεῖ.

3. You are already ſanctified by the operation of my doctrine and ſpirit upon you, tho' you may need farther pruning, in order to that greater degree of fruitfulneſs, v. 2.

3. † Now ye are clean through the word which I have ſpoken unto you.]

† you are already pure becauſe of the word, Ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον

4. Do ye therefore take care by your obedience and conſtancy, that I may be ſo faſtned in your hearts, that I may never be out of them, or be provoked to withdraw my ſelf from you; for this preſence of mine is abſolutely neceſſary to you, to make you fruitful; as a branch cut off from the vine withers preſently, is far from bringing forth any fruit, ſo he that falls off, or is, by my Fathers juſt judgment on him, broken off from me, deprived of that grace, which, as juyce, is diſtributed to all the branches, as long as they are in the body, can never bring forth any good.

4. Abide in me and I in you: As the branch cannot bear fruit of it ſelf, except it abide in the vine; no more can ye, except ye abide in me.]

5. He that adheres and keeps faſt to me, and conſequently I to him, he by the grace communicated from me to him, will be enabled to bring forth much fruit, he and none but he.

5. I am the Vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.]

him

6. If ye break off from me, and are by your ſelves, as branches ſeparated from me, into whom you are ingraffed by faith and obedience, ye ſtraight wither away, and are fit for nothing but the fire.

6. If a man abide not in me, he is caſt forth as a branch, and is withered, and men gather them, and caſt them into the fire, and they are burned.]

7. As long as you continue obedient to me and my doctrine, all your prayers ſhall be heard.

7. If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you.]

* And ye ſhall &c.

8. Your fruitfulneſs is that which alone brings in glory to my Father, which denominates you truly my diſciples.

8. Herein is my Father glorified, that ye bear much fruit, * ſo ſhall ye be my diſciples.]

9. My love to you is like that of my Father to me, and that muſt oblige you to take care to do thoſe things which are grateful to me, that I may continue to love you.

9. As the Father hath loved me, ſo have I loved you: continue ye in my love.]

10. And that will be ſecured by your conſtant obedience to my commands, as my obedience to my Fathers commandments hath ſecured me of the continuance of his love.

10. If ye keep my commandments, ye ſhall abide in my love, even as I have kept my Fathers commandments, and abide in his love.]

11. Theſe things have I largely ſaid to you, that the comfort you have taken in my preſence, may in my abſence continue to you, and by the addition of that comfort of the Spirit, which ſhall come when I am gone, your joy may abound.

11. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.]

ine

12. This is my commandment, that ye love one another, as I have loved you.

13. No man can expreſs greater love to his deareſt friends then to adventure to die for them.

13. Greater love hath no man then this, that a man lay down his life for his friends.]

14. And that I mean to do for you, and the benefit of that greateſt kindneſs ſhall accrue to you, as to my choiceſt friends, if ye continue obedient to my doctrine and commands.

14. Ye are my friends, if ye do whatſoever I command you.]

15. And certainly I have long dealt with you as friends far above the condition of ſervants, who uſe not to know their maſters intentions, or counſels, or purpoſes, but only to do his commands, but I have received you as friends, and confidents into my boſom, to make known all my Fathers will unto you.

15. Henceforth I call you not ſervants, for the ſervant knoweth not what his Lord doth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.]

16. And this I have done toward you by way of prevention, out of free undeſerved kindneſs to you, and of my own own accord, put you in this bleſſed courſe, enabled you to fructify, and bring forth abundance of fruit, to the honour and praiſe of God, appointed you to go abroad into all the world, and bring in an harveſt of Converts to Heaven, which is a real and a durable Fruit, and that which ſhall be advantagious to you alſo, devolve on you the benefit of having all your Prayers heard by God, all your wants ſupplied by him, which you ſhall preſent to him in my name.

16. Ye have not choſen me, but I have choſen you and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain: that whatſoever ye ſhall ask of the Father in my name, he may give it you.]

17. All his concerning my love to you I inculcate and repeat on purpoſe, as an obligation to you, that (as the moſt eminent way of return which I expect from you to all this) you live in charity one toward another.

17. Theſe things I command you, that ye love one another.]

18. And if ye find by experience, that impious and hypocritical worldlings, do inſtead of believing, reſiſt and perſecute you, there is no reaſon that this ſhould give you any diſcouragement; you are to expect that, and arm your ſelves againſt it by this conſideration, that ſuch as theſe perſecuted me before you, and ſo as I began in love to you, ſo I have had the firſt taſte of the enmity, and hatred of the wicked men of this world.

18. If the world hate you, ye know that it hated me before it hated you.]

19. Theſe marks oppoſing & hating you will be a comfortable ſymptom to you, that you are peculiar people of mine, dignified above, and ſeparated from the reſt of men.

19. If ye were of the world, the world would love his own; but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.]

20. And that you are likely to meet with ſuch entertainment need not be ſtrange to you, when you remember how oft I have foretold you of it, that you could not in reaſon expect any better treating, then I have met with before you: if they have perſecuted me, in all probability they will perſecute you alſo, and on the other ſide, you have no more reaſon to expect of the world, then it ſhould receive your preaching, then that it ſhould receive mine.

† obſerved

20. Remember the word that I ſaid unto you, The ſervant is not greater then the Lord: If they have perſecuted me, they will alſo perſecute you; if they have † a kept my ſaying, they will keep yours alſo.]

a.

21. But

21. But all these things will they do unto you for my names sake, because they know not him that sent me.]
upon the score of their not believing that God hath sent me.

21. All the persecutions that shall fall on you being

22. If I had not come, and spoken unto them, they had not had sin: but now they have no * cloke for their sin.]
might have had the excuse of ignorance, but now they are utterly without excuse.

22. If I had not done what I have among them, they

* Pretence, προφασιν

23. He that hateth me, hateth my Father also.]
to evidence my being sent from God, that now the opposing me is a malicious resisting of

23. I have done so much my Father himself.

24. If I had not done among them the works which none other man * did, they had not had sin: but now have they both seen and hated both me and my Father.

See v. 22, 23.

* hath done, they should have no sin, πεποίηκεν, ἁμαρτίαν οὐκ εἶχον

25. † But this cometh to pass, that the word might be fulfilled, which is written in their law, They hated me [b] without a cause.]
they have opposed me, when they had all reason to have received and loved me.

b.

25. By this is fulfilled that of the Psalmist, Ps. 35. 19.

† but that the word written in their law might be fulfilled, they have ἀλλ' ἵνα πληρωθῇ ὁ

26. But when the * Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

26,27. But at the coming of the H. Ghost, that pleader or advocate of my cause (see note on c. 14. b.) whom I will send from the Father, that Spirit, which proceed-

* Paraclete shall come, λθῃ ὁ παράκλητος

27. And ye also shall bear witness, because ye have been with me from the beginning.]
eth from the Father, and who by his coming will open mens eyes, and give them a right understanding of me, he shall maintain my cause against all opposers, by coming down on you shall give you assurance of my being sent from God, and by the gift of tongues shall enable you to convince all others, and shall constitute you witnesses of it to all, as being the fittest to do so by your having been eye-witnesses of all that I have done, having been with me at the first, and never departed from me since.

Annotations on Chap. XV.

a. Τηρεῖν

V. 20. *Kept*] The joining of εἰ ἐτήρησαν here with εἰ ἐδίωξαν makes it seem a little probable that τηρεῖν should be here taken in an ill sense, for an insidious *observing* or treacherous *watching* of *Christ's* words, as τηρεῖν and παρατηρεῖν are sometimes used (see *Luke* 20. 26.) and so also the Hebrew שמר (Ps. 56. 7.) *They observe*, that is, *watch my steps, when they laid wait for my soul*) and *Job* 7.20. נצר when God is said to be the *observer of men*. But the use of this phrase τηρεῖν λόγους in the New Testament, especially in the writings of S. *John*, *c.*8.55. *c.*14.23,24. *c.*17.6. 1 *John* 2.5. *Rev.* 3.8. and *ch.*10. 22. 7, 9. and that with ἐντολάς, *commands* instead of λόγους *words* very often) and particularly in this chapter, v. 10. twice) will be sufficient reason to reject this rendring, and to read it literally, *If they have kept my word*, they will also keep your word, that is, obey and observe it, making their not observing the word of *Christ* an argument that they will not observe the Apostles neither; or, that by this experiment of their dealing with *Christ* they may learn what kind of dealing or entertainment is to be looked for from the world for the disciples of Christ, agreeable perfectly to what was before said of the *worlds persecuting them* also.

b. Δωρεάν

V. 25. *Without a cause*] The Greek δωρεὰν which properly signifies *gratis*, *without any hire*, *freely*, *without intuition of wages*, and is so taken *Mat.*10.8. *Rom.* 3. 24. 2 *Cor.*11.7. *Apoc.* 21.6. 22.17. is here, and *Gal.*2. 21. taken for *without a cause* whether impellens, (as here, *they hated me without any motive*, or *impulsive* to hatred on my part offered to them) or Final, as in the *Galat. Then did Christ die in vain*, or *to no purpose*. The reason of these various acceptions of the word beyond its native extent, is to be fetch'd from the like use of the Hebrew חנם which signifies both these, & proportionably the Greek, tho' naturally it do not extend to these, is, according to the custom of these writers, used in the same largeness as the Hebrew is.

CHAP. XVI. *Paraphrase.*

1. THese things have I spoken unto you, that ye should not be * offended.]
not be deterred from my service by the hazards which attend it.

1. All this have I said to fortify you, that you should

* scandaliz'd, σκανδαλισθῆτε

2. They shall put you out of the synagogues, yea, the time cometh, that whosoever killeth you † will think that he * doth God service.]
and when they have done so, within a while, they shall think it not only lawful, but acceptable to God (and of the nature of a sacrifice, which propitiates for other offences) to put you to death.

2. They shall remove you from their assemblies (c.9.b) and

† I shall seem to δόξῃ— * offer God an oblation, or worship, λατρείαν προσφέρειν τῷ Θεῷ—

3. And these things will they do unto you, because they have not known the Father, nor me.]
ty of their hearts (see chap. 6. note d.) their not liking either the old commands of my Father, from him.

3. And the ground of their doing so, is the great impiety

4. But these things have I told you, that when the time shall come, you may remember that I told you of them. [And ‖ these things I said not unto you at the beginning, because I was with you.]
to you, because whilst I was here, all the malice of men bent it self wholly against me,

4. Till this time that I am ready to depart from you, I did not think fit to say this letting you alone.

‖ but I spake not this to you from ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον.

5. But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6. But because I have said these things to you, sorrow hath filled your heart.]
Fathers will, the opposition will light on you. This departure of mine fills you with sadness, and you are so intent upon the sad thought of it, that you do not ask one question about the end of my journey, or about the benefit that may redound to you by it, and shall certainly do so.

5,6. But now as you come to be uppermost in this employment of revealing my

7. Nevertheless I tell you the truth, It is expedient for you that I go away: for if I go not away, the [a] * Comforter will not come unto you; but if I depart, I will send him unto you.]
coming shall be of more advantage to you, then my staying would be.

a.

7. For let me tell you, the H. Ghost is not to come till after my departing, and his

* Paraclete, Παράκλητος

8. † And when he is come, he would reprove the world of sin, and of righteousness, and of judgment.

9. Of sin, because they believe not on me.

10. Of righteousness, because I go to my Father, and ye see me no more.

11. Of judgment, because the prince of this world is judged.]
their courts, 1. He shall charge it with the crime of not believing in me, by the gift of tongues, &c. to be preached by that means, am indeed the true Messias, and so likewise by the fulfilling those predictions which now I

8,9,10,11. And when he comes, he will plead my cause against the world, & lay against it all the three sorts of actions that are amongst the Jews usual in evidencing, that I, that am

† and he, when he comes, shall convince the world concerning sin, & concerning righteousness & concerning judgment.

give

give you. aly, He shall vindicate and justify my mission and innocence, by my ascension to heaven, taking me away out of the reach of humane malice, and rewarding my patience with his consolations. 3ly, He shall urge and work revenge upon Satan and his Instruments who crucified me, and retaliate destruction back upon them.

12. Beside all that I have yet said, I have many things concerning the Christian law to reveal to you, which being so distant from the law of the Jews, wherein ye have been brought up, and for which you are so zealous, ye cannot yet receive or be patient of them (see Orig. cont. Cels. l. 2.)

12. I have yet many things to say unto you, but you cannot bear them now.]

13. But when the Holy Ghost comes, whose title it is to be the Spirit of truth, he shall instruct you what is to be done, teach you the full of my Fathers will for the laying aside of the ceremonial external law of the Jews, freeing all Christians from that yoke, &c. For it shall be no private doctrine of his own, which he shall reveal to you, but either that which I have already taught but you have either not observed or forgotten, or that which you have not yet, but afterwards to do (how you are to behave your selves in the business of the Jews and Gentiles, when the Jews finally reject the Gospel, &c.) and which I have not yet revealed to you, as being not yet seasonable.

13. * Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come.]

* But ὅταν δὲ

14. What he doth shall tend to the illustrating of me. For he being sent from my Father by me, shall in all things accord with me, and thereby appear to have his message from me, and to declare nothing to you, but what he hath from me.

14. He shall glorify me, for he † shall receive of mine, and shall shew it unto you.]

† Receiveth. The ancient Gr. & Lat. MS. and most other read λαμβάνει

15. And when I say this, I mean not so to appropriate to my self, as to exclude my Father, but because all things are common to me and my Father, and because all my will depends on the Father, and because 'tis my work wholly to attend the will of my Father, therefore whatsoever of this nature he shall reveal to you, I call that mine, and the revealing of this, his taking of mine and declaring to you.

15. All things that the Father hath are mine, therefore said I, that he shall take of mine, and shall shew it unto you.]

16. Within a while I shall for a time be taken from you, then again within a little while after that I shall be with you again before my ascension, for it is not possible for me to be held by death, I must arise and go to my Father.

16. A little while and * ye shall not see me, and again a little while and ye shall see me, because I go to the Father.]

* Ye see me not, ὐ θεωρεῖτέ με

17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again a little while, and ye shall see me; and, † because I go to my Father;

† I go, ὅτι ἔγω

18. They said therefore, What is it that he saith, A little while? we cannot tell what he saith.

See v. 23, and 30.

19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye [enquire among your selves of that I said, A little while and ye shall not see me; and again a little while, and ye shall see me?

20. You shall have a time of mourning, and the world of joy, but your sadness shall be soon turned to rejoycing,

20. Verily, verily, I say unto you, that [ye shall weep and lament, but the world shall rejoyce; and ye shall be sorrowful, but your sorrow shall be turned into joy.]

and theirs e're long into heavines.

21, 22. Your sorrow at my death shall be like the womans pangs of travail, but when it shall appear to you that my death doth but usher in my resurrection & ascension, as the pangs of travail do the birth of a manchild, then your sorrow shall vanish in the presence of this joy, which shall be a durable joy.

21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of her child, she remembreth no more the anguish, for joy that a man is born into the world.

22. And ye now therefore have sorrow; but I will see you again, and your hearts shall rejoyce, and your joy no man taketh from you.]

23, 24. When that Spirit is come, he shall have taught you all things, satisfied all your doubts and ignorances, that you shall not need ask me any more questions. After my departing you shall use a new form in your prayers to God which as yet you have not used, make your request to him in my name, upon that score of your being my disciples, and my giving you this authority, and whatever tends to the fulfilling of your joy, to your real good, shall be granted to you.

a teach b. to

23. And b in that day ye shall ask me nothing: Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.

24. Hitherto ye have asked nothing in my Name; ask and ye shall receive, that your joy may be * full.]

* fulfilled, ἵνα πεπληρωμένη

25. My discourse to you hither to may have had some darkness in it, which I design'd on purpose, but the Holy Ghost shall set all before you plainly (see note on c. 7. a.) according as 'tis my Fathers pleasure to have things ordered in the Church, see v. 13.

25. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.]

26, 27. And one benefit that by my ascension and the descent of the Spirit shall come to you, is, that you shall not need my offering up your prayers for you, those that believe on me, & but you may in my name offer them up to God your selves, and God, out of his love and respect to receive me as the son of God sent from heaven to declare his will to you, shall grant all that you shall ask.

ine

26. In that day ye shall ask in my name: and I say not unto you that I will pray the Father for you.

27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.]

28. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.

See note on c. 7. a.

29. His disciples said unto him, Lo, now speakest thou [plainly] and speakest no proverb.

30. Now we discern that as thou knowest all things, so thou art pleased to reveal all saving truth evidently to us, of thine own accord, this convinces us that God sent thee, and that thou camest to reveal his will.

30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.]

31. You speak a little confidently of your belief now, at a distance from danger.

31. Jesus answered them, [Do ye now believe?]

32. But the time is now at hand, that ye shall fly from me to your homes every one of you, and so though ye believe on me, ye will not yet confess me, but forsake me, and, as much as in you is, leave me alone; But although ye forsake me my Father will not, he will continue close to me, and acknowledge me even in death it self, yea and raise me up from death.

32. Behold, the hour cometh, yea is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.]

33. This I have foretold you, that you may depend on me for all kind of prosperity, by consideration of my conquest over all that is formidable in the world, take courage, and hold out against all the terrors and threats of the world, and the sufferings in it.

33. These things I have spoken unto you, that in me ye * might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.]

* may, ἵνα τὸ

Annotations

Annotations on Chap. XVI.

a. Παράκλητος

V. 7. *Comforter*] What is meant by the word *Paraclete* here attributed to the *Holy Ghoſt*, hath been mentioned, Note on *c.* 14.16. and will more fully be diſcernible by this place. For of the *Paraclete*, taken in the notion of an *advocate* or *actor*, this is the office, to convince the κατήγορας or *accuſer*, or, as it is, *Tit.* 1. 9. ἐλέγχειν ἀντιλέγοντας *to juſtify the cauſe againſt all gain-ſayers*, to convince them, or to convince others, that they have complained or acted unjuſtly. So that all that here follows, muſt in any reaſon ſo be interpreted, as ſhall agree with the cuſtoms of pleading cauſes among the Jews. Now there were three ſorts of cauſes or actions among the Jews, 1. *publick judgments*, περὶ ἁμαρτίας, לחטא that is, concerning criminal matters, and thoſe conſiſted in the condemnation & puniſhing of offenders againſt God, falſe prophets, *&c.* 2*ly*, in the defending of the juſt or upright, againſt all oppreſſion, or invaſion, or falſe teſtimony, and that is called לצדקה *concerning juſtice*, or *equity*, or *righteouſneſs*, περὶ δικαιοσύνης; the third in pleading againſt any for treſpaſs againſt his neighbour, as in robbery, *&c.* and urging the law of retaliation, to ſuffer as he hath done, and this is called למשפט περὶ κρίσεως, *concerning judgment*. In every one of theſe was the *Holy Ghoſt* at his coming to be the advocate for Chriſt againſt the world, who had rejected and crucified him, one action he ſhould put in againſt the world of the firſt kind, לחטא περὶ ἁμαρτίας, concerning that queſtion, whether Chriſt were guilty of being a falſe prophet, or they of not believing a true prophet, the Meſſias of the world, and ſhould demonſtrate or prove them guilty of a great crime, *viz.* of not believing the *Meſſias*, and that ſhould be managed thus, There are rules ſet down, *Deut.* 18. 22. to diſcern and diſtinguiſh a falſe prophet from a true, and particularly to diſcern the *Chriſt* or *Meſſias*, v. 18. *viz.* if undertaking to be the *Meſſias*, and to prove that by foretelling things, which were not in the power of the devil to work or to foretel, *all the things which he foretold came to paſs*. Now one of the things foretold by *Chriſt*, was, that the Spirit or *Paraclete* ſhould come, which being fulfilled by his coming, and his coming from God, and not from the devil, but deſtructive to his kingdom, this would be a convincing argument, that he was a true prophet, and ſo the Meſſias, which he affirmed himſelf to be, and ſo that they were guilty of a great ſin, in not believing on him, of a greater in crucifying him, and therefore that they ought to expect that puniſhment of *exciſion*, *Deut.* 18. 19. which after, within a while, did accordingly befal that nation. A ſecond action which the *Holy Ghoſt* did put in for *Chriſt* againſt the world, was to vindicate his innocence, tho' he had ſuffered among them as a malefactor, and his way of managing that was, by giving them aſſurance and convincing them, that he which was thus condemned and crucified by them, was by God *taken up into heaven*, (as a clear teſtimony of his innocence) to partake of his own glory there. The third action was that of judgment (or of puniſhing injurious perſons by way of retaliation) againſt Satan, the cauſe and author of the death of Chriſt, who put it into *Judas*'s heart, & the chief Prieſts and Phariſees, the former to deliver up, the latter to put him to death: And by the coming of the *H. Ghoſt*, & preaching of the word thorough the world, and ſo the ſpreading of Chriſtianity among the Gentiles (which was an effect of his coming, and office of the *H. Ghoſt*) this work of Retaliation was wrought moſt diſcernibly on Satan, or the *Prince of this world*; he put *Chriſt* to death, and he himſelf is ſlain (as it were) his kingdom deſtroyed, his idols, oracles, abominable ſins, (whereby he reigned every where among the Gentiles in the heathen world) were remarkably deſtroyed by this coming of the *H. Ghoſt*, and ſo the world, and the prince thereof judged, ſentenced, and condemned, *judicio talionis*, to ſuffer from *Chriſt*, as he had dealt with him, and that was the *convincing the world*, περὶ κρίσεως, *concerning judgment*. This ſeems to be the meaning of this very difficult place, to the underſtanding of which I acknowledge to have received light from the learned *Hugo Grotius* in his *Annotations on the Goſpels*, and from *Val. Schindler* in his *Pentaglott.* in the word צדקה p. 1521.

περὶ Δικαιοσύνης

περὶ Κρίσεως

V. 23. *In that day*] Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *In that day* here, may poſſibly be miſtaken, by aſſigning too reſtrained a ſenſe to it. For if it be applied to that part only of the precedent verſe, *But I will ſee you again*, which notes the ſpace immediately following his reſurrection (ſee *c.* 14.19.) and antecedent to his Aſcenſion, it will not then be proper to affirm of that ſpace, that *they ſhould ask him nothing*; for it is evident that at that time of ſeeing him, they aſked him many things (ſee *Acts* 1.6.) But as this Reſurrection of Chriſt was attended with his aſcenſion to heaven, and ſending the *Paraclete*, ſo it is moſt exactly true which here follows, *In that day ye ſhall ask me nothing*, that is, ſhall have no need of asking more queſtions. The *Paraclete ſhall teach you all things*. That this is the meaning of ἐρωτήσετε here, which is rendred *asking*, and not that other notion of *asking* for *praying* in the following words may appear, firſt by v. 19. where they being dubious and uncertain what he meant by, *yet a little while, and ye ſhall not ſee me*, &c. it is ſaid, *Jeſus knew that they would*, ἐρωτᾶν αὐτὸν, *ask him*, that is, *ask him* the meaning of that ſpeech, and to that he here refers in the ſame word, *In that day*, when that courſe ſhall be taken for the inſtructing you ſo perfectly, ἐμὲ ἐρωτήσετε οὐδὲν *ye ſhall ask me nothing*. 2*ly*, By the changing of the word in the other part of this verſe, where it is ὅσα ἂν αἰτήσητε, *whatſoever ye ſhall ask or beg of the Father*, &c. & not, as it is here, ἐρωτήσητε. In the ſame ſenſe muſt the phraſe ἐν ἐκείνῃ τῇ ἡμέρᾳ, *in that day* be taken again, v. 26. that which is there ſaid, belonging not peculiarly to that time between his *Reſurrection* and *Aſcenſion*, but to the ſtate of them, and all Chriſtians after *Chriſt*'s departure from them, to the right hand of his Father

b. Ἐν ἐκείνῃ τῇ ἡμέρᾳ

Ἐρωτήσετε

CHAP. XVII. *Paraphraſe.*

1. THeſe words ſpake Jeſus, and lift up his eyes to heaven, and ſaid, Father [the hour is come, glorify thy ſon, that thy ſon alſo may glorify thee.]
go [thorough all that is now before me, ready to come upon me, and receive me up into thy glory, my reſurrection, the Goſpel may be received, and believed in, over the whole world.

1. The time of my ſuffering is come, enable me to v. 5. that in the ſtrength of

2. As thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given.]
cing all men, condemning or abſolving them, which power is to be inſtated on me at my reſurrection, that all whom thou haſt ſo given me, ſo inclined their hearts that they cordially and ſincerely come unto me,

2. According as thou haſt given me power of ſentenI may give eternal life to ſee note on *c.* 6. d.

3. And this is life eternal, that * they might know thee the only true God, and † Jeſus Chriſt whom thou haſt ſent.]
this eternal life, is, beſide the knowledge of the Father, the only true God (together with obedience to his commands formerly revealed by him) the embracing Chriſt, and acknowledging his commiſſion from the Father (and him as the only true God alſo, 1 John 5. 20.) and ſo receiving and obſerving all that is ſaid and commanded by him.

3. And all that is required to make men partakers of

*They know thee ἵνα γινώσκωσί σε †Whom thou haſt ſent Jeſus Chriſt, ἀπέστειλας Ἰησοῦν Χριστόν. *that I ſhould do it, ἵνα ποιήσω.

4. I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me * to do.]
this world, and ſo glorified thee here, and have done all, which thou haſt appointed me to do by way of office or miniſtry here.

4. I have teſtified and proclaimed thy will here in

5. And do thou now, O Father, deal with me proportionably, assume this passible, mortal, humane nature of mine, wherein I have served thee, unto a participation of that honour and dignity and glory, which, before I took this nature on me, I enjoyed with thee before the foundation of the world, even from all eternity, see Phil. 2. 6, 9.

5. And now, O Father, glorify me with thine own self, with the glory which I had with thee before thee world was.]

6. I have made known thy will to those peculiar disciples, v. 18. whom thou wert pleased by thy grace to fit, and so to bring to me, to undertake my discipleship, and attend me in the nearest relation, who being servants of thine, have received my word, and obeyed it as thine, (see note on c. 6. d.) and served me in the publishing of it.

6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word.]

7. These have cordially acknowledged that all that message, v. 4. on which I was sent, was committed to me by thee.

7. Now they have known that all things whatsoever thou hast given me, are of thee.]

8. For that message by thee committed to me, I have committed to them, and they have received it, as that which in my name they will communicate from thee to the world, being sufficiently assured that my coming and preaching was all by commission from thee.

8. For I have given unto them the words which thou gavest me, and they have received them, and have known surely, that I came out from thee, and they have believed that thou didst send me]

9, 10. I now offer up a prayer peculiarly for them, which I know are most precious in thy sight (praying for all believers, v. 20. and at other times, though not now, for his very Crucifyers) and that prayer for that, which for others I cannot pray, a prayer for their constancy (in persecutions, v. 15.) and continuance in the faith, and union with me, v. 12. this I can ask only for believers (for they only are capable of it) not for the world of impenitent unbelievers, (who will be sure to despise and trample on, and persecute them, v. 14.) for believers I say, and peculiarly for my disciples, whom thou, by having given them to me in an eminent manner, must look on as thine own, and also reward them, for having received, and confess'd, and performed service to me.

9. I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine.

10. And all mine are thine, and thine are mine, and * I am glorified in them.]

* I have been glorified, δεδόξασμαι

11. And this, because now I am likely to leave them to hazards and persecutions and whilst I am a leaving the world they tarry in it, therefore, Holy Father, I beseech thee, take them into thy tuition, and protect them in the discharge of their Apostleship, which after my departure lies wholly on them, keep all my disciples by thy power, (and by that declaration of thy will, which thou hast afforded me, by the Gospel, thy power unto salvation of all believers) from peril and defection, that they may live to teach and preach uniformly (all agreeing in the same) what I have taught them, in like manner as I have taught (without any alteration) what I had from thee.

11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, ‖ keep through thine own name those whom thou hast given me, that they may be one, as we are.]

‖ keep 'em through thy name which thou hast given to me, for the K's. MS. & many antient copies read, ᾧ δέδωκάς μοι, and so the Syriack, Euthymius, Theophyl. Cyril.

12. All this while of my continuing among them, I have laboured, by revealing thy will to them, to confirm them, and also to preserve them from danger, and it hath succeeded well, of all those whose hearts were by thy preventing grace so prepared, as that they came to me and undertook my service (see Note on chap. 6. d.) none hath miscarried or fallen off, (see chap. 18. 9. and here v. 15.) but only that wicked traytor prophesied of, Psal. 109.

12. While I was with them in the world, I have kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.]

13. But now that I am to depart from them, I beseech thee, and express this request of mine publickly, while I am here, that that courage which I exhort them to, and that cheerfulness, in passing thorough all hazards, may, by their knowing that I thus pray for them, be confirmed in them, and that the joy which my presence among them now maintains and holds up in them, may be continued to them completely, when I am gone, by remembring what I have now done for them.

13. * And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.]

* But now I come to thee, Νῦν δὲ

14, 15. By receiving that doctrine which I have taught them from thee, they are sure to be persecuted by the men of this world, and all I beseech for them, is, not that they should be taken hence from preaching it to the world, but preserved constant in all affliction, that they fall not off from thee, nor miscarry in the approaching danger, (see v. 12. c. 18. 9.) but live to testify thy truth to the world.

14. I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray thee not that thou shouldest take them out of the world, but that thou shouldst keep them from the evil.]

16. They will not be for the world to like or entertain, any more then I have been.

16. They are not of the world, Even as I am not of the world.]

17. Be thou pleased therefore to set them apart, to fit them, and consecrate them for the preaching of thy truth, the Gospel. See v. 19. and St. Chrysostom.

17. Sanctify them † thro' thy truth. Thy word is truth.]

† for, or in ἐν

18, 19. For to this office and undertaking they are sent by me, as I was by thee, (see c. 20. 21.) therefore I intercede, and withal I offer my self up a sacrifice, for the consecrating of them, that they may do as I do, venture their lives in the preaching thy Will, and by this offering of mine, as the ceremony of their Consecration, be Consecrated or set apart for that Function.

18. As thou hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify my self, that they also might be sanctified * thro'

* for, or in ἐν

20, 21. And what I beg for them I beg also for all succeeding believers which shall by them hereafter be brought to the faith (and succeed them in the government of the Church) that they also may accord and continue uniformly in one faith and doctrine, that which I from thee have taught, and this by obeying our example, following the copy, which we have set them, by agreeing one with the other in all things, that so this agreement of all (thee, and me, and them) may be a powerful means of convincing the world that I am sent by thee, which the divisions (and dissentions) of my disciples may bring into suspicion.

20. † Neither pray I for these alone, but for them also which shall believe on me through their word,

21. That they all may be one, as thou Father *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.]

† yet do I not pray for them only, οὐ--δὲ--

22. As for my disciples (to whom he returns again, the the 20th and 21th verses being included in a Parenthesis, see chap. 6. note d.) To this end I have furnished them with the power of working miracles (called the glory of God, chap. 11. 40. and the glorious things done by him, Luke 13. 13.) that they may preach this doctrine. Do thou therefore sanctify them also, that as I have been able to do whatsoever works of Power thou art able to work, so they may be able to do also, through the presence of our power working in them.

22. And the glory which thou gavest me, I have given them: that they may be one, even as we are one.

23. I working in, and enabling them, as thou dost me, that they may be thus fitted and consecrated to their office, in being partakers of the same miraculous power, and through zeal to thy truth, confer all

23. I in them, and thou in me, that they may be † made perfect in one, and that the world may know that thou hast sent me, and hast loved them as hast thou loved me.]

† perfected into one, τετελειωμένοι εἰς ἓν

all their endeavours to the propagating thereof. And this, as it may appear to be an effect of thy favour toward them, in like manner as it was to me, will be a means of convincing the world, that thou haſt ſent me, and in like manner them alſo, becauſe ſuch power can be had from none but thee.

24. Father, I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory, which thou * haſt given me; for thou lovedſt me before the foundation of the world.]

24. And for all that thus ſincerely come from thee to me, which from being thy ſervants come and receive, and believe in me (ſee ch. 6. note d.) obey my meſſage alſo, for them I pray, that they may follow me to heaven, that they may manifeſtly ſee the honour wherewith thou haſt magnified me (an effect of thine infinite love towards me) before all eternity, and not look on me any longer as a mortal paſſible man, ſuch as now I am, ſee v. 5.

* or gaveſt me before the foundation of the world, becauſe thou haſt loved me.

25. O righteous Father, the world hath not known thee, but I have known thee, and theſe have known that thou haſt ſent me.]

25. And yet for all this, righteous Father, the rulers and great men of the world do not acknowledge thee after all thy goodneſs to them, as appears by their not receiving of me, who am ſent by thee: But as I have received the revelation of thy will, known thy ſecret counſels, ſo, though the world have not, yet theſe diſciples of mine, for whom I now pray, have been convinced, and acknowledge that I come from thee.

26. And I have declared unto them thy name, and will declare it: that the love wherewith thou haſt loved me, may be in them, and I in them.]

26. And therefore I have revealed thee, and thy attributes, and purpoſes to them, and will do ſo ſtill; that as thou haſt expreſſed thy love to me, ſo I may expreſs mine to them, and enable them to work the ſame works, that I am able to work.

CHAP. XVIII.

Paraphraſe.

1. WHen Jeſus had ſpoken theſe words, he went forth with his diſciples over the brook Cedron, where was a garden, into the which he entred and his diſciples.

2. And Judas alſo which betrayed him, [knew the place:] for Jeſus oft times * reſorted thither with his diſciples.

* aſſembled there with his

2. Knew that to be the place where Jeſus uſed to be, and where he would be found at this time.

Ϛωήχθη ἐκεῖ † with lights and lamps.

3. Judas then having received a band of men, and officers from the chief prieſts and Phariſees, cometh thither † with a lanthorns and torches, and weapons.]

3. Jeſus therefore furniſhing himſelf with a band of ſoldiers, and ſome of the miniſters of the Sanhedrim, cometh to that place with candles and lamps, many of both ſorts (which, though it were full moon, might yet be needful, by reaſon of clouds) and withal, weapons, to apprehend, when they had found him.

* were coming upon him, came out, πὶ ἐρχόμενα ἐξελθὼν.

4. Jeſus therefore knowing all things that * ſhould come upon him] went forth, and ſaid unto them, Whom ſeek ye?

4. Jeſus therefore knowing all that was done by them, & what was approaching to him.

5. They anſwered him Jeſus of Nazareth. Jeſus ſaith unto them I am he. And Judas alſo which betrayed him, ſtood with them.

6. As ſoon then as he had ſaid unto them, I am he, [they] went backward, and fell to the ground.

6. The ſoldiers, &c.

7. Then asked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth.

8. Jeſus anſwered, I have told you that I am he. If therefore ye ſeek me, [let theſe go their way.]

8. Let my diſciples, all but my ſelf, be diſmiſt, or not apprehended.

9. That the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me, have I loſt none.]

9. And by this means that ſpeech of his (ſee ch. 17.12, 15.) had another, beſide the ordinary completion, that no one of his diſciples was cut off with him.

10. Then Simon Peter having a ſword, drew it, and ſmote the high prieſts ſervant, and cut off his ear: the ſervants name was Malchus.

11. Then ſaid Jeſus unto Peter, [Put up thy ſword into the ſheath: the cup which my Father hath given me, ſhall I not drink it?]

11. This ought not to have been done by thee: ſhall I not ſuffer patiently, without reſiſting, what my heavenly Father hath determined I ſhall ſuffer?

† Colonel, χελίαρχος

12. Then the band, and the † captain, and officers of the Jews took Jeſus and bound him,

13. And led him away to [Annas] firſt, (for he was father-in-law to Caiaphas) which was the high prieſt that ſame year.

See Luke 3. 2.

14. Now Caiaphas was he which gave counſel to the Jews] that it was expedient that one man ſhould die for the people.

14. This was that Caiaphas, who ſpake thoſe words in the Sanhedrim, as they were conſulting about Chriſt, ch. 11. 50.

15. And Simon Peter followed Jeſus, and ſo did [another diſciple.] That diſciple was known unto the high-prieſt, and went in with Jeſus into the † palace of the high-prieſt.

15. John.

* hall, αὐλὴ

16. But Peter ſtood at the door without. Then went [that other diſciple which] was known unto the high-prieſt, and ſpake unto her that kept the door, and brought in Peter.

16. John, who

17. Then ſaith the damoſel that kept the door unto Peter, Art not thou alſo one of this mans diſciples? he ſaith, I am not.

18. And the ſervants and officers ſtood there, who had made a fire of coals (for it was cold) and they warmed themſelves: and Peter ſtood with them and warmed himſelf.

* or come together from every place, for ſome cop. read συνήλθεν, but the K's. MS. πάντες οἱ Ἰουδαῖοι, all the Jews aſſemble.

19. The high prieſt then asked Jeſus of his diſciples, and of his doctrine.

20. Jeſus anſwered him, I ſpake [openly] to the world, I ever taught in the Synagogue, and in the Temple, whither the Jews * always reſort, and in ſecret have I ſaid nothing.

20. Publickly, before an aſſembly, (ſee note on c. 7. 2.)

21. Why askeſt thou me? Ask them which heard me, what I have ſaid unto them: behold, they know what I ſaid.

‡ or gave Jeſus a blow with a rod or wand, ἐῤῥάπισε τὸν Ἰησοῦν, ſee note on Mat. 26. 68.

22. And when he had thus ſpoken [one of the officers which ſtood by, ‖ ſtruck Jeſus with the palm of his hand, ſaying, Anſwereſt thou the high prieſt ſo?]

22. One of the Apparitors or Serjeants that were there, thinking himſelf authorized to do it by the judgment of Zelots, ſtruck Jeſus, as one that had violated the ſanctity of the high-prieſt.

23. Jeſus

23. Jeſus anſwered him, If there were any ill in my ſpeech, accuſe me and prove it; but if there were no crime in me, why doſt thou ſtrike me?

23. Jeſus anſwered him, If I have ſpoken evil, bear witneſs of the evil; but if well, why ſmiteſt thou me?

24. Now Annas had ſent him bound unto Caiaphas the high prieſt.

25. And in Caiaphas's hall, Simon

25. And Simon] Peter ſtood and warmed himſelf, they ſaid therefore unto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not.

26. One of the ſervants of the high-prieſt (being his kinſman, whoſe ear Peter cut off) ſaith, Did not I ſee thee in the Garden with him?

27. Peter then denied again, and immediately the cock crew.

28. Legally polluted by being preſent among the heathen, or Roman ſoldiers, which being a legal pollution would make it unlawful for them to eat the Paſſover.

b.

28. Then led they Jeſus from Caiaphas unto the † hall of judgment: and it was early, and they themſelves went not into the judgment hall, [b] leſt they ſhould be [defiled; but that they might eat the Paſſover.]

† prætors hall, and it was morning, τὸ πραι-τώριον, Hᵉ δὲ πρωΐα

29. Pilate then went out unto them, and ſaid, What accuſation bring you againſt this man?

30. They anſwered and ſaid unto him, If he were not a malefactor, he would not have delivered him up unto thee.

31. Do ye take him, and proceed with him according to your own laws. But they replied, You know that we cannot proceed in a capital matter, according as our laws require, the power of puniſhing capitally being taken away from us by the Romans.

c.

31. Then ſaid Pilate unto them, [Take ye him and judge him according to your law. The Jews therefore ſaid unto him, * [c] It is not lawful for us to put any man to death.]

* we have no authority.

32. Jeſus had foretold that he ſhould be lifted up or crucified, which was a Roman puniſhment. This prediction of his was now to be fulfilled, and to that tends the Jews ſaying, that the power of putting men to death was taken from them, and was only in the power of the Roman Procurator.

32. That the ſaying of Jeſus might be fulfilled, which he ſpake, ſignifying what death he ſhould die.]

33. Then Pilate entred into the Judgment hall again, and called Jeſus, and ſaid unto him, Art thou the king of the Jews?

34. Doſt thou ask this queſtion for thine own ſatisfaction, or as a crime laid to my charge by the Jews?

34. Jeſus anſwered him, [Sayeſt thou this thing of thy ſelf, or did others tell it thee of me?]

35. Can I know what the Jews out of their books & propheeies expect and promiſe themſelves? The Jews have laid this to your charge, that you pretend to be their king, What have you done to give occaſion to this charge?

35. Pilate anſwered, [Am I a Jew? thine own nation and the chief Prieſts have delivered thee unto me: What haſt thou done?]

36. In anſwer to Pilate's queſtion, v. 33. Jeſus ſaid, I pretend not to, or aim at any earthly kingdom, if I did, I ſhould engage my followers in a military manner to aſſiſt me as their king, and defend me from being delivered into the Jews power; but now by the contrary (as appears by the reproof of Peter, v. 11.) it appears that I do not pretend to any ſuch earthly kingdom.

36. Jeſus anſwered, My kingdom is not of this world: if my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews: but now is my kingdom not from hence.]

37. It is as thou ſayeſt, I am a king, I was born in humane fleſh to this end, namely to be a king, Luke 1. 32. and for this cauſe came I into the world, (ſee note on ch. 1. a.) that I ſhould teſtify the truth of God, therefore I teſtify this, and every ſervant of God is convinced of it, and accordingly receives and obeys me.

37. Pilate therefore ſaid unto him, Art thou a king then? Jeſus anſwered [Thou ſayeſt that I am a king. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth heareth my voice]

38. What meaneſt thou by the truth?

38. Pilate ſaith unto him, [What is truth?] And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I find in him no fault at all.

39. Set one priſoner at liberty at your entreaty.

39. But ye have a cuſtom that I ſhould [releaſe unto you one] at the Paſſover: will ye therefore that I releaſe unto you the king of the Jews?

40. No by no means, but releaſe to us Barabbas. This Barabbas was one that in an inſurrection had been guilty of murther, Acts 3. 14. and was a robber alſo.

40. Then cried they all again, ſaying, [Not this man, but Barabbas. Now Barabbas was a robber.

Annotations on Chap. XVIII.

a. φανὸς

V. 3. *Lanthourns*] The word φανὸς from φαίνω is uſed ſaith *Phavorinus*, ἀπὸ τ̃ λαμπάδος, *for a Lamp*, or *Light*, but that, ſaith he, expreſly μὴ ἀπὸ τῶν κερατίνων, *not for a lanthorn*, but, as he goes on, (τοῦτο δ' λυχνοῦχον λέγω) *any thing that hath a light on it*, which being as 'tis there, contradiſtinct to the lanthorn, is a candle on a candleſtick, or ſomewhat proportionable to that among the Jews, which we uſually expreſs by the word *Lights*, that is candles, *&c.* ſet out for uſe and ſervice.

b. πραιτωρίου ἵνα μὴ Μιανθῶσιν

V. 28. *Leſt they ſhould be defiled*] The *Prætors* hall was full of *Pilate's* Roman ſoldiers; now theſe being Gentiles, are in that condition; of which *Maimonides* ſaith, that they are to be accounted for ſuch, as have *a perpetual iſſue of blood upon them*, whenſoever any thing is to be done wherein the queſtion of cleanneſs or uncleanneſs is conſiderable. As here in the *eating the Paſſover*, of which no unclean perſon was to partake. So that by preſence among the Gentiles this legal uncleanneſs is contracted, as much as by any thing. Hence is that of *Acts* 10. 28. Ἀθέμιτον ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ, *It is unlawful for a Jew to be joined to, or converſe with an heathen*: ſo *Acts* 11. 3. *Why didſt thou go in to thoſe that were uncircumciſed, and didſt eat with them?* And *Juſtin* out of *Trogus*, ſpeaking of the Jews, and affirming falſly, that they were baniſh'd out of *Egypt*, for fear of infecting the *Egyptians* with ſome diſeaſe, leſt, ſaith he, they ſhould be avoided, and hated by all other Nations for the ſame cauſe, *Caverunt nè cum Peregrinis communicarent, quod ex cauſa factum, paulatim in diſciplinam religionemque convertit, they took care never to communicate with ſtrangers, which being firſt done on this cauſe* (ſo this heathen had reſolved to defame them) *by degrees turned into diſcipline and religion*, that is, became a ſettled Law among them. So *Apollonius Molo* in *Joſephus*, l. 2. *cont. Appion*, μηδὲ κοινωνεῖν τοῖς καθ' ἑτέραν Ἰουδαίων βίου ζῶσι μεταμφίοις, *They might not Converſe with them which choſe to live after other cuſtoms of life.*

c. οὐκ ἔξεστιν Ἀποκτεῖναι

V. 31. *It is not lawful for us to*——] The Jewiſh *Rabbins* were wont to ſay, that *Forty years before the deſtruction of the ſecond Temple, the power of Judicature in capital crimes was taken from them, becauſe*, ſay they, *murtherers prevailed and diſſipated capital puniſhments*

punishments from Israel. And accordingly it appears that *Christ* here was crucified by the Romans, the Jewish form of hanging being by stoning first, and then setting up a stake and a piece of wood across it, and hanging the dead person up (his hands being joined and nailed together) toward the West, and then taking him down, and burying the wood with him: But for crucifying men alive, as the Romans did *Christ*, there is nothing to be found among the Jews, who, if they had had the execution of him, would first have stoned him, which they often attempted to do. See *Paul Fagius* on the *Chald. Paraph. Deut.* 21. 22.

CHAP. XIX.

Paraphrase.

1. THen Pilate therefore took Jesus and scourged him.] 1. Then Pilate thinking to satisfy the Jews importunity by inflicting this lighter punishment on him, appointed Jesus to be scourged, meaning, when he had done so, to release him, see Luke 23. 16.

2. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

3. And said, Hail king] of the Jews: and they *smote him with their hands. 3. And saluted him as a mock-king.

*or, struck him with rods or cudgels, ῥάβδοις αὐτὸν ἐπάισμασι seeMat.26. note m.

4. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you [that ye may know that I find no fault in him.] 4. And profess to you, that having scourged him I found nothing capital in him, or which may deserve farther punishment, or indeed any at all.

5. Then came Jesus forth, wearing the crown of thorns, and the purple robe, and Pilate saith unto them, [Behold the man.] 5. See him that ye accuse for taking upon him to be King of the Jews, these are all the ensigns of his dignity. You see he hath been scourged and reproachfully used. This may suffice for any fact by him committed, Luke 23. 16.

6. When the chief priests therefore and officers saw him, 'they cryed out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him and crucify him, for I find no fault in him. 6. When therefore those of the Sanhedrim, and the officers that attended them, saw him, they called to have him crucified; but Pilate profest he could find nothing for which to do it, and therefore they must do it themselves, if they would have it done, for he could not.

7. The Jews answered him, We have a law, and by our law he ought to die, because he [made himself] the son of God. 7. Took upon him to be

8. When Pilate therefore heard that saying, he was the more [afraid.] 8. Afraid of passing any sentence against him.

9. And went again into the judgment-hall, and saith unto Jesus [Whence art thou?] But Jesus gave him no answer. 9. What is thy stock or extraction?

10. Then saith Pilate unto him [Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?] 10. Wilt thou behave thy self thus obstinately toward me, who have it in my power either to put thee to death, or to free thee from it?

11. Jesus answered, [Thou couldst have no power at all against me, except it were given thee from above, therefore he that delivered me unto thee hath the greater sin.] 11. I am under no crime at all, in which thou may'st found the right of putting me judicially to death, and having the whole host of Angels at my command, I am also able to rescue my self out of thy hands; so that thou hast neither right nor power to inflict any punishment on me, were it not that God, who is my Father, hath in his great wisdom, and divine counsels, for most glorious ends, to the good of the world, determined to deliver me up into thy power, to suffer death under thee. And this is a great aggravation of the sin of Judas, and the Jewish Sanhedrim, he to deliver me up to them, they to make thee their instrument to serve their malice, in crucifying me, not only an innocent person, but even the son of God himself. This they have had means to know better then thou, and therefore, tho' thy sin be great, yet theirs being against more light, is much more criminous, and shall accordingly be more severely punished.

* from hence ἐκ τότε, either from this time, or this thing, hereupon † opposeth Cesar ἀντιλέγει τῷ Κ.

12. And * from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, [thou art not Cesars friend:] whosoever maketh himself a king, † speaketh against Cesar. 12. This speech of Christs was so resented by Pilate, that from that time he was very solicitous to have him set at liberty. But the Jews clamours and threats over-awed him, telling him that this Jesus was a stirrer of sedition, and disturber of the government, and if he did not put him to death, he should not perform the part of a Procurator of the Roman Empire.

* the ancient Gr. and Latin MS. read ἦν ὡσεὶ τρίτη, it was about the 3d hour, but the K's. MS. ἦν δὲ ἕκτη, it was about the 6th

13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the pavement, but [a] in the [Hebrew] Gabbatha. 13. Syriack.

14. And it was the preparation of the Passover, and [b] abont * the sixth hour:] and he saith unto the Jews, Behold your king. 14. And it was the Paschal day of preparation to the feast of unleavened bread, and 'twas toward noon or mid-day.

15. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar.

16. Then delivered he him therefore unto them to be crucified: and they took Jesus and led him away.] 16. Thereupon he passed sentence against him, according to the votes of the Jews, that he should be crucified, and the soldiers, v. 23. led him away to execution.

† to the place, εἰς τὸν--

17. And he [c] bearing his cross went forth † into a place called, The place of a skull, called in the Hebrew, Golgotha.] 17. And a cross being laid on his shoulder, he was led toward a place call'd in Syriack Golgotha, that is, the place of a skull (but by the way they met Simon of Cyrene, and made him carry the cross part of the way.)

18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

* the Nazarene, ὁ Ναζωραῖος

19. And Pilate wrote [a title] and put it on the cross, and the title was, 'Jesus * of Nazareth, the king of the Jews. 19. The cause of his death, his accusation, see note on Mar. 15. b.

20. This title then read many of the Jews, for the place, where Jesus was crucified, was nigh to the city: and it was written [in Hebrew, and Greek, and Latin.] 20. Syriack words, but Hebrew Letters, and in Greek and Latin words.

21. Then said the chief priests of the Jews] to Pilate, Write not, The King of the Jews, but that he said, I am king of the Jews. 21. Then they of the Jewish sanhedrim said

22. Pilate answered, [What I have written, I have written.] 22. The inscription shall not be altered.

23. Then

23. Then the ſoldiers, when they had crucified Jeſus, took his garments (and made four parts, to every ſoldier a part) and alſo his [coat, now the coat was without ſeam, woven from the top throughout.]

23. Under-garment, (ſee Luke 23.34.) which was woven, all of one piece.

24. They ſaid therefore among themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be; that the ſcripture might be fulfilled, which ſaith, They parted my raiment among them, and † upon my veſture they did caſt lots. [Theſe things therefore the ſoldiers did.]

24. This therefore was exactly, according to that prediction, done by the ſoldiers.

† for my veſtment, (or coat, v. 3.) ἐπὶ τὸν ἱματισμόν μου

25. Now there ſtood by the croſs of Jeſus his mother, and his mothers ſiſter, Mary the wife of Cleophas, and Mary Magdalene.

26. When Jeſus therefore ſaw his mother, and [the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon.]

26. John, he ſaid unto his mother, John ſhall ſupply the place of a ſon to thee, to ſuſtain thee (ſee note on 1 Tim. 5. b.)

27. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home.]

27. And to John, Deal thou with her, as with thine own mother; whereupon John took her home to his own houſe with him.

28. After this Jeſus knowing that all things * were now accompliſhed, that the ſcripture might be fulfilled, ſaith, I thirſt.

* as yet were finiſhed, or fulfilled, ἤδη τετέλεσται

29. Now there was ſet a veſſel full of vinegar, and they filled a ſponge with vinegar, and put it upon hyſſop, and put it to his mouth.]

28, 29. After this, Jeſus conſidering that all this while, or thus far, all the prophecies concerning him had punctually been fulfilled, to give farther occaſion to the fulfilling that of Pſ. 69. 22. he ſaith, I thirſt. Or, ſeeing that now all was compleated, ſave only that one particular prediction, he calls for ſomewhat to drink, knowing that, according to that of the Pſalmiſt, they would give him vinegar, and accordingly ſo they did.

30. When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed; and he bowed his head, and gave up the Ghoſt.]

30. And as ſoon as he had drunk of that, he ſaid aloud, All prophecies are now fulfilled, as far as belongs to my life, and bowing his head, as in a geſture of adoration and prayer, he ſaid, Father, into thine hands I commend my ſpirit, and ſo expired.

31. The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day, (for * that ſabbath day was d an high day]) beſought Pilate that their legs might be broken, and they taken away.

d. 31. Then the Jews, that the bodies of the dead might be quickly taken from the croſs, & not hang there on the day following, which was the firſt day of unleavened bread (to which the day of the Paſch was the eve or preparation) and alſo Saturday, and ſo a feaſt and a ſabbath together.

* that was a great ſabbath-day.)

32. Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him.]

32. The ſoldiers therefore according to appointment went to take them down, and leſt there ſhould be any life in them, and ſo being taken down they ſhould run away and eſcape, they break the legs of the two thieves.

33. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs.

34. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there out blood and water.

e. 35. And he that e ſaw it, bare record, and his record is true, and he knoweth that he ſaith true, that ye might believe.

35, 36. And John the writer of this, teſtified the truth of it, and his teſtimony, tho' of a ſingle witneſs, is worthy of belief, becauſe he was an eye-witneſs, and the thing teſtified agrees with a prophecy, Pſ. 34. 20. A bone, &c.

36. For theſe things were done that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken.]

f. 37. And again another ſcripture ſaith, f They ſhall look on him whom they pieced. r

Zach. 12. 10.

38. And after this, Joſeph of Arimathea, (being a diſciple of Jeſus, but [ſecretly,] for fear of the Jews) beſought Pilate that he might take away the body of Jeſus, and Pilate gave him leave; he came therefore and took the body of Jeſus.

38. Not following him openly,

39. And there came alſo [Nicodemus] which at the firſt came to Jeſus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

39. See ch. 3. 2.

40. Then took they the body of Jeſus and wound it in g ‖ linnen cloths with the ſpices, as the manner of the Jews is to * bury.

g.

‖ ſwaths * embalm ἐνταφιάζειν

41. Now in the place where he was crucified there was a garden, and in the garden a new ſepulchre, wherein was never yet man laid.]

41. Now near the place of his crucifixion there was a garden, where this Joſeph had a tomb (Mat. 27. 60.) which he had newly hewed out for his own uſe, and no body had as yet ever been buried in it.

42. There laid they Jeſus therefore, [becauſe of the Jews preparation day] for the ſepulchre was nigh at hand.

42. See v. 31.

Annotations on Chap. XIX.

V. 13. *In the Hebrew Gabbatha*] The word is Syriack or Chaldee, and ſo called Hebrew here, according to the cuſtom of the New Teſtament, which calls the Syriack language, (being at that time the vulgar of the Jews) the Hebrew, and therefore *Nonnus* in his paraphraſe reads

Γαββαθὰ παφλάζοντι Σύρῳ κικλήσκετο μύθῳ

and v. 17.

Γολγοθὰ δ' ἁλίεσκε Σύρων στόμα

and of the inſcription on the croſs

Αὐσονίῃ γλώσσῃ τὸ Σύρῃ, καὶ Ἀχαιίδι φωνῇ

the Syrian ſtill, where the *Evangeliſts* read *Hebrew*.

Γαββαθὰ Εβραϊσὶ

b. V. 14. *About the ſixth hour*] Here is a ſeeming difference between the *Evangeliſts* & S. *Mark*, in the ſpecifying the time of day, wherein *Chriſt* was condemn'd and led immediately to crucifixion. It is here ὥρα ὡσεὶ ἕκτη, *about the ſixth hour*, but there, *Mar.* 15. 25. ὥρα τρίτη καὶ ἐσταύρωσαν— *It was the third hour and they crucified him.* If the reading of the ancient *Greek* and *Latin MS.* were here to be heeded, this controverſy were ſoon at an end, for that reads here ὡσὶ ὥρα τρίτη, *it was about the third hour.* And ſo *Peter* Biſhop of *Alexandria* reads it, adding καθὼς τὰ ἀκριβῆ βιβλία σφεύγει, αὐτότατα τὸ ἰδιόχειρον τῷ εὐαγγελιστῇ ὃ πρὸς μέχρι τῆς νῦν περιφυλάξαι χάριτι θεοῦ ἐν τῇ Ἐφεσίων ἁγιωτάτῃ ἐκκλησίᾳ, καὶ ὑπὸ τῶν πιστῶν ἐκεῖσε περισκωπεῖται, *as the accurate copies have it, and that written with St.* Johns *own hand, which is ſtill preſerved in the Church of Epheſus, and is had in great*

ὥρα ὡσεὶ ἕκτη

great reverence by the faithful there. But of what authority that relation is may yet be queſtioned, and the ancient *Alexandrian Copy* which we have oft cited by the name of the *King's MS.* accords in the main with the printed copies ὡσ ὡς ἕκτη, *it was as it were the ſixth.* And it is more probable that the reading τρίτη *the third* in *Mark* ſhould move ſome tranſcribers here to read τρίτη too, (to take away this ſeeming difference, and to accord the *Evangeliſts*, which they conceived to differ, if it were read ἕκτη, *the ſixth,*) then for any to turn τρίτη to ἕκτη, contrary to what was before in S. *Mark*, if they had found it otherwiſe. This otherway then will be more proper to ſalve the difficulty. That the whole νυχθήμερον, *night and day*, or four and twenty hours, was divided into eight parts among the Jews, is ordinarily known, each of them containing three hours, the third, the ſixth, the ninth, and the twelfth hour, and then the like again for the ſeveral watches of the night; Theſe alſo were hours of prayer, and of going up to the *Temple* in the day time, and at each of them the trumpet ſounded to congregate, or call pious perſons thither. This ſound of the trumpet was it that gave denomination to the hour; when the trumpet had ſounded to the ſixth hour-prayers, it was then ſaid to be *the ſixth hour*, and not till then. Only when that time approached, and was nigh at hand, it was ſaid to be ὡς, or ὡσεὶ, *about*, or *as 'twere, the ſixth hour.* Now not only that time, when that hour came, was call'd by that name, but alſo from that, all the ſpace of the three hours, till the next came, was called by the name of the former; all the ſpace from nine of clock till twelve was called the *third hour.* All from twelve till three after noon, the *ſixth hour.* So that the time of *Chriſt*'s crucifixion being ſuppoſed to be ſomewhat before, but yet near our twelve of clock, or midday, as it may truly be here ſaid that it was ὡσεὶ ἕκτη *about*, or *as 'twere the ſixth hour*, (and ſo S. *Luke* hath it, chap. 23. 44.) ſo it is as truly and fitly ſaid by S. *Mark*, that it was ἅμα τρίτη, *the third hour*, that ſpace which is call'd by the name of the *third hour*, being not yet *paſs'd*, though it drew toward an end.

c. βαστάζειν σταυρόν.

V. 17. *Bearing his Croſs.*] *Chriſt's carrying his croſs*, was a part of the Roman cuſtom of crucifying; ſo ſaith *Plutarch*, *de ſer. num. Vin.* τῷ σώματι τῶν κολαζομένων ἕκαστος τὸν κακοῦργον ἐκφέρει καὶ ἀυτὸν σταυρόν, *Every one of the malefactors, that are to be put to death, carries out his own croſs.* So *Artemidorus*, ὁ μέλλων προσηλοῦσθαι πρῶτον σταυὸν βαστάζει, *he that is to be nailed to the croſs firſt carries it upon his ſhoulders*, and ſo *Plautus* diſtinctly, *Patibulum ferat per urbem, deinde affigatur cruci, Let him carry it through the city, and then be faſtned to it.* And whereas in the other *Goſpels*, there is no mention of this, but only of their preſſing *Simon* of *Cyrene*, to carry it for him (which is not mentioned here) the way of reconciling that difficulty is very eaſy, by affirming, that he firſt bare it himſelf, according to the Roman cuſtom (which S. *John*, according to his wont, mentions, becauſe it was omitted by the reſt) but after meeting *Simon* by the way, they made him bear it for him.

d. Μεγάλη ἡμέρα τῶν Σαββάτων.

V. 31. *An high day.*] That day was the firſt of Unleavened bread, and the ſabbath too, and therefore *a ſabbath*, and *a great day.* For that which is among the Hebrews חג *a feaſt*, מקרא קרא, *convocatio cœtus, the day of ſolemn aſſembly* in any feaſt, (ſuch were the firſt day, and the laſt of the feaſt of Tabernacles, the firſt and ſeventh of the feaſt of Unleavened bread, and the day of *Pentecoſt*) is by the Jews writing in Greek called, μεγάλη ἡμέρα, *a great day.* So it is rendred by the Greek, *Iſa.* 1. 13. μεγάλην ἡμέραν, where we read *calling of aſſemblies.* Hence is that of *Tertul. cont. Marci.* l. 5. *Dies obſervatis*, &c. *Ye obſerve days*, and among them he names *jejunia & dies magnos, faſts and great days*, ſo *John* 7. 37. the laſt day of the feaſt of Tabernacles, which was a day of calling aſſemblies, is there call'd μεγάλη ἡμέρα τῆς ἑορτῆς, *the great day of the feaſt.* See *Scal. proleg. de Emend. Temp.* p. 7. & 6.

e. ὁ Εὐαγγελιστὴς μεμαρτύρηκε.

V. 35. *Saw it.*] This ſpeech of this *Evangeliſt*, and his ſo much care in the teſtifying of this fact from his own ſight of it, is an argument that he looked on it as a very weighty and conſiderable paſſage. And ſo 1 *Joh.* 5. 6. he makes uſe of it as ſuch; *This is he that came with water and blood, not by water only, but by water and blood*, and v. 8. *There be three that bear witneſs on earth, the Spirit, and the water, and the blood, and theſe three agree in one.* What the particular is, wherein the weight of this paſſage lies, will be worth conſidering. And firſt it is ordinarily affirmed that there is a *capſula* on the left ſide of the heart, called *the pericardium*, which hath water in it, of continual uſe for the cooling of the heart, and that the coming out of water with the blood here, was a teſtimony of the wounding his very heart, the entring of that iron, the ſpear, into his ſoul. Againſt this others have framed an objection, that it was not the left, but the right ſide of *Chriſt*, which was at this time wounded by the Soldier, and that the Arabick texts generally expreſs it ſo, (ſee *Kirſtenius Arab. Gram.* p. 5.) and conſequently that the αἱματος καὶ ὑδατος ἔκχυσις, *the waters flowing out together with the blood*, could not be any natural effect of that wound. But that objection is of little force; for 1. ſuch is the poſture of the heart in the body, rather in the middle than inclining to the left ſide; and 2ly. So great is that *pericardium*, as *Anatomiſts* find, eſpecially after death when the water much increaſeth, that if the right ſide were pierced ſo deep as to the heart, it would ſend out water. And therefore this may firſt be reſolved, that this being an evidence of the wounding of the heart, and the Phyſicians Maxim being certain, καρδιαλγῶς ἀποθανεῖν, *he that is wounded in the heart muſt certainly die*, and

Sanantur nullâ vulnera cordis ope,

Wounds in the heart are abſolutely incurable, this flowing of water with the blood was an evidence and demonſtration of his being truly dead (this one wound being ſufficient to ſecure that, if he had not been dead before, v. 33.) and ſo the confutation of moſt Hereticks of the firſt ages, which affirmed him to have ſuffered death only in appearance. But beſides this, another concluſion S. *John* in his *Epiſtle* is willing to draw from it, *viz. that believing Jeſus to be the ſon of God, is an effectual means of overcoming the world*, 1 *John* 5. 5. for to the proving of that it is, that this obſervation is made uſe of by him, *This is he that came with water and blood*, v. 6. And that argument lies thus, The baits, or temptations which the world uſeth, are of two ſorts, allurements of carnal pleaſures, and terrors from apprehenſion of perſecutions; the *Gnoſticks* at the time of his writing that *Epiſtle* made uſe of both theſe to ſeduce the Orthodox Chriſtians, the all kind of carnal pleaſures which they profeſs'd, was one bait, and the perſecutions from the Jews upon the Orthodox Chriſtians, which the *Gnoſticks*, by complying with them, avoided, was the other temptation. Againſt theſe two S. *John* ſets up purity and patience, as the two prime doctrines and commands of *Chriſt*, (which every true believer is ſtrictly concerned in) exemplified by himſelf, (who was 1. pure and ſinleſs, and yet 2ly. ſuffered death, the death of the Croſs) and moſt lively adumbrated by the water and blood, which he had obſerved to come from *Chriſt*'s ſide in this place. The water that was the emblem of all ſpotleſs purity, and the blood was the evidence of his fortitude and conſtant patience, laying down his life for the truth of God, and theſe two, μαρτυροῦσι, *teſtifie* and declare the neceſſity of theſe two (and ſo of *overcoming the world*) in every one that believes aright in *Chriſt*. And whereas 'tis there added, that the *Spirit teſtifies* alſo, and that the *Spirit* (*i.e.* the Spirit as a witneſs. *i. e.* the teſtimony of the Spirit) *agrees in one* with theſe two, *i. e.* with the teſtimonies of the water and blood, that is thus to be interpreted, not only that the Spirit coming down on *Chriſt*, who was after crucified by the Jews, did teſtifie that he was the *beloved ſon of God in whom he was well pleaſed*, i.e. perfectly innocent, though he ſuffered for ſin, but alſo that the Spirit after the reſurrection of *Chriſt*, coming on the Apoſtles, came as *Chriſt*'s advocate to defend him, and convince the world, both in that action *concerning righteouſneſs*, proving that *Chriſt* was a moſt innocent and righteous perſon, and that other *concerning judgment*, in puniſhing and retaliating

taliating his crucifiers, the Jews, and Satan himself, destroying their kingdom for their destroying of him, (see Note on c. 16. a.) Besides this importance of the *water* and *blood*, the ancients have observed another also, that by a special act of God's providence there flowed at this time from *Christ*'s side the two Sacraments of his Church, Baptism and the supper of the Lord.

f. Ὀψονται εἰς ὃν ἐξεκέντησαν. V. 27. *They shall look on him whom* —] This is one of the places in which (as also *Rev.* 1. 7.) the *Evangelist* quotes the testimony of the Old Testament, not from the *Septuagint*, but from the Hebrew text. For in the place of *Zach.* 12. 10. the *Septuagint* or *Greek translators* read καὶ βλέψονται πρὸς μὲ ἀνθ' ὧν κατωρχήσαντο, reading, it seems, דקרו for דקרו by the mistake of the two letters which are so like, ד and ר.

V. 40. *Linnen cloths.*] Ὀθόνιον as ὀθόνη in *Hesychius* signifies σινδών, ζώνη, τελαμών, and τελαμὼν is by him rendred δεσμὸς, φασκία, *a band*, or *swath*; so ch. 20. 7. and so the κειρία in the story of *Lazarus*, ch. 11. 44. which word is by *Grammarians* derived from κὴρ, *mors*, and so signifies peculiarly those *swathes that belong to dead men*, wherein their whole body was wound,

g. Ὀθόνιον. Κειρία.

——πλακίῃσιν ὅλον δέμας εἶχε κειρίαις,

saith *Nonnus*. In relation to which it is that *Act.* 5. 6. they are said to *wind up Ananias*, when he is dead.

CHAP. XX.

Paraphrase.

1. Came Mary Magdalen (and divers other women, that had followed Jesus in his life-time, Luke 24. 10.)

1. THE first day of the week [cometh Mary Magdalen] * early when it was yet dark unto the sepulchre, and seeth the stone taken away from the sepulchre,

* In the morning, πρωΐ.

2. John, the writer of this Gospel, and told them, The body of the Lord is taken.

2. Then she runneth away and cometh to Simon Peter, and to [the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord] out of the sepulchre, and we know not where they have laid him.

3. Peter therefore, went forth, and that other disciple, and came to the sepulchre.

4. So they ran both together, and that other disciple did outrun Peter, and came first to the sepulchre.

5. † And he stooping down and looking in, saw the linnen cloaths lying, yet went he not in.

† And stooping down to look, he sees the swathes, ὁρᾷ τὰ ὀθόνια βλέπει.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linnen cloaths lie,

7. And the napkin that was about his head not lying with the linnen cloaths, but * wrapped together in a place by it self.

* Folded up, ἐντετυλιγμένον

8. † Then went in also that other disciple, which came first to the sepulchre, and he saw and believed.]

† Then therefore, τότε οὖν.

8. And then upon his report John also, that other disciple which came before Peter (see ch. 1. c.) to the sepulchre, went in, and saw how the swathes and napkin were laid, and believed what Mary and Peter had told him, and was thereby convinced that he was risen.

9. For as yet they were not assured by the prophecies of scripture that it was to be so, neither did they believe the testimonies of those that saw him risen, Mark 16. 11, 12, 13, 14.

9. For as yet they knew not the scripture, that he * must rise again from the dead.]

* Ought to rise, δεῖ ἀναστῆναι.

10. Then the disciples went away again † unto their own home.

† To themselves, πρὸς ἑαυτοὺς, see note a.

11. But Mary stood without at the sepulchre weeping, and as she wept, she stooped down, and [a] looked into the sepulchre,

a.

12. And seeth two Angels in white, sitting, the one at the head, and the other at the feet, [where the body of Jesus had lain.]

12. Of the tomb.

13. And they say unto her, Woman, why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus.]

14. And having said so, and received answer from the Angels that he was risen from the dead, and that she should go and tell his disciples, &c. Mat. 28. 5, 6. Mark 16. 6, 7. Luke 24. 6. she went from the sepulchre towards the place where the disciples were, Mat. 28. 8. and as she goes, (see note a.) she sees a person standing, which indeed was Jesus, though she knew him not.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the Gardner, saith unto him, Sir, if thou have born him hence, tell me where thou hast laid him, [and I will take him away.]

15. And I will carry him to his grave again, or provide some other burying place for him.

16. Jesus saith unto her, Mary. She turned her self and saith unto him, Rabboni, which is to say, Master.

17. Jesus saith unto her, [Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God, and your God.]

17. This is not a time for me to company with you, as I was wont, but I go to prepare a place for you in heaven, where you shall hereafter enjoy me.

18. Mary Magdalen came, and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19. * Then the same day at evening, being the first day of the week, when the doors [were shut, where the disciples were assembled for fear of the Jews,] came Jesus and stood in the midst, and saith unto them, Peace be unto you.

19. Doors of the room where they were together were shut, for the more secrecy to avoid danger from the Jews.

* And when it was evening, that day being the first day of the week, and the doors being shut, ὄψιας οὔσης τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων.

20. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21. Then said Jesus to them again, [Peace be unto you. As my Father hath sent me, even [c] so send I you.]

21. I take my leave of you (see c. 14. 27.) And do now give you the same Commission to execute in the Church when I am gone, which my father gave me at my coming.

b.

22. And by that emblem signified to them the holy Ghost which should shortly come down upon them, and thereby all those gifts of the Spirit of God, which should be necessary to fit them for the discharge of their office) Acts 2. 1. till which time they were to wait at Jerusalem, Luke 24. 49.

22. And when he had said this, he breathed on them, [and saith unto them, [c] Receive ye the holy Ghost.]

c.

23. See Mat. 16. note h. and Tract. Of the Power of the Keys.

23. [d] Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

d.

24. But

* The Twin, Δίδυμος.

24. But Thomas, one of the twelve, [called * Didymus] was not with them, when Jeſus came.

24. Otherwiſe called Didymus, which by interpretation ſignifies the Twin.

25. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, [I will not believe.]

25. I ſhall not be perſwaded that it is he.

26. And [e after eight days again his diſciples were within, and Thomas with them; then came Jeſus, the doors being ſhut,] and ſtood in the midſt, and ſaid, Peace be unto you.

26. The week after, the next week, that day ſeven nights, the diſciples were

e.

again met at the ſervice of God, and Thomas was with them, and when the doors had been faſt ſhut, for the more ſecrecy and ſecurity, Jeſus again, as v. 19. came in upon them.

27. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing.

28. And Thomas anſwered, and ſaid unto him, [My Lord and my God.]

28. I acknowledge that thou art my very Lord and Maſter, and that is an evidence to me that thou art the omnipotent God of heaven.

29. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed, [bleſſed are they that have not ſeen, and yet have believed.]

29. Thy faith would have been more excellent, and more eminently rewardable, if without ſuch demonſtrative evidence, thou hadſt believed, and ſo is their faith, who have believed without it.

30. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book.

31. But theſe are written that ye might believe that Jeſus is the [Chriſt,] the ſon of God, and that believing, ye might have life through his name.

31. Meſſias.

Annotations on Chap. XX.

V. 11. *Looked into the ſepulchre*] Some difference there ſeemeth to be betwixt theſe narrations in this, and in S. *Luke*'s *Goſpel*, As 1. *Mary*'s going to *Peter*, and his coming to the ſepulchre are here ſet down before the appearance of the Angels, but in *Luke* the viſion of the Angels is firſt mentioned, c. 24.4. and her going, v.9. and *Peter*'s running to the ſepulchre, v.12. And in the other *Goſpels* there is no mention of her going, till ſhe had ſeen the viſion. This ſeeming difference will be reconciled only by obſerving this one thing (which hath been formerly obſerved, Note b. on the Title of the *Goſpel*, and *Lu.* 6. Note d.) that *Luke* writing from notes, which he had collected from eye-witneſſes, and not from his own knowledge, obſerves not ſo exactly the order of time, where things were done or ſpoken, but oft-times in another method, puts together things of affinity to one another, though not done or ſaid at the ſame time, and ſo here ſets down all that concerns the women together, and then after, that which concerns *Peter*, though part of that which concern'd the women were done after that which is mentioned of *Peter*. The punctual obſervation of the order being not neceſſary, when the things themſelves are truly recited. The true order of the ſtory ſeems to ſtand thus, *Mary* and the women came to the ſepulchre, *Mat.* 28. 1. *Mar.* 16. 2. *Lu.* 24. 1. *Joh.* 20. 1. and coming they find, that before they came, an Angel with an earthquake had rolled away the ſtone, *Mat.* 28. 2. where the Σεισμὸς ἐγένετο, *there was an earthquake*, muſt be taken in the time perfectly paſt, *there had been an earthquake*, and *an Angel had rolled away the ſtone*, for in all the other *Goſpels* it is ſaid at their coming, *Mat.* 16. 3. that it *was rolled away*, and *they found*, *Mat.* 28. 2. and here, *ſhe ſeeth the ſtone rolled away*, and then, *going in, they found not the body of Jeſus*, *Lu.* 24. 2. Upon this *Mary* runs to *Peter* and *John*, which paſſage is only mentioned here. Then *Peter*, *Lu.* 24. 12. and *Peter* and *John* here, *run to the ſepulchre*, and ſatisfy themſelves of the truth of her report, and having done ſo, *Peter* in *Luke*, and both of them here, v. 10. *return to their own abodes*. Where by the way the phraſe here uſed for their *returning home*, being ἀπῆλθον πάλιν εἰς ἑαυτούς, *they went away again*, or *back to themſelves*, gives us reaſon to think that *Lu.* 24. 12. the words ſhould not be read ὁ δὲ ἀπῆλθε, πρὸς ἑαυτὸν θαυμάζων τὸ γεγονὸς, *and he departed*, *wondring in himſelf*, &c. but *he departed to himſelf*, that is, to his place of abode, *wondring*, &c. While they returned, the women, it ſeems ſtay at the ſepulchre, *Mary* here, v. 11. and the women, *Lu.* 24. 4. doubting what it ſhould be; and then follows the appearance of the Angels, one or more, two here, v. 12. and *Lu.* 24. 4. one in *Matthew* and *Mark*, ſitting on the ſtone, *Mat.* 28. 2. *on the right ſide of the monument*, *Mar.* 16. 5. which being ſuppoſed to be one and the ſame Angel, doth not yet exclude a ſecond mentioned by theſe other two *Evangeliſts*. The Angels ſpeak to the women, in all the *Goſpels*, and aſſure them of the reſurrection of *Chriſt*, and upon that the women depart to tell the news. This is here ſaid in theſe words, Ταῦτα εἰποῦσα ἐστράφη ὀπίσω, *having ſaid this ſhe turned backward*, not that ſhe did ſo, before ſhe received any anſwer to her ſpeech, but the anſwer being at large ſet down in all the *Goſpels*, that *Chriſt* was riſen, that he had before told them he ſhould riſe, *Lu.* 24. 7. that they ſhould carry the diſciples word of it, and that they ſhould ſee him in *Galilee*, *Mat.* 28. 7. *Mar.* 16. 7. there was no need for *John* that wrote thoſe things eſpecially that were omitted by the other, to mention this. And therefore ſuppoſing that anſwer to intervene after her ſpeech to the Angel, it follows agreeably to the other *Goſpels*, that *ſhe departed from the ſepulchre*, now the ſecond time, to report his reſurrection to all his diſciples, according to the Angels appointment. And in that paſſage all the *Evangeliſts* concur, *Lu.* 24. 9. *the women returned*, which is all one with, *ſhe turned backward here*, and in *Matthew*, and *Mark*, *they went out with haſte to tell the diſciples*.

a. Διαφωνεῖ δὲ ὁ ἀγγέλος. ly. was. Σεισμὸς ἐγένετο. Ἀπῆλθον εἰς ἑαυτούς. ἐστράφη ὀπίσω.

V. 21. *So ſend I you.*] The Jews have a ſaying that *A man's Apoſtle is as himſelf*, that is, is his *vicarius* or *proxy*. For the Jews had Apoſtles, whom they ſent on their Affairs into the countries, and are not to be looked on as bare meſſengers, but as their proxies or deputies to receive their dues, and to act for them. So *Saul* was an Apoſtle of the Conſiſtory to *Damaſcus*, *Act.* 9. with letters of Commiſſion from the Rulers. Thus the Twelve, after *Chriſt*'s departure, had others, whom they ſent on ſome parts of their charge, and then they were called their *Apoſtles*; So *Paul* and *Barnabas* had *John*, *Act.* 13. 5. *Paul* had *Timothy* and *Eraſtus*, *Acts* 19. 22. and *Mark*, 2 *Tim.* 4. 11. Theſe when they were employed in preaching the Goſpel to them that had not yet received it, the Scripture calls *Evangeliſts*, that is, diſciples of the Apoſtles, ſent with commiſſion by them to publiſh the Goſpel, where the Apoſtles could not go, and therefore are by S. *Paul* placed next the Apoſtles, 1 *Cor.* 12. 28. *Epheſ.* 4. 11. Thus *Philip the Deacon*, being employed by the Twelve to Preach at *Samaria*, is called *Philip the Evangeliſt*, *Act.* 8. 5. 12. and c. 21. 8. ſo was *Steven* to the Jews, *Act.* 6. 9. and ſo *Timothy*, 2 *Tim.* 4. 5. *Phil.* 2. 19. and ſo *Luke* and others are called *Apoſtles of the Churches*, 2 *Cor.* 8. 18, 19, 23. and, as ſuch, δόξα Χριστοῦ, *the glory of Chriſt*, the word which is uſed to denote the preſence of God in any place, and ſo there intimates

b. Καθὼ πέμπω ὑμᾶς. Ἀπόστολοι. Εὐαγγελισταί. δόξα Χριστοῦ.

intimates the preſence of Chriſt in them his ſubſtitutes or proxies. Thus S. *Peter* preached at *Rome* by himſelf, at *Alexandria* by S. *Mark*, his Apoſtle; S. *Paul* at *Rome* by his Apoſtles, of whom *Andronicus* and *Junias* were the moſt eminent, *Rom.* 16. 7. which ſeems to be the reaſon of the difference among the Eccleſiaſtical writers about the next ſucceſſors of the Apoſtles in ſome Sees. By all this appears the meaning of this ſpeech of *Chriſt*, that as he was God's Apoſtle or meſſenger, and ſo his proxy or *vicarius* on the earth, ſo the Diſciples were now made his, μαθηταὶ *diſciples*, *attendants* of his, before, v. 20. but now by this ſending, ἀπόστολοι *Apoſtles* for ever after; *ſent* as *Commiſſioners* to ſupply his place, to perform thoſe offices over the world (to plant a Church) which he being now about to return to his father, could not corporally do, and ſo to ſucceed him in his office, and they again to ſend or conſtitute others in the like manner; ſee Note on *Lu.* 6. d.

c. Λάβετε πνεῦμα

V. 22. *Receive ye the Holy Ghoſt*] λάβετε πνεῦμα ἅγιον, *receive the holy Ghoſt*, ſignifies here not the actual giving of the *holy Ghoſt* (for that came not on them till *Act.* 2. and they are appointed to *ſtay at Jeruſalem* *Lu.* 24. 49. *till they were endued with power from above*, which therefore, now before his Aſcenſion they had not received, and when the *Spirit came it would lead them into all truth*, and as yet it appears by their queſtion, *Act.* 1. 6. that they were not thus *led into all truth*) but only the confirming to them this former promiſe, (and by the ceremony of breathing on them, to expreſs the τὸ πνεῦμα, *the eternal breath* and *Spirit* of God, ſealing it, as it were ſolemnly unto them) and preparing and fitting them for the receiving of it. So ſaith *Theophylact*, τὸ γὰρ [λάβετε πνεῦμα] ἀντὶ τοῦ γίνεσθε ἑτοίμως πρὸς τὸ λαβεῖν πνεῦμα, *The words* [*receive the holy Ghoſt*] *ſignifie, be ye ready to receive him.* And again ἐμφυσᾷ, ὡς τὴν τελείαν δωρεὰν τοῦ ἁγίου πνεύματος νῦν αὐτοῖς νέμων, &c. *He breathed on them, not now diſtributing the perfect gift of the holy Ghoſt, for that was to be done at Penteceſt, but fitting them for the receiving of it.* For though in the next words, *whoſe ſigns*, &c. the power of the Keys, or ſtewardſhip in the Church were actually inſtated on them, yet was not this to be exerciſed by them, till the *holy Ghoſt* came down upon them, as *Epheſ.* 4. 8. It is firſt, *he gave gifts unto men*, (at the deſcent of the Spirit) and then, *gave ſome Apoſtles*, &c. v. 11. This interpretation of this place, will direct to the full importance of thoſe words, *Luke* 4. 49. *I ſend the promiſe of my father upon you* ſo as to render them directly parallel to this. *The promiſe of the Father* was the holy Ghoſt, *Joh.* 15. 26. and the *I ſend upon you* all one with λάβετε *receive him.* And then the *power from on high* in the end of the verſe, clearly ſignifies that viſible miſſion of the *holy Ghoſt*. And all this moſt aptly delivered for the proof of the words here immediately precedent, *As my father ſent me, ſo ſend I you*, intimating that as at his miſſion from his Father to his office, we was *anointed*, or *conſecrated with*, or *by the holy Ghoſt*, *Act.* 10. 38. by deſcent of the *holy Ghoſt* on him at his Baptiſm, *Lu.* 3. 23. ſo the Apoſtles at their miſſion or entrance on their power ſhould be conſecrated alſo.

Ἐπαγγελία τοῦ πατρὸς

d. V. 23. *Whoſoever ſins ye remit*] That the power of *binding and looſing* in Saint *Matthew*, firſt promiſed c. 16. then farther deſcribed for the manner of it, c. 18. the power of the Keys, of admitting and excluding out of the Church, and ſo the power of Excommunication put into the hands of the Apoſtles firſt, and from them communicated to the ſucceeding Governours of the Church, is it which is here given by *Chriſt*, may appear by the words ἀφίημι *remit*, and κρατῶν *retain*, which are perfectly all one with λύω and δέω *looſing* and *binding* in S. *Matthew*. If there be any difference, it is only this, that δέω ſignifies *to bind*, κρατέω ſignifies *to keep bound* as well as *to bind*, in which reſpect κρατέω is here more proper in this place, than the other, becauſe the order is here inverted, and κρατῆτε *retaining* put after ἀφῆτε *remitting*, and ſo the word which ſignifies *to keep bound*, is more critically adapted to this place, than δέω *to bind* would have been, and yet when *binding* is mentioned firſt, δῆσαι (as in the other places) is as exact as κρατῆσαι. This ſlight difference being granted, the words are otherwiſe to all uſes perfectly Synonymous, Ἀφῆτε *remit*, and λύσητε *looſe*, eſpecially as applied to ſin, both ſignifie forgiving of it, the firſt referring to ſin in the notion of a debt or thraldome (to both which it is applied in the New Teſtament, to ὀφειλήματα *debts*, *Mat.* 6. 12. αἰχμαλωσία *captivity*, *Lu.* 4. 18.) the ſecond to ſin in the notion of a band, ſo *Gen.* 4. 12. μείζων ἡ ἀνομία, or ἁμαρτία μου τοῦ ἀφεθῆναι, *my ſin is greater than can* be forgiven. So *Exod.* 32. 21. εἰ μὲν ἀφὲς αὐτοῖς ἁμαρτίαν, *O that thou wouldeſt forgive them that ſin.* And ſo λύειν, *Job* 42. 9. ἔλυσε τὴν ἁμαρτίαν αὐτοῖς διὰ Ἰὼβ, *he forgave them their ſin by Job*, that is, by his mediation, where the Hebrew read נשא פנים *God accepted the perſon of Job.* So alſo for δέω and κρατέω, the ſame Hebrew word עצר is by the *Septuagint* rendred by both of them, δέω, *Jer.* 33. 1. κρατέω, *Dan.* 10. 8. and 11. 6. and ſo *Act.* 2. 24. κρατεῖσθαι, *being holden*, is ſet oppoſite to λύσας *looſing*, and ſo muſt ſignifie being *kept bound*, and ſo almoſt in all other places it ſignifies *to hold faſt*, or *take hold of*, and is ſometimes joyned with ἔδησαν (as holding faſt is preparative to binding) *Mat.* 14. 3. κρατήσας ἔδησε, *laying hold on him bound him*, and *Rev.* 20. 2. ἐκράτησε καὶ ἔδησε *he held faſt and bound.* So in S. *Baſil* ſpeaking of the freedom of Chriſtians in their bands, he ſaith they are κεκραμένοι ἀκράτητοι, *bound but not capable of binding.* And accordingly it is affirmed by *Theophylact* on *Mat.* 13. that *Chriſt's promiſe of the power of binding and looſing was fulfilled in theſe words, Whoſe ſins you do remit they are remitted*, &c. And therefore whatſoever is brought by * ſome to avoid the force of thoſe places in S. *Matthew*, and to caſt off the cenſures of the Church, (by affirming that *to bind* there, is *to declare forbidden*, and *to looſe*, *to declare lawfull*) being utterly unappliable to this place, where it is not *whatſoever*, as there, (which is more lyable to that *miſinterpretation*) but *whoſe ſins*, &c. (which is no way capable of it; for it cannot be imagined that *Chriſt* ſhould mean *whoſe ſins ye ſhall declare lawful*, or *unlawful*) by this one method of ſearching the meaning of theſe two words in this place, is proved utterly uneffectual. Of this ſee more at large in the Tract of the *power of binding and looſing.*

* M. Selden de Cal. Hebr. & de Synod.

e. Μεθ' ἡμέρας ὀκτὼ

V. 26. *After eight days*] The phraſe μεθ' ἡμέρας ὀκτὼ, ſignifies *after another week* (that is, as it ſeems, on the firſt day of the week, as before, ver. 19. For ſo the Jews expreſs a week by eight days; ſo *Joſephus* *Ant. lib.* 7. *cap.* 9. having ſaid, ἐπ' ἡμέρας ὀκτὼ, preſently he explains it by ἀπὸ Σαββάτου ἐπὶ Σάββατον, *from week to week.* Thus when S. *Luke* ſaith, chap. 9. 28. ὡσεὶ ἡμέρας ὀκτὼ, *about eight days*, S. *Matthew*, c. 17. 1. hath, μεθ' ἡμέρας ἓξ, *after ſix days*, the truth being that it was that day ſeven-night, which including the firſt and the laſt day is called *eight days*, and excluding them, and referring only to the interval betwixt, is called *ſix days.* Thus do we in the diſtinction of Agues, which we call the *quartan* and the *tertian*, in each including the two days which are the extreams, and not only the interval between the fits.

Paraphraſe.

CHAP. XXI.

1. Lake of Genneſareth (ſee note on Lu. 8. c.)

1. AFter theſe things, Jeſus ſhewed himſelf again to the diſciples at the [ſea of Tiberias,] and on this wiſe ſhewed he himſelf.

2. Bartholomew perhaps (ſee ſee note on c. 1.) and James and John.

2. There were together Simon Peter, and Thomas called * Didymus, and [Nathaniel of Cana in Galilee, and the ſons of Zebedee,] and two other of his diſciples.

* the Twin

3. Simon

3. Simon Peter ſaith unto them, I go a fiſhing. They ſay unto him, We alſo go with thee.] They went forth and entred into a ſhip immediately, and that night they caught nothing.

3. And Simon returning to his trade again, called the reſt to go to fiſhing, and they agreed to do ſo, And

4. But when the morning was now come, Jeſus ſtood on the ſhore, but the diſciples knew not that it was Jeſus.]

4. But either he was ſo diſguiſed, or their eyes ſo held by God's power and pleaſure, that though they ſaw a man, they knew not who it was.

5. Then Jeſus ſaith unto them, Children,] have ye any meat? They anſwered him, No.

5. Then Jeſus calling to them in a familiar manner, asked them, ſaying,

6. He ſaid unto them, Caſt the net on the right ſide of the ſhip, and ye ſhall find: They caſt therefore, and now they were not able to draw it for the multitude of fiſhes.

7. Therefore that diſciple whom Jeſus loved ſaith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his a * fiſhers coat unto him (for he was naked) and did caſt himſelf into the ſea.]

7. Hereupon John told Peter, Aſſuredly it is Jeſus: Now when Peter heard it was Jeſus, he would not ſtay, but only put on his upper garment (having nothing before but his inner garment upon him) and went into the lake to go to him.

a * upper garment or apron about him, τὸν ἐπενδύτην

8. And the other diſciples came in a little ſhip, (for they were not far from land, but as it were two hundred cubits) dragging the net with fiſhes.]

8. And the reſt of them did not ſo, but being not far from land, where Jeſus was, went to him by boat, dragging the net, full of fiſhes, along with them.

9. As ſoon as they were come to land, [they ſaw a fire of Coals there, and fiſh laid thereon, and bread.]

9. they diſcern a greater miracle than the former, a fire of coals, and a fiſh laid on it, and bread, all created or produced out of nothing, by the power of Chriſt.

10. Jeſus ſaith unto them, Bring of the fiſh, which ye have now caught.

11. Simon Peter went up and drew the net to land, full of great fiſhes, an hundred and fifty and three, and for all there were ſo many, yet was not their net broken.

11. Simon went into the ſhip, or boat.

12. Jeſus ſaith unto them, Come and dine. And none of the diſciples durſt ask him, Who art thou? knowing that it was the Lord.

13. Jeſus then cometh and taketh bread and giveth them, and fiſh likewiſe.]

13. took bread and fiſh, and eat himſelf, and gave them to eat, to ſignifie to them the reality of his reſurrection. See note on Mat. 26. f.

ate

14. This is now the third time that Jeſus ſhewed himſelf to his diſciples, after that he was riſen from the dead.]

14. This was the third day of Chriſt's appearing to his diſciples after his reſurrection, though the ſixth time of his appearance, and the fourth that he appeared to the diſciples, yet the third time alſo that he appeared to all, or more of them together.

† John, for the Greek and Latine copy reads Ἰωάνης, others Ἰωαννᾶ and Nonnus Ἰωαννάου

15. So when they had dined, Jeſus ſaith to Simon Peter, [Simon, ſon of † Jonas b, loveſt thou me more than theſe? He ſaith unto him, Yea Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my Lambs.]

15. Peter, Is thy love to me ſo great as thou didſt ſeem to affirm it, when Mat. 26. 23. thou ſaidſt though all men ſhould forſake me, thou wouldſt not? Is thy love ſurpaſſing the love of all other my diſciples? Or is thy love agreeable to this thy expreſſion of it, in caſting thy ſelf into the ſea to come to me? v. 7. And he anſwered, Lord, thou knoweſt that I love thee ſincerely, though now being taught by my former fall, I ſhall not make compariſon with all others. He ſaith unto him, Let thy love be expreſs'd to me, in thy care of that flock committed to thee.

b.

ine

16. He ſaith unto him again the ſecond time, Simon ſon of Jonas, loveſt thou me? He ſaith unto him, Yea Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep.

17. He ſaith unto him the third time, Simon ſon of Jonas, loveſt thou me?] Peter was grieved becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things, thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

17.] Jeſus to exemplifie to him, how he was to uſe the power of the keys promiſed to him. Matth. 16. calls him here three times (proportionably to his threefold denial) to confeſs Chriſt, and his love to him, and ſo to clear himſelf, 2 Cor. 1. 11.

18. Verily, verily I ſay unto thee, [when thou waſt young, thou girdeſt thy ſelf, and walkedſt whither thou wouldeſt; but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry thee whither thou wouldeſt not.]

18. In the former part of thine age thou haſt been free to do what even now thou didſt. ver. 7. to live at thine own pleaſure, but age ſhall bring Preſſures and afflictions on thee, within 40 years thou ſhalt be taken, and do as captives do, when they yield to the greater force, and be bound (ſee Lu. 12. b.) and carried to the croſs, the place of execution.

are

19. This ſpake he ſignifying by what death he ſhould glorifie God. And when he had ſpoken this, he ſaith unto him, Follow me.]

19. This ſpeech of Chriſt was a figurative expreſſion that crucifixion was the kind of death, by which he ſhould confeſs Chriſt. And to this he added theſe words, Follow me: That is, thou ſhalt follow me in ſufferings, as before thou didſt in diſcipleſhip.

20. Then Peter turning about, ſeeth [the diſciple, whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid,] Lord, which is he that betrayeth thee?

20. John, Chriſt's beloved diſciple, who at his laſt ſupper was next unto him, c. 13. 13. and asked him that queſtion.

* But what ſhall this man? οὗτος δὲ τί;

21. Peter ſeeing him, ſaith to Jeſus, Lord, [* and what ſhall this man do?]

21. But what ſhall this man's fate be?

22. Jeſus ſaith unto him, [If I will that he tarry c till I come, what is that to thee, Follow thou me.]

22. I told you of ſome that ſhould eſcape the fury of the evil times approaching, and continue to the time that I ſhall come in judgment againſt Jeruſalem, and deſtroy it by the Romans: And what harm is it to thee? and how art thou concerned to know, if John be one of theſe? thou art likely to follow me to the croſs, and the cheerful doing of that, becomes thee better than this curioſity.

c

† Hereupon or therefore, οὖν

* dyeth not οὐκ ἀποθνήσκει

23. † Then went this ſaying abroad among the brethren, that that diſciple * ſhould not die: yet Jeſus ſaid not unto him, he ſhall not die, but if I will that he tarry till I come, what is that to thee?

24. This is the diſciple which teſtifieth theſe things and wrote of theſe things, and we know that his teſtimony is true.]

24. This is he that is the author of this Goſpel, which he preach'd in Aſia, and about two and thirty years after Chriſt's aſcenſion, by the entreaty of the Aſian Biſhops wrote and publiſh'd it. And the Chriſtians of Aſia, eſpecially of the Church of Epheſus, know ſo much of his good life, miracles and veracity, and with all of the agreeableneſs of his time of death with what is here affirmed to be foretold by Chriſt, that we cannot but appove his teſtimony, and affix our ſeal to all that is in this Goſpel affirmed by him.

25. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one d I ſuppoſe that even the world it ſelf could not contain the books which ſhould be written.] Amen.

25. Thus much was written by S. John, but much more was done by Jeſus, many miracles, &c. all which if they were diſtinctly ſet down in writing, they would even fill the world, the volumes would be ſo many.

d.

Annotations

a. Επενδύτης. V. 7. *Fiſher's coat*] What ἐπενδύτης ſignifies, may thus be collected, 1 *Sam.*18.4. *Jonathan* is ſaid to put it off, and give it to *David*. Where, as the Hebrew hath אֶת חֻמְעִיל. *pallium* (ſee *Matt.* 5. Note 1.) *the upper garment*, ſo by *Jonathan*'s giving it to *David*, it appears it was of ſome value, and that agrees alſo to the *upper garment*, which was ſuch. Now though *Suidas* in one place interprets it τὸ ἐσώτατον ἱμάτιον, ὃ καὶ ἀποκάμισον λέγεται, *the inner garment*, or *ſhirt*, yet it is clear by him elſewhere, that this was his notion not of ἐπενδύτης, but ἀποδύτης, for ſo he ſets down the difference between theſe two, making ἀποδύτης, to ſignifie τὸ ἐσώτερον ἱμάτιον, *the inner garment*, and ἐπενδύτης, τὸ ἐπάνω, *the outer*. So the old *Greek and Latine Lexicon*, Επενδύτης, *Inſtita ſuperaria, garments that are put over*. *Nonnus* expreſſes this here to be caſt over them, to cover their thighs,

——κεκαλασμένον εἰς πλύνα μηρῶν
Ἰχθυβόλοι φορέουσιν ἀθηήτῳ σκέπας αἰδῶς,

A covering to their nakedneſs. *Theophylact* gives a larger deſcription of it, ἐστὶ λινοῦν τι ἐνδύτιον, ὃ ὅτε φοίνικες καὶ οἱ Σύριοι ἁλιεῖς περιελίξωσιν ἑαυτοῖς——*It is a linnen garment that the Phenician and Syrian fiſhermen gird about them*, either when they are naked, or when they have other garments on, ſuch as the Painters put on the Apoſtles, over their other cloaths; and this was the reaſon why *Peter* being naked, toiled about catching of fiſh, to cover his nakedneſs, girt this garment about him. This deſcription of his inclines me to believe that it was ſimply *an apron*, which is worn over cloaths ſometimes to keep them clean, ſometimes is caſt over the naked body to hide the ſhame, as we read in the ſtory of *Adam*.

b. Ἀγαπᾷς με; V. 15. *Loveſt thou me?*]To love *Chriſt* is ſo to love, as to hold out in confeſſing of him in the time of the greateſt danger; ſee Note on *Rev.* 2. 4. that *love* that *caſteth out fear*, 1 *Joh.* 4. 18. So here it is oppoſed to renouncing,or denying of *Chriſt* in the time of trial. *Peter* had reſolved he would never thus renounce *Chriſt*, though all others ſhould, which was in effect that he *loved Chriſt more than any other diſciple* did. But having failed foully in that particular, at the time of *Chriſt*'s arraignment,and denied him three times,when no other diſciple, ſave *Judas* did once, *Chriſt* now calls to his mind that former ſpeech and contrary performance of his, and by thrice repeating this queſtion, *Peter loveſt thou me?* in reſpect of his three denials, and the firſt time adding the words *more than theſe?* in reſpect of magnifying his love beyond all others,he now engageth him by the ſenſe of his fall,to a better diſcharge, and more conſtant expreſſion of his love in converting men to the faith of Chriſt, and labouring in the Goſpel, and to raiſe him up with ſome comfort after ſo ſharp an admonition,he foretells him, that now indeed he ſhould ſuffer death for the teſtimony of his Truth.

c. ἕως ἔρχομαι V. 22. *Till I come*] What is oft meant in the *Goſpels* by the *coming of Chriſt* (viz. that famous execution upon the Jews) hath been often mention'd, (ſee Note on *Matth.* 16. o. & 24. b.) This *John* did ſurvive *Peter*, of whom *Chriſt* propheſies here, ver. 18. being put to death in *Nero*'s time, but *John* continuing not only till *Titus*'s time, but through *Domitian*'s and *Cocceius Nerva*'s to *Trajan*'s reign, above an hundred years after *Chriſt*'s birth, and ſo thirty years after this *coming of Chriſt* was paſt. So ſaith *Iren.* l. 2. p. 192. A. and by what he adds of the *Seniores qui non ſolùm Joannem viderint, ſed & alios Apoſtolos, the Elders which ſaw not John only, but the other Apoſtles alſo*, 'tis probable, that ſome others of the Apoſtles lived to that time of *Trajane* alſo.

d. Οἴδαμεν ὅτι ἀληθής. V. 25. *I ſuppoſe that*——] That S. *John* wrote this *Goſpel* at the entreaty of the Biſhops of *Aſia* conſtituted by him, is affirmed by *Euſebius*. To which it is agreeable that they ſhould ſet their ſignal, or Teſtimony to it,to recommend it to other Churches reception, And accordingly, the atteſtation is given in the plural number, ver. 24. οἴδαμεν ὅτι ἀληθής, *we know that his teſtimony is true*. And then this laſt verſe, though it may be a concluſion of S. *John*'s,(the former atteſtation being included as in a *parentheſis*) yet may it alſo well be a part of that atteſtation, cauſed by the conſideration of the fabrick of this *Goſpel*, on purpoſe deſigned not to ſet down all the Paſſages of *Chriſt*'s ſtory, but ſome eminent ones,paſs'd by the other *Evangeliſts*:The reaſon of which is here rendred, becauſe it would be too long to ſet down all; One only objection there is againſt the Biſhops of *Aſia* being Authors of this laſt verſe, becauſe the word οἶμαι, *I ſuppoſe*, is here in the Singular number; but that is anſwered by obſerving that that word is a form uſual in *hyperboles*, which as it keeps this, and the like ſpeeches from being falſe, as they would be, were they by way of poſitive affirmation, ſo is it uſed indifferently, whether it be one, or more that ſpeak it. οἶμαι:

The Acts of the Holy Apoſtles.

Περὶ τῶν Ἀποστόλων. THat which is uſeful to be premiſed concerning this book of the *Acts of the Apoſtles*, may be reduced to theſe few Heads: a.

1. That *Saint Luke the Phyſitian*, which wrote the *Goſpel* from the advertiſements, which he had received from the followers and diſciples of *Chriſt* which were preſent and eye-witneſſes of the relations, wrote this hiſtory, partly from other mens, partly from his own knowledge, being a companion of S. *Paul*'s travels, for ſome time.

2. That this ſtory is confined to the paſſages of two (not enlarged to the travels of all the) Apoſtles, *viz.* of S. *Peter* and S. *Paul*, and ſo doth no way pretend to give us any full relation of the plantation of Chriſtianity in all parts, (whither all the reſt of the Apoſtles muſt be preſumed to have gone out, as to their ſeveral μερίδες, or κλήροι, or τόποι, c. 1. 25. *their lots*, or *places*, or *provinces*,) but only affords us an eſſay, or taſte, firſt of what was done in *Judæa* and *Samaria* among the Jews remaining there, and in other Cities of *Syria*, *Aſia*, *Macedonia*, &c. even to *Rome*, among the Jews in their diſperſions; and ſecondly of the revealing the Goſpel to the Gentiles, firſt to ſome ſingle families, as that of *Cornelius*; and, after the Jews had given evidences of their obſtinate reſolutions of oppoſing them (upon that account eſpecially, that they preach'd to the Gentiles) then to whole cities and regions, profeſs'dly departing to the Gentiles, as thoſe among whom they were aſſured of better ſucceſſes than they had found among the Jews. According to which pattern it is reaſonable to believe (what we learn not from holy Scriptures more particularly, but from other ſtories) that the reſt of the Apoſtles proceeded and acted in their ſeveral journeyings, and ſo likewiſe other Apoſtolical perſons imployed by the Primary Apoſtles, whither they were not at leaſure to go themſelves.

themſelves. All which, as it concludes the uſefulneſs, and neceſſity of other Hiſtories to give us a perfect knowledge of thoſe firſt Apoſtolical times, ſo it is far from prejudging the authority and credit of thoſe other Records and relations, which having no ſacred character upon them, are yet written by thoſe whom we have no reaſon to ſuſpect as deceivers, though we acknowledge them fallible.

3. That of S. *Peter*'s actions or travels, the relations here given us are very few, not to be compared with the many other, which are not mentioned: And they proceed no farther than to his deliverance from *Herod*'s impriſonment, and the death of that perſecutor, which happen'd in the year of *Chriſt* 44. After which he is known to have lived four and twenty years, and certainly was not an unprofitable ſteward of God's talent entruſted to him all that time.

4. That the Paſſages of S. *Paul*'s travels are alſo but ſummarily and ſhortly ſet down, ſave only for ſome part of that ſmall ſpace, wherein S. *Luke*, the writer of this ſtory, was preſent with him; and accordingly as from the converſion of S. *Paul*, *Anno Ch.* 34. there is very little ſaid of him, till his coming to *Iconium*, which was twelve years after, to the ſtory proceeds no farther than his firſt coming to *Rome*, *An. Ch.* 58. After which he lived ten years, and having preached the Goſpel in *Spain* and other parts of the Weſt, at laſt came to *Rome* again, and ſuffered martyrdom there, after *Ceſtius*'s ſiege of *Jeruſalem*, and the Chriſtians departure to *Pella*, which conſequently both he and S. *Peter* lived to ſee, and died both of them (before the taking of it by *Titus*) *An. Ch.* 68.

CHAP. I.

Paraphraſe.

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and to teach.]

1. The Goſpel which I wrote was deſigned by me to ſet down for the uſe of all Chriſtians, (ſee Luke 1. note c.) a relation of all things, which Jeſus both did, and taught, ſee note on Mark 2. a.

2. Until the day in which he was taken up, after that he, through the holy Ghoſt had given commandments unto the Apoſtles whom he had choſen.]

3. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallable proofs, being ſeen of them forty days, and * ſpeaking of the things pertaining to the kingdom of God.]

3. To which end he appeared to them after his reſurrection, and gave them many ſure evidences that it was truly he, and talked with them of the Church which ſhould be planted and ruled by them, and of many other things concerning the Goſpel, (and his dealing with the enemies thereof. See v. 7. Mat. 3. note g.)

* Telling them the things, λέγων τὰ.

4. And * being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, *ſaith he*, ye have heard of me.

4, 5. And as he eat and drank, and was familiarly converſant with them, thereby to give them all poſſible aſſurance of the truth of his reſurrection, and ſo of his power and Godhead, and that he was indeed the undoubted Meſſias, (ſee note on Mat. 26. f.) he gave them order after this manner, Go not from Jeruſalem ſuddenly, but there expect a while the completion of that promiſe which I gave you from the Father, in theſe words, when I told you, that as John baptized his diſciples with water, ſo you ſhould have to that an addition of the holy Ghoſt's coming down upon you within a while, till which time you were to ſtay here at Jeruſalem, and not go about your buſineſs of preaching in other places.

* Eating or familiarly converſing, συναλιζόμενος.

5. † For John truly baptized with water, but ye ſhall be a baptized with the holy Ghoſt, not many days hence.]

† That ὅτι

6. When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael?]

6 And as the diſciples met Jeſus after his reſurrection, they asked him, ſaying, Do you mean now preſently to repair, and ſettle that kingdom on your followers, which hath been propheſied of, Dan. 7. 18. (ſee note on Mar. 17. a.) and ſo do what is expected from the Meſſias?

*They therefore, when they met him, asked him οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτόν.

7. And he ſaid unto them, It is not for you to know the times or b the ‖ ſeaſons which the Father hath put in his own power.]

7. To whom Chriſt replied, It is not for you to know the ſecrets which God will keep to himſelf, and ſuch is the time and moment of Chriſt's entring on his Kingdom, ſee Mat. 24. 36.

b.

‖ Moments.

8. But ye ſhall receive * power after that the holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth.]

8. Only this I ſhall tell you, that the holy Ghoſt ſhall ſhortly deſcend on you, and give you a formal commiſſion for the execution of your office; and then you ſhall teſtifie the truth of what I have done and ſaid, proclaim and divulge it firſt in Jeruſalem, then all Judea and Samaria; and, after the Jews ſhall have rejected the Goſpel, depart to the heathen world, to the uttermoſt parts of the earth.

through ish

* Power of the Holy Ghoſt coming upon you, δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς.

9. And when he had ſpoken theſe things, while they beheld, he was taken up, and c a cloud received him out of their ſight.]

9. And after he had ſaid thus much in their preſence and ſight, he was taken up by Angels from the earth, in a bright ſhining cloud, which incloſed him, ſo that they could ſee him no more.

c.

10. And while they looked ſtedfaſtly towards heaven, as he went up, behold two men ſtood by them in white apparel.]

10. And as they looked earneſtly after him, Lo, two Angels appeared to them as in a ſhining glorious manner of array

11. Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, [ſhall ſo come in like manner as ye have ſeen him go into heaven.]

11. Shall come one day to judge the world in as glorious a manner as now he is gone up to heaven, his going thither is not an abſolute departing from you, but a ſeiſing or taking poſſeſſion of that his kingdom, which he ſhall exerciſe to the end of the world.

12. Then returned they unto Jeruſalem, from the mount called Olivet, which is * from Jeruſalem a ſabbath days journey.]

12. This was done on the mount Olivet, which is ſeven furlongs (ſaith the Syriack interpreter) diſtant from Jeruſalem, Thither therefore they immediately returned from thence.

* Near Jeruſalem, a ſabbath days journey from it, ἐγγὺς Ἰερουσαλήμ, &c.

13. And when they were come in they went up into d an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the ſon* of Alphæus, and Simon † Zelotes, and Judas *the brother* of James.

13, 14. And when they were come to Jeruſalem, they reſorted to the temple, and in one of the upper rooms of that ſtructure, the eleven Apoſtles conſtantly performed their devotions and the reſt of his kindred.

d.

† The Zelote, note on Mat. 10. c.

14. Theſe all continued with one accord in Prayer and ſupplication, with the women, and Mary the mother of Jeſus, and with his brethren.]

together with the women that were wont to attend Chriſt, and Mary the mother of Chriſt, and James

*(And there was a multitude of names together, about ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ, &c.

15. And in those days Peter ſtood up in the midſt of the diſciples, and ſaid, (* The number of the names together were about an hundred and twenty.)]

15. Now at a time, when there was a good company of them (the number of ſixſcore) gathered together to the publick ſervice of God, Peter being a perſon of ſpecial account among the Apoſtles, briefly addreſs'd his ſpeech unto the reſt of the eleven, and ſaid,

e. f.

16. † Men

16. Sirs, ye know what the Pſalmiſt prophecied Pſ. 41. 9. which being from the Spirit of God, it was of neceſſity to have a completion, and accordingly 'tis now punctually accompliſhed in Judas, of whom the holy Ghoſt then foreſaw and foretold it, viz,

16. † Men *and* brethren, this ſcripture muſt needs have been fulfilled, which the holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus.]

† Men Brethren, ἄνδρες ἀδελφοί,

17. That he was of our ſociety, a fellow diſciple, one of the twelve ſent out and empower'd by Chriſt, Mat. 10. 1, 5. and being one of thoſe to whom the keys, Mat. 16. and the power of binding, Mat. 18. and of judicature, Mat. 19. 28. were promiſed by Chriſt, he was in deſignation an Apoſtle of Chriſt as truly as any of us.

17. * For he was numbred with us, and had obtained part of this miniſtry.]

* That, ὅτι,

18. But for a ſum of money he delivered up his maſter to his enemies, thoſe of the Sanhedrim, and having done ſo, was troubled at that which he had done, and threw back the money in the Temple into the chief prieſts hands (who duſt not keep it themſelves, or put it into the Corban, but were willing to employ it on ſome charitable uſe, and ſo bought with it a field to bury ſtrangers) and the ſenſe of this black fact caſting him into a deep melancholy, he fell forward on his face upon the ground, in a fit of ſuffocation, and his belly burſt, and all his entrails came out, (ſee note on Mat. 27. a.)

g. h.

18. Now this man purchaſed a field with the reward of iniquity, and g falling headlong, he h burſt aſunder in the midſt, and all his bowels guſhed out.]

‖ on his face.

19. And this act, and this fate of Judas, was notoriouſly known to all that dwelt at Jeruſalem, and thereupon the field, which was bought with that money, was vulgarly known by the name of the Field of Blood.

19. And it was known to all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, the field of blood.]

20. To him therefore belongeth that, which Pſal. 69. 25. and Pſal. 109. 8. was ſaid, not by way of execration, but by way of prediction, that as he ſhall come to a deſperate miſerable end, ſo that office of power and authority, which Chriſt hath deſigned to be given him with the reſt of the twelve (which was, firſt to plant, and then to overſee, and govern the Church, as a Biſhop of it) ſhall be beſtowed on another man.

i.

20. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein; And his i Biſhoprick let another take.]

21, 22. It is therefore our duty according to this prophecy to make choice of ſome one of theſe perſons that are now here with us, v. 15. and who have continued with us ever ſince Jeſus undertook to teach us, and to rule us, as a Maſter diſciples, even from the time that John baptized him, (preſently after which Jeſus began to call and gather diſciples, Joh. 1. 43. and Mat. 4. 12, 17, 18. and Mark 1. 17.) till his aſſumption to heaven: that ſo he may be taken into the Apoſtleſhip (ſee v. 8.) to perform that which Judas ſhould have done, that is, go and preach the Goſpel (now much more confirmed by the miracle of Chriſt's riſing from the dead) in thoſe cities and parts which were (or had been, if he had not thus dealt) aſſigned Judas.

21. Wherefore of theſe men that have companied with us all the time that the Lord Jeſus went in and out among us,

22. Beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection.]

23. And the eleven, to whom this ſpeech was addreſt, v. 15, 16. pitch'd upon, and propoſed two, leaving it to the lots to decide, which of them it ſhould be.

ad com

23. And they appointed two,] Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias.

24. And the Apoſtles prayed and ſaid, O Lord that knoweſt the ſecrets of all hearts, be thou pleaſed to direct the lot to him, whom of theſe two thou haſt choſen.

24. And they prayed and ſaid, Thou Lord, which knoweſt the hearts of all men, * ſhew whether of theſe two thou haſt choſen.]

* Point out of theſe two one whom, ἀναδεῖξον ἐκ τούτων τῶν δύο ἕνα, ὃν &c.

25. That he may take that part of the charge (which did, or ſhould have belonged to Judas, but was deſerted and forſaken by him) and ſo betake himſelf to the diſcharge of it.

k.

25. That he may take part of this miniſtry and Apoſtleſhip, from which Judas by tranſgreſſion fell, † that he might go to his k own place.]

† To go, πορευθῆναι.

26. And they put in two lots, one for Joſeph, another for Matthias, and Matthias being choſen by the lots, was received in to make up the number of the twelve Apoſtles, and to perform that Office which belonged to him as ſuch (ſee v. 22.) viz. to preach Chriſt, and teſtify that he was riſen from the dead, and was by that declared to be the Meſſias, or Son of God in power.

l.

26. And they gave forth their lots, and the lot fell upon Matthias, and he was l numbred with the eleven Apoſtles.]

Annotations on Chap. I.

a. Βαπτίζεσθαι ἁγίῳ πνεύματι

V. 5. *Baptized with the holy Ghoſt.*] What is meant by this phraſe βαπτισθήσεσθε ἐν ἁγίῳ πνεύματι, *ye ſhall be baptized with the holy Ghoſt*, in this place, is determined by the circumſtance of the time, then future, and yet *not many days after* Chriſt's ſpeaking of it; And it is clearly meant of the *holy Ghoſt's* viſible deſcending upon the diſciples, c. 2. 2. by which he ſhould do two things eſpecially, 1. He ſhould give them teſtimony of the truth of all that *Chriſt* had ſaid unto them, *John* 15. 26. as by his deſcending on *Chriſt* at his Baptiſm he teſtified (and thereby God the Father himſelf) that *Chriſt* was the *beloved Son of God, in whom he was well pleaſed*, i. e. who declared nothing, but the truth and good pleaſure of God to them. 2ly. He ſhould teſtifie to others, that whatſoever they ſhould teach was alſo the will of God, and ſo authorize them for the ſolemn teſtifying of *Chriſt's* reſurrection, *&c.* give them power, and commiſſion, and graces to diſcharge their whole miniſtry, as witneſſes now deſigned and pointed out by him to declare and teſtifie to all *Iſrael* what *Chriſt* had done and ſaid in their preſence, v. 8. and that he was *riſen from the dead*, v. 22. This may the more appear by taking notice of the oppoſition here ſet between *John's baptizing with water*, and the *baptizing* of the Apoſtles *with the Spirit*, here ſpoken of. To *baptize* is to waſh and purifie, belonging to all the kinds of purifications among the Jews, (ſee Note on *Mark* 7. c.) and from thence more eſpecially to the receiving of Proſelytes, admitting *Diſciples*: This *John* did, after the manner of the Jews, by water only, or by the ceremony of immerſion in water, which among them was the way of ſanctifying any thing, (*i.e.* fitting or ſetting apart for holy uſes) and therefore the Prieſt's waſhings of himſelf, before his officiating, are called in the *Talmud*, קרושין (*Joma* c. 3. §. 3.) *ſanctifications*. Beſide this, *John* did nothing elſe to his diſciples, or thoſe that came in to him upon his preaching; But *Chriſt's* diſciples, that were to be conſecrated to an office, in a more eminent manner than *John's*, being to have the whole power of diſſeminating the Goſpel, and governing the Church of *Chriſt* after him, were not only to be received in, as proſelytes, with that ceremony of waſhing, but God from heaven was viſibly to inſtate this power upon them, and withal to teſtifie the truth of that doctrine, which they were to preach; And this was to be done by the *holy Ghoſt's* deſcending in a viſible manner, *i. e.* revealing himſelf gloriouſly by the appearance of Angels (whoſe appearance ſignifies God's peculiar preſence.) And thus we ſee it fulfilled, *Acts* 2. 2, *&c.* And what befel the Apoſtles there, as the firſt fruits of the Church of the Jews, converted to Chriſtianity, the ſame was, in the effects of it, vouchſafed by God to *Cornelius*, and his family, as the firſt fruits of the Gentile converts, *Acts* 10. 44. which, ſaith S. *Peter*, put him in mind of this ſpeech of *Chriſt's*, that *John baptized with water, but ye ſhall be baptized with the holy Ghoſt*, c. 11. 16. *i. e.* was a demonſtration to him, that God had accepted theſe Gentiles, and ſo that they were fit to be baptized, *Acts* 10. 47. By this will appear the meaning of thoſe places in the *Goſpels*, *Mat.* 3. 11. *I baptize you*, i. e. *John* baptizeth you *with*, or *by water* (that was the ceremony of his receiving men to repentance, or abſolution, and pardon of ſin upon repentance, and that was all

τὸ πᾶσι ἐκ-πίπτειν

all that *John* did, *but he that comes after me, he ſhall baptize you with the holy Ghoſt, and with fire*, i. e. *Chriſt* ſhall ſend the *Holy Ghoſt*, in a glorious appearance, in flames of fire, to come down viſibly upon you, and ſo to aſſure you of the truth of the doctrine which I teach you, or elſe (as fire was uſed for conſecration, fire upon the altar, to devour the ſacrifice, and that *fire* firſt *coming down from God* to do it, *Lev.* 9.24. and *fire from the altar*, *a coal* from thence, to *touch Iſaiahs lips*, and ſet him apart for his prophetick office) to ſeparate, and conſecrate you for your Apoſtleſhip, and after that, upon all unreformed impenitents, he ſhall come with fearful judgments; ſee *Mat.* 3. 11. *Acts* 2.17,19. &c. So 'tis alſo, *Luke* 3.16. mentioning both the *holy Ghoſt*, and the fire too, tho' *Mark* 1.8. and *John* 1.33. mention not the *fire*, but only the *holy Ghoſt*. Beſides theſe two ſpecial uſes of the *holy Ghoſt* deſcending on them, one common conſtant uſe there was alſo, which belonged to all Chriſtians, not only Apoſtles, (as appears by *John* 7.39. where *Chriſt* mentions the *Spirit*, which not only the Apoſtles, but believers in common, *i.e.* all *Chriſtians* ſhould receive after his Aſcenſion) the giving them ſtrength to perform what God now required of them, and therefore all that came into the Chriſtian Church, as proſelytes of *Chriſt*, (not only thoſe that were ſet apart for the miniſtry) are ſaid to be *born anew*, i. e. received as Chriſtian proſelytes, and *baptized with water, and the holy Ghoſt*, *John* 3.5. not only made partakers of the ceremony of *John's* Baptiſm, water, which ſignifies purging from ſin, but, over and above that, made partakers of the *holy Ghoſt*, being received into the Chriſtian Church by thoſe, on whom the *holy Ghoſt* came down, *Acts* 2. (and that not only for themſelves, to confirm the truth of *Chriſts* preaching, and to give them their commiſſion, but alſo) to reſt upon them, as the founders of the Chriſtian Church, ſo that they might communicate the benefit, and influences of it to others, *to the end of the world*, ſo far as was uſeful to the condition of every one; and that is to fit every one, and enable him to diſcharge that calling, whereunto he is admitted; as if he be admitted barely into the Church, to be a Chriſtian, then beſide water, wherein he is baptized, after the manner of all other Proſelytes, he hath alſo from God, by the Apoſtles bleſſing of him, the *holy Ghoſt* beſtowed on him, *i.e.* thoſe benefits of it, which belongs and are neceſſary for every Chriſtian, *viz.* pardon of ſin, and grace to lead a new life; and this ſtyled being *born anew of water, and of the holy Ghoſt*, *John* 3.5. and is intimated to be an effect or conſequent of *Chriſts* Aſcenſion, *v.*13.14. (after which it was that the *holy Ghoſt* came down upon the Apoſtles here) and to be a ſuperior thing (and that which more effectually tended to the ſalvation of believers, that is, Chriſtians, *John* 3. 15.) then either the Jewiſh or *John's* Baptiſm, which, being the baptiſm of water alone, was not able to beſtow this, and therefore it is, that they that had been baptized only with *John's Baptiſm*, *Acts* 19. were by the Apoſtles, when they knew it, *baptized* farther *in the name of the Lord Jeſus* (ſee c.2. note d.) In like manner, they that were admitted into the Church, to any ſpecial function, as to that of Biſhops, (which conſiſted in the exerciſe of Cenſures, and in the power of ordaining others) or *c.*6. to that of Deacons, (& of Presbyters afterwards) who had ſome parts of ſacred functions communicated to them, that of *preaching the Goſpel*, Acts 8. 12. and of *baptizing*, were thus admitted alſo by the Apoſtles (and after them by the Biſhops their ſucceſſors) by laying their hands on them, and bleſſing, or conſecrating them, that is, giving them the *holy Ghoſt* alſo, that is, that external commiſſion, which here they had, by the *holy Ghoſt's* deſcent upon them, and alſo (for ſome time) extraordinary gifts of tongues, and miracles, and prophecying, uſeful for the diſcharge of thoſe functions.

Jos. 6.6.

b. V.7. *The ſeaſons*] The word καιρὸς, which ſometimes ſignifies *an opportunity*, or *ſeaſonable time*, ſometimes alſo ſignifies *a moment*, or *leaſt particle of time*. Thus 'tis wont to be defined, καιρός ἐστιν, ἐν ᾧ οὐκ ἔστι χρόνος, *It is that wherein there is no time*; and ſo it ſeems to ſignify here, where Gods reſerving the χρόνους καὶ καιρὰς, *times and moments*, in his own hands, ſo that they ſhall not be known by them, ſeems parallel to *the day and hour knoweth no man*, the *day*, and the *times* noting a larger proportion of time, and the *hour*, and the *moment* a leſſer, and accordingly the *Vulgar* reads *vel momenta, or moments*.

c. V.9. *A cloud*] The appearance of Angels is ordinarily deſcribed by a cloud, as hath been formerly ſaid; and ſo here the *clouds receiving him*, ſignifies the Angels receiving him. Thus when *Exod.* 25. 22. it is ſaid of the covering of the ark, *There will I meet thee, and commune with thee from betwixt the two Cherubims*, &c. It is *Lev.*16.2. *I will appear in the cloud upon that propitiatory*, or *covering of the ark*. Νεφέλη

d. V. 13. *An upper room*] It is ſaid by the writer of this Book, *Luke* 24.53. that the Apoſtles after *Chriſts* aſſumption returned to *Jeruſalem*, and were διαπαντὸς ἐν τῷ ἱερῷ, *continually in the Temple, praiſing and bleſſing God* (which clearly ſignifies that the Temple at *Jeruſalem* was the place (not of their continual abode, but) of their conſtant daily performance of their devotions; ſee *Luke* 2. 37.) and ſo he concludes that *Goſpel*. And here where he begins another book, and in that, the ſtory after the Aſcenſion of *Chriſt*, and ſo repeats that again, *v.* 9. *&c* he adds, *v.*12. as he had ſaid in the *Goſpel*, that they *returned to Jeruſalem*; and when they came thither, ἀνέβησαν εἰς τὸ ὑπερῷον, *they went up into an upper room*, and *there*, that is, in that upper room, ſaith he (the ſame S. *Luke* that before had ſaid *they were continually*, or at the times of devotion, *conſtantly in the Temple*) all *the eleven diſciples*, ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῇ προσευχῇ καὶ τῇ δεήσει, *continued unanimouſly in prayer and ſupplication*, that is, did there daily perform their devotions, and religious offices, manifeſtly referring to the ὑπερῷον, or *upper room*, where they daily did ſo; and ſo c. 2. 1. where they are ſaid to be all *unanimouſly* ἐπὶ τὸ αὐτὸ *together*, (a phraſe to denote their ſacred aſſemblies, or ἐπισυναγωγαὶ) this ſure denotes the ὑπερῶον, *the upper room*, as the conſtant place of their daily devotions. From the comparing of theſe two places, and the phraſes uſed in the ſeveral places, ἦσαν διατελοῦντες, *they were continually*, and ἦσαν διατελοῦντες, *they were continuing*, being perfectly equivalent, ſome difficulty would ariſe, how the *Temple* ſhould by the ſame hiſtorian be ſet down as the daily conſtant place of their devotions, in one place, and the *upper room* in the ſame manner and phraſe, to be it, in the other, were not this way of reconciling that difficulty near at hand (taken notice of by ſome late Criticks, but not favoured by others) *viz.* that the Temple had many chambers, and upper rooms in its circuit (which ſerved not only for the uſes of the Prieſts, & for the keeping of the holy things, but ſtood open ſome of them for religious meetings alſo.) So 1 *Chron.* 28. 11. in the pattern that *David* gave to *Solomon*, we have expreſs mention of the Porch, and the houſes thereof, & of the treaſures thereof, and of the upper chambers thereof, *&c.* So again in *Solomons* building, 1 *Kings* 6. 5,6. *chambers round about*, of the 1ſt, 2d, and 3d ſtory, and 2 *Chron.*3.9. *he overlaid the upper chambers with gold*, and ſo, I ſuppoſe, *Jer.*26.10. *the chamber of Gemariah in the higher court*, might be one of theſe. And ſo in the ſecond Temple there will be little reaſon to doubt, the ſtructure being the ſame, tho' not ſo ſumptuous, as the former, and the names of the ſeveral parts continuing in the New Teſtament, which had belonged to the firſt building, as *Solomons porch*, &c. And ſo often in the *Talmud*, *Joma*, c. 1. *the chief prieſt ſeven days before the day of expiation is fetch'd from his own houſe*, ללשכה מרוררין *to the chamber of the paredrin*, and ſo in the *Gemara*, *he that offered the red Cow, was brought* ללשכת בית האבן *to the chamber of the houſe of the ſtone*, and many the like, as *to the chamber of the houſe Abtines*, and that peculiarly called עלוה בית אבטינס *the high*, or *upper room of the*

houſe Abtines, and ſo in like manner, the chamber where the Prieſt waſh'd himſelf, is deſcribed to be over the הפרוה, and ſo to be an upper room. And ſo theſe upper rooms being parts of the Temple, whoſoever were aſſembled in any of them (as it is ſaid the Apoſtles were) are truly ſaid to be in the Temple. If this be granted, as it will be hard to give any other tolerable ſenſe of it, then, in all probability, the κατ' οἶκον, c. 2. 46. *the houſe* where they break bread, or received the Sacrament, joined with their *continuing daily with one accord in the Temple*, will be this place alſo, where they did that more privately, which could not, we may preſume, be done in the Temple in any more publick place. For that the phraſe κατ' οἶκον ſignifies no more then ἐν οἴκῳ, *in the houſe*, may appear by comparing *Rom.* 16. 4. with 1 *Cor.* 16. 19. where the *Church in their houſe* in one place, is κατ' οἶκον αὐτῶν in the other; ſee note on 1 *Cor.* 16. c. And for the word *Houſe* that that is uſed for the *Temple*, or any part of it, even for theſe upper rooms which we now ſpeak of, is clear both by comparing the *Goſpels*, *Mat.* 23. 35. with *Luke* 11. 51. (where that which is οἶκος *houſe* in one, is ναὸς *Temple* in the other) and alſo by the *Talmud*, where the Temple it ſelf is frequently call'd בית *houſe*, and ſo alſo the ſeveral rooms or chambers in it, בית האבן before mentioned, *the houſe of the ſtone*, בית חסבולה, *the houſe of waſhing*, *Joma*, c. 3. *ſect.* 2. (and that called קדש *an holy place*, in oppoſition to common or prophane) על בית הפרוה *over the houſe of Happarvah*; which *houſe of Happarvah*, being explained what it is, in *Middoth*, c. 5. (to wit, the place *where the skins of the ſacrifices were ſalted*) is there called שכת הפרוה *Conclave Happarvæ*, *the chamber of Happarvah*, *Houſe*, and *Chamber*, being there uſed in the ſame notion, and noting the ſeveral chambers in the Temple to be called οἶκοι *houſes*, and thoſe holy places, fit for ſacred uſes, and ſo here uſed by the Chriſtians for their meetings, to eat the Lords ſupper together, which they could not hope to be permitted to do more openly in the Temple, the Chriſtian religion being not much favoured by the Jews. Of theſe rooms or houſes in the Temple we find mention in *Ephanius de ponder.* c. 14. where of *Adrian* he ſaith, that viſiting *Jeruſalem*, he found the Temple demoliſhed πλὴν ὀλίγων οἰκημάτων, *except a few houſes*, ἢ τῆς τῶν Θεοῦ ἐκκλησίας μικρᾶς ὄντος, &c. *and the little Church of God, where the diſciples returning from the mount Olivet went up to the upper room*, ἐκεῖ γὰρ ᾠκοδόμητο, τέθειντο ἐν τῷ μέρει Σιὼν, &c. *for there it was built, that is, in part of mount Sion*, which clearly affirms this *upper room* to have been a part of *Sion*, and ſo of the Temple, as was ſaid, and afterwards to have been by the Chriſtians built into a Church. And accordingly *Theophylact* and *Oecumenius*, οἶκον τὸ ἱερὸν νῦν λέγει, ἐν ᾧ καὶ ἦσαν, *by the houſe he means the Temple, for in that they did eat.*

V. 15. *Names*] That the word ὄνομα *name* is here taken for a *perſon*, not literally *a name*, will eaſily appear by the like uſe of שם in the Hebrew, for tho' that primarily ſignify *a name*, yet 'tis ordinarily uſed in the Hebrew writers in this other ſenſe for *perſon*, and with an Emphatical adjunct (השם *the name*) it is commonly ſet to ſignify God, who is κατ' ἐξοχὴν, ὁ ὤν, *he that is*; and from thence, in *Ignatius*'s *Epiſtle to the Epheſians*, τὸ ὄνομα βαστάσαι, *to carry the name* is to carry God, that is, *Chriſt about with him* (the importance of that Martyrs title Θεοφόρος) and is therefore rendred by the *vulgar tranſlator*, *Nomen Chriſti circumportare*, *to bear about the name of Chriſt*. And ſo St. *Cyprian* uſes the word *nomen*, *name*. So St. *Chryſoſtom*, *Hom.* 1. *in Rom.* † οὐκ ἐπαρκοῦσιν εἰκοσὶν ὀνόμασιν, *not ſufficient for twenty names*, that is, for an aſſembly of ſo many perſons.

Ib. *Together*] Ἐπὶ τὸ αὐτὸ is the Greek expreſſion in the Old Teſtament to interpret the Hebrew word, יחד *together*, ſo *Pſ.* 2. 2. יתיסדו יחד, Συνήχθησαν ἐπὶ τὸ αὐτὸ, *they aſſembled together*, as in a councel, all about the ſame buſineſs, and deſign, all as one man, and ſo here, and *ch.* 2, 1. and 1 *Cor.* 11. 20. the phraſe ſignifies, and notes theſe aſſemblies for the ſervice of God, to be deſigned for the uniting of the prayers and ſervice of all into one, every action being to be accounted not the action of private men, but of the whole body, and therefore 1 *Cor.* 11. the eating there ἴδιον δεῖπνον v. 21. *a man's own meal*, a man's eating that there which himſelf had brought, is ſet contrary to the κυριακὸν δεῖπνον, *the Lords ſupper*, or *the Church meal*, which is eaten Συνερχομένων ἐπὶ τὸ αὐτὸ, *when they are come together to one*, or *the ſame*, that is, all to be as one, not as ſeveral.

V. 18. *Falling headlong*] That *Judas*'s death was cauſed by a ſuffocation of grief was ſhewed, Note on *Mat.* 27. a. The death is here deſcribed by πρηνὴς γενόμενος, and that doth not neceſſarily import any more than *falling forward on the face*, (contrary to *ſupinus falling*, or *lying on the back*) as it is on the place in *Matthew*, expounded from the *Grammarians*; but it is poſſible alſo it may denote the *throwing himſelf down a precipice*, which among humane authors is frequently mentioned of thoſe, who thro' exceſs of melancholy, or oppreſſion of conſcience, eſpecially upon guilt of blood, are weary of their lives, and have this ready way to deliver themſelves from that burthen. 'Twere impertinent to multiply teſtimonies to that purpoſe; the authors of the Ἰατρικὰ mention it of other creatures, that on occaſion of great ſadneſs have done the like. But whether this were the manner of his death or no, the context gives us no means to define.

Ib. *Burſt aſunder*] The word ἐλάκησε is the Greek by which the old *Gloſſary* renders *diſſiluit*, not as that ſignifies *to leap down*, but to break *aſunder*, and μέσος added to it, ſignifies no more then in Latin *medius diſcerpitur* or *diſrumpitur*, or ἐχύθη μέσον, *Luke* 23. 45. that is, that *he was broken in pieces*, a natural conſequent of which it is, which here follows, that his *bowels guſhed out* at the wound, or rupture.

V. 20. *Biſhoprick*] the word ἐπισκοπὴ and ἐπίσκοπος, is frequently uſed in the Old and New Teſtament. In the Old Teſtament there be two Hebrew words rendred by the Greek ἐπίσκοπος 1. אדר which as it is oft rendred θεὸς, κύριος, ἄγγελος, *God*, *Lord*, *Angel*, ſo once ἐπίσκοπος. So among prophane authors 'tis all one with ἄρχων *ruler*, (as in * *Ariſtides*, where after the mention of Kings are added οἱ κατ' ἐνιαυτὸν ἐπίσκοποι ἐκπεμπόμενοι, *they that come annually*, *as Epiſcopi*, *overſeers*, of which he had ſaid before, ἡγεμόνες δ' ἡμῖν ἐκ νόμου πεμπόμενοι κατ' ἐνιαυτὸν ἔτος, *there come rulers by law every year*, by which it appears that ἡγεμόνες and ἐπίσκοποι, *rulers* and *Biſhops* are all one, and ſo *Juſtinian* calls thoſe which *Ariſtides* ſpeaks of, ἄρχοντας ἐπαρχιῶν and μητροπόλεων, *the rulers of provinces* and *Metropoles*, and accordingly *Heſychius* explains ἐπίσκοπον by βασιλέα *King* or *Governour*.) The ſecond Hebrew word which is rendred by it, is נפקד and other the Derivatives of פקד *viſitavit*, פקוד, פקוד, all which note a Prefect or Governour, or any impowred by commiſſion to exerciſe any authority entruſted to him. And as 'tis ſometimes rendred ἐπίσκοπος, ſo elſewhere ἐπιστάτης, ὑπάρχης, ἄρχων, ταμίας, κωμάρχης, all words of government, of prefecture, and once θυρωρὸς, *door-keeper*, to whom *the keys of the houſe of the Lord* were committed, *Ezek.* 44. 2. when 'tis rendred ἐπίσκοπος, 'tis taken in five ſenſes, 1. in an army ἐπίσκοπος ἐν δυνάμεως, *Num.* 31. 14. *Judg.* 9. 28. 2 *Kings* 11. 15. *the captain of the hoſt*, 2dly, among workmen, *the principal* that were ſet over all others in the building of the Temple, 2 *Chron.* 34. 12, 17. 3dly, in the city, *the ruler* or *prince*, *Neh.* 11. 9, 14. and eſpecially of the Prieſts, *v.* 10. and of the Levites, *v.* 15. 4thly, in the miniſtry of the Temple, *Eleazar the ſon of Aharon* (who *Num.* 3. 32. is ἀρχόντων τῶν ἀρχόντων τῶν Λευιτῶν ἄρχων, *the ruler of the rulers of the Levites*) *Numb.* 4. 16. is called ἐπίσκοπος Ἐλεάζαρ, *Biſhop Eleazar*. 5thly, In the houſe of the Lord, over which he that was ſet is ἐπίσκοπος ἐπὶ τοῦ οἴκου κυρίου, 2 *Kings* 11. 18. *The Biſhop over the houſe of the Lord*. By all which it appears, that agreeable to the notion of the word in the Old Teſtament, ἐπισκοπὴ here (and ἐπίσκοπος elſewhere) in

in the New, denotes *prefecture*, or *ruling power* in the Church, *viz.* that Apoſtolick power, which at the coming of the *H. Ghoſt* was to be inſtated upon him that ſhould now be choſen into *Judas*'s place, to be an Apoſtle. See note on *Phil.* 1. b.

k. Ὁ τόπος ὁ ἴδιος

V. 25. *His own place*] What is here meant by ὁ τόπος ὁ ἴδιος, may be beſt collected from the κλῆρος διακονίας καὶ Ἀποστολῆς, *lot*, or *portion of miniſtry and Apoſtleſhip* that is, of Apoſtolical miniſtry, in the beginning of the verſe, the taking of which is preparative here, to his going to this. That certainly ſignifies μέρος, λαχμὸν, μερίδα. in *Phavorinus*, a *part* or *portion* that falls to any, particularly a province that belongs to any Governor, and (if that be a Biſhop or Governor of the Church, then) ſuch a Province (ſtyled *v.* 20. out of the *Pſalmiſt*, ἐπισκοπὴ, *Biſhoprick*) which he that ſucceeds in, is ſaid λαβεῖν *to take* there, as here λαβεῖν κλῆρον *to take the portion of miniſtry*, &c. And then that which is thus become any mans aſſigned province, cannot more fitly be expreſſed than by ἴδιος τόπος, *the place*, or *province*, *proper* to that man, aſſigned to him. This therefore regularly belonging to *Judas*, if he had not by his treaſon againſt his maſter, forfeited it, (which is here ſaid, as in a *parentheſis*, being incloſed with two *comma*'s. ἐξ ἧς παρέδη Ἰούδας) *Matthias* now ſucceeds him in it, takes his κλῆρον *lot* or *portion*, and ſo is now to *go to* this, as *his own place*, or *province*, which had elſe belonged to another. Many prejudices there are againſt underſtanding this phraſe of Hell, as ſome have underſtood it; as the place whither *Judas* was to go. For 1. That was not his ἴδιος τόπος, *the proper place*, or *aſſignation* of *Judas*, but common to all other damned ſpirits. 2. 'Twas not St. *Luke*'s office to paſs ſentence on *Judas*, any farther, then by ſetting down the hainouſneſs of his crime, which he had done, v. 16, 17, 18, 19. and was not to proceed to judge, or affirm ought of Gods ſecrets, ſuch is his going into hell. And 'tis St. *Chryſoſtom*'s obſervation on v. 16. Ἰδὲ τὸ φιλόσοφον τῆς ἀνδρὸς, πῶς οὐκ ὑβρίζει, οὐδὲ ἐπάλληλα, *behold the wiſdom of St.* Luke, *how he doth not reproach or inſult on* Judas; *but ſimply ſets down the matter of fact*, without any deſcant on it, and what he adds, περὶ τῆς παρούσης δίκης διαλέγεται, *he diſcourſes of the preſent vengeance*, belongs evidently to what befel him in this preſent world, and ſo excludes all inlarging to his future damnation. 3. There is no propriety in ſaying of the one, that he ſinned to go to hell, but of the other 'tis moſt proper to ſay, that he was elected to ſuch a κλῆρος or *portion*, to go, or that he might go, *to it*. To this accords *Theophylact*, ἴδιον τόπον—— *He calls that his own place which Matthias ſhould obtain*—— So *Oecumenius*, ἢ ὅτι τῷ Ἰούδᾳ ἐξαπωσμένῳ ὅτος ἴδιον σχοίη τὸν ἐκείνου λαμβάνων ἐπισκοπὴν, *It may be interpreted of Matthias, that Judas being fallen, he ſhould have his place, for his own, receiving his biſhoprick*, making *place* and *Biſhoprick ſynonim.* So *Didymus*; the word τόπος among many things ſignifies, ſaith he, *an order*, as the the place of a Biſhop or an Elder. So the ordinary *Gloſs*, *ut abiret in locum ſuum*, that is, *ſortem Apoſtolicam, his own place*, that is, *the Apoſtolical lot*, making κλῆρος and τόπος all one, juſt as I have interpreted it.

26. *Was numbred*] The word συγκατεψηφίσθη is acknowledged to come from ψῆφος *calculus*, *a ſtone*, or the like, of which there were two uſes, one in choices, or judgments, wherein they gave their votes by this means, *Rev.* 2. 17. the other in accounting or numbring. Hence ψῆφος is expreſſed in *Heſychius* by λόγος, as that ſignifies *counting*, and by κρίσις *judgment*. Now for the uſe of it in this place, firſt it is evident that *Matthias* being here choſen by lot, was not choſen by the ſuffrages or votes of men; 2*ly* that καταψηφίζω proportionably to ψῆφος, ſignifying originally two things, *numbring* as well as *chooſing*, it may moſt probably in this place ſignify *being numbred*, and ſo συγκατεψηφίσθη μετὰ τῶν ἕνδεκα, *he was numbred together with the eleven* Apoſtles, will be all one with καταριθμημένος ἦν σὺν ἡμῖν, *he was numbred with us*, v. 17. (or with σὺν ἡμῖν γενέσθαι, *to be with us*, v. 22.) and that is explained by ἔλαχε κλῆρον, *he obtained his portion of this miniſtry*, that is, office Apoſtolical; or if it ſhould poſſibly refer to the notion of election, it muſt then denote Gods choice of him, v. 24. by the diſpoſing of the lot, & not any votes, or ſuffrages of others, which had nothing to do in this matter: for tho' *Joſeph* and *Matthias* were by the Eleven nominated, or choſen, to prepare for the lot, that *Matthias* was pitch'd on and added to the Eleven, it was meerly the deciſion of the lot, and ſo the diſpoſition of the Lord. So vain is the pretenſion of thoſe that will have this rendred, *Communibus calculis annumerabatur*, *he was by common votes*, or *ſuffrages*, *added to that number*, and then make their own deductions from thence.

Συγκατεψηφίσθη

CHAP. II.

Paraphraſe.

* was come 1. AND when the day of Pentecoſt * was a fully come, they were all with one accord in one place.]

1. On the approach of the Lords day following the ſabbath, on which the Jewiſh Pentecoſt was celebrated, they were (all the Apoſtles together) aſſembled at the ſervice of God, in their accuſtomed place. See c. 1. 13. & note c.

† violent wind brought or coming, φερομένης πνοῆς βιαίας. 2. And ſuddenly there came a ſound from heaven, as of a † ruſhing mighty wind, and it filled all the houſe where they were ſitting.]

2. And whilſt they were ſo imployed, ſuddenly they heard a great noiſe come down from heaven, like that of a mighty boiſterous wind (to note the efficacy of this Spirit of God now deſcending) and it came into the upper room where they were aſſembled, and filled all the room.

3. And there appeared unto them cloven tongues like as of fire, and it ſat upon each of them.]

3. And there was an appearance of ſomewhat, like flaming fire, lighting on every one of them, which divided aſunder, and ſo became the reſemblance of tongues, with that part of them which was next their heads, divided, or cloven, (ſee note on Mat. 3. k.)

* to ſpeak, ἀποφθέγγεσθαι 4. And they were all filled with the holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them * utterance.]

4. And they were endued every one with gifts of the holy Ghoſt, that of ſpeaking with tongues, which they never had learnt, and other miraculous powers, this coming of the holy Ghoſt beſtowed on them.

† were abiding, κατοικοῦντες 5. And there † were [dwelling at Jeruſalem, Jews, devout men out of every nation under heaven.]

5. Abiding at Jeruſalem many Jews that came up to all quarters of the world to worſhip the true God at Jeruſalem, (ſee note on Mat. 23. e. and John 12. a.)

6. Now when this was noiſed abroad, the multitude came together, [and were confounded, becauſe that every man heard them ſpeak in his own language.]

6. And were aſtoniſhed, becauſe they being of ſeveral nations, every of them heard the Apoſtles ſpeak the language of his nation.

7. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak [Galileans.]

7. Men born in Galilee, and that have lived there all their times?

8. And how hear we every man in our own tongue wherein we were born?]

8. And how doth every one of us hear them ſpeak every of thoſe languages which are native to us?

9. Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia.

10. Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and ſtrangers of Rome, * Jews and Proſelytes,

11. Cretes and Arabians, we do hear them [ſpeak in our tongues the wonderful works of God.]

11. Preaching the doctrine of Chriſt, and the great things which God hath wrought by him and on him, every of us in our own language.

12. And they were all amazed and were in doubt, ſaying one to another [† What meaneth this?]

12. This certainly abodes ſome great matter.

13. Others mocking ſaid, Theſe men are [full of * new wine.]

13. Drunk, and that infuſes this faculty into them.

14. But Peter ſtanding up with the eleven, lift up his voice and ſaid unto them, Ye men of Judea, and all ye † that dwell at Jeruſalem, [be this known unto you, and hearken to my words,]

14. I make it known, or proclaim it to you,

15. For theſe men are not drunken as ye ſuppoſe, ſeeing it is but the third hour of the day.]

15. That theſe men are not drunk, as ye ſay, for it is but nine in the morning, the time of morning prayers, to which the Jews generally came faſting, (ſee note on Mat. 12. a.)

16. But this is that which is ſpoken by the prophet Joel,]

16. But the truth is, that which is now done is the completion of a famous prophecy, Joel 2. 28.

17. And it ſhall come to paſs in the b laſt days (ſaith God) I will pour out of my Spirit upon all fleſh: and your ſons and your daughters ſhall prophecy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams.

18. And on my ſervants, and on my hand-maidens, I will pour out in thoſe days of my Spirit, and they ſhall prophecy.]

b. 17, 18. In the days of the Meſſias, ſaith God, there ſhall be a moſt remarkable effuſion of the Spirit of God upon men of all ranks, and qualities, enabling them which were never brought up in the ſchools of the prophets to go and preach the Goſpel of Chriſt in every City (and this was fulfilled in the deſcent of the holy Ghoſt upon the diſciples, ſending them to preach, and fitting them with the gift of prophecy, and of tongues, both as a miracle to beget faith, and as a means to ſpeak intelligibly to men of all languages.

19. And I will ſhew wonders in heaven above, and ſigns in the earth beneath; blood, and fire, and vapour of ſmoak.

20. The ſun ſhall be turned into darkneſs, and the moon into blood, before that great and notable day of the Lord come.

21. And it ſhall come to paſs that whoſoever ſhall call upon the name of the Lord * ſhall be ſaved.]

19,20,21. And after that there ſhall be many fearful ſtupendious ſights and prodigies, and many great ſlaughters in Judea, as forerunners and preſignifications of the great famous deſtruction (ſee Mat. 3. 11, 12.) which ſhall befal this people (foretold by Chriſt, Mat. 24. ſee Heb. 10. a.) for their crucifying of Chriſt, and from which the only way to reſcue any, is to repent and acknowledge Chriſt, which to gain men to, was the deſign of the coming of the Holy Ghoſt, John 10. 8.

22. Ye men of Iſrael hear theſe words, [Jeſus of Nazareth, a man † approved of God among you by miracles, wonders and ſigns, which God did by him in the midſt of you, as ye your ſelves alſo know.]

22. This Jeſus of Nazareth being demonſtrated to be ſent from God by the mighty works which by him God hath done among you, all which you know to be true, and of which ye your ſelves are witneſſes.

23. Him being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain.]

23. Him, being permitted by God to fall into your hands, God withdrawing that protection, which was neceſſary to have preſerved him from them, (and this by his decree, that he ſhould lay down his life for his ſheep, in order to that great deſign of mans ſalvation, toward which he did by his fore-knowledge diſcern this the fitteſt expedient) ye apprehended and crucified moſt wickedly.

24. Whom God raiſed up, having looſed * the c pains of death: becauſe it was not poſſible that he ſhould be holden of it.]

c. 24. But God hath raiſed him again, delivering him from the power of death, not ſuffering him to continue dead, the goodneſs of god being engaged in this, not to ſuffer an innocent perſon (ſo unjuſtly and unthankfully handled by the Jews) to lye under death, and, beſides many other things, the prophecies of him neceſſarily requiring that he ſhould not.

25. For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved.]

25. For of him ſaith David, Pſ. 16. 8. I waited and looked with all affiance and confidence on God, for he is my defender, ſo as to keep me from miſcarrying.

26. Therefore did my heart rejoyce, and my tongue was glad: moreover alſo my fleſh ſhall reſt in hope.]

26. For this, my glory, that is, my tongue (becauſe that is the member, the inſtrument of glorifying God) ſhall rejoyce, and my fleſh ſhall reſt confident.

27. Becauſe thou wilt not leave my ſoul in † hell, neither wilt thou ſuffer thine holy one to ſee corruption.]

27. For tho' I die, yet ſhalt thou not leave me ſo long dead, as that my body ſhould be putrefied, that is, thou ſhalt raiſe me from death before the third day be paſt.

28. Thou haſt made known to me the ways of life, thou ſhalt make me full of joy with thy countenance.]

28. Thou haſt cheered me, & abundantly refreſhed me with thy favour.

29. Men *and* brethren, let me freely ſpeak unto you of the Patriarch David, that he is both dead and buried, and his ſepulchre is with us until this day.]

29. Let me therefore ſpeak to you freely & without any reſervedneſs (ſee note on John 7. 13.) concerning that David that thus ſpake, that he died like other men, and had a ſolemn interment, and we ſtill have his monument to ſhew, from whence he never roſe.

30. Being therefore a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loyns according to the fleſh, he would raiſe up Chriſt to ſit on his throne,]

30. And therefore not ſpeaking of himſelf but by way of prediction of the Meſſias, knowing that he ſhould infallibly ſpring from his Loyns, that was to be prince and ruler of his Church.

31. He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.]

31. This ſpeech of his was prophetick, referring to this reſurrection of Chriſt, whereupon 'tis ſaid, that his ſoul ſhould not continue in ſtate of ſeparation from the body, in which ſtate, though it were for a while, yet it continued not ſo long, 'till the body was corrupted, that is, not the ſpace of 72 hours, or three days.

32. This Jeſus hath God raiſed up, whereof we all are witneſſes.]

32. And accordingly hath God raiſed up Chriſt within that ſpace of time, within three days, and all we Apoſtles are eye-witneſſes of it.

33. Therefore being * by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which we now ſee and hear.]

33. Being therefore aſſumed to his regal ſtate, and office in heaven, and God having performed to him, (as all his other, ſo peculiarly) this promiſe made to him, of giving him power to ſend the holy Ghoſt, he hath accordingly now ſent him, and this prodigy, which ye now ſee and hear, is an effect of that, viz. the ſpeaking with tongues, which the hour before they underſtood not.

* both Jews and Ἰουδαῖοι τε καὶ

† what will this be? τί ἄνθελοι τοῦτο εἶναι;

* ſweet wine †that abide

† markt out by God, ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον

* ſhall eſcape, σωθήσεται

• the bands

† hades, ᾅδην

• exalted to the right, τῇ δεξιᾷ ὑψωθεὶς.

34. For

† went not up, εἰς ἀνέβη

34. For David † is not aſcended into the heavens, but he ſaith himſelf, The Lord ſaid unto my Lord, Sit thou on my right hand,
35. Until I make thy foes thy footſtool.]

34, 35. For this cannot be interpreted of David himſelf, tho' he ſpake it in his own perſon, for he never went to heaven bodily, and ſo cannot be ſaid to be exalted to Gods right hand, while his enemies are made his footſtool: but he ſpeaks of him, of whom this was to be verified, as of his Lord, The Lord, ſaith he, ſaid to my Lord, Pſ. 110. 1.

36. Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus, whom ye have crucified, both Lord and Chriſt.]

36. This great important truth therefore I now proclaim unto you, that that Chriſt whom ye Jews have crucified, God the Father hath raiſed up, and by aſſuming him to his right hand, ſettled him there, as a head of his Church, inſtated him in the true kingly office of the Meſſias.

37. Now when they heard this, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and brethren, what ſhall we do?]

37. Upon theſe words of Peter, they had great compunction, and as men that were willing to do any thing to reſcue themſelves from the guilt of ſo horrible a ſin, as crucifying the Meſſias, they cried out moſt paſſionately to Peter, and the reſt of the Apoſtles that were preſent, beſeeching their directions what to do in this caſe.

38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt for the remiſſion of ſins, and ye ſhall receive the d gift of the holy Ghoſt.]

38. And Peter anſwered them, that there was now but one poſſible way left, & that was with true contrition, and acknowledgment of their ſin, to haſten out of this infidelity, and with a ſincere and thorough change, to come as Proſelytes to Chriſt, and enter upon Chriſtian profeſſion with a vow of never falling off from it, and ſo to receive baptiſm from the Apoſtles, that ſacrament, wherein Chriſt enabled them to beſtow, or conveigh from him, remiſſion of ſins to all true penitents, farther promiſing them that they ſhould be made partakers of the holy Ghoſt alſo, and of thoſe gifts, which by the deſcent of the Spirit were poured out on the Church, and ſome among them of thoſe miraculous powers which they now ſaw and admired in the Apoſtles (ſee c.4.31. and note on c.6. c.) d.

39. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.]

39. For to you, ſaith he, the benefit of that promiſe appertains, if you will lay hold on it; and indeed primarily to you Jews this promiſe of the holy Ghoſt was made, on purpoſe for this, that by our preaching to you, ye might be converted, and convinced of the vileneſs of what you have done, and upon repentance, be received into mercy, and receive abſolution from us, as the deputies and proxies of Chriſt, which is gone. And as the advantage hereof belongs primarily to you, to whom our firſt addreſs was to be made; ſo in the next place, upon your rejecting it, it muſt be extended to the reſt of the world, to all the Gentiles which ſhall obey and come in to Chriſt at his call, or upon our preaching to them.

* Eſcape out of ἀπὸ τῆς

40. And with many other words did he teſtify and exhort, ſaying, * Save your ſelves from this untoward generation.]

40. And many other diſcourſes he made to them, all to this effect, conjuring and haſtning them with all ſpeed to get (as the Angel did Lot out of Sodom, Gen. 19. 17.) out of this ſtate of high provoking infidelity, wherein the multitude of Jews were engaged.

41. Then they that gladly received his word were baptized: and the ſame day there were added unto them about three thouſand ſouls.]

41. And all that were really affected by what he ſaid, came and renounced their former courſes, and approved the ſincerity of their change, and received baptiſm: and that day about 3000 men were converted to Chriſtianity.

† conſtant to the teaching of the Apoſt. προσκαρτεροῦντες τῇ διδαχῇ τῶν and in communicating

42. And they continued † ſtedfaſtly in the Apoſtles doctrine, and e fellowſhip, and in breaking of bread, and in prayers.]

42. And all that were ſo, continued aſſiduous in hearing the Apoſtles teach, and in bringing their goods liberally for the uſe of them that wanted, v. 45. and in eating the Lords Supper, and praying together. e.

43. And fear came upon every ſoul: and many wonders and ſigns were done by the Apoſtles]

43. And a general aſtoniſhment ſurprized men to ſee firſt thoſe ſtrange operations of the holy Ghoſt, v. 4. (a conſequent of which was this wonderful acceſſion of converts, v. 41.) And withal the Apoſtles did many miracles of very different ſorts, ſome of cures, and ſome of exemplary ſeverities, and thereby came to have a very great authority among all that heard it, ch. 5. 5.

44. And all that believed were together, and had all things common,
45. And ſold their poſſeſſions and goods, and parted them to all men, as every man had need.]

44, 45. And all that received the faith aſſembled together for the ſervice of God, obſerved conſtant times of publick prayers, and receiving the ſacrament of the Lords ſupper (ſee note on ch. 1. e.) the richer communicated their goods to the poorer as freely, as if they had been theirs.

* bread bread in the houſe, and † ſimplicity, liberality, ἁπλότητι, ſee note on Mat. 6. l. •charity to †thoſe that did eſcape τοὺς σωζομένους.

46. And they continued daily with one accord in the Temple, and * breaking bread from houſe to houſe, did eat their meat with gladneſs and † ſingleneſs of heart,]

46. And they daily aſſembled in the Temple, & received the Lords ſupper in ſome of thoſe upper rooms (ſee note on ch. 1. d.) and eat together in a moſt pious charitable manner, with great cheerfulneſs, and cordial ſincere bounty and liberality. ate

47. Praiſing God, and f having * favour with all the people. And the Lord added to the Church daily † ſuch as ſhould be ſaved.]

47. Bleſſing the name of God, & exerciſing works of mercy to all that wanted: and God daily moved the hearts of ſome or other to come in to this number, gave the Apoſtles a fruitful harveſt, every day brought them in ſome that obeyed the exhortation given them, v. 40. repented and got out of the actions and wicked lifes of that crooked generation, and betook themſelves to the obedience of Chriſt, ſee note on Luke 13. 23. f.

Annotations on Chap. II.

a. Συμπληροῦσθαι

V. 1. *Fully come*] The word συμπληροῦσθαι here is all one with the ſimple πληροῦσθαι in other places. And that is taken in a peculiar notion, when 'tis applied to times ſignifying that ſuch a time is come. So *Gen.* 25. 24. *when her days to be delivered were fulfilled*, that is, when her time of child-birth was come. For which the *Evangeliſt* reads ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, *The time of her bringing forth was fulfilled*, *Luke* 1. 57. So *Gen.* 29. 21. *my days are fulfilled*, that is, the time agreed upon for my taking her to marriage is now come. So *Mar.* 11. 15. πεπλήρωται ὁ καιρός, *the time is fulfilled*, that is, now is that due ſeaſon come, the critical point, wherein, if they repent not, they ſhall periſh. So *Luk.* 21. 24. *Jeruſalem ſhall be trodden down by the Gentiles, until the times of the Gentiles* πληρωθῶσι *be fulfilled*, that is, till the peculiar ſeaſon concerning the Gentiles (ſee the place) do *come*. And this this very συμπληροῦσθαι is ſo uſed, *Luke* 9. 51. ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ, *when the days were fulfilled*, that is, were come, *of his being taken up*. Accordingly ἐν τῷ συμπληροῦσθαι ἡμέραν τῆς πεντηκοστῆς here, is no more then, *when the day of Pentecoſt was come*, or upon that day.

Ἐπλήσθη ὁ χρόνος

Πεπλήρωται ὁ καιρὸς

Πληρωθῶσι καιροὶ ἐθνῶν

V. 17. *Laſt days*] Ἔσχαται ἡμέραι, *the laſt days*, do in that place of *Joel* literally ſignify the laſt days of the Jews immediately preceding their deſtruction, called there *the great and terrible day of the Lord*: and accordingly *the laſt days* have among the Jews proverbially ſignified the days of the *Meſſias*, which they call אחרית הימים *the laſt days*; and both theſe notions are very reconcileable. For as the coming of the *Meſſias* ſignifies, beſide the coming of him in the fleſh, his entring on his kingdom, and as a branch of b. Ἔσχαται ἡμέραι

of that, his coming to be avenged on his crucifiers, *Mat.* 24. 1. ſo *the laſt days* here ſignify peculiarly the time beginning after the reſurrection and aſcenſion of *Chriſt*, as here appears by the pouring of the *Spirit*, and the prodigies, *v.* 19. *before the great and terrible day of the Lord*, v. 26. that is, this deſtruction of *Jeruſalem*. So 2 *Tim.* 3. 1. ἐν ἐσχάταις ἡμέραις, *in the laſt days*, that is, not long after the Reſurrection of *Chriſt*, ſhould come thoſe hard times, to wit, before the deſtruction of the Jews, and ſo *in the latter times*, 1 *Tim.* 4. 1. So *Heb.* 1. 2. ἐν ἐσχάταις ἡμέραις, the days of the *Meſſias*, and 1 *Cor.* 10. 11. *we*, that is, Chriſtians, *on whom* τὰ τέλη τῶν αἰώνων κατήντησεν, *the end of the ages are come*. So *Jam.* 5. 3. ſpeaking of the wealthy Jews, he ſaith, that they have treaſured up their wealth *as fire*, ἐν ἐσχάταις ἡμέραις, *in*, or *againſt the laſt days*, that is, againſt thoſe times of deſtruction, when their wealth ſhould but do them miſchief, mark them out for prizes and preys before other men. So 1 *Pet.* 1. 5. ἐν καιρῷ ἐσχάτῳ, *in the laſt time*, noting, no queſtion, that time then at hand, wherein the incredulous Jews ſhould be deſtroyed, and the believers reſcued out of their perſecutions and dangers, which is there denoted by σωτηρία ἑτοίμη ἀποκαλυφθῆναι, *deliverance ready to be revealed*, according to the notion of σωτηρία formerly mentioned, *Luke* 13. 23. a. and again by ὀλίγον ἄρτι (ἐὰν δέον ἐστὶ) *v.* 6. *after a little time yet* of temptations or ſufferings. So again for the time of *Chriſt* in general, 1 *Pet.* 1. 20. ἐπ' ἐσχάτων τῶν χρόνων, and 2 *Pet.* 3. 3. and *Jude* 18. ἐν ἐσχάτῳ χρόνῳ, in the more ſpecial ſenſe, that there ſhould be Atheiſtical ſcoffers, that ſhould accuſe *Chriſt* of breaking his promiſe in coming to avenge himſelf on the crucifiers, and to reſcue the Chriſtians from their perſecutors. So 1 *John* 2. 18. ἐσχάτη ὥρα ἐστὶν *It is the laſt hour*, to the ſame ſenſe of that approaching judgment, which was then nearer at hand. And all this taken from that *prophecy* of *Moſes*, *Deut.* 31. 29. *Evil will befal you in the latter days.* In reciting this parcel of *Joel*'s prophecy, it may not be unworthy our notice, that where the *Prophet* mentions *the great* ונורא *and terrible day of the Lord*, the Hebrew word being regularly derived from ורא *to fear* (and accordingly 'tis rendred by the *Chaldee* דחילא *fearful*, and ſo by the *Syriack* alſo) yet the LXXII. there render it ἐπιφανῆ, *conſpicuous* or *notable*, as if it had been נראה from ראה *to ſee*, *to behold*, *to obſerve*, (ſo *Deut.* 1. 19. where the Hebrew hath, *that great* והנורא *and terrible wilderneſs*, the LXXII. read ἐπιφανές, *illuſtrious* or *notable*; ſo 2 *Sam.* 14. 15. for וראני *made me afraid*, they read ὄψεταί με, *ſhall ſee me*, as if it were וראני from ראה) and yet from them St. *Luke* here retains it, μεγάλῃ καὶ ἐπιφανῆ, *great and conſpicuous*, or *notable*. The account of this is clear, 1. becauſe thoſe, for whoſe uſe he wrote this book, made uſe of the LXXII for whom therefore he was to recite it, as there he found it. 2ly, Becauſe this Greek did very fully expreſs what was deſigned in the Hebrew, the word ἐπιφανὴς, *obſervable*, *notable*, *illuſtrious*, being perfectly applicable to *fearful*, as well as *grateful appearances*, and when it is ſo, expreſſing the great terribleneſs and dreadfulneſs of them.

Τέλη αἰώνων

Καιρὸς ἔσχατος

Σωτηρία ἑτοίμη ἀποκαλυφθῆναι

Ὀλίγον ἄρτι

ἐν ἐσχάτῳ χρόνῳ

Ἐσχάτη ὥρα

ἐπιφανῆ ἡμέραν

V. 24. *Pains of death*] The Hebrew חבלי ſignifies two things, a *cord* or *band*, and a *pang*, eſpecially of women in Travel. Hence the *Septuagint* meeting with the word, *Pſal.* 18. 2. (where it certainly ſignifies χοινία *cords* or *bands*) have yet rendred it ὠδῖνες *pangs*, and ſo again, 1 *Kings* 20. 31. and in other places; and from their example here St. *Luke* hath uſed τὰς ὠδῖνας θανάτου, *the pains*, or *pangs of death*, when both the addition of the word λύσας *looſing*, and κρατεῖσθαι *being holden faſt*, do ſhew that the ſenſe is *bands* or *cords*.

Ὠδῖνες

V. 38. *Gift of the holy Ghoſt*] What δωρεὰ πνεύματος ἁγίου, *the gift of the holy Ghoſt* ſignifies, in relation to the perſons that are here ſpoken to, as many as ſhould now repent, and believe on *Chriſt*, is apparent by the proceſs of the ſtory. There were *that day three thouſand* which received *the faith of Chriſt*, *v.* 41. and theſe aſſociated, and joined themſelves with the Apoſtles, *v.* 42. and that in a wonderful, charitable manner, *had all things common*, &c. v. 44. In the third chapter, the Apoſtles work that cure on the impotent man, and on that occaſion preach *Chriſt* to the Jews again, and chap. 4. the *Sanhedrim*, &c. apprehend them, and upon conſultation diſmiſs them again, and they return to their auditors, the believers forementioned, *v.* 23, 24. And *they bleſſing and praiſing God*, and applying the *Pſalmiſts* predictions to their preſent condition, and *praying to God* for his powerful aſſiſtance to propagate the Goſpel, it follows, *v.* 31. that *as they prayed, the place was ſhaken*, (in like manner as chap. 2. 2. when the *holy Ghoſt* deſcended on the Apoſtles) *and they were all filled with the holy Ghoſt*, that is, certainly all the believers forementioned (not the Apoſtles, who were thus filled before.) And ſo this promiſe of St. *Peter*'s was punctually fulfilled upon them. What the effect of this gift was among them is no farther there ſet down, then that *they ſpake the word of God with boldneſs*; that is, they were wonderfully confirmed by this means in their aſſurance of the truth of the Goſpel, and ſo making no queſtion of the truth of what they had learnt from the Apoſtles, they ſpake of it among themſelves, and to others with all cheerfulneſs and confidence, deſpiſing the terrors of the Jews, as they did their worldly poſſeſſions; *v.* 32. and continuing that high pitch of charity, which had before been obſerved to be among them, *ch.* 2. 44. And ſo thus far this *gift of the holy Ghoſt* ſignifies no more then a miraculous confirmation of theſe believers (formerly baptized) in the faith, and Chriſtian practices, which they had received; but this no doubt then attended with other extraordinary gifts of the *holy Ghoſt*, in reſpect of which they are there ſaid to be *fill'd* (ἐπλήσθησαν) *with the holy Ghoſt*. And then the only difficulty will be, what kind of gifts theſe were, whether inward or outward. For both theſe are promiſed indefinitely to believers. To the inward that ſpeech of *Chriſt*, *John* 7. 38. ſeems to pertain, *He that believeth on me, out of his belly ſhall flow rivers of living waters*; where the belly denoting the heart, or inward part of the man, the *flowing of the living water from thence*, denotes ſome effects of the *holy Spirits* deſcent upon, and in the hearts of Believers, the *Evangeliſt* there diſtinctly referring thoſe words to the then future deſcent of the *holy Ghoſt*, ver. 39. *This he ſpake of the Spirit which they which believe on him ſhould receive*, οὔπω γὰρ ἦν πνεῦμα, *for as yet the holy Ghoſt was not* (among, or upon them) *becauſe Jeſus was not yet glorified.* Where it is evident, that that *ſpeech* of *Chriſt* belonged to ſome inward gifts in the hearts of men, which upon the deſcent of the holy Ghoſt upon the Apoſtles, ſhould be poured upon the Chriſtian world, convey'd by the preaching, baptizing, confirming, and other miniſtry of the Apoſtles, their farther inſtructing them in the Goſpel, which is therefore elſewhere called διακονία πνεύματος, *the miniſtration of the Spirit*, or means of communicating it to believers. What this inward gift is appears in ſeveral places, *wiſdom*, ch. 6. 3. *knowledge*, 1 *Cor.* 12. 8. and ſo likewiſe the aſſiſtances of God's ſpirit, joined with his word, enabling humble, ſincere Chriſtians for the duties of Chriſtian life, which are required of them, called the *renewing of the holy Spirit*, and joined, as here, to *the Laver of regeneration*, Tit. 3. 5. and ſo the *earneſt of the Spirit in our hearts*, 2 Cor. 1. 22. ſee note on *Acts* 1. a. The outward gifts are thoſe χαρίσματα, *gifts of tongues, of healing*, &c. And thoſe are evidently called the δωρεὰ πνεύματος ἁγίου, *the gift of the holy Ghoſt*, Acts 10. 45. and that was there poured upon the Gentiles of *Cornelius*'s Family, immediately on their receiving the faith, even before Baptiſm. And to theſe belongs another promiſe of Chriſt, *Mark* 16. 17. *Theſe ſigns ſhall follow thoſe that believe, they ſhall take up ſerpents*, &c. Now for thereſolving of

Πόταμοὶ ἐκ κοιλίας

Δωρεὰ πνεύματος ἁγίου

of the Query, What ſort of gift it is which is here meant, the ſureſt way will be, not ſo to define of either, as to exclude the other, but to comprehend both under this phraſe; not that both, and every branch of each ſhould be poured on each Believer, but that they all ſhould be ſcatter'd among them, the inward by Baptiſm or Confirmation ſigned on all, and the outward beſtow'd on ſome of them, to teſtify to all the truth and excellency of the Goſpel, and to fit and prepare ſome perſons for ſacred Employments; not all the outward again, upon each, on whom the outward were beſtow'd, but ſome on one, ſome on another, the gift of tongues to one, of healing to a ſecond, of propheſying to a third: and they that had moſt, or the higheſt degrees of theſe, are called πλήρεις, *full of the Spirit*, ſee chap. 6. note b. and note on *Eph.* 1. c.

Πλήρεις πνεύματος

V. 42. *Fellowſhip*] The word κοινωνία is to be rendred (as from the Verb κοινωνέω) not *communion*, but *communication*, by that, meaning diſtribution, liberality, effuſion, or participation, by which any are made partakers of ſome gift, ſpiritual or temporal, ſuch as here beneficence to the poor, *&c.* Thus in *Simplicius* on *Ariſtot. Phyſ.* l. 1. deſcribing magnanimous men, ὀλίγοις ἀρχομένους, καὶ ὧν ἔχουσι κοινωνικοὺς ἑτοίμους, *They are*, ſaith he, *content with a little, and diſtribute*, or *communicate, readily of that which they have.* And in *Lucian*, ὅτι. Χρὴ. Κοινωνοῦντας ὧν ἔχουσι τοῖς πενεστέροις, *communicating to the poorer ſort of what they have:* and again, εἰ φθονήσει κοινωνοῦντι καὶ διδόντι; *Will he envy him that communicates and gives?* Where it ſignifies *liberality*, or *giving to the poor.* Thus is Almſgiving defined by the *Arabians*, *Communicatio in miſeriis*, *Abul. Faraii de Mor. Arab.* p. 29. And thus *Caſſander* out of *Chryſoſtom* renders μυστηρίων κοινωνίαν, *Myſteriorum communicationem*, *Liturg.* p. 14. As Excommunication is defined by *Tertullian* excluſion from communication (not from Communion as that is now uſed for the Sacrament) *à communicatione orationis & conventus & omnis ſancti commercii relegatio, a baniſhing from participation of all prayer, aſſembly, and ſacred commerce* (and not only of the Sacrament) ſo as the word be compounded, like *ex. lex*, without any change of the termination. In this notion is the word generally uſed in Scripture for *liberality*, or ſome kind of *diſtributing* or *diſpenſing* to others. So here προσκαρτεροῦντες τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς, *Continuing in liberality and breaking of bread, and prayers*; where, as προσευχαὶ ſignifies *publick prayers*, and κλάσις ἄρτου, the *breaking of bread* in the adminiſtration of the Sacrament, ſo κοινωνία is the peoples bringing and preſenting of the Bread and Wine, and the Fruits of the Earth, for the acknowledging God the Creator of all, part of it to be eaten in commemoration of Chriſts Sacrifice, and the reſt to be diſtributed among the poor, ver. 44. Whereupon κοινωνῆσαι in *Heſychius* and *Phavorinus* (for which the copies read corruptly κοινῶσαι) is προσενεγκεῖν, to *offer*, or *preſent*. From which *Gloſſaries*, theſe explications alſo of the word are to be had, κοινωνεῖτω μεταδιδότω, *to diſtribute*, or *diſpenſe*, κοινωνία μετάληψις τῶν μυστηρίων ἁγίων, *participation of the holy Myſteries*, κοινωνῶ σοι δόξης, συμμετέχω, *to partake*, κοινωνοῦσιν οἱ μεταδιδόντες ἀλλήλοις, καὶ μεταλαμβάνοντες παρ' ἀλλήλων φιλίας ἢ γνώσεως, *&c.* *They are ſaid to communicate, who diſtribute to one another, and they that partake and receive from one another, whether friendſhip or knowledge.* Whence it appears, 1. that the word ſignifies both *to diſtribute*, and *to receive, to make others partake*, and *to be partaker*. Secondly, That it is appliable to friendſhip or ſociety, no otherwiſe then to knowledge, or any thing elſe. Thus *Rom.* 15. 26. κοινωνίαν ποιήσασθαι, is *to make a contribution*. So 2 *Cor.* 8. 4. τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, *charity, and communication of adminiſtration*, that is, liberality *toward the Saints*. So ἁπλότης τῆς κοινωνίας, 2 *Cor.* 9. 13. *liberality of diſtribution*, ſo κοινωνία εἰς εὐαγγέλιον, *Phil.* 1. 5. *liberality toward the preaching* or *propagating the Goſpel.* So *Heb.* 13. 16. where 'tis joined with εὐποιΐα, *beneficence*, as 1 Tim. 1. 18. εὐμετάδοτοι, and κοινωνικοί, *diſtributive*, and *communicative*, are all one: ſo *Philem.* 6. κοινωνία τῆς πίστεώς σου, is his liberality to the poor, (by which the *bowels of the Saints are refreſhed*, ver. 7.) flowing from his Faith. From this notion of the word κοινωνία, as it ſtrictly ſignifies *liberality toward the poor*, may be fetch'd the ſenſe of that Article in the Creed, κοινωνία τῶν ἁγίων, *the communication*, or *liberality of the Saints*, to note this great liberality here mentioned of the firſt converts to Chriſtianity in the Apoſtles time (ſee *Philo* of the θεραπευταὶ in *Egypt*, in *Euſeb. Hiſt.* l. 2. c. ιζ'.) eſpecially in their meetings for the commemorating of *Chriſt* in the Sacrament, as appears in this chapter, ver. 44, 45, 47. where, ſaith the Text, *They had all things common, ſold their poſſeſſions and parted them to all, as every man had need*, &c. living all as it were out of one common ſtock, as thoſe that are joynt-ſharers, and partners in all. To which purpoſe it is obſervable from *Levit.* 6. 2. that the common or joynt-intereſt, that Merchants or Tradeſmen oft-times have in Traffick, called there by the Hebrew תשומת יד, *the putting to of the hand*, is by the *Septuagint* rendred κοινωνία, *communication*, or *communion*, or (which is uſed alſo in this ſenſe of joynt-intereſt) *fellowſhip*, and in the Chaldee, שותפות ידא *a ſociety of hand*, from שתף *ſociavit, participem fecit*, a trading of partners; and ſo in the Syriack alſo, in the ſame word, which they uſe in the New Teſtament to render κοινωνία, and particularly here in this 42 verſe. And this is thought fit to be recorded by the Apoſtles among the very few things, fit to be preached and proclaim'd by thoſe that declar'd the Goſpel to all the World, that, when the height of the *Pythagorean* Philoſophy was *to have all things common*, and *Epicurus* went yet higher, (not by bringing all together into ſome common magazine, (which, ſaid he, was an argument of diffidence, and ſo unreconcileable with friendſhip) but) by cheerful communicating to every one that had need, out of that which every man hath, the Chriſtian religion might appear to have arrived to the higheſt pitch; every man ſelling that which he had immoveable, that ſo he might have ready to diſtribute to any, nay, that he might not truſt himſelf in the diſtribution, bringing and laying it at the Apoſtles feet, that they might diſtribute it moſt impartially, and ſo approving themſelves to be עם נדבות *a people of free-will-offerings in the day of Chriſts power*, *Pſ.* 110. now when he was inſtall'd in his kingdom. So in a ſpiritual ſenſe, κοινωνία υἱοῦ, 1 *Cor.* 1. 9. is *the participation of the Son*, or *communication, liberality*, all one with his ἀνεξιχνίαστος πλοῦτος, *Epheſ.* 3. 8. his *unſearchable riches*, as they are poured out on us. So *Epheſ.* 3. 9. κοινωνία μυστηρίου, *the communication of the myſtery*, or that myſtery kept hid ſo long, is now communicated or made known; ſo *Phil.* 3. 10. κοινωνία παθημάτων is the *communicating his ſufferings* to us, that is, our partaking and ſo ſuffering with or after him, in a ſpiritual ſenſe, *dying to ſin*, as he *dyed to the world*, which is there called *being conformed to his death*. So 1 *Cor.* 10. 16. κοινωνία σώματος and αἵματος, the *participating of the body and blood of Chriſt*. So κοινωνία πνεύματος, *communication of the Spirit*, *Phil.* 2. 1. that liberal effuſion of graces from the Spirit of God. And ſo when in the ſolemn cloſe of the *Epiſtles*, κοινωνία τοῦ ἁγίου πνεύματος, *the communication of the holy Spirit*, is joined with χάρις Χριστοῦ, καὶ ἀγάπη τοῦ Θεοῦ, *the grace of Chriſt, and love of God*, 2 *Cor.* 13. 14. it muſt ſignify proportionably to theſe many other places, the liberal effuſion of that *holy Spirit*: and ſo 1 *John* 1. 3. ἵνα κοινωνίαν ἔχητε μεθ' ἡμῶν, *that you may have partnerſhip with us*, καὶ ἡ κοινωνία δὲ ἡμετέρα μετὰ τοῦ Πατρὸς, *and our partnerſhip is indeed with the Father*, *&c.* the gifts and life that God and *Chriſt* hath, are communicated to us, and *v.* 6. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, *If we ſay that we are partakers with him* of that grace and life, *&c.* By this might be explained the uſe

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of

of the κοινωνικὰ χαρίσματα in the ancient Church, but that the words are not found in Scripture, and will be mention'd more ſeaſonably on occaſion of the Ευαγγελικαὶ ὑποθῆκαι, 2 *Cor.* 3. *Note* a.

f. Ἔχειν Χάριν

V. 47. *Having favour*] Ἔχειν ſignifies to *uſe*, or to *exerciſe*, as when *Chriſt* ſaith, *to him that hath ſhall be given*, and *let us have grace*, *Heb.* 12. 28. And as for χάρις, that is the very word *Charity*, and is by *Cicero* ſo rendred, and frequently ſignifies *liberality* (as in *Epicurus*'s book entituled περὶ δόσεων καὶ χάριτος, *of gifts and charity*, or *liberality*, mentioned by *Sextus Empir.* l. cont. *Gramm.*) and ſo is uſed, 2 *Cor.* 8. 4. and ſo *Acts* 4. 33. where μεγάλη χάρις is by the Syriack rendred טיבותא רבתא, that is, *great goodneſs* or *benignity*, (tho' *Guido Fabritius* render it *gratia magna*, following the notion which, it ſeems he had of the Greek, without conſidering the Syriack) and ſo the conſequents demonſtrate it to ſignify: and therefore the phraſe ἔχοντες χάριν is by the Syriack rendred ויהבין ברחמא, that is, they *gave alms before all the people*, not as *Guido Fabritius* again renders the Greek, rather then that, *cum iniiſſent gratiam*, *when they got favour*; for יהב ſignifies *dedit*, *gave*, and רחמא *miſericordia*, *gratia*, *eleemoſyna*, ἀγαλλίαμα, *bowels of mercy*, abundant liberality; ſee 2 *Cor.* 8. 1. and *note* on 1 *Pet.* 3. d.

Paraphraſe.

CHAP. III.

1. At three in the afternoon, which was one of the times of day, generally ſet apart for prayer.

1. NOW Peter and John went up together into the Temple (at the hour of prayer *being* the ninth *hour*.]

2. And a certain man, lame from his mothers womb, was carried, whom they laid daily at the gate of the Temple, which is called Beautiful, to ask alms of them that entred into the Temple.]

2. And there was an impotent man, who was ſo from his birth, who was therefore daily carried by others, and laid at the gate of the Temple toward the Eaſt, in Solomons porch, v. 11. which was called the beautiful gate, that there he might beg and receive the alms of thoſe that went up daily to pray there, by which means this man was known to all the pious men of the city that uſed to go that way, v. 10.

3. Who ſeeing Peter and John about to go into the Temple, asked * an alms.

4. And Peter faſtning his eyes on him, with John, ſaid, Look on us.

5. And he † gave heed unto them, expecting to receive ſomething of them.

6. Then Peter ſaid, [Silver and Gold have I none, but ſuch as I have give I thee.] In the name of Jeſus Chriſt of Nazareth, riſe up and walk.

6. I cannot give thee that alms thou lookeſt for, that of money to relieve thy wants; but that which will eminently ſupply all thy wants, and make it unneceſſary for thee to ask any more, I am able and willing to beſtow upon thee.

7. He was able to ſtand and go, was perfectly cured of his lameneſs.

7. And he took him by the right hand, and lift *him* up, and immediately [his feet and ancle-bones * received ſtrength.]

8. And he demonſtrated the perfectneſs of the cure by uſing his legs to all ſervices, leaping, ſtanding, walking, and as a teſtimony of his thankfulneſs to God the author, he

8. And he leaping up ſtood, and walked, and] entred with them into the Temple, walking, and leaping, and praiſing God.

9. And all the people ſaw him walking, and praiſing God,

10. And they knew that it was he which ſate for alms at the beautiful gate of the Temple: and they were filled with wonder and amazement at that which had happened unto him.

11. And as this perſon which was thus healed kept cloſe to Peter and John, and was unwilling to depart from them, from whom he had received ſo great a mercy.

11. And as the lame man which was healed held Peter and John] all the people ran together unto them in the porch that is call'd Solomons, greatly wondring.

12. Why do you look upon this cure as a ſtrange thing to be wrought? (the miracles of Jeſus are far greater then this) or, why do ye attribute any thing to us in this matter, as if 'twere any thing of our own, either ſtrength to do ſuch a work, or excellency (for which we might be thought worthy to be uſed in theſe works, rather then other men) to which this were to be imputed.

12. And when Peter ſaw *it*, he anſwered unto the people, Ye men of Iſrael, [why marvel ye at this, or why look ye ſo earneſtly on us, as tho' by our own power, or holineſs we had made this man to walk?]

13. Hath given this power of working miracles to that Jeſus whom ye deliver'd up to Pilate to be crucified, and when he would fain have releaſed him, ye refuſed to have him releaſed, and abſolutely againſt Pilate's will, required him to be put to death.

13. The God of Abraham, and of Iſaac, and of Jacob, the God of our Fathers [hath glorified his ſon Jeſus, whom ye delivered up, and denied him † in the preſence of Pilate, when he was determined * to let *him* go.]

14. And when ye had your choice, which ſhould be releaſed, Chriſt or Barabbas, ye choſe the murtherer before him.

14. But ye denied the Holy one and the Juſt, [and deſired a murtherer to to be granted unto you,]

15. And murthered the Meſſias, put him to death, who came to bring life into the world. And when you had done ſo, God was then pleaſed to raiſe him from the dead, and to make us witneſſes thereof.

15. And killed the ‖ prince of life, whom God hath raiſed from the dead, whereof we are witneſſes.]

16. And now 'tis by belief in him, that he (or his power) hath recovered this man from his lameneſs, whom you now ſee to be cured, and know before, for many years, to have been unable to go. And this faith, or believing on him, working not by its ſelf, but by his power on whom we believe, is it that hath wrought this ſo remarkable cure on him, which you all ſo wonder at.

16. And his name, through faith in his name, hath made this man ſtrong, whom ye ſee and † know, yea, the faith which is by him hath given him this perfect ſoundneſs in the preſence of you all.]

17. Now this, I ſuppoſe, brethren, that you of the multitude, which did thus reject Chriſt, did not know him to be the Meſſias, and the ſame I ſuppoſe of you rulers, thoſe of the Sanhedrim.

17. And now, brethren, I wote that through ignorance ye did *it*, as *did* alſo your rulers.]

18. And ſo the many prophecies of ſcripture that the Meſſias ſhould be put to death, have by this means had their completion.

18. But thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.]

19,20. Do you therefore amend your lives that this may be pardon'd, that ſo the ſecond coming of Chriſt, ſo often ſpoken of Mat. 24. for the delivery and reſcue of all the faithful (giving them reſt from their troubles and perſecutions, and a quiet profeſſion of the Goſpel) but withal for the deſtruction of all the obdurate (which is

19. Repent ye therefore and be converted, * that your ſins may be blotted out, when the a times of refreſhing ſhall come from the preſence of the Lord.

20. ‖ And he ſhall ſend Jeſus Chriſt, which before was † preached unto you.]

a.

* to receive an alms, λαβεῖν ἐλεημ.

† looked on them, ἐπεῖχεν αὐτοῖς

*became firm ἐστερεώθησαν

†againſt the face of Pilate κατὰ πρόσωπον Πιλ.

* to releaſe, ἀπολύειν

† captain; ἀρχηγὸν ſee Heb. 2. 10.

†have known ἐδόκεις

*to the blotting out of your ſins, that the ſeaſons—may come, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας· ὅπως ἂν καιροὶ ἔλθωσι

† and that he may, ὃν

προκεχειρισμένον. † Or deſigned, for the King's MS. and many written and printed copies read προκεχαριτωμένον, and Tertullian *præſignatum.*

is therefore foreſhewed that all may repent) may by your repentance become matter of advantage and comfort to you, to which end it was that he was at firſt ſent to you Jews peculiarly, or that he is now preached unto you, before that time, that if ye repent, ye may have the benefit of it, but if not, be deſtroyed with the obdurate.

* Who muſt receive heaven, till the times of the completion.

21. * Whom [b] the heaven muſt receive, till the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began:

21, 22, 23. This Chriſt being now entred on his regal power in heaven, thereby to fulfil all the prophecies concerning him (ſee note on Mat. 17. b.) particularly that of Moſes, of deſtroying and cutting off from the earth all thoſe

b.

22. For Moſes truly ſaid to the Fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren † like unto me; him ſhall ye hear in all things, whatſoever he ſhall ſay unto you.

† as me, ὡς ἐμέ.

23. And it ſhall come to paſs, *that* every ſoul which ſhall not hear that prophet ſhall be deſtroyed from among the people.]

Jews that ſhall reject the Meſſias, when he cometh; Who being alſo the perſecutors of Chriſtians, as they had been before of Chriſt, their deſtruction ſhall conſequently bring that refreſhment, v. 19. along with it, (as indeed it hapned in Veſpaſian's time, after the deſtruction of the impenitent Jews, the believers, which were remarkably preſerved in that deſtruction, had Halcyonian days attending. See 2 Theſ. 2. 1. and note on Rev. 1. d.)

24. Yea and all the prophets from [c] Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of [theſe days.]

c.

24. The coming of the Meſſias, the deſtruction of thoſe that reject, and the ſpecial mercies to them that believe on him.

25. Ye are the children of the Prophets and of the covenant which God made with our fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed.]

25. Ye are the peculiar perſons, of whom the prophets foretold, and to whom the covenant belongs, which was made to Abraham, in which was promiſed, that the poſterity of him, that is the Jews ſhould be ſo bleſſed by God, in having Chriſt given to them, (beſide many other ſpecial prerogatives beſtowed on them) that all the families and people of the world alſo, that would bleſs themſelves or others, ſhould uſe this form, God bleſs them, as he bleſſed Abraham's ſeed, (ſee note on Gal. 3. c.)

‖ or in every one of you, turning.

26. ‖ [d] Unto you firſt God having raiſed up his ſon Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.]

d.

26. Which is now accordingly performed. For God having raiſed this Chriſt again, hath by our preaching his reſurrection firſt to you over all your Cities, ſent him again in a moſt gracious manner to bleſs his enemies, to do all the good to them imaginable, to work upon the moſt obdurate crucifiers, and turn every one of you from your unbelief and impenitence, and ſo to make you capable of his pardon and mercy if you ſhall be thus wrought on, and converted by ſo efficacious means.

Annotations on Chap. III.

a. Ἀναψύξεως καιροὶ

V. 19. *Times of refreſhing.*] Καιροὶ ἀναψύξεως, *days of refreſhment*, or *comfort*, are proverbially taken among the Hebrews, for the time of any ſpecial deliverance, whether temporal here, or eternal in the Reſurrection; ſo *Gen.* 21. *Jonathan*'s *Chaldee paraphraſe* ſaith, that *Leviathan* is prepared ליום נחמתה *for the day of conſolation*, that is, the day of deliverance, and feſtivity in commemoration thereof, wherein, ſaid the Jews, God was wont to make merry, and to ſport with *Leviathan*. So the name of *Noach*, from that ſame Hebrew word, which is rendred *conſolation*, ſignifies *deliverance*, and was impoſed as a prophecy, that mankind, which otherwiſe had been univerſally deſtroyed, ſhould in him be reſcued from that utter ruine. To this belongs the *reviving*, *Ezr.* 9. 9. which ſignifies their reſtoring from captivity. So for the other deliverance, when *Hoſ.* 6. 3. we read, *after three days he ſhall quicken*, *Jonathan* reads again ליומי נחמתה *in the days of conſolation*, *which* ſhall come ביום אחיות מיתיא *in the day of the reſurrection of the dead.* And ſo when *John* 11. 24. we read *he ſhall riſe in the reſurrection*, the Syriack reads בנוחמא *in the conſolation.* Now the connexion of this with the exhortation to repentance lies thus, Should *Chriſt* come again in judgment upon the Jews, foretold *Mat.* 24. while you lie impenitent in your ſins, his coming muſt be the greateſt judgment in the world (and ſo it will be to the impenitent Jews, utter deſtruction and vaſtation,) That therefore that coming of his (which as it is a terrible time to the impenitent, ſo is a time of deliverance to all penitent believers) may in that notion of conſolation and deliverance befal you, that God may thus ſend his ſon to you. Do you now timely repent, ſo as to have your ſins blotted out, ſee 2 *Pet.* 3. 6. The ſame thing is called, ἀπολύτρωσις, *deliverance*, *Luke* 21. 28. and σωτηρία, *ſalvation*, or *deliverance* again, *Rom.* 13. 11. ſee Note c.

Ἀπολύτρωσις.

b. Δέξεσθαι οὐρανὸν.

V. 21. *The Heaven muſt receive.*] Beſide the ordinary rendring of ὃν δεῖ δέξασθαι οὐρανὸν, *whom heaven muſt receive*, another there is, of which the words are capable literally, and to which the Context more enclines them, that *Chriſt* muſt, or that God hath decreed he *ſhould receive heaven* in the ſenſe that *Camillus* is ſaid δέξασθαι πόλιν, *to receive the city*, that is, to undertake the government of the city, parallel to that of *Pſal.* 75. 2. ſpeaking of *Chriſt*'s exaltation, *when I ſhall receive the congregation*, and ſo this place will be all one with 1 *Cor.* 15. 25. *he muſt reign*, &c. and that peculiarly in the ſubduing and conquering all his enemies, converting ſome, and rooting out (v. 23.) all others, who ſtand out in hoſtility againſt him.

c. ἀπὸ Σαμουήλ.

V. 24. *Samuel.*] The account of the prophets is here begun from *Samuel*, becauſe the ſchools of the prophets were firſt inſtituted and erected by him, and not that there was no prophet before him. Thus we read 1 *Sam.* 19. 20. the *college*, or *company*, *of the prophets* at *Ramah*, and *Samuel ſtanding as appointed over them*, making him the preſident of that College, as after *Eliah* was, and therefore before his aſſenſion he goes about from one College to another, 2 *Kings* 2. 3, &c. and after him, *Eliſha*, to whom therefore the ſons of the prophets ſay, *The place in which we dwell before thee*, (that is, *under thee*, under thy government) *is too narrow for us*, and ſo they build a larger. Theſe *ſons of the prophets* ſpent their time in ſtudying the Law, and praiſing and ſerving of God (ſee note on *Luke* 1. m.) and of them, becauſe (though ſome were, yet) all were not call'd by God to the prophetick office, ſent of meſſages to the people, therefore 'tis here added, ὅσοι ἐλάλησαν, *as many as ſpake*, that is, as many as out of the ſchools of the prophets were by God call'd to that publick office, προκατήγγειλαν, *foretold* what was now to come to paſs.

d.

V. 26. *In turning away.*] It is matter of ſome queſtion, whether the ἀποστρέφειν, *turning*, refer to *Chriſt*, or the Jews. It may fitly refer to *Chriſt*, turning them by his grace, and ſo bleſſing them. But *Oecumenius* refers it to the Jews, εἰ ἄρα ἐθέλοιτε ἐπιστρέψαι, *if ye will turn every one from his iniquities.* And ſo it may be alſo as an effect of *Chriſt*'s grace in us, and as a condition to qualifie us to receive benefit by his Reſurrection and bleſſing of us.

CHAP. IV.

Paraphraſe.

1. AND as they ſpake unto the people, the Prieſts, and [the Captain of the Temple, and the Sadducees came upon them,]

1. The captain of the band of Roman ſoldiers, ſet at the porches of the Temple to guard and keep peace (ſee note on Luke 22. f.) and the Sadducees come violently upon them.

see Dr Whitby on the N. T. vol. 1. p 464

2. The Prieſts or thoſe of the Sanhedrim oppoſing the doctrine preach'd by them, in the city, and the Sadduces diſliking the doctrine of the reſurrection proclaimed by them, and ſo all much concern'd in their preaching to the people at that time.

2. Being * grieved that they taught the people, and preached through Jeſus the reſurrection from the dead.] * much troubled, διαπονούμενοι

3. Into priſon.

3. And they laid hands on them, and put them [in hold] unto the next day: for it was now eventide.

4. Their Auditors, the people, v. 1.

4. Howbeit many of them which heard the word believed, and the number of [the men] was about five thouſand.

5, 6. They of whom the Sanhedrim conſiſted, the chief prieſts, Elders and Scribes, and particularly Annas and Caiaphas (ſee note on Luke 3. c.) met at the court where the Sanhedrim uſed to ſit in council.

a.

5. And it came to paſs on the morrow, that [their Rulers, and Elders, and Scribes,
6. And Annas the high prieſt, and Caiaphas, and John, and Alexander, and as many as were of the a kindred of the high prieſt, were gathered together at Jeruſalem,]

7. And cauſing the diſciples to be brought before them, they examined them on theſe interrogatories, 1. how they came to be able to do that miracle, ch. 3. 7. and whoſe name they called upon that infirm man (ſee ver. 10.) in the working of the cure, (ſee ch. 3. 6.) and conſequently from whom they pretended to have commiſſion to do what they did, thus to preach unto the people?

7. And when they had ſet them in the midſt, they asked, By what power, or by what name have ye done this?]

8. Then Peter being by the Spirit of God (ſuch as was promiſed Mat. 10. 19, 20.) endued with a great extraordinary preſentneſs of ſpeech, and elocution, v. 13.) and taking great boldneſs and confidence upon him, began thus.

Readineſs

8. Then Peter filled with the holy Ghoſt, ſaid unto them,] Ye rulers of the people, and Elders of Iſrael,

9. Of an action, which is ſo far from being a crime, that 'tis an act of ſpecial mercy,

9. If we this day be examined [of the good deed] done to the impotent man, † by † by whom, ὲπ' τίνι.
what means he is made whole,

10. By no other means, but by calling upon him the name of Jeſus of Nazareth, (whom ye put to a ſhameful death, but God moſt miraculouſly raiſed again) this miracle on the lame man was wrought.

10. Be it known unto you all, and to all the people of Iſrael, that [by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God hath raiſed from the dead, even by him doth this man ſtand here before you whole.]

11. This is he that was propheſied of under the title of a refuſe ſtone rejected by you, the chief men among the Jews, and looked upon with deſpight and contempt, but is now by his reſurrection inſtall'd in all power and dignity, (an effect of which is this miracle wrought in his name) and is indeed become the ruler and king of the whole Church, the prime foundation ſtone of the whole fabrick.

11. This is the ſtone which was ſet at nought of you builders, which * is become the head of the corner.] * is or was made for the head, ὁ γενόμενος εἰς κεφαλὴν.

12. And by him, and him only, by receiving and embracing of his doctrine, ſalvation muſt now be hoped for by all. For there is no other religion in the world, whether that which was delivered by Moſes, or by any other, by which ſalvation can be had for thoſe, which do not now come into this, at the preaching of it.

12. Neither is there ſalvation in any other: for there is none other name under heaven given among men, whereby we muſt be ſaved.]

13. And when they obſerved the elocution, v. 8. and freeneſs of ſpeech, with which they taught (ſee note on John 7. a.) and withal conſidering that their education had not thus elevated them above other men, being neither skilled in the learning of the Jews, nor, as men of place, or magiſtracy among them, inſtructed in their laws, they were amazed at it, but withal they either remembred or were told that they were thoſe that had been attending on Jeſus in his life time.

13. Now when they † ſaw the boldneſs of Peter and John, and perceived that they were unlearned and * ignorant men, they marvailed, and they † took knowledge of them that they had been with Jeſus.] † beheld the confidence, θεωροῦντες τὴν παῤῥησίαν. * ordinary vulgar perſons, ἰδιῶται, ſee note on 1 cor. 14. a. † received knowledge, ἐπεγίνωσκον.

14. Though they were as maliciouſly and petulantly affected toward them, ver. 16. as was poſſible, yet they had nothing to object, or except againſt the whole action, either as it reſpected the man that was cured, or the Apoſtles that wrought it.

14. And beholding the man which was healed ſtanding with them, [they † could ſay nothing againſt it.] † had nothing to ſay againſt it, οὐδὲν εἶχον ἀντειπεῖν.

15. But when they had commanded them to go aſide out of the council, they conferred among themſelves,

16. Saying, What ſhall we do to theſe men? for that indeed a notable miracle hath been done by them, *is* manifeſt to all them that dwell in Jeruſalem, and we cannot deny *it*.

17. And being not able to conceal what was already known, they had nothing to do but to keep others from knowing it, and thereupon their decree in council was to ſend for them, and to forbid them upon ſevere penalties to preach Chriſt and his reſurrection and Goſpel any more.

17. But that it ſpread no farther among the people, let us ſtraightly threaten them that they ſpeak henceforth to no man in this name.]

18. Talk privately, or teach publickly, any thing concerning the faith of Chriſt.

18. And they called them, and commanded them, not to [ſpeak at all, nor teach in the name of Jeſus.]

19. But Peter and John made light of this interdict, or terrors, and told them plainly they were commanded by God to preach, and that in all reaſon God muſt be obeyed before them, or the greateſt magiſtrate on earth, and that they themſelves could not but confeſs ſo much.

19. But Peter and John anſwered, and ſaid unto them, Whether it be right in the ſight of God, to hearken unto you, more than unto God, judge ye.

20. Chooſe but teſtifie of Chriſt thoſe truths of ſo high importance, made known to us peculiarly to that end, that we ſhould proclaim them to others from our certain knowledge, being our ſelves the eye, and ear-witneſſes of them.

20. For we cannot [but ſpeak the things which we have ſeen and heard.]

21. And ſo not knowing what elſe to ſay to them, being not able to deny the force of their argument, they added more threatnings, if poſſibly that might terrifie them, and ſo diſmiſs'd them, having nothing to lay to their charge, but the curing of the lame man in the name of Jeſus, and for this all the people look'd on them with admiration, and counted it an act of God's immediate infinite mercy, for which they, that were inſtruments of it, ought to be bleſſed, not puniſhed by them, and therefore they durſt not puniſh or cenſure them for this.

21. So when they had farther threatned them, they let them go, finding nothing how they might puniſh them, becauſe of the people: for all men glorified God for that which was done.]

22. For it was an inveterate lameneſs, from his very birth, ch. 3. 2. and had been now above forty years upon him, when this cure was wrought by Peter.

22. For the man was about forty years old, on whom this miracle of healing was ſhewed.]

23. And being let go, they went to their own company, and reported all that the chief prieſts and Elders had ſaid unto them.

24. The reſt of the Apoſtles that were then at Jeruſalem, and the believers that conſerted with them, v. 23.

24. And when they heard that, [they] lift up their voice to God with one accord, and ſaid, Lord thou *art* God which haſt made heaven and earth, and the ſea, and all that in them is,

25. Who

* nations ἐθνη, ſee note on Mat. 24. c. & 28. b. & Rev. 11. g.

† land, γῆς ſee note on Mat. 24. e. & Rev. 11. g.

* here is added in the King's MS. and other printed copies ἐν τῇ πόλει ταύτῃ, in this thy city.

† Nations, ἐθνεσι, ſee v. 25.

25. Who by the mouth of thy ſervant David haſt ſaid, Why did the * heathen rage, and the people imagin vain things?]
what was now come to paſs, viz. that the Jews ſhould oppoſe Chriſt, and ſay falſe things of him, and then when God raiſed him from the dead, oppoſe the preaching of him.

25. Who foretold by his prophet David, Pſal. 2. 1. deny and crucifie him firſt,

26. The kings of the † earth ſtood up, and the rulers were gathered together againſt the Lord and againſt his Chriſt.]
and Pilate, v. 27. ſhould combine againſt him, and the rulers of the Jews ſhould meet in council in they here did) purpoſely to oppoſe the Meſſias, and in him God that ſent him.

26. That the Roman governors in Judea, Herod, their Sanhedrim (as v. 15.

27. For of a truth * [againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate with the † Gentiles and the people of Iſrael were gathered together.]
have conſpired, and joined their malitious counſels againſt thy holy Son and ſervant Jeſus, whom Meſſias of the world; (ſee note on ch. 10. e.)

27. Both the Roman governors, Pilate and Herod, and the Jewiſh Sanhedrim thou haſt ſent to be the

28. For to do whatſoever b thy hand and thy counſel determined before to be done.]
little meaning it) to be the inſtruments of God's gracious providence, and diſpoſal, who determined

28. To act in the crucifying of Chriſt, and ſo (though b
to give his only Son to die for us.

29. And now, Lord, behold their threatnings: and [grant unto thy ſervants, that with all boldneſs they may ſpeak thy word,

30. By ſtretching forth thine hand to heal: and that ſigns and wonders may be done by the name of thy holy child Jeſus.]
7. a.) and give power alſo to us thy ſervants, the diſciples of Chriſt, to work miraculous cures on all thoſe, on whom we ſhall call the name of Jeſus.

29,30. And enable us to preach the Goſpel powerfully, fearleſly, and with authority (ſee note on John

31. And when they had prayed, the place was ſhaken, where they were aſſembled together, and they were all filled with the Holy Ghoſt, and they ſpake the word of God with boldneſs.]
and ſhook the place where they were, and ſpecial eminent gifts of God's Spirit fell upon thoſe that were there preſent, (ſee chap. 2. note d.) and this was ſuch a confirmation to them all, that without all doubt, or fear, they publiſhed the Goſpel of Chriſt, ſee v. 29.

31. And upon this prayer of theirs, there came the like wind, as is mentioned, c. 2. 2.

* after this the antient Gr. and Lat. MS. adds, οὐδὲ εἷς ἔλεγεν ἴδιον εἶναι τῶν ὑπαρχόντων αὐτῷ, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά, and there was no difference among them.

† peculiar, ἴδιον.

32. And the multitude of them that believed were of one heart and of one ſoul *:] neither ſaid any *of them* that ought of the things which he poſſeſſed was his † own, but they had all things common.
them, agreed all in the ſame Chriſtian deſigns.

32. And the believers, although there were many of

|| rendred * charity was among, (ſee note on ch. 2. f.)

33. And with great power || c gave the Apoſtles witneſs of the reſurrection of the Lord Jeſus: and great * grace was upon them all.]
their preaching of Chriſt's reſurrection, and accounted it as a debt which they ought Chriſt for his great dignations among them, and there was great inſtances of liberality and frankneſs among them that received the faith, all the believers bringing in plentiful contributions to the Apoſtles hands, who received it of them for the publick uſe of the believers.

33. And the Apoſtles confirmed with many miracles c

34. Neither was there any among them that lacked: for] as many as had poſſeſſions of lands or houſes, ſold them, and brought the † price of the things that were ſold,

†prices, τιμὰς

35. And laid *them* down at the Apoſtles feet: [and diſtribution was made] unto every man, according as he had need.

35. And the Apoſtles diſtributed.

36. And Joſes who by the Apoſtles was ſurnamed Barnabas (which is, being interpreted, The ſon of conſolation) a levite, *and* * of the country of Cyprus,

* a Cypriot by birth, or born in Cyprus, Κύπρος τῷ γένει.

37. Having land ſold *it*, and brought the money, and laid *it* at the Apoſtles feet.]
Levites portion, which he might not alienate, but probably ſomewhat which belonged to him in Cyprus, where he was born v. 36.) made ſale of it, and brought the full price of it, and put it wholly in the Apoſtles power to diſpoſe of, or diſtribute it.

37. Having a piece of land of his own (not part of the

Annotations on Chap. IV.

a. γένος Ἀρχιερατικόν.

V. 6. *Kindred of the high prieſt.*] What is meant by ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ, *as many as were of the kindred of the high prieſt*, will be reſolved by the Context, where an aſſembling or meeting of the *Sanhedrim* is deſcribed, v. 5. which conſiſting of three ſorts of men Prieſts, Elders and Doctors of the Law (ſee note on *Mark* 5. c.) is oft-times expreſs'd by the enumeration of thoſe parts, Ἀρχιερεῖς καὶ γραμματεῖς καὶ πρεσβύτεροι, *High prieſts, Scribes and Elders*, *Mat.* 26. 3. and very often in the *Goſpels*. In this place there is another way of enumeration then is uſual, *The Rulers and Elders and Scribes, and Annas the chief prieſt and Caiaphas, and John and Alexander, and as many as were of the kindred of the high prieſt.* Where yet ἄρχοντες, *Rulers*, ſeems to be a general word, denoting, as elſewhere, men in authority. Then *Annas* was the *Naſi*, or *chief perſon* among them, (ſee *Luke* 3. note b.) and *Caiaphas* the perſon, that by the *Procurator* was put into the Pontificate inſtead of the Aaronical line. And ſo there remains only *the Elders and Scribes*, and ὅσοι ἦσαν, not Indefinitely, *as many as were*, but, in a more limited notion of ὅσοι, *thoſe that were* in the *Sanhedrim* of this ſort, *of the kindred of the high prieſt*, (and of that number *John* and *Alexander* by name) which therefore appear to be the ſame with ἀρχιερεῖς, *high prieſts* joined with the *Elders and Scribes* in other places, that is, that third ſort of the *Sanhedrim*, conſiſting of Prieſts. Now the reaſon of this title's being applied to them is evident. For as of *Aaron*'s poſterity the lineal deſcendent only ſucceeded him in the high prieſts office, ſo of his two ſons, *Eleazar* and *Ithamar*, ſprang 24 families, (betwixt whom the Prieſts office was divided by *David*, 1 *Chron.* 24.) which ſhould by weekly turns perform the ſervice of the Sanctuary (ſee *Luke* 1. 5.) fixteen of the ſons of *Eleazar*, and eight of *Ithamar*. Of every one of theſe families and courſes there was a chief, the head of the family, and theſe are conſequently called ἀρχιερεῖς, *chief prieſts*, and ἐκ γένους ἀρχιερατικοῦ, *of the kindred of the High prieſt*, *viz.* as ſpringing from *Aaron*, and ſtill allied to the one high prieſt's family, as inferior branches of it; And many, if not all theſe, were members of the *Sanhedrim* (for here they ſet in Judicature with *Annas* and *Caiaphas*, as with *Moſes* and *Aaron*, and the Elders and the Scribes, ver. 7.) and being four and twenty in number, would make up a third part of the whole number of 72, leaving the other two portions to be divided between the Elders and the Scribes, if there were, as it is not certain there was, this equal diviſion.

Ἄρχοντες.

Ἅννας,

Καϊάφας.

Ὅσοι.

V. 28. *Thy hand and thy counſel.*] What is meant by the latter part of this ſpeech, *whatſoever thy counſel hath determined before to be done*, hath little difficulty in it. The truth is clear, that God decreed that thoſe things ſhould γενέσθαι, *de done*, although he decreed not that the Jews ſhould do them, but only permitted them to do, what he foreſaw they would do, if they were thus permitted. The only difficulty is, what is meant by ἡ χείρ σου, *thy hand*, and that will beſt be explained by looking on the Law of *Moſes*, *Levit.* 16. 8. where *Aaron* caſts lots on the goats, One lot, on

b. ἡ βουλὴ σου προώρισε γενέσθαι.

ἡ χείρ σου.

which was written לשם *for the Lord*, another on which לעזאזל *for the Azazel*, or *ſcape-goat*; For the manner was thus, The two goats were ſet one at his right hand, t'other at his left, and two lots were caſt into the *Kalphi* or *veſſel* (that is the word uſed by the *Rabbines* from the Greek κάλπις, *urna*, or *pitcher*, of which, ſaith *Lucian*, in *Hermot.* κάλπις ἀργυρᾶ, ὡς ταύτῃ ἐκβάλλον) κλῆρος μικροὶ, ὅσον δὲ κυαμιαῖοι τὸ μέγεθος ἐπεγεγραμμένοι, *little lots are thrown into the ſilver pitcher about the bigneſs of a bean, with inſcriptions on them*) and the Prieſt draws out one in one hand and the other in the other; Then by the command of the סגן (that is, *vicarius ſacerdos, the firſt of the ordinary prieſts*, that miniſtred to the High-prieſt) he lifts up the hand in which was the lot for the Lord, and if it were the right hand, he puts it upon the head of the goat at his right hand (if the left, on that at the left) and that goat was holy to the Lord, and was preſently ſlain before him (the other being ἀποπομπαῖος, *ſent into the wilderneſs*) ſee *Cod. Joma* c. 4. § 1. And certainly this diſtribution of the lots was from the Lord, according to that of *Solomon*, *Prov.* 16. 23. Now by this ceremony of the goat, is *Chriſt*'s paſſion typified, and ſo that phraſe here, ἡ χείρ σου, *thy hand*, refers to that elevation of the hand, wherein was the lot for the Lord, and ſo notes this whole action thus to have been diſpoſed of by God, who decreed that *Chriſt* ſhould ſuffer, and that juſt as the goat did under the Law, which was offered up to God for the ſins of the people.

V. 33. *Gave the Apoſtles witneſs.*] Ἀποδίδων is by *Theophylact* obſerved to have ſome energy in it, καθάπερ ἐγχειρισθείσας αὐτὸς τι δείκνυσι, καὶ ὡς περὶ ὀφλήματος λέγει, *he ſignifies, ſomewhat to be intruſted with them, as a depoſitum*, which they were to reſtore, and *ſo ſpeaks as of a debt.* Accordingly the *Vulgar Latin* duly reads *reddebant teſtimonium, they rendred teſtimony.* C. Ἀποδίδων.

CHAP. V.

Paraphraſe.

1. And one of thoſe that came in to the faith of Chriſt, named Ananias, and Sappira his wife, with joynt conſent devoted their eſtate, all that they had, to the uſe of the Church, and to that purpoſe made ſale of it;

1. BUT a certain man named Ananias, with Sapphira his wife, ſold a poſſeſſion,]

2. And when they had done ſo, conſented alſo, or combined together to keep ſome part of the money, for which 'twas ſold, for themſelves: and accordingly they did, and came with the other part only, and preſented it to the Apoſtles.

2. And kept back *part* of the price, his wife alſo being privy *to it*, and brought a certain part, and laid *it* at the Apoſtles feet.]

a. b. 3. How hath Satan emboldened thee, that thou ſhouldſt dare thus to deceive, and rob the holy Ghoſt, as thou haſt clearly done, in keeping back and purloining part, when thou hadſt conſecrated all to God's ſervice, for the uſe of the Church?

3. But Peter ſaid, Ananias, [why hath Satan a filled thine heart * b to lie to the holy Ghoſt, and to keep back *part* of the price of the land?]

c. 4. Before it was ſold, was it not wholly thine, no other man having right to any part of it? (ſo the Syriack reads it) and when it was ſold, didſt not thou receive the whole ſum or price for which 'twas ſold? was it not all in thine hand and power, ſo as thou mighteſt have fully performed thy vow? what motive hadſt thou to do ſuch a thing as this? The falſity which was committed in telling us that thou hadſt ſold thy poſſeſſions, and brought the whole price of it for the uſe of the Church, (when thou didſt keep a part of it for thy ſelf) was an injury not only to the Church, nor ſo much to us the Apoſtles, as to God himſelf, to the holy Ghoſt, who came lately down to plant this Church, and hath ſuch a peculiar relation to it, that what was done to that, is by interpretation done to the holy Ghoſt, who had the privity of the vow, and knew that 'twas the conſecrating of all, and not of this part only which thou haſt brought to us.

4. † c Whiles it remained, was it not thine own? and when it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not lyed unto men, but unto God.]

* that thou ſhouldſt deceive the holy Ghoſt.
† Was not the poſſeſſion or demean thine own? and being ſold

5. And as Peter ſpake theſe words, Ananias fell down dead in the place immediately, to the great aſtoniſhment and terrifying of all thoſe that were there preſent.

5. And Ananias hearing theſe words, fell down, and gave up the ghoſt, and great fear came on all them that heard theſe things.]

6. And the men of inferior rank, the officers, to whom it belonged to bury the dead, (ſee note on Phil. 1. c.) took him, and ſtript and ſwath'd him, as they uſed to do the dead (ſee note on John 19. g.) and taking him up

6. And the young men aroſe, wound him up, and] carried *him* out and buried *him*.

7. And about three hours after this judgment fell on Ananias, Sapphira,

7. And it was about the ſpace of three hours after, when] his wife, not knowing what was done, came in.

8. And Peter examined, and asked her, ſaying, Was that ſum which ye brought, the full ſum for which the field was ſold? And ſhe anſwered, It was.

8. And Peter anſwered unto her, Tell me whether you ſold the land for ſo much. And ſhe ſaid, Yea, for ſo much.]

9. To provoke and dare God, (ſee note on Mat. 4. c.) to try whether he will puniſh your fraud or no. Behold (that thou mayeſt ſee what a provocation this hath been to God) the men are coming in which have buried thy dead husband, and now they ſhall do as much for thee.

9. Then Peter ſaid unto her, How is it that ye have agreed together [to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy Husband *are* at the door, and ſhall carry thee out.]

10. Then fell ſhe down ſtraightway at his feet, and yielded up the Ghoſt, and the young men came in, and found her dead, and carrying *her* forth, buried *her* by her husband.

11. And all the believers were ſtricken with a great reverence, and ſo were all others to whom it was related.

11. And great fear came upon all the Church, and upon as many as heard theſe things.]

12. (And they ſolemnly met together to preach and do miracles in the entrance to the Temple, called Solomon's porch.

12. And by the hands of the Apoſtles were many ſigns and wonders wrought among the people. [(And they were all with one accord in Solomon's porch.]

13. And no other of the believers, or Chriſtians (called the Church, v. 11.) durſt conſort with the twelve Apoſtles, through the reverence, v. 11. which theſe late acts had wrought in them; but the people that ſaw and heard what was done, magnified them.

13. And of the reſt durſt no man joyn himſelf to them, but the people magnified them.]

14. And theſe miracles that wrought ſuch a reverence in the believers, were a means alſo to work faith in all the common ſort of the People.)

14. And believers were the more added to the Lord, multitudes both of men and women.)]

15. And the people, v. 12. had ſuch confidence in their power of working miraculous cures, that they believed that the very ſhadow of Peter, walking by a diſeaſed man, would work a cure on him, and thereupon they brought forth their ſick and impotent friends, thoſe that were not able to go or ſtand, and laid them upon beds, &c. in the paſſage, that as Peter came by, his ſhadow might come over ſome of them.

15. Inſomuch that they brought forth the ſick into the ſtreets, and laid *them* on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might over-ſhadow ſome of them.]

16. There

16. There came alſo a multitude *out* of the Cities about unto Jeruſalem, bringing] ſick folks, and them which were vexed with unclean ſpirits, and they were healed every one.

16. And the fame of their miracles ſpread into the country, and region, and other cities about Jeruſalem, and from thence they brought.

17. Then the high prieſt roſe up, and all they that were with him (* which is the ſect of the ſadduces) and were filled with † indignation,]

17. And the Sanhedrim (moſt of them being of the ſect of the Sadduces) ſet themſelves very zealouſly againſt them,

* Being the ſect ἡ οὖσα αἵρεσις
† Anger, zeal, ζῆλος.

18. And laid their hands on the Apoſtles, and put them in the common priſon.]

18. And apprehended the Apoſtles, and impriſoned them in the common goal.

19. But the Angel of the Lord by night opened the priſon doors, and brought them forth, and ſaid,

20. Go, ſtand, and ſpeak in the Temple to the people [all the words of this life.]

20. All the doctrine of Chriſtianity. d.

21. And when they heard that, they entred into the Temple early in the morning, and taught: but the high prieſt came, and they that were with him, and called the council together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought]

21. And in obedience to that direction, they betook themſelves early in the morning to the Temple, and there expounded the ſcripture and taught the doctrine of Chriſt out of it. But they of the Sanhedrim thinking they had ſtill been in hold, went into the court, and ſent ſerjeants to the priſon to have them brought before them.

22. But when the officers came, and found them not in the priſon, they returned, and told,

23. Saying, The priſon truly found we ſhut with all ſafety, [and the keepers ſtanding without before the doors: but when we had opened, we found no man within.]

23. And a guard of ſoldiers without, watching the doors of the priſon; but when we entred, none of theſe priſoners were within.

24. Now when the high prieſt, and the captain of the Temple, and the chief prieſts heard theſe things, they doubted * of them, whereunto this would grow.]

24. And when the Sanhedrim of the Jews, as alſo the captain of that band of ſoldiers, who had ſet the guard upon the priſon, v. 23. (ſee ch. 4. 1. and Luke 22. f.) had this word brought to them, they were much perplext, and wondred, how it could come to paſs, that the priſon being ſhut, and the watch at the doors, yet none of the priſoners ſhould be within, and conceived that this did abode ſome ſtrange matter.

* Concerning them, what this was, or, would be, περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο.

25. Then came one, and told them, ſaying, Behold the men whom ye put in priſon [are ſtanding in the Temple, and teaching the people.]

25. Are in the Temple, inſtructing all that come thither.

26. Then went the captain with the Officers and brought them] without violence: (For they feared the people, leſt they ſhould have been ſtoned.)

26. And the captain rhat guarded the Temple (ſee note on Luke 22. f.) together with his ſoldiers went to the Temple, and apprehended them.

27. And when they had brought them, they [ſet *them* before the council: and the high Prieſt asked them,]

27. Brought them before the court, and the high prieſt examined them.

28. Saying, Did we not ſtraightly command you, [that you ſhould not teach in his name? And behold, ye have filled Jeruſalem with your doctrine, and † intend to bring that man's blood upon us.]

28. Not to publiſh this doctrine of Chriſt, and ye contrariwiſe have publiſhed it in the Temple to all the city, and done your beſt, by laying his blood to our charge, to raiſe up to the people againſt us, as againſt murtherers.

† You would bring, βούλεσθε ἐπαγαγεῖν.

29. Then Peter and the *other* Apoſtles anſwered and ſaid, We ought to obey God, rather than men.]

29. And the Apoſtles anſwered, as before they had done, ch. 4. 19. We were commanded by God to publiſh it, and then your interdict was not to have any force. Though magiſtrates are to be obey'd in all their lawful commands, and their puniſhments to be endured without reſiſtance (as they were by us, v. 18, and 26.) yet when God fetches us out of priſon, and commands us to go into the Temple and preach the faith of Chriſt (as he did by his Angel, v. 20.) we are to render obedience to him, and not to your contrary interdicts.

30. The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree:

30, 31. The God of Iſrael, acknowledged by us all, hath ſent the Meſſias into the world furniſhed with his ſpecial Commiſſion, and

* To his right hand, τῇ δεξιᾷ αὐτοῦ.

31. Him hath God exalted * with his right hand *to be* e a prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.]

e.

when ye crucified him as a malefactor, raiſed him from death, took him into heaven, and inſtated him in his regal power, (that he might be a ſpiritual prince, reigning in mens hearts) at his Father's right hand, from thence to ſend the Spirit of his Father (who was not to deſcend, till he was aſcended) and by that means to give you Jews place of repentance, that if ye yet come in and repent, and believe on him, ye may have pardon of ſin.

32. And we are his witneſſes of theſe things, and *ſo is* alſo the holy Ghoſt, whom God hath given to them that obey him.]

32. The truth of this we teſtifie, and ſo doth the holy Ghoſt, that came down upon us, and upon the reſt that have come in, and conſorted with us, ch. 4. 31. and by us is communicated to all that come in, and believe, and yield obedience to him.

† Were mad againſt them.

33. When they heard *that*, they † were f cut *to the heart*, and took counſel to ſlay them.]

33. And upon this anſwer of theirs, they fell into great fierceneſs againſt them, and entred into conſultation of putting them to death. f.

34. Then ſtood there up one in the council, a Phariſee, named Gamaliel, a doctor of the law, had in great reputation among all the people, and commanded to put the Apoſtles forth a little ſpace,

* Touching theſe men, what you go about to do, ὅτι τοῖς ἀνθρώποις τούτοις, τί μέλλουσι πράσσειν.

35. And ſaid unto them, Ye men of Iſrael, take heed to your ſelves * what ye intend to do as touching theſe men.

36. For before theſe days roſe up g Theudas, boaſting himſelf to be ſomebody, to whom a number of men, about four hundred, joyned themſelves; who was ſlain, and all, as many as obeyed him, were ſcattered, and brought to nought.]

36. For we have examples of men that have gathered followers, and raiſed ſeditions among the people, and come to nothing; as for inſtance, Theudas, that undertook to be a General, boaſting that he was ſent by God to that purpoſe, and ſo got 400 men to follow him, but ſoon miſcarried, and was himſelf killed, and all put to flight that adhered to him, and ſo his deſign was utterly fruſtrated. g.

† Enrolling, ἀπογραφῆς, ſee Luke 2. note b.

37. After this man, roſe up h Judas of Galilee in the days of the † taxing, and drew away much people after him: he alſo periſhed, and all, even as many as obeyed him, were diſperſed. h.

* For the preſent, τὰ νῦν.
† Depart, ἀπόστητε.
* Be overthrown, καταλυθήσεται.

38. And * now I ſay unto you, † [refrain from theſe men, and let them alone: for if this counſel, or this work be of men, it will * come to nought.]

38. Diſmiſs theſe men, and make not ſuch haſte to proceed againſt them; (for the doctrine which they preach is either from God, or no, If it be not from God, then our experience tells us, that falſe Prophets, though they thrive a while, yet without our oppoſition they generally come to nought.

39. But

i. 39. But if it be from God, then you may be ſure you ſhall not prevail againſt it) leſt ye be found to be a kind of Babel-builders (like thoſe giants there, that went about to fortifie themſelves againſt heaven) and to fight againſt God himſelf; and ye will never proſper in that enterprize.

39. But if it be of God, ye cannot overthrow it, i leſt haply ye be found even to fight againſt God.]

40. And they took his advice, and ſending for the Apoſtles in again into the court they appointed them to be ſcourg'd (a puniſhment of a reproachful contumelious nature, v. 41.) and giving them charge not to preach the faith of Chriſt any more, they releaſed them.

40. And to him they agreed: And when they had called the Apoſtles and beaten *them*, they commanded them that they ſhould not ſpeak in the name of Jeſus, and let them go.]

41. And this was matter of comfort and rejoicing to the Apoſtles, (according to that of Mat 5. 12.) that they were advanced to that degree of honour and bleſſedneſs, as to be ſcourged for preaching of Chriſt.

41. And they departed from the preſence of the council, rejoicing that they were † counted worthy to ſuffer k ſhame for his name.]

k. † vouchſafed to be diſhonourably uſed, καταξιωθησαν ἀτιμ.:

42. And they divided their time betwixt the Temple more openly, and the upper room more privately, and continued conſtantly in one of thoſe places, either inſtructing thoſe that had already received the faith, or preaching it new to thoſe that had not received it.

42. And daily in the Temple, and * in every houſe, they ceaſed not to teach, and preach Jeſus Chriſt.]

* in ſome houſe, κατ' οἶκον, ſee note on ch. 1. c.

Annotations on Chap. V.

a. Πληρῶν καρδίαν.

V. 3. *Filled thine heart.*] The phraſe πληρῶν καρδίαν, *to fill the heart*, is uſed by the Hebrews in the Old Teſtament for *to make one bold*, ſo *Heſt.* 7. 5. *Who hath filled his heart to do this?* the Greek, τίς ἔτος ὃς ἐτόλμησε; *who is it that hath dared*, &c. So *Eccl.* 8. 11. *The heart of the ſons of men is filled to do evil*, that is, *is emboldened*, where the Greek read, ἐπληροφορήθη, *is filled.*

b. Ψεύδομαι.

Ib. *To ly.*] The Verb ψεύδομαι hath among authors theſe three diſtinct uſes, and agreeably three notions and interpretations proportioned to them. 1. 'Tis uſed with a Genitive caſe, and then it ſignifies paſſively, *to be deceived, fruſtrated, cheated* of any thing, ψεύδεσθαι ἐλπίδος, *to be fruſtrated, defeated of his hope*, and in *Plato Apol.* τύτε οὐκ ἐψεύδομαι, *In this I was not deceived* or *miſtaken.* But this clearly belongs not to this place. 2ly. 'Tis uſed with a Dative caſe of the perſon, or (which is all one) with a prepoſition εἰς or κατὰ joined to the perſon, and then 'tis abſolutely *to lie.* So 'tis here, v. 4. οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ, *Thou haſt not lied to men, but to God*, the lie which thou haſt told, was not told to men only, or was not injurious to men only, but to God alſo. So *Jam.* 3. 14. ψεύδεσθε κατὰ τῆς ἀληθείας, *ye lie againſt the truth*, your lying is contrary to the Goſpel-doctrine and temper, and deſtructive to it. So *Col.* 3. 9. μὴ ψεύδεσθε εἰς ἀλλήλους, *lie not againſt one another.* 3ly. 'Tis uſed with an Accuſative caſe of the perſon again, and then it ſignifies actively, *to deceive, rob, deprive*; τὺς στρατιώτας ψευσάμενοι καὶ ἀπατήσας, in *Herodian.* l. 2. *having deceived and cheated the ſoldiers*, and in *Ariſtoph.* νεφέλ. Μὰ τὸν Δί' οὐ ψεύσῃ γε μὲ, *certainly thou ſhalt not deceive*, or *cheat me*: and that is the very notion of it here in this place, ψεύσασθαι τὸ ἅγιον πνεῦμα, *to deceive the holy Ghoſt*, *Deum in pollicitatione fallere, to deceive God in that which was promiſed to him*, ſaith S. *Auguſtine*; and again, *detrahere de pecunia quam Deo voverat, to keep back ſome of the money which he had devoted to God*; and accordingly by *Aſterius*, *Ananias* and his wife are called τῶν οἰκείων ἀναθημάτων ἱερόσυλοι, *guilty of ſacriledge in their own offerings.* And although if the matter ſpoken of extend no farther than ſpeaking a falſe thing (without any real purloining, or ſtealing, or with-holding what was conſecrated to the Church or to God) it would then proportionably ſignifie no more than *to deceive*, or *to tell a lie* to the *holy Ghoſt*; yet when the matter extends it thus much farther, not to bare words, but to the ἐνοσφίσατο ἀπὸ τῆς τιμῆς, v. 2. *purloyning part of that price*, which was all given to the Church, and by their own act put out of *their own power*, v. 5. (according to that rule of the Law, *data, eo ipſo quòd dantur, fiunt accipientis, whatſoever is given, by that very act becomes the proper goods of the receiver*) this ψεύσασθαι ἅγιον πνεῦμα, *deceiving the holy Ghoſt*, muſt needs refer to the not-keeping, not-obſerving, not-doing what was by them vowed, or to thoſe contrary actions, the purloining or with-holding part of that price, which was wholly given to the Church, and being not actually brought in and beſtowed on it, is ſaid to be the deceiving of the *Holy Ghoſt*, that is, robbing, depriving him of that which was beſtowed on him. This very ſame being expreſt alſo by νοσφίσασθαι ἀπὸ τῆς τιμῆς, that follows, that is, purloyning, as 'tis rendred, *Tit.* 2. 20. and as the word is uſed of Sacriledge by the *Septuagint*, *Joſh.* 7. 1. ἐνοσφίσατο ἀπὸ τῶν ἀναθημάτων, *he purloined of the accurſed thing*, or that [which was *conſecrated*, c. 6. 19. So 2 *Mac.* 4. v. 32. *Menelaus* χρυσώματά τινα νοσφισάμενος, *ſtole, purloined ſome golden veſſels* of the Temple. And ſo both phraſes join to make up the very thing which is called ἱεροσυλία, or *ſacriledge* ordinarily in ſacred or heathen writers; which therefore by this place appears to be a ſin againſt God, not againſt men, v. 4. (and ſo *Mal.* 3. 8.) and particularly the robbing of the *Holy Ghoſt*, which came down on purpoſe to perfect what *Chriſt* had begun, to formalize the ſociety of believers, into that which we now call *a Church*, and ſo to fit it for continuance and perpetuity. And by what we ſee done in theſe firſt chapters of the *Acts*, immediately after the deſcent of the *Holy Ghoſt*, we have great reaſon to believe theſe two things: 1. that it was an effect of his inclining the hearts of the believers, that wealth was ſo liberally brought in unto the Apoſtles, and laid at their feet: and 2. that what was thus given, was really accepted of by the *Holy Ghoſt*, as given to him, and not to men only. For as among the Jews, what was given to God, was brought unto the Temple, and preſented to the Prieſt (κελεύει τὰς ἀπαρχὰς εἰς τὸ ἱερὸν κομίζεσθαι πρότερον, εἶτ' ἐνδίδωσι τοῖς ἱερεῦσι λαμβάνειν, *he commanded that the firſt fruits ſhould be carried to the Temple, and received there by the Prieſts*, ſaith *Philo, de Sacerdot. honorib.*) ſo here 'tis brought to the Apoſtles as *Chriſt*'s receivers, for the uſe of all the poor Chriſtians, that ſhould want, to be by the direction of the Apoſtles diſpenſed to them; and that what is thus by the liberality of Chriſtians (κοινωνία ἁγίων in the Creed) inſtated on the Church, cannot afterwards by the very doners (much leſs by any elſe) be purloined or taken back again, without the guilt of that great ſin of deceiving and robbing God himſelf.

Ψεύδεσθε καὶ τῆς ἀληθείας.

Νοσφίσασθαι ἀπὸ τῆς τιμῆς.

V. 4. *Whiles it remained.*] There is ſome difficulty in this verſe: and the beſt way of clearing it, is, by ſetting the firſt word right, τὸ μένον, (which is commonly rendred, *whilſt it remained*) That ſure ſignifies a poſſeſſion immovable, an eſtate in land, which is called a demean in this very notion of μένειν, *remaining*, becauſe when the fruit is taken off, the land remains and ſo is applied here to κτῆμα, *a poſſeſſion*, v. 1. Upon the ſame account again 'tis called *an eſtate*, as being a ſtanding, remaining, continuing poſſeſſion. Proportionable to this, τὸ πεδὸν is wealth in money, or *land ſold* or put into money. And then the meaning of the whole is clear, Οὐχὶ μένον σοὶ ἔμενε; *was not the land, eſtate, demeans, thy own land, eſtate, demeans?* καὶ πεδὸν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; *and was not the price, for which it was ſold, wholly in thy power?* that is, in thy hand, as יד *in the hand*, ſignifies in the power, not as of an owner, but as a receiver, as *Gen* 24. 10. 'tis ſaid of *Abraham*'s ſervant, that *all the goods of his maſter were*

c. Τὸ Μένον

Κτῆμα.

Πεδὸν.

Ἐν τῇ σῇ Ἐξουσίᾳ.

were in his hand, as in the ſtewards hand to receive and look to. So that in both reſpects, the poſſeſſion being wholly thine, and the money coming wholly to thy hands, paid wholly to thee, (the contrary of either of which would have allowed him ſome pretence and excuſe) there was no excuſe for thy not bringing, according to thy vow, the whole value of it.

d. Ζωῆς ταύτης ῥήματα

V. 20. *This life.*] What Ῥήματα ζωῆς ταύτης *the words of this life*, here ſignifies will ſoon be diſcerned by the uſe of ζωὴ, *life*, in the *Goſpel*, for that doctrine which is the ſetting down of the way, which will bring him that walks in it to eternal life. Thus *John* 12. 50. *I know* (ſaith *Chriſt* of the Meſſage which he brought from his Father) *that his Commandment is eternal life*, where *eternal life* muſt ſignifie that way which leads to it; ſo *John* 17. 3. *This is eternal life, that they may know thee the only true God*, that is, their *knowing* (and performing faithful, ſincere obedience to) *the only true God*, is the ſure way to eternal life. And accordingly *the words of this life* are the ſum of this Chriſtian doctrine, which being obeyed will bring any man to life eternal, and ſo 'tis all one with S. *Peter*'s expreſſion to *Chriſt*, *Lord to whom ſhall we go? thou haſt the words of eternal life*, the word [ταύτης *this*] being here Emphatical, and denoting that more valuable, ſpiritual, and eternal life.

Ταύτης.

e. Ἀρχηγὸς Σωτῆρ.

V. 31. *A Prince and a Saviour.*] Theſe two words, ἀρχηγὸς, *captain*, and σωτὴρ, *Saviour*, in the ſtyle of the Old Teſtament ſignifie ſuch an one as *Joſhua* and the *Judges* were (ſee Note on *Rom.* 13. c.) expreſs'd here c. 7. 27. by ἄρχων καὶ δικαστὴς, *a Ruler and a Judge*, by δοῦναι σωτηρίαν, v. 25. *giving deliverance*, bringing them out of their ſlavery in *Ægypt*; and therefore ver. 35. (in ſetting down the Iſraelites miſtake, when they asked *Moſes*, who appointed him ἄρχοντα καὶ δικαστὴν, *a Ruler and a Judge*?) S. *Stephen* tells them, *God* had *by the hand of an Angel ſent Moſes* ἄρχοντα καὶ λυτρωτὴν, *a captain and deliverer*, by λυτρωτὴν, *deliverer*, meaning the ſame that by σωτηρίαν, *deliverance*, v. 25. and by σωτὴρ, *Saviour* here, one that leads and rules them, manages their military affairs to the avenging them of their enemies, and preſerving them ſafe and quiet. Such an one was *Chriſt* to be unto the people of God, and was ſent to be ſuch particularly to the Jews; but this not in that manner that they expected, but (as his *kingdom* was *not of this world*) in a ſpiritual manner, to *go in and out before them* againſt their ſpiritual enemies, Satan and ſin: To which end it was, that after his exaltation and inſtalment to his Regal office, the firſt thing was his ſending of his Spirit, thereby giving them (as here it follows) *place of repentance*, if upon the preaching of the Apoſtles, they will come in, and believe on him. In this ſenſe is it that *Heb.* 2. 10. *Chriſt* is called ἀρχηγὸς σωτηρίας, *the captain of ſalvation* or *deliverance*, that is, a captain deſigned on purpoſe to ſave and deliver them, to lead them, as 'tis there, through ſufferings to bliſs, through the wilderneſs, and the land of the *Anakims*, to *Canaan*, as *Moſes* and *Joſhua*, the captains and ſaviours of the Jews did; ἀρχηγὸς and σωτὴρ, *captain* and *ſaviour*, being an ἐνδιάδυοιν, *two words together to expreſs one thing*, and ſo directly the ſame with this other expreſſion of ἀρχηγὸς σωτηρίας, *captain of Salvation*.

Ἀρχηγὸς Σωτηρίας.

f. Διεπρίοντο

V. 33. *Cut to the heart.*] What διεπρίοντο here ſignifies will be beſt reſolved from *Heſychius*'s rendring of the word. The ordinary Copy hath it, Διαπρίεσθαι, διαχρεμίζει, μαίνεσθαι. But that is a miſtake. It ſhould certainly be read, ἀγριαίνει, or διαγριάζει, *grows wild*, or *angry*, for that is all one with μαίνεσθαι, *is mad*, which follows; but διαχρεμίζει is quite another matter, and would rather belong to διαπρίεσθαι (which might be the cauſe of this miſtake by the nearneſs of the words) as πριάμενος and ἀγορασας are all one. By this then the word appears to ſignifie *rage* or *vehement diſpleaſure* (as ἀγριαίνει is ὀργίζεσθαι) ſuch as is in Bears and other wild beaſts, when it makes them tear in pieces thoſe that are next to them, or againſt whom it is conceived; As here it follows, *they conſulted to put them to death.*

g. Θεύδας.

V. 36. *Theudas.*] A ſtory there is of one *Theudas* which *Joſephus* mentions, *Ant.* l. 20. c. 5. and *Euſebius Hiſt.* l. 2. c. 12. who undertook to be a Prophet, and promiſed that he would divide *Jordan*, &c. But that was in *Claudius*'s time, in the time of *Fadus*'s præfecture, who deſtroyed him and his followers. And ſo that cannot be the perſon here mention'd, for this here was before *Judas Galilæus*, v. 37. and he was in the time of *Cyrenius*'s being Governor of *Syria* (ſee Note h.) This *Theudas* here then muſt needs be ſome other perſon, whom they had recorded in their writings, and from thence *Gamaliel* here recites the ſtory, though we have no other record of it.

h. Ἰούδας Γαλιλαῖος.

V. 37. *Judas of Galilee.*] Of this *Judas of Galilee*, and of his enrolling, *Joſephus*'s teſtimony is moſt clear, *Antiq.* l. 18. c. 1. *Cyrenius*, ſaith he, *came to Cyria, ſent from Cæſar*, (or *under him*) δικαιοδότης τῶν ἐθνες, καὶ τιμητὴς τῶν ἀσιῶν γνωσόμενος, *as judge of the nation, and to take the valuation of their eſtates.* Upon this, *Judas Gaulonita* ἐπείσθη ὀπὶ ἀποστάσει, *rebell'd*, or *made defection*, and *Saddochus* with him τὴν ἀποτίμησιν ἀδὴν ἄλλο ἢ ἀνδραποδισμὸν ἐλευθερίας ὀνειδίζοντες, *ſaying that this valuation of their eſtates* (*the enrolling* here) *brought in direct ſervitude upon them*, καὶ τὸ ἐλευθερίας ἐπ' ἀντιλήψει παρακαλοῦντες τὸ ἔθνος, *and therefore called the whole nation to follow them, and vindicate their liberties.* So again *de Bell. Jud.* l. 2. c. 12. Τὶς ἀνὴρ Γαλιλαῖος Ἰούδας εἰς ἀποστασίαν ἐπῆγε τοὺς ἐπιχωρίους, κακίζων, εἰ φόρον τε Ῥωμαίοις τελεῖν ὑπομένουσι, καὶ μετὰ τὸν Θεὸν ὄντας θνητοὺς δεσπότας, *Judas led them to make a defection reproaching them*, or *making it a great crime in them, if they ſhould endure to pay tribute to the Romans, and acknowledge mortal Rulers, after God had been their King.* This doctrine of the unlawfulneſs to pay tribute to men, upon pretence that they muſt acknowledge no other power but that of God over them, was it for which this *Judas* is by *Joſephus* ſet down as a leader or head of a fourth Hereſie among the Jews (Τῇ δὲ τετάρτῃ ὁ Γαλιλαῖος Ἰούδας ἡγεμὼν κατέστη). And the Texts of Scripture on which he grounded it may be thought by the words of *Joſephus* even now cited, φόρον τελεῖν, *to pay tribute*, and μετὰ τὸν Θεὸν θνητοὺς δεσπότας, *mortal Lords after God*, to be that of *Deut.* 23. 18. in the *Septuagints* reading of it, οὐκ ἔσται τελεσφόρος ἀπὸ θυγατέρων Ἰσραὴλ (which * *Tertullian* renders, *non erit vectigal pendens ex filiis Iſrael*, *none of the children of Iſrael ſhall pay tribute*,) καὶ οὐκ ἔσται τελεσκόμβρος ἐκ υἱῶν Ἰσραὴλ, and that of *Deut.* 6. 13. *thou ſhalt fear the Lord thy God and ſerve him*, (by way of excluſion of all others.) The falſeneſs of which concluſion from theſe premiſes will appear not only from the Hebrew text, *Deut.* 23. (where the matter is very diſtant from that of paying tribute, *There ſhall be no whore of the Daughters of Iſrael, nor a Sodomite of the ſons of Iſrael*) but the right underſtanding of the Greek it ſelf, where, ſay the * Fathers, the words τελεσφόρος and τελεσκόμβρος refer to the myſteries of the Heathens, the unclean rites in their diabolical worſhips; and the firſt ſignifies ὁ μυσταγωγήσας, *him that thus initiates*, or *enters*, any in thoſe debaucheries, the latter ὁ μυσταγωγούμενον, *him that is thus initiated.*

* de pudic. c. 9.

* Theodor. qu. 12. in Deut.

i. Μήποτε.

V. 39. *Leſt haply ye*] Theſe words μήποτε, &c. *leſt ye be found fighters againſt God*, are in the ſenſe to be connected with ἐάσατε αὐτοὺς, *Let them alone*, v. 37. So that all that is betwixt, muſt be read as in *parentheſis.*

k. Ἀτιμάζεται.

V. 41. *Suffer ſhame.*] Ἀτιμάζεται ὁ ὑβριζόμενος ἔν τινι πεάγματι, ſaith *Ammonius*: it ſignifies *reproachful*, *contumelious uſage*; ſuch was this of ſcourging, that was a ſervile, and diſhonourable, infamous puniſhment.

CHAP. VI.

Paraphraſe.

1. AND in thoſe days [when the number of diſciples was multiplied, there aroſe a murmuring of * the [a] Grecians againſt the Hebrews, becauſe their widows were neglected in the daily miniſtration.

* the Helleniſts.

1. The number of Chriſtians increaſing, the Jews that underſtood Greek, and uſed

a.

uſed the Greek Bible in their Congregations, complained of unequal dealing, viz. that there was little care of their widows, (ſee note on 1 Tim. 5. a.) in proportion or compariſon with the Hebrews, in the daily diſtribution or proviſion that was made for the poor, (ſee note on Luke 8. a.)

2. And the twelve Apoſtles calling the Church together, ſaid unto them, We have reſolved or decreed (ſee note on John 8. c.) that it is no way fit or reaſonable, that we ſhould neglect the preaching of the Goſpel, and undertake the care of looking to the poor.

b. 2. Then the twelve called b the multitude of the diſciples unto them, and ſaid, It is not † reaſon that we ſhould leave the word of God, and ſerve tables.]

† thought fit, ἀρεστὸν

3. Therefore do you nominate to us ſeven men, who have approved themſelves to be faithful truſty perſons, the moſt eminent of the believers among you, that we may conſecrate or ordain them to this office of Deacons in the Church, and intruſt them with the task of diſtributing to them that want, out of the ſtock of the Church: And in the choice of them let it alſo be obſerved, that they be perſons of eminent gifts, and knowledge in divine matters, ſee v. 10. (who conſequently may be fit to be employed by us in preaching the word, and receiving proſelytes to the faith by baptiſm, ch. 8. 5, 12.)

c. 3. Wherefore, brethren, Look you out * among you ſeven men of honeſt report, c full of the holy Ghoſt and wiſdom, whom we may appoint † over this buſineſs.]

* ſeven men of you, that are approved, ἀνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ.

† for this uſe, ὃν τῆς χρείας ταύτης, ſee Tit. 3. note t.

4. And by that means we ſhall be leſs diſturbed or interrupted in our daily employment of praying and preaching the Goſpel.

4. But we will * give our ſelves continually to prayer, and to the miniſtry of the word.]

* continue in προσκαρτερήσομεν τῇ.

5. And the thing was thus agreed on by thoſe other that aſſociated with the Apoſtles. And they pitched upon Stephen firſt, a very worthy perſon, that was richly inſtructed in the doctrine of Chriſt, and was by the holy Ghoſt's coming upon him fitted with elocution and all other abilities to preach the Goſpel.

5. And the ſaying pleaſed the whole multitude: and they choſe Stephen, a man full of faith, and of the holy Ghoſt,] and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proſelyte of Antioch.

6. Theſe ſeven the whole number of diſciples that aſſociated with them preſented to the twelve Apoſtles, and they, that is, the Apoſtles, by prayer and impoſition of hands (ſee note on 1 Tim. 5. f.) conſecrated or ordained them to this office of Deacons.

6. Whom they ſet before the Apoſtles: and ‖ when they had prayed they laid *their* hands on them.]

‖ they prayed, and laid προσευξάμενοι ἐπέθ.

7. And the faith of Chriſt was propagated, and a very great number of men in Jeruſalem aſſociated with the Apoſtles, every day more and more; and many of the Jewiſh prieſts received the Goſpel thus preached by the Apoſtles.

7. And the word of God increaſed, and the number of the Diſciples multiplied in Jeruſalem greatly, and a great company of the Prieſts were obedient to the faith.]

8. And Stephen the deacon, being endued with great abundance of Chriſtian knowledge, and alſo with the power of working miracles.

8. And Stephen full of faith and power] did great wonders and miracles among the people.

9. And as he preached the faith of Chriſt, ſome men of that ſynagogue which was called by the name (becauſe perhaps built at the charges) of the Libertines (that is, thoſe which were the ſons of them which being Jews had been made free deniſons by the Romans, or were born of Jewiſh parents in cities which had thoſe priviledges under the Romans, ſuch as Tarſus, (ſee note on c. 22. e.) where Paul was born, who was an active perſon in this buſineſs, ch. 7. 58. ſome, I ſay, of thoſe Jews) and of thoſe that dwelt in Cyrene, and Alexandria, and in Cilicia, and Aſia, oppoſed Stephen and contradicted him.

9. Then there aroſe certain of the ſynagogue, which is called *the Synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Aſia diſputing with Stephen.]

10. And he ſpake with ſo much knowledge and conviction of argument, and with ſo great excellence of elocution, that they were no way able to deal with him.

10. And they were not able to reſiſt the wiſdom, and the ſpirit by which he ſpake.]

11. And being overcome by his reaſons and power of ſpeaking, they betook themſelves to other viler arts, and hired ſome men to accuſe him falſly, and to make complaint to the Sanhedrim, that they had heard him ſpeak diſhonourably of the Jewiſh religion.

11. Then they ſuborned men, which ſaid, we have heard him ſpeak blaſphemous words againſt Moſes, and *againſt* God.]

12. And having incenſed the Sanhedrim againſt him, and alſo the people at Jeruſalem, they apprehended and carried him before the Sanhedrim.

12. And they ſtirred up the people, and the Elders, and the Scribes, and came upon *him*, and caught him, and brought *him* to the council,]

13. And brought thoſe witneſſes which they had hired or ſuborned, v. 11. to give in their teſtimony, which was thus, This Stephen is continually a foretelling deſtruction to the Temple, and threatning the change of all the Moſaical rites.

13. And ſet up falſe witneſſes, which ſaid, This Man ceaſeth not to ſpeak blaſphemous words againſt this holy place and the Law.]

14. Rites, Ceremonies.

14. For we have heard him ſay, that this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the [cuſtoms] which Moſes delivered us.

15. And all that ſat in the council looking ſtedfaſtly on him, ſaw his face, as it had been the face of an Angel.]

15. And all the Judges that were preſent in the Sanhedrim, as they looked on him, ſaw a great ſplendor about him, juſt as it is when an Angel appeareth.

Annotations on Chap. VI.

a. Ἑλληνιστὰι

V. 1. *Græcians.*] The word Ἑλληνιστὰι is by the Syriack rendred *Jews that underſtand Greek*; and by S. *Chryſoſtome*, τὰς Ἑλληνιστὰ φθεγγομένους, *thoſe that ſpeak Greek*, in oppoſition to the βαθεῖς Ἑβραῖοι, *the profound*, or *deep Hebrews*: ſo ſaith *Phavorinus*, Ἑλλωϊζω, Ἑλλωι, κῶς φθεγγομαι, καὶ τὰ Ἑλλήνων φρονῶ, *to Hellenize is to ſpeak Greek, and to have skill in the Greek learning.* So ſaith *Scaliger*, Ἑλλωίζειν *non eſt habitare in Græciâ, ſed linguâ Græcâ uti, It is not to dwell in Greece, but to uſe the Greek language.* And ſo thoſe here that uſed the *Septuagints* tranſlation of the Bible, are called Ἑλλωιστὰι, *Helleniſts*. And ſo are differenced here from the Ἑβραῖοι, *Hebrews*, which uſed the *Jeruſalem-paraphraſe*. Thus are Ἑλλωιστὰι, *Acts* 11. 20. differenced from the Jews in general, v. 19. not that thoſe *Helleniſts* were not Jews (for there v. 20. 'tis ſaid that they preached to them, whereas v. 19. 'tis clear that they preached to none but Jews) but that theſe Jews underſtood Greek, and uſed the Greek Bible, and therefore are called *Helleniſts*. And thus ch. 9. 28. when the *other Jews*, thoſe of the profounder ſort, had ſuch an averſion to S. *Paul* the Apoſtle of the Gentiles, that they would not ſee him, ſaith S. *Chryſoſtom*, he was yet admitted to ſpeak and diſcourſe with the *Helleniſts*. See note on *John* 7. d.

b. Πλῆθος μαθητῶν Πάντες Πλείονες.

V. 2. *The multitude of the diſciples.*] Τὸ πλῆθος τῶν μαθητῶν, *multitude of diſciples* here are the community or ſociety of Chriſtians, called ſometimes πάντες the *All*, 1 *Tim.* 5. 20. πλείονες, the *many*, 2 *Cor.* 2. 6. anſwerable to *the multitude* here, and ſometimes χριστιανοι, *Chriſtians*, or followers of *Chriſt*, in reſpect of whom as their Doctor, or Maſter, they are here called μαθηταὶ, *diſciples*; and both ordinarily united together in the word, ἐκκλησία, *Church*, and ἀδελφοὶ, *the brethren*: ſee c. 15. 3, and 4, and 23. and *Mat.* 18. 17. Now what power the Church, or brethren, conſidered in this notion, the ſociety of Chriſtians do here appear to have, may be conſiderable. The choice of the perſons of the Deacons is here committed to them: But that firſt by the appointment of the Apoſtles declared to them. The *twelve called to them the multitude, and ſaid, Look out*, &c. v. 2, 3. Secondly, They had by the Apoſtles theſe bounds ſet them, 1. to take *ſeven*, the number ſpecified by the Apoſtles, not left arbitrary to them;

Μαθηταὶ Ἐκκλησία Ἀδελφοὶ.

them, *ſecondly*, to pitch on ἄνδρας μαρτυρουμένους, *men generally known and well reputed of*; *thirdly*, with theſe qualifications, 1. faith, ſuppoſed in the ἐξ ὑμῶν, *ſome of you*, that is, believers, Chriſtians. 2. *Fulneſs of the holy Ghoſt*, extraordinary gifts. 3. *Fulneſs of wiſdom*, fitted by all theſe for this employment. And when by the Apoſtles appointment, together with the obſervation of theſe preſcribed rules, the multitude have ſought out the perſons, then ſtill the Apoſtles reſerve the καταστήσομεν, the *Ordination*, or *Conſtitution* of them to themſelves, *v.*3. In the nomination of Biſhops and Deacons in other Churches, the like may be concluded from the *Epiſtles* to *Timothy* and *Titus*, *viz.* that ſomewhat was referred to the Church, particularly their teſtimony concerning the qualifications of the Perſons. For the Biſhop that was to ordain, is by St. *Paul's* direction firſt to enquire, as it were upon Articles (εἴ τις ἐστὶν ἀνέγκλητος, *if*, or *whether*, *he be blameleſs*, &c.) which concerning a Biſhop are fifteen, *Tit.*1.6. ſeventeen, 1 *Tim.*3.1. fewer concerning a Deacon: and all of them being matters of fact and manners, *Timothy*, which was newly entred upon his province, and *Titus* lately left in *Crete*, could not poſſibly be inſtructed ſufficiently from their own experience, and therefore muſt be ſuppoſed to have it by enquiry of the Church. So in the Cenſures of the Church, the offender muſt be *rebuked before the many*, 2 *Cor.*2.6. ἐπιτιμία ὑπὸ τῶν πλειόνων, before *the Church*, *Mat.* 18. 17. ἐνώπιον πάντων, *before all*, 1 *Tim.* 5. 20. Where yet it is, *Timothy* the Biſhop, that muſt ἐλέγχειν, *rebuke* the offenders, only in the preſence, & with the notice of the Church, to make the rebuke more conſiderable, to produce ſhame and reformation. Laſtly, in the Councel at *Jeruſalem*, with the Apoſtles and Elders, or Biſhops of *Judea*, is joined ὅλη ἐκκλησία *the whole Church*, ch. 15. 22. in the chooſing and ſending meſſengers to *Antioch*; but that with a moſt diſcernible diſtinction, the Apoſtles and Elders, as they, whoſe decree or appointment it was ἔδοξε τοῖς Ἀποστόλοις καὶ πρεσβυτέροις, *it pleaſed*, or *ſeemed good to the Apoſtles and Elders to ſend choſen men*, the choice and miſſion belonging to them, and the perſons ſent ἄνδρες ἐξ αὐτῶν, *men of them*, Biſhops of the Council, but this with the knowledge and approbation of the whole Church (σὺν ὅλῃ τῇ ἐκκλησίᾳ) joined with them, as of thoſe that were acceſſaries, not principals in the ſending. So in the Inſcription of the Epiſtle of the Councel, *v.*23. *The Apoſtles and Elders and brethren ſend greeting*: Not that any but the Apoſtles and Elders, that is, Biſhops of *Judea*, were members of the Councel, or had voices in it, (for that is cleared, *v.* 6. at the firſt mention of their convening, *The Apoſtles and Elders came together to conſider of this matter*, the debate of the queſtion, and the deciſion, belonging only to them) but that the whole Church joined with the Apoſtles and Biſhops, ſhewing their conſent and approbation, and ſubmiſſion to the decree of the Council. And thus in following times have Lay-men ſubſcribed the Acts of Councels in this form, *Conſentiens ſubſcripſi*, *I have ſubſcribed conſenting*, or teſtified my conſent under my hand. As for the decree of the Council, tho' that be in the ſtyle of ἡμῖν, *us*, *v.*28. which may be conceived to refer to all thoſe that are named in the front, and ſo to the ἀδελφοὶ, *brethren*, yet 'tis apparent by *v.* 25. ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, *it ſeemed good to us being aſſembled together*, that that belongs only to thoſe that were aſſembled or ſat in the Council, that is, the Apoſtles and Elders, *v.*6. and ſo it is expreſly ſet, *c.*16. 4. δόγματα τὰ κεκριμένα ὑπὸ τῶν Ἀποστόλων καὶ πρεσβυτέρων, *the decrees ordained by the apoſtles and elders.*

V.3. *Full of the holy Ghoſt*] What is meant by πλήρεις πνεύματος ἁγίου *full of the holy Ghoſt* in this place, may perhaps be beſt collected by a farther conſideration of the words of Chriſt, *Mark* 16. 17, 18. *But ſigns ſhall attend them which believe theſe things*, (ſo Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει may be rendred) or *theſe ſigns ſhall attend*, or *follow them that believe*. Theſe words ſeem to contain a promiſe of extraordinary gifts (of *caſting out devils*, *ſpeaking ſtrange languages*, *healing*, &c. *v.* 17, 18.) to others (beſide the Apoſtles) under the name of *believers*. For the *believers* there πιστεύσαντες are all one with the *he that believeth*, ὁ πιστεύσας, *and is baptized*, *v.*16. and that is thoſe that upon the Apoſtles preaching ſhall believe, and enter into the Church, or be added to it. But this not ſo unlimitedly on one ſide, as that all that did believe ſhould have thoſe gifts beſtow'd upon them, (ſee note on ch. 2. d.) for then here would have been no choice; all being *full of the holy Ghoſt*, they could not look out men that were full; nor yet with ſuch reſtrictions on the other ſide, as that none had theſe gifts, but thoſe that were ordained to ſacred functions, for then theſe, who were not yet ſo ordained, could not thus be full. But I ſuppoſe the truth is in the middle. At the Apoſtles preaching and mens receiving the Goſpel, many of them that believed had extraordinary gifts, miraculous powers beſtowed upon them, for the teſtifying to themſelves and others the truth of the Goſpel in thoſe firſt times, and to qualify them for the ſervice of the Church, when they ſhould be called to it. And agreeably thoſe that were thus endowed, were generally choſen to ſuch employments (before others who had them not) as there was need of them; and ſuch I ſuppoſe are here meant under the phraſe of *full of the holy Ghoſt*, and that phraſe mention'd by the Apoſtles, as a qualification required in thoſe whom they would appoint Deacons here, and, beſide the care of the poor, communicate the power of preaching and baptizing to them, which 'tis evident *Philip* had. This may moſt probably be it, which is affirmed of *Cornelius*'s family, *Acts* 10.44. *The holy Ghoſt fell on all them which heard the word*, and *the gift of the holy Ghoſt was poured upon them*, 45. *for they ſpeak with tongues*, &c. 46. So again, *c.*19.6. the *Epheſian* diſciples being newly *baptized in the name of Jeſus*, *v.* 5. by the *Apoſtles* benediction, and *impoſition of hands*, *the H. Ghoſt came upon them*, *and they ſpake with tongues and propheſied.* And ſo ch. 2. 38. when *Peter* tells them, that upon their Repentance and Baptiſm, they ſhould *receive* δωρεὰν, *the gift of the holy Ghoſt*, (the very phraſe which is uſed of *Cornelius*'s family) it follows accordingly, ch. 4. 31. *the place was ſhaken*, *and they were filled with the holy Ghoſt*, and ſo, beſide the inward gifts and graces of the Spirit, they were, many of them, endowed with thoſe extraordinary gifts, which *c.*2.1. had fallen upon the Apoſtles, and were uſeful for the confirming them in the faith, and to teſtify to them and others the truth of what was preached to them. And of them that were at that time converted, they are now to chooſe ſome here, for the office of Deacons, men *full of the Spirit*, &c.

c. Πλήρεις πνεύματος ἁγίου. Σημεῖα τοῖς πιστεύσασι ταῦτα, &c.

that

Δοῦναι ἁγίου πνεύματος

CHAP. VII. *Paraphraſe.*

1. THen ſaid the high-prieſt, Are theſe things ſo?]

1. And the chief prieſt asked him, Whether this, whereof he was accuſed, ch. 6.14. of foretelling the deſtruction of this people, and religion of the Jews, were true or no.

2. And he ſaid, Men, brethren, and fathers, hearken, The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran.]

2. And fitting his ſpeech to the point in hand (that is, to prove the approaching deſtruction of the Temple, by ſhewing the little merit, and great provocations of that people, and the no reaſon why they ſhould be preferred before other nations, the free choice, and thereupon the free promiſe of God, being the only ground of all the mercy that befel them) he ſaid, I beſeech you to give audience; The one eternal God of heaven and earth appeared, and ſpake to our father Abraham, whilſt he was in Meſopotamia (as that (ſee Judith 5.3.) in a wider notion contains that whole

Γενόμενοι ὁμοθυμαδὸν

Καταστήσομεν

Ἐνώπιον Πλειόνων. Ἐκκλησία. ἐνώπιων Πάντων

Ὅλη Ἐκκλησία

Ἔδοξε τοῖς Ἀποστόλοις.

Ἄνδρες ἐξ αὐτῶν

ſmall

region

region on the other ſide of Euphrates from Canaan, v.2. Syria, ‖ Chaldea, Meſopotamia, and Babylonia) that is, whilſt he was in the place of his birth, Ur of the Chaldees, Gen.15.7. & 11. 31. before the time that his father Terah and he dwelt in Haram, Gen. 11.31. (where in the way from Ur to Canaan, they ſtayed ſome years, till Terah's death, v.32.)

‖ Ur in Meſopotamia fuit in via è Tigri Niſibem. Ammian.

3. And ſaid unto him, Get thee out of thy country and from thy kindred, and come into the land which I ſhall ſhew thee.]

3. And when he appeared he commanded him, ſaying,

The country where thou art is over-run with all villany, and therefore that thou mayeſt keep thy ſelf free from their idolatries, and other vices accompanying them, I command thee to forſake that place, and thy fathers houſe, Gen.12.1. and remove into another land which I ſhall appoint and direct thee to, viz. the Land of Canaan, which though now poſſeſs'd by others, yet I will give unto thee, and to thy ſeed intirely, Gen.13.14. and by thy readineſs to take this journey on this command I ſhall diſcern thy obedience to me.

4. Then came he out of the land of the Chaldeans, and dwelt in Cherran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.]

4. Then in obedience to that command, he went out of that country of his (and his father Terah with him, as far as Haran, Gen. 11.31.) and after he had dwelt in Haran ſome years, according to Gods command, he removed into Canaan, Gen. 12.5.

5. And he gave him none inheritance in it no not *ſo much as* to ſet his foot on: yet he promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when *as yet* he had no child,]

5. And there he pitched his tent, and built an altar, v.7, 8. (but was ſoon fain to remove into Egypt, v.10. and there to ſojourn) having received a promiſe of God, that he would give him this whole land of Canaan, ch.12.7. for him and his ſeed to poſſeſs, when as yet he had no child, nor likelihood to have any, nor any kind of eſtate in the land, but was a ſtranger, or ſojourner there, Gen.17.18. & 20.1. & 21. 34. & 23.4.

6. And God ſpake on this wiſe, that his ſeed ſhould ſojourn in a ſtrange land, and that they ſhould bring them into bondage, and entreat them evil a four hundred years.]

6. And Gen.15.13. God ſpake to him again concerning this matter, that before

a. this promiſe ſhould be performed to him, his poſterity ſhould firſt ſojourn in Canaan, and then go down to ſojourn in Egypt, and there ſhould ſuffer, and be for ſome time oppreſſed, like ſlaves, till the end of 400 years from the time of the birth of Iſaac (not from the time of the going into Egypt) until the time that the iniquity of the ſeven nations, all concluded there (as Amos 2. 9, 10.) under the general name of the Amorites, which inhabited this promiſed Land, ſhould be filled up, and ſo they fit for God in juſtice to deſtroy them, and give away their land from them, Gen.15.16.

7. And the nation to whom they ſhall be in bondage will I judge, ſaid God: and after that ſhall they come forth, and ſerve me in this place.]

7. And then in the fourth generation (Gen. 15. 16.) after Jacob (Moſes and Aaron, which brought them out, being the ſons of Amram, the ſon of Cohath, the ſon of Levi, one of Jacobs ſons that went down with him into Egypt) when the time comes of bringing them out of their Egyptian ſlavery, and giving them this land, I will, ſaith God, Gen.15.14. lay heavy puniſhments on the Egyptians, and by that means make them releaſe thy poſterity, and ſo they ſhall come and poſſeſs this land, and ſerve me in it.

8. And he gave him the covenant of circumciſion: and ſo Abraham begat Iſaac, and circumciſed him the eighth day; and Iſaac begat Jacob, and Jacob begat the twelve Patriarchs.]

8. And God made a covenant with him, & appointed circumciſion as a ſeal of it; and accordingly Abraham, when Iſaac was born, circumciſed him the eighth day; and Iſaac begat and circumciſed Jacob, and Jacob his twelve ſons, the heads of the twelve tribes, of which this people conſiſted.

9. And the Patriarchs * moved with envy, ſold Joſeph into Egypt: but God was with him,]

9. And thoſe ſons of Jacob were much diſpleaſed with one of their brethren, viz. Joſeph, and ſold him into Egypt; but when he was there, God protected, and provided for, and advanced him miraculouſly.

* being enraged, ζηλώσαντες

10. And delivered him out of all his † affliction, and gave him favour, and wiſdom in the ſight of Pharaoh king of Egypt; and he made him governour over Egypt, and all his houſe.

10. And when he was caſt into priſon there, God brought him out, and at the ſame time brought him into favour and eſtimation for deep wiſdom with Pharaoh the king of Egypt: and he entruſted the affairs of his whole houſhold, yea and the whole kingdom to his managery.

† afflictions θλίψεων

11. Now there came a dearth over all the land of Egypt and Canaan, and great affliction, and our fathers found no ſuſtenance.]

11. At this time of Joſephs power with Pharaoh there came a terrible famine upon Egypt and Canaan for ſeven years ſpace, and our father Jacob and his children being then in Canaan, were like to have periſhed for want of food.

12. But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt.

13. And at the ſecond time Joſeph was made known to his brethren, and Joſeph's kindred was made known unto Pharaoh.]

12, 13. And Jacob underſtanding, that, tho' the famin was as great at preſent in Egypt as in Canaan, yet there was a magazin of corn reſerved from the former years plenty, and ſo there was now ſufficient for themſelves, and to ſell to others, ſent his ſons twice into Egypt to buy corn: and tho' the firſt time Joſeph dealt a little harſhly with them, yet the ſecond time he made himſelf known to be their brother, and made it known alſo to Pharaoh.

14. Then ſent Joſeph and called his father Jacob to him, and all his kindred, b threeſcore and fifteen ſouls.]

b. 14. And by Pharaohs appointment, Joſeph ſent for his father and brethren, and their wives and children, which, reckoning in ſome of their children born in Egypt, together with Joſeph and his ſons, and ſons ſons, made up ſeventy five perſons.

15. So Jacob went down into Egypt, and died, he and our fathers,]

15. And accordingly Jacob went down to him with his whole family; and he and all his ſons died there.

16. And were c carried over into Sichem, and laid in the ſepulchre that Abraham bought for a ſum of money of the ſons of Emmor the father of Sichem.]

c. 16. And Joſeph and ſome (ſay the ancients) of his brethren, being firſt buried in Egypt, were after, at the Iſraelites going out, removed to Sichem, Joſ. 24. 32. and buried in the field bought by Jacob of the children of Hamor; and Jacob himſelf never buried in Egypt, but by his ſons carried, and buried, Gen.50. 13. in the field of Machpelah, bought by Abraham of Ephron ſon of Zoar, Gen. 23.8. or of the ſons of Heth, Gen. 49. 32. And ſo ſaith Joſephus, ſome of his ſons alſo.

17. But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Egypt,

18. Till another King aroſe, which knew not Joſeph.]

17, 18. And when the four hundred years began to be expired, after which the performance of the promiſe to Abrahams ſeed, of giving them the land of Canaan, was to commence, the people growing into a great number, and another king coming to reign in Egypt, that forgat the merits of Joſeph.

19. The ſame * dealt ſubtilly with our kindred, and evil entreated our fathers, ſo that d they † caſt out their young children, to the end they might not live.]

* circumvented, κατασοφισάμενος. ‖ by caſting out their children, or cauſing them to be caſt out

d. 19. (Who therefore did all that he could to keep the Iſraelites from flouriſhing or encreaſing, and among other things, commanded all their male children to be put to death, Exod.1.)

20. In which time Moſes was born, and was e exceeding fair; and nouriſhed up in his fathers houſe three months.

21. And when he was caſt out, Pharaoh's daughter took him up and † nouriſhed him for her own ſon.]

e. 20,21. At this point of time Moſes was born, and being a very beautiful child, he was firſt kept cloſe in his fathers houſe three months, Exod.2. But when that could no longer be done, he was put in a cradle of bulruſhes by a rivers brink; and being there left and expoſed, the providence of God preſerved him. For it happened that Pharaoh's daughter found him there, and took him, and put him to nurſe to his own mother, Exod.2.9. and ſo afterwards educated and brought him up as her own ſon.

† brought him up for her ſelf as, or for a ſon, ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱὸν

22. And

22. And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words and in deeds.]

22. By which means he was inſtructed in all the learning of the Egyptians, in Mathematicks, and Phyſicks, &c (ſee note on 2 Tim. 3. a.) and was thereby a perſon of great abilities above other men, both for ſpeaking (viz. in reſpect of Eloquence and power of ſpeech, tho' for the manner of utterance he had ſome ſtammering in his ſpeech) and alſo for managery of buſineſs. Very able both to give counſel, and to act any great affairs.

23. And when he was full forty years old, it came into his heart to viſit his brethren the children of Iſrael.]

23. And when he was forty years old, God having ſome way revealed unto him (ſee note on 2 Tim. 3. a.) his purpoſe of delivering the Iſraelites out of their ſlavery by his hands, and making him their leader, and inſtrument of his vengeance on their oppreſſors the Egyptians (ſee v. 25.) thereupon he reſolved to viſit them, and ſee how it was with them.

24. And ſeeing one of them ſuffer wrong, he defended him, and avenged him that was oppreſſed, and ſmote the Egyptian.]

24. And ſeeing an Egyptian do injury to an Iſraelite, he took the Iſraelites part againſt him, and in defence of the Iſraelite, kill'd the Egyptian.

* But, or, And he thought that his brethren did underſtand, Ενόμιζε συνιέναι τοὺς ἀδ.

25. * For he ſuppoſed his brethren would have underſtood how that God by his hand would deliver them; but they underſtood not.]

25. This he did as an act of that office, to which God had deſigned him, that of a Saviour or Deliverer of his country-men: and although he had not yet received his commiſſion to that office, but only ſome notice of Gods deſignation, yet thinking that the Iſraelites did alſo know that he was thus deſigned, he thought fit to do this (which lawfully he might, in the defence of an innocent perſons life againſt an unjuſt aſſault or violence, which could not be averted but by this means) viz. in defence of the one to kill the other, as a firſt aſſay, or exerciſe of that office. But in this he was miſtaken, for the Iſraelites knew nothing of this purpoſe of God to employ him, and from this act of his had not that ſagacity to diſcern it.

† perſwaded them to peace, Συνήλασεν αὐτοὺς εἰς εἰρήνην

26. And the next day he ſhewed himſelf unto them as they ſtrove, and † would have ſet them at one again,] ſaying, Sirs, ye are brethren, why do ye wrong one to another?

26. The next day he interpoſed himſelf again as a pacifier or compoſer of controverſies among them, to ſee how that would be accepted by them, whether they would be likely to receive him as a judge, to go in and out before them, which was another part of the office to which he was deſign'd.

27. But he that did his neighbour wrong thruſt him away, ſaying, Who made thee a ruler, and a judge over us?

28. Wilt thou kill me, as thou didſt the Egyptian yeſterday?

29. Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſons.]

29. And Moſes ſeeing himſelf thus repulſed, and on the other ſide fearing that what he had done already, might, by being known, bring hazard on him (as it did Exod. 2. 15. when Pharaoh heard of it, he ſought to kill him) he fled from thence to Midian, and there ſojourned with Revel, Exod. 2. 18. or, which is all one, with Jethro, ch. 3. 1. the prieſt or prince of Midian, Exod. 2. 16. and he kept his ſheep, and married his daughter Zipporah, by whom he had two children. Gerſhom, ſo named for his being a ſtranger or ſojourner there, and Eliezer, from God's helping him or delivering him from the hand of Pharaoh, that ſought his life, Exod. 18. 2, 3, 4.

30. And when forty years were expired, there appeared unto him in the wilderneſs of mount Sinai an Angel of the Lord in a flame of fire in a buſh.]

30. And at the end of a ſecond part of three of his life, i.e. of a ſecond forty years, which was alſo the period of the 400 years prefix'd, v. 6. as Moſes was feeding his ſheep about Horeb or Sinai, that mount, after ſo famous for Gods delivering the Law out of it, and therefore called the flaming mountain of God, Exod. 3. 2. he ſaw a flame of fire in a buſh, but the buſh was not hurt or conſumed by it, which was the appearing of an Angel, according as 'twas uſual for Angels to appear, (ſee note on Mat. 3. k.)

31. When Moſes ſaw it, he wondered at the ſight: and as he drew near to behold it, the voice of the Lord came unto him,

32. Saying, I am the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. [Then Moſes trembled and durſt not behold.]

32. And this voice of God by an Angel ſpeaking (and perhaps, as it was uſual, thunder joined with it) was ſo terrible to him, and the flame that appeared in the buſh ſo glorious and illuſtrious, that he durſt not look upon it, but hid his face, Exod. 3. 6.

33. Then ſaid the Lord to him [Put off thy ſhoes from thy feet: for the place where thou ſtandeſt is holy ground.]

33. This appearance of an Angel is an argument & evidence of my peculiar preſence, from which any place is called holy, and therefore, in reverence due to ſuch a preſence, put off thy ſhoes, &c.

* oppreſſion, ill uſage, κάκωσιν

34. I have ſeen, I have ſeen the * afflictions of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will ſend thee into Egypt.]

34. Now is the time come wherein I will certainly viſit and relieve that people of mine, the children of Abraham, which, according to what I foretold him (ſee v. 6.) have been uſed like ſlaves in Egypt a long time; and to this purpoſe now I have ſent down my Angel, the only way of my peculiar preſence in any one place, that I may commune with thee, and ſend thee on this meſſage, as my Commiſſioner to bring them out thence.

35. This Moſes whom they refuſed, ſaying, Who made thee a ruler and a judge? the ſame did God ſend to be a ruler and deliverer, by the hands of the Angel, which appeared to him in the buſh.]

35. And ſo that Moſes that they would not receive to avenge their injuries, or compoſe their quarrels, v. 27, 28. was now ſent by God to lead them and bring them out of Egypt, and to this end an Angel ſent to talk with him, and give him his commiſſion, which was done in a glorious manner by a flame in (but not conſuming) the buſh.

36. He brought them out, after that he had ſhewed wonders and ſigns in the land of Egypt, and in the Red-ſea, and in the wilderneſs forty years.]

36. And at laſt, after the working of many terrible prodigies firſt in Egypt, then at their departure in the Red Sea; he reſcued them out of Pharaoh's hands, and after forty years ſpent in the wilderneſs, to puniſh their murmuring, and to ſhew forth more of God's power and miracles in ſuſtaining them there, they were at laſt brought by Joſhua into Canaan.

37. This is that Moſes which ſaid unto the children of Iſrael, A Prophet ſhall the Lord your God raiſe up unto you of your brethren like unto me; him ſhall ye hear.]

37. Now what was this Moſes all this while, but a prophet foretelling the purpoſe of God to ſend another great prophet to you in theſe later days, the Meſſias, which (though he were God from heaven, yet) ſhould here be born in an ordinary condition of a daughter of Abraham, and warning you to be ſure to receive and entertain him, when he ſhould come, aſſuring you that if you hear not (receive not) him, you ſhall (which was the point in hand, which Stephen was all this while a demonſtrating, in anſwer to what was laid to his charge, ch. 6. 14.) be utterly deſtroyed? Acts 3. 22.

† congregation ἐκκλησία * living, ζῶντα

38. This is he that was in the † Church in the wilderneſs with the Angel, which ſpake to him in the mount Sinai, and with our fathers, who received * the lively oracles to give unto us.]

38. This Moſes afterward, when the people were encamped in the wilderneſs, was call'd up to mount Sinai, where an Angel ſpake to him and the Iſraelites, and delivered the law to them: ſee note on Rom. 3. a.

† become obedient, ἐπήκοοι γενέσθαι

39. To whom our fathers would not † obey, but thruſt him from them, and in their hearts turned back again into Egypt,

40. Saying unto Aaron, Make us Gods to go before us: For as for this Moſes which brought us out of the land of Egypt, we wot not what is become of him.]

39, 40. And after all theſe prodigies and miracles uſed by God to give him authority among them, the Iſraelites murmured and rebelled againſt him ſtill; and had more mind to be in Egypt again, then under his government, and to that purpoſe made them pictures of the Egyptians

tians Gods to go before, and lead them, as Moſes did, viz. a calf, v. 41. only upon pretence that Moſes had forſaken them, was gone they knew not whither, when indeed he was only called by God unto the mount, to receive commandments to give unto them.

41. And when they had made this calf they very ſolemnly worſhipt it, and by ſacrifice and feſtivities celebrated that Idol (which they themſelves made) in the ſame manner as God himſelf is wont to be worſhipped.

41. And they made a calf in thoſe days, and offered ſacrifice unto the Idol, and rejoyced in the works of their own hands.]

42. This provoked God to forſake them, to leave them to themſelves, to permit them to follow their own hearts deſires into all the madneſs they led them to, and ſo by not reſtraining, to deliver them up to worſhip the ſtars of heaven, inſtead of God, upon which it is that God expoſtulates with them, Am. 5.25. were the ſacrifices which you offered up in the wilderneſs all thoſe forty years, offered to me, O ye houſe of Iſrael?

42. Then God turned and gave them up to worſhip the hoſt of heaven, as it is written in the books of the prophets, O ye houſe of Iſrael, have ye offered to me ſlain beaſts, and ſacrifices by the ſpace of forty years in the wilderneſs?]

f. g. 43. Nay, as the groſſeſt idolatry, ye ſet up a chaplet or ſhrine with an image in it, (ſee Note on chap. 19. e.) and that image the image of one of the Egyptian Kings, under the title of Mars; and again the picture of Saturn, another planet denoting another Egyptian God: and theſe images of theſe falſe Gods have been made by you on purpoſe to be worſhipt by you: which idolatry, together with your conſequent ſins, hath brought that Captivity upon you, Am. 5. 26.

43. Yea, ye * took up the f tabernacle of Moloch, and the ſtar of your god g Remphan, figures which ye made to worſhip them: and I will carry you away beyond Babylon.]

* have ſet up, ἀνελάβετε

h. 44. Theſe fathers of ours in the wilderneſs had the tabernacle of the teſtimony, that is, the Tabernacle with the Ark in it, called the Ark of the Teſtimony (becauſe of the Tables of the Law put there, which were the teſtimonies and evidences of Gods will, how he would be ſerved) or elſe the tabernacle, where God promiſed to meet them, the place where he would record his name, Exod. 20. 24. where they were to commemorate his mercies to them, and where he would anſwer their prayers, beſtow bleſſings on them, and this built exactly according to the pattern ſhewed Moſes by God.

44. † Our fathers had the h tabernacle of witneſs in the wilderneſs, as he appointed, ſpeaking unto Moſes that he ſhould make it according to the faſhion that he had ſeen.]

† the tabernacle of the teſtim. was among our fathers

Η Σκηνὴ τῆς μαρτυρίου ἦν οἱ τοῖς πατράσιν ἡμῶν

45. This their ſucceſſors under Joſhua brought into Canaan with them, and ſo it continued till Davids time.

45. Which alſo our fathers that came after brought in with Jeſus into the poſſeſſion of the * Gentiles, whom God drave out † before the face of our fathers, unto the days of David.]

* nations, ἐθνῶν

† from ἀπὸ

46. Who having received ſpecial favour from God, deſired earneſtly to build a ſtanding Temple for his ſervice.

46. Who found favour before God, and deſired to find a tabernacle for the God of Jacob.]

47. But this Temple was not thought fit to be built by him, becauſe, though he were a very excellent perſon, yet he had had great wars, and ſhed much blood, 1 Chron. 22. 8. & 28. 3. in which reſpect God would not permit him to have this honour of building the Temple, a place deſtined to all peaceableneſs, purity and holineſs, this therefore was reſerved for Solomon, who accordingly built it in a moſt ſumptuous manner.

47. But Solomon built him an houſe.]

48, 49, 50, 51. But ſure God doth not ſo dwell in this Temple (who hath the whole world for his palace) as that he ſhould be bound to preſerve this for ever from being deſtroyed, when you have by crucifying his Son thus provoked his vengeance againſt you, (and this brings home Stephens diſcourſe in this chapter to the point which he had in hand, ch. 6. 14.) and continue in the rebellions of your fathers: for ſure if Davids bloodguiltineſs made him uncapable of building it, yours will render you uncapable of having it continued to you.

48. Howbeit the moſt high dwelleth not in Temples made with hands, as ſaith the prophet,

49. Heaven is my throne, and earth *is* my footſtool: What houſe will ye build me, ſaith the Lord? or what *is* the place of my reſt?

50. Hath not my hand made all theſe things?

i. 51. Ye i ſtiff-necked and uncircumciſed in heart and ears, ye do always reſiſt the holy Ghoſt: as your fathers did, ſo *do* ye.]

52, 53. For as your fathers perſecuted & ſlew all the old prophets, which foretold the coming of the Meſſias, ſo ye, now he is actually come have betray'd and murther'd him. A ſin ſet out and heightned with the greateſt aggravations imaginable, whether we conſider the perſon thus uſed by you, or you that thus uſed him: He the holieſt perſon in the world, that came to be your Saviour; and you the people of God, the very men for whoſe ſakes the Law was delivered by God to hoſts of Angels, and by them delivered to you, and yet you have not obeyed it, nor embraced him which came to perfect that Law, but abſolutely rebelled againſt all.

52. Which of the prophets have not your fathers perſecuted? and they have ſlain them which ſhewed before of the coming of the juſt one, of whom ye have been now the betrayers and murtherers.

53. Who have received the law * by the diſpoſition of Angels, and have not kept *it*.]

* or, among hoſt, or troops, εἰς διαταγὰς, ſee note on ch. 13 f.

54. This whole ſermon, but eſpecially the cloſe of it, foretelling their deſtruction for their bloody ſins, wounded them deep, but inſtead of producing contrition, exaſperated them the more, and put them into an horrible rage againſt Stephen, and that enflamed their zeal to ſet upon the ſtoning of him.

54. When they heard theſe things they were † cut to the heart, and they gnaſhed on him with *their* teeth.]

† mad in their heart or inrag'd, ſee ch. 5. note e.

55. But he full of courage, looked up far above all fears of their fury, and doing ſo, he ſaw an appearance of Angels about God, and Jeſus God-man, ſtanding (as in a poſture of readineſs to aſſiſt and help) cloſe by, or at the right hand of God.

55. But he being full of the holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God,]

56. And he proclaimed his viſion, ſaying,

56. And ſaid,] Behold, I ſee the heavens opened, and the ſon of man ſtanding on the right hand of God.

57, 58. And they dealt with him by the judgment of zeal uſed among the Jews againſt thoſe that departed from the Jewiſh (and ſet up any new) worſhip; and firſt caſt him out of the gates of the city, then ſtoned him: and they that brought evidence againſt him, chap. 6. 13. and were therefore by Law to throw the firſt ſtone at him, and are therefore called executioners, chap. 22. 2. put off their cloaths to fit themſelves for their work; and a young man called Saul, undertook to look to their cloaths, who conſequently had a hand in the ſtoning of him, ch. 8. 1.

57. And they cryed out with a loud voice, and ſtopped their ears, and ran upon him with one accord,

58. And caſt him out of the city and ſtoned him: and the witneſſes laid down their cloaths at a young mans feet, whoſe name was Saul.]

59. And all the time that they caſt ſtones, he continued in prayer to God, and at the laſt concluded in theſe words.

59. And they ſtoned Stephen, calling upon *God*, and ſaying,] Lord Jeſus receive my Spirit.

k. 60. Gave up the Ghoſt.

60. And he kneeled down and cryed with a loud voice, Lord, k lay not this ſin to their charge. And when he had ſaid this, he [fell aſleep.]

Annotations

Annotations on Chap. VII.

a. Τετρακόσια ἔτη

V. 6. *Four hundred years*] That the *four hundred years* here mention'd, as alſo *Gen.* 15. 13. or the *four hundred and thirty*, *Ex.*12.40. are not to be interpreted of the ſpace wherein the *Iſraelites* continued in *Egypt*, ſo as to begin at *Jacob's* and his ſons coming thither, and to end at *Moſes's* carrying them out, is ſufficiently manifeſt by all ſtory of thoſe times. The *Chaldee paraphraſt*, and the generality of the Jews determining that ſpace to be but *two hundred and ten*, only *Joſephus* defining it *two hundred and fifteen years*. Firſt then it muſt be obſerved, that the words here, and in thoſe other places, being not ſtrictly reſtrained to their dwelling in *Egypt*, but ſo as to contain alſo their ſojourning in *Canaan*, the γῇ ἀλλοτρία, *ſtrange land*, here may fitly comprehend both of them, and the πάροικον ἔσται, *ſhall ſojourn*, may do ſo too; for *Abraham* ſojourned in *Canaan*, before his poſterity were ſojourners in *Egypt*, yea and himſelf firſt ſojourned in *Egypt*, *Gen.*12.10. And ſo the words in *Gen.*15.13. are in the ſame latitude, *thy ſeed ſhallbe a ſtranger in a land which is not theirs, and ſhall ſerve them*; Where the *land which is not theirs*, diſtinctly the γῇ ἀλλοτρία, *a ſtrange land* here, is common to both thoſe lands, where they ſojourned, and where they were ſervants. And in the place *Ex.*12.40. the words in our Engliſh *the ſojourning of the children of Iſrael who dwelt in Egypt*, are reconcileable with this alſo, their ſojourning being defined to be ſo many years, part of which they dwelt in *Egypt*, but not their ſojourning in *Egypt* ſo many years. And therefore when the *Septuagint* read it Ἡ δὲ παροίκησις τῶν υἱῶν Ἰσραὴλ, ὧν παῴκησαν ἐν γῇ Αἰγύπτῳ, *the ſojourning of the children of Iſrael which they ſojourned in Egypt*, they add by way of neceſſary paraphraſe, καὶ ἐν γῇ Χαναὰν, *and in the land of Canaan*, and ſo the *Samaritan-Pentateuch* read; and *Solomon Jarchi*, *& in terris aliis*, *and in other lands*, inſtead of it. Secondly, it muſt be obſerved what latitude belongs in that place of *Exodus* 12. 40. to that phraſe *children of Iſrael*, not ſo as to denote the poſterity of *Jacob* only, but incluſively them and their fathers, *Jacob* and *Iſaac*, the poſterity of *Abraham*: This is done by a figure *Synecdoche*, ordinary in all languages; and therefore the *Septuagint*, to expreſs it more plainly, thought fit to enlarge their paraphraſe, and having added *Canaan* to *Egypt*, they add alſo to the *children of Iſrael*, αὐτοὶ, καὶ οἱ πατέρες αὐτῶν, *both they and their fathers*, and ſo read that whole verſe thus, Ἡ δὲ παροίκησις τῶν υἱῶν Ἰσραὴλ ὧν παῴκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναὰν, αὐτοὶ καὶ οἱ πατέρες αὐτῶν, ἔτη τετρακόσια τριάκοντα, *The ſojourning of the children of Iſrael, which they and their fathers ſojourned in the land of Egypt and Canaan was four hundred and thirty years*. And tho' ſome copies of the *Septuagint* have not that latter addition of, *they and their fathers*, yet St. *Auguſtin in Exod. qu.* 47. acknowledgeth both additions. Mean while the words both here, and *Gen.* 15. 13. have no need of ſuch a paraphraſe, aſſigning it to *Abraham's* not to *Jacobs* ſeed. And ſo ſaith *Joſephus Antiq.* l. 2. ὁ δὲ Ἀβραὰμος μετὰ Χαλδαίων πέμπτῃ καὶ δεκάτῃ κατὰ σελήνην, κατὰ τὸν τριακοστὸν καὶ τετρακόσιοστὸν ἢ μικρῷ πρόσθεν ἡμῶν Ἀφεσμουθὶς ἢ Κανάαλιν ἐλθεῖν, *they left Egypt in the month Xanthicus, on the fifteenth day, four hundred and thirty years after our father Abraham came into Canaan*. So that now the only difficulty behind is to accord the *four hundred years* here, and in *Geneſis*, with the *four hundred and thirty* in *Exodus*: And that muſt be by diſtinguiſhing of the beginning of the account, which may be either from *Abrahams* leaving of *Chaldea*, and receiving the firſt promiſe of *Canaan*, or elſe from the birth of *Iſaac*, *Abrahams* ſeed. If the account be begun from the leaving *Chaldea*, *Abrahams* own country, when his ſojourning did begin, then it falls right to be *four hundred and thirty years*, as it is in *Exodus*; for *Abraham* being born in the year of the World 2007, and the warning of God to him to *go out of his country*, being in the ſeventieth year of his age, that is, in the 2077th of the world, *four hundred and thirty years* added to that number make up 2507. and in the next year after that, is the departure out of *Egypt* placed by the beſt Chronologers. But if the account begin from *Abrahams* ſeed, that is, from the birth of *Iſaac*, which we know was in the hundredth year of *Abrahams* age, and ſo thirty years after his departure from *Chaldea*, then it muſt conſequently be thirty years leſs from thence to the departure out of *Egypt*; and ſo that will accord exactly with the *four hundred years* here, and in *Geneſis*, which are aſſigned to his *ſeeds ſojourning in a ſtrange land*. Thus the Jews in *Seder Olam* collect from that place in *Geneſis*, *thy ſeed ſhall be a ſtranger four hundred years*, that is, *Iſaac* from his birth, and his poſterity, till the delivery out of *Egypt* by *Moſes*. Of which ſpace, the ſervitude and oppreſſion of the *Iſraelites* in *Egypt* came not, ſay they, to much above an hundred and thirty years, but their ſtay after *Jacob's* deſcent, to *two hundred and ten*; to which adding one hundred and ninety years from *Iſaac's* birth, to *Jacob's* going down into *Egypt*, (which is accordingly placed by Chronologers, *An. Mun.* 2298.) the whole *four hundred years* are made up exactly.

b. Ἑβδομήκοντα πέντε

V. 14. *Threeſcore and fifteen*] The difference of the number of thoſe which are ſaid to have *gone down into Egypt*, from that computation which we find *Gen.* 46.27. & *Deut.* 10. 22. where they are but *threeſcore and ten*, hath made ſome writers think fit to change the reading. *Th. Beza*, from *Cor. Bertram* is willing to believe πέντε, *five*, miſtaken for πάντες, *all*. Others rather phanſy πάντως, *all together*, but without any pretence of ancient or later copy for either: nay, on the contrary, the *Syriack*, and *Arabick*, and *Latin* Tranſlations are all for that which we now have, and ſo make thoſe conjectures unſeaſonable. The matter ſure is to be imputed to another original. S. *Luke*, we know was one of thoſe which made uſe of the Greek tranſlation of the Old Teſtament, and accordingly citeth his teſtimony conſtantly out of the *Septuagints* reading. Now in the *Septuagint*, *Gen.* 46. where this account is made, it is clear, that the ſum ſet down, *v.*27. is not *ſeventy*, as we now read out of the Hebrew, but *ſeventy five*: and that that is no miſtake of the tranſcriber by confounding of numeral letters, as ſome are willing to ſuppoſe, appears by the view of the retail, their being five names more ſet down in their tranſlation, then we find now in the Hebrew, *viz. the ſons of Manaſſes Machir, and Machir begat Galaad: and the ſons of Ephraim, Sutalaam, and Taam; and the ſons of Sutalaam, Edem.* Againſt this it is of no force that is objected, that theſe five came not down with *Jacob* into *Egypt*, for by that reaſon the number of ſeventy could not be made up; for of them *Joſeph* and *Manaſſeh*, and *Ephraim* are three; and 'tis certain, *Joſeph* came not into *Egypt* with *Jacob*, and *Manaſſeh*, and *Ephraim* were born in *Egypt*, and never were out of it. Nay among them we find the *ſons of Pharez*, *Hezram* and *Hamul*, v. 12. and *ten ſons of Benjamin*, v. 21. who certainly were not born at the time of *Jacobs* going into *Egypt*. The number whether of *ſeventy* or *ſeventy five*, belongs not preciſely to thoſe that came into *Egypt*, but to the progeny of *Jacob* there, of which becauſe a greater part came down with him thither, therefore the greater part giving the denomination to the whole, it is ſaid that ſo many went down with him, though ſome of that number were born there, who conſequently were then in the loins of their parents (according to the ſacred ſtyle, and by a figure frequent there) as *Levi* is ſaid by the Author to the *Hebrews*, to have paid *tiths to Melchiſedeck*, though he were not born till many years after that *Abraham* did ſo; or as in the enumeration of *Leah's* progeny in this very chapter of *Gen. v.* 15.

where

where having reckoned both her children and childrens children to three generations, of which only ſix ſons and a daughter were born in *Padan-Aram*, or *Meſopotamia*, and all the reſt in *Canaan*, he yet adds, *Theſe be the ſons of Leah, which ſhe bare unto Jacob in Padan-Aram, with his Daughter Dinah, all the ſouls of his ſons and his daughters were thirty and three.*

c. Μετετέθησαν εἰς Συχέμ

V. 16. *Carried over into Sichem*] Some difficulty there is in reconciling this paſſage of the burying place of the Patriarchs, with that which is ſaid in *Geneſis*. There 'tis clear there were two burying places, one bought by *Abraham* of *Ephron* the *Hittite*, *Gen.* 23. in *Matchpelah*, before *Mamre*, that is, in *Hebron*, which is in the Land of *Canaan*, v. 19. and this coſt *four hundred ſhekels of ſilver*, v. 15. the other bought by *Jacob* of the children of *Emor* in *Salem*, a city of *Shechem*, in *Canaan* alſo, *Gen.* 33.19. and that coſt *an hundred lambs*, or pieces *of money* with that ſignature. If we refer to that which *Abraham* bought, then that was not bought of the children of *Emor* or *Hamor*; if to that which was bought of the children of *Hamor*, then the name of *Abraham* cannot be retained. Hence it is, that *Andr. Maſius* (a learned man) on *Joſhua* 24. 32. hath thought neceſſary to put in into the text here the name of *Jacob* inſtead of that of *Abraham*. And another expedient there is, that the word *Abraham* may be retained, but muſt ſignify *Jacob*, as ſometimes the children are expreſſed by the name of their father: ſo *David* is ſet to ſignify the *Meſſias* that ſhould come from him, *Ezek.* 34. 23. *Jer.* 3. 9. and *Joſeph* for his ſons, *Gen.* 48. 15. and *David* for *Reboboam* his grandchild, 1 *Kings* 12. 16. and elſewhere *Rehoboam* for his ſon *Abia*. But if we look into the ſtory, *Gen.* 49. 30. we ſhall find that the burying place here referred to (as far as concerns the αὐτὸς *he*, that is, *Jacob*, v. 15.) was that in *Machpelah* bought of *Ephron* by *Abraham*, and therefore this way of reconciling will not be ſo commodious. The emendation poſſibly will be more proper, by ſetting the name of *Heth* inſtead of *Emmor* (for the τῷ Συχέμ which is added, is wanting in the Syriack and Arabick interpreter, and the Kings MS. reads τῷ ἐν Συχέμ, not, the ſon of *Sichem*, but, *that* dwelt in *Sichem*) or elſe for τῶν υἱῶν Ἐμμορ, *the ſons of Emmor*, ℣ υἱῦ Ζοὰρ *the ſon of Zoar*, (for ſo is *Ephron*, *Gen.* 23. 8.) If this may be accepted, then the ſenſe of the whole verſe may be this, The Patriarchs, *Jacob and our fathers*, v. 15. were buried, viz. *Joſeph*, *Joſh.* 24. 32. in *Sichem in the field bought of the children of Hamor* by *Jacob* (and ſo ſome others of his brethren too, ſaith S. *Jerom* in *Paula's Epitaph*) the former in *Machpelah* (bought by *Abraham* of *Ephron* ſon of *Zoar*, *Gen.* 23. 8. or of the children of *Heth*, *Gen.* 49. 32. compared with ch. 23. 20.) viz. *Jacob*, Gen. 50. 13. and ſo (ſaith *Joſephus*, *Ant.* l. 2. c. 4.) ſome others of *Joſeph*'s brethren alſo. And ſo both places of burial may be here referred to in this verſe, and that after the uſual Scripture-manner by way of ἀπάνοδος or *regreſs*, thus, *Jacob died and our fathers*, v. 15. (then v. 16. beginning with the latter firſt) καὶ μετετέθησαν εἰς Συχέμ, *and they*, that is, our fathers, *Joſeph*, *&c. were removed to Sichem*) (*removed*, becauſe they had been before *buried in Egypt*, *Joſh.* 24. 32.) καὶ ἐτέθησαν, *and they were put*, that is, *Jacob* (and after him ſome others) was buried (without removing) *in the tomb that Abraham bought of the ſons of Heth*, *Gen.* 49. 32. or of *Ephron*, ſon of *Zohar*, *Gen.* 23. 8. which word Ζοὰρ might eaſily be turned into Ἐμμορ. As for the ἀργυρίου τιμὴ, *price of money*, that here the field is ſaid to be *bought* for, when the *Chaldee*, the *Septuagint*, and *vulgar Latin*, in *Geneſis* read *lambs*, inſtead of it, this falls out by the double ſignification of the word קסיטה, which ſignifies both ἀμνὸν *a lamb* (which in Engliſh we call *coſit*, and *Caſtellio*, *Job* 22. 11. renders *Quæſitam*, from the Hebrew word) and *a piece of money* that had that ſignature upon it, as the *ſhekel* had the Ark and the Rod of *Aaron*; and ſo ſaith * *Buxtorf* out of *Rabbi Aquila*, that in *Africk* money was called *Cheſitah*. And to this double acception of this word, S. *Peter* ſeems to refer, 1 *Pet.* 1. 18. *Ye are redeemed not* ἀργυρίῳ *with ſilver, but* τιμίῳ αἵματι ὡς ἀμνῷ, *with the precious blood of a lamb.*

ὑῶν Ἐμμορ.

Αργυρίου τιμὴ

* *Cod. Talm. de Novi anni initio, c. 3. fol. 26.*

Τιμίῳ αἵματι ὡς ἀμνῷ

V. 19. *They caſt out*] What ποιεῖν ἔκθετα ſignifies, there can be ſmall doubt. 'Tis after the Hebrew idiom no more than ἐκτιθέναι *to expoſe*, or *caſt out* helpleſs, to certain ruin, in the ſame manner as ποιῆσαι ἔλεος *to do mercy*, *Luke* 1. 72. is ἐλεεῖν *to pity*, or *commiſerate*. All that is here to be taken care of is, that τῷ ποιεῖν be ſo rendred, as that it may with truth belong to *Pharaoh* the agent in this verſe, and not to κακώσας ἡμῶν the Iſraelites, who were ſo ill handled by him. As it lies in our ordinary Engliſh, and the *Vulgar Latin*, it ſeems to refer to the Iſraelites expoſing their own children, *Pharaoh dealt ſubtilly with our fathers, ſo that they caſt out*, that muſt be, *our fathers caſt out*, and ſo the *Latin*, *ut exponerant infantes ſuos*, which perhaps was thought to have truth in *Moſes*'s mother, *Exod.* 2. 3. But it muſt be remembred, that what ſhe did, was by her deſigned (as the *hiding*, v. 2.) to the preſerving of the child, whereas here the *expoſing the children*, is ſaid to be εἰς τὸ μὴ ζωογονεῖσθαι, *to the end they might not be preſerved*, or *kept alive*. It muſt therefore be reſolved that τῷ ποιεῖν belongs to *Pharaoh*; he that *evil intreated the Iſraelites* did it *in*, or *by*, *expoſing*, or *caſting out their children*; for ſo the infinitive mood with, or without the Article, but eſpecially with it, is to be rendred, after the manner of a Gerund, *faciendo*, *in*, or *by expoſing*: without the article 'tis *Acts* 15. 10. *Why tempt ye God*, ἐπιθεῖναι, *in*, or *by*, *impoſing a yoke*; with it, ſo *Ruth* 1. 6. where the Hebrew read, *the Lord had viſited his people*, לתת להם לחם (which we rightly render) *in*, or *by giving them bread*; the Greek hath ἐπίσκεπται δοῦναι, and in *Aſulanus*'s copy, τῷ δοῦναι, as here τῷ ποιεῖν. And *Pſ.* 78. 18. *they tempted God in their hearts*, לשאל (we rightly render) *by asking meat for their luſts*; the Greek in all copies hath, ἐπείρασαν τῷ αἰτῆσαι, *they tempted God by*, or *in asking*. Now what *Pharaoh* did by his bloody officers, or by his people, that is, the Egyptians to whom the charge is given, *Exod.* 1. 22. himſelf is fitly ſaid to do.

d. Ποιεῖν ἔκθετα

e. Ἀστεῖος τῷ Θεῷ

V. 20. *Exceeding fair*] Ἀστεῖος τῷ Θεῷ *fair to God*, may be an Hebrew phraſe for *exceeding fair*; for ſo the word God may ſometime import an αὔξησις or *increaſe*. But it is poſſible that the τῷ θεῷ here may be a miſtake of the Scribe for τῇ θέᾳ, *to ſee*, or *look on*, for ſo *Exod.* 2. 2. where this is related, it is ſaid, *when ſhe ſaw him, that he was a goodly child*, and *Heb.* 11. 23. εἶδον ἀστεῖον, *they ſaw him a fair*, or *comely child*.

f. Μολὸχ

V. 43. *Tabernacle of Moloch*] That the word Μολὸχ, *Moloch*, is originally the Hebrew מלך *a King*, there is no doubt. And ſo here it notes ſome deified King of the *Egyptians*, that is, an Idol, falſe God, worſhip'd and placed among the ſtars; and accordingly, an old *Egyptian Alphabet*, that ſets down the names of the Planets, hath for *Mars*, μολὸχ. See *Kercher. Prodrom. Copt.* c. 5. Now for the Σκηνὴ here, *the tabernacle* of *Moloch*, that is, ſure ſome little cabinet, wherein the image of this falſe God was kept, ſuch as the ναοὶ ἀργυροῖ τῆς Ἀρτέμιδος, *the ſilver chappels of Diana*, (ſee note on ch. 19. e.) This is in *Amos*, ch. 5. 26. סכות ומלככם *the tabernacle*, or *Soccoth*, of *your King*, or *Moloch*, that is, the chapplet, where that image of your falſe God, called here τύπος, *a figure*, made to be worſhipped, was enſhrined, or dwelt; (ſo σκηνῆν ſignifies) and the like ſeems to be underſtood by *Succoth Benoth*, *the tabernacle of Venus*, ſome little chappel or ſhrine, where her image was kept and worſhipped.

Σκηνὴν

Τύπος

g. Ρεμφὰν

Ib *Remphan*] *Diodorus Siculus*, l. 1. mentions *Remphis* ſon of *Cephna*, as King of *Egypt*, about the time that *Jacob* went down thither, and ſaith of him, that he gathered an infinite maſs of wealth, and left behind him at his death 4000000 *talents*; which makes it probable that he was that prince, which in the famin, by *Joſeph*'s advice, got all the wealth of *Egypt*, and the neighbour-countries. This perſon was afterwards worſhipped as a God for having preſerved *Egypt*, and accor-

accordingly placed among the ſtars, and ſo the image of one of the planets, here called ἄστρον, *a ſtar*, ſet to ſignify him. This ſtar, it ſeems, was *Saturn*, for ſo that *Egyptian Alphabet* (mentioned note f.) which ſets down the names of the planets, for *Saturn* hath PHφaN ῥηφάν. Of this perſon that Tradition in *Suidas* is very intelligible, where, of *Apis* the Egyptian God it is ſaid, that he was ἔνπορός τις, *a certain rich man, to whom at his death they erected a Temple,* ἐν ᾧ βοῦς ἐτρέφετο, *in which an Ox was fed, as being the Hieroglyphick of an Husbandman.* By which alſo it appears that this was that calf or bullock worſhipped by the Iſraelites: *Saturn* being among the Gentiles preſident of husbandry, and therefore ſometimes worſhipped in the ſhape of that beaſt (under the name of *Apis*) as being the chief inſtrument in ploughing of the ground; but withal faſtned among the ſtars in heaven, and the image of him here call'd ἄστρον *a ſtar*, or as it ſeems to be beſt rendred, *Am.* 5. 26. *the ſtar-images of your God*, &c. referring to both in the Images precedent, (to which alſo the τύποι *figures* in the plural, that follow, do belong.) For that *Chiun*, which is there in *Amos*, put inſtead of *Remphis*, or *Cevan*, or *Caivan*, was among the *Perſians* and *Arabians* another name of their *Saturn*, hath been obſerved by others. So in *Plautus*'s ſecond *Punick ſcene*, *Molechianna* is by learned enquiries diſcovered to be no more then מון לביון *the image of Chiun*, all one with *temunah ſel ucoth*, in the former ſence, that is, תמונה שאל יוחוק *an image which is El God, and ſculpture*, that is, God engraven; the word אל *God* among the *Phœnicians* ſignifying peculiarly Κρόνος, *Saturn*. And this is the reaſon why *Bacchus Periclonius* is ſaid to be placed in the *eighth ſphere*, becauſe that ſphere encompaſſeth the Planet *Saturn*. So in the *Arabick Lexicon*, (called *Camus*) *Caiwano Zohalo mamnuon*, *Caiwano* is *Zohalo* (or *Saturn*) which is *nomen invariabile*. Which *Lud. de Dieu* miſtaking for *Raialon mamnuon*, he renders it *vir rigidus*, &c. See Mr *Pocock* on *Abul Faraii*, p. 394. Now that they are here ſaid for this ſin to be carried into *Babylon* is agreeable with that notion which the Jews generally had, who were wont to ſay, that in every plague and captivity that fell upon them, there was an ounce of the calf, God continuing to puniſh this ſin in all their poſterities, that continued to provoke him with the like.

h. Σκηνὴ μαρτυρίου

V. 44. *Tabernacle of witneſs*] That which is rendred by the *Septuagint* σκηνὴ μαρτυρίου, *the tabernacle of the teſtimony* (and ſo made uſe of here by S. *Luke*) is generally in the Hebrew אהל מועד *Exod.* 27. 2. c. 30. 26. c. 31. 7. & 38. 21. *the tabernacle of meeting*, viz. of meeting with God, whither every one that ſought the Lord was to go, *Exod.* 33. 7. This we render, *the tabernacle of the Congregation*, (as if it referred to our meeting with one another) but certainly it muſt be taken in that other ſenſe of meeting with God, as appears, *Exod.* 29. 42. *at the door of the tabernacle*, מועד *of meeting before the Lord, where I will meet you to ſpeak there unto you.* So c. 30. 36. *the tabernacle of meeting, where I will meet with thee*, and ſo *Numb.* 17. 4. Now this place of *Gods meeting* with men is ſo called in two reſpects; 1. Becauſe there he communicates his will, makes known his pleaſure to them. 2*ly*, Becauſe there by his appointment his Name being recorded or commemorated by men, his acts of mercy praiſed and magnified, there he evidences his preſence, to accept thoſe offerings, to bleſs thoſe perſons, *Exod.* 20. 24. *In all places where I record my name*, (or in every place where the memorial that I ſhall appoint of my name, ſhall be) *I will come unto thee, and I will bleſs thee.* In the former reſpect, the Tabernacle is called *the tabernacle of teſtimony*, becauſe of the Ark containing the two tables, wherein Gods covenant or commands concerning men were made known and teſtified by God, and that is oft called κιβωτὸς μαρτυρίου, the *ark of the teſtimony*. In the ſecond reſpect the Tabernacle is called *the tabernacle of the teſtimony*, in reſpect of our acknowledging, and teſtifying, and recording of God, and Gods owning, and recording and bleſſing of us, evidencing and teſtifying his accepting of us.

i. Σκληροτράχηλοι

V. 51. *Stiff-necked*] Σκληροτράχηλοι proverbially ſignifies undiſciplinable, *fooliſh people*; according to a rule in Phyſiognomy, that thoſe that have necks that do not eaſily bend, are ſuch: ſo ſaith *Adamantius Phyſiog.* l. 2. c. 26. σκληροτράχηλοι, ἀμαθεῖς, *hard neck'd perſons* are *indocile* and ignorant; and again τισὶ διὰ μωρίαν γίνονται ἀκλινεῖς τράχηλοι, *ſome men have necks that will not bend, and this is an argument of folly.* But I ſuppoſe the meaning of S. *Stephen* is not to be fetched from this notation of the word, but from the Metaphor of beaſts, oxen, &c. that till they be diſciplined and accuſtomed to the yoke, are not willing or patient to bend down to it. And ſo *hard*, or *ſtiff necked* ſignifies no more then *refractary*, *diſobedient*, *undiſciplinable*, and ſo 'tis here ſet to denote them that *do always reſiſt the holy Ghoſt*, in all Gods methods toward them, walk contrary to him.

k. Στήσης

V. 60. *Lay not this*] Μὴ στήσῃς may here be rendred by referring to the uſe of that word, (among theſe writers) of lones or ſales, which were done by weighing out the money, and receiving it back again by weight. This is called στήσας, *Iſa.* 32. 9. ἔστησα αὐτῷ ἑπτὰ σίκλους, *I weighed him*, or, *I told him out, ſeven ſhekels*; whence *Heſychius* στάσιμον τὸ δεδανισμένον, *that that is weighed*, is *that that is lent*, for, ſaith he, παλαὶ ἐδάνειζον, *anciently they lent by weight*. Thus the Hebrew שקל which is anſwerable to it, is oft rendred τίειν and ἀποτίειν, as to *weigh out*, is *to pay*, that is, to *puniſh*. So that the importance of *Stephens* prayer is, that God would not require back this debt, that is puniſh them for this ſin. And that this prayer was heard for them that had an hand in *Stephens* blood, appears by Gods ſpecial mercy to *Saul*, who was a principal perſon in it, and is miraculouſly converted in the ninth chapter, according to that ſaying of the Father, *Si Stephanus non oraſſet, Eccleſia Paulum non habuiſſet*, *If Stephen had not prayed, the Church had not had St. Paul.*

CHAP. VIII. *Paraphraſe.*

1. AND Saul was * conſenting unto his death: and at that time there was a great perſecution againſt the Church which was at *Jeruſalem*: and they were all ſcattered abroad throughout the regions of Judea and Samaria, except the Apoſtles.

*well pleaſed with the killing of him, συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ

1. And Saul which was after, ch. 9. ſo ſtrangely converted, & became ſo renowned an Apoſtle, was then one of thoſe that liked well the ſtoning of Stephen and joined in it, ch. 7. 58. And at the ſame time that they dealt thus with Stephen, they vehemently oppoſed the profeſſing of the faith at Jeruſalem, and perſecuted all that did ſo. And all ſuch, but the Apoſtles, particularly the reſt of the ſeven Deacons, and divers others, c. 11. 19. went out of Jeruſalem, and were diſperſed into ſeveral places through Judea and Samaria, and as far as Phenice, and Cyprus, and Antioch, ch. 11. 19. and in all thoſe places thoſe that were thus diſperſed (being filled with the holy Ghoſt, ch. 4. 31.) preached to the Jews, and only the Apoſtles continued at Hieruſalem, being not yet (all) gone out from thence.

2. And devout men * a carried Stephen *to his burial*, and made great lamentation for him.]

*prepared Stephen for

2. And ſome proſelytes that were there (ſee note on c. 10. a.) made a ſolemn funeral for Stephen, and mourned at it. a.

3. As for Saul, he made havock of the Church, entring into every houſe, and hailing men and women committed them to priſon.

4. Therefore

b. 4. And thereupon they that were driven from Jeruſalem into Judea and Samaria, v. 1. reſted not there, but went farther off, and all the way they went, publiſhed the glad tidings of the Goſpel, told every where what they knew of it.

4. Therefore they that were ſcattered abroad, † went every where b preaching the word.]

† paſſed along publiſhing, διῆλθον εὐαγγελίζ.

5. Then Philip the deacon, not the Apoſtle, (and therefore Peter and John, v. 15. are ſent to impoſe hands) went from Judea to Samaria, and though the Jews converſed not with them, and tho' in the firſt going out of the Apoſtles, Mat. 10. 5. they were appointed not to go to any city of the Samaritans, yet now in this diſperſion, and perſecution from the Jews at Jeruſalem, v. 1. it was thought fit to preach the Goſpel unto them, and Philip accordingly preached it in Sebaſte, an eminent city in Samaria.

5. Then Philip went down to * the city of Samaria, and preached Chriſt unto them.]

* a city, πόλιν

6. And all that city were perſwaded by Philip to receive the faith of Chriſt, being convinced by the miracles wrought by him.

6. And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing and ſeeing the miracles which he did.]

7. For out of many that were poſſeſt, they caſt out devils, which at their coming out made loud acknowledgment of the irreſiſtableneſs of the power by which they acted.

7. For unclean ſpirits, crying with loud voice, came out of many that were poſſeſſed *with them:*] and many taken with palſies, and that were lame, were healed.]

8. And there was great joy in that city.

9. But before this preaching and miracles of Philip, there had been in the city one Simon, which was a magician, which had done ſome ſtrange things, which pozed and amazed the ignorant people, by which means he took upon him to be a divine perſon.

9. But † there was a certain man, called Simon, which before time uſed ſorcery in the ſame city, and bewitched the people of Samaria, giving out that himſelf was ſome great one.]

† before this there was or had been in the city a certain man Simon by name, which uſed ſorcery, and aſtoniſhed, &c. Ἀνὴρ δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων, καὶ ἐξιστῶν

10. The divine power, which in every nation is acknowledged ſometimes under one, ſometimes under another name, Jehovah, Jupiter, and the like.

10. To whom they all gave heed from * the leaſt to the greateſt, ſaying, This man is [† the great power of God.]

* ſmall to great, μικρό τε μεγάλε

† the power of God called the Great So the Kings MS. and the ancient Gr. & Lat. MS. read it, δύναμις Θεοῦ ἡ καλουμένη μεγάλη. See 2 Theſſ. 2. 4. note e. f.

11. He had by ſorcery or the help of the devil done ſuch ſtrange things, that they were amazed at them, (ſee v. 13.) and knew not what to think of him.

11. And to him they had regard, becauſe that of long time [he had bewitched them with ſorceries]

12. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized both men and women.]

12. But Philip (one of the ſeven, v. 5. and ch. 6. called Evangeliſt, c. 21. 8. becauſe of his preaching the Goſpel here, ſee note on John 20. b.) by preaching the Chriſtian faith, and doing far greater miracles had converted them to Chriſtianity, they all came in as proſelytes to the Goſpel, and received baptiſm of him, all of all ſorts.

13. Was himſelf amazed at the miracles Philip did, as the people had been at his, v. 9. 11.

13. Then Simon himſelf believed alſo: And when he was baptized he continued with Philip, and [wondered, beholding the miracles and ſigns which were done.]

14. And when the Apoſtles that remained at Jeruſalem, v. 1. heard, that by Philips preaching the whole country of Samaria was converted and baptized, and knowing that Philip had no farther power, they ſent two of their own company, Peter and John.

14. Now when the Apoſtles which were at Jeruſalem heard that Samaria had received the word of God, they ſent unto them Peter and John:]

15. To confirm them, and to ordain them Elders or Biſhops (in every city one) by prayer and impoſition of hands.

15. Who when they were come prayed for them, that they might receive the holy Ghoſt.]

16. (For Philip had not done either of theſe, nor conſequently provided for the neceſſaries to the continuance of a Church; only he had preached the faith, and baptized them with that baptiſm which Chriſt commanded to be uſed, Mat. 28. 19. that in the name of the Father, Son, and holy Ghoſt.)

16. (For as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jeſus.)]

c. 17. Then Peter and John confirm'd & ordain'd them Elders or Biſhops in all their cities, to rule or govern them in the faith, and in doing it, they uſed that ceremony of impoſition of hands (known among the Jews, Deut. 34. 9.) and thereby was beſtowed on them the gift of the holy Ghoſt, working of mircles, ſpeaking with tongues, &c.

17. Then c laid their hands on them, and they received the Holy Ghoſt.]

18. And Simon the ſorcerer ſeeing thoſe miraculous effects conſequent to the Apoſtles impoſition of hands, offered to give them Money for this power.

18. And when Simon ſaw that through laying on of the Apoſtles hands the holy Ghoſt was given, he offered them money.

19. He may receive thoſe gifts and graces of working miracles, &c.

19. Saying, Give me alſo this power, that on whomſoever I lay my hands [he may receive the holy Ghoſt.]

20. I will not receive thy money, and thy offering it ſhall bring miſchief upon thy ſelf, for thinking ſo meanly of this Apoſtolical priviledge, beſtowed on us by Chriſt, which ſure is not to be bought like earthly commodities with the price of money.

20. But Peter ſaid unto him, [Thy money † periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.]

† be with thee to deſtruction, σὺν σοὶ εἴη εἰς ἀπώλειαν

21. Thou ſhalt never have any part of this priviledge, nor right of diſpenſing or adminiſtring of theſe holy things; for thy deſign in deſiring this is not the enlarging Chriſts kingdom, but the getting an opinion of power to thy ſelf.

21. Thou haſt neither part nor lot in this matter: for thy heart is not right in the ſight of God.

22. Repent therefore and humble thy ſelf before God for this wicked project of thine (and humbly beſeech his pardon; and 'tis not impoſſible but that it may yet be obtained by thee.)

22. Repent therefore of this thy wickedneſs, and pray God if perhaps the thought of thy heart may be forgiven thee.]

d. e. 23. For I perceive thou art in a condition poyſonous to thy ſelf, and bitter to God, very dangerous to thee, and diſpleaſing to him, and makeſt this propoſal out of a villanous treacherous deſign, not to advance Chriſts kingdom, but to deſtroy it, and accordingly thou art to expect to be dealt with by God.

23. For I perceive that thou art in the d gall of bitterneſs, and in * the e bond of iniquity.]

* a wicked conſpiracy.

24. And Simon beſought them that they would pray for him, that God would pardon this wickedneſs of his, and not inflict on him ſuch puniſhment, as they ſeemed to foretel would fall upon him.

24. Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.]

25. And when they had confirm'd thoſe in the faith (bearing witneſs to the truth which Philip had taught) who were baptized by him, they returned to Jeruſalem, and as they went, preached the Goſpel to all the villages of Samaria, where Philip had not preacht it, and had good ſucceſs in it.

25. And they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the Goſpel in many villages of the Samaritans.]

26. And

26. And the Angel of the Lord ſpake unto Philip,] ſaying, Ariſe and go toward the ſouth, unto the way that goeth down from Jeruſalem to Gaza, which is deſert.

26. And Philip had a viſion, and therein an Angel from heaven ſpake unto him.

† a great officer of Can. δυνάστης Κανδάκης.

27. And he roſe and went: and behold a Man of Æthiopia, [an Eunuch † of great authority under Candace, Queen of the Æthiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip,]

27. One intruſted with that office of greatneſs, which anciently was wont to be conferr'd on Eunuchs, that is, the high-treaſurer to the Queen or King's mother (ſee Oecumenius) of Æthiopia, had been at Jeruſalem to worſhip the God of Iſrael, being, it ſeems, a proſelyte of the Jewiſh religion, one of the lower ſort (ſee note on Mat. 23. d.)

* And he was returning, and ſitting, &c. And he read, ὢν τε ὑποστρέφων, καὶ καθήμενος ἐπὶ ἅρματος ἀνέγνω.

28. * Was returning, and ſitting in his chariot, read Eſaias the prophet.

29. Then f the Spirit ſaid unto Philip, Go near, and joyn thy ſelf unto this chariot.]

29. Then Philip was by prophetick divine affliation, or revelation, directed to go near to the chariot and ſpeak to him. f.

30. And Philip ran thither to him, and heard him read Iſaias the prophet, and ſaid, Underſtandeſt thou what thou readeſt?

31. And he ſaid, How can I, except ſome man [ſhould guide me?] And he deſired Philip that he would come up, and ſit with him.

31. Give me ſome direction, and tell me what it is that the prophets words belong to?

† ſection

32. g The † place of ſcripture which he read was this, He was led as a ſheep to the ſlaughter, and like a lamb dumb before the ſhearer, ſo opened he not his mouth. g.

* deſcribe, διηγήσεται, ſee note c.

33. h In his humiliation his judgment was taken away: and who ſhall * declare his generation? For his life is taken from the earth] h.

33. By an aſſembly and by judgment by the Sanhedrim of the Jews, and the Roman Procurator Pilate, he was taken away, Or, in his ſtate of exinanition and humiliation, when he was apprehended and arraigned by the Jews, he was moſt unjuſtly dealt with, put to death, being moſt innocent. And who ſhall deſcribe the wickedneſs of that age that uſed him thus, which put him to death for coming to do good to them?

34. And the Eunuch [anſwered Philip and ſaid,] I pray thee, of whom ſpeaketh the prophet this, of himſelf, or of ſome other man?

34. Demanded of Philip, ſaying,

35 Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus,

35. And on occaſion of this ſcripture, which, though it had one literal completion about the time of Iſaiah's writing it, yet had another higher completion in Chriſt, Philip began and preacht to him the whole Chriſtian faith.

36. And as they went on their way, they came unto a certain water: and the Eunuch ſaid, See *here is* water, what doth hinder me to be baptized?]

36. And the Eunuch was by him brought to the faith, and deſired baptiſm of him.

37 And Philip ſaid, if thou believeſt with all thine heart, thou mayſt, And he anſwered and ſaid [I believe that Jeſus Chriſt is the ſon of God.]

37. I believe theſe prophecies of the Meſſiah to be fulfilled in Chriſt, and conſequently that he is the Son of God.

38. And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the Eunuch; and he baptized him.

39 And when they were come up out of the water, [i the Spirit] of the Lord caught away Philip, † that the Eunuch ſaw him no more: and he went on his way rejoicing. i.

39. An Angel, ſee note f.

† and, καὶ

40 But Philip was found at Azotus: and paſſing through he preached in all the cities till he came to Cæſarea.

Annotations on Chap. VIII.

a. Συγκομίζειν.

V. 2. *Carried Stephen.*] Συγκομίζειν is *to dreſs, and fit the dead body for the funeral*, and differs both from ἀνακομίζειν, and ἐκκομίζειν; ſo ſaith the *ſcholiaſt* on *Æſchylus*, Συγκομιδὴ ſignifies ἡ περὶ τὸ τάφῳ πᾶσ᾽ ἐπιμέλειαν, *all the care that is uſed before the burial*, ἐκκομιδὴ, ἡ πρὸς τὸ τάφον ἀπαγωγὴ, *the carrying out to the grave* or *ſepulchre*, ἀνακομιδὴ ἡ ἐκ τάφου εἰς τάφον μετάθεσιν, *the removing from one ſepulchre to another*. The ſame is expreſs'd ch. 5. 6. by Ζωσάντες, *winding the dead body in a ſheet*.

b. Εὐαγγελίζεσθαι τὸν λόγον. Κηρύσσειν.

V. 4. *Preaching the word.*] Some difference may perhaps be here obſerved between εὐαγγελιζόμενοι τὸν λόγον, v. 4. and ἐκήρυσσε ὁ Χριστὸν, ver. 5. but this not in reſpect of the matter of their preaching, but of the manner of it, and of the qualifications of the perſons that did it. The latter of theſe, κηρύσσειν, *to preach Chriſt*, doth generally ſignifie a publick, ſolemn proclaiming of him, as when a κῆρυξ, *herald* or *cryer*, doth *pro officio*, *by way of office*, proclaim any thing; but εὐαγγελίζεσθαι imports no more than the telling it, making it known, as good news is publiſhed without the voice of an herald, or cryer, by all that have heard, to all they meet with: and although in one reſpect, (that of proclaiming anew what was not known before) this κηρύσσειν, *to preach*, and εὐαγγελίζεσθαι, *to tell the glad tidings*, do agree, (ſee Note on *Mat.* 9. 1.) yet in this other reſpect they differ ſometimes: Not that εὐαγγελίζεσθαι is never uſed of that publick, authoritative proclaiming; for it is ſometimes uſed of the Apoſtles, *Acts* 5. 42. and c. 15. 35. and the word εὐαγγελιστὴς, *Evangeliſt*, is the name of an office in the Apoſtles times, and then, whenſoever it was done by way of office, either Apoſtolical, or by miſſion from them, it is evident that Εὐαγγελίζεσθαι and κηρύσσειν are in all reſpects the ſame; but I ſay that ſometimes, and particularly in this place, εὐαγγελίζεσθαι may belong to whatſoever publiſhing of the Goſpel of *Chriſt*, and by whomſoever, that is, by thoſe that have no calling to it. For when the doctrine of *Chriſt* was firſt preacht by the Apoſtles, and the miraculous gifts exerciſed in their preſence, and a multitude of men, Jews and Proſelites, received the faith, and for doing ſo profeſſedly, were preſently perſecuted, and driven out of *Jeruſalem*, v. 1. it is not to be imagined but that all, *whereſoever they came*, both men and women, publiſhed what they knew, both of the doctrine, and the miracles whereby it was confirmed, and of their own ſufferings for it; though that all theſe, even *women* (who by S. *Paul's* decree, are *not permitted to ſpeak in the Church*) ſhould by the Apoſtles be intruſted with the preaching of the word, by way of office, it cannot be imagined. And therefore, when of *Philip*, which was a Deacon, ordained by the Apoſtles, it is related in this chapter, that he preached *Chriſt* to them, it follows that he baptized them alſo, ver 12. But of theſe other diſciples, there is no more ſaid, but that they *paſſed along beyond Judæa and Samaria* (the terror that drove them from *Jeruſalem* purſuing them farther) εὐαγγελιζόμενοι τὸν λόγον, *publiſhing this good news*, the Goſpel, which they had received, but no mention of gathering diſciples, or baptizing. And accordingly, c. 11. 19. when there is mention in the proceſs of the ſtory, of theſe very men, that being *ſcattered by the perſecution, which was about Stephen, they paſſed as far as Phœnice, Cyprus and Antioch*, and that they *ſpake the word*, or *publiſhed the Goſpel, to none but the Jews*, the phraſe

Λαλοῦντες uſed there is obſervable to this matter, λαλοῦντες τὸν λόγον. τὸν λόγον, *ſpeaking the word*, the word λαλεῖν being known to belong to any way of reporting, or relating, by talk or diſcourſe. And ſo ver. 20. ἐλάλων πρὸς τοὺς Ἕλληνιστάς, *they ſpake, talked, to the Helleniſts*, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν, *telling them that good news, the Goſpel of Jeſus Chriſt:* and upon the ſucceſs of this, through God's proſpering hand, and many receiving the faith, it follows, that when the Church of *Jeruſalem heard of it, they ſent Barnabas* to viſit and confirm them. Thus of the believers in common, chap. 4. 31. it is ſaid indefinitely, that they *ſpake* (ἐλάλων) *the word of God with boldneſs*, according as they had prayed they might, v. 29. noting thereby a valiant profeſſion, and publiſhing of the Goſpel, notwithſtanding the terrors of men. And though it be there ſaid of them, that they *were all filled with the holy Ghoſt*, and ſo that may be taken for a commiſſion and authority given to all them, and ſo theſe here being contained in that number, the ſame will be competible to theſe; yet 1. it cannot be imagined that all ſimply, that is, every believer there, women as well as men, had any ſuch authority then given them, but that there are other meanings of the phraſe, *filled with the holy Ghoſt*, beſides that one of being ſent into the miniſtry; and the very courage of profeſſing and publiſhing the Goſpel, was one ſuch gift or effect of the *holy Ghoſt*. And 2dly, it is clear in the proceſs of this ſtory, that ſome others, which were not ſo qualified as theſe, that is, that had not *received the holy Ghoſt*, or aſcended any farther than the Baptiſm of *John*, did thus publiſh the Goſpel, as theſe here are ſaid to do. Thus *Apollos* chap. 18. 25. ἐλάλει, καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, *ſpake and taught exactly the things concerning the Lord, knowing only the baptiſm of John* (and *Aquila*, and *Priſcilla expounded to him more exactly the way of God*) and ſo I ſuppoſe did the Epheſian diſciples, ch. 19. who had *not received the holy Ghoſt*, ver. 2. nor gone any farther than *John's Baptiſm*, at the time of *Paul's* coming to them.

c. Χεῖρας ἐπιτιθέναι. V. 17. *Laid they their hands on.*] The ſeveral uſes of *impoſition of hands* are at large ſet down, Note on 1 *Tim.* 4. f. Three in the Old Teſtament; 1. as a ceremony in prayer, 2. in paternal benediction, 3. in creating officers. And proportionably to theſe, many more in the New. 1. For curing diſeaſes, 2. for Abſolution of penitents, 3. for bleſſing of infants, or thoſe that are to be baptized, to prepare them to it, 4. in Confirmation, 5. in Ordination of Officers for the Church. Of the three former of theſe there is none which can pretend to be here meant; and ſo all the difficulty is, whether of the two latter it was. That it was confirmation may appear probable, becauſe it ſo ſoon attended their Converſion and baptiſm: *when the Apoſtles which were at Jeruſalem heard that Samaria had received the word of God, they ſent unto them Peter and John*, v. 14. which agrees well with that of Confirmation, which is an act reſerved to the Rulers of the Church, and not communicated, or allow'd to inferior Officers, ſuch as *Philip*, the Deacon, here. And accordingly the Biſhops are called διδάσκαλοι, *Doctors*, as that ſignifies the farther inſtructing them, to whom the Goſpel hath formerly been preach'd, and as εὐαγγελίζεσθαι differs from διδάσκειν, *preaching* from *teaching*. And in Confirmation it was, that in thoſe firſt times the extraordinary Gifts of the *holy Goſt* uſed to be conferr'd on them, (ſee Note on c. 2. d. and *Acts* 19. 6.) But it is probable alſo that the faith being here planted by *Philip*, and the Apoſtles coming down to confirm them, and thoſe not ſtaying there, but *returning to Jeruſalem* v. 27. they did at their being there ordain Elders or Biſhops in the ſeveral cities, as we know *Paul* and *Barnabas* did c. 14. 23. and *Titus* in *Crete*, *Tit.* 1. 5. This, ſaith * *Clemens Romanus*, the Apoſtles did in their journeyings, when they went out preaching the Goſpel, Κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες, καθίσανον τὰς ἀπαρχὰς αὐτῶν εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν, *preaching through regions and cities, they conſtituted their firſt fruits*, (thoſe that firſt believed) *Biſhops and Deacons of thoſe which ſhould afterwards believe.* And thus before this time, they had at *Jeruſalem* conſtituted *James* the brother of the Lord Biſhop there, in the firſt year after *Chriſt*'s Aſcenſion, and ſeven Deacons to attend him, ch. 6. And therefore it is not reaſonable to believe that the Apoſtles, *Peter* and *John*, ſhould thus come down to *Samaria*, where the Goſpel had been ſo univerſally received, v. 6. and having taken care to confirm them, ſhould not alſo ordain ſome Governours over them before they returned again. That therefore which is moſt reaſonable, is ſo to interpret this *laying on of hands*, and their *receiving the holy Ghoſt* here, as to comprehend Confirmation and Ordination both, the *holy Ghoſt* by their miniſtry coming on all the ſincere believers, and endowing them with inward, and ſome of them with extraordinary external gifts, of healing, prophecy, &c. (ſee Note on ch. 2. d.) and the Apoſtles by *laying on their hands* on ſome ſpecial perſons among them, ordaining them Biſhops and Deacons in ſeveral cities: A power which belonged only to the Apoſtles to exerciſe, and ſo was not competible to *Philip*, who yet had power to preach and to baptize.

διδάσκαλοι.

* *Ep.* 1. *ad Cor.*

d. Κολὴ πικρίας. V. 33. *Gall of bitterneſs.*] What is the importance of χολὴ πικρίας (or πικρία χολῆς, as the ancient *Gr.* and *Lat.* MS. read it) will be beſt diſcerned (ſee Note on *Mat.* 27. f.) by *Deut.* 29. 18. where apoſtaſie or falling from God is deſcribed to be *a root bearing gall and bitterneſs*, ſay the Vulgar, *gall and wormwood* ſay our Engliſh, and the *Septuagint*, φύουσα ἐν χολῇ καὶ φύουσα ἐν πικρίᾳ, *ſpringing up in gall and bitterneſs:* but the Hebrew ראש, which we render *gall*, ſignifies alſo *a poyſonous herb*, and ſo muſt ſignifie there, where 'tis joined with *a root bearing* or *bringing forth*; and ſo *the wormwood* following will beſt agree with it, and both together will expreſs that ſin to be a root, whoſe effects are poyſonous and bitter, very hurtful and infectious to men, and moſt diſpleaſing to God. Anſwerable and equivalent to this is the χολὴ πικρίας here, which therefore ſignifies this apoſtatical condition of *Simon*, ſo lately baptized, to be dangerous to him, and odious in God's ſight, he being that *firſt-born of Satan*, as he is ſtyled, and an Apoſtate from the Chriſtian faith. And accordingly his followers the *Gnoſticks*, and the poyſon of their hereſy (together with him, the root from whence all thoſe peſts of the primitive Apoſtolick Church did ſpring) are expreſs'd *Heb.* 12. 15. by ῥίζα πικρίας ἄνω φύουσα, *Leſt*, ſaith the Apoſtle, *there be any root of bitterneſs ſpringing up*, (not ἐνοχλῇ, as we read it, but as by the Greek now cited from *Deut.* 29. 18. and by the agreeing of the participle φύουσα with the like ὑστερῶν precedent, ſeems the moſt probable reading) ἐν χολῇ, *in poyſon*, a *root of wormwood bringing forth*, or *fructifying*, *in poyſon*, that is, bringing on the perſon that which is ruinous to himſelf, or on others that which is poyſonous or infectious to them. And ſuch moſt eminently was the hereſie of the *Gnoſticks* at that time.

Κολὴ πικρίας.

e. Σύνδεσμος ἀδικίας. Ib. *Bond of iniquity.*] The word σύνδεσμος ſignifies, in the *Septuagint* of the old Teſtament, *Treaſon*, 2 *Kin.* 11. 15. and 12. 20. and *Jer.* 11. 9. *a conſpiracy, league, or covenant*, and by it the Hebrew קשר is rendred *Jer.* 11. 9. where *Symmachus* reads συνωμοσία, *conſpiracy*. The Hebrew חרצבות which *Iſai.* 58. 6. is rendred σύνδεσμος, is, ſaith *David de Pomis*, equivalent to קשרים, and ſo ſignifies *a binding together of minds*; and both there and here, with ἀδικίας, *unrighteouſneſs* added to it, it denotes, by an *hypallage*, a moſt unrighteous, impious treaſon or treachery, a villanous piece of hypocriſie, (as μαμωνᾶ ἀδικίας, *the Mammon of unrighteouſneſs*, is all one with the falſe or deceitful *mammon*) *Simon*'s deſign in this propoſal being not to advance *Chriſt*'s kingdom, by his having that power of giving the *holy Ghoſt*, but to ſet up for himſelf, as he after did, in oppoſition to *Chriſt*, and to have this addition of miracles ſuperadded to thoſe which by his ſorcery he was able to do.

f. Πνεῦμα. V. 29. *The Spirit ſaid.*] It may here be queſtion'd, what is meant by τὸ πνεῦμα, *the Spirit's ſaying* unto *Philip.*

Philip. Some kind of extraordinary revelation it certainly was, but whether in a viſion by appearance of an Angel, or 2ly, by a voice from heaven, or 3ly, by afflation of the Spirit of God, after the manner that Prophets received Revelations, it is uncertain. Of the firſt ſort there are examples in this book, ch. 10. 3. *Cornelius in a viſion ſaw an Angel of the Lord coming, and ſaying to him*; and ſo here, v. 26. *the Angel of the Lord ſpake unto Philip:* Of the ſecond, at the Baptiſm of *Chriſt*, and at the converſion of S. *Paul:* And of the third, chap. 10. 19. where after his viſion of the ſheet, as *he thought thereupon, the Spirit ſaid unto him*; and the ſame is repeated again, ch. 11. 11. and ſo ch. 13. 2. *as they were miniſtring*, that is, praying and faſting, *the holy Spirit ſaid, ſeparate to me Barnabas and Saul:* Which as it was not in any dream or viſion, ſo that it was by voice from heaven, doth not appear probable by any argument diſcernible in the ſtory; but on the other ſide the frequent teſtimonies of the Spirits revealing by way of Prophetick afflation, who ſhould be ſet apart for the offices of the Church, are evidences that it was ſo here. Thus * *Clemens* tells of thoſe times, that *they ordained Biſhops*, πνεύματι δοκιμάσαντες, *diſcerning by the Spirit* who ſhould be ordained, and again that they did it, προγνωσιν εἰληφότες τελείαν, *having received perfect foreknowledge* who ſhould be conſtituted Biſhops, as *Moſes*, ſaith he, *foreknew by revelation from God, that Aaron ſhould have the Prieſthood*, and accordingly that without direction of the Spirit they advanced none to this dignity. So ſaith S. *Paul* of *Timothy* that the χάρισμα, or *Epiſcopal Office*, διὰ προφητείας ἐδόθη, *was given him by Prophecie*, 1 *Tim.* 4. 14. and ch. 1. 18. that is, by Revelation, as *Propheſying* is of things preſently to be done, as well as predictions of the future, and ſignifies no more, 1 *Cor.* 14. 24, 31. then *having ſome-what revealed to him*, v. 30. So ſaith S. * *Chryſoſtom*, Τὸ γὰρ διδασκαλίας καὶ ἱερωσύνης ἀξίωμα μέγα ὂν καὶ τῆς Θεοῦ δεόμενον ψήφου, &c. *The Epiſcopal dignity being great, wanted God's ſuffrage, to direct on whom it ſhould be beſtow'd* (ſee note on 1 *Tim.* 1. e.) Thus *Acts* 20. 28. it is ſaid of the Biſhops of *Aſia*, that the *holy Ghoſt had ſet them over the flock.* And in this ſenſe it may fitly be affirmed of *Philip*, that *being full of the holy Ghoſt*, ch. 6. 3. he had the afflations of the Spirit of God, ſuch as Prophets, and by ſuch an afflation the *Spirit* here *bad him*, &c. Thus *Agabus ſignified by the Spirit*, that is, by prophetick revelation, *that there ſhould be a famine*, ch. 11. 28. Thus *the holy Ghoſt witneſs'd in every city*, that is, prophets foretold, c. 20. 23. and 21. 11. *that bonds and afflictions did abide Paul.* One only objection I foreſee againſt this expoſition in this place, that ver. 39. it is ſaid that *the Spirit of the Lord caught away Philip*, which probably is to be underſtood of an Angel carrying him away out of his ſight, and then why ſhould not *the Spirit* here, as well as *the Spirit of the Lord* there, ſignifie an Angel alſo? eſpecially when there is mention of an *Angel ſpeaking* to him, ver. 26. But to this the anſwer will be very ſufficient, if the reading of the King's MS. be accepted in that verſe, (and that is atteſted by many other copies own'd by *Eraſmus* and *Beza*, and ſo cited by S. *Jerome*, *Dial. Orthod.* & *Luciferian.*) *the holy Spirit fell upon the Eunuch*, &c. *but the Angel of the Lord caught away Philip*, (ſee Note i.) For then as the Angel bad him go to the Eunuch, ſo he carried him away again, which no way hinders but that the ſpirit here may be taken in that other ſenſe.

* Epiſt. 1. ad Cor.

διὰ Προφητείας.

* in 1 Tim. 4. 14.

V. 31. *The place of Scripture.*] περικοπὴ is the Hebrew פרק, the name of *a ſection* or leſſer diviſion of Scripture, of which there be two in the firſt chapter of *Matthew*, and ſo forward. The Greeks call them τμήματα, *partitions* or *ſections.* g. περικοπὴ.

V. 33. *In his humiliation.*] This verſe is acknowledged to be a citation of *Iſa.* 53. 8. not out of the Hebrew, but the *Septuagint's* tranſlation, which therefore muſt be interpreted by looking back on the Original there. And that will be beſt rendred thus, ממעצר *by an aſſembly* (ſo the word is uſed *Jer.* 9. 2. and rendred σύνοδοι, *ſynods*) that is, by the *Sanhedrim* of the Jews, who had determined to have him *put to death*, and made the people cry out againſt him, Αἶρε, ἆρε, *away with him, away with him* (whereas the Greek ſeem to have read ממעצב, ἐν ταπεινώσει) וממשפט *and by judgment*; or *the ſentence* of the Roman Procurator *Pilate*, לקח, *he was taken away*, diſtinctly ſignifying the manner of his being put to death, which being ſo foul, and irrational, and ſtrange, that he that came to ſave, ſhould not only not be believed, but be alſo put to death by them, be entertained ſo coldly, and uſed ſo barbarouſly, the Jews and Romans both conſpiring in it, the exclamation that follows ואת דורו מי ישוחח, *who ſhall deſcribe his generation?* will moſt probably ſignifie, what an accurſed wicked generation was that, wherein he was born? for ſo the word דורו *his generation*, ſignifies, as *Gen.* 6. 9. *perfect*, ἐν γενεᾷ αὐτοῦ, *in his generation.* So where 'tis called *a wicked generation*, *Deut.* 32. 5. this word is uſed. This, though it be not the ſound of the word in Greek, muſt be reſolved to be the meaning of the Prophet, whoſe words here S. *Luke* having occaſion to name or ſet down only (as the paſſage the Eunuch was reading) not to make any uſe of them was in all reaſon to repeat in the *Septuagint's* tranſlation of them, which the Eunuch was a reading, and which they uſed, for whom he wrote this ſtory, but not to affix any new ſenſe to the original prophecy. Yet becauſe the words, as they lie in the Greek, may have a commodious ſenſe alſo, though that differing from the Hebrew, I have in the paraphraſe ſet down that alſo, upon this ground, that *Job* 34. 5. *taking away his judgment* ſignifies dealing unjuſtly with him. h. ἐν τῇ ταπεινώσει. Κρίσις αὐτοῦ ἤρθη. Γενεὰν αὐτοῦ τίς διηγήσεται.

V. 39. *The Spirit.*] In this verſe the King's MS. reads thus, πνεῦμα ἅγιον ἐπέπεσεν ὅτε τὸν Εὐνοῦχον, Ἄγγελος Πνεῦμα ἥρπασε τὸν Φίλιππον, *The holy Ghoſt fell upon the Eunuch, and the Angel of the Lord caught*, or *ſnatch'd away Philip.* i. ἐπέπεσεν. ἥρπασε.

CHAP. IX.

Paraphraſe.

1. AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt,

1, 2. But the death of Stephen did not ſatiate the bloody mind that was in Saul, or allay his zeal againſt Chriſtians, but being very intent upon it, he came to

2. And deſired of him letters to Damaſcus, to the * ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem.]

* Conſiſtories, ſee note on Mat. 6. d.

the Sanhedrim at Jeruſalem, and deſired the high prieſt to give him letters of commiſſion to the Conſiſtories of other cities of Syria, (as being under Jeruſalem, the grand Metropolis of Syria, as well as Judæa) and his commiſſion was to impower him v. 14. to ſeize upon any Chriſtians whatever, and ſecure them, and bring them up to Jeruſalem to be judged by the Sanhedrim there.

3. And as he journeyed he came near Damaſcus, and ſuddenly [their ſhined round about him a light from heaven.]

3. A bright ſhining cloud (ſuch as Mat. 17. 5.) encompaſſed him.

4. And he fell to the earth, and heard a voice ſaying unto him,] Saul, Saul, why perſecuteſt thou me?

4. And it ſtruck him with great terror, as at the preſence of God, which he knew was wont thus to exhibit himſelf. This made him fall proſtrate on his face, and as he did ſo, there came to his ears a clap of thunder, and out of that this ſpeech directed to him,

5. And he ſaid, who art thou Lord? And the Lord ſaid, I am Jeſus, whom thou perſecuteſt: [*It is* hard for thee a to kick againſt the * pricks.]

* Goads, κέντρα.

5. It is thy beſt way to be obedient to the commands that ſhall now be given thee, and not to be refractory.

6. I am moſt ready to do whatever thou commandeſt me, if thou wilt pleaſe to give me knowledge of thy will.

6. And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do?] And the Lord *ſaid* unto him, Ariſe and go into the city, and it ſhall be told thee what thou muſt do.

b. 7. Were ſo frighted with the thunderclap which they heard, (though they neither ſaw any man, nor heard what was ſaid unto him) that they were not able to ſpeak.

7. And the men which journied with them [ſtood ſpeechleſs, b † hearing a voice, but ſeeing no man.]

† hearing indeed the voice of thunder.

8. Was not able to ſee, ver. 9. but was fain to be led to Damaſcus.

8. And Saul aroſe from the earth, and when his eyes were opened, he [ſaw no man: but they led him by the hand, and brought *him* into Damaſcus.]

9. And he was not in three days recovered out of that fit, but continued blind and able to eat nothing, in a kind of trance or extaſie, ver. 12.

9. And he was three days without ſight, and neither did eat nor drink.]

10. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold I *am here*, Lord.

11, 12. Who having earneſtly pray'd that he may recover his ſight, in his prayer he hath been in an extaſie, and therein had it revealed to him, that one Ananias ſhould come in, and by bare laying hands on him, recover his ſight.

11. And the Lord *ſaid* unto him, Ariſe and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for *one* called Saul, of Tarſus; [for behold, he prayeth,

12. And hath ſeen in a viſion a man named Ananias coming in, and putting *his* hand on him, that he might receive his ſight.]

13. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem.

14. And now he is come with Commiſſion from the Sanhedrim (ſee v. 2.) to ſecure all that publickly avow the worſhip of Chriſt, Acts 22. 16.

14. And here he hath authority from the chief prieſts to bind all that call on thy name.]

15. A prime ſpecial perſon, whom as a moſt honourable inſtrument, or piece of houſhold-ſtuff in my family, (the Church, which I am now to erect) I have ſet apart for my peculiar ſervice, (ſee ch. 26. 17.) viz. to preach the Goſpel, not only to the Jews, but the Gentiles alſo, the greateſt and ſupreme among them.

15. But the Lord ſaid unto him, Go thy way; for he is [a choſen veſſel unto me, to bear my name before * the Gentiles, and kings, and the children of Iſrael.]

* nations, ἐθνῶν.

16. And as fierce as he now appears againſt the Chriſtian faith, he ſhall ſuffer very heavy preſſures, run many hazards ſuddenly, v. 23. and 29. and labour moſt abundantly, and at laſt ſuffer death it ſelf in propugning of it, and this ſhall now be foretold him by thee.

16. For I will ſhew him how great things he muſt ſuffer for my names ſake.]

17. And Ananias went to him, and laying his hands on him, told him that Jeſus (that appeared to him as he came to Damaſcus) had ſent him to him, not only to reſtore his ſight to him, but to endow him with many extraordinary gifts and graces, thereby to fit him for God's ſervice in the Church, to which he had deſigned him, and to which he is conſecrated, ch. 13. 2.

17. And Ananias went his way, and entred into the houſe, and putting his hands on him, ſaid, Brother Saul, the Lord (*even* Jeſus that appeared unto thee in the way, as thou cameſt) hath ſent me that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt.]

18. And he recovered his ſight immediately, and was baptized.

18. And immediately there fell from his Eyes as it had been ſkales, [and he received ſight forthwith, and aroſe and was baptized.]

19, 20. And taking food after his long faſting, he ſoon recovered ſtrength perfectly. Soon after this he went from Damaſcus into Arabia, Gal. 1. 17. (of which journey Luke, being not with him, makes no mention) and from thence returned again to Damaſcus, and having ſpent ſome time with thoſe Jewiſh Chriſtians which were driven from Jeruſalem ch. 8. 1. to Damaſcus, by virtue of his call from heaven, and of Chriſt's meſſage by Ananias to him, ver. 15, 16. and being filled with the holy Ghoſt, ver. 17. he ſet preſently about the preaching of the Goſpel, and that publickly in the Jewiſh ſynagogues, and proclaimed that Chriſt was indeed the Meſſias, the eternal Son of God.

19. And when he had received ſome meat he was ſtrengthned. Then was Saul certain days with the diſciples which were at Damaſcus.

20. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God.]

21. And all that heard it were amazed at this ſudden change, remembring that he had ſo lately been a ſpecial perſon in the ſtoning of Stephen, and very vehement againſt all Chriſtians, and was come to Damaſcus with commiſſion for this very purpoſe.

21. But all that heard *him* were amazed, and ſaid, Is not this he that deſtroyed them that called on this name in Jeruſalem, and came hither for that intent,] that he might bring them bound unto the chief prieſts?

c. 22. But Saul grew every day in ſpiritual ſtrength, and was ſoon able to repell all the Jews arguments to the contrary, and preſſed them with ſuch evidence that they were not able to avoid, collecting from the characters and prophecies of the Meſſias (and thereby demonſtrating) that this Jeſus is the Meſſias,

22. But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, † c proving that this is very Chriſt.]

† teaching

23. Had a deſign, and entred into a conſpiracy, and laid wait to aſſault and kill him.

23. And after that many days were fulfilled, the Jews [took counſel to kill him.]

24. But their laying wait was known of Saul: and they watched the gates day and night to kill him.

25. The Chriſtians, ſee note on Mat. 5. a.

25. Then [the diſciples] took him by night, and let *him* down by the wall in a basket.

26. Chriſtians there, but they durſt not venture to aſſociate with him, not believing that he was a Chriſtian.

26. And when Saul was come to Jeruſalem, he aſſayed to join himſelf to the [diſciples; but they were all afraid of him, and believed not that he was a diſciple.]

27. Openly, or in the aſſembly, v. 20. preached to the people (ſee note on Joh. 7. a.) the Goſpel of Chriſt.

27. But Barnabas took him, and brought *him* to the Apoſtles, and declared unto them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had [preached boldly at Damaſcus in the Name of Jeſus.]

28. Employed in the works of this ſacred calling of his.

28. And he was with them [coming and going out] at Jeruſalem.

29. And he proclaimed the faith of Chriſt publickly, and argued, and diſcourſed with the Jews that underſtood Greek (ch. 6. a.)

29. And he ſpake boldly in the name of the Lord Jeſus, and * diſputed againſt † the Grecians,] but they went about to ſlay him.

* ſpake and diſputed, ἐλάλει τε, καὶ συνεζήτει. † the Helleniſts, τὰς Ἑλληνιστάς.

30. The city where he was born.

30. *Which* when the brethren knew, they brought him down to Cæſarea, and ſent him forth to [Tarſus.]

d. 31. Now all the Chriſtian aſſemblies through Judæa, Galilee, and Samaria, were permitted a quiet uſe of their religion.

31. Then had the Churches reſt throughout all Judæa, and Samaria, and Galilee, and were d edified, walking in the fear of the Lord, and * in the comfort of the holy Ghoſt, were multiplied.]

* by the admonition or exhorting τῇ παρακλήσει.

and daily more and more confirmed and improved, ſuperſtructing all Chriſtian doctrine

doctrine, and pure pious practice on that foundation already laid, and more were daily converted to them by the Apoſtles diſcharging that office and duty, to which they were deſigned by the coming of the holy Ghoſt the Paraclete upon them, (ſee note on John 14. b.)

32. And it came to paſs, as Peter paſſed throughout all *quarters*, he came down alſo to the ſaints which dwelt at Lydda.]

32. And as Peter went his perambulation thorough all thoſe Churches, he came to the Jewiſh Chriſtians that dwelt at Lydda.

† was laid on a bed, κεκλακει μενον ἐπι κραβδατῳ

33. And there he found a certain man named Æneas, which [† had kept his bed eight years, and was ſick of the palſie.]

33. Being ſick of the palſie was not able to move from his bed for the ſpace of eight Years.

*ſpread for thy ſelf, στρωσον σαυτῳ.

34. And Peter ſaid unto him Æneas, Jeſus Chriſt maketh the whole: Ariſe, and [* make thy bed.] And he aroſe immediately.

34. Make ready, prepare for thy ſelf, either to eat or to take reſt.

35. And all that dwelt at Lydda and Saron ſaw him, and turned to the Lord.]

35. And hereupon the inhabitants of Lydda and Saron generally received the faith, ſeeing this man on whom this miracle was wrought.

† a Roe, Δορκας.

36. Now there was at Joppa a certain diſciple, named Tabitha, which by interpretation is called † Dorcas: This woman was full of good works and almſdeeds which ſhe did.]

36. And at Joppa there was a Woman that had received the faith, her name was Tabitha, which ſignifies a Roe, ſhe was a very laborious woman, one that wrought much, (ſee note on Luke 1. k. and Tit. 3. a.) and by that means was very liberal and charitable.

37. And it came to paſs in thoſe days, that ſhe was ſick and died; [whom when they had waſhed,] they laid *her* in an upper chamber.

37. And having, by way of preparation for her interring, waſhed her, according to their cuſtom of burying.

* think much to paſs as far as them, ὀκνησαι διελθειν ἑως αὐτων.

38. And for as much as Lydda was nigh to Joppa, and [the diſciples] had heard that Peter was there, they ſent unto him two men, deſiring *him* that he would not * delay to come to them.

38. The Chriſtians of Joppa.

39. Then Peter aroſe, and went with them: when he was come, they brought him into an upper chamber: and all the [widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made, while ſhe was with them.]

39. Poor widows, which had been cloathed by her liberality, came weeping to him, and ſhewed him the evidences and monuments of her charity, the inner and upper garments, (ſee Mat. 5. Note 1.) which either ſhe made, or cauſed to be made them, while ſhe lived, v. 36.

40. But Peter put them all forth, and kneeled down, and prayed, and turning *him* to the body, ſaid, Tabitha, ariſe. And ſhe opened her eyes: and when ſhe ſaw Peter, ſhe ſat up.

41. And he gave her his hand, and lift her up; and when he had called [the ſaints and widows] preſented her alive.

41. The Chriſtian profeſſors, and the women that ſo lamented their loſs, v. 39.

42. And it was known throughout all Joppa, and many believed in the Lord.

43. And [it came to paſs that he tarried] many days in Joppa with one Simon a tanner.

43. He abode,

Annotations on Chap. IX.

a. ωσὸς τὸ Κέντρα λακτιζειν.

V. 5. *To kick againſt the pricks.*] It was a proverbial Speech *to kick againſt the goad*, ſignifying to be refractory to puniſhment and diſcipline, when it comes to teach us our duty; for then the refractorineſs doth but involve us in more guilt and puniſhment. So in *Æſchylus Prometh.*

Οὐκουν ἐμοίγε χρώμενος διδασκάλῳ
Πρὸς κέντρα κῶλον ἐκλενεῖς ———

and in his *Alex.*

Πρὸς κέντρα μὴ λάκτιζε, μὴ πήσας μογῆς,

If thou wilt take my counſel, thou ſhalt never kick againſt the Goad, for thou wilt bring more ſufferings upon thy ſelf by that means. Parallel to this is Ἀδάμαντα πλήσσειν, *ſtriking the adamant*, Πῦρ πατεῖν, *treading on the fire*, in * *Chryſoſtome*; So * again, Ὁ δὲ τὸν ἀδάμαντα τύπτων αὐτὸς ἔστιν ὁ πληττόμενος, καὶ ὁ κέντρα λακτίζων αὐτὸς ἔστιν ὁ κεντούμενος, *He that ſtrikes the Adamant is himſelf ſtricken, and he that kicks the goads is himſelf goaded: ſtimulos pugnis cædere*, in *Plautus*, *to beat the goads with his fiſts*, *Truc.* 4. 2. For this of *goads* was uſed not to beaſts only, but ſervants, which he calls *ſtimuleum ſupplicium*, *Mil.* 2. 6. And the ſervant thus handled ſeverely is by him called *Carnificinum cribrum*, his back was *a kind of ſieve full of holes.*

* *Hom.* 42. *in Mat.* p. 278. l. 2.
* *Hom.* 24. *in Matt.* p. 174.

b. φωνὴ.

V. 7. *Hearing a voice.*] What is here ſaid of thoſe that were with *Paul*, that *they heard the voice*, ſeems directly contrary to what is affirmed, ch. 22. 9. τὴν φωνὴν οὐκ ἤκουσαν, *they heard not the voice.* As for the way of reconciling it, by ſaying that the former belongs to *Paul*'s *voice*, the latter to the *voice* of him that ſpake to him, there is little ground in the text for that nicety; but on the contrary the μηδένα θεωροῦντες, *ſeeing no man*, which follows in this place, belongs ſurely not to their not ſeeing of *Paul*, but of *him that ſpake* to him. The only way of reconciling the difficulty is by obſerving the notion of the word קול in Hebrew, which ſignifies φωνὴ and βροντὴ, *a voice*, and *thunder*, and thoſe promiſcuouſly taken the one for the other. So *Heb.* 12. 26. *whoſe voice ſhook the earth*, that is, whoſe *thunder* and *lightnings* and *voice of a trumpet exceeding loud*, *Exod.* 19. 16. and ſo *Luke* 9. 35. *the voice of a cloud, ſaying*, was the thunder with a voice in it, a revelation from Heaven given in thunder. So *Mat.* 3. 17. *a voice from heaven ſaying*, that is, a thunder from heaven, ſending forth this voice, which therefore was wont to be called בת קול *the daughter of voice*, or a voice coming out of it, or as the *voice from heaven*, *Joh.* 12. 28. is expreſs'd by the by-ſtanders, by βροντὴν γεγονέναι, *that it thundred*, and *an Angel ſpake to him*, which is explained diſtinctly by S. *John*, *Rev.* 4. 5. where βρονταὶ, βροντὰς and φωναὶ both are named, and ch. 10. 3. Ἐλάλησαν ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνὰς, *the ſeven thunders delivered their voices.* By this the difficulty will be cleared: For here, c. 9. ἡ φωνὴ *the voice* ought to be rendred (according to the notion of קול for βροντὴ) *thunder*, which was here joined with *lightning*, which ſhone or flaſh'd about him, v. 3. περιήστραψεν φῶς. As for the φωνὴν λαλούσης μοι, *the voice of him that ſpake to me*, c. 22. 9. that was the voice of the Angel ſpeaking out of heaven, or out of the cloud. Both which put together ſignifie no more than this, that S. *Paul*'s companions at that time ſaw the light or the lightning, and heard the noiſe of the thunder (which is the importance of the place here) *but heard not the* articulate *voice* that came out of the thunder, that is, the *Saul, Saul*, &c. the voice of the Angel ſpeaking to him.

βροντὰς

c. Συμβιβάσει.

V. 22. *Proving.*] Συμβίβασις, πίστις, διδαχὴ, πίστις, ſaith *Heſychius* It ſignifies *perſwaſion*, *doctrine*, *faith*; and Συμβιβαστὴς, διδακτὴς, διδακτὴς; and Συμβιβάτω (it ſhould be συμβιβασάτω) διδαξάτω, all to the ſame purpoſe, that the word ſignifies *to teach*, or *perſwade.* And ſo it is uſed in the *Septuagint Exod.* 4. 12. Ἀνοίξω τὸ στόμα καὶ συμβιβάσω, *I will open thy mouth and teach thee*; and ſo *Jud.* 13. 8. and *Pſ.* 31. 8. and *Iſai.* 40. 13.

ζειν.

d. Οἰκοδομὴν

V. 31. *Edified.*] Οἰκοδομὴν ſignifies properly *to build*, or *ſuperſtruct*, *upon a foundation*, and add all the perfection

Οἰκοδομὴ: μὴν.

perfection of the building deſigned or belonging to it. And ſo, being accommodated to ſpiritual matters, it ſignifies to teach the whole Chriſtian doctrine of ſtrict and pious life, of which *Chriſt*'s being the *Meſſias* ſent from God, is the foundation or corner-ſtone, and the receiving and practiſing all that he commands, is that which is naturally and neceſſarily built upon it: and therefore to their being *edified* here, is added in the next words, *walking in the fear of the Lord.* The word is elſewhere very often uſed in theſe books, eſpecially in S. *Paul*'s *Epiſtles*; and therefore it will here be fit to premiſe that which may give light to it in all thoſe places. 'Tis generally uſed in this Metaphorical ſenſe, with application to the Church of God, and the ſpiritual building thereof, partly in reſpect of knowledge, but principally in reſpect of Chriſtian practice. The Church is the Houſe of God, οἶκος πνευματικός, 1 *Pet.* 2. 5. *a ſpiritual houſe*, and every Chriſtian one of the λίθοι ζῶντες, *living ſtones*, which οἰκοδομοῦνται, *are edified* or *built*, and of which this houſe is made up. And the building it ſelf, that is, *edification*, is the compacting or orderly joining together of theſe living ſtones, in belief of the truth, and charitable living together, from both which proceeds the ſtrength and comelineſs of the ſtructure, and the fitneſs for the uſe and honour of him whoſe it is, that is, *Chriſt*. So that whatſoever tends in any eminent manner, either to the converting of Infidels, bringing them into the Church, to the advancing of Chriſtian knowledge, or eſpecially of piety, in any one or more particular men, or to the planting of unity, peace, and charity, in any particular National, or in the Univerſal Church of God, that is ſaid *to edifie*, or *build up:* and which of theſe ſenſes peculiarly belongs to the word in any place, muſt be judged by the Context, and circumſtances of the place where it is found, and may not be here ſet down more particularly.

CHAP. X.

Paraphraſe.

1. There was in Cæſarea, a ſtately city upon the Paleſtine coaſt, ſome 70 miles from Jeruſalem, a guard of ſoldiers, kept by the Romans to awe the conquered Jewes, and to defend the Roman preſident there, and part of that was called the Italian band, and one Cornelius a Roman was captain thereof.

1. THere was a certain man in Cæſarea, called Cornelius, a centurion of the band called the Italian *band.*]

2. And this Cornelius was a Proſelite of the Jews, and ſo one that worſhipped the true God, he and all his family, though he were not circumciſed, and he was a very charitable and devout perſon, and prayed daily at the ſet times very conſtantly.

2. [a *A* devout *man*, and one that feared God with all his houſe, which gave much alms to the people, and prayed to God alway.]

3. About three of Clock in the afternoon, one of the times of his devotions, had a viſion, and in it he ſaw an Angel (ſee note on c. 8. f.)

3. He [ſaw in a viſion evidently about the ninth hour of the day an Angel] of God coming in to him, and ſaying unto him, Cornelius.

4. And he diſcerned it to be a meſſage from God, and with an earneſt intent look, and great dread, he ſaid, What is thy pleaſure, Lord? And he ſaid, Thy Prayer ſo conſtantly obſerved at thy ſet times, and thy many works of charity on all occaſions, have been accepted by God as a ſpecial ſacrifice, and brought down a ſpecial bleſſing upon thee.

4. And when he looked on him, he was afraid, and ſaid, What is it, Lord? And he ſaid unto him, Thy prayers and thine alms are come up for a [b] memorial before God.]

5. And now ſend men to Joppa, and call for *one* Simon, whoſe ſurname is Peter.

6. Give thee knowledge of the mercy deſigned thee, and directions for thy whole future life.

6. He lodgeth with one Simon a tanner, whoſe houſe is by the ſea ſide; he ſhall [tell thee what thou oughteſt to do.]

7. A ſoldier which was alſo a Proſelyte, and lived continually with him.

7. And when the Angel which ſpake unto Cornelius was departed, he called two of his houſhold-ſervants, and a [devout ſoldier of them that waited on him continually.]

8. And telling them the whole matter of the viſion, he ſent them accordingly.

8. And when he had declared all *theſe* things unto them, he ſent them] to Joppa.

9. Went up to the roof of the Houſe, (as a place commodious for devotion) about twelve of the clock, or midday, which was another time of prayer, uſed by pious men.

9. On the morrow as they went on their journey and drew nigh unto the city, Peter [went [c] up upon the * houſe to pray about the ſixth hour.]

10. He fell into a trance, ſuch as in which men are wont to receive viſions from heaven.

10. And he † became very hungry, and would have eaten: but while they made ready, [he fell into [d] a trance,]

11. And in a viſion he ſeemed to ſee

11. And ſaw] heaven opened, and a certain * veſſel deſcending unto him, as it had been a great ſheet, knit at the four corners, and let down to the earth.

12. In which were all ſorts of Creatures, clean and unclean, thoſe that by the Jewiſh law a Jew might touch, and thoſe that he might not, noting the Gentiles and Jews together, (ſee note on Mat. 23. d.)

12. Wherein was all manner of four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.]

13. And the voice bid him eat freely and indifferently of them all, that is, converſe and preach freely to the Gentiles, as well as the Jews.

13. And there came a voice to him, Riſe, Peter, kill and eat.]

14. But Peter refuſed, as having thought himſelf bound to eat nothing that was forbidden by the law, concerning clean and unclean.

14. But Peter ſaid, Not ſo, Lord: for I have never eaten any thing that is † common or unclean.]

15. God hath taken away thoſe interdicts concerning ſome meats, and conſequently thoſe differences and ſeparations between Jews and Gentiles ſignified by them: And therefore where God makes no diſtinction, do not thou make any.

15. And the voice *ſpake* unto him again the ſecond time, [What God hath cleanſed, *that* call not thou common.]

16. This was done thrice, and the veſſel was received up again into heaven.

17. And were juſt then come to the gate, or door.

17. Now while Peter doubted in himſelf, what this viſion, which he had ſeen, ſhould mean, behold the men which were ſent from Cornelius had made enquiry for Simons houſe, [and ſtood before the gate]

18. And called and asked, Whether Simon, which was ſurnamed Peter, were lodged there?

19. It was revealed to him by divine afflation, (ſee note on ch. 8. c.) ſaying

19. While Peter thought on the viſion, [the Spirit ſaid unto him,] Behold three men ſeek thee.

20. Ariſe

* houſe top

† was ſitting ἐγένετο πεσεῖν.

* utenſil, σκεῦος. ſee Mar. 11. 16. and note on Mat. 21. 6.

† polluted, κοινὸν.

20. Ariſe therefore, and get thee down, and go with them, [doubting nothing; for I have ſent them.]

20. Making no queſtion upon thoſe Jewiſh ſcruples of the unlawfulneſs of converſing with Gentiles, for it is by my appointment that they are come to thee.

21. Then Peter went down to the men which were ſent unto him from Cornelius, and ſaid, Behold I am he whom ye ſeek: what *is* the cauſe wherefore ye are come?

22. And they ſaid, Cornelius the Centurion, a juſt man, and [one that feareth God, and of good report among all the nation of the Jews, was warned of God by an holy Angel to ſend for thee into his houſe, and to hear words of thee.]

22. A Proſelyte of the Jews, and generally well eſteemed by them, hath ſeen a viſion, and therein was by an Angel of God commanded to ſend for thee to come to him, and ſay ſomewhat of eminent concernment to him.

23. Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24. And the morrow after they entred into Cæſarea: and Cornelius waited for them, and had called together his kinſmen and near friends.

25. And as Peter was coming in, Cornelius met him, and [fell down at his feet and worſhipped *him*.]

25. Took him for an Angel, or one ſent immediately from heaven to him, and accordingly did behave himſelf toward him in great humility.

26. But Peter took him up, ſaying, Stand up, I my ſelf alſo am a man.]

26. And Peter would not receive that expreſſion from him, telling him that he was an ordinary man, though thus employed on God's errand to him.

27. And as he talked with him, he went in, and found many that were come together:

28. And he ſaid unto them, [Ye know that it is an unlawful thing for a Man that is a Jew to keep company, or come unto one of another Nation: but God hath ſhewed me that I ſhould not call any man common or unclean.]

28. Ye all know that the laws of the Jewiſh religion permit not a Jew to converſe familiarly with any Gentile: but God hath by viſion revealed to me, that I ſhould not make any difference between Jews and Gentiles.

29. Therefore came I *unto you* without gainſaying, as ſoon as I was ſent for: I ask therefore for what intent ye have ſent for me?

30. And Cornelius ſaid, Four days ago I was faſting until this hour, and at the ninth hour I prayed in my houſe, and behold [a man ſtood before me in bright clothing,]

30. An Angel appeared to me in the ſhape of a man in bright ſhining apparel.

31. And ſaid, Cornelius, thy prayer is [heard, and thine alms are had in remembrance in the ſight of God.]

31. Accepted ſo far as to bring down this mercy of God on thee, and thine acts of mercy are now likely to be rewarded by God abundantly.

32. Send therefore to Joppa, and call hither Simon, whoſe ſurname is Peter: he is lodged in the houſe of *one* Simon a tanner, by the ſea ſide, who when he cometh, ſhall ſpeak unto thee.

33. Immediately therefore I ſent to thee, and [thou haſt well done, that thou art come. Now therefore are we all here preſent before * God, to hear all things that are commanded thee of God.]

33. I thank thee (Phil. 4. 14.) for coming: And now we all here are ready to receive any meſſage from God, and to undertake any courſe that God by thee ſhall appoint us.

* the Syriack and old Latin read, thee.

34. Then Peter opened *his* mouth and ſaid, Of a truth I perceive that God [is no reſpecter of perſons.]

34. Looks not on any one man with favour above others, meerly becauſe he is a Jew, or for any ſuch perſonal external prerogatives, abſtracted from actions and qualifications.

35. But in every nation he that feareth him, and worketh righteouſneſs, is accepted of him.]

35. But of what nation ſoever a man be, if he undertake the ſervice of the true God, and exerciſe works of mercy and devotion, v. 2. he ſhall be ſure to be accepted by God, and rewarded with higher revelations and graces from him.

36. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, (he is Lord of all)

37. That word (*I ſay*) you know, which was publiſhed thoroughout all Judæa, and began from Galilee, after the baptiſm which John preached,

36, 37, 38. The doctrine which hath been preach'd thorough all Judæa by God's appointment, to wit, that of ſalvation by Jeſus, appointed by God to be our king, and which was firſt preached in Galilee preſently after John Baptiſt's preaching and baptizing, This doctrine you cannot but have heard of, viz. concerning Jeſus of Nazareth, how by the teſtimony of the holy Ghoſt deſcending on him, and by the power of working miracles, God authorized him, and accordingly he hath executed his office, an Office of mercy, inſtructing and calling to repentance, curing diſeaſes, and caſting out devils by the power of God, which was preſent with him.

38. How God e anointed Jeſus of Nazareth with the holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him.]

39. And we are witneſſes, of all things which he did, both in the land of the Jews, and in Jeruſalem, whom they [ſlew, and hanged on a tree.]

39. Put to death and crucified.

40. Him God raiſed up the third day, † and [ſhewed him openly.]

40. Manifeſted him to be conqueror over death.

† and gave him to be made manifeſt, ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι.

41. Not to all the people, but unto witneſſes, * choſen before of God, *even* to us who did eat and drink with him, after he roſe from the dead.]

41. But this manifeſtation was not immediately made to all the multitude of the Jews, but only to his diſciples, perſons whom God had enclined to leave all, and follow Chriſt, and to receive the faith which he preach'd to them, and to repoſe their whole truſt in him: For being crucified by the Jews, and taken from them, and ſo they left deſtitute and hopeleſs for a while, God was pleaſed to revive him again; and as he had choſen them to be witneſſes of all that Chriſt did when he was alive, ſo he choſe them to be the witneſſes moſt diſtinctly of his reſurrection, giving them the honour to eat and drink with him, and to ſee him eat and drink, after he roſe from the dead.

* ordained before, προκεχειροτονημένοις, ſee c. 14. a.

42. And he commanded us to preach unto the people, and teſtifie that it is he which was ordained of God *to be* the judge of quick and dead.]

42. Whom therefore he appointed to preach the Goſpel of Chriſt to the world, and to proclaim to all that this crucified Chriſt is raiſed to God's right hand, to be judge of all men, that ſhall die before, and that ſhall be found alive at the day of doom.

43. To him give all the Prophets witneſs, that through his name whoſoever believeth in him ſhall receive remiſſion of ſins.]

43. This is he of whom all the Prophets foretel, that in him God would ſtrike a new covenant with mankind, of which this is the ſum, that although men were ſinners, yet upon receiving of him, embracing his doctrine, they ſhould by their prayers, offered to God in his name, obtain pardon and remiſſion.

44. While Peter yet ſpake theſe words, the holy ghoſt fell on all them which heard the word.]

44. Whilſt Peter was thus ſpeaking, the holy Spirit (either by ſome way of viſible appearance, ſuch as that was on the Apoſtles, Acts 15. 8. or elſe manifeſting himſelf in them by the effects, the ſame that had attended the viſible deſcent, Act. 2. the gift of tongues, &c. v. 46.) came down upon them, ſee

ſee v. 47. and c. 11. 15. and gave unto thoſe that heard him (power of doing miracles; of ſpeaking ſtrange languages, v. 46. to ſome, to others) other gifts and graces, fitting them for ſeveral conditions in the Church, ſee ch. 19. 6.

45. And they of the circumciſion which believed were aſtoniſhed, as many as came with Peter, becauſe] that on the Gentiles alſo was poured out the gift of the holy Ghoſt.

45. And the Jews which had received the Goſpel, and came with Peter, wondred extremely.

46. For they heard them ſpeak with tongues, and [magnifie God.] Then anſwered Peter,

46. Bleſs God for his great mercies to them.

47. Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt † as well as we?]

47. Is there any doubt or queſtion to be made of the baptizing of theſe, and receiving them into freedom of the congregation, to whom, although they be Gentiles, God hath himſelf allowed that which is more than baptiſm, viz. the deſcent of the holy Ghoſt upon them, thereby fitting them for offices in his Church, in the ſame manner as by deſcent of the holy Ghoſt we received our commiſſion? Acts 2.

† in like manner even as we? καθὼς ἡμεῖς.

48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Annotations on Chap. X.

a. V. 2. *A devout man.*] What is meant by Proſelytes and the two ſorts of them, hath been ſet down, Note on *Mat.* 23. d. and the manner of initiating them by waſhing, Note on *Mat.* 3. a. and their putting off their old relations, *Mat.* 19. 28. d. and their new birth, Note on *Joh.* 3. a. Now it will be worth obſerving what titles the New Teſtament hath made uſe of to expreſs the ſecond ſort of Proſelytes, thoſe, not *of Juſtice*, but *of the gates*, or the uncircumciſed Proſelytes (for ſuch was *Cornelius* in this place, and ſuch the Eunuch) and theſe are their titles: 1. Εὐλαβεῖς. Ἄνδρες εὐλαβεῖς, *Acts* 8. 2. *pious men*, ſometimes with the addition of ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανὸν, *of every nation under heaven*, c. 2. 8. which is the very title the *Rabbins* give them, מחסדי אומות לעולם *of the good men of the nations of the world.* 2ly, Καθοικοῦντες Ἰερουσαλὴμ. οἱ κατοικοῦντες Ἰερουσαλὴμ, *they that dwell* as ſtrangers *at Jeruſalem*, *Acts* 2. 14. all one with προσήλυτοι *proſelytes*, v. 16. Then 3ly, Εὐσεβεῖς. εὐσεβεῖς, *the pious* men here of *Cornelius*, and v. 7. of ſome of his ſoldiers. And 4thly, Φοβούμενοι. φοβούμενοι τὸν Θεὸν, *thoſe that fear God*, here, of *Cornelius* again, and ſo *Acts* 13. 16. Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, *men of Iſrael, and ye that fear God*, and again, v. 26. οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, *they among you that fear God, Proſelytes of your gates:* ſo ſaith *Oecumenius* expreſly, φοβουμένους τὸν Θεὸν προσηλύτους ἐκάλει, *by thoſe that fear God he means the Proſelytes.* And 5thly, and above all, Σεβόμενοι. σεβόμενοι, *Acts* 13. 43. and σεβόμενοι Ἕλληνες, *Acts* 17. 4. *the worſhippers*, and *the Græcian worſhippers* (and ſo the Eunuch went to *Jeruſalem to worſhip*, c. 8. 27.) of which *Oecumenius* *again*, Σεβομένους ἰδίως προσηλύτους καλεῖ *by worſhippers he means peculiarly proſelytes:* and agreeably to many of theſe was the name Τιμόθεος, *Timotheus*, which ſignifies in the Greek a *worſhipper of God*, the name of one whoſe father was a Greek, tho' his mother were a Jew, and being himſelf a Proſelyte as his father was, yet not circumciſed, till *Paul* cauſed him to be ſo afterward. Sixthly and laſtly, Τιμόθεος, προσερχόμενοι τῷ Θεῷ. προσερχόμενοι τῷ Θεῷ, *they that come to God*, *Heb.* 10. 6. which is the very word προσήλυτος lightly changed.

c.1.p116.

b. 4. *Memorial*] The notion of μνημόσυνον *a memorial*, in this and ſome other places, is here fit to be obſerved: it is a form of ſpeech ſignifying *an oblation* or *ſacrifice*. So *Lev.* 2. 9. *The prieſt ſhall take from the meat offering a memorial thereof, and burn it upon the altar, it is an offering made by fire of a ſweet ſavour unto the Lord:* where it is clearly affirmed of the אזכרתה μνημόσυνον αὐτῆς *the memorial*, that it is *an offering*, &c. So v. 9. 16. and c. 5. 12. c. 6. 15. and oft elſewhere. And ſo the *aſcending*, or *coming up*, *before God* inclines it here; for that is proper to ſacrifices and oblations, to *go up* and render *a ſweet ſavour to God*; and this is here fitly attributed to his prayers and alms, which are the Chriſtians ſacrifice, *an odor of ſweet ſmell*, ὀσμὴ εὐωδίας, *a welcome ſacrifice* to *God*, *Phil.* 4. 18. and *Heb.* 13. 6. Μνημόσυνον.

c. 9. *Upon the houſe to pray.*] That δῶμα ſignifies peculiarly not *a houſe*, but *the roof*, or *top of the houſe*, which being plain was fit for uſe, hath been ſaid, *Mat.* 24. Note h. Of this the Jews had a ſpecial uſe, in places out of *Judæa* or *Jeruſalem*, that they might more freely look that way in performing their devotions. For the Temple of *Jeruſalem* being the ſolemn place of worſhip, they that were at diſtance from that place, were to *pray toward* it. So 1 *King.* 8. 48. in the firſt inſtitution, they that were carried captive out of the land were to *pray toward their land*, and accordingly *Dan.* 6. 10. *Daniel went into his houſe, and his windows being open in his chamber toward Jeruſalem he kneeled on his knees three times a day, and prayed.* So when it is ſaid of *Hezekiah*, 2 *Kings* 20. 2. *that he turned his face to the wall, and prayed*, *Jonathan's Targum* reads *towards the wall of the Sanctuary*, that is, toward that wall of the room which pointed toward the Sanctuary, as now adays the Jews in the Weſt, in *Italy*, *Germany*, &c. are ſaid to have their walls inſcribed מזרח *the Eaſt*, becauſe *Jeruſalem* lies Eaſt from them. That S. *Peter* at this time obſerved this cuſtom, there is little doubt, when we remember, that as *Daniel* obſerved thoſe two circumſtances, of time and of poſture, ſo *Peter* retaining the one. (as appears here by the *ſixth hour*) may as reaſonably be deemed to have retained the other, that of the poſture toward *Jeruſalem* in offering up his devotions, and to that end to have gone *up to the houſe top to pray*, where he might moſt freely look that way. When he was at *Jeruſalem* he *went up* ſolemnly *to the Temple to pray at the hours of prayer*, *Peter* and *John* at *the ninth hour* of prayer, *Acts* 3. 1, &c. and ſo all the Apoſtles were διαπαντὸς ἐν τῷ ἱερῷ, *continually (at the conſtant hours) in the Temple*, *Luke* 24. 53. (ſee Note on *Acts* 1. c.) and then there will be little doubt, but they retained that other part of obſervance to that place, of praying toward the Temple, when they were farther from it; it being no part of *Chriſt's* reformation to forbid all the religious ceremonies which had been of uſe among the Jews, but rather to adapt and accommodate many of them to the Chriſtians uſe.

δῶμα τὸ δῶμα προσευξασθαι. προσερχόμενοι τῷ Θεῷ.

d. V. 10. *A trance.*] The word ἔκστασις is the Greek of תרדמה, which ſignifies either, 1. *deep ſleep* (and *a trance* of the nature of that) or 2ly, *amazement*, *aſtoniſhment*, and accordingly is by the *Septuagint* rendred ſometimes θάμβος, as *Pſal.* 68. 29. and δεινὸς φόβος 1 *Sam.* 26. 12. (ſee Note on *Rom.* 11. b.) and ſometimes ἔκστασις, as *Gen.* 2. 21. where it is (though we render it *a deep ſleep*) of the ſame kind with that here, *a trance* or *extaſie*, and therefore is rendred by the *Targum* שנא תקיפא *a ſtrong ſleep*, ſignifying or intimating it to be ſomething more than that ſleep which is ordinary among men. Proportionably to theſe acceptions of the Hebrew, the word ἔκστασις in the New Teſtament ſignifies ſometimes *amazement* and *aſtoniſhment*, from fear or wonder, *Mar.* 5. 42. and 16. 8. *Luke* 5. 26. *Acts* 3. 10. and ſometimes *a trance* or *extaſie*, when the outward ſenſes being bound up as 'twere with ſleep, God's will is inwardly revealed to the underſtanding, by way of intellectual viſion. Thus is it in all the other places of the New Teſtament, c. 11. 5. εἶδον ἐν ἐκστάσει ὅραμα, *in an extaſie* or *trance*, *I ſaw a viſion*, and c. 22. 17. γενέσθαι με ἐν ἐκστάσει, *I was in a trance*, and ſo here ſpeaking of the ſame matter. Where therefore it ſufficiently appears to denote not *a natural ſleep*, ſuch as men diſ-ſpirited with faſting may be thought

d. Ἔκστασις.

thought apt to fall into (which the mention of *Peter*'s faſting in the beginning of the verſe hath made ſome men apprehend of it) but *a tranſportation* or *trance* into which he was caſt by God (or a binding up his outward ſenſes, which is anſwerable to a deep ſleep, ſuch as *Adam*'s was, *Gen.* 2. when the rib was taken out of him) to make him capable of the viſion, or revelations of Gods will, which here he was to receive. To which purpoſe 'twill be obſervable, that *Gen.* 17. 3. when the Hebrew text ſaith, *Abraham fell on his face, and God talked with him*, the *Jeruſalem Talmud* reads, *Inclinavit ſe Abram ſuper faciem ejus, & obſtupuit, Abraham bowed himſelf upon his face, and was aſtoniſhed*; where the *& obſtupuit and was aſtoniſhed* is clearly the ἔκστασις here (the Hebrew word ſignifying, as was ſaid, both *aſtoniſhment* and *trance*) wherein God talked with him, by way of viſion to his underſtanding, not to his ſenſes.

V. 38. *Anointed*] That the uſe of oyl among the Jews was for feſtivals, hath been ſaid, Note on *Mat.* 26. c. and conſequently the cuſtom of *anointing* notes a ſolemn entertainment of any one: water to waſh the feet, and bread to eat, was allowed to every of the gueſts; but not ſo *the fatted calf*, but when they would expreſs a great joy, and welcome, and making merry, as in the return of the prodigal. And ſo in like manner, the *anointing*, or powring oyl on the heads of the gueſts, is the higheſt expreſſion of acknowledging and teſtifying the greateſt joy (and ſo called *the oyl of gladneſs*, *Pſal.* 45. 8.) that is to be found among them. This *anointing* therefore from hence came to denote the preferring one before another (and the *Targum* generally renders it by a word which ſignifies preferring or advancing) and ſo became the ceremony of conſecrating to any ſpecial office, and ſo was ordinarily uſed in the inſtalling men to offices of any eminence. From hence (as in many other things) doth the word come to be uſed metaphorically, for any that is preferred before, or ſet over others. *Abraham* and the Patriarchs, that muſt *not be touched* in the *Pſalmiſt*, are called *Gods anointed*, that is, perſons by God preferred and advanced before others, taken into his ſpecial care, and ſo ſignally teſtifyed to be by God's dealings towards them. And ſo the *anointed of the Lord* are thoſe whom God hath ſet over other men. Agreeable to this is it that that eminent perſon propheſy'd of by *Moſes*, whom *God* ſhould *ſend*, and whom they were to hear, is generally known by the name of משיח *the anointed*, the *Meſſias*, or *Chriſt*, becauſe he was thus preferred by God (*Pſal.* 45. & *Heb.* 1. 9.) *above his fellows, men and Angels themſelves.* According to this notion it is, that when the *H. Ghoſt* came down on *Chriſt*, and thereby (by *a voice from heaven, Thou art my beloved Son in whom I am well pleaſed*) marked him out as the perſon whom God had ſent, (of whom *John* therefore ſaid, that he was *greater then he*, and *preferred before him*) it is expreſſed by the prophet in theſe words, *The ſpirit of the Lord is upon me, becauſe the Lord hath anointed me to preach*, &c. *Iſa.* 61. 1. and *Luke* 4. 18. that is, the Lord hath preferred me before others, and ſet me apart to this office, as he hath no other man: So again, *Acts* 4. 27. *Thy ſon Jeſus whom thou haſt anointed*, that is, marked out to be that beloved ſon of thine, which was done at the Spirits coming down upon him, which therefore muſt be reſolved to be the meaning of anointing him in that place. And ſo 'tis evidently in this place, *How God hath anointed him with the Holy Spirit, and with power*, that is, whom God by thoſe two means (the deſcent of the Spirit upon him, and the power of miracles, as by privileges and marks of prelation) preferred, and dignified beyond all others that ever were in the world, and demonſtrated him to be that promiſed *Meſſias*. This uſe of the phraſe being ſo remarkable of Chriſt, and ſo particularly applied to this reſpect of the *Holy Ghoſt's* teſtifying of him and ſetting him apart for his office (for the very teſtifying that he was *God's beloved ſon*, who was *to be heard* before all others, is the enſtalling or conſecrating him to his prophetick office, to teach the world) is farther enlarged to the Apoſtles of *Chriſt* (on whom the *H. Ghoſt* afterward deſcended in like manner) and even to all other faithful Chriſtians alſo, 2 *Cor.* 1. 21. where, with that phraſe of *confirming* them *into Chriſt*, that is, giving them aſſurance of the truth of *Chriſt's* being the *Meſſias* (as an oath is ſaid to be εἰς βεβαίωσιν, *for confirmation*) is joined alſo God's having *anointed* them, which ſignifies Gods having afforded them ſuch ſpecial favour, and giving them ſuch evidences and teſtimonies of the truth of that they were to believe, viz. the *Holy Ghoſt's* deſcending upon the Apoſtles (which was one aſſurance of *Chriſt's* being the true *Meſſias*, & the Miracle which they wrought was another) which being not ſo peculiar to the twelve Apoſtles, but that, like the oyl on *Aaron's* head, it deſcended to the beard, and to the skirts of his cloathing, it is communicated by Saint *Paul* to himſelf, and the believing *Corinthians* alſo, (ſee note on c. 2. d.) From this laſt place thus underſtood will appear alſo what is meant by the χρίσμα or *unction*, 1 *John* 2. 20. which the Chriſtians or believers to whom he writes are by him ſaid to have ἀπὸ τοῦ ἁγίου, *from the Holy*, that is, I conceive, *from the Holy Ghoſt*. The *Holy Ghoſt* by deſcending on the Apoſtles had *taught them all things*, that is, given them aſſurance that what *Chriſt* had preached was true, and conſequently, that he being the true *Meſſias*, all other contrary teachers were falſe teachers, and to be avoided. This teſtimony from heaven afforded the Apoſtles, (and attendant on that, the power alſo of doing miracles in *Chriſt's* name allowed to many others in the Church of the firſt times) was the foundation of belief to that and the whole ſucceeding Church, & therefore that privilege (as it was allowed them) being called χρίσμα or *unction*, is ſaid there to belong to theſe believers: They have it, that is, either the extraordinary gifts of the Spirit in the Church, or elſe the benefit of it, the evidence of thoſe truths (which the coming of the *Holy Ghoſt* confirmed) belongs unto them; and therefore as that deſcent of the *Holy Ghoſt* was ſaid to *teach them all things*, ſo here, they which have this χρίσμα, *know all things*, that is, have ſufficient evidence thereby of *the truth*, *v.* 21. that is, of the Goſpel, or that *Jeſus* is the *Meſſias*, v. 22. and that what they had received *from the beginning*, v. 24. that is, from the beginning of *Chriſt's* appearing among them (at his Baptiſm, when the *Holy Ghoſt* thus deſcended) was ſuch a truth, as they were never to part with. And ſo *v.* 27. *the unction* again (that is, that which God had afforded them, to demonſtrate that *Jeſus* was the *Meſſias*) *teacheth you of all things*, that is, gives you aſſurance of the truth of the Goſpel of *Chriſt*, *and is truth, and not a lye*, that is, infallibly true, and fit to be confronted unto, and to fortify you againſt all thoſe that come to *deceive you*, v. 26.

CHAP. XI.

Paraphraſe.

1. AND the Apoſtles and [brethren that were in Judea heard that the Gentiles had alſo received the word of God.]

1. Chriſtians in Judea heard that the people of other Nations which were not Jews, had embraced the doctrine of Chriſt.

2. And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him,

3. Saying, Thou wenteſt in unto men uncircumciſed, and didſt eat with them.]

2, 3. And at Peter's coming to Jeruſalem, the Jewiſh Chriſtians (who tho' they were converted to Chriſtianity, yet ſtill continu'd conſtant to the obſervation of the Moſaical law of circumciſion, of abſtaining from unclean things, and the converſation with men of

any other nation, &c.) accuſed him, that he converſed freely with thoſe that were not circumciſed, Cornelius, &c. and eat with them, which the Jews count abſolutely unlawful.

4. And Peter thus made his Apology, giving an exact account of all that had befallen in this matter.

4. But Peter * reheatſed *the matter* from the beginning, and expounded it by order unto them, ſaying,]

* began & expound'd to them orderly, ἐξετίθετο αὐτοῖς καθεξῆς

5. See note on c. 10. d.

5. I was in the city of Joppa praying, and in a [trance] I ſaw a viſion, a certain veſſel deſcend, as it had been a great ſheet, let down from heaven by four corners, and it came even to me.

6. Beaſts and fowls and creepers of all ſorts, clean, and unclean.

6. Upon the which when I had faſtned mine eyes, I conſidered, and ſaw [four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.]

7. Make no diſtinction of clean and unclean, but eat freely of any which thou ſeeſt.

7. And I heard a voice, ſaying unto me, Ariſe, Peter, [ſlay and eat.]

8. I have always obſerv'd this diſtinction, commanded by the law of Moſes, and muſt not now break that Law, whatſoever thou ſeemeſt to command me.

8. But I ſaid, Not ſo, Lord: for [nothing common or unclean hath at any time entred into my mouth.]

9. 'Twas God that made that diſtinction by his law to the Jews, and there is no natural turpitude in eating any kind of Meat, ſave only as it is prohibited by God; and therefore God that made that Law, abrogating it again, and making all meats clean, or free to be eaten, thou art not to think any interdict lies on any, but freely to eat of all.

9. But the voice anſwered me † again from heaven, [What God hath cleanſed, *that* call not thou common.]

† the ſecond time, ἐκ δευτέρου

10. And this was done three times: and all were drawn up again into heaven.

11. And as ſoon as I had ſeen this viſion, there was a thing fell out, which made me diſcern to what end this viſion was deſigned, not only to reveal to me the lawfulneſs of eating all ſorts of meats, but more principally of converſing with, and preaching the Goſpel to the Gentiles; for

11. And behold] immediately there were three men already come unto the houſe where I was, ſent from Ceſarea unto me.

12. And the Spirit of God by a ſecret afflation, or incitation (ſee note on c. 8. f.) commanded me to make no ſcruple (this was the interpretation of my viſion to me) but freely to go along with them, though they were not Jews, or circumciſed Proſelytes. And theſe ſix men, converted or Chriſtian Jews, went along with me: And we all went into the houſe of Cornelius, a Gentile, but Proſelyte of the Jews, though uncircumciſed.

12. And the Spirit bad me go with them nothing doubting. Moreover theſe ſix brethren accompanied me, and we entred into the man's houſe.]

13. And he told how in a viſion received from an Angel in this houſe of his (and might not we enter, where an Angel had been before us, ſent by God immediately, as we alſo were?) he was commanded to ſend to Joppa for Simon Peter to come to him.

13. And he ſhewed us, how he had ſeen an Angel in his houſe, which ſtood and ſaid unto him, Send men to Joppa, and call for Simon, whoſe ſurname is Peter,]

14. Who, ſaid the Angel, ſhall teach thee that doctrine, by believing and embracing of which thou and all thy family, if they believe alſo, ſhall be made heirs of everlaſting ſalvation.

14. Who ſhall * tell thee words, whereby thou and all thy houſe ſhall be ſaved.]

* ſpeak words to thee, λαλήσει ῥήματα πρὸς σε

15. And I had not long diſcourſed with them, and preached the Goſpel of Chriſt, but the holy Ghoſt came down (ſee c. 10. 44.) upon Cornelius and his company either in the ſame manner, or with the ſame effects as he did upon us Apoſtles, Acts 2. preſently after the aſcenſion of Chriſt, before we entred upon our office.

15. And as I began to ſpeak, the holy Ghoſt fell on them, as on us at the beginning.]

16. And I could not but apply to theſe alſo what Chriſt ſaid to us, viz. that John Baptiſt's manner and ceremony of receiving Proſelytes ſhould be much exceeded by another, which ſhould befal us and ſome others (ſee note on c. 1. a.) the deſcent of the Holy Ghoſt upon us.

16. Then remembred I the word of the Lord how that he ſaid, John indeed baptized with water, but ye ſhall be baptized with the holy Ghoſt.]

17. And therefore when God hath allowed theſe Gentiles the ſame privilege which he beſtowed on us after our continuing ſtedfaſt to the faith of Chriſt ſo long, attending him as his conſtant diſciples, when that which we look on as the ſolemnity of our miſſion or Apoſtleſhip, the deſcent of the H. Ghoſt, hath been alſo allowed to them, it muſt have been a downright diſobedience to God, if I had made a ſcruple to receive them into the Church, or indifferently to preach unto, or converſe with them.

17. Foraſmuch then as God gave them the like gift as *he did* unto us * who believed on the Lord Jeſus Chriſt, † what was I that I could withſtand God?]

* when we had believed, πιστεύσασιν † who was I, able to withſtand or hinder God? ἐγὼ τίς ἤμην δυνατὸς κωλῦσαι τὸν Θεόν;

18. With this account of Peters they were ſatisfied, & bleſſed God for that communicativeneſs of his Goodneſs, that he had afforded the ſame mercy to the Gentiles, as to the Jews, that if they will return, and amend, and receive Chriſt, they ſhall be ſaved, and that he had given them the Grace to do ſo.

18. When they heard theſe things, they held their peace, and glorified God, ſaying, then hath God alſo to the Gentiles granted repentance unto life.]

19. Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as far as Phœnice, and Cyprus, and Antioch, * preaching the word unto none but unto the Jews only.]

19. Then the diſciples that were driven from Jeruſalem ch. 8. 1. went about, publiſhing the Goſpel (ſee note on ch. 8. b.) to the Jews, but to none elſe.

*ſpeaking, λαλοῦντες

20. And ſome of theſe diſciples were men that had been born in Cyprus and Cyrene, and they, when they came to Antioch, preached the faith of Chriſt to thoſe Jews which ſpake and uſed the Greek language and Bibles.

20. And ſome of them were men of Cyprus and Cyrene, which when they were come to Antioch, ſpake unto the † Grecians, preaching the Lord Jeſus.]

† many copies, printed & MS. read, Ἕλληνιστὰς Helleniſts.

21. And God proſpered their preaching of Chriſt, and brought in many converts to them daily.

21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.]

22. And the Apoſtles that remained at Jeruſalem hearing of it, ſent Barnabas to confirm them from city to city as far as Antioch.

22. Then tidings of theſe things came unto the ears of the Church which was at Jeruſalem: and they ſent forth Barnabas, that he ſhould go as far as Antioch.]

23. Who coming and ſeeing with what good ſucceſs the Goſpel had been preached among them, (ſee note on Heb. 13. d. and Acts 18. c.) was glad, and adviſed them cordially and ſtedfaſtly to hold faſt to Chriſt.

23. Who when he came, and had ſeen the grace of God, was glad: and exhorted them all, that with purpoſe of heart they would cleave unto the Lord.]

24. For Barnabas was a very pious perſon, a believer that had many excellent gifts and graces, and by his means alſo the Goſpel was received by very many.

24. For he was a good man, and full of the holy Ghoſt, and of Faith: and much people was added unto the Lord.]

25. Then

25. Then departed Barnabus to Tarsus for to seek Saul.

26. And when he had found him, he brought him unto Antioch. And it came to pass that [a whole year, they * assembled themselves with the Church, and taught much people: and the disciples were a called Christians first in Antioch.]

* assembl'd in the Church, Συναχθῆναι ἐν τῇ Ἐκκλησίᾳ

a called, or those that received the faith of Christ, being formerly called Nazarites or Galileans, instead of those names, were styled Christians, and that first in Antioch of any place.

27. And in these days came prophets from Jerusalem unto Antioch.]

men, possibly Bishops of Judea, that had also the gift of Prophecy, came by appointment of the Church of Jerusalem to Antioch.

28. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.]

told that there should shortly be a great famine over all Judea (see note on Mat. 24. e. and Luke 2. a.) which accordingly came to pass in the Reign of the Emperor Claudius, see 1 Cor. 16. 1.

29. Then the disciples every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.]

to their abilities, resolved to send relief to the Christians in Judea in this time of dearth (and among them Helen Queen of the Adiabeni, saith Eusebius, l. 2. c. 18.) bought a great deal of corn out of Egypt, and sent it to be distributed to them that were in want, see Jos. Ant. l. 20. c. 2.

30. Which also they did, and sent it to b the Elders, by the hands of Barnabas and Saul.]

Church, was by Paul and Barnabas brought, and put into the hands of the Bishops of Judea.

26. Paul and Barnabas, for the space of a year, resorted to the place of publick assemblies, and instructed, & confirm'd all that came. And

27. And some of the chief

28. And one of them, named Agabus, by revelation from the Spirit of God, fore-

29. And all the Christians in all places according

30. And this liberality from other parts of the

Annotations on Chap. XI.

a. Χρηματίζω

V. 26. *Called Christians*] The use of χρηματίζω, in the Active for *to be called* in a passive sense, is to be seen, *Rom.* 7. 3. μοιχαλὶς χρηματίσει, *she shall be called an adulteress*. So in * *Oecumenius*, Ἀστέρες δὲ πλανῆται χρηματίζουσι καὶ αὐτοὶ, *they also are called wandring stars*: but that in an eminent manner, as may be discerned by that acception of it in *Epiphanius*, Ἀστρονομία, saith he, παρὰ Φαρισαίοις λόγου ἐχρηματίζετο, *Astronomy was much cried up, and was in great reputation among the Pharisees*. So here χρηματίζειν Χριστιανὸς, is to be *famously known* under that name of *Christians*.

* on Jude.

b. Πρεσβύτεροι

V. 30. *The Elders*] The word Πρεσβύτεροι *Elders* is here first met with in the Christian Church, and therefore will deserve to be explained. And first it will not be amiss to see the use of it among the *Greeks* and Hebrews. Among the Greeks, it is the saying of a learned *Grammarian*, *Dionysius Halicarnasseus*, l. 2. Πρεσβύτερους καὶ τοὺς ἀρίστους καὶ τοὺς γέροντας εἰώθασιν οἱ παλαιοὶ λέγειν, *The ancients used the word Elders both for Rulers and old men*, & accordingly it is now in use among all nations, *Italians*, *French*, *Spaniards*, *English*, to call their Rulers, *Seniors*, *Maiors*, *Aldermen*, &c. which are literally the rendring of Πρεσβύτεροι. Among the Hebrews the same is acknowledged, that זקנים *old men*, (which with them that want degrees of comparison is all one with *Elders*, and generally rendred πρεσβύτεροι,) denoteth Dignity and Prefecture in the *Old Testament*. So the steward of *Abraham*'s house, *Eliezer*, who was placed over all his servants and goods, *Gen.* 24. 2. is called πρεσβύτερος τοῦ οἴκου αὐτοῦ, *the Elder of his house*, and ἄρχων πάντων τῶν αὐτοῦ, *Ruler of all he had*; not so as זקן should be joined with עבדו and rendred his *Elder servant*, but with a *comma*, that *servant*, which was *Elder of his house*, שליט בביתא saith the *Targum of Jerusalem*, *ruler*, *administrator*, *steward*, and so he is called, *Gen.* 15. 2. So the זקני or *Elders of Pharaoh's house, and of all Egypt*, *Gen.* 50. 7. are the Prefects and Administrators of the King's house, and of all *Egypt*. So the *Elders of the Moabites*, *Num.* 22. 7. are שרי *Princes of Moab*, v. 8. So when all Dominion was founded in the privileges that belonged to the first-born, *Gen.* 4. 7. (and therefore is *Reuben*, as first-born, *Gen.* 49. 3. called the *excellency of principality, and the excellency of power*, that is, the excellent Principality, or Supreme power, the Magistrate, so called *Rom.* 13. 1.) the Princes of the families, or kindreds, are called indifferently πατριάρχαι, and πρεσβύτεροι, *Patriarchs* and *Elders*. Such were *the Elders of Israel*, *Exod.* 3. 16, 18. & 4. 29. the heads, or rulers of the Families, or kindreds, *ch.* 6. 14. *Rulers of the congregation*, ch. 16. 22. who are again called *the Elders of Israel*, *ch.* 17. 5, 6. and 18. 12. and *Elders of the Tribes*, *Deut.* 31. 28. And when *Moses* appointed Judges for lighter causes, *Exod.* 18. 22. who should have *power over thousands, and hundreds, and fifties, and tens*, that is, first, over so many families, after, over greater or lesser cities, (for so the *thousand* signifies a city, *Judg.* 6. 15. *Mic.* 5. 2. and the *Ruler* thereof is ἡγεμὼν, *Mat.* 2. 6.) these were by them called πρεσβύτεροι, *Elders*, and Ἄρχοντες, *Rulers* and *Judges*, and ἀρχισυνάγωγοι, *Rulers of the Synagogues*, and the like. And thereupon in the *Theodosian Codex*, where the second law *de Judæis* uses the word *Presbyteros*, *Elders*, another Law hath *Synagogarum patres*, *fathers*, or *Rulers of the Consistories*. And so when the *seventy Elders* were taken in to assist *Moses*, *Num.* 11. 16. (to whom the Great *Sanhedrim* at *Jerusalem* succeeded) it is evident, that these were so called, because they were *Princes* or *Prefects*, or *Rulers of the People*, before they were thus chosen by *Moses*. (*Gather unto me*, saith God, *seventy men of the Elders of Israel, whom thou knowest to be the Elders of the people, and officers over them, and bring them to the tabernacle of the Congregation, that they may stand there with thee.*) And so the word *Elder* was not a denotation of one of the *Sanhedrim*, any otherwise, then as some of those that were in the *Sanhedrim* had formerly been *Elders* or *Rulers*, *of the people*; and accordingly of three sorts of men, of which the *Sanhedrim* consisted, but one is called *Elders*, the other *Scribes*, and *chief Priests* (see *Mat.* 16. 20. and Note on *Mar.* 5. c.) By all which it appears how fitly this word Πρεσβύτεροι, *Elders*, being made use of by the Apostles, and writers of the New Testament, is affix'd to the Governours of the Christian Church, the several Bishops of several cities, answerable to the ἡγεμόνες, *Rulers of thousands*, or *Patriarchs*, which being first used among the Jews, are in the Christian Church the ordinary title of *Bishops*. And although this title of Πρεσβύτεροι *Elders*, have been also extended to a second order in the Church, and is now only in use for them, under the name of *Presbyters*, yet in the Scripture-times it belonged principally, if not alone, to Bishops, there being no evidence that any of that second order were then instituted, though soon after, before the writing of *Ignatius Epistles*, there were such instituted in all Churches. Of those first Apostolical times the testimony of *Clemens Romanus*, in *Epist.* 1. *ad Cor.* is observable, Ἐξεπέμφθη ὁ Χριστὸς ἀπὸ Θεοῦ, καὶ οἱ Ἀπόστολοι ἀπὸ Χριστοῦ, εἰ οὖν ἐξεπέμφθησαν εὐαγγελιζόμενοι — Κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες, κατίστανον τὰς ἀπαρχὰς αὐτῶν δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν, *Christ was sent from God, and the Apostles from Christ and they went out preaching the Gospel* — And then, *They therefore preaching through*

p. 8.

Regions and Cities Conſtituted (or Ordained) their firſt-fruits, (firſt-converts) into Biſhops and Deacons of thoſe that ſhould afterward believe. Where it appears that when the Goſpel was firſt preached by the Apoſtles, and but few converted, they ordained in every City and Region no more but a Biſhop, and one or more Deacons to attend him, there being at the preſent ſo ſmall ſtore out of which to take more, and ſo ſmall need of ordaining more, that this Biſhop is conſtituted more for the ſake of thoſe which ſhould after believe, then of thoſe which did already. Agreeable is that of *Epiphanius*, ἐκ βαθυτάτων ἱστοριῶν, ſaith he, fetch'd *out of the profoundeſt or ancienteſt hiſtories*, l. 3. c. 1. Νέων ὄντων τῶν κηρύγματων, &c. *At the beginning of the Apoſtles preaching, when there was none fit or worthy to be Biſhop, the place remained void without any, but when need required, and there were thoſe that were fit for it, Biſhops were conſtituted; but while there was no multitude of Chriſtians, there were found none among them to be conſtituted* Presbyters (in our modern uſe of that word) *and they contented themſelves with a Biſhop alone in every place: But without a Deacon 'twas impoſſible for a Biſhop to be, and therefore the Apoſtle took care that the Biſhop ſhould have his Deacons to miniſter to him.* And accordingly when St. *Paul* gives directions to Biſhop *Timothy* for the ordaining of Officers in the Church, he names *Biſhops* and *Deacons*, but no ſecond order between them, 1 *Tim.*3.. 2, 8. and ſo to *Titus*, *Tit.*1.7. & *c.*2.1. (ſee Note on *Phil.*1. c.) And ſo in the Church of *Jeruſalem* it is clear by ſtory, that *James* the brother of the Lord, being ſoon after *Chriſt*'s Aſcenſion conſtituted their Biſhop (ſee Note on *Gal.* 2. d.) the *Deacons* are the firſt that are added to him, *Acts* 6. and no mention as yet of any middle order. From whence it will be ſufficiently cleared, who are the πρεσβύτεροι *Elders* here, *viz.* the Biſhops of ſeveral cities or of *the brethren that dwelt in Judea*, v. 29. to whom this alms was deſigned, for the famine being in all *Judea*, and not only at *Jeruſalem*, and there being *brethren*, that is, Chriſtians, inhabiting thro' ſeveral parts of *Judea*, there can be no reaſon to imagin that *Jeruſalem* only ſhould have the benefit of this Collection, or conſequently that the Elders to whom it was delivered, ſhould belong only to that city. And thus it is known in the Primitive Church, that alms and collections (called χάρις and λογία) whether in the ſame Church brought by the communicants in the offertory, or by officers ſent from one Church to another, were ſolemnly entruſted to the Biſhop, as the Steward of the houſe of God, as the oblations were brought to the High Prieſt under the Law, and the liberality of the faithful to the Apoſtles feet, *Acts* 4.34. So in the 41th *Canon Apoſtolical*, it is appointed, *Præcipimus ut in poteſtate ſua Epiſcopus Eccleſiæ res habeat: Si enim animæ hominum pretioſæ illi ſunt concreditæ, multò magis oportet eum curam pecuniarum genere, ita ut poteſtate ejus indigentibus omnia diſpenſentur per Presbyteros & Diaconos, We command that the Biſhop ſhall have the goods of the Church in his own power: For if the Souls of men, ſo much more precious are entruſted to him, he ought much more to have the care of the monies, ſo as by his power all be diſpenſed to them that want, by the Presbyters and Deacons.* And ſo ſaith * *Juſtin Martyr* of the προεστὼς *Preſident* or *Biſhop*, πᾶσιν ἐν χρείᾳ ὅσοι κακουμένοις γίνεται, *he is the Guardian of all that are in want.* From this explication of πρεσβύτεροι here, muſt be taken the notion of it, *Acts* 15. 2. where *the Elders at Jeruſalem*, with *the Apoſtles*, are not the Elders of *Jeruſalem*, that one city, but the Biſhops of all *Judea* now met in Councel at *Jeruſalem*, v. 4,6,22,23. which joyned in making that decree, *ch.* 16.4. and ſo ch. 21.18. when *Paul* again went up to *Jeruſalem*, and addreſſed himſelf to *James* the Biſhop there, it is added, as in Council, πάντες τε παρεγένοντο οἱ πρεσβύτεροι, *and all the Elders were there.* An image or repreſentation of which Council we have, *Rev.*4.4. & 11. 16. *One ſitting upon the Throne*: The Biſhop of *Jeruſalem*, as Metropolitan, ſitting in the midſt, and *four and twenty Elders* κυκλόθεν, *round about*, in faſhion of a crown or cemicircle, *ſitting on thrones* on each ſide of him, *in white garments*, and *golden crowns* or *mitres*, the characters of Epiſcopal Dignity, and *ſeven lamps of fire*, the Emblems of *ſeven Deacons*, *v.*5. waiting on them. And as the Biſhops of *Judea*, being at *Jeruſalem*, are thus fitly ſtiled πρεσβύτεροι, *Elders*, (not of the Church of *Jeruſalem*, but) either ſimply *Elders*, or εἰς or ἐν, *at* or *in Jeruſalem*, noting only the place where they met in Council, not of which they were Elders, or Governours: So *Acts* 14.23. it is ſaid of *Paul* and *Barnabas* paſſing thro' *Lyſtra*, *Iconium*, and *Antioch*, that having *confirmed the Churches*, they *ordained them* πρεσβυτέρους κατ' ἐκκλησίαν *Elders Church by Church*, that is, a Biſhop in every Church, one Governour in *Lyſtra*, another in *Iconium*, another in *Antioch*. And ſo *c.* 20. 17. the πρεσβύτεροι ἐκκλησίας, *Elders of the Church of Aſia*, are the ſame that are called ἐπίσκοποι ποιμνίου, *Biſhops of the flock*, *v.* 28. *ſet over them by the holy Ghoſt*, to wit, the Biſhops of all *Aſia*, who, ſaith *Ireneus*, were called together *ab Epheſo & reliquis proximis civitatibus*, *from Epheſus and the reſt of the cities near*, l.3. c. 14. To all which places in that Book of the *Acts* belongs that ſaying of *Oecumenius*, πρεσβυτέρους γὰρ τοὺς ἐπισκόπους ἡ τῶν Πράξεων βίβλος οἶδε λεγομένους, *the book of the Acts uſes to call Biſhops Elders.* So *Tit.*1.5. when *Titus* is ſaid to be *left in Crete*, *to ordain* πρεσβυτέρους κατὰ πόλιν *Elders city by city*, there is little doubt, but as *Titus* was Metropolitan of that Iſland, (in which there were ſaid to be an hundred cities, and *Gortyna* the *Metropolis*) ſo the Elders in thoſe ſeveral cities were a Biſhop in each; and ſo they are diſtinctly called, *v.* 7. and the ſame directions given for the ordaining of them, and the πρεσβύται, that to *Timothy* are given for the Biſhops and Deacons, 1 *Tim.* 3. And the *Greek Scholiaſts* ſay diſtinctly on that place, πρεσβυτέρους τοὺς Ἐπισκόπους καλῶν, *he calls the Biſhops Elders*, and Ἀπόστολος Τίτον ὅτε τὸ καθ' ἑαυτὸν ἐπισκόπους κατέλιπεν, Ἐπίσκοπον πρότερον ποιήσας, *the Apoſtle left Titus to conſtitute Biſhops, having firſt made him Biſhop*: and * *Theodoret*, ἐπιτέτραπτο τοὺς ὑπ' αὐτὸν ἐπισκόπους χειροτονῆσαι, *He had Commiſſion to ordain Biſhops under him*: and *Theophylact*, τοσούτων ἐπισκόπων κρίσιν καὶ χειροτονίαν ἐπιτέτραπται, *He was intruſted with the judging and ordaining of ſo many* (that is, an hundred) *Biſhops.* So 1 *Tim.* 4. 14. the πρεσβυτέριον or *Elderſhip* that *laid hands on Timothy*, and made him Biſhop, may well be reſolved to be the Biſhops or Apoſtolical men, οἱ τῆς Ἀποστολικῆς χάριτος ἠξιωμένοι, *thoſe that were vouchſafed the favour to be Apoſtles*, ſaith *Theodoret*, who with St. *Paul* (2 *Tim.* 1. *6.*) conſecrated him. Thus St. *Peter* calls himſelf, πρεσβύτερος Πέτρος, *Peter the Elder*, 1 *Pet.* 5. 1. and St. *John* πρεσβύτερος Ἰωάννης, *the Elder John*, 2 *John* 1. and 3 *John* 1. And accordingly ſaith * St. *Chryſoſtom* on that place, ὃ περὶ πρεσβυτέρων φησὶν ἐν ταύτῃ, ἀλλὰ περὶ Ἐπισκόπων, ὃ γὰρ νῦν πρεσβύτερος τότε Ἐπίσκοπον ἐχειροτόνουν, *By Elderſhip he means not* (thoſe that were in his days called) *Presbyters*, *but Biſhops, for Presbyters did not ordain Biſhops*: and ſo *Theophylact* and *Oecumenius* πρεσβυτέριον, τοῦτέστιν Ἐπισκόπων, *Presbytery*, *that is*, *Biſhops*: and ſo * *Ignatius* calls the Apoſtles πρεσβυτέριον Ἐκκλησίας, *the Presbytery of the Church.* And *Theodoret* renders the reaſon of the appellation, for ſo, ſaith he, *the holy ſcripture*, τοὺς ἐντίμους τῷ Ἰσραὴλ προσηγόρευσε πρεσβυτέρους, *called the chief men of Iſrael, the Senate* or *Elderſhip.* So 1 *Pet.*5.1. and 5. πρεσβύτεροι οἱ ἐν ὑμῖν, *the Elders among you*, are no doubt the Biſhops in all the diſperſions of the Converted Jews; of whom it is there ſaid that they ſhould ποιμαίνειν and ἐπισκοπεῖν, *v.*2. do the part of the *Paſtor* and *Biſhop.* Some other places there are, where the word πρεσβύτερος may poſſibly ſignify a lower order, if any ſuch there were in thoſe times, but yet it is not certain that they do ſo. Such is that 1 *Tim.* 5.1. πρεσβυτέρῳ μὴ ἐπιπλήξῃς, *Rebuke not an Elder*, and *v.* 19. Κατὰ πρεσβυτέρου μὴ παραδέχου κατηγορίαν ἄνευ, *Receive not an accuſation againſt an Elder*; where 'tis the Opinion of *Epiphanius*, that Biſhop *Timothy*'s Power over the Presbyters is

Χάρις Λογία

* Apol. 2.

* ὑπόθ. Ep. ad Tit.

Πρεσβυτέριον

* in 1 Tim. 4. Hom. 13.

* Ep. ad Philad.

is ſpoken of. But when it is remembred that *Timothy* was only a Biſhop, but of a Metropolitical See, the chief of all *Aſia*, and ſo a Metropolitan, and he appointed by *Paul* to ordain Biſhops there (whoſe qualifications are there ſet down, and thoſe of Deacons, but no mention of a middle order) there is no doubt but thoſe Biſhops of inferior Sees ordained by him, were alſo accuſable and rebukable before him, in the ſame manner as *Theophylact* ſaid of *Titus*, that the κρίσις *judgment*, as well as χειροτονία *ordination* of *ſo many Biſhops were committed to him.* And therefore though St. *Chryſoſtom* explaining thoſe places interpret them περὶ παντὸς γεγηρακότος, *of all old men*, (and ſome circumſtances in the context incline to that ſenſe) yet having made this queſtion, *what ſhould be done in caſe the faults were confeſſed but had no witneſſes, but only an evil ſuſpicion?* he anſwers, and ſo alſo *Theophylact* and *Oecumenius* in the ſame words, Εἶπον ἄνω, φησὶ, δεῖ ἢ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, *the Apoſtle had anſwered above, He ought to have a good teſtimony from them that are without*, which plainly referring to the qualifications of Biſhops, 1 *Tim.* 3. 7. muſt ſuppoſe the *Elders* to denote Biſhops in that place alſo: and ſo again ſaith * *Chryſoſtom* on that other place, Δῆλον ὅτι ἐκκλησίας λοιπὸν ὢν ἐπιτετραμμένος ἦν Τιμόθεος, ἢ καὶ ἔθνους ὁλόκληρον τὸ τῆς Ἀσίας, διὸ καὶ περὶ πρεσβυτέρων αὐτῷ διαλέγεται, *It is manifeſt that he was intruſted with Churches, or indeed with a whole nation, that of* Aſia, *wherefore St.* Paul *diſcourſes to him of Elders.* Where the mention of *Churches* in the *plural*, and of *all Aſia*, over which *Timothy* was placed, muſt interpret *Elders* of Biſhops there. A third place there is in that *Epiſtle*, 1 *Tim.* 5. 17. *Let the Elders that have ruled well be thought worthy of double honour*; which may alſo very commodiouſly be interpreted of the Biſhops, the προεστῶτες or *Preſects* of Churches (ſo ſtyled by *Juſtin Martyr*, and others) and thoſe diſcharging their office duly, and (beſides the farther inſtructing, or teaching their Churches already conſtituted) labouring and travelling in the preaching the Goſpel to them that have not before heard it, to whom therefore the פי שנים *the double portion* of alimony, the *labourers reward*, *v.* 18. is aſſigned by the Apoſtle. A fourth place is that of St. *James*, *Jam.* 5. 14. *Is any man ſick? let him call for the Elders of the Church*, &c. Where, as the office of viſiting the ſick, of praying, anointing, abſolving, and reſtoring health to the ſick, may well agree to the Biſhop, ſo the ſetting it in the plural number is nothing to the contrary, for that only ſignifies the Elders, or Biſhops of the Chriſtian Church to be the men, whom all are to ſend in to this caſe: not that there are more Elders then one in one particular Church or city, any more then that more then one are to be ſent for by the ſame ſick perſon. To this purpoſe belongs that place of *Polycarp* the primitive Biſhop of *Smyrna*, and Martyr, Καὶ οἱ Πρεσβύτεροι εὔσπλαγχνοι εἰς πάντας——ἐπισκεπτόμενοι πάντας ἀσθενεῖς, *Let the Elders be merciful to all —— viſiting all that are weak*, or *ſick*, where many other particulars are mentioned, κρίσει *judicature*, ἀποτομία *ſeverity*, or *exciſion*, προσωπολημψία, *accepting of perſons*, τὸ ταχέως πιστεύειν κατά τινος, *believing haſtily againſt any*, as alſo ἀποστρέφειν τὰ ἀποπλανήματα, *reducing hereticks*, which belong properly to the office of the Biſhop, and not to any ſecond order in the Church; and accordingly in all that *Epiſtle* there is no mention of any but of *Elders* and *Deacons*. As in *Papias* alſo his contemporary, and after him in *Ireneus*, and *Juſtin Martyr*, tho' πρεσβύτεροι ſometimes ſignify that ſecond order, yet 'tis alſo uſed to ſignify the *Biſhop*, and *Polycarp* himſelf ſtyled Ἀποστολικὸς πρεσβύτερος, *an Apoſtolick Elder*, or *Biſhop*, *Iren. in Ep. ad Plotinum*, and ſo *Seniores* in *Tertullian*.

* Hom. 15. in 1 Tim. 5. 19.

Διπλῆ τιμὴ

CHAP. XII.

Paraphraſe.

1. NOW about that time Herod the King * a ſtretched forth *his* hands to vex certain of the Church.]

1. About this time An. Ch. 43. Agrippa, grandchild to Herod the Great, having obtained a great part of his Grandathers Dominions, and ſo calling himſelf by his Name Herod, went about, that is, reſolved to perſecute the Chriſtians, eſpecially the Apoſtles at Jeruſalem, thereby to gratify the Jews.

a.

2. And he killed James the brother of John with the ſword.]

2. And in that perſecution he put James the Apoſtle, the ſon of Zebedee, to the ſword, beheaded him.

3. And becauſe he ſaw it pleaſed the Jews, he proceeded farther to † take Peter alſo. (Then were the days of unleavened bread.)]

3 And perceiving that the Jews gave their votes and conſent to his death, and expreſs'd their good liking of it (ſee note on John 8. c.) he proceeded and apprehended Peter alſo And it was about the time of the Paſſover of the Jews, when he apprehended him.

4. And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers to keep him, intending after Eaſter to bring him forth to the people.]

4. And having impriſoned him, he ſet ſixteen ſouldiers to guard him, four at a time, two to be always by him, and chained to him (ſee note on ch. 28. c.) and two to guard the door, v.6. meaning after the feaſt of the Paſſover, to bring him forth to the Jews, and, if they thought fit, to put him to death alſo.

5. Peter therefore was kept in priſon, but * prayer was made b without ceaſing of the Church unto God for him.

b.

6. And when Herod † would have brought him forth, the ſame night] Peter was ſleeping between two ſoldiers, bound with two chains; and the * keepers without the door kept † the priſon.

6. And the night before Herod intended to bring him into the aſſembly, before the people, to have their ſuffrage to put him to death (ſee v.3. and v. 11.)

7. And behold, * the Angel of the Lord came unto him, and a light ſhined in the priſon, and he] ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from *his* hands.

7. And an Angel came to him, and the light with which he appear'd, ſhone in the priſon, and the Angel

8. And the Angel ſaid unto him, [Gird thy ſelf, and bind on thy ſandals. And ſo he did.] And he ſaith unto him, Caſt thy Garment about thee, and follow me.

8. Make thy ſelf ready to go out immediately, put on thy outer garment (ſee note on Mat. 5. 1.) and thy ſandals, and follow me. And Peter did as he was bid.

9. And he went out, and followed him, and wiſt not that it was true which was done by the Angel, but thought he ſaw a viſion.]

9. And he followed him out, but as yet knew not that this was really done, but thought he had been in a dream or trance.

10. When they were paſt the firſt and the ſecond wards, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out and paſſed on through one ſtreet, and forthwith the Angel departed from him.]

10. And the priſon being in the ſuburbs, after they were out of the priſon, they paſt thro' two watches or wards which ſtood every night without the Gates, and at laſt came to the Gate which enters into the City, an iron Gate, which opening to them of its own accord, they paſſed through it: and when they had paſſed together through one ſtreet, the Angel left Peter by himſelf.

11. And

* put forth his hands to miſchief, ἐπέβαλον τὰς χεῖρας κακῶσαι

* apprehend συλλαβών

* earneſt or continual prayer was † was about to bring ἤμελλεν προάγειν

* Watchmen at the door for the King: MS reads, φύλακες πρὸς † watch τὴν φυλακὴν * an Angel of the Lord came upon ἄγγελος κυρίου ἐπέστη

11. And Peter being perfectly awake out of the trance, and knowing that he was ſo, (as he did not v. 9.) he ſaid to himſelf, that now 'twas clear God had ſent his Angel to deliver him from the hands of Herod, and from the malice of the Jews, who verily expected to have had him brought out to them that day, v. 6.

11. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety that the Lord hath ſent an Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews]

c. 12. A place where many Chriſtians at this time of night met together to pray, and were now performing that office.

12. And when he had [c] conſidered *the thing*, he came to the houſe of Mary, the mother of John whoſe ſurname was Mark, [where many were gathered together * praying.]

* and were praying, ἐπὶ προσευχόμ.

d. 13. And as Peter knocked at the door of the † gate, a damoſel came to [d] * hearken, named Rhoda.

† portal, πυλῶνος.

* to anſwer.

14. And when ſhe knew Peter's voice, ſhe opened not the gate for gladneſs, but ran in, and told how Peter ſtood before the gate.

15. And they ſaid unto her, Thou art mad. But ſhe † conſtantly affirmed that it was even ſo. [Then ſaid they, It is * [e] his Angel.]

e. 15. And they being moved with her earneſt affirming of it, and yet being confident that Peter was in priſon, thought ſhe had affirmed it not from knowing Peter's voice, but from hearing mention of Peter's name, and thereupon concluded, that though Peter himſelf could not be there, yet there was ſome meſſenger ſent from him, which mentioned his name.

† with aſſeverations affirmed διϊσχυρίζετο

* a meſſenger of his.

16. But whilſt they thus debated, Peter

16. But Peter] continued knocking: and when they had opened *the door*, and ſaw him, they were aſtoniſhed.

17. But he beckning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the priſon. And he ſaid, [Go, ſhew theſe things unto James, and to the brethren. And he departed and went into another place.]

17. Let this be known to the Biſhop of Jeruſalem, and all the Chriſtians there, (ſee note on 1 Cor. 15. a. and Gal. 2. e.) And immediately he parted from them to a place of more ſafety.

18. Now as ſoon as it was day, there was no ſmall ſtir among the ſoldiers, what was become of Peter.

19. Carried away as malefactors to puniſhment. But Peter

19. And when Herod ſought for him, and found him not, he † examined the keepers, and commanded * that *they* ſhould be [put to death. And he] went down from Judea to Cæſarea, and *there* abode.

† queſtioned the watch, ἀνακρίνας τὰς φύλακας

* them to be carried away ἀπαχθῆναι

20. And having gratified Blaſtus the King's Chamberlain, and got him to be their friend, they requeſted Herod that he would be friends with them, as with

20. And Herod † was highly diſpleaſed with them of Tyre and Sidon: but they came with one accord to him, [and having made Blaſtus the King's Chamberlain their friend, deſired peace, becauſe their country was nouriſhed by the King's Country.]

† had an intention to make war, ἦν θυμομαχῶν

perſons whoſe whole ſubſiſtence was from his favours.

21. And upon this occaſion, Herod, having appointed a day to hear and conſider that buſineſs, being

21. And upon a ſet day, Herod] arrayed in royal apparel, ſat upon his throne, and made an oration * unto them.

* to the people, δημηγόρει.

22. Cried out by way of acclamation, he ſpeaks more like a God than a man.

22. And the people † [gave a ſhout, *ſaying*, *It is* the voice of a God, and not of a man.]

† ſhouted, The voice of God, ἐπεφώνει, Θεοῦ φωνὴ

23. God ſent a diſeaſe upon him (ſee this whole ſtory in Joſephus, and out of him in Euſebius Eccl. Hiſt. l. 2. c. 10.) becauſe he prided himſelf in this acclamation of the people, and diſclaimed not that blaſphemous flattery of theirs.

23. And immediately the Angel of the Lord ſmote him, becauſe he gave not God the glory:] and he was eaten of worms and gave up the ghoſt.

24. And the Goſpel thrived and had many Proſelytes, many were daily converted to it.

24. But the word of God grew and multiplied.]

25. Their buſineſs in carrying proviſion for the relief of the poor Chriſtians, ch. 11. 19.

25. And Barnabas and Saul returned from Jeruſalem, when they had fulfilled [* *their* miniſtery,] and took with them John whoſe ſurname was Mark.

* the adminiſtration, διακονίαν.

Annotations on Chap. XII.

a. Ἐπιβάλλειν χεῖρας

V. 1. *Stretched forth his hand*] Ἐπιβάλλειν χεῖρας, *to lay hand*, taken abſolutely, or with an infinitive mood after it, as here, ſignifies *to attempt*, or *reſolve* to do any thing; ſo *Gen* 3. 22. *leſt he put forth his hand to take of the tree*, &c.

b. ἐκτενὴς

V. 5. *Without ceaſing*] The word ἐκτενὴς applied to prayer ſignifies *importunate*, enforcing the ſame requeſt. Ἐκτένεια, Συνεχῶς τὸ αὐτὸ, ſaith *Heſychius*, 'tis *continually to do the ſame thing*: and again, Ἐκτενὲς, διαπαντὸς, ſignifies that which is *held out*, or *extended* to a length. Thus the *Letany*, or ſupplications of the Church, frequently, for ſome ſpace, to ſeveral matters applying the ſame words, *We beſeech thee to hear us*, and the like, is in the ancient *Liturgies* called ἐκτενὴς, *the vehement*, *fervent*, *importunate* form of ſupplication.

c. Συνιδὼν

V. 12. *Conſidered*] the word Συνιδὼν is ſo near in likeneſs (tho' far enough off in the nature and ſignification of it) to σπεύδων, that it is very poſſible one of theſe may here by the tranſcriber be put for the other. And indeed the ſignification of the latter σπεύδων, *making haſte* ſeems that which is fitter for the turn in this place, where being left alone in the ſtreet by the Angel, he was in reaſon to make haſte to ſome place of ſafety and privacy, and ſuch was that which he here choſe. If this conjecture (which I mention only as ſuch, having no authority for it) be not too remote, then may it alſo probably belong to another place, *c.* 14. 6. Συνιδόντες κατέφυγον, perhaps for σπεύδοντες, *they made haſte and fled*, as out of a great danger.

d. Ὑπακοῦσαι

V. 13. *Hearken*] Ὑπακοῦσαι, *Cant.* 5. 7. is proportionable to the καλῶν precedent, *anſwering a call*. So *Iſa.* 50. 2. and 56. 11. So in *Plutarch*, he that goes to anſwer him that knocks at the door, is ſaid ὑπακοῦσαι, *to hearken*, and *anſwer*.

e. Ἄγγελός αὐτοῦ

V. 15. *His Angel*] That the word Ἄγγελος, which by way of excellency is ſet to denote the *immortal Spirits* attendant on God and miniſtring to him, doth primarily, and originally, and in vulgar uſe ſignify *a meſſenger*, and from thence only comes to denote thoſe Spirits, becauſe they are *meſſengers* of God, employed by him, there is little doubt or queſtion: And conſequently 'tis as certain, that it may ſignifie here no more then *a meſſenger* from St. *Peter*; ſo doth Ἄγγελός μου, *Mat.* 11. 10. *Mar.* 1. 2. *Luke* 7. 27. *my meſſenger*, being ſpoken of *John Baptiſt*; ſo *Luke* 7. 24. Ἄγγελοι Ἰωάννου *the meſſengers of John*, and *Luke* 9. 32. ἀπέστειλεν ἀγγέλους, *he ſent meſſengers*; and ſo ſure the ἄγγελοι ἐκκλησιῶν, *the Angels of the Churches* were not thoſe *immortal Spirits*, *Rev.* 1. 19. but as the Apoſtles ſent meſſengers to ſeveral Churches, who were to do according to their appointment, (ſee Note on *John* 20. b.) and ſome in their ſtead to rule and govern there, ſo were theſe the rulers of the Churches, appointed by the Apoſtles. So the Hebrew מלאך ſignifies

nifies indifferently any *who hath any command* or *meſſage from a maſter*, and is rendred πᾶις, 1 *Sam.* 25 42. *a ſervant*, πρεσβὺς, *a meſſenger*, or *Embaſſador*, *Num.* 21. 21. and מניד is rendred ἄγγελος, 2 *Sam.* 15. 13. from נגיד *nuntiavit*, yea and עבד *ſervus*, *miniſter*, is rendred ἄγγελος, *Iſa.* 37. 24. from an old Hebrew אלך or לאך retained ſtill in the Arabick dialect, for *a meſſenger*, or *legate*. The only queſtion therefore will be, of theſe two poſſible notions of the word which is the fitter and more probable for this place: and for the rendring it *meſſenger* and not *Angel*, I ſhall only ſay, that the ſtory will thereby be very clear and intelligible, thus, That *Peter* knocked at the door, and *Rhode* asking who was there, he anſwered, *Peter*, thereupon ſhe knew his voice, and aſſured them within, that *Peter* was there: they having not heard the voice, but only hearing her affirm confidently that he was there, thought that ſome meſſenger had come from *Peter*, and made uſe of his name, and that ſhe had by miſtake believed it to be *Peter* himſelf; and ſo they thought they muſt reconcile the difficulty betwixt the conceived impoſſibility of *Peter*'s being there, on the one ſide, and the maids affirming confidently that he was there, on the other ſide, *viz.* by this *medium* betwixt both, that a meſſenger ſent from *Peter* was at the door, who made uſe of his name to obtain admiſſion. Whatſoever can be ſaid for the other rendring, will, I conceive, have more difficulty in it. And it is not impoſſible or improbable, that the ἄγγελος, *John* 5. 4. that *went at a certain ſeaſon to move the water of Bethesda*, *may be ſo rendred alſo*, not for an *Angel* of God in a viſible ſhape, but for an *officer*, *ſervant*, *meſſenger*, that was wont to be ſent at certain ſeaſons of the year, probably at the feaſts, to move the water, upon which it became medicinable; ſee Note on *John* 5. a.

CHAP. XIII. *Paraphraſe.*

* Now there were ſome in Antioch, belonging to the Church that then was Prophets and Doctors, ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν, προφῆται καὶ διδάσκαλοι.

† foſter-brother of Herod, σύντροφος τοῦ Ηρ.

*1. NOW there were in the Church that was at Antioch certain prophets and teachers,] as Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, † which had been brought up with Herod the Tetrarch, and Saul.

1. And there were at that time in Antioch, ſome eminent perſons or Biſhops of the Churches of Syria of that age, ſee note on 1 Cor. 12.0. and of them ſome having the gift of prophecy, (ſee note on ch. 15. c.)

2. As they miniſtred to the Lord and faſted, the holy Ghoſt ſaid, Separate me Barnabas and Saul for the work whereunto I have called them.]

2. And as they were upon a day of faſt performing their office of prayer to God (ſee note on Luke 1. i.) the holy Spirit of God by ſome aſſlation or revelation (ſee ch. 8. note f.) commanded them to ordain or conſecrate Barnabas and Saul to the Apoſtleſhip to which God had already deſigned them.

3. And when they had faſted and prayed, and laid their hands on them, they ſent *them* away.]

3. And accordingly they obſerved a ſolemn day of faſting and prayer, and ſo by impoſition of hands (ſee note on 1 Tim. 5. f.) ordained them, and ſent them away about the work deſigned them by God.

4. So they being ſent forth by the holy Ghoſt, departed unto Selencia,] and from thence they ſailed to Cyprus.

4. And having thus received their commiſſion from the holy Ghoſt, or by the appointment of God himſelf (ſee v. 2.) they went immediately to Seleucia.

5. And when they were at Salamis [they preached the word of God in the ſynagogues of the Jews, and they had alſo John to *their* miniſter.]

5. They proclaimed the Goſpel in the ſynagogues of the Jews, and they had with them John ſurnamed Mark, ch. 12. 25. who was with them as an attendant, to do any thing wherein they had uſe of him, and by them to be ſent on any part of their Charge, (ſee Note on John 20. 21.) whither they could not go.

6. And when they had gone through the Iſle unto [Paphos,] they found a certain ſorcerer, a falſe prophet, a Jew whoſe name *was* Bar-Jeſus,

6. Paphos, where the Temple of Venus was,

a Proconſul, ἀνθύπατος

7. Which was with a the * Deputy of the country, Sergius Paulus, a prudent man, who called for Barnabas and Saul, and deſired to hear the word of God,

a.

8. But b Elymas the ſorcerer, (for ſo is his name by interpretation)] withſtood them, ſeeking to turn away the Deputy from the faith.

8. But Bar-Jeſus, that Elymas, or Magician, (as Elymas ſignifies.)

b.

9. Then Saul (who *is* c alſo *called* Paul) [filled with the holy Ghoſt ſet his eyes on him,]

9. Having a great incitation of the Spirit of God upon him, looked earneſtly on him.

c.

† falſeneſs, forgery.

10. And ſaid, O full of all ſubtilty and all d † miſchief, thou child of the devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord?]

10. O thou vile ſorcerer, which, like the devil by whom thou workeſt, art an enemy of all goodneſs, wilt thou perſiſt in ſorcery in defiance of the faith of Chriſt, which comes armed ſo with much more power of miracles then thoſe to which thou falſly pretendeſt?

d.

11. And now behold the hand of the Lord *is* upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt and a darkneſs, and he went about ſeeking ſome to lead him by the hand.]

11. It is moſt juſt that thou that holdeſt out perverſly againſt the light of the Goſpel ſhouldſt loſe thy ſight, which therefore by the immediate power of God ſhall be taken from thee for ſome time. And immediately he was ſtruck blind, and was not able to go without leading.

† much ſtricken, ἐκπλησσόμενος

12. Then the Deputy, when he ſaw what was done, believed, being † aſtoniſhed at the doctrine of the Lord.]

12. And this act of miraculous blindneſs upon the ſorcerer convinced the Proconſul, and converted him to the faith.

13. Now when Paul and his company looſed from Paphos, they came to Perga in Pamphylia, and John departing from them, returned to Jeruſalem.]

13. And Paul and all that were in his company, except John, who returned to Jeruſalem, went by ſea from Paphos to Perga, a place famous for the Temple of Diana.

14. But when they departed from Perga, they came to Antioch in Piſidia, and went into the ſynagogue on the ſabbath day, and ſate down.

15. And after the reading of the Law and the Prophets, the e Rulers of the ſynagogue ſent unto them, ſaying, Ye men *and* brethren, if ye have any word of exhortation for the people, ſay on.]

15. And after the reading of the leſſons, one out of the Law, the other out of the Prophets, it being the cuſtom for the Jewiſh Doctors to expound, and apply ſome part of Scripture to the inſtruction of the people, the chief perſons of the aſſembly which were preſent ſent to Paul and his aſſociates, to know whether they were prepared to do ſo.

e.

16. Then Paul ſtood up, and beckning with his hand, ſaid, Men of Iſrael, and ye that fear God, give audience.]

16. And Paul ſtood up, and having called for ſilence, (ſee ch. 12. 17.) beſpake all both Jews and Proſelytes to give audience.

17. The

17. The God of Iſrael choſe Abraham, &c. and promiſed to bleſs and multiply his ſeed, and accordingly performed it, encreaſing them to a very great number, even at the time when they were ſojourners and ſlaves (and their children appointed to be killed, as ſoon as they were born) in Egypt, and with many wonderful miracles at laſt brought them out from thence.

17. The God of this people of Iſrael choſe our fathers, and exalted the people, when they dwelt as ſtrangers in the land of Egypt, and with an high arm brought he them out of it.]

f. 18. And for forty years, although they rebelled and murmured againſt him (and accordingly he ſent many puniſhments upon them, and permitted none of the murmurers to enter Canaan) yet dealt he with them with much kindneſs and tenderneſs, carried them as in his Arms, provided for them, fed them miraculouſly in the wilderneſs.

18. And about the time of forty years f * ſuffered he their manners in the wilderneſs.] * carried them as a nurſe

19. And when he had deſtroyed ſeven nations in the land of Canaan, he divided their land to them by lot.

20. He raiſed up ſome particular eminent men to fight their battels for them, and name and ſtead, for a while.

20. And after that [he gave *unto them* Judges about the ſpace of four hundred and fifty years, until Samuel the Prophet.] that way of government laſted till the time of Samuel, who being a Prophet, ruled them in God's

21. And afterward they deſired a king, and God gave unto them Saul the ſon of Cis, a man of the Tribe of Benjamin, by the ſpace of forty years,

22. Whom I will make uſe of to rule my people, according to my will.

22. And when he had removed him, he raiſed up unto them David to be their King, to whom alſo he gave teſtimony, and ſaid, I have found David *the ſon* of Jeſſe, a man after mine own heart [which ſhall fulfil all my will.]

23. And as he promiſed, ſo hath he perform'd, from his poſterity is Jeſus come, battels againſt Sin and Satan.

23. of this man's ſeed hath God, according to *his* promiſe, raiſed unto Iſrael a Saviour, Jeſus,] appointed by God to be the law-giver and judge of the world, to rule and govern all, to fight their

24. Before his beginning to preach, or entrance on his prophetick office.

24. When John had firſt preached [before † his coming] the baptiſm of repentance to all the people of Iſrael. † the face of his entrance, προσώπου τῆς εἰσόδου αὐτοῦ

25. And as John preached and baptized, he renounced being the Meſſias, telling them that he was but his fore-runner, and that he ſhould ſhortly come and preach among them; whoſe diſciple, ſaith he, I am not worthy to be.

25. And as John fulfilled his courſe he ſaid, Whom think ye that I am? I am not *he*: But behold there cometh one after me, whoſe ſhooes of his feet I am not worthy to looſe.]

26. And now brethren, both Jews and Proſelytes, this Goſpel, which Chriſt thus brought into the world, is ſent to be proclaimed and made known to you.

26. Men *and* brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent.]

27. For the Sanhedrim, and people of Jeruſalem, that then was, did not underſtand him to be the Meſſias, which they might have done, if they had conſidered the predictions of the Prophets contained in thoſe leſſons and portions of Scripture (eſpecially prophetick) which every Sabbath day are read in their Synagogues, but adjudged him to death, and in ſo doing fulfilled thoſe very prophecies which they underſtood not, yet pretended to underſtand and value ſo much, for they ſaid it ſhould be ſo.

g. 27. For they that * dwell at Jeruſalem, and their rulers, † becauſe they knew him not, nor yet the voices of the Prophets, which are read every Sabbath day, they have g fulfilled *them* in condemning *him*.] * dwelt, Κατοικοῦντες † not knowing him condemn'd him, & fulfilled the ſayings of the prophets, τὰς φωνὰς τῶν προφητῶν - πληρώσαντες ἐκρίναντες

28. And though he were perfectly innocent, no capital accuſation produced againſt him, yet by their importunity they forced Pilate to condemn him to be crucified.

28. And though they found no cauſe of death in him, yet deſired they Pilate, that he ſhould be ſlain.]

29. And when by thus doing they had not more acted their own malice, then fulfilled the prophecies concerning the Meſſias (according to what he himſelf ſaid, It is finiſhed, and then gave up the Ghoſt) then the Officers took him down from the croſs, and put him into a Tomb, ſealed it up, and watched it, ſecured him by all ways imaginable.

29. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre]

30. And yet after all this, God raiſed him from the dead.

30. But God raiſed him from the dead.]

31. And for forty days he continued upon the earth, and was ſeveral times ſeen (and convers'd with, and did eat and drink, and ſhewed the print in his hands and ſide) in the preſence of his diſciples, and divers others who from the beginning had attended on him as diſciples, who now teſtify this truth unto all the Jews.

31. And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people.]

32, 33. And the ſubject of this Goſpel, which we thus proclaim unto you, is the promiſe made to Abraham (that in his ſeed, &c.) to Moſes, (that God would raiſe up a Prophet, &c.) which promiſe God hath now fulfilled in raiſing Jeſus from the dead. Of which alſo that in the ſecond Pſalm was a prophecy, when to David after his great Perſecutions it was ſaid, that God had now begotten him, thereupon calling him his ſon; that is, ſet him upon his throne, and given him that title of greateſt Dignity, and which is in Scripture the title of Kings, as on whom is enſtated that power over men which belongs originally to none but God, and derivatively to none but thoſe on whom God beſtows it, who conſequently are called both children of the moſt High, and Gods, Pſal. 82. 1. 6. (as thoſe that are made like unto another, are, to expreſs that ſimilitude, called his ſons, and ſometimes have his name communicated to them.)

h. 32. And we * declare unto you glad tidings, how that the promiſe which was made unto the fathers,

33. † God hath fulfilled the ſame unto us their children, in that he hath h raiſed up Jeſus again, as it is alſo written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee.] * preach unto you the promiſe, &c. ἐυαγγελιζόμεθα τὴν ἐπαγγ. † that God hath performed it, ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκε.

34. To the ſame purpoſe alſo, that God ſhould not only raiſe him from the dead, but alſo ſecure him never to dye any more (for Lazarus and others that were once raiſed, dyed again) are thoſe two other known prophecies, one Iſa. 55. 3. I will give you the ſure mercies, &c. the expreſſion of an ever-laſting Covenant, ſpoken literally to the people of Iſrael, that God would perpetuate to them the mercy promiſed to David, that of giving one of his ſeed to ſit on his throne, (which had been for ſome time interrupted, but ſhould now be perpetuated to them upon their obedience) but here accommodated to Chriſt, that though he were crucified, yet he ſhould riſe again, and after that never dye any more, that is, that Chriſt, under the title of the ſon of David, ſhould be given to the Jews not only in a mortal condition, as David was, but in a firm immutable ſtate; which could not be true of him, if he had not been raiſed from the dead, and aſſumed to heaven, never to dye any more.

i. 34. And as concerning that he raiſed him up from the dead, *now* no more to return to corruption, he ſaid on this wiſe, I will give you the i ſure mercies of David.]

35. Wherefore

35. Wherefore he ſaith alſo in another *Pſalm*, [Thou ſhalt not ſuffer thine Holy one to ſee corruption.]

35. And to that moſt clearly belongs that other place, Pſal. 16. 11.

36. * For David after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption.]

* for David indeed in his own generation, having ſerved the counſel of God, Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ

36. For if thoſe words ſhould be apply'd to David perſonally, they could have no truth in them, for he having lived his term or ſpace of natural life, and therein ruled the people over whom God was pleaſed to ſet him, dyed a natural death, and never roſe again, but his body was putrified in the earth.

37. But he whom God raiſed again ſaw no corruption.]

37. But he in whom that prophecy is compleatly fulfilled, that is Chriſt, being ſent by God into the world, and crucified, and by the power of God raiſed from the dead the third day (before the time came wherein bodies naturally putrifie, viz. 72 hours after death, wherein the revolution of humours is accompliſhed) never came to dye, or putrifie at all.

38. Be it known unto you therefore, men and brethren, that through this man is preached unto you forgiveneſs of ſins.]

38. This therefore is the meſſage we bring, the Goſpel we preach unto you, that this Chriſt is the Meſſias, who by his death hath reconciled God to all penitent believers, and by his life and doctrine taught us a way, wherein we may obtain pardon of ſin, ſuch an one as was not to be found in the Moſaical Law.

39. And by him all that believe are juſtified from all things which ye could not be juſtified by the Law of Moſes.

39. And whoſoever receives and obeys him ſhall certainly be freed and purged from the wrath of God, and the puniſhments attending ſin in another world, from which the Law of Moſes could not in all its ceremonies, waſhings and ſacrifices purge or cleanſe any.

40. Beware therefore leſt that come upon you which is ſpoken of in the Prophets,

40,41. You are therefore nearly concern'd to take heed & beware that by your obſtinate reſiſting & rejecting this way of Salvation now preached, and confirmed from heaven by God's raiſing Jeſus from the dead, when he had oppoſed and crucified him, you do not bring a remarkable aſtoniſhing deſtruction upon your ſelves, in the ſame manner, (and a heavier degree) as it fell upon the Jews from the Chaldeans, Hab. 1. 5. as a juſt puniſhment of their deſpiſing the rich mercies of God afforded them, and going on impenitently in their ſins againſt all the meſſages ſent them by the Prophets, and by ſo doing cauſe the Goſpel to be removed to the Gentiles, v. 46. A thing which will come to paſs ſuddenly, in both parts, (the Goſpels being taken from you, and preached to the Gentiles, and the Romans coming in and deſtroying you) tho' ſo incredible to you that you will not believe it, when the news of it ſhall come unto you by them that ſee it done, (ſee note on Mat. 28. b.)

k.

41. k Behold ye deſpiſers, and wonder, and ‖ periſh: for I work a work in your days, a work which ye † ſhall in no wiſe believe, though a man declare it unto you.]

‖ confounded

† will not believe, if any man, εἰ μὴ πιστεύσει, ἐάν τις

42. And ‖ when the Jews were gone out of the Synagogue, the Gentiles beſought that theſe words might be preached to them the next Sabbath.]

‖ as they went out of th' ſynagogue of the Jews, ἐξιόντων ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων

42. And as they departed from the Jews, the Proſelytes, or pious perſons of heathen birth, deſired to hear more of this Subject the next Sabbath.

43. Now when the congregation was broken up, many of the Jews and * religious Proſelytes followed Paul and Barnabas [who ſpeaking to them perſwaded them to continue in the grace of God.

* worſhiping: ſee note i.

43. who preached to them, and by way of exhortation confirmed them in the doctrine of the Goſpel, (ſee note on Heb. 13. b.)

44. And the l next ſabbath-day came almoſt the whole city together to hear [the word of God].

l

44. The Goſpel preached by them.

45. But when the Jews ſaw the multitudes, they were filled with † envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and * blaſpheming.]

† rage, ζήλου

* railing, βλασφημ.

45. And the chief men of the Jews, ſeeing how the multitude thronged to hear it, were horribly enraged, and contradicted Paul, and that with contumelies and reproaches caſt on him.

46. Then Paul and Barnabas waxed bold, and ſaid, it was neceſſary that the word of God ſhould firſt have been preached to you: but ſeeing ye put it from you, and judge your ſelves unworthy of everlaſting life, lo, we turn to the Gentiles.]

46. But this no way diſcouraged Paul and Barnabas, but they put off all fear, and ſaid couragiouſly, (ſee note on John 7. a.) that now they had performed their charge from Chriſt, of preaching the Goſpel firſt to the Jews, before they applied themſelves to the Gentile world. But ſeeing ye Jews, ſaid they, behave your ſelves ſo obſtinately and perverſely, that you become utterly unworthy and uncapable of receiving benefit by the Goſpel, we are now by appointment to leave you, and preach to the Gentiles, and ſo we will.

47. For ſo hath the Lord commanded us, *ſaying*, I have ſet thee to be a light of the Gentiles, that thou ſhouldſt be for ſalvation unto the ends of the earth.]

47. For this was the direction of God, that Chriſt being firſt preached to the Jews, and being rejected by them, ſhould be preached to all other people of the world: and this is the ſum of that old prophecy, Iſa. 49. 6.

48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and † as many as were m ordained to eternal life believed.]

† believed as many as were diſpoſed for eternal life

m.

48. And when the Gentiles heard this good news, that this pardon of ſins and ſalvation by Chriſt was allowed them, they rejoyced, and bleſſed the name of God for this glorious mercy of his revealed in the Goſpel; and all they of the Gentiles, that had any care, or purſuit of the life to come, the Gentile Proſelytes, or that were fitly diſpoſed and qualified for the Goſpel to take root in, received the doctrine of Chriſt thus preached to them.

49. And the word of the Lord was publiſhed throughout all the region.]

49. And the Goſpel was preached, and embraced over the whole country.

50. But the Jews ſtirred up the * devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

* worſhiping women thoſe of good quality, σεβομένας γυναῖκας τὰς εὐσχήμονας, for the King's MS. leaves out καὶ

50. Only the Jews exaſperated ſome of the female Proſelytes, thoſe of 'em that were of honourable quality, and the governours of the city, ſee John 1. e.

51. But they ſhook off the duſt of their feet againſt them, and came unto Iconium.]

51. But they, uſing that fatal ceremony, appointed by Chriſt in this caſe, thereby fore-telling and aboding the deſtruction which ſhould over-take them for ſo doing, left them, and went from thence to Iconium.

52. And the diſciples were filled with joy, and with the holy Ghoſt.]

52. And all the Chriſtians were filled with ſpiritual joy at what they ſaw thus performed, and went on zealouſly in their courſe.

Annotations on Chap. XIII.

a. Ἀνθυπατος

V. 7. *The Deputy*] That *Sergius Paulus* ſhould here be called ἀνθύπατος *Proconſul* in *Cyprus*, v. 4. hath ſome difficulty in it, it being reſolved by *Strabo*, *l.* 14. *p.* 470. that after the *Romans* taking this Iſland, it became a Pretorian Province, Ῥωμαίων κρίσαντων τὸν νῆσον, καὶ γέγονε στρατηγικὴ ἐπαρχία καθ' αὑτόν. And again, *p.* 471. mentioning the ſubduing of it, and poſſeſſing it by *Cato*, ἐξ ἐκείνου, ſaith he, ἐγένετο ἐπαρχία ἡ νῆσος, καθάπερ καὶ νῦν ἐστι, στρατηγική, *from that time the Iſland became, as now it is, a Pretorian Province*; which concludes it under a Pretor, not a Proconſul. And ſo *Zonaras* on the 8*th* Canon of *Epheſus*, παρὰ τῆς Δυνάμεως Ἀντιοχείας ἐστάλλετο ἐκεῖ στρατηγὸς, *from the Duke of Antioch a Commander was ſent to Cyprus* on; which pre-

tence it was, that the Biſhop of *Antioch* did at the time of that Council, pretend right of ordaining the Biſhops of *Cyprus*. This difficulty *Baronius* endeavours to remove, *A.C.* 46. *n.* 11. by conceiving that the Proconſul of *Cilicia* had the adminiſtration of this Prætorian Province alſo, and conſequently that this *Sergius Paulus* was now this Proconſul of *Cilicia*. This he collects from *Sigonius de Antiq. Jure Provinc.* l. 1. c. 14. who affirms it of *P. Lentulus*, and ſome others, that being Proconſuls of *Cilicia*, they adminiſtred *Cyprus* alſo, which, ſaith *Baronius*, *non illi tantùm ſed & ſucceſſoribus eſſe æquè conceſſum, par eſt credere*, *It is reaſonable to believe not of him only, but of his ſucceſſors as well as of him.* But the words in *Sigonius* do ſufficiently refute this concluſion; for he having indeed affirmed that this honor of holding *Cyprus* together with *Cilicia* was granted by the Senate not only to *P. Lentulus*, but alſo to *Ap. Claudius*, and *M. Cicero*, as ſpecial honors deſigned to thoſe three Proconſuls, adds, *Poſt Ciceronis autem proconſulatum, ut à Ciliciæ Præſide tres Aſiaticæ Diœceſes, ſic etiam Cypri adminiſtratio ablata eſt, ac proprius, ut ex lege debuit, Prætor cum ſuo Quæſtore in eam miſſus eſt*, *After Cicero's Proconſulſhip, as the three Aſiatick Dioceſes were taken away from the Preſident of Cilicia, ſo was the adminiſtration of Cyprus alſo, and a peculiar Prætor with his Queſtor ſet thither, according as by the Law it ought to be.* And therefore ſo it muſt be ſuppoſed to be at this time of *Claudius*'s Reign, long after *Cicero*'s time. It remains therefore that the moſt obvious way of removing this difficulty be reſolved on, as the moſt true, *viz.* that the στρατηγὸς or *Commander* of this Prætorian Province is here improperly called ἀνθύπατος, *Proconſul*, not in a ſtrict acception of that word, but as that is more looſely taken for any Governour ſent thither by the Roman power. Accordingly the *Vulgar Latin* calls him only *Præſidem*, *Preſident* or *Governour*; a title uſed in the place newly cited from *Sigonius*, for the Proconſul of *Cilicia*, which notes the promiſcuous acception of ſuch words. To which may be added, that the title of *Proconſul*, belonging duly to the Governours of *Cyprus* for ſome time, *viz.* whilſt *Lentulus*, *Claudius*, and *Cicero*, Proconſuls of *Cilicia* held *Cyprus*, it might now abuſively and vulgarly continue to the Prætor of *Cyprus*, though properly it did not; eſpecially conſidering the flattering nature of the Greeks, which would ſtill beſtow the moſt magnificent Titles upon their Governours.

V. 8. *Elymas*] The word עאלם *alem*, or עלים *alim* in Arabick ſignifies *knowing* or *skilful*, and is applyed to thoſe that know things divine and humane, from עלם *alam*, *ſcivit*: and ſo μάγος, perhaps מגוש from וש, which in Syriack and Arabick ſignifies *ſcrutari*, or *explorare*, *to ſearch*, will ſignify the ſame alſo. From this concurrence of the words ἐλύμας and μάγος in the ſame notion, 'tis clear that neither of them here was a proper name (that having before been ſet down to be *Barjeſus*, v. 6.) but both, in ſeveral languages, the title of their wiſe men, skill'd in the ſecret learning, whom we ordinarily call magicians, and μάγος being in ſo common uſe among the Grecians, tho' perhaps of an Eaſtern origination too, is here ſet as an interpretation of the other.

V. 9. *Alſo called Saul*] Several accounts are given of *Saul*'s two names. S. *Ambroſe*, *Serm.* 31. ſaith that he was at his Baptiſm named *Paul* by *Ananias*. St. *Auſtin Tract.* 72. *in Pſal.* will have it an effect of his Converſion, and ſo of his own impoſing, and that his humility would not own that name of a proud tall King of *Iſrael*, but preferred the contrary of *Paulus*, *a little one*. Agreeable to which it is that he calls himſelf ἐλαχιστότερος πάντων ἁγίων (a word made by himſelf on purpoſe) *leſs then the leaſt of Saints*. St. *Jerome* on the *Epiſt.* to *Philemon*, will have it a token of this his firſt victory over the heatheniſm of *Sergius Paulus* here (in this Chap. where he is firſt called by this name) whoſe name he was therefore to bear by way of triumph, as *Scipio* of *Africanus*, and the like. But *Origen* in *Preſ.* on the *Epiſt.* to the *Romans*, ſaith that he being a Jew born in the city of *Rome*, had at his circumciſion two names, *Saul* a Jewiſh, and *Paulus* a Roman name. And this is moſt agreeable to the form of ſpeech here, Σαῦλος ὁ (ἢ ὁ Παῦλος) *But Saul, who is alſo Paul*, noting him to have had two names at once, not to have changed one for the other.

V. 10. *Miſchief*, ῥᾳδιουργία] ſignifies *forgery*, *cheating*, *falſeneſs*, *deceit*: ſo in *Plutarch*, making a falſe Will is ῥᾳδιούργημα· ſo *Acts* 18. 14. *If it were* ἀδίκημά τι ἢ ῥᾳδιούργημα πονηρόν, *any injury*, (any piece of *injuſtice*) *or any rogury forgery, or cheat*; ſo *Phavorinus* ῥᾳδιουργεῖν, μετὰ πανουργίας τι διαπράττεσθαι, *to do any thing with cunning*, and ῥᾳδιουργία, πονηρία, πλασοκαφία (it ſhould be πλασογεκφία, for ſo *Heſychius*, ῥᾳδιουργὸς πλασογράφος) δολιότης, *knavery*, *forgery*, *deceit*; and ſo likewiſe *Heſychius*, ῥᾳδιουργεῖ, (it ſhould be ῥᾳδιουργεῖ) κακοποιεῖ, δυσποιεῖ, *doing wicked* or *cunning things*, and ῥᾳδιουργὸς (beſide πλασογράφος, *a forger*) πονηρὸς μηχανουργὸς πολυμήχανος, *a wicked*, (I ſuppoſe without a comma) *contriver*, or *cunning*, *ſubtle* perſon.

V. 15. *Rulers of the Synagogue*] The *Synagogues* in the regions of *Judea*, not always ſignifying their Conſiſtories or Judicatures, but alſo their places for religious duties, hearing the *Law* and Prophets read, was anſwerable to the *cœtus Eccleſiaſtici*, *the religious aſſemblies* (ſaith *Bertram de Rep. Jud.* p. 154.) of the Levites and Prophets inſtituted at firſt by *Joſhua* and *Samuel* by preſcript of Law. The *Archiſynagogi* therefore are parallel to, and ſupply the place of thoſe Levites and Prophets, thoſe that officiated there, of which conſequently there were more then one in the ſame Synagogue; and ſo c. 11. 8. and 17. *Criſpus* and *Soſthenes* are *Archiſynagogi* of the Synagogue at *Corinth*. And the ancient *Gr.* & *Lat. MS.* ch. 14. 2. inſtead of οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι, reads οἱ δὲ ἀρχισυνάγωγοι τῶν Ἰουδαίων, καὶ οἱ ἄρχοντες τῆς συναγωγῆς, making expreſs difference between the *rulers*, or *chief of the ſynagogue*, that officiated there, and the *Rulers of the Conſiſtory* or *judicature*.

V. 18. *Suffered he in their manners*] That ἐτροφοφόρησεν, *carried as a nurſe*, is the right reading, there is little doubt, this being the very word twice uſed by the *Septuagint*, *Deut.* 1. 31. ἐτροφοφόρησέ σε ὁ κύριός σου ὁ θεός σου, ὡς εἴ τις τροφοφορήσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ. So the *Roman* and *Baſil* Editions have it, for that which is in the Hebrew, *hath born thee, as a parent*, or *nurſe*, *doth a child*, not only bearing in arms, but feeding and ſuſtaining, (as ſure God did thoſe Iſraelites, when he ſent them Quails and *Manna*, ἄρτον ἕτοιμον ἀπ' οὐρανοῦ, *bread ready dreſt*, and ſent down *from heaven* for them) and farther undertaking all the trouble of his education, and therefore the *Syriack interpreter* uſes here a word which ſignifies *feeding* or *nouriſhing*. And ſo *Heſychius*, Ἐτροφοφόρησεν, ἔτρεφεν, (it ſhould be ἔθρεψεν) *bearing as a nurſe*, that is, *feeding*; and ſo *Phavorinus* alſo. Thus in *Macarius*, ſpeaking of a mother and her little child, ἀναλαμβάνει, ſaith he, καὶ περιδάλλει, καὶ τροφοφορεῖ ἐν πολλῇ σοργῇ, *ſhe takes up, ſtrokes, and nurſes with great affection.* And 2 *Mac.* 7. 27. when the mother entreats the ſon to pity her, τροφοφορήσασαν, *that bare*, and did for him as a nurſe doth, (anſwerable to the Hebrew נשׂא *aſah*, βαστάζω, *to take up* or *carry*.) This did God miraculouſly even to thoſe murmurers: But ſuffering his vengeances to fall upon them, and ſweeping them all away that came out of *Ægypt*, but *Caleb* and *Joſhua*, he cannot ſo fitly be ſaid to have *born his manners*, or to have born with them.

V. 27. *Fulfilled*] That there is in this verſe a trajection, or σύγχυσις, there can be no queſtion; the κρίναντες, κρίναντες in the latter part belongs to the κρῖναι in the former, and the ἐπλήρωσαν to the πᾶς φωνὰς, they *adjudged* or *ſentenced* him, and they *fulfilled* or *accompliſhed* them. And ſuch trajections are ordinary among writers, and go for elegancies, where they are uſed.

The

The only difficulty will be, to what ſenſe the καὶ before τὰς ſhall be rendred. For either that may couple the ἀγνοήσαντες and κρίναντες, and then the conſtruction will lye thus, *For they that dwelt at Jeruſalem, not knowing, and* (conſequently) *condemning him, fulfilled the ſayings*, or *voices*, or *words, of the Prophets*; or it may poſſibly not be a copulative, but (as oft it doth) Emphatically affect the words to which it is joined, τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν Σάββατον ἀναγινωσκομένας, and then the rendring will be, *not knowing him, they fulfilled the words of the prophets*, even thoſe words *that are every Sabbath read in their ears* (and therefore ſhould in reaſon be taken notice of by them) *in*, or *by this condemning him*. But the former of theſe is the moſt probable.

h. Ἀναστήσας

V. 32. *Raiſed up*] The word ἀναστήσας, *raiſing up*, ſignifies to *raiſe up from the dead*, and ſo doth ἐγείρειν too; but not ſo only, nor ſo primarily, nor neceſſarily ſo, but when either the addition of ἐκ νεκρῶν, *from the dead*, or ſome other phraſe of that nature, or circumſtance of the Context requires that ſenſe. For beſides that notion, there is another very ordinary, and proper to it, as when God is ſaid to *raiſe up a prophet*, that is, to ſend him, and give him commiſſion to perform the office of a prophet: this is an uſual notion of the word. So *Acts* 3. 22. & 7. 37. Προφήτην ὑμῖν ἀναστήσει, *he ſhall raiſe you up a prophet*; and ſo *Acts* 2. 30. ſpeaking of God's promiſe to *David*, *from the fruit of his loyns according to the fleſh*, ἀναστήσειν Χριστὸν, that *he would raiſe up Chriſt*, bring the *Meſſias* into the world. And the mention of the Reſurrection in the next verſe will not be able to aſſign any other ſenſe to that place, becauſe that may come in from the force of the *ſitting on his throne*, which is added to it, it being clear, that as that was promiſed of the *Meſſias*, ſo it was not performed till his Reſurrection. So when of *Theudas*, *Acts* 5. 36. of *Judas* of *Galilee*, v. 37. it is ſaid, ἀνέστη, *he roſe up*, a falſe prophet ariſing of himſelf, or raiſing himſelf, not raiſed by God (according as among the Hebrews the word נבא for *prophecying*, doth in *hithpael*, the reciprocal conjugation, generally ſignify *a falſe prophecy*, ſuch as one receives from himſelf, and not from God) ſo *Heb.* 7. 11. *What need is there ἕτερον ἀνίστασθαι ἱερέα, that there ſhould ariſe*, or *be raiſed, another prieſt?* and again, *v.* 15. and thus ſome may conceive that it ſhould ſignify in this place. But 1. the Context here, and 2. the importance of the ſecond *Pſalm* incline it the other way. For here the *reſurrection of Chriſt*, *v.* 30. is the point inſiſted on; and tho' his crucifixion be firſt mention'd in order to that, *v.* 27. yet there is no mention of his coming into the world, or either his eternal, or temporal generation. And ſo in the following words, *v.* 34. they again belong to *God's raiſing him from the dead*. And for the parallel betwixt begetting and reſurrection, it might be made clear in many particulars. As for the ſecond *Pſalm*, that clearly belongs to the ſetting up *David* King after the death of *Saul*, and conqueſt over his enemies; and that is aptly expreſs'd by *God's begetting* him, and his being *God's ſon*: for as ſimilitude denominates children, the *children of God* are they that are like him, and reſemble him in any thing, and the *children of Abraham* are they that *do the works of Abraham*; and as the *making man after God's image*, ſignified his likeneſs unto God in power, having dominion, *&c. Gen.* 1. 28. ſo being the *ſons of God*, and having the title of *Gods*, *Pſal.* 82. 6. belongs to Governours, and conſequently ſignifies ſo in that ſecond *Pſalm*, and is but another phraſe to ſignify what is plainly ſaid, *v.* 6. *yet have I ſet my king upon my holy hill of Sion*. And thus alſo in the application, *Chriſt* the *ſon of David*, being raiſed from the dead, as *David* reſcued from the great dangers that encompaſs'd him, is now ſet upon his throne by his exaltation; and that is *God's begetting him his ſon* here, and is the thing to which the Jews referred when they called the *Meſſias* ſometime the *King of Iſrael*, ſometime, which is all one, the *ſon of God*. And ſo, *Heb.* 1. 5. this ſaying of God to him, *Thou art my ſon*, &c. and, *I will be to him a father, and he ſhall be to me a ſon*, is brought as a proof of his being ſuperior to the *Angels*, *v.* 4. which was done by his Reſurrection and Exaltation, *Epheſ.* 1. 20, 21.

Προφήτην ἀναστήσει

i. Ὁσια τὰ πιστὰ

V. 34. *Sure mercies*] The Hebrew in *Iſa.* 55. 3. from whence this is taken hath חסדי דוד הנאמנים, where the word חסדי in the plural, noting *beneficia*, or *beneficentiam*, *mercies*, or *mercifulneſs*, is by the Greek rendred ὅσια (from the ſenſe of the ſingular חסוד which ſignifies both *beneficus* and *pius*, *charitable* and *godly*) as if it were only *pia*, *godly*, from the ſingular *pius*, whereas the Adjective plural is taken Subſtantively (as many Neutrals in Latine are) for acts of *kindneſs*, *mercies*, &c. and ſo הנאמים Adjectively joined with it, ſignifies the *faithful*, *durable*, *laſting mercies of David*, that is, of *Chriſt* the ſon of *David*, and ſo this place out of the Prophet is brought as a proof of *Chriſt's* reſurrection. For as the mercies promiſed the Jews in having *David* for their King, had with the end of his life determined alſo, unleſs his ſon *Solomon*, and after him others, had ſat upon the throne; and as, when they were carried into Captivity, the perpetuating theſe benefits of *David* to them, that is, being govern'd by their own Kings, ſignifies their return from their Captivity: ſo *Chriſt*, being called *David*, or meant in a ſecond myſtical ſenſe when *David* is named, and being (crucified, and ſo) dead, as *David* was, unleſs he had withal riſen again, that Covenant, thoſe mercies promiſed by and in him to the world, could not have been πιστὰ, *firm*, *ſure*, *faithful*, ratified for duration or continuance, but had ended with his life; whereas now by his Reſurrection and Aſcenſion to heaven they ſtill continue, and are made good unto us. Thus, ſaith *Athanaſius* of *Chriſt's* ſacrifice, τετελείωκε τὸ πᾶν, καὶ πιστὴ γέγονε μένουσα διὰ παντὸς, *it perfected all, and became faithful*: wherein? why, in that *it remaineth for ever*. And again ſaith he, Ἡ κατὰ νόμον ἱερωσύνη χρόνῳ καὶ θανάτῳ παρήμειπε τὰς προθέσεις, ὁ δὲ Κύριος ἀπαράβατον καὶ ἀδιάδεκτον ἔχων τὴν ἀρχιερωσύνην, πιστὸς γέγονεν ἀρχιερεὺς, παραμένων ἀεὶ, *The legal prieſthood by time and death paſſeth from one to another, but Chriſt having an high prieſthood which paſſeth not from him to any ſucceſſor, did therein become a faithful high prieſt* (*Heb.* 2. 17.) *enduring*, or *continuing for ever*: where the word πιστὸς in that *Epiſtle* to the *Hebrews* is interpreted by that father to ſignify *durable*, *continuing for ever*.

k. Ἴδετε οἱ καταφρονηταὶ

41. *Behold ye deſpiſers*] The words ἴδετε οἱ καταφρονηταὶ, *Behold ye deſpiſers*, which from the *Septuagint's* reading the Apoſtle here embraceth, are very different from what not only the *Vulgar Latin*, and our *Engliſh*, but alſo the *Chaldee*, and *Interlineary* retain in the place of *Habakuk*, c. 1. 5. from whence it is clearly cited, the Hebrew בגוים being by them read as if it were ב and גוים, *ingentibus among the heathen*, which the *Chaldee* read בעממי *Gentes*. Hereupon learned men have made conjectures, that the *Greek interpreters* had ſome other reading: *Beza* and *Capellus*, and from him *Grotius's* Poſthumous *Annotations* have mentioned בוגדים, and *Capellus* hath thought בווים poſſible. But Mr. *Pocock* by his acquaintance with the Arabick writers, hath ſuperſeded theſe conjectures, and given aſſurance that בגוים was the word, which as the Greek rendred καταφρονηταὶ *deſpiſers*, ſo the Syriack in *Habakuk* expreſs by מרהא *arrogantes*, *tranſgreſſors*, and the Arabick by *negligentes*, taking the word for the plural of בגוא from בגא, which though it be not met with in the Bible, yet may be reſolved to have been anciently in uſe among the Hebrews, both by the notions which the Greek, and Syriack, and Arabick interpreters had of it, and by the frequent uſe of the word in the Arabick, for *injuſtus fuit*, *ſe ſuper aliquem extulit*, *à vero declinavit*, *receſſit*, *inſolenter ſe geſſit*, *mentitus eſt*, *faſtuosè inceſſit*, *bring unrighteous*, *proud*, *tranſgreſſor*, *inſolent*, *lyer*, *faſtuous*, as he there cites out of the Arabick Grammarians, ſhewing that the Syriack מרחא *maroche*, is by *Bar Ali* in his *Syro-Arabick Lexicon*, expounded by the ſame word by which

Aljauharius renders *Albagyo.* As for the latter words of this verſe, tho' ſome have been willing to make ſome alteration, yet there will be little need of it: for והתמהו clearly ſignifies καὶ θαυμάζηϑε, *and wonder*, and then ותמהו that follows, will be as fitly ἀφανίσϑε, not ſo, as that ſignifies a *diſſolution* or *deſtruction*, but as in the Arabick 'tis uſed for any *change to the worſe*, as when meat hath loſt its ſmell or taſte, and is applied to ſuch a change as is in one aſtoniſh'd or confounded. So R. *Tanchum*, the former word ſignifies *admiration*, the latter *amazement* or *confuſion*. Where tho' the literal notation of the words do not predict the ruine or deſtruction of the Jews, yet the rational importance doth, to all that are not thus moved by admiration, and ſhame, to embrace the Goſpel now preached unto them; for as thoſe that did ſo were the σωζόμενοι *reſcued* from the approaching deſtruction, ſo all that ſtill ſtood out ſhould certainly be deſtroyed.

l. Ἐχομένῳ

V. 44. *Next Sabbath*] inſtead of ἐρχομένῳ Σαββάτῳ, *the coming*, or *approaching Sabbath*, the King's *MS.* and ſome others read ἐχομένῳ, *the next*, or *adjoining ſabbath*, as πόλεις ἐχόμεναι, have been ſhewed to ſignify the *adjoining cities*, note on *Mark* 1. b.

m. Τεταγμένοι εἰς ζωὴν

48. *Ordained to eternal life*] That this phraſe τεταγμένοι εἰς ζωὴν αἰώνιον is here a notation of the Proſelytes among the Jews, which were allowed by them to have *partem in ſeculo futuro, a portion in the age to come* (whether that ſignify heaven, or the kingdom of the *Meſſias*) without ſubmitting to their whole Law, but only to the ſeven precepts of the ſons of *Noah*, hath been not unhappily conjectured by M. *Mede*, and the context is ſomewhat favourable to it: The company conſiſted of Jews and Proſelytes v. 43. many of thoſe Proſelytes (as well as Jews) followed *Paul* and *Barnabas* after the diſſolving the aſſembly; and their doing ſo, and the form of the Apoſtles exhortation to them, ἐπιμένειν, *to abide*, or *perſevere*, ſignifies, that they were already believers. Then v. 45. *The Jews contradicted, and ſpake againſt* this doctrine, and therefore, ſay *Paul* and *Barnabas*, *ſeeing ye judge your ſelves unworthy of everlaſting life*, that is, ſeeing you behave your ſelves as thoſe that look not after, care not for your eternal weale, *Behold, we turn to the Gentiles*, v. 46. which when the *Gentiles* heard, that is, the people of other Nations that were there among the Jews, they rejoyced, *and glorified the word of God*, v. 48. And upon that it is immediately added, that *as many as were* τεταγμένοι εἰς ζωὴν αἰώνιον, *diſpoſed*, or *in readineſs for*, or *to, eternal life*, *believed*. In this conjecture there is a fair appearance of truth for the whole of it. And for one part of it it is undoubted, that thoſe who are here ſaid *to believe* were moſt of them, if not all ſuch Proſelytes of the Gentiles; and thoſe again not the *Proſelytes of juſtice* which had undertaken the whole Moſaical law (for they were as deeply engaged in oppoſing Chriſtianity, as the moſt refractory Jews, and accordingly v. 50. the Proſelyte women, which were zealous for the Law, were exaſperated by the Jews; ſee note on *Matth.* 23. d.) but eſpecially thoſe *of the gates*, which received the precepts of the ſons of *Noah*, but were not poſſeſs'd with the Jewiſh prejudices againſt Chriſtianity. But then 1. it no way appears, that all the Proſelytes of this ſort did now receive the faith at this one time, and conſequently it cannot be affirmed, in the latitude of [ὅσοι, *as many*] which ſeems to include all of the ſort (whatever it is) that is noted by the phraſe. Or if that word may be ſo qualified, as not to extend to all, yet there is no propriety of the phraſe τεταγμένοι εἰς ζωὴν, to confine it to that ſort of Proſelytes, any more then there is to confine the like phraſe

a. Εὐθέτος εἰς βασιλείαν τοῦ Θεοῦ

εὐθετος εἰς βασιλείαν τοῦ Θεοῦ, *fit for the kingdom of God*, Luke 2. 62. to this ſort of Proſelytes, which there appears not at all to belong to them. Of that phraſe ſee Note d. on *John* 6. where it appears to ſignify one that by God's prevenient graces hath that qualification wrought in him, which is the peculiar temper wherein the Goſpel takes root, and proſpers, the honeſt heart, or ſincere deſire of reforming, and living piouſly. For theſe, when the Goſpel is preached to all, are peculiarly the men that lay hold on it, and bring forth the fruits of it: And theſe are very fitly deſcribed by this phraſe here, and accordingly it is ſaid, that *as many as were ſuch, believed*, or *turned Chriſtians*. Now for the main difficulty, how this phraſe [τεταγμένοι, &c.] ſhould come to ſignify theſe, I ſhall enlarge a while, by viewing the nature of the word τάττειν, *to order*, or *ordain*, among writers, ſacred and prophane. In ſcripture it often ſignifies *to appoint*, as that is *to command* or *conſtitute*. So *Acts* 22. 10. πάντων ὧν τέτακταί σοι ποιεῖν, *all things which are appointed thee to do*, is all one with τί σε δεῖ ποιεῖν, *what thou oughteſt, what is thy duty to do*, in the parallel place, ch. 9. 6. So *Acts* 15. 2. ἔταξαν, *they commanded*, or gave *order*, or *appointed*, and *Mat.* 28. 16. *the mountain*, ὃ ἐτάξατο αὐτοῖς Ἰησοῦς, *which Jeſus had appointed*, or *commanded*. But more frequently 'tis uſed in the military ſenſe, in the notion wherein the Books of diſpoſing or marſhalling armies are called *Tacticks*, and in which διαταγαὶ ἀγγέλων, *diſpoſitions of Angels*, *Acts* 7. 53. ſignifies *troops*, or *hoſts of Angels*. So of the *Centurion*, *Luke* 7. 8. ὑπὸ ἐξουσίαν τασσόμενος, he that hath ſuch a place in the Army, as (though he be a commander) to be himſelf under others; in which ſenſe *Rom.* 13. 1. *the powers that are*, *are* τεταγμέναι ὑπὸ Θεοῦ, *conſtituted by God*, and placed under him. And by an Analogie from hence 'tis applied to other things, as 1 *Cor.* 16. 15. ἔταξαν ἑαυτὸὺς εἰς διακονίαν τοῖς ἁγίοις, *they diſpoſed*, or *devoted themſelves to that function*, that part as it were, of the Eccleſiaſtical *militia*, which conſiſted in *miniſtring to the Saints*. In the Tranſlators of the Old Teſtament, and writers of the *Apocrypha*, 'tis generally in the military ſenſe anſwerable to the Hebrew ערך; ſo *Ezek.* 44. 14. τάξουσιν αὐτὸὺς φυλάσσειν φύλακας, *they ſhall appoint*, or *diſpoſe*, or *marſhal them to keep watches*, which is ſpoken of the Temple, but as that repreſents an hoſt, and is uſually ſo called, (and thence *Luke* 1. 8. τάξις ἐφημερίας, *the order of his daily courſe*, is in that ſenſe alſo) ſo 2 *Mac.* 15. 20. τῆς ἵππου κατὰ πτέρυγας τεταγμένης, *the horſe being ſo diſpoſed*, or *placed* (as in *Heſychius* the word πρωτοστάτης is explained by ὁ πρῶτος παρὰ τὸ κέρας (not κέρας as 'tis corruptly read) τῆς παρατάξεως τεταγμένος, *he that is placed firſt near the horn of the Battalia*) and 1 *Mac.* 5. 27. ἵνα αὔριον παρεμβαλεῖν, *they are diſpoſed*, or *marſhalled, ſo that to morrow they may encamp*. So 2 *Kings* 15. 19. ἐκτάσσειν τὸν λαὸν, is *to muſter the people*. Among profane writers 'tis ſometimes to *diſpoſe*, or *put in order*; ſo the ſhepherd doth τάττειν ἀγέλας, *order his flock*, in *Philoſtr. de vit. Apoll.* l. 3. c. 3. And in * *Apſyrtus*, (in the * c. 1. περὶ ἱππικῆς.) after στρατευόμενος ἐν τάγμασι, *having fought in ranks* (in the military ſenſe) follows within a line διαταξάμενος ὧν ταῦτα, *having diſpoſed theſe things in order* (that is of writing) προσφωνῶ σοι, *I addreſs my ſelf to thee*, &c. In the military ſenſe nothing is more ordinary, ἐτάσσοντο ὡς εἰς μάχην, *they were marſhalled as for a fight*, in *Thucyd.* l. 3. (and διατεταγμένοι in *Julian* and others, is ſimply for enemies (ſo Ἕλληνες τεταγμένοι προσήεσαν, *the Grecians being marſhalled*, &c. l. 2. as in *Ælian*, τεταγμένοι are *ſoldiers in their ranks*, in ſervices (as ἄτακτοι on the contrary are thoſe that are *disbanded*) and τάγμα *a band* or *troop* of ſuch. And in this ſenſe they that are truly pious, ſincerely and honeſtly diſpoſed to do whatſoever God requires of them towards eternal life (whether that ſignify Chriſtianity, the preſent part of that life which ſhall end in eternity, or whether the life of glory in another world) may fitly be ſaid to be τεταγμένοι εἰς ζωὴν αἰώνιον, *enrolled in the number of thoſe that look after eternal life, marſhalled, ſtanding ready, in order, in rank, centuriati, to eternal life*: and ſo as they that 1 *Cor.* 15. 16. ἑαυτὸὺς ἔταξαν εἰς διακονίαν, *devoted themſelves to the miniſtration*, might be expreſſed by τεταγμένοι εἰς διακονίαν, *devoted* and *ready* for that; ſo here τεταγμένοι εἰς ζωὴν, *devoted* and *ready for life*, will be all one

Ἔταξαν εἰς διανοίαν

one with ὅσοι ἑαυτοὺς ἔταξαν εἰς ζωὴν, *they that devoted, addicted themselves to eternal life*, according to that ordinary custom among sacred writers, wherein the reciprocal Conjugation *Hithpael* is expressed by the Greek passive, which is observable of compounds of this very word very frequently, as in ὑποτάσσεσθαι, to *obey*, *Rom.* 10. 3. and 13. 1, 5. *Heb.* 12. 9. *James* 4. 7. In all which the passive signifies either *to subject himself*, or Neutrally *to obey*, *submit*, and so the contrary ἀπειθέω, *Rom.* 13. 2. *Jam.* 4. 6. and 5. 6. 1 *Pet.* 5. 5. *to be disobedient*. The short is, that they that having renounced the heathen Idols of their Countries, embraced the worship of the one only true God, and the hope of eternal life, and so were ἔυθετοι εἰς βασιλείαν Θεοῦ, *well placed*, or *disposed*, *in a good posture toward the kingdom of God*, are here thus express'd. This is that which is expressed, *Heb.* 11. 6. by προσερχόμενοι εἰς τὸν Θεὸν, *they that come to God*, which is the paraphrase of the word προσήλυτοι, *Proselites*, so called from *coming to*, or indeed the same word participially set, and of all such it is required to *believe*, what is there said, that *there is a God, and that he is a rewarder of all that diligently seek him*, that is, that Gentiles (other Nations besides Jews) if they seek God may come to eternal Life, and consequently as many as put forward to the exercise of piety, which is one part of eternal life in Scripture (*this is life eternal to know thee*, that is, live according to thy Commandments) and to the expectation of a reward, which is the other part, are distinctly capable of this title here, and there of that. This was acknowledged by *Chrysostom*, when he explained this phrase by ἀφωρισμένοι τῷ Θεῷ, *separated to God*, those that had betaken themselves to his only service; or, as * *Procopius* expresses it, speaking of the Gentiles, οἱ δὲ ἀρετῆς καὶ θεοσεβείας καλλαινόμενοι εἰς τέκνα Θεοῦ, *they that by vertue and piety were in procinctu for sons of God, ready to be* such. I shall add but one place more, and that out of *Philo*, where speaking of the προσκείμενοι Θεῷ, *they that were added to God*, godly men, that gave up their names to the worship of God, he adds, οἱ τῷ παρὰ τῷ ὄντι Θεῷ τεταγμένοι τάξιν, ἀθάνατον βίον ζῶσιν, *they being marshalled in the rank next to the true God, live an immortal life*: Where the τεταγμένοι, &c. is all one with the προσκείμενοι Θεῷ, *they that were added to God*, that is, with the προσερχόμενοι Θεῷ, *they that come to God*, that give themselves up to his service. And Baptism among us being the form of our initiation to *Christ*, the ancient form of those that were to be baptized was, ἀπλάσσομαί σοι, Σάταν, καὶ συντάσσομαί σοι, Χριστέ (in this military sense, from whence 'tis called *a Sacrament*) *I renounce thy service, O Satan, and I put my self, list my self, with thee, O Christ.* That this phrase can not reasonably be interpreted to any sense of divine predestination, may appear, 1. by the no reasons that are producible to encline it that way. Those must be produced, if they are any, either from the Context, or the propriety of the phrase. From the Context no reason is pretended; but on the other side, the comparison here lying betwixt the Jews on one side, and the Gentiles on the other, of the Jews it is said, that they *contradicted*, and *blasphemed*, and so *judged themselves not worthy of everlasting life*, v. 46. which sure refers not to any decree from eternity past against their persons, absolutely considered, but only as contumacious unbelievers, uncapable of that salvation which was preached to them. And then in reason, and by laws of opposition, they that did believe of the Gentiles, must be those that were otherwise qualified then those Jews were, and so that qualification of pliable temper, will be the interpretation of the τεταγμένοι, &c. Not that all the Gentiles received the Gospel (which yet if it were true, *de facto*, would be no argument against what is now said) but that *as many of them as were thus qualified, received* it. As for the phrase, that hath no propriety to incline that way: for 1. there is no intimation, or mention of God in the phrase, which would be necessary to restrain it to that sense of God's Predestination; 2*ly*, for the word τάσσειν, which is rendred *ordaining*, and seems somewhat favourable that way, and is the only part of the phrase that doth so, there is no example of this being any where used for God's eternal decree, but ὁρίζειν or προορίζειν, *to determine*, or *predetermine*; 3*ly*, there is no preposition answerable to *præ*, *before*, in any part of the phrase, nor any thing else to supply that place, as πρὸ χρόνων αἰωνίων, or πρὸ καταβολῆς κόσμου, *before the foundation of the world*, *Ephes.* 1. 4. Secondly, this may be resolved on by the reasons which stand in force against it. For 1. the word ὅσοι, *as many*, being an inclusive universal particle, it is not imaginable yet that all of that assembly that were predestin'd, and so all that could ever believe, or come to life, did believe that day. The believers of a city do not all come in thus, every one at the same time, but καθ' ἡμέραν, *daily*, some one day, some another, *Acts* 2. 47. and some that were now negligent, or refractory, might after repent, and become more pliable, and God's decree certainly would not shut them out, when they did so. 2*ly*, It is as unreasonable to determine, that all that did then believe, and receive the Gospel, were predestined to eternal salvation: those that believed at other times were not all predestinated; thus *Judas*, we know, was not, *Hymeneus* was not: and *believing* here noting no more then receiving the faith, without any consideration of their persevering or not persevering, it is evident of the stony ground, and of a multitude of Christians denoted thereby, that in time of *temptation they fall away*, and so are not (unless they return, and recover) predestin'd to salvation. 3*ly*, It is not to be thought that *Luke*, which wrote this, knew of that whole assembly of Gentiles, how many were predestined to salvation, nor consequently could he affirm it of them in that sense, or that none should ever believe, which this day did not; whereas on the other side, he might by the effect conclude, that all that were rightly qualified at that time, did at that time receive and believe the Gospel preached to them, and all that did then truly believe, were so qualified, the obstinate and contumacious Jews and Proselytes opposing and persecuting it. Mean while it must be remembred, that these qualifications are not pretended to have been originally from themselves, but from the preventing Graces of God, to which it is to be acknowledged due, that they ever are pliable or willing to follow Christ, though not to his absolute decree of destining them, whatsoever they do, unto salvation.

Ἀπλάσσομαι

* on Isa. p. 610.

CHAP. XIV.

Paraphrase.

1. AND it came to pass in Iconium, that they went both together into the Synagogue of the Jews, and [so spake that a great multitude both of the Jews, Greeks, Proselytes of the Jews, and also of the Greeks believed.]

1. Convinced them so powerfully, that great store both of the Jews and the received the Faith.

2. But

2. But the unbelieving Jews * ſtirred up the Gentiles, and made their minds evil affected againſt the brethren.]

2. But the refractory Jews incenſed the Gentiles against the Apoſtles, v. 4. and all others which received the faith of Chriſt from them.

* ſtirred up the minds of the Gentiles, and made them evil affected, ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς

3. Long time therefore abode they [ſpeaking † boldly in the Lord, which gave teſtimony unto the word of his grace, and granted ſigns and wonders to be done by their hands.]

3. Preaching the Goſpel in their publick aſſemblies (ſee note on John 7. a.) and God added his teſtimony to their preaching (ſee note on Heb. 13. d.) by enabling them to work miracles.

† publickly through the Lord, which παῤῥησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ

4. But the multitude of the city was divided, and part held with the Jews, and part with the Apoſtles.

5. * And when there was an aſſault made both of the Gentiles and alſo of the Jews with the rulers, to uſe *them* deſpightfully and to ſtone them,

* And as the Gentiles and Jews were bent, ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδ.

6. They were ware of *it*, and fled unto Lyſtra, and Derbe, cities of Lycaonia, and unto the region that lyeth round about.

7. And there they preached the Goſpel.

8. And there ſate a certain man at Lyſtra, impotent in his feet, being a creeple from his mothers womb, who never had walked.

9. The ſame heard Paul ſpeak, [who ſtedfaſtly beholding him, and perceiving that he had faith to be healed,]

9. And Paul looking earneſtly upon him, and either by his words, or by the diſcerning ſpirit which Paul had, perceiving that he believed that they were able to heal him.

10. Said with a loud voice, Stand up right on thy feet. [And he leaped and walked.]

10. And by the bare ſpeaking of the word he was made ſo ſtrong, that he leaped and walked.

11. And when the people ſaw what Paul had done, they lift up their voices, ſaying in the ſpeech of Lycaonia, [The Gods are came down to us in the likeneſs of men.]

11. The Gods which all the nations worſhip, have put on the ſhape of men, and come down among us.

12. And they called Barnabas Jupiter, and Paul Mercurius, becauſe he was the chief ſpeaker.]

12. And Barnabas they looked on as Jupiter the ſupreme God, (ſee c. 8. 10.) and Paul as Mercury, the interpreter of the will of the Gods, becauſe Paul did ſpeak more then Barnabas did.

13. Then the prieſt of Jupiter, which was before the city, brought oxen and garlands unto the gates, and would have done ſacrifice with the people.]

13. And the prieſt of Jupiter, whoſe ſtatue was worſhipped before the city, as the preſident of it, came preſently to the gates of the houſe where Paul and Barnabas Lodged, and brought Oxen to Sacrifice, and garlands to put upon their horns, when they were to be killed, verily purpoſing to offer Sacrifice to them.

14. *Which* when the Apoſtles Barnabas and Paul heard *of*, [they rent their cloths,] and ran in among the people, crying out,

14. They looked upon it as an abhorred blaſphemous thing, and rent their garments to expreſs their ſenſe and deteſtation of it.

15. And ſaying, Sirs, why do ye theſe things? we alſo are men of like paſſions with you, and preach unto you, that ye ſhould turn from theſe [vanities] unto the living God, which made heaven and earth, and the ſea, and all things that are therein,

15. Idol-falſe-gods, (ſo vain things ſignifie, Zach. 11. 17. ſee Acts 8. note d.)

16. Who in times paſt [ſuffered all nations to walk in their own ways.]

16. Left the Gentiles to their own blind worſhips.

17. Nevertheleſs he left not himſelf without witneſs, in that he did good, and gave us a rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs.]

17. And yet, while he did ſo, left he not off to evidence himſelf ſufficiently to them, by that great goodneſs of his in temporal things, the rain and the like, which are acts of his particular power and bounty, by thoſe means inviting and drawing them off from their impieties.

18. And with theſe ſayings ſcarce reſtrained they] the people, that they had not done ſacrifice unto them.

18. All which diſcourſe of Paul and Barnabas could hardly reſtrain.

19. And there came thither certain Jews from Antioch and Iconium, who [perſwaded the people, and having ſtoned Paul, drew *him* out of the city, ſuppoſing he had been dead.]

19. Gained by fair words the multitude to be on their ſide, and to joyn with them againſt the Apoſtles: and ſo in a furious, tumultuary manner, they threw ſtones at Paul, and verily believed they had killed him. In which poſture they took him, as a dead man, and dragg'd him out of the gates of the city.

20. Howbeit, as the Diſciples ſtood round about him, he roſe up and came into the city, and the next day he departed with Barnabas to Derbe.]

20. But as the Chriſtians there came piouſly, and ſolemnly to inter him, Paul being not dead all this while, v. 19. made uſe of that opportunity, when there were none but Believers preſent, and he roſe up, and went thence with them into the City: and the next day Barnabas and he went together to Derbe.

21. And when they had preached the Goſpel to that city, and had * taught many,] they returned again to Lyſtra, and *to* Iconium, and Antioch.

21. And having preach'd at Derbe, and converted many to the faith.

* made a good many diſciples, μαθητεύσαντες ἱκανοὺς

22. Confirming the ſouls of the Diſciples, *and* exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdom of God.]

22. And in all thoſe cities gave confirmation to thoſe whom before they had baptized, and exhorted them to perſevere, and hold out againſt all terrors, counting and reſolving with themſelves that Chriſtianity bringeth many tribulations neceſſary along with it.

23. And when they had [b] ordained them Elders in every Church, and had prayed with faſting, they commended them to the Lord, on whom they believed.]

b. 23. And having conſecrated Biſhops for them (ſee note on ch. 11. b.) one in every city, by faſting, and prayer, and impoſition of hands, they then took their leave of them, referring them to the good providence of Chriſt, whoſe faith they had received, to defend them, and to encreaſe all good things in them.

24. And after they had paſſed throughout Piſidia, they came to Pamphilia.

25. And when they had preached the word in Perga, they went down into Attalia:

26. And thence ſailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.]

26. And they came back to Antioch, from whence it was that they were ſent forth (ch. 13. 3.) on this voyage, and that with ſolemn prayer and faſting, for the preaching of the Goſpel (ſee v. 3. and note on Heb. 13. d.) to theſe ſo many cities, of which they had now made an end, and ſo returned.

27. And

27. And when they were come, and had gathered the Church together, they rehearſed all that God had done with them, [and how he had opened the door of faith unto the Gentiles.]

27. And that it had pleaſed God, that by their preaching to the Jews in the Gentile Cities, many of the Gentiles had received Chriſtianity.

28. And there they abode long time with the Diſciples.

Annotations on Chap. XIV.

a. Τετὲς ὑ. φανόθεν.

V. 17. *Rain from heaven*] The reaſon of St. *Paul*'s naming of *rain from heaven*, as a peculiar teſtimony of God's power and goodneſs, ſeems to be taken from that notion which the *Jews* had of it, expreſs'd by this ancient ſaying in *Sanhedr.* and in *Chelek Taani*, c. 8. ſect. 2. in *Ein Iſrael*, that there be three keys not given to any Legate or proxy (kept peculiarly in Gods own hand של חיה ושל גשמים ושל תחיית המתים *of life, of rain, of the reſurrection of the dead*; making rain as immediate and incommunicable a gift of God, as either giving, or reſtoring of Life. Hence it is frequently ſtyled by them, גבורת גשמים *the power of rain*, becauſe, ſay they, *it deſcends not, but by power*, and 'tis one of the things in which the power of God ſhews it ſelf. The difference of it from other the like acts of power, they ſay, is this, that it belongs to the juſt and unjuſt (whereas, ſay they, the Reſurrection belongs to the juſt only) and ſo ſaith our Saviour of it, *Mat.* 5. 45.

b. Χειροτονεῖν πρεσβυτέρους

V. 23. *Ordained them Elders*] The word πρεσβύτερος here, is not (as ſome think) the deſcription or notation of the ſtate of the men before they were ordained, or of the qualifications which made them fit to be inſtalled Governours, *viz.* their being ſuch who were counted Elders of the people for wiſdom, and knowledge of Chriſtianity; but χειροτονεῖν πρεσβυτέρους is *to conſecrate*, or *ordain, Governours by impoſition of hands*, to make them ſuch that were not ſo before, to inveſt and endow them with authority in the Church. The word χειροτονεῖν literally ſignifies to *ſtretch out the hand*, or *hold it up*, and ſignified among the ancient Greeks, *chooſing*, or *giving of ſentence*, or *ſuffrages*, which in popular elections, or judicatures, was done after this manner. But this being the original of the word, it is (as is ordinary with other words) ſomewhat enlarged, and changed in the ordinary uſage of other writers, Jewiſh and Chriſtian, and ſignifies indifferently *Conſtituting*, or *Ordaining*, without any intimation of ſuffrages, or plurality of perſons, or voices, by whom this ordination is made. This may beſt appear by ſome teſtimonies of thoſe writers which wrote neareſt the times and the ſtyle of the *New Teſtament*. Thus ſaith *Philo Judæus* of *Joſeph*, Βασιλέως ὅλης χώρας ἐχειροτονῆτο, *He was* (not by any votes or ſuffrages of many, but by the act of *Pharaoh* the King) *conſtituted Governour of all Egypt under the king*. So of *Moſes* ἡγεμὼν ἐχειροτονεῖτο, *he was* (by God certainly without any ſuffrages of others) *conſtituted the ruler of the Iſraelites*. So of *Aaron*'s ſons, ἱερεῖς ἐχειροτόνησε, *God* (without any concurrence or choice of others) *choſe them prieſts*. So *Lucian* of *Alexander*'s kindneſs to *Hepheſtion*, Θεὸν χειροτονῆσαι ἦν τελευτηκότα, *he made him a God when he was dead*; which ſure was a ſingle act of *Alexanders*, was not done by voices or ſuffrages. And ſo *Maximus Tyrius* of *Darius*'s horſe, which by neighing made his maſter king of the Perſians, ſaith, Δαρεῖον δὲ πρότερον προσεκύνησαν οἱ Πέρσαι πρὶν αὐτὸν ἐχειροτόνησεν ὁ ἵππος, *The Perſians did not adore*, or *ſalute Darius, till his wanton horſe had created him king*. In all theſe places the Ordination being an act of ſome one perſon, *Pharaoh*, *God*, *Alexander*, &c. the word is capable of no other notion. In like manner, when the word is uſed of the Roman affairs, as in *Appian* and *Dio*, we know it is, it muſt needs be taken in this ſenſe, becauſe that ceremony of *lifting up*, or *ſtretching out hands* in elections, was not in uſe among them. And thus it is uſed in this place, not of any multitude or number of men to whom ſuffrages might belong, but of *Paul* and *Barnabas*, who did it by joint conſent, and there is no other poſſible way for two to vote any thing. As for the ſuffrages of any others, if ſuch could be imagined to have interpoſed here, it would not then be *Paul* and *Barnabas*, but thoſe others who did χειροτονεῖν, *ſtretch out their hands*, or give the ſuffrages. And for *Paul* and *Barnabas* to do it by the ſuffrages of others, this is far from the original uſe of the word from whence it pretends to be concluded; for where χειροτονία in the primitive ſenſe is uſed of chooſing by *ſuffrages*, as in popular elections, &c.) it is certain that their own, not others ſuffrages are meant by it. And therefore χειροτονεῖν is by *Heſychius* rendred καθιστᾶν *to conſtitute*, (as well as ψηφίζειν *to elect*) and ſo it is here all one directly χειροτονεῖν πρεσβυτέρους, *to ordain Elders*, as *Tit.* 1. 5. καταστῆσαι πρεσβυτέρους, *to conſtitute elders*. And thus the word is clearly uſed, *Acts* 10. 41. where προχειροτονεῖσθαι being ſpoken of the Apoſtles being whether *fore-ordained*, or *fore-choſen* of God, to be *witneſſes of Chriſt's reſurrection*, muſt needs be without votes or ſuffrages; and accordingly *Theophylact* on 2 *Tim.* 1. 6. inſtead of St. *Paul's* διὰ ἐπιθέσεως τῶν χειρῶν μου, *by impoſition of my hands*, hath ὅτε σε ἐχειροτόνησα ἐπίσκοπον, *when I ordained thee Biſhop*. And ſo St. *Chryſoſtom* on thoſe words, *Acts* 6. 6. *having prayed they laid hands on them*, ſaith, ἐχειροτονήθησαν διὰ προσευχῆς, τοῦτο γὰρ ἡ χειροτονία, *they were ordained by prayer, for this is ordination*, making χειροτονία and χειροθεσία, *ſtretching out the hands*, and *laying on the hands*, to be all one. And though 2 *Cor.* 8. 19. it be uſed of the Churches conſtituting one to travel with St. *Paul*, yet is this no variation from the preſent notion of it, the word ſignifying *to ordain*, or *elect*, or *conſtitute* indifferently, whether it be done by God, or one or more men, or by the whole Church. So * *Chryſoſtom* ſpeaking of *Chriſt*, Αὐτὸς αὐτὸς εὐθέως χειροτονεῖ, *he preſently conſtitutes them*. And * *Socrates* of *Conſtantine*, in the twentieth year of his Reign, Κωνσάντιον καλέσασα Καίσαρα, but in the thirtieth, Κώνσταν ἐχειροτόνησεν, where it is all one with καλέσασα, both noting the *conſtituting* or *creating* of *Ceſar*, a work of the Emperor only. So *Theodoret* περὶ προνοί. in the perſon of *Joſeph*, Ἀπάντων μοι τῶν κατὰ τὴν οἰκίαν κηδεμόνα ἐχειροτόνησεν ὁ δεσπότης, *my maſter hath conſtituted me over all his houſe*. So * *Zacharias* Biſhop of *Mitylene*, ſpeaking of Gods creating of man, as a King, and gueſt, for whom a palace and a feaſt were before prepared, he expreſſeth it by ἡ ὅτι γῆς χειροτονηθῆναι, καὶ προβληθῆναι βασιλέα, καὶ δαιτυμόνα τῶν ἀγαθῶν ὧν ὁ μέγας πρύτανις ἑστάτωσε, *he was choſen* (ſure not by the ſuffrages of many, but by God the one Creator) *and ſet forth to be both the King, and the gueſt of the good things which the great Maſter of the feaſt had ſet before him*. Of this acception of the word χειροτονεῖν, a *controverſy* there is between the two *great Scholiaſts* on the *Canons*, *Zonaras* and *Balſamon*. *Zonaras* on the *firſt Apoſtolical Canon*, Ἐπίσκοπος χειροτονείσθω ὑπὸ ἐπισκόπων δύο ἢ τριῶν, *Let a Biſhop be ordained by two or three Biſhops*, makes this *Scholion*, Νῦν μὲν χειροτονία καλεῖ)— *Now adays the office of prayers, and invocation of the holy Spirit at the conſecration of any, is called* χειροτονία, *from the Biſhops ſtretching out his hand, and bleſſing the perſon ordained*, πάλαι δὲ αὐτὴ ἡ ψῆφος χειροτονία ὠνόμαζο, *but anciently the election it ſelf was ſo called; for when the multitude of the cities had power to chooſe their Biſhops, they aſſembled, and ſome choſe one, ſome another, and that the greater part of ſuffrages might carry it, it is ſaid that they that made the choice ſtretcht out their hands, and ſo the ſuffrages were numbred, and he that was choſen by moſt was advanced to the dignity, and thence the word* χειροτονία *was taken. And accordingly*, ſaith he, *the Fathers*

χειροτονεῖν

* Hom. 32. in Matt. p. 218.

* l. 1. c. 38.

l. 8. p. 175.

* Diſp. cont. Philoſ. p. 360. B.

χειροτονηθεὶς συνέδριμον

Fathers of the Councils are found to uſe the word, calling election χειροτονία. *Thus the Council of Laodicea, Can.* 5. *ſaith that* χειροτονία *muſt not be in the preſence of the Catechumeni, meaning elections by that word.* How unfitly this *Scholion* is applied to the *firſt Apoſtolical Canon* will be eaſily judged, when it is remembred that χειροτονεῖσθαι uſed in that *Canon* (and ſure that was πάλαι *anciently*, and long enough before *Zonaras*'s writing) is certainly uſed for *Ordination* or *Conſecration*, καθιέρωσις or χειροθεσία, the *initiation to the Apoſtolical office by impoſition of hands*, and not any popular or whatever kind of election. And therefore *Balſamon* coming to give account of this *Canon*, and ſeeing this *Scholion* of *Zonaras* before him, gives it (without naming him) the due refutation thus, Ὁ ἀποστολικὸς κανὼν ἐστι —— *This Apoſtolical Canon ſpeaks of that Ordination which is done by the Biſhops in the Church* —— ὁ περὶ ψήφου, καθώς τινες ἔφασαν, *not of the election, as ſome ſaid (following ſome unwritten reports) in reſpect of the ſtretching out the hands uſed in the elections of Biſhops by the multitude of the cities: for though in the tenth* (it ſhould be the fifth) *Canon of Laodicea, the Fathers command that* χειροτονίαι *ſhould not be in the preſence of the Catechumeni, and from thence ſome ſuppoſed that this Canon ſpeaks of election; yet I believe they ſay not well, becauſe the ordination which is performed in the Church,* διὰ μυστικῶν εὐχῶν, *by the prayers belonging to initiation, is done, though there be never ſo many there* (which concludes that this *Apoſtolick Canon* belongs to Conſecration, tho' the *Laodicean* do not.) *And again the fourth Canon of the firſt Nicene Counſil reſolving that the election of a Biſhop ſhall be performed by all the Biſhops of the Province,* ἢ τὶνες τριῶν, *at leaſt by three, the reſt ſignifying their conſents by writing, I cannot think how ſome could underſtand this Canon of the election of a Biſhop, which appoints that it ſhall be done by two or three* (and ſo poſſibly by two, not neceſſarily by three) *Biſhops.* By this it is evident, that *Zonaras*, if as his premiſes prepared for it, ſo he concluded according to them, that in the *Apoſtolical Canon*, χειροτονεῖν, was to be underſtood of *election*, and not of *ordination*, was fouly miſtaken. But the truth is, the concluſion of his *Scholion* ſeems to look another way, citing that *Canon* of *Nice*, which being of *Elections*, appoints them to be by three at leaſt, whereas this of χειροτονία contents it ſelf with two or three; and in his *Scholion* on that *Nicene Canon* 4. his concluſion is expreſs, that the *Apoſtolical Canon* χειροτονίαν τὴν καθιέρωσιν ἢ χειροθεσίαν ὀνομάζει, *calls conſecration and impoſition of hands by that title*, and ſo not election. (So * *Harmenopulus* on his *Epitome Can The Apoſtolical Canon is of conſecration and impoſition of hands, the Nicene of Election.*) And ſo all his premiſes of χειροτονία being taken for ψῆφος *election*, are utterly alien from the *Canon* which he had before him; and his obſervation is far from truth, that it was in latter times only that χειροτονία came to ſignify *Ordination.* His own words conclude rather the direct contrary, that at the time of the writing the firſt *Apoſtolical Canon*, (which by all is acknowledged genuine, and ſo written not long after the *Apoſtles* days) χειροτονία was taken in the ſenſe of *Ordination*, and that long after that in the *Council* of *Laodicea*, 'twas uſed for *election.* And it may be worth obſerving, that he that had taken ſuch unſeaſonable pains, to prove it was taken for *election*, had no proof for it in all antiquity, but onely that one *Canon* of *Laodicea*, where indeed it is evidently uſed in that ſenſe: but whether of any other election, ſave by the Biſhop, (to whom it evidently belongs in the fourth *Nicene Canon*) in the preſence of the people (excluding the *audientes*) from them to receive teſtimony of the lives of thoſe who were to be choſen, appears not by that *Canon.* In the *Nicene Canon* 4. the difference is clear between καθίσαι *conſtituting* by way of ψῆφος *election*, in the beginning of the *Canon*, and then, (after that regularly performed) χειροτονία *ordination*, in the end of it. And by that we may underſtand *Theodorets* meaning, *Eccl. Hiſt.* l. 5. *c.* 23. when he ſaith the *Canons* forbid δίχα τριῶν ἐπισκόπων ἐπισκόπῳ χειροτονίαν γίνεσθαι, *That a Biſhop have ordination without three Biſhops*: not that there muſt needs be three Biſhops to impoſe hands, for that is contrary to the *Apoſtolical Canon* which is content with two (and yet is by *Zonaras* himſelf reconciled with the *Nicene* that requires three at leaſt) but that there muſt be three at leaſt perſonally preſent at his election, (and that * with concurrence alſo of all the Province that are abſent) before he can be ordained lawfully, and when he is ſo elected, then he may be ordained by two. So when *Sineſius*, *Ep.* 67. ſaith of *Siderius* Biſhop of *Palebiſca*, that he was *ordained* ἐνδέσμως *irregularly*, εἰ μήτε ἐν Ἀλεξανδρείᾳ κληθείη μήτε παρὰ τριῶν ἐπιθοῖτο, *if he was not conſtituted at Alexandria, or not by three Biſhops, there* meaning the whole affair, as it was made up of Election, and Ordination too, to the former of which the preſence of three Biſhops was neceſſary, (tho' not to the latter.) And ſo *Theodoret* again, l. 5. c. 9. affirming from the *Nicene Canon*, that the *cuſtom was for the Biſhops in every Province, and the neighbouring Biſhops, if they pleaſed,* περὶ τὸ συμφέρον ποιεῖσθαι χειροτονίας, *to make the ordinations to the beſt advantage*, muſt be thus underſtood, not that all ſhould join in the ordination or impoſition of hands, but (all of the whole Province, either perſonally, or by their letters joining in the election) two or three ſhould impoſe hands on him. But this *ex abundanti*, more than was neceſſary for the notion of χειροτονία, when 'twas uſed of the Apoſtles. Now for the κατ' ἐκκλησίαν, it is beſt rendred *Church by Church*, that is, in every Church one Elder or Biſhop, and ſo χειροτονῆσαι πρεσβυτέρους κατ' ἐκκλησίαν, *to ordain Elders in every Church*, is all one with καθίσαι πρεσβυτέρους κατὰ πόλιν, *to conſtitute Elders in every city*, *Tit.* 1. 5. every city having a Biſhop in it, and ſo called a Church, to which the Believers in all the parts about it belonged, and that Biſhop having power to make as many inferior officers in that Church as he thought good. Of the notion of πρεσβύτερος, ſee Note on ch. 11. b.

* Jus Gre. Rom. p. 1.

* *Placuit ad probandum ordinationem tuam, ut pro omnes in iſta Provincia poſitos litera ſisterent* Cypr. l. 4. Ep. 8.

κατ' Ἐκκλησίαν

Καθίσαι πρεσβυτέρους κατὰ πόλιν

Paraphraſe.

CHAP. XV.

1. And ſome converted or Chriſtian Jews, which tho' they believed in Chriſt, yet thought themſelves ſtill bound to the obſervation of the whole Moſaical Law, told thoſe of the Gentile Proſelytes, v. 19. that were converted to the faith of Chriſt alſo (of whom ſome, that is, the Proſelytes of the gates, were not wont to be circumciſed, but only ſubſcribed to the ſeven precepts of the ſons of Noah) that they muſt be complete Proſelytes of the Jews, ſubmit to their whole Law, and ſo be circumciſed, &c. or elſe they could not be ſaved.

1 AND certain men which came down from Judea taught the brethren, *and ſaid*, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.]

2. And Paul and Barnabas oppoſed theſe, and the matter being turned into a queſtion, and that undecidable among themſelves, neither yielding to the other, it was neceſſary to appeal to Jeruſalem, under which, as the prime Metropolis, the Jews of all Syria, and ſo Antioch were: and accordingly the Church-Governours of Antioch determined to ſend up Paul and Barnabas, and ſome others with them, to the Biſhop of Jeruſalem, and the Apoſtles that were there, and the other Biſhops of Judea (ſee note on ch. 11. b.) belonging to that Metropolis, to adviſe whether the Gentiles that received the faith, and lived among the Jewiſh Believers, ſhould be bound to be circumciſed, or no.

2. When therefore Paul and Barnabas had no ſmall diſſention and diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the Apoſtles and Elders about this queſtion.]

3. And

* ſet forth, προπεμφθεντες

3. And being * brought on their way by the Church, they paſſed through Phenice, and Samaria, declaring the converſion of the Gentiles: and they cauſed great joy unto all the brethren.]

3. And the Church bore the charges of their journey, (ſee note on 1 Cor. 16. a.) and as they went through Phenice and Samaria, they told them the great news that occaſioned this their journey, the coming in of the Gentiles to the faith: and all the Chriſtians were very much joyed at it.

4. And when they were come to Jeruſalem, they were received of the Church, and *of* the Apoſtles and Elders, and they declared all things that God had done with them.

5. But there roſe up certain of the ſect of the Phariſees, which believed, ſaying, that it was needful to circumciſe them, and to command *them* to keep the Law of Moſes.]

4, 5. And when they came to Jeruſalem, they were kindly receiv'd by the Chriſtians there; and particularly by James the brother of the Lord then Biſhop of Jeruſalem, and thence called an Apoſtle (ſee note on the title of the Epiſtle of James, b. and note on 1 Cor. 15. a.) by Peter, v. 7. and by John Gal. 2. 9. remaining there at that time, and by all the Biſhops of Judea (ſee ch. 11. note b.) and began their meſſage by telling them alſo what ſucceſs God had given to their preaching among the Gentiles, and how that when the Gentiles, Proſelytes, or others, uncircumciſed, came in to the Faith, ſome Judaizing Chriſtians, of the ſect of the Phariſees, ſaid, that ſuch of the Gentiles as came in to the faith of Chriſt, were to be obliged to receive circumciſion, and to obſerve not only the ſeven Precepts of the ſons of Noah, but alſo all the ceremonies of the whole Judaical Law.

6. And the Apoſtles and Elders came together for to conſider of this matter]

6. Hereupon James the Biſhop of Jeruſalem, and Peter, and John, the Apoſtles (ſee note on 1 Cor. 15. a. Rev. 4. g. Gal. 2. c.) and the Biſhops of Judea met in council, to deliberate, and debate about this difficulty.

7. And when there had been much diſputing, Peter roſe up and ſaid unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that [the Gentiles by my mouth ſhould hear the word of the Goſpel, and believe.]

7. Some uncircumciſed Proſelytes, Cornelius and his Family, Acts 10. ſhould have the Goſpel preached to them, and accordingly had, and received the faith, and never were circumciſed.

8. And God which knoweth the hearts, bare them witneſs, giving them the holy Ghoſt even as *he did* unto us;]

8. And God, that knew the ſincerity of their hearts, teſtified that they were believers, ſuch as were acceptable to him (though they were not circumciſed) and fit to be baptized, giving them that great witneſs from heaven, ſending down the holy Ghoſt upon them in like manner as he was before ſent down upon the Apoſtles, Acts 10. 44.

9. And put no difference between us and them, purifying their hearts by faith.]

9. And dealt with them juſt as with us, making no difference between us and them, and by the Chriſtian doctrine by them received and entertained, did the ſame thing on them (far more effectually) for which all the Jewiſh rites (particularly circumciſion) were firſt ordained, that is, took them off from all their heathen ſins.

* in putting

10. Now therefore, why tempt ye God, * to put a yoke upon the neck of the diſciples, which neither our fathers nor we were able to bear?]

10. This one evidence is ſufficient to conclude this whole debate; for is not the thing already determined by that one act of God's giving the holy Ghoſt to the Gentiles? That ſure makes it evident that there is no difference betwixt us Jews and them. Why then do ye preſs that which is ſo contrary to the Will of God? why do ye refuſe to believe that which is ſo teſtified to be his will, and ſo in effect require more arguments of this, as of a matter ſtill uncertain, and thereby tempt God, (ſee note on Mat. 4. c.) and think to impoſe upon Chriſtians of the nations the performance of the whole Moſaical Law, which belonged not to them, and which we Jews were never able to perform, ſo as to be juſtified thereby?

11. But we believe that through the Grace of the Lord Jeſus Chriſt we ſhall be ſaved, even as they.]

11. 'Tis by the Goſpel (ſee ch. 11. 23.) that we expect juſtification and ſalvation, through faith and obedience to Chriſt, and not by Moſaical performances: and ſo they, if they believe, have the ſame way to ſalvation as we.

12. Then all the multitude kept ſilence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.]

12. After this, the next thing was, that Paul and Barnabas declared in like manner what miracles God had enabled them alſo to do in the converting of the Gentiles, which was another argument and teſtimony from heaven, that no difference was to be put between Jews and Gentiles.

13. And after they had held their peace, James anſwered, ſaying,] Men *and* brethren, hearken unto me.

13. And next after them, James the Juſt, the brother of the Lord, the then Biſhop of Jeruſalem, began to ſpeak, ſaying.

* looked down to take out of the Gentiles, or, was pleſed to take

14. Simeon hath declared how God at the firſt * did [a] viſit the Gentiles, to take out of them a people for his name.]

14. Peter hath ſufficiently demonſtrated that it was the will of God (in that caſe of Cornelius) that the Gentiles ſhould without any ſcruple have the Goſpel preached to them, and be baptized, and received into the Church.

15. And to this agree the words of the prophets, as it is written,]

15. And this is agreeable to what had been foretold by the old Prophets, for ſo Am. 9. 11. they are the words of God.

16. After this I will return, and will build up the tabernacle of David which is fallen down, and I will build again the ruines thereof, and I will ſet it up,

17. That the reſidue of men might ſeek after the Lord, and all the Gentiles upon whom my name is called, ſaith the Lord, who doth all theſe things.]

16, 17. In the latter days (the age of the Meſſias, wherein now we are) I will rebuild me a Church among the Jews, thoſe few of them who ſhall believe in Chriſt, (ſee note on Heb. 8. a. who together with the believing Gentiles ſhall become my people, ſaith the Lord Jehovah, whoſe wonderful work this is, to make the Jews and Gentiles one people, and who doth very well like that Jews and Gentiles ſhould be thus united, tho' formerly he had made ſome difference between them.

† or, is his work, for the K's MS. and the ancient Gr. & Lat. read γνωστὸν τῷ Κυρίῳ τὸ ἔργον αὐτοῦ

18. Known unto God † are all his works from the beginning of the world.]

18. This, though it were not brought to paſs actually till theſe latter days, was yet foreſeen and predetermined by God long ago, and accordingly thus foretold through revelation from God by that Prophet.

* or, & whatſoever they would not have done to themſelves, do not to others; for the ancient Gr. & Latin MS. & many other copies here add, ἡ ὅσα μὴ θέλουσιν ἑαυτοῖς γενέσθαι, ἑτέροις μὴ ποιεῖτε, and ſo v. 29.

19. Wherefore my ſentence is, that we trouble not them which from among the Gentiles are turned to God;

20. But that we write unto them, that they abſtain from pollutions of Idols, and *from* fornication, and *from* things ſtrangled, and *from* blood *.]

19, 20. Therefore my concluſion and determination is, that we ſhould not require, or force them to be circumciſed, who from Gentiles turn Chriſtians, but content our ſelves that they receive the precepts of the ſons of Noah only, as Proſelytes of the gates are wont to do.

21. For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath day.]

21. Nor need we Jews to fear that this will bring a contempt upon Moſes or the Law of the Jews; for the contrary appears by the Chriſtian practice, even where theſe Proſelytes of the Gentiles are; there the books of Moſes, as hath been cuſtomary from of old, are ſtill continued among them, to be read aloud in the ſynagogue every Saturday, (to which the Council of Laodicea did after add the reading of a chapter in the New Teſtament) to ſignify their reſpect to the Moſaical Law, and their not offering it contempt among the Proſelytes, though they did not require them to be circumciſed.

22. Then pleaſed it the Apoſtles and Elders, with the whole Church, * to ſend choſen men of their own company to Antioch, with Paul and Barnabas, namely Judas ſurnamed Barſabas, and Silas, † chief men among the brethren:]

* having choſen men out of themſelves to send, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι, ſo v. 25.
† governors ἡγουμένους

22. The buſineſs being thus decided by the acquieſcing of all in this ſentence of the Biſhop of Jeruſalem, the next thing was, that James, and Peter, and John, and the Biſhops of Judea, with the general conſent and approbation of the whole Church of Jeruſalem (ſee note on ch. 6. b.) thought fit to chooſe ſome Biſhops of Judea, that were preſent at the Council, to go along with Paul and Barnabas to Antioch: and the perſons pitcht on were Judas and Silas, Biſhops of ſeveral Churches (ſee note e.)

23. And wrote letters by them after this manner, The Apoſtles, and Elders, and brethren ſend greeting to the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

23. And they put their decree into form of an epiſtle, in theſe words, The Apoſtles &c. that is, the Biſhop of Jeruſalem, and Peter and John the Apoſtles, and the Biſhops of Judea, and the whole ſociety of Chriſtians (ſee note on ch. 6. b.) ſalute the Church of the Gentiles (ſee note on Rev. 11. 6.) which is in Antioch the Metropolis, and in Syria, and Cilicia, which retain immediately to it, and ultimately to Jeruſalem, ſee v. 2.

24. Foraſmuch as we have heard, that certain which went out from us have troubled you with words, * b ſubverting your ſouls, ſaying, *Ye muſt* be circumciſed and keep the Law, to whom we gave no ſuch commandment:]

* removing your minds

24. When we receiv'd advertiſement, that ſome of the Judaizing Chriſtians which went from hence, v. 1. endeavoured to ſubvert you, and to carry you away to a groundleſs new doctrine, of the neceſſity of all Chriſtians being circumciſed, they having no manner of commiſſions, or inſtructions from us to do ſo.

25. It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul.]

25. We decreed in council, and reſolved to ſend a couple of our own Biſhops to accompany thoſe two which came from you, Barnabas and Paul.

26. Men that have † hazarded their lives for the name of our Lord Jeſus Chriſt.]

† ventured their lives to all temptation, for the Gr. and Lat. MS. reads παραδεδωκόσι τὰς ψυχὰς αὐτῶν εἰς πάσαν πεῖραν

26. Perſons with which we have little reaſon to find any fault, in what they have aſſerted in this matter of difference, but to give them our teſtimony that they have in preaching the Goſpel behaved themſelves with all ſincerity and uprightneſs, and run the hazard of their lives for the Goſpels ſake, and for the ſervice of Chriſt.

c. 27. We have ſent therefore Judas and Silas, who c ſhall alſo tell *you* the ſame things by mouth.]

27. We have ſent, I ſay, with them Judas and Silas, on purpoſe, that they might tell you by word of mouth more at large what here we write more briefly.

28. For it ſeemed good to the holy Ghoſt and to us, * to lay upon you no greater burden then theſe neceſſary things:]

* that no more burden be laid on you, μηδὲν πλεῖον ἐπιτίθεσθαι ὑμῖν βάρος.

28. Viz. That we, the Biſhop of Jeruſalem, to which, as the prime Metropolis all Syria and Antioch doth belong, together with Peter and John the Apoſtles here abiding, and the Biſhops of Judea, all together in council, having prayed to God to ſend his holy Spirit to abide among us, and to lead us into all truth, have upon mature deliberation determined that the Gentile Chriſtians ſhall not be obliged to Circumciſion, or other Judaical obſervances (ordinarily required of all that will be Jewiſh Proſelytes, or enter into the Moſaical Covenant) or to any more then thoſe few things that have among the Jews been required of all Proſelytes of the gates (that is, of all the Gentiles that were in any wiſe permitted to come into their Temple to worſhip God.)

d. 29. d That ye abſtain from meats offered to Idols, and from blood, and from things ſtrangled, and from fornication: † from which * if ye keep your ſelves ye ſhall do well.] Fare ye well.

† ſee v. 20.
* keeping, διατηροῦντες ſee note d.

29. Viz. To obſerve the ſeven precepts of the ſons of Adam and Noah, which ſort of precepts if you obſerve, there ſhall be no more of the Moſaical Law required of you, particularly circumciſion ſhall not.

30. So when they were diſmiſſed they came to Antioch: and [when they had gathered the multitude together, they delivered the Epiſtle.]

30. Calling the Church together, pretended the Decretal Epiſtle to them in the preſence of the whole congregation.

31. *Which* when they had read, they rejoyced for the † conſolation.]

† exhortation, παρακλήσει, ſee c. 9. 31.

31. And when the Church had received and read the letter, they were much joyed at the approbation of their practiſe by the Apoſtles (ſee note on John 14. b.)

e. 32. And Judas and Silas being e prophets alſo themſelves, exhorted the brethren with many words, and confirmed *them*.]

32. And theſe two Biſhops of Judea were indued with a prophetick Spirit, able to expound and interpret Scripture, and uſually employed in confirming and building up believers in the faith, and accordingly thus they did here.

33. And after they had tarried *there* a ſpace, they were * let go in peace from the brethren unto † the Apoſtles.]

* diſmiſt with peace, ἀπολύθησαν μετ' εἰρήνης
† or, them that had ſent them, for the K's MS. and the ancient Gr. and Lat. read τοὺς ἀποστείλαντας αὐτούς

33. And when they had ſtayed at Antioch ſome time, they took their leaves to depart, with farewels and thanks, and prayers for their proſperity, v. 40. (ſee Mat. 10. 13.) and the like, to thoſe of Jeruſalem, James and Peter, &c. which had ſent them.

34. Notwithſtanding it pleaſed Silas to abide there ſtill.

34. But upon ſome occaſion Silas choſe not to return yet, but ſtayed with Paul and Barnabas.

35. Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.]

35. And Paul and Barnabas ſtayed at Antioch, inſtructing them that had received the faith, and revealing it to them that had not, and ſo did alſo divers others of the diſciples which came thither, c. 11. 19.

36. And ſome days after Paul ſaid unto Barnabas, Let us go again and viſit our brethren in every city, where we have preached the word of the Lord, [*and ſee* how they do.]

36. And ſee how they advance in the knowledge of Chriſt, and confirm them, v. 41.

37. And Barnabas * determined to take with them John, whoſe ſurname was Mark.

* counſelled, ἐβουλεύσατο

38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.]

38. But becauſe this John had left them when he went from Pamphylia, c. 13. 13. and had not accompanied them conſtantly in the preaching of the Goſpel and following their buſineſs, Paul reſolved he ſhould not be taken with them.

39. And the contention was ſo ſharp between them, that they departed aſunder one from the other: and ſo Barnabas took Mark, and ſailed unto Cyprus.

40. And Paul choſe Silas, and departed, being recommended by the brethren [unto the grace of God.]

40. To the favour and mercy of God.

41. And he went through Syria and Cilicia, confirming the Churches.

Annotations on Chap. XV.

a. Ἐπεσκέψατο λαὸν

V. 14. *Viſit the Gentiles*] Ἐπεσκέψατο in the *Septuagint*, joined with an Infinitive Verb, not an Accuſative Noun after it, ſignifies *to be pleaſed, to delight*, *Jer.* 32. 41. ἐπισκέψομαι ἐυφρᾶναι, where the Hebrew hath, וְשָׂשְׂתִי, *and I will rejoyce*, or *delight*. It is true the word ſignifies *to viſit*, *Luke* 1. 68. and that may be thought alſo to have at ſome diſtance an Infinitive, ποιῆσαι ἔλεος, *to ſhew mercy*, after it, v. 72. But ἐπεσκέψατο λαβεῖν λαὸν here, is another kind of phraſe, ἐπεσκέψατο hath no Noun after it, but only and immediately an Infinitive mood, and ſo is parallel only to that before mentioned in the *Septuagint*, and ſo in reaſon muſt be interpreted.

V. 24.

b. Ανασκευάζειν ψυχὰς

V. 24. *Subverting your Souls*] Ἀνασκευάζειν ψυχὰς is *to remove* or *transfer*, (as *Gal.* 1. 6.) *mens minds*, to carry them from one object to another: ſo *Heſychius*, Ἀνασκευάζειν, μεταθεῖναι, it ſignifies *to tranſpoſe*; and *Budæus*, that it is properly of thoſe who gather up their goods, and go ſomewhither elſe; and again *Heſychius*, Ἀνασκευαζόμενοι, μετοικιζόμενοι, *removing to ſome other place*; and ſo here to infuſe ſome new falſe doctrine into them.

b. Απαγγελλουσι Αποφορτιζόμενον Γεννᾶται Εγείρονται

V. 27. *Shall alſo tell*] The participle preſent ἀπαγγέλλοντας is here uſed in the ſenſe of the future, *who ſhall tell*, *dicturos*: and ſo 'tis frequent in theſe writers, *Acts* 21. 3. ὅπου ἦν τὸ πλοῖον ἀποφορτιζόμενον, &c. *where the ſhip was to be unladen of it's burden*; and ſo *Mat.* 2. 4. ποῦ γεννᾶται; *where is Chriſt to be born?* and 1 *Cor.* 15. 35. πῶς ἐγείρονται, and ἔρχονται, *how can it be that the dead ſhall be raiſed, and with what body ſhall they come?* So *John.* 14. 19. *ye ſee me, and the world ſeeth me no more*, θεωρεῖτε in the preſent tenſe, where the ſenſe is, *ye ſhall, and the world ſhall not ſee me*, in the future; and again, *v.* 28. *ye have heard that I ſaid to you, I go away, and I come unto you*, that is, that I am to go, and ſhall after that again return to you. So *Mat.* 3. 10. *every tree that beareth not good fruit*, ἐκκόπτεται, *is* (that is, *is to be, muſt be, ſhall be*) *cut down*, &c.

Θεωρεῖτε

Ἔρχομαι

Ἐκκόπτεται

d. Απέχεσθαι εἰδωλοθύτων, &c.

V. 29. *That ye abſtain*] To what hath been ſaid of the Proſelytes among the Jews in many places (all referred to Note on *ch.* 10. a.) more muſt now be added for the explication of this *Canon* of the Council at *Jeruſalem*. For the queſtion being, whether the Gentiles that turned Chriſtians ſhould be bound to all thoſe things which were required of the *Proſelytes of juſtice*, or only thoſe things which were required of the *Proſelytes of the gates*, and the Apoſtles Anſwer being in theſe words, that they ſhould be bound to no more but *theſe neceſſary things, to abſtain*, &c. the queſtion will be, what thoſe particulars that are there named belong to. To which the anſwer muſt be, by ſetting down what was required of each of thoſe ſorts of Proſelytes. Of the former ſort 'tis ſufficiently known that it was required, that they ſhould ſubmit to the whole Moſaical Law, to be circumciſed, *&c.* as appears by the ground of this quarrel or diſpute here, at the beginning of the Chapter. And to this purpoſe 'tis obſervable, that the *Epiſtle* which is extant, and affirmed to be written by this *Barnabas* here mentioned, doth principally inſiſt upon the no-neceſſity of circumciſion in Chriſtians, (ſee *ſect.* 7. & *ſect.* 2:) hath theſe words, *In hoc providens eſt & miſericors Deus, quia in ſimplicitate crediturus erat populus, quem comparavit dilecto ſuo, atque oſtendit omnibus nobis, ut non incurramus tanquam Proſelyti ad illorum legem.* 'Tis *Gods mercy that the people which he purchaſed for his ſon ſhould believe in ſimplicity, and not as Proſelytes* (of the Jews, of this firſt kind) *run to their Law.* Of the ſecond ſort of Proſelytes 'tis as much acknowledged, that there was no more required then the obſervation of ſix precepts given to the ſons of *Adam*, and the ſeventh ſuperadded to the ſons of *Noah*, all together ſtyled *the ſeven precepts of the ſons of Noah*, which were theſe; the firſt על עבודה זרה, *of ſtrange worſhip*, or of renouncing the Idolatry of the heathens, the not worſhipping other Gods. The ſecond על ברכות השם *of the benediction* (that is, the worſhip) *of the name*, that is, the true God. The third על הדינים, *of judgements*, or adminiſtration of Juſtice. The fourth על גלוי עריות, *of diſcloſing nakedneſs*, that is, of abſtaining from all uncleanneſs, and interdicted marriages, within thoſe degrees which are ſet down, *Lev.* 18. The fifth על שפיכות דמים *of ſhedding blood*, or againſt homicide. The ſixth על הגזל, *of theft*, or *rapine*, and *doing as they would be done to* by others. The ſeventh אבר מן החי *a member of any live creature*, or that they ſhould not eat the fleſh of any creature with the blood in it, a ceremony choſen by God as a means to keep them in deteſtation and abhorrence of the ſin, of homicide, occaſion'd probably by the bloodineſs that was among the men of the old world, and accordingly given to *Noah*, after the flood, *Gen.* 9. 4. and conſequently to all the Proſelytes among the Jews, *Lev.* 17. 10. Now that the obſervation of the whole Law, particularly Circumciſion (the matter of the queſtion, and the character of the firſt kind of Proſelytes) was not required here by the Apoſtles, 'tis clear. It follows therefore that it muſt be only the ſecond ſort, the obſervation of the precepts of the ſons of *Adam* and *Noah*. Of which 'tis clear that ſome are here named, and it were ſufficient to ſay that thoſe ſome might be ſet down to ſignify all the reſt, tho' they were not expreſly mentioned. As in *Phocylides*, 'tis not unreaſonable to ſay that that verſe of his,

Αἷμα δ' μὴ φαγέειν, εἰδωλοθύτων δ' ἀπέχεσθαι,

not to eat blood, and to abſtain from the Idol ſacrifices, denotes the whole number of theſe *ſeven precepts*. But it is poſſible we may go farther in this matter, and find all the whole number of the ſeven here ſet down, thus; The command *to abſtain from things offered to Idols* contains the two firſt precepts, that of *rejecting Idols*, and *worſhipping the true God*. The *worſhipping the true God*, is the affirmative part of the precept, and muſt be ſuppoſed, cannot be left out when all the Idol-worſhips are prohibited, and therefore are they prohibited that the true God may not have a rival in his worſhip, which therefore muſt comprehend the precept of worſhipping him. And for the Negative part of the precept, the *rejecting of Idols*, or the not worſhipping them, that is contained in the *abſtaining from things offered to them*: for the feaſts being a part of the Gentile ſacrifices, or a table for the worſhippers being always furniſhed with the remainders of the Sacrifices, the abſtaining from thoſe feaſts was the abſtaining from that worſhip; and therefore 1 *Cor.* 10. 14. when the Apoſtle ſaith, *fly from Idolatry*, it is clear by the conſequents, *v.* 19, 20. that this abſtinence from the Idol-feaſts, together with the conſequents thereof, is the thing forbidden by him. Then the command *to abſtain from blood*, is the fifth of thoſe precepts, the ſolemn prohibition of Murder, or of the effuſion of mans blood, *Gen.* 9. 6. given before to the ſons of *Adam*, and there renewed to *Noah*. So S. *Cyprian* underſtood it * *ad Quirin. Abſtinere à ſanguinis effuſione, to abſtain from effuſion of blood*, which he cannot mean of the blood of beaſts, for that they were *commanded* (not *forbidden*) *to pour out upon the ground*, *Lev.* 17. 13. And ſo others whom S. *Auſtin* mentions, *Cont. Fauſt. Manich. Intelligunt à ſanguine abſtinendum nequis homicidio ſe contaminet*, *they underſtood the precept of abſtaining from blood, that none ſhould pollute himſelf with homicide.* And for thoſe that underſtand it of the *blood of beaſts*, many of them leave out the mention of *things ſtrangled*, as being all one with this notion of it. So doth *Irenæus*, *l.* 3. *c.* 12. *Tertullian de pudicit. c.* 12. and S. *Auſtin* in that place againſt *Fauſtus*, giving this interpretation of it, *nè quicquam ederent carnis cujus ſanguis non eſſet effuſus*, *not to eat any fleſh, whoſe blood hath not been poured out*, though ſome others (by miſtake I ſuppoſe) underſtand it of the *blood of beaſt*, and yet retain the mention of things ſtrangled alſo. 3*ly*, That *of things ſtrangled* is the ſeventh of thoſe; *Gen.* 9. 4. *Fleſh with the life thereof, which is the blood ye ſhall not eat.* A ceremony ſuperadded to that former precept of not *ſhedding mans blood*, to hedge it in, and ſecure it now, having, as 'tis probable, been ſo fouly broken by the Giants before the flood, *Gen.* 6. 4. So again in this Judaical Law, *Thou ſhalt not eat the fleſh in the blood, but pour out the blood of every beaſt upon the ground*, *Lev.* 17. 13. Fourthly, that *of fornication* is the fourth of thoſe; containing the interdict of all unnatural pollutions, eſpecially ſuch as the Gentiles were ſo generally immers'd in, all which are, here and in many other places, meant by πορνεία, *fornication*, according as *Thomas Magiſter* makes πόρνος a proper word to render ἀνδροκοίτης by. As alſo the marriages within forbidden degrees, which is called the *diſcloſing of nakedneſs*, *Lev.* 18. and appear to have been

a

om

d. Αἷμα.

* l. 3. 119.

* l. 32. c. 13.

ἀπὸ πνικτῶν.

Πορνεία

been interdicted before the Levitical Law, by the puniſhment that fell upon the nations for the breach of them, v. 27. and are expreſly ſtyled *fornication*, 1 *Cor.* 5. 1. To which if we add thoſe words which ſome editions add after theſe (the *Complutenſis* out of three or four very ancient Manuſcripts, and particularly *Beza's* venerable *Greek* and *Latin* one, as we have noted) and which *Irenæus*, l. 3. c. 12. and the *Æthiopick* and other interpreters retain, *viz.* ᾧ ὅσα μὴ θέλουσιν ἑαυτοῖς γίνεσθαι ἑτέρῳ μὴ ποιεῖν, *what you would not have done to your ſelves, do not ye to another*, that will be verbatim that other precept of theft or rapin, for which other Jewiſh writers read, *doing as they would be done to.* And ſo we know, that *thou ſhalt love thy neighbour as thy ſelf*, *Mat.* 19. 19. is ſet inſtead of μὴ ἀποστερήσῃς, *thou ſhalt not defraud* or *deprive*, in the parallel, *Mark* 10. 19. As for that *de judiciis*, that might reaſonably be left out, now that the Jews were every where under the *Roman* power, and they that came from Gentiliſm to Chriſtianity, were not to change their obedience to Magiſtrates. However, all that could be their Duty to do in this reſpect, was to live juſtly with one another (not to ſubject themſelves to the Judicial laws of the Jews, which they were never concerned in) and that was the ſum of the former precept of *doing as they would be done to*, and therefore may very well be reduced to it. And ſo all *the ſeven precepts* will be here contained. By this it appears, what was the direct importance of this *Jeruſalem Canon*, *viz.* that the Gentile Chriſtians ſhould not be obliged to the laws of the firſt ſort of Proſelytiſm, to Circumciſion and the like Judaical obſervances, concerning which was the only queſtion, v. 1. And this one thing they are pleaſed thus to expreſs, that the obſervations that belonged to the ſecond ſort of Proſelytiſm, were all that were propoſed to the Gentile Chriſtians, and nothing beſides, the whole weight of the *Canon* (as of the queſtion brought before the Council) lying on theſe words in the beginning of it, Ἔδοξε μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, *We have defined that no more weight be laid on you*, that is, that circumciſion, *&c.* be not impoſed. Now if it be demanded, whether by vertue of this decree thus explained, all theſe particulars (*the* whole *ſeven precepts of the ſons of Adam and Noah*) be not here given to all Chriſtians, and conſequently whether all ſuch are not here commanded ſtrictly *to abſtain from things ſtrangled*, to *pour out the blood of beaſts upon the ground*, and not to eat it in any manner of preparation; to this I anſwer, by remembring, 1. That εἰδωλόθυτα, *things offered to Idols*, are here joined with theſe under the ſame interdict, and thoſe in St. *James's* firſt draught of the Canon callep ἀλισγήματα τῶν εἰδώλων, *pollutions* or *abominations of Idols*, which yet St. *Paul* expreſly defines, after this time not to be unlawful for Chriſtians to eat of, unleſs in one peculiar caſe. *Secondly*, Then it muſt be conſidered, that theſe *Precepts of the ſons of Noah*, were not all of one kind in reſpect of the matter: ſome of them were branches of the Law of nature, written in mens hearts, before they were given to the ſons either of *Adam* or *Noah*; ſome of them were not ſo, but only of God's poſitive Law given firſt to them, and after to the Jews. Thoſe which were of the former ſort, did no doubt remain in force to all mankind, and ſo obliged the Gentiles, which then received the faith, and ſo all other Chriſtians to the worlds end. As for thoſe of the ſecond ſort, they are again to be diſtinguiſhed, ſome of them being given to *Adam*, in the firſt creation, of which *Aſterius* ſaith, *Hom. de Repudio*, *p.* 590. E. ταῦτα τῷ ἀνθρώπῳ γένει φύσις ἐγένετο, *they became the nature of the whole poſterity*; others not to *Adam*, but to the ſons of *Noah*: ſome again confirmed and continued by *Chriſt*, others not. That of *fornication*, or *diſcloſing of nakedneſs*, as a branch of the matrimonial, and ſo poſitive Law, given at the firſt creation of male and female, and containing under it the prohibition of inceſtuous marriages, or ſuch as were within the degrees limited, *Lev.* 18. is ſure obligatory to all, ſpecially being under the ſame interdict by *Chriſt*, as in the Goſpel is expreſly ſet down by him in point of Divorce and Polygamie (wherein he refers them to the original Law, given to the ſons of *Adam*, but for *the hardneſs of hearts* diſpenſed with among the Jews) and by the Apoſtle is taken for granted in that other branch of prohibited degrees, 1 *Cor.* 5. 1. and therefore of this there is as little doubt, but that it ſtill remains in force among Chriſtians. But for thoſe other two, of *meats*, of *abſtaining from things offered to Idols*, and *blood*, or *things ſtrangled*, as neither of them were of the Law of Nature, which leaves all meats indifferent, and free to all men in all times, but ſtand only by poſitive Law, given to the ſons of *Noah*, the latter expreſly as a ceremony to ſecure men from murther, by giving them a great awe and reverence to blood, and the former to keep them at the greateſt diſtance from Idolatry; ſo are they not confirmed or continued by *Chriſt*, who on the other ſide reſtores the natural liberty in this kind, takes away all difference among meats, ſo that after this, *nothing that goes into the mouth ſhall pollute the man*, no ſort of meat ſhould be deemed common or unclean. In the *Old Teſtament*, *Deut.* 14. 21. a mark we have to diſcern, that all mankind was not then under this obligation, for the *morticinum*, which is of this nature, as having the blood in it, the Jews might give or ſell to an alien, though they might not eat it themſelves; and for the whole *New Teſtament* there is not in that any the leaſt appearance, or colour, of interdict of any ſort of meats, ſave only in this one *Canon*, but rather every where liberty proclaimed, and that expreſly in one of thoſe that are here named, after the time of making this *Canon*, 1 *Cor.* 10. 27. and more generally in all ſorts of meats, *Rom.* 14. 3. *Col.* 11. 16. only with this exception, that it be not to the ſcandal or detriment of weak *Chriſtians*: who theſe *weak Chriſtians* were, is ſet down, *Rom.* 14. 2. the Jewiſh believers, who yet took themſelves to be obliged to obſerve the Moſaical Law, and upon that ſcore λάχανα ἐσθίειν, *eat herbs*, abſtain from many ſorts of meats, which others freely uſed. And in meer compliance with theſe it was, that theſe words of the *Canon* were inſerted. This I ſhall beſt ſet down in the words of * St. *Auguſtine*, * *Si hoc tunc Apoſtoli præciperunt, ut ab animalium ſanguine abſtinerent Chriſtiani, nec præfocatis carnibus veſcerentur, elegiſſe mihi videntur pro tempore rem facilem, & nequaquam obſervantibus oneroſam, in qua cum Iſraelitis etiam Gentes aliquid communiter obſervarent, When the Apoſtles made the decree that Chriſtians ſhould abſtain from the blood of living Creatures, and not eat fleſh that was ſtrangled, they choſe for the time an eaſy thing, no way burthenous to the obſervers, wherein the Gentiles might obſerve ſomewhat common with the Jews.* This then being the only ground of the Decree and Obſervance, *viz.* compliance with, and unwillingneſs to ſcandalize the Judaiſing Chriſtians, and except in that one caſe of ſcandal, all meats being pronounced free, and indifferent to all Chriſtians, and ſo both *things ſtrangled* (and *blood*) and the μερίδες or *portions* of *ſacrifices ſold in the ſhambles*, It follows regularly, that as ſoon as this one reaſon of the Decree ceaſed, that is, as ſoon as the Jews and Gentiles were formed into one Communion, as ſoon as the fear of this ſcandal was removed, all force or obligation of this Decree ceaſed alſo. This is alſo diſtinctly St. *Auguſtine's* ſenſe, *Tranſacto illo tempore, quo illi duo parietes, unus ex circumciſione, alter ex præputio venientes, quamvis in angulari lapide concordarent, tamen ſuis quibuſdam proprietatibus diſtinctius eminebant, & ubi Eccleſia Gentium talis effecta eſt, ut in ea nullus Iſraelita carnalis appareat, quis jam hoc Chriſtianus obſervat, ut turdos vel minutiores aviculas non attingat, niſi quarum ſanguis effuſus eſt; aut leporem non edat, ſi manu à cervice percuſſus nullo cruento vulnere occiſus eſt? But when that time was paſt, wherein*

* Contr. Faust. l. 32. c. 13.

Ibid.

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the circumciſed and uncircumciſed were differenced one from the other, and when the Church of the Gentiles was ſo framed, that no Iſraelite according to the fleſh appeared in it, what Chriſtian doth now obſerve this, not to touch any little bird whoſe blood hath not been poured out, not to eat of a Hare ſtruck on the neck with the hand, and ſo killed without any effuſion of blood? And this, it ſeems, ſo univerſally the ſenſe of the Church in that Fathers time, that he concludes, *Et qui fortè pauci adhuc tangere iſta formidant, à cæteris irridentur*, *Thoſe few which perhaps ſtill make ſcruple of touching*, that is, eating, *thoſe, are laughed at by the reſt.* Adding, *Ita omnium animos in hac re tenuit illa ſententia veritatis, Non quod intrat in os veſtrum*, &c. *That ſentence of Chriſts hath poſſeſſed all mens minds in this matter, Not that which enters into the mouth* (that is, *nulla cibi natura, no ſort of meat*) *defiles the man, is unlawful under the Goſpel.* *Thirdly*, for this *Canon* it ſelf, at that very time when it was given, it cannot fitly be deemed a Precept, there being then no need of ſuch. For it muſt be remembred, that they who were concerned in this queſtion, and to whom the Decree was ſent, did already obſerve theſe *ſeven Precepts of the ſons of Noah*, and therefore needed not be commanded by the *Council* to obſerve them. This appears, in that the Apoſtle, when he preached in any city, did it as yet in the Synagogues of the Jews, whither the Gentiles could not come, unleſs they were *Proſelytes of the Gates*, and ſo had received theſe *ſeven precepts*; ſee *c.* 13. 5. 14. 16. 26. 42, 43. and *c.* 14. 1. And accordingly it is ſet in the words of the decree, *v.* 29. ἐξ ὧν διατηροῦντες ἑαυτὺς, εὖ πράξετε, *from which keeping your ſelves, ye ſhall do well*, noting them to keep them (in the preſent tenſe) already, as all ſuch Proſelytes did. *Fourthly*, as there was no need of making any command to them who did it already, ſo the words are not delivered in form of precept, but only ſo, as to pronounce them free from any further Obligation; *doing this*, which you do already, *ye ſhall do well*, that is, no more ſhall be impoſed upon you. Here, I ſuppoſe, it will be objected, that the abſtaining from all theſe here named, and ſo from the πνικτὰ *things ſtrangled*, which is one of them, is called theſe *neceſſary things*, and therefore that theſe are looked on as neceſſary for Gentile Chriſtians. To which I anſwer, that the word ἐπαναγκὲς *neceſſary*, muſt here be interpreted by the Context, not *neceſſary* to all Chriſtians, but *neceſſary* to all Proſelytes of the Jews. And this will appear, by conſidering, that there were many more things neceſſary to Chriſtians in the latitude than thoſe which are here named, whereas the Text ſaith, that only *theſe neceſſary things* are by the Apoſtles and the Synod required; which makes it needful to underſtand this neceſſity in reference only to thoſe Proſelytes of the Jews. And then the mention of that will ſignify more, but that the obſerving thoſe *ſeven precepts* was neceſſary to the loweſt ſort of Jewiſh Proſelytes, thoſe *of the gates*: not that it was here required of the Chriſtians, being, as was ſaid, already performed by them, and the deſign of the *Canon* being only to pronounce their liberty, or that Circumciſion was not required of them, and medling no farther, unleſs by way of counſel (as the ἐπιστεῖλαι, *writing to them*, *v.* 20. may import) not of command, thus far, at the preſent, to comply with the Jews, for unity and amity ſake, to do what the loweſt ſort of their Proſelytes did, that ſo they might not abhor them as prophane perſons, and refuſe to live among them. For this muſt be remembred again, who they were that were concern'd in this *Canon*, *viz.* the *Gentiles* at that time converted to *Chriſt*, who lived among the Jewiſh Chriſtians at *Jeruſalem*, and the Churches of *Judæa*, and particularly at *Antioch*, and in that whole province of *Syria* and *Cilicia*, (which was immediately under the *Metropolis* of *Antioch*, but belonged alſo to *Jeruſalem*) to whom this decree was ſent, *v.* 23. (and accordingly having been delivered at *Antioch*, was afterward communicated to the ſeveral Cities or Churches in that Province, *ch.* 16. 4.) Not all the Gentile Chriſtians every where, (for to the *Corinthians* he gave very different directions, *viz.* that they might freely eat any kind of Meat, even the μερίδες, *portions* of the Idol-Sacrifices, ſave only in caſe of ſcandal) but thoſe particularly about whom the queſtion was asked, the Gentile Church at *Antioch*, and the reſt under the prime *Metropolis*, *Jeruſalem*, which was far from being all the Gentile Chriſtians in the World; and theſe again, in reſpect of the Phariſaical Judaizing Chriſtians at that time, that came from *Judea*, who though they had received *Chriſt*, yet ſtood ſo far for their Moſaical Rites, that they would not permit any Gentile, though Chriſtian, to live among them, unleſs he obſerved thoſe Precepts: which compliance therefore was then neceſſary to the making up of a Church of Jews and Gentiles, which otherwiſe would not have aſſociated: which cauſe being e're long taken away (and the Jewiſh and Gentile Congregations at *Antioch* joyned under *Ignatius*) the prohibition of thoſe things here mentioned, which are not in their own nature unlawful (*viz.* that of things ſtrangled and offered to idols) will now evidently not belong to the Gentile Chriſtians of other places, all force of this *Canon* having by long diſuſage of the Weſtern Church, and by the nature of Chriſtian Religion (which takes away all differences of meats) and by the coaleſcence of Jewiſh and Gentile Chriſtians, been ſuperſeded even in thoſe very Churches where it had been obſerved. Nay the *Canon* it ſelf, and the intention of it, being rather the ſtating the queſtion againſt thoſe that required them to be circumciſed, and ſo to do more then the commanding that they ſhould do thus much: mean while it cannot be denied but that the practice of this *abſtinence*, from *blood* and *things ſtrangled*, had a long continuance in a great part of the Church, eſpecially among the *Greeks*. See *Tertullian Apol.* c. 9. and *Minutius in Octav.* *Euſeb.* l. 5. *c.* 1. *Clemens Alex. Pædag.* l. 3. *c.* 3. *Nicephorus*, l. 4. *c.* 17. in the ſtory of *Biblys*. *Leo Novel*, 58. περὶ τοῦ μηδένα τὸ αἷμα βρῶμα ποιεῖσθαι, *that no man ſhould make blood food*, and expreſly againſt puddings of blood. And *Lucian* in *Peregr.* mentions it, Ὥφθη τι ἐδίων τῶν ἀποῤῥήτων αὐτοῖς, *He was ſeen eating ſomewhat which was abominable among them.* It hath crept in alſo among the *Apoſtolical Canons*; not among the firſt fifty, which have had always a venerable authority in the Church, but thoſe other ſuppoſititious additions of the Greeks, where *Can.* 63. are together forbidden, κρέα ἐν αἵματι ψυχῆς αὐτῶν, καὶ θηριάλωτα, καὶ θνησιμαῖα, *fleſh in the blood of its life, and that which is torn by beaſts, or dyeth of it ſelf.* A touch of it there is in the Council of *Gangra*, *Can.* 11. in the year of *Chriſt*, 324. Εἴ τις ἐδιόυλα κρέα (χωρὶς αἵματος καὶ εἰδώλου, οὕτω καὶ πνικτῶν) καλαχείνοι, ἀνάθεμα ἔστω, *If any condemn him that eats fleſh* (*except it be blood, or what hath been ſacrificed to Idols, or ſtrangled*) *let him be anathema.* And in the ſixth *Council in Trullo*, the 67th *Canon* is agreeable, Ἡ θεία ἡμῖν γραφὴ ἐντέλλεται, &c. *The holy Scripture hath commanded us to abſtain from blood and things ſtrangled and fornication: Thoſe therefore that for delicacy by any art dreſs the blood of any creature for food, and ſo eat it, we vehemently rebuke. If therefore any man ſhall from henceforth dare to eat the blood of a Beaſt after any manner, if he be a Clerk, let him be depoſed, if a Laick, excommunicated.* Among the Latines we have the twentieth *Canon* of the ſecond Council of *Orleans*, in the year 536. *Qui cibis Idolorum cultibus immolatis guſtu illicitæ præſumptionis utunter ab Eccleſiæ cœtibus arceantur; ſimiliter & hi qui beſtiarum morſibus extincto vel quolibet morbo aut caſu ſuffocato veſcuntur, They that eat meat offered to Idols, ſhall be excommunicate, and ſo likewiſe they that eat any thing that is kill'd by beaſts, or ſuffocated by diſeaſe, or caſually*, (which particularly belongs to *morticina*, which

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are generally accounted unwholſome for food, and comes not quite home to the πνικτὰ *things ſtrangled*, in the latitude:) and other like inſtances will be met with. But though moſt of the Greeks continue this kind of abſtinence, very ſtrictly and ſcrupulouſly, yet of the Weſtern Church it is ſure, that this abſtinence is, and long hath been diſuſed by them. So ſaith *Balſamon*, on the * *Canon Apoſtol.* Σημείωσαι ὃν ὁ κανόνα διὰ τὺς Λατίνυς ἀδιαφόρως τὰ πνικτὰ ἐσθίοντας, *This Canon is to be noted for the Latines, who eat things ſtrangled indifferently.* And ſo again on the * *Canon in Trullo*, adding ἀλλὰ καὶ οἱ Ἀδριανουπολίται, *&c. I hear alſo they of Hadrianople uſe beaſts blood with ſome meats.* And ſo certainly they may, though others uſe not that liberty, it being doubtleſs left free by *Chriſt*, all meats clean and lawful being taken with thankſgiving, and as rites and ceremonies, ſo ſuch outward obſervances being variable in reſpect of time and place, and the Greek practice of no force to conclude other men. To this great controverſy among the Jewiſh Chriſtians, concerning the neceſſity or non-neceſſity of Circumciſion, 'twill not be amiſs to add a parallel ſtory between two eminent Jews, no Chriſtians, in *Joſephus*, *Ant.* l. 20. c. 2. concerning *Izates*, king of the *Adiabeni*. This perſon, with his mother *Helen*, was converted to the Jewiſh Religion, and thinking that he was not a perfect Jew, unleſs he were circumciſed, told *Ananias*, who had inſtructed him in the Jewiſh Religion, how willing he was to be circumciſed. This *Ananias* perſwaded him from ſo doing, becauſe it might aliene the minds of his people from him, and threatned that he would leave him, unleſs he gave over that purpoſe; told him that he might piouſly worſhip God, (that is, in the Scripture phraſe, be an εὐλαβὴς and σεβόμενος, a *worſhipper*, or *Proſelyte* of the Jews) without being circumciſed, that religion conſiſted more in this then in the circumciſion of the fleſh, that God would pardon the omiſſion of that ſeal, when neceſſity ſo required, and conſequently when ſuch a danger as the defection of his ſubjects was conſequent to it. And by this means he quieted his mind. But after this comes one *Eleazar* a Galilean out of *Judea*, one counted very skilful in the Law, and he finding the King reading *Moſes*'s Books, preſently thus aſſaults him, *Do you know, Sir, what injury you do to the Law, and ſo to God? 'tis not enough to know God's Commands unleſs you practiſe them: How long will you remain uncircumciſed? If you have never yet read the Law which commands circumciſion, read it now, that you may know what an impiety 'tis to omit it.* This preſently perſwaded the King, who went accordingly into a chamber, and cauſed a Chirurgion to circumciſe him.

*Can. 63.

*Can. 66.

V. 32. *Prophets*] The word προφήτης, *a prophet*, in the Old Teſtament, ſignifies not only him that fore-telleth future Events, but all thoſe who make known the Will of God to thoſe that knew it not. A peculiar importance, it ſeems, it hath in the Church of *Chriſt* under the New Teſtament, differing from *Apoſtles* on the one ſide, and *Evangeliſts* on the other, as may appear 1 *Cor.* 12. 28. and *Eph.* 4. 11. The *Apoſtles* were thoſe peculiar Perſons, who were by *Chriſt* deſigned to that office, his *miſſi*, or *meſſengers*, with commiſſion immediately from him; ſuch were the Twelve, and (extraordinarily called) St. *Paul* alſo. The *Evangeliſts* were thoſe which were ſent by the Apoſtles whether they could not go themſelves, and the *Dioceſe* that belonged to theſe was the whole world, or thoſe ſpecial parts of it which the Apoſtles had allotted to one another. Beſide theſe, the Prophets were thoſe that in particular Churches ruled and taught as Biſhops, διδάσκαλοι or ποιμένες, (ſee Note on 1 *Cor.* 12. d.) and over and above, had that ſpecial χάρισμα of, expounding *Moſes* and the Prophets, and demonſtrating out of them the truth of Chriſtian Religion. This was the *exhorting* and *confirming* that here is ſpoken of, and which is attributed to them as Prophets (not excluding, but containing the gift of fore-telling things to come alſo, as of *Agabus* we read, *ch.* 11. 28.) Agreeably theſe that are here called *Prophets*, are alſo called ἡγούμενοι ἐν τοῖς ἀδελφοῖς, *ver.* 22. Governours of Churches, (ſee Note on *Heb.* 13. b.) and are accordingly to be reſolved perſons intruſted with the power of Biſhops in particular Churches of *Judea*, and ſo Members of the Council at *Jeruſalem*. And ſo when 'tis ſaid, that there were at *Jeruſalem Apoſtles*, and πρεσβύτεροι, *Elders*, πρεσβύτεροι ſignifies not the *Presbyters* of *Jeruſalem*, but *Biſhops* of *Judea*, and ἐξ αὐτῶν, *of them*, are theſe two which are here, *Judas* and *Silas*, and that *Elder*, or *Biſhop* of the Church of *Jeruſalem*, mention'd *Rev.* 7. 14. who is ſaid to interpret the viſion to *John* there.

e. Προφήτης

Ἀπόστολοι

Εὐαγγελισταὶ

Ἡγούμενοι ἐν τοῖς ἀδελφοῖς

Πρεσβύτεροι

Paraphraſe. CHAP. XVI.

1. His Father was a Greek, but his mother an Hebrew, named Eunice, and a Chriſtian, 2 Tim. 1. 5. He therefore a Gentile, as appears both by his name, which is Greek, and by his not being circumciſed the Eighth day.

1 THen came he to Derbe and Lyſtra, and behold a certain diſciple was there named Timotheus [the ſon of a certain woman which was a Jeweſs, and believed; but his father was a Greek;]

2. Who was a Chriſtian approved of all in

2. Which was well reported of by the brethren, which were at] Lyſtra, and Iconium.

3. Him Paul choſe to go, and accompany, and aſſiſt him in preaching, which becauſe the Jewiſh Chriſtians would not let him do (the Proſelytes of the gates or uncircumciſed being not permitted to come into the ſame court of the Temple with the Jews, at leaſt they would never hearken to, or benefit by his preaching, having a ſpecial averſion to ſuch) he therefore circumciſed him, his Father being a Greek, and conſequently his not being circumciſed in his childhood being known to all.

3. Him would Paul have to go forth with him, and took and circumciſed him, becauſe of the Jews which were in thoſe quarters: for they knew all that his father was a Greek.]

4. Which had aſſembled at Jeruſalem in Council, ch. 15.

4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apoſtles and Elders, [which were at Jeruſalem.]

5. And thus they confirmed the Churches, and every day converted many to the faith of Chriſt.

5. And ſo were the Churches eſtabliſhed in the faith, and increaſed in number daily.]

6. By a revelation (ſuch as was mention'd, v. 9. ſee ch. 18. 5.) to preach

6. Now when they had gone throughout Phrygia, and the Region of Galatia, and were forbidden [of the holy Ghoſt to preach] the word in Aſia.

7. Over againſt Myſia, they purpoſed to paſs by Bithynia, but they received a revelation which forbad them.

7. After they were come [* to Myſia, they aſſayed to go † into Bithynia; but the Spirit ſuffered them not.]

8. And therefore not coming to, v. 7. but paſſing by Myſia, they

8. And they paſſing by Myſia came down to Troas.

* by, or, over againſt κατὰ

† By Bithynia, κατὰ Βιθυ.

9. And

9. And a viſion appeared to Paul in the night. There ſtood a man of Macedonia, and prayed him, ſaying, Come over into Macedonia, and help us.

10. And after he had ſeen the viſion, we endeavoured to go into Macedonia, [aſſuredly gathering] that the Lord had called us for to preach the Goſpel unto them.

11. Therefore looſing from Troas, we [came with a ſtreight courſe] to Samothracia, and the next day to Neapolis,

12. And from thence to Philippi, which * is [the chief city of that part of Macedonia, *and* a colonie:] and we were in that city abiding certain days.

13. And on the Sabbath he went out of the city, [by a river ſide, [a] where † prayer was wont to be made; and we ſate down and ſpake to the women which * reſorted *thither.*]

14. And a certain woman named Lydia, a ſeller of purple, of the city of Thyatira, [which worſhipped God, heard *us:* whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul.]

15. And when ſhe was baptized, and her houſhold, ſhe beſought us ſaying, [If ye have judged me to be faithful to the Lord,] come into my houſe, and abide *there.* And ſhe conſtrained us.

16. And it came to paſs, as he went [to prayer, a certain damoſel poſſeſſed with a [b] ſpirit of divination met us, which brought her maſters much gain by ſoothſaying.

17. The ſame followed Paul and us, and cried ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.

18. And this did he many days: but Paul being grieved, turned, and ſaid to [the ſpirit,] I command thee in the name of Jeſus Chriſt to come out of her. And he came out the ſame hour.

19. And when her maſters ſaw that the hope of their gains was gone, they † caught Paul and Silas, and drew *them* into [the * market-place] unto the rulers,

20. And brought them to the † magiſtrates, ſaying, Theſe men being Jews do exceedingly trouble our city,

21. And teach cuſtoms which are not lawful for us to receive, neither to obſerve, being Romans.]

22. And the multitude roſe up together againſt them: and the magiſtrates [c] rent off their cloaths, and commanded to * beat *them.*

23. And when they had laid many ſtripes upon them, they caſt *them* into priſon, charging the gaoler to keep them ſafely.

24. Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

25. And at midnight Paul and Silas prayed and ſang praiſes unto God: and the priſoners heard them.

26. And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken: and immediately all the doors were opened, and every ones bands were looſed.

27. And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon doors open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled.

28. But Paul cried with a loud voice, ſaying, Do thy ſelf no harm; for we are all here.

29. Then called he for a light, and ſprang in, and came trembling, and fell down before Paul and Silas,

30. And brought them out, and ſaid, Sirs, What muſt I do to be ſaved?]

31. And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thine houſe.]

32. And they ſpake unto him the word of the Lord,] and to all that were in his houſe.

33. And he took them the ſame hour of the night, and [† waſhed *their* ſtripes,] and was baptized, he and all his ſtraightway.

34. And when he had brought them into his houſe, he ſet meat before them, and rejoiced, believing in God with all his houſe.

35. And when it was day, the magiſtrates ſent the ſerjeants, ſaying, Let thoſe men go.

36. And the keeper of the priſon told this ſaying to Paul, The migiſtrates have ſent to let you go: now therefore depart, and go in peace.

37. But

* is a prime city of a part, πρώτη τῆς μερίδ ☉ τῆς μακεδόνιας

† a place of prayer was reputed to be, or we thought there was an oratory, for the K's MS. reads, ἐνομίζομεν προσευχὴν εἶναι

* aſſembled there, Συνελθούσαις

† laid hold on, ἐπιλαζόμενοι

* court, τὴν ἀγορὰν, ſee Mat. 7. note b.

† captains, στρατηγοῖς, ſo v. 22, 35, 36.

* beat them with rods, ῥαβδίζειν

† waſhed them from their ſtripes, ἔλυσεν ἀπὸ τῶν πληγῶν

10. Upon diſcourſe reſolving from the viſion

11. Had a very fair gale that brought us directly

12. A Metropolis of one part of Macedonia, and this city a colony of the Romans, v. 21.

13. Where by a river ſide there ſtood an oratory, and thither we went, and going in found many women together, and to them Paul preached the Goſpel. a.

14. a Proſelyte of the Jews, was an auditor, and by the grace of God ſhe received the faith.

15. If ye believe my converſion to be ſincere, do me the favour to

16. To the oratory (ſee note a.) that a young maid that had a prophetick ſpirit, by being poſſeſt with ſome devil (Lev. 19. 31.) which ſpake from within, or out of the belly of her, which had gained her maſters a great deal, by telling of ſtrange things, whether future or otherwiſe, met us. b.

18. That evil ſpirit that poſſeſt her

19. The place of judicature

20, 21. And apprehended and brought them to the captains of the bands of Roman ſoldiers, (ſee Note on Luke 22. g.) telling them, that theſe men being Jews (under which name they contained Chriſtians alſo, not diſcerning the difference between them, and teaching a Religion contrary to theirs, prohibited by the Roman Laws (which permitted the practiſe of no Worſhip but what was approved by the Senate) did much diſquiet and diſturb the city, which was a Roman Colony, ver. 12. and being partaker of the priviledges of the city of Rome, (ſee Note on ch. 22. e.) was to be governed by the Roman Laws. c.

30. And brought them out of the inner priſon, v. 24. and ſaid, Sirs, I ſee and acknowledge that the doctrine taught by you is the truth of the eternal omnipotent God, thus teſtified by him by miracles, which therefore all are bound to receive that will be ſaved. Tell me, I beſeech you, what I muſt do to be capable of that ſalvation.

31. And they told him that the receiving and embracing the doctrine of Chriſt, and regulating his life according to it, was that which was required of him and his Family.

32. And they preached the Goſpel to him,

33. Uſed the beſt remedies he could to aſſwage the pain, and heal the wounds and foreneſs that remained from their ſcourging.

37. But Paul ſaid, They have beaten us openly uncondemned, being Romans, and have caſt us into priſon, and now do they thruſt us out privily? nay verily, but let them come themſelves and fetch us out.

38. And the ſerjeants told theſe words unto the magiſtrates: and they feared, when they heard that they were Romans.

39. And they came and beſought them, and brought *them* out,] and deſired them to depart out of the city.

39. And they came and brought them out of the gaolers houſe, which was now their priſon, v. 34. and gave them very fair words, and attended on them out of the priſon.

40. And they went out of the priſon, and entred into *the houſe of* Lydia: and when they had ſeen the brethren they * comforted them and departed.]

40. And from the priſon they went to the houſe of Lydia, and having ſpent ſome time in confirming the Chriſtians (ſee note on John 14. b.) they went out of Philippi.

* exhorted παρεκάλεσαν

Annotations on Chap. XVI.

a. Προσευχὴ

V. 13. *Where prayer was*] That προσδχὴ ſignifies *a place ſet apart*, or *accuſtomed to the ſervice of God*, there is little queſtion: ſo προσδχὰς καδιδρύσασδε, *building Oratories*, in the 3*d* book of *Maccab.* and ſo perhaps προσδχῇ τῆς Θεᾶ, ſignifies *Luke* 6. 12. And from the ordinarineſs of that uſe of the word for *praying places*, it is that *Juvenal* hath made uſe of it for *a begging place*, or *a corner*, or *porch*, *where beggars meet*,

—— *in qua te quæro proſeucha?* Sat. 3. v. 296.

and *Cleomedes*, l. 1. c. 1. ſpeaking of ſome ſtrange words and forms of ſpeech uſed by *Epicurus*, ſaith they are ſuch as are fetch'd ἀπὸ μέσης τ προσδχῆς κ τῶν ἐν αὐτᾶις προσαιτόντων, Ιεδαϊκά τινα κ παρακεχαραγμένα, *fetch'd from the middle of a proſeucha, from thoſe that uſe to beg there, certain Jewiſh obſolete words or phraſes, κ καταπολὺ τῶν ἑρπετῶν ταπεινότερα, much more humble than thoſe that creep on the ground.* As for that of *Oratories*, which is the *Scripture* acception of the word, we find mention of them in *Joſephus*, in his life, *p.* 645. ἀπήγοντο πάντες εἰς προσδχὴν, *they are all brought into an oratory, a great houſe*, ſaith he, *able to contain a great multitude*; and ſo ſoon after again, and again. The cuſtom of building ſuch is ſaid to come from the fact of *Iſaac*, *Gen.* 24. 62, 63. where 'tis ſaid, that *he went out into the field, to a well to pray*, ſaith the *Chaldee paraphraſe*, and therefore they built theſe *proſeuchæ* in fields for the moſt part, near fountains or rivers, or brooks ſides, which the Idolaters imitated, *Iſa.* 57. 6. (and ſuch perhaps it was where they *prayed*, *ch.* 21. 5. a little way without the city, and *upon a ſhore*) or on mountains, as that *Luke* 6. which the Idolaters imitated alſo. Now that this here was ſuch an one, will appear not only by that which is here ſaid of *Paul*, that he *ſate down, and ſpake to the women*, making it a place not *to pray*, but *to preach*, but alſo by the expreſs words of *Epiphanius*, t. 2. l. 3. c. 80. *There were*, ſaith he, *antiently ſome places of prayer without the city, both in Judea and among the Samaritans, and there is a place of prayer in Shechem (which is now called Neapolis) without the city*, &c. Which is near this very place which is here ſpoken of, *v.* 11. Beſides, the Syriack is diſtinct and punctual in rendring it בית צלותא *a houſe of prayer*. All the difficulty will be, what is the meaning of ἐνομίζετο εἶναι, which is here added. The *Syriack* reads, *becauſe there ſeemed to be an houſe of prayer*: and ſo the ancient *Greek* and *Latin MS.* reads ἦν ὄχει, which may be interpreted either that *there was an oratory there*, (as ὀχεῖν and *videri* are oft but expletives; ſee Note on *Mat.* 3. e.) or elſe that in their paſſage to *Philippi*, as they came from *Neapolis*, *there ſeemed* to them to be ſuch a place, or they ſaw it by the way. The King's *MS.* that reads ἐνομίζομεν, *we thought*, agrees fully with this ſenſe, *we thought* being all one with *it ſeemed to us*. But if the ordinary reading be retain'd, then νομίζεδαι, ſaith *Budeus*, ſignifies *in fama aut exiſtimatione eſſe*, and then 'twill be beſt rendred, *where an houſe of prayer was fam'd*, or *reputed, to be*. There is alſo another notion of the word, for *conſecrating*, and ſo νομιζόμενοι δᾶλοι τῆς ἱερᾶς, are *the conſecrated boughs of the Temple*, 2 *Mac.* 14. 4. but that ſeems not ſo proper for this place.

Ενομίζετο ἦν

b. Πύθωνος πνεῦμα

V. 6. *Spirit of divination*] *Python* was a name of the city *Delphos*, where Oracles were delivered by the *Devil*, and they that prophefied there were called by that name πύθωνες, *Pythons*. From thence the word was accommodated to other ſorts of diviners, eſpecially to the ἐγγαςρίμυδοι thoſe *out of whoſe bellies* (as the oracles out of caves) *the devil ſpake*. Of theſe ſee *Photii Epiſt.* ρνά. p. 206. Τὸ ἐμφωλεῦον τῇ ἀνδρωπίνῃ γαςρὶ πονηρὸν, κ ἄξιον τ κοπρεδόχον οἰκεῖν, ἀκάδαρδον πνεῦμα, λίαν ἐμφερῶς προσωνομάκασιν Ἐγγαςρίμυδον, *The wicked and unclean ſpirit, that inhabits a man's belly, as a ſerpent his hole in the earth, and being unclean, is fit to dwell in that place which is the receptacle of order, they appoſitely call Engaſtrimuthus.* Thus, ſaith he, the *Grecians* commonly call Ἐνδεομαντιν, *the diviner from the guts*, others Ἐγγαςριμαντιν, *the diviner in the belly*. But *Sophocles* and *Plato being aſhamed that their Dæmon ſhould have ſuch a dwelling*, one of them ἀντὶ γαςρὸς ἀυτῷ τὰ σέρνα χαρισάμενος, Στερνόμαντιν μετωνόμαζεν, *inſtead of the belly allow'd him the breaſt, and called him the diviner out of the breaſt*; and the other called every ſuch by the name of *Eurycles*, a perſon who had been famous for this, and ſo tranſmitted the appellation to all other the like. And of this kind of devil, ſaith he, *which loves to dwell in the ordure both of men and women*, Λαύπλανον τᾶτο κ τῆς ἐχάτης ἀπωλείας τοῖς προσέχειν ἀυτῷ ἀναπεπεισμένοις αἴτιον, *It is a great deceiver of people and author of deſtruction to all that give ear to it.* That this is it which is here meant by πύθωνος πνεῦμα, *the ſpirit of Python*, appears by *Heſychius*, being read, as that place ought to be, Ἐγγαςρίμυδος —— (not as we now read without any ſenſe, τέτων ἡμεῖς πάντων ἰῶ καλῦμεν but) τᾶτον ἡμεῖς πύθωνα νῦν καλῦμεν, *We now call this Python.* Theſe the Hebrew calls אובים from אוב *the belly*; and the reaſon is rendred by *Galen*, becauſe *they ſpeak without opening their mouth, and ſo ſeem to ſpeak out of the belly.* Theſe are they that have *familiar ſpirits*, *Lev.* 19. 31.

c. Περιῤῥήγνυσι ξύλες ἱμάτια

V. 22. *Rent off their cloaths*] Among the Rites of ſcourging, this of *rending the garments* aſunder is mentioned for one, in *Miſchna*, *c.* 3. *Both hands are tied to the pillar on both ſides, then the officer of the ſynagogue*, the ὑπηρέτης, the *miniſter*, that is, *lictor*, *takes hold of his garments, not caring whether he tear, or rip them, 'till his breaſt be quite uncovered.* And the Roman faſhion was agreeable.

Paraphraſe.

CHAP. XVII.

1. Theſſalonica, another metropolis of Macedonia.

1 NOW when they had paſſed through Amphipolis and Apollonia, they came to [Theſſalonica] where was a Synagogue of the Jews.

2. And Paul, as his manner was, went in unto them, and three ſabbath days reaſoned with them out of the Scriptures,

3. * Opening

3. * Opening and alledging, that [Chriſt] muſt needs have ſuffered, and riſen again from the dead; and that this Jeſus whom I preach unto you, is Chriſt.

3. The Meſſias promiſed to the Jews.

4. And ſome of them believed and conſorted with Paul and Silas, and of the † devout Greeks a great multitude, and of the chief women not a few.]

4. And ſome of the Jews received the faith, and aſſociated with Paul and Silas, and many alſo of the Grecians, which were Proſelytes, and many women of better quality.

5. But the Jews which believed not, * moved with envy, took unto them certain † leud fellows [of the baſer ſort, and gathered a company, and ſet all the city on an uproar, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.]

5. Of thoſe which call the people together on occaſion, (ſee note on Mar. 7. b.) and raiſing the city, they ſet upon Jaſon's houſe, ſearching for Paul and Silas, meaning to bring them out to the People, as enemies of the publick peace.

6. And when they found them not, they drew Jaſon and certain [brethren unto the Rulers of the city,] crying, Theſe that have * a turned the world upſide down, are come hither alſo,

6. Believers, Chriſtians unto the Officers of the city. See note on c. 19. f. a.

7. Whom Jaſon hath received: [and theſe all do contrary to the decrees of Cæſar,] ſaying that there is another king, *one* Jeſus.

7. And their doctrine is quite contrary to Cæſar's authority over us,

8. And [they troubled the people and the rulers of the City,] when they heard theſe things.

8. The people and magiſtrates were troubled: ſee note on Luke 16. b.

9. And when they had taken ſecurity of Jaſon and of the other, they let them go.

10. And the brethren immediately ſent away Paul and Silas by night unto Berœa; who coming *thither* went into the ſynagogue of the Jews.

11. Theſe were [more † noble than thoſe in Theſſalonica, * in that they received the word with all readineſs of mind, and ſearched the Scriptures daily, whether thoſe things were ſo.]

11. Of a more ingenuous, mild, (ſee Chryſoſtom) pliable temper, more receptive of the Chriſtian doctrine then thoſe of Theſſalonica, and they readily embraced the Goſpel, and ſpent their time every day in ſearching the Scriptures, and obſerving whether what was thus taught by Paul were agreeable with that which the Scriptures ſay of the Meſſias.

12. Therefore many of them believed: alſo of honourable women, which were Greeks, and of men, not a few.]

12. Many therefore of thoſe Jews received the faith, and ſo likewiſe of the Gentiles many of the better ſort, both women and men.

13. But when the Jews of Theſſalonica] had knowledge that the word of God was preached of Paul at Berœa, they came thither alſo, and ſtirred up the people.

13. And when thoſe Jews of Theſſalonica, which oppoſed Paul there,

14. And immediately the brethren ſent away Paul, to go as it were to the ſea;] but Silas and Timotheus abode there ſtill.

14. And ſuddenly the Chriſtians, to delude the perſecuters, ſent Paul toward the ſea-ſide as if he meant to take ſhip, whereas he meant to go afoot to Athens.

15. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all ſpeed, they departed.

16. Now while Paul waited for them at Athens, his ſpirit was † ſtirred in him * when he ſaw the city b wholly given to idolatry.

b.

17. Therefore diſputed he in the ſynagogue with the Jews, and † with the devout perſons, and in the market daily with them that met with him.]

17. And thereupon he did not only preach in the ſynagogue of the Jews to the Jews and Proſelytes, but in other places of concourſe he took occaſion to make known the Chriſtian doctrine to all the heathens that he met with there.

18. Then certain Philoſophers of the Epicureans and of the Stoicks] encountred him, and ſome ſaid, What will * this c babler ſay? Other ſome, He ſeemeth to be a ſetter forth of ſtrange Gods: becauſe he preached unto them d Jeſus, and the reſurrection.

18. And ſome of the learned men of Athens of the two contrary ſects, one that denied all providence, the other that denied all freedom of will. c. d.

19. And they took him and brought him [unto e Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, is?]

19. To the place of judicature at Athens, and examined him what new religion 'twas that he taught. e.

20. For thou bringeſt certain ſtrange things to our ears: we would know therefore what theſe things mean.]

20. For all that yet we hear, is very new and ſtrange, and we deſire to have a full account of all.

21. (For all the Athenians, and ſtrangers which † were there, ſpent their time in nothing elſe, but either to tell or to hear ſome new thing.)

22. Then [Paul ſtood in the midſt of Mar's hill, and ſaid, Ye men of Athens, ‖ I perceive that in all things ye are too f ſuperſtitious.]

22. Paul being brought before the Judges in Areopagus, ſaid, Ye Athenians have a greater number of Gods which ye worſhip, than any other cities have. f.

23. For as I paſſed by, and beheld your * devotions, I found an altar with this inſcription, g TO THE UNKNOWN GOD: [whom therefore † ye ignorantly worſhip, him declare I unto you.

23, 24. This God therefore whom you acknowledge not to know, and yet profeſs to worſhip, is he that I preach, the inviſible God of heaven and earth, ruler, becauſe creator of all, which cannot be contained in any ſhrine of man's framing. g.

24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:]

25. Neither is worſhipped with mens hands, * as though he needed any thing, † ſeeing he giveth to all life, and breath, and all things;]

25. Nor can any image made by man be a proper inſtrument to worſhip or propitiate him, he being ſo far from wanting any help of ours, that he gives to all their very life, and all that they have.

26. And hath made of one blood all Nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;]

26. And from one Adam firſt, and then from one Noah hath framed a whole world of men, fixing times and places in great order, and wiſdom of diſpoſal.

27. That they ſhould ſeek the Lord, if haply they might * feel after him, and find him, though he be not far from every one of us.]

27. And the end of all that is, that they might look after him that created them, and worſhip him. And though they were left through their ſins, as in the dark, in groſs ignorance, yet was God ſo palpably to be diſcerned that by feeling, or groping, as blind men in that dark, they might, if they would but ſeek, find him, who is indeed very near every one of us, even as the ſoul that animates every one.

* Explaining and ſetting before them, that the Chriſt ought to ſuffer and riſe and that this is Jeſus Chriſt whom I declare unto you. Διανοίγων καὶ παρατιθέμενος ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν

† worſhipping Grecians, ſee ch. 13. 50.

* being inraged, ζηλώσαντες.

† wicked men of the officers of their courts, and making a tumult. τῶν ἀγοραίων τινας ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες.

* troubled the world.

† ingenuous εὐγενέστεροι.

* who rec. ἔλαβον.

† exaſperated within him, παρῳξύνετο ἐν

* ſeeing their city to be full of Idols

† worſhippers, ſee c. 13. 50.

* this idle fellow.

† ſojourned there, ἐπιδημοῦντες.

* Areopagus, ver. 19.

‖ I look upon you, as thoſe which are generally given to the worſhip of more Gods, or dæmons, than any, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.

* worſhips or deities, σεβάσματα, ſee 1 Theſſ. 2. 4.

† ye worſhip and know not, ὃ οὖν ἀγνοοῦντες εὐσεβεῖτε.

* needing προσδεόμενος

† himſelf giving αὐτὸς διδοὺς

* grope him out, ψηλαφήσειαν αὐτόν.

h. 28. For our life, motion and ſubſiſtence is wholly through him, according to that which Aratus an heathen Poet ſaid.

28. For h in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his off-ſpring.

29. God therefore being our creator, can in no reaſon be ſuppoſed by us his workmanſhip to be the work of our hands, ſuch as a piece of gold, or ſilver, or ſtone, with a ſignature upon it.

29. For as much then as we are the off-ſpring of God, we ought not to think that the Godhead is like to gold or ſilver, or ſtone graven by art and man's device.]

30. And 'tis certainly long enough, that men have gone on in ſuch prodigious conceits as this: Be it therefore now known unto you, that there is place of repentance, if you will make haſte to accept it: For God not looking, or faſtning his eyes upon the continued idolatry of the heathens for many years, (which might provoke him to deſert them for ever) now ſends us to you their progeny, to call you to repentance, enters a new covenant with you, as well as others, a covenant of free pardon upon reformation.

30. And the times of this ignorance God † winked at; but now commandeth all men every where to repent.]

† taking no notice of, doth now command, ὑπεριδὼν, παντῶν μετανοεῖν.

31. Having now determined the way by which the whole world ſhall be judged, viz. by their receiving or not receiving of Chriſt, whom, by raiſing him from the dead, he hath held out to all men to believe on, and woe to them that ſhall now refuſe him.

31. Becauſe he hath appointed a day in which he will judge the world with righteouſneſs, by *that* man whom he hath ordained; * whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.]

* having offered faith unto all, πίστιν παρασχὼν πᾶσιν.

32. And when he mentioned that of riſing from the dead, ſome of thoſe learned men, the Epicureans eſpecially, which denied all future life, fell a ſcoffing.

32. And when they heard of the reſurrection of the dead, ſome mocked him;] and others ſaid, We will hear thee again of this matter.

33. So Paul departed from among them.

34. And ſome believed, and aſſociated with him, particularly Dionyſius one of the ſenators or Judges in Areopagus, (ſee note e.) and Damaris his wife, and ſome others.

34 Howbeit certain men clave unto him, and believed: amoung the which *was* Dionyſius the Areopagite, and a woman named Damaris, and others with them.]

Annotations on Chap. XVII.

a. Ἀναστατώσαντες

V. 6. *Turned the world upſide down.*] What Ἀναστατώσαντες ſignifies, will beſt be diſcerned by the uſe of the word, *Gal.* 5. 12. there we render it *troubling*, and ſo it appears to ſignifie by comparing it with v. 10. ὁ δὲ ταράσσων, *but he that troubleth you ſhall bear his own judgment*, as before he ſaid, c. 1. 7. εἰ μὴ τινές εἰσιν οἱ ταράσσοντες, *but that there are ſome that trouble you.* So *Acts* 15. 24. the ſame is expreſs'd, τινὲς ἐτάραξαν ὑμᾶς λόγοις, *ſome troubled you with words.* And thus we may reſolve by the uſe of other Authors. Ἀναστατοῦν, ſaith * *Euſtathius*, is ἀνασάτους ποιεῖν, and that ἀβασιλεύτους ποιεῖν, *to put in diſorder*, or *confuſion*, ſuch as in ſtate of Anarchy: and * in the ſame place he interprets ἀνασήσειν by ταράξας ἐξεγερεῖ, *to ſtir up by troubling*, or *diſturbing*. Contrary to this is κατάστασις, a quiet tranquility, and ſo is uſed by the Stoicks and Epicureans for ἀταραξία, *untroubledneſs*. Thus *Cicero* renders καταστάσεις ſometimes *conſtantias*, ſometimes *ſedationes*, as the contrary *perturbationes*. And then ἀναστατοῦν contrary to καταστασις, muſt be *to diſturb, diſquiet, ſtir up.* And ſo it will moſt properly be here rendred alſo, in the ſame ſenſe that ἀκαταστασία is uſed, *Jam.* 3. 16. for *diſturbance, confuſion*, &c.

* *In Iliad.* 1. p. 60. l. 27. l. 29. * l. 25.

Ακαταστασία.

b. Καταείδωλος.

V. 16. *Wholly given to idolatry.*] Κατείδωλος πόλις is *a city full of images*, or *idols*, or *altars* erected to the *Gods*, and much given to the *worſhip* of them. That *Athens* was ſuch, appears by *Pauſanias*, the number of the *Simulacra*, or εἴδωλα there, being more than in all *Greece* beſides: ſo ſaith *Philoſtratus* in *Apollonius*'s travail thither, φιλοδύτας τὺς Ἀθηναίους εἶδεν, *de vit. Apollon.* l. 4. c. 6. *he ſaw the Athenians were lovers of devotion*, of *ſacrificing*, &c. And therefore in his diſcourſe with *Timaſion*, he tells him, σωφρονέστερον περὶ πάντων θεῶν λέγειν ἔυ, καὶ ταῦτα Ἀθηνήσιν, *It was the ſobereſt way to ſpeak well of all Gods, eſpecially at Athens, where there were alters of unknown Gods.* See *Suidas* in Τιμασίων. So ſaith *Pauſanias*, that they did εὐσεβεῖν θεὺς ἄλλων πλέον, *expreſs more piety to the Gods than any*; and preſently add, as an *evidence* of their *piety*, that they had *altars*, αἰδοῦς, φήμης, καὶ ὁρμῆς of *Baſhfulneſs*, of *Fame*, and of *Deſire*, and again, Ἀθηναίοις περισσοτέρου τι ἢ τοῖς ἄλλοις εἰς τὰ θεῖα ὄζει σπουδῆς, *they exceed all in their diligence about the Gods.* So *Strabo*, Ἀθηναῖοι ὡσαύτως περὶ τὰ ἄλλα φιλοξενοῦντες διατελοῦσιν, οὕτω καὶ περὶ τὺς θεούς, πολλὰ γὰρ ξενικῶν ἱερῶν παρεδέξαντο, ὥσαύτως καὶ ἐκωμωδήθησαν, *Their hoſpitality to ſtrangers extends to the Gods too, being very ready to receive in any ſtrange worſhips.* So *Himerius*, in his Declamation againſt *Epicurus*, when, ſaith he, I named *Athens*, τὸ μέγιστον εἶπον ἅπαν εὐσεβείας κεφάλαιον, *I named the greateſt ſum of piety.* So *Theophylact*, ſetting down the full inſcription of the Altar, v. 23. Θεοῖς Ἀσίας, καὶ Εὐρώπης, καὶ Λιβύης, Θεῷ ἀγνώστῳ καὶ ξένῳ, ſuppoſes them to have received all the ſtrange Gods of the world, of *Aſia, Europe, Africk*, and moreover one ſtrange one which they knew not, who or whence he was. Whereas *Dionyſius Halic.* ſpeaking of the *Romans*, ſaith, they did rather μισοξενεῖν περὶ θεὺς, than φιλοξενεῖν, *were very unkind and unhoſpitable to ſtrange Gods.* And *Maximus Tyrius*, διαλ. λβ'. ὁ Ἀθηναίων δῆμος ἕτερα καινὰ δαιμόνια ἐπισφέρων, *The common people of Athens brought in other new Gods.* And *Joſephus* 2. *cont. Appion.* Ἀθηναίους τε Ἑλλήνων εὐσεβεστάτους πάντες λέγουσιν, *All men ſay that the Athenians are the moſt pious of all the Græcians:* And *Sophocles Oedip. Col.* Ὅθ' ἵππιος γῆ θεὺς ὁδίσας Τιμᾶις σεβάζει, ἵνα τῶδ' ἀφράσει, *This city goes beyond all in worſhipping and honouring the Gods.* This here is the meaning of δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, v. 23. *I ſee you more addicted to the worſhip of the Gods than others*; as it farther appears by their σεβάσματα, which *Paul* in paſſage takes notice of, v. 23. (not their *worſhips*, or their *altars*, but their *Idols*, that is, their *Deities* themſelves, for ſo the word is uſed, *Wiſd.* 14. 20. ſee 2 *Theſſ.* 2. Note f.) among which, ſaith he, was an *altar to an unknown God.*

Σεβάσματα.

c. Σπερμολόγος.

V. 18. *Babler.*] The notion of the word σπερμολόγος (all one with σπερμονόμος) is clear by the concurrence of the *Grammarians* in their explication of the *Attick* word, as it is *proverbially* uſed among them, and by the *Greek Fathers* upon this place, both generally agreeing, that the word primarily ſignifies, εἶδος ὀρνέου, *a ſort of bird*, that was wont to be about the *ſtreets*, λαβώμενον τὰ σπέρματα, *picking up the ſeeds.* So *Oecumenius* and *Phavorinus*; from whence, ſay they, the *Attick* writers applied the word *proverbially* to thoſe that do περὶ ἐμπόρια καὶ ἀγορὰς διατρίβειν, *ſpend their time in the ſtreets*, at *fairs* and *markets*, that is very idly; and from hence, ſay they, it comes to ſignifie τὺς ἐυτελεῖς καὶ ἀδόκιμους λόγου ἀξίους, *mean, vile perſons, that are worth nothing.* And ſo *Euſtathius* on *Homer*, Ὀδυσσ. ε'. and *Suidas* alſo.

d. Ἰησοῦς καὶ ἀνάστασις.

Ib. *Jeſus and the reſurrection.*] That *Jeſus* and ἀνάστασις, *the reſurrection*, were by them taken to be (both of them) δαιμόνια ξένα, *new*, or *ſtrange*, *Gods*, is not only affirmed by ſome of the *Fathers*, but very reaſonable to believe, when we remember out of *Pauſanias*, that αἰδὼς, and φήμη, and ὁρμὴ, *Modeſty*, and *Fame*, and *Vehement deſire*, were Gods, and had Altars erected to them by theſe Athenians. See Note a.

e. Ἀρεόπαγος.

V. 19. *Areopagus.*] Their *Areopagus* was their Senate, or ſtanding court of judicature, in *Athens*, by whoſe laws and orders any new Gods were received among them; and therefore aſſoon as they conceived that *Paul* was καταγγελεὺς ξενῶν δαιμονίων, *a promulger of new ſtrange deities*, they bring him to the *Areopagus*, to have him examined, what Gods they were that he thus

thus *preach'd*. Two judicatures they had in *Athens*; one every year changed, made up of five hundred choſen men, of whom the republick conſiſted; the other perpetual, which judged of Murthers, and the like capital offences, and this was in *Areopago*: of which and the cuſtoms thereof; ſee *Budæus* on the *Pandects*. This * *Juvenal* calls *curiam Martis*, and * *Pauſanias* tells us, that it was ſo called, becauſe when *Mars* had killed *Neptune*'s ſon *Alirrothios*, he was the firſt that was there judged, Αρειος πάγος καλέμενος, ὅτι πρῶτος Αρης ἐνταῦθα ἐκείθη. But this, ſaith * S. *Auſtine*, *Varro* would not yield to, but produces another original of it, *de obſcurarum notitia literarum*, *out of the knowledge of dark learning*. The word πάγος in the compoſition ſignifies *a rock*, or *riſe of an hill*: ſo ſaith *Suidas*, it is called Αρειος πάγος, ὅτι ἐν τῷ πάγῳ ὅτι, καὶ ἐν ὕψει τὸ δικαστήριον, *becauſe the judicature is on a pagus, and on an aſcent or high place*; and *Stephanus Byzantius* out of *Apollodorus*, Αρειος πάγος ἀκρωτήριον Αθήνησιν, *it is an eminent place*, or *hill*, *at Athens*; and ſo * *Iſidore Peluſ.* πάγος ὁ ὑψηλὸς τόπος, *it is an high place*, ἐν ᾧ ὄχθῳ τινὶ ἦν τὸ δικαστήριον ἐκεῖνο, *for that judicature was on an aſcent*, or *upper ground*. Then for the other part in the compoſition [Αρειος] it denotes, as they both ſay, the ſort of the cauſes which were there judged, *viz.* Murthers, *&c.* So *Stephanus*, ἐν ᾧ τὰς φονικὰς κρίσεις ἐδίκαζον, διὰ τὰς ἀπὸ σιδήρου γινομένας μαιφονίας, *in it they judged cauſes of murther, becauſe ſuch were done by the ſword*: and *Suidas*, Αρειος δὲ ἐπὶ τὰ φονικὰ δικάζει, *it is ſo called, becauſe it judgeth cauſes of murther*, ὁ δὲ Αρης ὅτι τῶν φόνων, *and Mars is uſed for murthers*; yet having before ſaid, τὰ ἄλλα πολιτικὰ διώκει σωφρόνως, *it adminiſters other affairs of the Commonwealth very wiſely*. By this it appears, how fit it is to retain in Latin and other Languages the compound Greek, rather than to divide it, as the Engliſh have done into *Mars's hill*, as if it had its denomination from that heathen God of war, which is not acknowledged, nor intimated in the word. Now the Judges which ſat in this Court, (and not the inhabitants that dwelt in that part of the city) were called Αρειοπαγῖται. *Areopagites*, men famed for their gravity, and uprightneſs in judging, not admitting rhetorical Pleas, but ſimple Narrations, chooſing the dark, that they might not be moved to compaſſion by the ſight of the Malefactor, and giving their judgement without a word ſpeaking. And this judicature was by all look'd on with ſuch reverence, that an *Areopagite* ſignified proverbially an *excellent perſon*, and when the Romans had conquered *Greece*, and ſent their Proconſuls of *Aſia* to rule there, they frequently committed difficult cauſes to the judgment of theſe *Areopagites*. So did *Dolabella* in *Gellius*, l. 12. c. 7. *Rem Athenas ad Areopagitas, ut ad judices graviores exercitatioreſque, rejecit*, ſaith he, *He referred the cauſe to them, as to Judges more grave and exerciſed* (and ſo skilled) *than ordinary*. And becauſe to theſe belonged the affairs of Religion, and accordingly *Anaxagoras* for teaching that the Sun, which they deemed a God, was a fire-ſtone, and *Diagoras* as a derider of their Gods, had been condemned to death by them, and ſo *Protagoras*, and *Socrates* alſo, and *Plutarch* ſaith of *Euripides*, l. 1. c. 7. *De plac. Phil.* that having ſome doubts of the Gods, he durſt not openly profeſs it, fearing the judicature of the *Areopagites*; therefore is *Paul* here brought before them, as an aſſertor and preacher of ſuch a Deity as they had not admitted among them. And one of theſe Judges, *Dionyſius*, v. 34. therefore called the *Areopagite*, was converted by his diſcourſe there.

* *Attic.* p. 26. l. 44. and p. 19. l. 19.

* *De Civ.* l. 18. c. 18.

p. 5.

* l. 2. ep. 9.

Αρειοπαγῖται.

f. Δεισιδαιμονία.

V. 22. *Too ſuperſtitious.*] What is the notion of δεισιδαιμονία, *ſuperſtition*, doth here deſerve to be conſidered. And by what hath been ſaid of κατείδωλος (Note a.) 'twill ſoon appear that in this place δεισιδαιμονέστεροι, *more ſuperſtitious* than ordinary, ſignifying the worſhip of more Gods than other cities worſhip'd, the poſitive δεισιδαίμων and the ſubſtantive δεισιδαιμονία muſt denote no more than *the worſhip of God*; and accordingly it follows, v. 23. ὃν οὖν εὐσεβεῖτε, *whom ye worſhip*, ἀγνοοῦντες, *not knowing* who it was. Thus ch. 25. 19. *Feſtus*, or S. *Luke* in his ſtory, ſaith, that the Jews had certain ζητήματα, *queſtions*, or accuſations againſt *Paul*, περὶ τῆς ἰδίας δεισιδαιμονίας, *concerning his own religion*, or *ſuperſtition*, or *worſhip* peculiar to him from them, and (as it follows to explain what he meant by the word) περὶ τινος Ἰησοῦ τεθνηκότος, *of one Jeſus that was dead*, putting him under the vulgar notion of a δαίμων, or *dead Heros*, and ſo meaning the worſhip of him by δεισιδαιμονία. Thus in the *Greek* and *Latin Lexicon* at the end of *Cyril*, Δεισιδαιμονία, *ſuperſtitio*, *religio*, rendring it indifferently by thoſe two: So in *Athenæus*, δεισιδαιμονία περιέχεσθαι, is *religione teneri*, *to be held by religion*, and ſo rendred by *Budæus*, as δεισιδαιμονία is rendred *Religio* by *Cicero*, and in an ancient *Gloſſary*, Δεισιδαίμων, θεοσεβὴς, it ſignifies *a worſhipper of the Gods*. And the word being compounded of δαίμων, and δείδω *to fear*, it is rendred by *Heſychius* φοβοθεία, *fearing God*, or *religion*, by others φόβος θεῶν καὶ δαιμόνων, *the fear of Gods and Dæmons*; but this *Fear* ſometimes in an ill ſenſe, for cowardiſe; and ſo ſaith the *Etymologiſt*, Δεισιδαίμων, ὑλαβὴς καὶ δειλὸς περὶ θεούς, both *pious and cowardly toward the Gods*, and *Clemens* ἡ γοῦν δεισιδαιμονία πάθος, *Strom.* p. 377. *Superſtition is a paſſion*, being a fear of the Dæmons; and *Theophraſtus*, *Char.* π. δεισιδ. δειλία πρὸς τὸ δαιμόνιόν ἐστι, *'tis a cowardly fear of*, or *toward the Dæmon*: and accordingly *Maximus Tyrius* having compared a pious man to a friend, a ſuperſtitious to a flatterer, ὁ μὲν εὐσεβὴς φίλος θεῷ, ὁ δὲ δεισιδαίμων κόλαξ θεοῦ, he explains the meaning in the following words, *the pious comes to God*, ἀνὰ δέος, *without fear*, *the ſuperſtitious*, μετὰ πολλοῦ δέους, *with much fear*, δύσελπις καὶ δεδιὼς τοὺς θεοὺς ὥσπερ τοὺς τυράννους, *dreading the Gods as ſo many tyrants*. So ſaith *Diodorus Siculus*, of *Bomilcar*, l. 2. p. 779. δεισιδαίμονές εἰσιν οἱ μέλλοντες ἐγχειρεῖν τι παρανόμοις καὶ μεγάλαις πράξεσι, *they that are about to undertake any unlawful and great actions are generally afraid of the Gods*, or *dæmons*; whence is that of *Plutarch* in *Alex.* ὁ μὲν οἴεται ὁ ἄθεος θεοὺς εἶναι, ὁ δὲ δεισιδαίμων οὐ βούλεται, *the Atheiſt thinks there are no Gods*, *the ſuperſtitious wiſhes there were none*. And accordingly the *Epicureans*, and the *Cyrenaici* that were ſo much againſt ſuperſtition, expreſs themſelves to mean by it τὸν περὶ θανάτου φόβον, *the fear of any thing after death*, of the puniſhments of God after this life. And ſo thoſe that did not believe this, and withal thought it a very painful inconvenient error, for any man to believe it, generally ſpake of δεισιδαιμονία, *ſuperſtition*, and ſo of Religion too, as of an ill thing. And ſo it goes in *Plutarch*'s tract. π. δεισιδαιμ. as another extreme, contrary to Atheiſm, an aſtoniſhment of ſoul, looking on the Gods as ſo many δείματα, *ſpirits*, or *furies*, *cruel*, *bloody-minded*, &c. which rather than he would believe, he profeſſes he would wiſh, μηδὲ εἶναι πλούταρχον, that *he had never been*; and this he looks on with moſt abhorrence in the Jews, δεισιδαιμονίᾳ ὡς σαγήνῃ ἁλισκόμενος, *they are*, *ſaith he*, *tied and bound with their religion*, or *ſuperſtition*, *as with a net*, that they could not move for it. This therefore being acknowledged, that among the Heathens the word hath ſometimes upon this ſcore been taken in an ill ſenſe, and Superſtition and Religion indifferently ſpoken againſt, as believing it an error that the Gods would puniſh men for what they did in this life; it remains that they of them that were not thus bent, do generally ſpeak of δεισιδαιμονία, *ſuperſtition* with a great reverence, generally in a good, not evil, ſenſe, the ſame that they allow to Religion it ſelf. Thus *Polybius* of the Romans, l. 16. p. 497. giving his opinion of their government that it excell'd others extremely ἐν τῇ περὶ θεῶν διαλήψει, *in the apprehenſion they had of the Gods*, he expreſſes what it was he ſo commends, λέγω δὴ δεισιδαιμονίαν, *I mean*, *their Superſtition*, which διὰ τοσοῦτον ἐκτεταγμένη καὶ παρεισῆκται, *was ſo cried up*, *and taken into all their affairs*, ὥστε μὴ δύνασθαι καθολικῶς, *that it did not fall*

ſhort of Superlative; which though 'twere among other men made *matter of reproach to them*, παρὰ τοῖς ἄλλοις ἀνθρώποις ὀνειδιζόμενον, yet he thinks fit extremely to extol it as that which ſeem'd to him μεγίστω διαφορὰν ἔχειν πρὸς τὸ βέλτιον, *to be very much for the better*, καὶ ζωύχειν τὰ Ῥωμαίων πράγματα, *and to keep their affairs in good order.* Thus *Diod. Siculus*, l. 5. p. 305. ſpeaking of the ancient *Gauls*, *There lies*, ſaith he, *in their temples a great deal of gold conſecrated to their Gods, which yet none of the natives*, ἅπτονται, *touch*, that is, ſteal away, διὰ δεισιδαιμονίαν, *becauſe of their ſuperſtition*, that is, reverence which they bear to their Gods, καίπερ ὄντων τῶν Κελτῶν φιλαργύρων καὶ ἁρπάζειν, *though the men are extremely covetous.* So the ſame Author ſpeaking of *Imilco* l. 14. p. 295. *After an act of ſacrilege*, ſaith he, *he condemned himſelf, and died*, πολλὰ τοῖς πολίταις ἀπολιπὼν δεισιδαιμονίαν, *leaving to his citizens much ſuperſtition*, which the Interpreter rightly renders, *Dei reverentiam, reverence of God.* So in *Heraclitus*, περὶ ἀπιστ. ſpeaking of *Orpheus*, κεφ. κγ'. εἰς δεισιδαιμονίαν ἀγαγὼν, καὶ ὅτι τὸ εὐσεβεῖν παρεκελεύσατο, *leading to ſuperſtition*, or the worſhip of the Gods, *and exhorting them to be pious*, making *ſuperſtition* and *piety* all one exactly. So in an Edict of the Emperor *Tiberius* ſet down by *Joſephus*, l. 19. c. 4. where immunities are by him allow'd the Jews on condition that they miſuſe not the Emperors kindneſs towards them, καὶ μὴ τὰς ἄλλων ἐθνῶν δεισιδαιμονίας ἐξουθενίζειν, *and that they do not ſet at nought the ſuperſtitions*, that is, Religions (ſome of which he that wrote the Edict, thought to be true, and therefore took that care of them) *of other nations.* And though being by the Heathens uſed for the worſhip not of the true God, but of their Dæmons, (dead men, and Angels deified by them) it be juſtly deteſted by us Chriſtians, yet ſtill this is not an Argument that that word is uſed in an ill ſenſe, any otherwiſe than Religion it ſelf is alſo, becauſe falſe, heatheniſh Religions are look'd on with the ſame averſation alſo by all that count them ſuch: to which agrees that of the *Etymologiſt*, ἰσέον ὅτι ΘΕΟΣΕΒΕΙΑ μὲν τοῖς Ἕλλησι ἐπὶ καλῷ λαμβάνεται, παρὰ δ' ἡμῖν τοῖς Χριστιανοῖς ἐπὶ τῆς ἀσεβείας λέγεται, *the word among the heathens is taken for a good thing, but among us Chriſtians for impiety.* Beſides theſe there is yet one farther acception of the word, for the uſe of *magical ſpells, ligatures, characters*, &c. *execranda ſuperſtitio ligaturarum, quibus inaures, &c. non ad placendum hominibus, ſed ad ſerviendum dæmonibus adhibetur. Aug. Ep.* 73. *that execrable ſuperſtition of ligatures, among which are the ear-rings*, &c. *uſed not to pleaſe men, but to ſerve devils.* Of theſe indeed there were ſtore among the worſhippers of falſe Gods, a catalogue of which *Clemens Alex. Str.* 3. p. 312. tells us was to be ſeen in *Menander*'s comedy called Δεισιδαίμων, ſcoffing at thoſe which make every accident almoſt σημεῖόν τινος, *a ſign of ſomething*, divine by the flight of birds (Δεξιὸς ὄρνις, Αἰετὸς ὑψιπέτης in *Homer*) the feeding of chickens, by the Ῥαβδομαντεία, *ſtriking a ſtaff againſt the ground* (to which the Prophet is thought to refer, *Hoſ.* 4. 12. κλειδομαντεία, and the reſt of the ἐναίσιμα σήματα, *auſpicious ſigns*, (ἀσπὲτ πέλωρ ὀρνίξι, *lightning on the right ſide*, *Hom. Il.* 2.) which they that uſed are by *Suidas* ſaid δεισιδαιμονεῖν ὅτι τοῖς σημείοις, *to be ſuperſtitious obſervers of ſigns.* See *Aug. de doctr. Chr.* l. 2. The like may be ſaid of ominous and auſpicious days, the not obſerving of which *Heſiod* makes to be impiety, and deſigns his whole book of Ἡμέραι to that purpoſe,

——— Ὄλβιος ὃς τάδε πάντα
Εἰδὼς ἐργάζηται, ἀναίτιος ἀθανάτοισιν.
Ὀρνίθας κείνων, καὶ ὑπερβασίας ἀλεείνων. These being heatheniſh obſervations conſequent to their Religions, as they are juſtly branded by thoſe that diſlike their Religions, ſo among them that diſliked them not they were taken for branches of piety alſo, and ſo ſtill faſten no ill character upon this word abſolutely conſidered.

V. 23. *To the unknown God.*] Concerning this Altar at *Athens* inſcribed *to the unknown God*, there is a famous ſtory in *Laertius* in *Epimenid.* that in time of peſtilence at *Athens*, *Epimenides* being accounted by them θεοφιλέστατος, one *moſt beloved of God*, was conſulted by them, who appointed this luſtration for the city. Taking many ſheep black and white he brought them into *Areopagus*, and permitted them to go whither they would, appointing ſome to follow each, and where-ever they lay down, there to kill and ſacrifice them προσηκόντι Θεῷ, *to a fit God*, or to a God to whom ſacrifices were due, and ſo the plague ceaſed, ὅθεν ἔτι καὶ νῦν ὄντα εὑρεῖν κατὰ τὰς ἥμας τῶν Ἀθηναίων βωμοὺς ἀνωνύμους, whence, ſaith he, *is it, that among the Athenians in publick places there are Altars that have no names on them.* So *Heſychius*, Θεοὶ ξενικοὶ παρὰ Ἀθηναίοις τιμῶνται, ὡς καταλέγει Ἀπολλοφάνης ἐν Κρητίν, *Strange Gods are worſhipped among the Athenians, which Apollophanes reckons up in his Cretians.* So in *Philoſtratus*, l. 6. c. 7. of *Apollonius* mentioning *Athens*, ἔνθα καὶ ἀγνώστων δαιμόνων βωμοὶ ἵδρυνται, ſaith he, *where are built Altars of unknown dæmons*, or *Spirits*, or *Gods.* And ſo *Lucian* in his *Philopater*, Νὴ τὸν ἄγνωστον ἐν Ἀθήναις, *By the unknown God at Athens.* And Ἡμεῖς δὲ τὸν ἐν Ἀθήναις ἄγνωστον ἑυρόντες καὶ προσκυνήσαντες, χεῖρας εἰς οὐρανὸν ἐκτείναντες τούτῳ εὐχαριστήσομεν, *We having found and worſhipt the unknown God at Athens, will ſtretch out our hands to heaven, and give thanks to him.* And ſo ſaith *Pauſanias*, that there were at *Athens Altars of unknown Gods.* And the ſame Author mentions among the *Lydians* or *Perſians* ſome Sacrifices, that by invocation of an unknown God, and a form which he calls *barbarous*, becauſe not underſtood by the *Græcians* (*the God of Abraham*, &c.) brought fire down, and burnt the wood upon the Altar, *Eliac.* l. 1. which is a deſcription of the πυρφορία mentioned by *Strabo*, l. 15. which may well be thought an imitation of that fact of *Elias* in *Ahab*'s time, who by invoking the name of God brought down fire upon the Altar. Of S. *Paul*'s making uſe of this inſcription at *Athens* againſt the Heathens, ſee *Photii Epiſt.* ξβ'. p. 114.

V. 28. *In him we live.*] This ſeems to have reference to an old *Iambick*

Ζῶμεν δ' ἐν αὐτῷ καὶ κινούμεθα,
Καὶ ἐσμέν. *In him we live* theſe *mortal lives, and move, and are.* And ſo that which follows will be more literally true, ὡς τινες, *as ſome*, urging two ſayings of the Pagans, this, and that of *Aratus* following.

g. Ἀγνώστῳ Θεῷ.

h. ἐν αὐτῷ Ζῶμεν.

Paraphraſe.

CHAP. XVIII.

1. AFter theſe things Paul departed from Athens, and came to Corinth,

2. (Claudius the Emperor of Rome having about this time, toward the latter end of his reign (ſee note on c. 26. a.) made an Edict to baniſh the Jews out of his dominions, eſpecially from Rome, and Italy, and thoſe parts.

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with Priſcilla his wife [(becauſe that Claudius had commanded all Jews to depart from Rome)] and came unto them.

3. And Paul being by trade a tent-maker as they were, aſſociated and wrought in his trade with them, 1 Cor. 4. 12. and 9. 6, 12.

3. And becauſe he was of the ſame craft, he abode with them, and wrought; (for by their occupation they were tent-makers.)]

4. And every Sabbath he preached the Goſpel in the Synagogues of the Jews, labouring to convince them all that were preſent, both Jews and Grecians, viz. thoſe that were Greeks by birth, but Proſelytes to the Jews Religion.

4 And he reaſoned in the ſynagogue every Sabbath, and perſwaded the Jews and the Greeks.]

5. And

* or, was moved in ſpeech, for the King's MS. and the ancient Gr. and Lat. read συνείχετο τῷ λόγῳ.
† the Chriſt, τὸν Χν.
* raiſed

5. And when Silas and Timotheus were come from Macedonia, [Paul * was a preſſed in ſpirit, and teſtified to the Jews that Jeſus was † Chriſt.]
at the obſtinacy of his countrymen the Jews, did his utmoſt to convince them that Jeſus was the Meſſias, or elſe he was very earneſt in diſcourſe, ſpake very vehemently to them on this Subject, reſolving to make it his laſt, and (upon their refuſing) to preſs no more, to leave them and preach to the Gentiles.

5. Paul being extraordinarily troubled or grieved a.

6. And when they oppoſed themſelves and * blaſphemed, he ſhook his raiment, and ſaid unto them, Your blood be upon your one heads, I am clean, from henceforth I will go unto the Gentiles.]
liouſly, he uſed that ordinary ceremony of ſhaking his ſhooes, or other his garments, noting thereby his opinion of their great unworthineſs of having the Goſpel farther preacht to them, and withal aboding ſad conſequents to them: And he ſaid unto them, Having thus warned you, I am free from the guilt of your deſtruction, which will certainly come upon you; I will ſtay no longer among you Jews, but without any ſcruple preach to the Gentiles of this and other cities.

6. And when they not only withſtood him, but railed or uſed him contume-

7. And he departed thence, and entred into a certain mans houſe, named Juſtus, one that worſhipped God,] whoſe houſe joyned hard to the ſynagogue.
private houſe in Corinth, the houſe of one Juſtus, by birth a Gentile,

7. And going out of the ſynagogue he went into a but a Jewiſh Proſelyte.

8. And Criſpus the chief ruler of the ſynagogue believed on the Lord with all his houſe: and many of the Corinthians hearing, believed and were baptized.

9. Then ſpake the Lord to Paul by night in a viſion, [Be not afraid, but ſpeak and hold not thy peace,

10 For I am with thee, and no man ſhall ſet on thee to hurt thee: for I have much people in this City.]
place, conſidering that though ſome oppoſe, yet there be many pious men in this heathen wicked city,

9, 10. Fear nothing, for I will be preſent with thee, to ſecure thee from all harm; but on the contrary, preach confidently in this that will receive the Goſpel.

11. And he contined *there* a year and ſix months, [teaching the word of God among them.]
all Achaia, and farther inſtructing and confirming them that received it.

11. Preaching the Goſpel to them of Corinth, and of

† And Gallio being Proconſul, Γαλλίωνος δὲ ἀνθυπατεύοντος.
* ſee themſelves unanimouſly, ὁμοθυμαδὸν.
† forgery ῥᾳδιούργημα.
* in all reaſon I ſhould κατὰ λόγον ἂν ἀνεχόμην.
† of a word, περὶ λόγου

12. † And when Gallio was the deputy of Achaia the Jewes * made inſurrection with one accord againſt Paul, and brought him to the judgment ſeat,]
chaia, banded againſt him, and brought him before the tribunal of Gallio the Proconſul of that province.

12. But the Jews throughout the whole region of A-

13. Saying, This fellow perſwadeth men to worſhip God [contrary to the Law.]
what the Law of the Jews, v. 15. determines.

13. Another way than

14. And when Paul was now about to open his mouth, Gallio ſaid unto the Jewes, If it were a matter of wrong or [wicked † lewdneſs,] O ye Jewes, * reaſon would that I ſhould bear with you.

14. See note on ch. 13. d.

15. But if it be a queſtion † of words, and names, and of your law, look ye *to it*; for I will be no judge of ſuch matters.]
verbal controverſie, as whether Jeſus be to be called and acknowledged the Meſſias, and of names, whether it were lawful for Chriſtians by that name, or by that of Diſciples, &c. to diſtinguiſh themſelves from incredulous Jews, and concerning the law of you Jews, whether it condemn all Gentiles that are not circumciſed, and make it utterly unlawful to converſe with ſuch, all which are things of that nature, that I underſtand not, and of which conſequently I am no competent Judge, and ſeeing there is yet no law ſet out by the Emperors againſt Chriſtian religion, (for this was in the reign of Claudius, who ſet out an Edict againſt the Jews, v. 2. but none againſt Chriſtians, any otherwiſe than as they were comprehended under the name of Jews) this matter belongs not to my cognizance, I will not meddle with it, ſee note on chap. 26. a.

15. But ſeeing the queſtion betwixt you is only a

16. And he drave them from the judgment-ſeat.]

16. And he caſt their endictment out of the court.

17. Then all the Greeks took Soſthenes, the chief ruler of the ſynagogue, and beat him before the judgment-ſeat: and Gallio cared for none of theſe things.
Conſiſtory there, which appeared in this complaint againſt Paul, was by ſome of the natives of Corinth, upon Gallio's ſhewing a diſlike of their buſineſs, v. 16. ſtrucken in the court, and the Proconſ. took no notice of it.

17. And Soſthenes, one of the rulers of the Jewiſh

18. And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila [having ſhorn *his* head in Cenchrea; for he b had a vow.]
which expired, it was the manner to cut it ſolemnly, and accordingly ſo he did at Cenchrea.

18. Who had made a vow of a Nazarite, for a time not to ſhave his head, after b.

19. And he came to] Epheſus, and left them there: but he himſelf entred into the ſynagogue, and reaſoned with the Jews.

19. And in his way to Syria, v. 18. he came to

20. When they deſired *him* to tarry longer time with them, he conſented not,

21. But bad them farewell, ſaying, [I muſt by all means keep this feaſt that cometh in Jeruſalem; but I will return again unto you, if God will:] and he ſailed from Epheſus.

21. I will be at Jeruſalem before the Paſſover, but after that I deſign with God's help to return to you.

22. And when he had landed at Cæſarea, and c gone up, and ſaluted the Church, he went down to Antioch.]
Joppa one haven to Jeruſalem, but a very dangerous one, but) at Cæſarea Stratonis, as his ſafer landing, and from thence went up to Jeruſalem, and viſited the congregation of Chriſtians there, and having done ſo and there kept the feaſt, he went thence to Antioch.

22. And in his journey to Jeruſalem, he landed (not at c.

23. And after he had ſpent ſome time *there*, he departed, and went over all the countrey of Galatia and Phrygia in order, [ſtrengthning all the diſciples.]

23. Confirming and farther inſtructing all the new converted Chriſtians.

24. And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* [mighty in the Scriptures,] came to Epheſus.
ptures of the old Teſtament, ſee v. 28.

24. One that had a great inſight and skill in the Scri-

* burning in Spirit, ζέων τῷ πνεύματι.
† exactly the things concerning the Lord, ἀκριβῶς τὰ περὶ τοῦ Κυρίου.
* openly.

25. This man was inſtructed in the way of the Lord, and * being fervent in the Spirit, he ſpake and taught † diligently the things of the Lord, knowing only the baptiſm of John.]
of knowledge not ſo perfectly inſtructed in all things as yet, ſee v. 26. yet being very zealous in the way wherein he was entred, he began to preach the Goſpel among them out of the Prophets, inſtructing them in the Chriſtian Doctrine very truly, and agreeably to the rule taught by the Apoſtles as far as his inſtruction went, and this before he was baptized with the Chriſtian baptiſm, being only received by John to the believing in him that was to come, (ſo as the Epheſian diſciples c. 19. 2.)

25. This Apollos had been inſtructed in the Goſpel, and being in reſpect

26. And he began to ſpeak * boldly in the ſynagogue: whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.]
confidently (ſee note on John 7. a) preacht the Goſpel. And Aquila and Priſcilla hearing that what he preached was all true, but yet wanted ſomewhat of that knowledge which they had attained to, (he having never aſcended above John's baptiſm, but they higher) they communicated it unto him.

26. And he entred into the ſynagogue of the Jews, and there publickly and

† the brethren encouraging him, wrote to the diſciples, συστατικὰς ἐπιστολὰς ἔγραψαν τοῖς μαθηταῖς.

27. And when he was diſpoſed to paſs into Achaia, [† the brethren wrote d exhorting the diſciples to receive him; who when he was come, helped them much which had believed through e grace.]

27. The Chriſtians there exhorted him to go, and wrote to the Church of d. e. Corinth

Corinth and all Achaia commendatory letters by him. And he when he came thither, did a great deal of good among them, farther inſtructed and confirmed thoſe that by the preaching of the Goſpel had formerly been converted to the faith, 1 Cor. 3. 6.

28. For he * mightily convinced the Jews, *and that* publickly, ſhewing by the Scriptures that Jeſus was † Chriſt.

* with great vehemence, σφοδρα. † the Chriſt τον Χρ.

Annotations on Chap. XVIII.

a. Συνείχετο τῷ πνεύματι. V. 5. *Preſſed in ſpirit.*] That which is in the ordinary printed copies συνείχετο τῷ πνεύματι is συνείχετο τῷ λόγῳ in the two great MSS. that of the King's Library, that was ſent from *Conſtantinople*, and the *Gr.* and *Lat.* one at *Cambridge*, ſent them by *Theo. Beza.* And which of theſe is the moſt probable reading is not eaſily defined. Συνέχομαι ſignifies to be preſs'd or held faſt *Mat.* 4. 24. *Luke* 4. 37. *Acts* 28. 8. So συνέχεσθαι φόβῳ, *to be preſs'd or held with fear*, *Job* 3. 24. and *Luke* 8. 37. συνέχεσθαι οἴνῳ in *Jeremy*, *to be held faſt by wine*, to be overcome by it; συμπλέκεσθαι, ſaith *Heſychius*, and again, κατεῖσθαι, *to be intangled*, or *held faſt*, which as it really notes being in the power of another, ſo it may be applied to ſorrow, or any other paſſion, as well as to fear, and peculiarly to ſorrow. So συνοχὴ, *Luke* 21. 25. is uſed for *anxiety*, and 2 *Cor.* 2. 4. συνοχὴ καρδίας, *anguiſh of heart*: and ſo πῶς συνέχομαι; *how am I ſtreightned*, or *pained? Luke* 12. 50. And thus according to the nature of the word, it may be proper enough for the place, with which ſoever it be joined. If with πνεύματι, then it is either his *own ſpirit*, or the *Spirit of God*. If his own, then it may ſignifie him to have had ſome ſuch extraordinary ſorrow or grief upon him, to think of his obdurate impenitent countrymen, to whom he was then preaching with very little ſucceſs. And ſo of *Apollos* we read, v. 25. ζέων τῷ πνεύματι, *that he burned in ſpirit*, as when *David* ſaith, his *heart was hot within* him, *and at laſt* he *ſpake with* his *tongue*. And ſo if the Spirit of God, then 'tis that he was ſtirr'd up, carried or incited by God by revelation. But 'tis moſt ordinary for the word ἅγιον, *holy*, to be prefix'd to the word *Spirit*, when 'tis taken in this ſenſe, as c. 16. 6. and ſo this laſt is not ſo probably the meaning: ſo likewiſe if it be τῷ λόγῳ, *in ſpeech*, it will then ſignifie no more than that *he ſpake very earneſtly*, and that is the importance of διαμαρτύρεσθαι following, *he teſtified* and earneſtly inſiſted on it, and prov'd that *Jeſus* was indeed the *Meſſias*, which the Jews denied. That this may be the meaning, appears not improbably by another parallel expreſſion, ver. 28. for there as *Apollos* was doing the ſame thing that *Paul* here, earneſtly labouring to convince the Jews, that *Chriſt* was the *Meſſias*, ſo the expreſſion peculiarly belongs to λόγος, *ſpeech*, not πνεῦμα, *ſpirit*, ἐυτόνως γὰρ τοῖς Ἰουδαίοις (or, as I ſuppoſe it ſhould be, τοὺς Ἰουδαίους) διακατελέγχετο δημοσίᾳ, *he did publickly with intention*, or *earneſtneſs of ſpeech*, *convince the Jews*, *demonſtrating by the Scriptures that Jeſus is the Chriſt*. Where the force and power of his ſpeech, and arguments contained in it, was that which was meant by ἐυτόνως. To what hath been ſaid may be added, that the ancient *Greek* and *Latin* MS. after Ἰησουν in the end of the verſe, hath annexed theſe words, πολλῇ γὰρ λόγῳ χρωμένῳ καὶ γραφῶν διερμηνευομένων, *and having had much ſpeech and interpreted the ſcriptures*; which as it makes it more fully parallel with that of v. 28. ſo it enclines to the reading of λόγῳ, not πνεύματι, *ſpeech*, not *ſpirit*.

Συνοχὴ.

Ζέων τῷ πνεύματι.

Διαμαρτύρεσθαι.

Ἐυτόνως.

h. Εὐχὴν εἶχε. V. 18. *Had a Vow.*] The εὐχὴν εἶχε *had a vow* here, is not to be referr'd to *Paul*, but to *Aquila*; for with his name is conjoined κειράμενος, &c. *ſhaving his head*, without ſo much as a *comma* between in ſome printed copies. And it is not improbable, that when it is ſaid v. 19 that *Paul went to Epheſus, and left them there*, the ἐκεῖ *there* ſhould not denote *Epheſus*, to which, but *Cenchrea*, from which he came, (for why ſhould his leaving them at *Epheſus* be immediately ſubjoined to his coming thither?) and this on this occaſion, to purifie himſelf, and to be ſhaved, to which ſome ſtay, at leaſt ſeven days, was neceſſary. This vow was without all queſtion the vow of the Nazarites among the Jews, *Num.* 6. 5. which was not always for life, but ſometimes for a determinate time, wherein they did κὸ μὴν τρέφειν, and not ſuffer the razor to come upon them; but when that time was paſt, then one part of the vow was, *to be ſhaved*, v. 18. and to offer up the hair (called *the hair of his ſeparation*) to put it in the fire, which is under the ſacrifice of the peace-offerings; and accordingly here is *ſhaving himſelf*, *for he had a vow*. But becauſe this is here done by him at *Cenchrea*, and not at *Jeruſalem* (where the accompliſhment of the vow was to be performed, as before *at the door of the tabernacle*, *Num.* 6. 13. and as we ſee it performed here, *Acts* 21. 23.) therefore it is moſt probable that this *ſhaving* here, was not on the accompliſhing of his vow, but upon ſome intervening legal pollution, in which caſe he was bound to offer for a cleanſing, and on the ſeventh day to ſhave his head, and ſo begin the days again, *Num.* 6. 11, 12. This probably might be done in any City, where a man happened to be ſo polluted: But that at the completion of the vow, when the days of his ſeparation were fulfilled, was to be at *Jeruſalem*. The practice of this cuſtom among the heathens, and the offering the hair (when 'twas cut) Ἀπόλλωνι κειροτρόφῳ, *to Apollo that nouriſheth hair*, may be ſeen at large in *Euſtathius* on *Homer*, Ιλιαδ. β'. ἐν καιρῷ ἀκμῆς, ſaith he, ἐκείροντο, καὶ πλόκαμον ἀνετίθουν Ἀπόλλωνι κειροδόκῳ, and accordingly the hair ſo conſecrated is by *Æſchylus* called θρεπτήριον, *hair that had been nouriſhed* ſome time. See c. 21. 24. *Baſ. Ed.* p. 124.

V. 22. *Gone up.*] That the *Church* here ſignifies not the Chriſtians of *Cæſarea*, but the Church of *Jeruſalem*, appears v. 21. where the reaſon of his departure from *Epheſus* is, that he may *keep the feaſt at Jeruſalem*, which cannot be, if he went from *Cæſarea* to *Antioch*; for that was his way of return to *Epheſus* again, which he promiſed to do, v. 21. but not till he had been at *Jeruſalem*. And it ſeems ſome *Syriack* copies have read it, *gone up to Jeruſalem, and ſaluted the Church*; for *Tremellius* ſuppoſeth that, when he ſaith, *ſome copies have not nomen Uriſhelem*, *the name Jeruſalem*. And ſo c. 21. 12. where *Paul* was again at this *Cæſarea*, the phraſe is at large, ἀναβαίνειν εἰς Ἱεροσόλυμα, *to go up to Jeruſalem*: and ſo c. 25. 1. But without the addition of that (which, I ſuppoſe, the *Syriack* here added, not as a tranſlation, but a paraphraſe) the word ἀναβὰς, *going up*, following after his landing at *Cæſarea*, will enforce this ſenſe. And ſo c. 24. 1. the κατέβη *deſcending* of *Ananias*, &c. notes the going from *Jeruſalem* to *Cæſarea*, without naming of either. See ch. 25. 6, 7. For *Cæſarea* was the haven, where they landed moſt commodiouſly in going from *Epheſus* to *Jeruſalem*, and being landed there, what needed more to be ſaid, but that he *went up*? for that will imply his going up to that place in paſſage, and in order to which he there landed. *Joppe* was indeed one haven to *Jeruſalem*, but that a dangerous *one*, and thereupon it was that *Herod* was at ſo huge an expenſe to repair this old haven at *Cæſarea*, formerly called Στράτωνος πύργος *Strato's tower*. See *Joſephus* l. 1. *de Bell. Jud.* c. 16. *Herod*, ſaith he, *ſeeing one of the haven-towns decayed with age, and capable of his munificence, repaired it with white ſtone*, &c. *for betwixt Dora and Joppa the whole ſhore was ſo ill provided with havens, that all that ſayl'd from Phœnicia to Ægypt were much endangered; but the King overcame nature by his liberality and expences, and built a ſtately haven at this tower of* Strato, *and in it many ſafe harbours for ſhips to abide in; and though the nature of the place gave him many difficulties, yet he conquer'd them all, and made it moſt firm and ſumptuous*, as it is at large deſcribed by *Joſephus* in that place. And this, ſaith he, to the honour of *Cæſar* he call'd *Cæſarea*, with it retaining the addition of *Stratonis*, which before belonged to it, and by which it

C. Ἀναβας.

Καισάρεια.

Ἀυτῦ

it is diſtinguiſh'd from *Cæſarea Philippi*, which is not far from it; of which ſee *Mat.* 16. Note c.

d. προτρεψαμενος, V. 27. *Exhorting.*] For the uſe of προτρέψασθαι, for *putting forward, encouraging*, ſee *Wiſd.* 14. 18.

e. χάριτος. Ib. *Grace.*] What χάρις here ſignifies may beſt be collected from c. 11. 23. and 13. 43. In many other places it ſignifies the Goſpel of *Chriſt* (ſee Note on *Heb.* 13. d.) as when 'tis oppoſed to νόμος, *the Law*, *Joh.* 1. 17. *The Law was given by Moſes, but grace and truth came by Jeſus Chriſt.* So the σωτήριος χάρις, the *ſalvifick grace* of God, *Tit.* 2. 11. But in thoſe and many the like places, *Grace* ſignifies the matter, or ſubject of the Goſpel, not the preaching of it, for that is expreſs'd by the *coming* or *appearing of* that *grace*. But in that place of ch. 11. 23. where 'tis ſaid, that *ſeeing the grace of Chriſt he rejoiced*, (that is, ſeeing that the Goſpel had been preached with ſo good ſucceſs among them) it ſignifies the preaching or promulgating of the Goſpel, (juſt as εὐαγγέλιον, *Goſpel*, doth, *Rom.* 1. 1. and 9. 16.) and ſo c. 13. 43. when they exhort them to *continue in the grace of God*, that was the work of confirmation, following that of preaching the Goſpel to them. And that notion of it ſeems to be the moſt adæquate, and proper for this place, ſo that πεπιστευκότες διὰ τῆς χάριτος, ſhall ſignifie thoſe that had been formerly converted to the faith by the preaching of the Goſpel by S. *Paul*; according to that of *Paul planteth and Apollos watereth*: for that *watering*, being the inſtructing them farther who already had received the faith, the edifying, or ſuperſtructing on the foundation, is all one with πολὺ συνεβάλετο, *he conferred much*, or contributed his aſſiſtance (or, as perhaps it ſhould be read, συνελάβετο, *aſſiſted*) *helped* to improve them that before believed. As for that of applying διὰ τῆς χάριτος, *by grace*, to συνεβάλετο, *he conferred*, that *Apollos by grace*, that is, his gift, and power in Scripture *contributed much to* the believers, there is no neceſſity of flying to that refuge, nor probability from the placing of thoſe words (which follow and go not before πεπιστευκόσι) to favour that rendring. In the ſame ſenſe we find ἐν χάριτι Χριστοῦ, *in*, or *to*, or *through*, *the grace*, that is, the Goſpel, *of Chriſt*, *Gal.* 1. 6. *to*, or *by*, which *Paul* is ſaid to have *call'd them*, and is there ſet oppoſite to ἄλλο εὐαγγέλιον, *another Goſpel*, a doctrine of ſome falſe teachers crept in among them.

CHAP. XIX.

Paraphraſe.

1. AND it came to paſs that while Apollos was at Corinth, Paul having paſſed through the upper coaſts came to Epheſus; and finding certain [diſciples,]

1. Chriſtian profeſſors publiſhing the Goſpel there. See note on c. 8. b.

2. He ſaid unto them, [Have ye received the holy Ghoſt ſince ye believed? And they ſaid unto him, We have not ſo much as heard whether there be any holy Ghoſt.]

2. Hath the holy Ghoſt, ſince your receiving the faith, deſcended on you, and

ſet you apart, given you authority or gifts for the work of the miniſtry? (ſee c. 10. 44.) And they ſaid, The doctrine which we received had nothing in it of the holy Ghoſt.

3. And he ſaid unto them, Unto what then were ye baptized? And they ſaid, Unto John's baptiſm.]

3. And he ſaid, How can that be, when the Chriſtian

baptiſm is in the name of the holy Ghoſt? To which they replied, that John's baptiſm was all they had received.

4. Then ſaid Paul, John verily baptized with the baptiſm of repentance, ſaying unto the people that they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus.]

4. And Paul knowing that they by John his baptiſm had implicitely acknowledged Chriſt under the title of [he that comes after] and had promiſed to repent, and reform their lives, he explicitely taught them the whole doctrine of Chriſt, and of the holy Ghoſt alſo.

5. When they heard *this* they were baptized in the name of the Lord Jeſus.]

5. And they preſently received and believed it, and were received in as Chriſtian Proſelytes in the name of the Father, and the Son, and the holy Ghoſt.

6. And when Paul had laid *his* hands upon them, the holy Ghoſt came on them; and they ſpake with tongues, and prophecied.]

6. After this Paul by impoſition of hands and benediction gave them confirmation, by which means the holy Ghoſt came on them, and therewith gifts of tongues, and ſome other extraordinary gifts of the holy Ghoſt, the ſame which came as upon the Apoſtles at the deſcent of the holy Ghoſt, ch. 2. ſo on divers others after, ſee c. 10. 44.

7. And all the men were about twelve.

8. And he went into the ſynagogue and ſpake boldly for the ſpace of three months, diſputing and perſwading the things concerning the kingdom of God.]

8. And he went and preacht the Goſpel in the ſynagogues that were at Epheſus to the Jews, for the ſpace of three months, labouring to convince them.

9. But when divers were hardened and believed not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the diſciples, * diſputing daily in the a ſchool of one Tyrannus.]

* discoursing, διαλεγόμενος

9. But when inſtead of being convinced, he ſaw them (in an obdurate refractory manner) not only reject the Goſpel, but ſpeak of it contumeliouſly in publick before the people, he left them, and took thoſe that were converted by themſelves, and inſtructed them daily in a place which was uſed to entertain ſcholars privately.

10. And this continued by the ſpace of two years, ſo that all they which dwelt in Aſia heard the word of the Lord Jeſus, both Jews and Greeks.]

10. And doing thus for the ſpace of two years, all the inhabitants of the Proconſular Aſia, both Jews and Proſelytes, had in that ſpace the Goſpel preacht to them.

11. And God wrought ſpecial miracles by the hands of Paul.]

11. And many extraordinary miracles were wrought by Paul, through the power of God, among them.

12. So that from his body were brought unto the ſick † handkerchiefs, or b aprons; and the diſeaſes departed from them, and the evil ſpirits went out of them.]

† napkins, σουδάρια.

12. For he did not only cure them which came to him, but by his touching of linnen clothes, and ſending them to ſuch as were ſick, or poſſeſt with devils, they were cured immediately.

13. Then certain of the * vagabond Jews, exorciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus,] ſaying, We adjure you by Jeſus, whom Paul preacheth.

* Jewish exorcists that came about attempted ἀπὸ περιερχομένων Ἰουδαίων ἐξορκιστῶν τινες.

13. And ſome of the Jews, that went about to cure diſeaſes, and caſt out devils (ſee note on Mat. 12. g.) tried to caſt them out by uſing the name of Jeſus Chriſt.

14. And there were ſeven ſons of *one* Sceva † a Jew, [*and* chief of the prieſts,] which did ſo.

† a Jewish chief priest, Ἰουδαίου ἀρχιερέως

14. One of the chief of the families of the Prieſts, (ſee note on ch. 4. a.)

15. And the evil ſpirit anſwered, and ſaid, Jeſus I know, and Paul I know; but who are ye?]

15. But the devil would not obey them, as not coming with any authority from Chriſt which had given it to Paul,

16. And the man in whom the evil Spirit was leaped on them, and overcame them and previled againſt them, ſo that they fled out of that houſe naked and wounded.]

16. But made the man that was poſſeſs'd fall violently upon them, which accordingly he did, and was too hard for them all, and tore off their clothes, and wounded them, and made them run away.

17. And

17. And this accident being made known to the Jews, and natives of Epheſus, wrought very much upon them, and brought many to the faith of Chriſt.

17. And this was known to all the Jews, and Greeks alſo dwelling at Epheſus; and fear fell on them all, and the name of the Lord Jeſus was magnified.]

18. And they that were thus wrought on, came, many of them, to the Apoſtles, and told them the actions or courſes of their former lives, to know how agreeable they were to the faith, that ſo they might forſake or continue in them.

18. And many that believed came, and confeſſed, and ſhewed their deeds.]

c. 19. And many that had ſtudied and practiſed Magick and Sorcery, brought out and publickly burnt their books, though they were of a very high value.

19. Many alſo of them which uſed c * curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thouſand d † *pieces* of ſilver.]

* charms, or forcery, † ſhekels.

20. Of ſo great authority was the word of God, the Goſpel of Chriſt, as it was now preacht by Paul among the Epheſians, and thoſe of Aſia.

20. So mightily grew the word of God, and prevailed.]

21. After this, Paul reſolved or determined with himſelf in his paſſage.

21. After theſe things were ended, Paul purpoſed in the Spirit, when he had paſſed] through Macedonia and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

22. And ſending into Macedonia two of his aſſiſtants that went with him, and were ready to do whatſoever he appointed them, viz. Timothy and Eraſtus, (ſee note on Joh. 20. b.)

22. So he ſent into Macedonia two of them which miniſtred unto him, Timotheus and Eraſtus; *but*] he himſelf ſtayed in Aſia for a ſeaſon.

23. A great ſtir was raiſed among them of Aſia about the doctrine of the Goſpel.

23. And the ſame time [there aroſe no ſmall ſtir about that way.]

e. 24,25. For one Demetrius, a ſilver-ſmith, that dealt in making of little cabinets of ſilver with the image of Diana in them, had a great many of that trade that wrought under him, who were all maintained by that imployment. And many others of ſeveral occupations were employed about theſe pictures. And all theſe, whoſe livelyhoods were concerned in it, he called together, and ſaid unto them,

24. For a certain man, named Demetrius, a ſilver-ſmith, which made e ſilver * ſhrines for Diana, brought no ſmall † gain unto the crafts-men,

25. Whom he called together with the workmen of like occupation, and ſaid,] Sirs, ye know that by this * craft we have our wealth.

* chapels of Diana. Ἀρτέμιδος ⟨ʒ⟩. † work ἐργασίαν. * work, v. 24.

26. The Images which we make and worſhip, are not indeed true Gods.

26. Moreover ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſwaded and turned away much people, ſaying, That [they be no gods which are made with hands.]

27. Trade, by which we get our living.

27. So that not only this [our † craft] is in danger to be ſet at nought; but alſo that the Temple of the great goddeſs Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia and the world worſhippeth.

† portion, μέρος.

28. And hereupon they were enraged, and cried down the doctrine of Paul, by crying up Diana, the Goddeſs of the Epheſians, ſo long worſhipt by them.

28. And when they heard *theſe ſayings*, they were full of wrath, and cried out, ſaying, * Great *is* Diana of the Epheſians.]

* the great Diana, Μεγάλη ἡ Ἄρτεμις.

29. And in this hurry they ſeiz'd upon two of Paul's companions, and brought them out, probably with an intention (howſoever they were hindred) to throw them to combat with wild beaſts upon the ſtage (ſee note c.) as it was ordinary to do with malefactors.

29. And the whole city was filled with confuſion: [and having caught Gaius and Ariſtarchus, men of Macedonia, Paul's companions in travel, they ruſhed with one accord into the Theatre.]

30. And Paul was willing to have come among them, with an intention to give them an account of the faith of Chriſt contrary to theſe Idol-worſhips of theirs; but the Chriſtians that were there perſwaded him to the contrary.

30. And when Paul would have entred in unto the people, the diſciples ſuffered him not.]

f. 31. And ſome of the Prætects of the games or ſports there, which being conſecrated to their Gods, were intruſted to the charge of the prieſts, were ſo kind to him, that, knowing the purpoſe of the people to caſt him to the wild beaſts, they ſent to him to keep cloſe, and not to come out among the people, as he meant, v. 30. leſt if they took him, they ſhould cary him (as it ſeems they meant, ſee note on 1 Cor. 15. d.) and caſt him to wild beaſts on the the theatre.

31. And certain of † the f chief of Aſia, which were his friends, ſent unto him, * deſiring *him* that he would not adventure himſelf into the Theatre.]

† the Aſian Prieſts, being friendly to him. * adviſed him παρεκάλεσαν.

32. A great hubbub and confuſion there was,

32. Some therefore cried one thing, and ſome another: for [the aſſembly was confuſed,] and the more part knew not wherefore they were come together.

* And ſome of the multitude brought forth Alexander, the Jews examining him. † was willing to make apology, ἤθελεν ἀπολογεῖσθαι

g. 33. And ſome of the popular officers brought out Alexander, a Jewiſh profeſſor of the faith, and the Jews examined and queſtioned him, believing (probably) that he would excuſe himſelf, and lay the fault upon Paul: And he made a ſign with his hand, that he would gladly make his own apology, and give them an account of the whole matter.

33. * And they drew Alexander out of the multitude, the Jews g putting him forward: and Alexander beckned with the hand, and † would have made his defence unto the people.]

34. But the heathens of Epheſus knowing that he was a Jew, and ſuppoſing that he was for Paul's way, and that derogatory to Diana (though the truth is he meant to clear himſelf, and lay the blame on Paul, for which he is ſaid to have done him much injury, 1 Tim. 1. 19. and 2 Tim. 4. 14.) they would not permit him to be heard, but cried for two hours ſpace, Diana, the great Diana, the Goddeſs of the Epheſians.

34. But when they knew that he was a Jew, all with one voice about the ſpace of two hours cried out, Great *is* Diana of the Epheſians.]

h. i. 35. And the Regiſter of their games compoſed and quieted the people with this oration, Every body knows that Epheſus among the cities of Greece hath the honour to be called the chief officer in the worſhip of Diana, to whom it belongs to preſerve and adorn her Temple, and the Temple that encloſes that image that fell down out of Heaven from Jupiter, (ſo much talkt of among the heathens.)

35. * And when the h Town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, what man is there that knoweth not, how that the city of the Epheſians † is a i worſhipper of the great Goddeſs Diana, and of the *image* which fell down from Jupiter?

* the Regiſter ſtilled the people, and ſaid, † is the ſecriſt.

36. And therefore this being granted by all, what need is there of this ſo much ado?

36. Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing * raſhly.]

* no heady thing, μηδὲν προπετές.

37. For this Paul, &c. hath neither robbed your Temples, nor ſpoken any thing againſt your Goddeſs Diana.

37. For ye have brought hither theſe men, which are neither robbers of Churches, nor yet blaſphemers of your Goddeſs.]

k. l. 38. As for Demetrius and the trades-men that depend on him, if any man hath done them any injury, let them form their indictment or accuſation, 'tis now a fit time for them to have juſtice done them, the court ſits, let them bring in their charge.

38. Wherefore if Demetrius and the crafts-men which are with him have k a matter againſt any man, *l the law is open, and there are deputies, let them implead one another.]

* the court-days are come, and the Proconſuls are preſent. † ſeek or require any thing, τι ἐπιζητεῖτε. * accuſed of a riot for this day's work, ἐγκαλεθῆναι περὶ τῆς σήμερον.

39. But if you have any other ſuit or controverſy among you, it ſhall be referred to ſuch a meeting or judicature as the law appoints for ſuch matters.

39. But if ye † enquire any thing concerning other matters, it ſhall be determined in a lawful aſſembly.]

40. For we are in danger to be * called in queſtion for this days uproar, there being no cauſe whereby we may give an account of this concourſe.

41. And when he had thus ſpoken, he diſmiſſed the aſſembly.

Annotations Cumaeus.

a. Σχολὴ Τυράννου — V.9. *School of one Tyrannus*] there were two kinds of schools among the Jews, wherein the Law was taught, private or publick, 1. Private, wherein any doctor entertain'd scholars, and such was this of *Tyrannus* here, contained under the title, בתי המדרש *houses of learning*, mention'd by *Maimonides*, as one kind of their holy places; their schools, & not only their synagogues, being accounted so Then 2. Publick, where Consistories sat to resolve differences of the Law.

b. Σιμικίνθιον — V.12. *Aprons*] Σιμικίνθιον is lightly chang'd from the Lat. *semicinctum*, that which is call'd by the Chaldee בטן or *cingulum coriaceum*, or *succinctorium*, which *work-men* put before 'em, that they may not foul their cloaths, an *apron*, or *napkin* supplying the aprons place. Σουδάρια The difference which *Theoph.* & *Oecum.* make between σουδάρια & these is, that *sudaria* are apply'd to the head, as a cap, or kerchief; the latter to the hands, as an handerchief. Τὰ σιμικίνθια saith *Oecum.* ἐν ταῖς χερσὶ καλύχνοι πρὸς τὸ ἀπομάττεσθαι τὰς ὑγρότητας τῆ προσώπου, οἷον ἱδρῶτα, πτυελὸν, δάκρυον, καὶ τὰ ὅμοια, *they carry 'em in their hands, to wipe off moistures from the face, sweat, spittle, tears and the like.*

c. Περίεργα — V.19. *Curious arts*] What is the meaning of the περίεργα or *curious things*, here used among the *Ephesians*, will be best guest 1. by *Hesychius*'s gloss, & then by a passage in *Iren.* both misread in the ordinary copies. In *Hesych.* we have Περιερξία (that should be Περίερξα) καθάρσια; the word denotes their *heathen rites of purgations*. Of their *lustrations* or *purgations*, the heathen books are full; see *Porph.* περ. απ. *Iamblichus*, *Hierocles*, *Marinus de vita Procli*, *Plot.* &c. all which are nothing but magick & sorcery, μαγεῖαι and θεριεῖναι, and accordingly the *Gr.* fathers on this place say they were their μαγικαὶ βίβλοι, *books of sorcery* that here were burnt. *Iren. l. 1. c. de Simon.* hath these words, *Amatoria quoque & agogima--- & quæcunque sunt alia parerga* (it should certainly be *perierga*) *apud eos studiosè exercentur, love-charms, & philtres, and all other such curious*, that is, Magical *tricks, are in great use a-*
l.2. ep.18. *mong 'em.* So in *Aristen.* τὶς εἶναι τῶν περιέργων ἐδόκει, *he seem'd to be a magician*, & ὑποκρινάμενος τῶν περιέργων τὸ σχῆμα *acting*
l.10.c.42. *the part of witches.* So in S. *August. Confes. Curiosæ visiones* are *magical apparitions.* These are the φαρμακεῖαι *medicaments*, from which *Sorcerers are generally call'd* φαρμακεῖς *medicamentarii*, as the *Lat.* use *venificæ witches*, from *venena, poysons*; not that they always use medicaments, but many times only *charms* and *words* instead of 'em. And accordingly *Menand.* mentions them proverbially of *Ephesus* here, Ἐφέσια ἀλεξιφάρμακα, *Ephesian charms* or *spells*, which such an one τοῖς γαμοῦσι περιπατεῖ λέγων, *walks and speaks to the bridegroom & his bride.* These are the Ἐφέσια γράμματα, *Ephesian words*, or *writings*, so often spoken by writers, as *charms* or *spells*. Of them *Hesych.* gives an account, Ἐφέσια γράμματα ὧν μέλα πάλαι, ὕστερον ὑπεσέθησάν τινες ἀπατεῶνες καὶ ἄλλα. φασὶ δὲ τῶν πρώτων τὰ ὀνόματα τάδε, ἄσκι, κατάσκι, αἴξ, τέτραξ, δαμναμενεύς, αἴσιον. ὅλοι δὲ ὁ μελὰ ἄσκι, σκότος· τὸ δὲ κατασκι, φῶς· τὸ δὲ αἴξ, αὐτὸς· δαμναμενεὺς δὲ, ἥλιος. αἴσιον δὲ, ἀληθές. These words are much deform'd, but by the help of a passage in *Clem. Al. Str. l.1. c.18.* may easily thus be mended. Ἐφέσια γράμματα ὧν μέλα πάλαι ς. ὕστερον δὲ ὑπεσέθησάν τινες ἀπατεῶνες καὶ ἄλλα. φασὶ δὲ τῶν πρώτων τὰ ὀνόματα τάδε ἄσκιον, κατάσκιον, λίξ, τετρὰς, δαμναμενεὺς, αἴσιον. ὅλοι δὲ τὸ μελὰ ἄσκιον τὸ σκότος, κατάσκιον φῶς, τὸ δὲ λίξ γῆ, καὶ τέτρας ὁ ἐνιαυτὸς δαμναμενεὺς δὲ ἥλιος, αἴσιοι δὲ ἀληθές. *The Ephesian words were anciently 6, but afterwards deceivers added others also: the names of the former were*, &c. & the signification of 'em, *darkness, light, the earth, the year, the Sun, and truth* (see *Cant. Var. lect. l.1. c.18.*) of which he concludes, ταῦτα ἦν ἱερά ὅτι καὶ ἅγια *these are sacred and holy*, that is, part of the heathen Idolatry. See *Plut. Sympos. c.7. Clem. Al. Str. l.5. Eustath. ad Homer. Od.21. Suidas*, & the books of the *Gr.* Proverbs. And so the περίεργα πράξαντες are *the sorcerers* or *magicians* among 'em, who brought the books of their black art, which tho' they were of great value, & would have been sold for much, yet they neither kept, nor sold, but as a testimony of renouncing their former course, they burnt 'em publickly.

d. Ἀργύριον — Ib. *Pieces of silver*] The *Hebrew* כסף that is literally rendred ἀργύριον, *silver*, signifies peculiarly *siclum argenteum, a silver shekel*, among the *Hebrews*, see n. on *Mat.* 26.d.

e. Ναοὶ Ἀρτέμιδος — V.24. *Silver shrines for Diana*] In the Idolatry of the Heathens, it is sufficiently known, that they were wont to carry the images of their false gods about in pomp, that is, procession, from one city to another. This they did in a Chariot, that was solemnly consecrated for that imployment, & by the *Romans* styled *Thensa*, that is, *the chariot of their gods*. But beside this greater, there was a lesser frame wherein it was placed, a box, or shrine, call'd *Ferculum* by them. Accordingly at the bestowing of *divine honors* on their great men alive, or dead, the *Romans* had their *Circean* games, & in them, *Thensam*, and *Ferculum*, that *Chariot*, & that shrine bestow'd on 'em. As it is related of *J. Cæsar*. This *Ferculum* among the *Romans* differs not much from the *Grecians* Ναὸς, *a little Chapel*, representing the form of a Temple, with an image in it, which being set upon the altar, or other solemn place, & the valve, the leaves or doors open'd, the image stood, or sat in state, & so was represented to the spectators. Accordingly an old anonymous *Scholiast* on *Aristotles Rhet. l.1. c.15.* hath these words, Ναοποιοὶ οἱ τὰς ναοὺς ποιοῦσι, ἤτοι εἰκονοστάσιά τινα μικρὰ ξύλινα ἃ πωλοῦσι, noting the ναοὶ here to be εἰκονοστάσια, *Chaplets with Images in them* of wood, or any other metal (as here of *silver*, v.24.) which they make, and sell, as here v. 25. they are supposed to do, & so get wealth by that Trade. Thus we have men- * Deipnos. l. 11.
tion in *Athenæus* of καδίσκος, which, saith he, is ἀγγεῖον, ἐν ᾧ τὰς κλισίας Διὸς καθιδρύουσι, *a vessel wherein they place their images of Jupiter.* On which saith the learned * p. 500.
Casaubon, erant simulacra hæc armariis inclusa, quæ ad sacellorum modum fiebant, these images were put in cases, which were made like chapels. So S. *Chrysost.* making 'em to be ὡς κιβώτια μικρὰ, *as little cases or shrines.* Agree- Lib. 22.
able to this is it, that *Ammianus Marcell.* saith of *Asclepiades*, that *whithersoever he went he carried about with him, Deæ cœlestis argenteum breve figmentum, a small silver image of Urania.* And *Dion* of the *Roman* Enfign Ῥωμαϊκ.
(which is known to be an Eagle) that it was νεὼς μικρὸς, l. 40.
καὶ ἐν αὐτῷ ἀετὸς χρυσοῦς, *a little temple, & in it a golden eagle*; & again, Ἐν τῷ Ἀλβανῷ, *there was*, saith he, νεὼς Ἥρας βραχὺς, *a short, or little chapel of Juno*, ὅτι τραπέζης τινὸς ἱδρυμένος *set upon a table.* This hath been shew'd Ib. l. 39.
(Note on ch.7. f.) to be the meaning of *the tabernacle of Moloch*, *Acts* 7. 43. taken from *Am.* 5. 26. סכות Σκηνὴ Μο-
מלככם there, *the tabernacle of your king*, but by the *LXX* λὲχ
σκηνὴ Μολὲχ, *the tabernacle of Moloch*, (that word in *Hebrew* signifying *a king*) where σκηνὴ *tabernacle*, is the chaplet wherein was the figure of that false God, or star so call'd. And that it is so, may be guest by that which follows there, the τύποι οὓς ἐποιήσατε *the figures* Τύποι οὓς
which you made to worship, which it seems were put in ἐποιήσατε
such tabernacles or chapels to that end. The like also was the סכות בנות *the tabernacle of Benoth*, or *Venus*, another of those false deities, whose image was enshrin'd in such a little Chapel, ναὸς or ναΐσκος, to be worshipped. Ἀρτεμὶς
What Ἀρτεμις or *Diana* is, there is little question, no other than *the Moon*; & therefore saith *Cleom. Meteor.* l.2. c.5. p.111. it was the fashion, ὅπλα δόσθαι δᾷδας τοῖς εἰς τὰ Ἀρτεμίσια εἰσιοῦσι, *to give torches to those that went into Diana's Temple*, adding τοῦτο δὲ μὲν σύμβολόν ὅτι τὸ ἔξωθεν ἔχειν τὸν σελλωίου τὸ φῶς, *for this is a signset to express that the moon receives her light from without*, that is, from the Sun.

f. Ἀσιάρχαι — V.31. *Chief of Asia*] Among the heathens there were *agones* and *games* instituted *ad placanda bona numina, to appease the good deities*, saith *Labeo*, as sacrifices and victims *to appease the bad* or *angry.* And therefore in the *Anthology*, the τέσσαρες ἀγῶνες ἀν' Ἑλλάδα, *the four games in Greece, Olympian, Nemean, Isthmian, Pythian*, are called τέσσαρες ἱεροὶ all *four sacred.* And so in *Julian*, μισοπωγ. there is mention of the ἱπποδρόμια, *the running of horses*, ἐν ταῖς ἑορταῖς τῶν θεῶν, *in the feasts of the Gods*; & in the rescript of *Honorius & Theod. sacra munera, sacra festa, sacros agones, sacred offices. sacred feasts*, and *sacred games.* The original of them is set down by * Di- * Antiq.
onysius Halicarnasseus, as from the *Grecians* they were Rom. l.4.
imitated by *Serv. Tullus*, & put into one body. *They built Temples*, saith he, *by common charge, some to Diana of Ephesus, some to Apollo; and assembling there at set times with their wives and children, they imployed themselves* e
both in sacrifices and in merchandise. There were publick Agones, Race-horses Wrestlers, Musicians, & rewards were proposed to the Victors, and presents were by the cities brought to the gods. And when the games, and marts, and other festival and publick jollities were ended, if any city had a quarrel against another, the Judges were ready to compose it. Then they consulted of common affairs of war against the Barbarians, and peace among themselves:

Thus far *Halicarnaſſ.* At *Rome* the *Pontifices* or *chief Prieſts*, were preſidents of theſe, and therefore when the Heathen cuſtoms had gotten in among the Jews, we find *Jaſon* 2. *Mac.* 4.7. buying the Pontificate, and with it the power of inſtituting and moderating their games; and ſo in the ſeveral provinces the ſeveral chief prieſts, who were called by the names of the Provinces which they adminiſtred; ſo Κυπριάρχης *the Governour of Cyprus*, 2 *Mac.* 12.2. ſo Συριάρχαι, ſaith * *Cujacius*, *Sacerdotes iſtius Provinciæ, qui ludos in honorem Deorum celebrari ſolitos curarent, moderarentur, præſiderint, The officers of Syria*, that is, *the Prieſts of that province, which took care of their games, which were cuſtomarily celebrated to the honour of their Gods, ruled them, preſided in them.* So *Bithyniarchæ*, *the officers of Bithynia*, *Cappadociarchæ* of *Cappadocia*, and here *Aſiarchæ* of *Aſia*, that is, the officers of thoſe ſo many Provinces; not Kings, or Proconſuls, or Procurators, the Rulers and Governours of them, but popular officers or miniſters, to whom the care of thoſe things was entruſted, and the office was ſacerdotal. Whence in the *Epiſtle* of the *Church* of *Smyrna*, concerning St. *Polycarp*'s Martyrdom, *Philip* the *Aſiarcha*, who preſided there in their *ſpectacula*, their θηριομαχίαι, which are there called κυνηγέσια, as in the Fathers *Venationes*, *is after ſtyled* Φίλιππος Ἀρχιερεὺς *Philip the chief prieſt.* So Ασιαρχία, Βιθυναρχία, Καππαδοκαρχία, are by * *Modeſtinus* recited among the ἔθνους ἱερωσύναι, *chief prieſthoods of thoſe nations.* And ſo *Phœniciarchia*, and *Syriarchia*, among the ſpecies of Prieſthood by *Conſtantine* the *Great*, in his *Reſcript.* So in the *Baſilica*, Η ἱερωσύνη, τυτέστι τὸ ἐπιτελεῖν τὰ κυνηγέσια, *the prieſthood*, that is, *the office of managing their ſports*, or *ſpectacles.* Beſide theſe which were National Officers, to whom belonged ἱερωσύνη κοινὴ τῆς Ἀσίας in *Ariſtides*, *the common prieſthood of Aſia*, the managery of their κοινοὶ ἀγῶνες, *common games*, there were others in particular cities, πολιτάρχαι, C. 17. 6. *the city magiſtrates*, the ἀθλοθέται, ἀγωνοθέται, ἀλιτάρχαι, all commands or offices of ſome honour among them, as appeared by *Jaſons* purchaſing them together with the prieſthood, but yet ſubject to the people, as being Executioners and miniſters of their will, and ſent them from *Rome*, but choſen by themſelves out of the chief men, or wealthieſt citizens among them. To theſe belonged alſo the execution of malefactors, condemn'd to the θηριομαχίαι, or *fighting with beaſts* on the Theatre, a cuſtomary ceremony or complement of their feſtivities (ſee note on 1 *Cor.* 15. b.) and ſo ſome of them here being kind to St. *Paul*, warn'd him *not to come out*, knowing the purpoſe of the people to have him thus put to death, if they could light on him. And that appears by the *Regiſter*'s ſpeech, *v.* 37. ἠγάγετε τοὺς ἄνδρας τούτους ἱεροσύλους, &c. *theſe men*, *Paul* and his company, are *neither robbers of Churches*, *nor blaſphemers of your Goddeſs*, yet you have dealt with them as if they were, bringing or dragging them to the Theatre, for ſo 'tis ſaid, *v.* 29. that *they ran*, or *hurried into the Theatre*, συναρπάσαντες, *carrying*, or *haling* along *with them* thither *Gaius* and *Ariſtarchus*, *Paul*'s fellow travellers; and *v.* 33. ἐκ τοῦ ὄχλου, *ſome of the multitude*, προεβίβασαν Ἀλέξανδρον, *brought forth Alexander*, who, it ſeems, was a Chriſtian of *Epheſus*, tho' one that forſook *Paul* (probably upon the danger at this time) 1 *Tim.* 1.20. and, having done ſo, *did* him *much injury*, 2 *Tim.* 4.14. and here was about to excuſe himſelf to the people, (to eſcape the hazard approaching) and lay all the blame on *Paul*. Of this *Alexander* ſaith *Phot. Epiſt.* ρνή. That μὴ διαβολῶν δεηθεὶς, ἢ μηδὲ εὑρεῖν ἐλπίσας, αὐτὸς καθ' ἑαυτὸν μέγιστα ἐνεργετησάντων, καὶ γλῶσσαι καὶ χεῖρες ἐγένετο, *neither wanting accuſations, nor hoping to find any, became he alone both tongues and hands*, in the plural, *againſt his greateſt benefactors.* Whereas ἐκ τοῦ ὄχλου being ſet for τινὲς ἐκ τοῦ ὄχλου, *ſome out of the multitude*, ſignify ſome of the popular officers, ſerjeants or apparitors, ſo προεβίβασαν their *bringing him forth*, is to be underſtood as an act of their office, to *bring forth to examination*, (as among the *Greek* lawyers, *the ſerjeants* ὑπηρέται, πράκτορες in the *Goſpels*, are ſtyled ἐκβιβασταὶ, thoſe that *ſerve men with writs and bring them before courts.*) And therefore it follows that the Jews did προβάλλειν αὐτὸν, *queſtion him* that was thus brought forth, *examin'd him* about St. *Paul*. See note g.

V. 33. *Putting him forward*] Προβάλλειν hath a peculiar notion among the *Grammarians*, proper to forinſecal matters; it ſignifies *to examin*, *to queſtion upon interrogatories*, to call any man into the court to teſtify his knowledge concerning any thing in queſtion. So ſaith *Phavorinus*, προβάλλειν and προβάλλεσθαι, ἐρωτᾶν, *to queſtion*, and προβάλλεσθαι μάρτυρα, *to call* a man *as a witneſs.* So *Domninus* (cited by *Jo. Malela*, l. 12.) ſpeaking of the Ἀμφιθαλὴς an officer in the *agones*, αὐτὸν βουλὴ καὶ ὁ δῆμος προβάλλονται, *the Senate and people called him to teſtify what was done in the agones.* Accordingly muſt the *Gloſs* of *Heſychius* be mended, not as the printed copie hath it, Προβάλλει, ἐρωτήσει. Προβάλλειν ἄρνα, τὸ ἀπαγγεῖλαι, but Προβαλεῖ, ἐρωτήσει. Προβάλλειν μάρτυρα, τὸ ἀπαγγεῖλαι, noting this uſe of the word for *interrogating a witneſs*, *calling* a man *to teſtify*, ἐκκαλεῖν, *to appeal to* for the truth of what is controverted. And ſo the meaning of this whole paſſage is, that *Alexander*, a Chriſtian of *Epheſus*, but a Jew by birth, was in this tumult about St. *Paul* ſeized upon by the ſerjeants, and brought forth, and the Jews that were malicious to St. *Paul*, thinking that *Alexander* might be brought to lay ſome blame upon him, queſtion'd and examin'd him, & then he was preſently deſirous to have made his Apology to the people, that is, to avert the danger from himſelf, by laying it upon others. And altho', by reaſon of the cry that follows, *v.* 34. he is not permitted to do it *to the people*, yet by what St. *Paul* after ſaith of him, it appears that he forſook the Chriſtian profeſſion, 1 *Tim.* 1.20. and *renounced*, or *blaſphemed*, that is, forſook *Chriſt*, and did St. *Paul* very *great injury*, 2 Tim. 4.14.

V. 35. *Town-clerk*] Γραμματεὺς is the name of an office in the *ſacri agones*, the *Regiſter* or *Actuary*, who regiſtred the Victors' names in a book or table, called τοὺς γράμματα τῶν ἱερονίκων, and the office where thoſe records were put was γραμματεῖον, ſaith *Petrus Faber Agoniſt.* l. 3. c. 23. and 27. Of the ordinary γραμματεῖς, ſaith *Phavorinus*, ἀδένες ἦσαν κύριοι ἦτοι ἀλλ' ἢ τοῦ γράφειν καὶ ἀναγνῶναι, *they had no authority, but only to write, and read what they had written.* So ſaith the *Scholiaſt* on *Thucydides*, γραμματεὺς ὁ εἰωθὼς ἐν τῷ δήμῳ τὰ τοῦ δήμου γράμματα ἀναγινώσκειν, *that uſed to read to the people the regiſters of their buſineſs.* But in theſe ſacred games, where every thing was ſacred alſo, (the *Alytarcha* bearing the perſon of *Jupiter*, the *Amphithales* of *Mercury*) the γραμματεὺς here, ſaith *Domninus*, cited by *Johannes Antiochenus*, *was honoured and adored as Apollo, wearing a white robe, and a crown of pure gold*; and being, ſaith he, *choſen by the ſenate and people*, he was the better qualified to do what is here affirmed of him, *to appeaſe the people.* For that this ſhould be applicable to *Alexander* the Jew, *v.* 33. and that it was he, of whom it was here ſaid, φησὶν, *he ſaid*, *Ye men of Epheſus*, φησὶν &c. is a ſtrange over-ſight of the learned Cardinal * *Baronius* cauſed by not adverting to the Greek, καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν. Where it is viſibly the γραμματεὺς which has appeaſed the tumult, and which ſaid, *Ye men of Epheſus*, &c.

Ib. *A worſhipper of Diana*] That the *Epheſians*, when they were beſieged by *Cræſus*, devoted or conſecrated their city to *Diana*, ἐξάψαντες ἐκ τοῦ νηοῦ χοινίον εἰς τὸ τεῖχος, *tying with a rope the Temple and the wall of the city together*, is affirm'd by *Herodotus*, l. 2. From hence it is, that that city had a peculiar relation to *Diana* ever after. But there being other cities that worſhipped that *Goddeſs* alſo, this is not, alone, ſufficient to appropriate that title to *Epheſus*, to be her νεωκόρος, or *Sacriſt.* That this was the title of a ſacred office, appears by *Plato de Legib.* Καταστῆσαι ἱερείας καὶ ἱερείας νεωκόρους γίνεσθαι τοῖς θεοῖς, *they muſt conſtitute prieſts of both ſexes, to be in this office of Sacriſt to their gods.* The word ſignifies ὁ τοῦ ναοῦ ἐπιμελούμενον, ſaith *Phavorinus*, *he that takes care of the Temple*; ὁ τὸν ναὸν κοσμῶν, *he that adorns it*, ſaith *Heſychius*; and ὁ ἐκσεσαρίζων, *he that makes clean*, ſaith *Suidas*; from κορεῖν *to ſweep*, or καλλωπίζειν *to beautify*, ſaith the *Scholiaſt* on *Ariſtophanes in* Νεφ. p. 61. This office at other times belonged

* obſer. l. 2. c. 13.

*l. 6. ſect. 14.

* l. 1. de Natural. liberis.

Πολιτάρχαι

Θηριομαχίαι

Συναρπάσαντες

Προεβίβασαν

ἐκ τοῦ Ὄχλου

g. Προβάλλειν

h. Γραμματεὺς

i. Νεωκόρος

* An. C. 67. n. 180.

longed to other cities, and accordingly in ancient Inſcriptions we find Νικομηδέων τρὶς Νεωκόρων, *the Nicomedians being the third time in that office*; and particularly of *Diana*, Μαγνήτων Νεωκόρων Ἀρτέμιδος, *The Magneſians having that office*, in *Maximinus*'s time: and this in reſpect of the ἱεροὶ ἀγῶνες, *the holy games*, which in honour of the Gods, peculiarly of *Diana*, were in *Greece*, ſometimes in one city, ſometimes in another, according to the Gods which were celerated by them. So that now theſe feſtivities being celebrated to *Diana*, and this year, and at this time kept at *Epheſus* (which is alſo the reaſon of the concourſe of the people at this time) *Epheſus* had now the honour to take care of *Diana*'s ſervice, and ſo to be her Νεωκόρος, her *Sacriſt*, or *aditue*, or *Church-warden*, as the Syriack renders the word in this place; and that is the meaning of the νεωκόρος ὤν, *being at this time*, this year, *Diana's Sacriſt*.

V. 38. *A matter*] The Hebrew דבר which ſignifies λόγον *word* or *ſpeech* ſignifies alſo *accuſation*, & is accordingly rendred κρίμα, *Exod.* 18. 22. and ἀντιλογία, *enditement*, Exod. 18. 16. and accordingly here the one is taken for the other, λόγος *ſpeech*, for an *accuſation*. 1.

Ib. The Law is open] Ἠγόραιος, ſaith *Phavorinus*, is ἡ ἡμέρα ἐν ᾗ ἀγορὰ τελεῖται, *a day when a court is kept*, and ſo in *Suidas* and the *Gloſſary*, ὅτε ἡ ἀγόραιός ἐστι is expounded to be *the time when men go to Law*; and the ſame is the meaning of ἀγόραιοι ἀγῶνες, *a time*, not of vacation or lay-days, but of *judicatures*, *term-time*, as we call it, when the Proconſuls, who are the judges, were preſent to decide any controverſy. The word ſignifies alſo *judicature* ſimply; ſo in *Strabo Geog.* l. 13. p. 629. διοικήσεις ἐν αἷς τὰς ἀγοραίους ποιοῦνται, καὶ δικαιοδοσίας, *the provinces in which they exerciſe their judicatures, and give every man his right.* And ſo in *Heſychius*, Ἀγοραῖαι (perhaps it ſhould be ἀγόραιον) δικαιολογίαι, *diſtribution of juſtice*; and Ἀγορραία, δίκη, καὶ ἐκκλησιαστική, *judgment, and calling of a court.* Ἀγόραιοι

K. Λογος

CHAP. XX. *Paraphraſe.*

1 AND after the uproar was ceaſed, Paul called unto him the diſciples, and embraced *them*, and departed for to go into Macedonia.]

1. And this commotion being thus compoſed at Epheſus, Paul called all the Chriſtians together, and having conſtituted Timothy Biſhop of Epheſus, 1 Tim. 1. 3. he took his leave of them, and departed from Epheſus, and paſt the direct way from thence (by Troas, 2 Corinth. 2. 12, 13.) to Macedonia.

2. And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece,]

2. And there he ſpent ſome time, inſtructing and confirming them in the faith, and in all Chriſtian practiſe, (ſee note on John 14. b.) and after that departing thence, he wintred in Epirus, Tit. 3. 12. and came into Greece.

3. And *there* abode three months: and when the Jews laid wait for him, as he was about to ſail into Syria, he * purpoſed to return into Macedonia.]

3. And there he ſtaid three months: and being now on his journey to Syria, to carry alms to Judea, he was diverted by an advertiſement that the Jews, which knew of his purpoſe, laid wait for him in the way thither to rob him, and to take away his life; thereupon he changed his determination, and reſolved to go a little out of his way, and again to paſs through Macedonia the third time.

* reſolved, ἐγνώσθη γνώμη

4. † And there accompanied him into Aſia, Sopater of Berœa: and of the Theſſalonians, Ariſtarchus, and Secundus; and Gaius of Derbe, and Timotheus; and of Aſia, Tychicus and Trophimus:

4, 5. And Sopater went along with him as far as Aſia, never parting from him: but Ariſtarchus, and Secundus, and Gaius, and Timotheus, and Tychicus, and Trophimus, theſe ſix went not with him through Macedonia, (Sopater only doing ſo) but went before to Aſia, and expected Paul and his company at Troas, who accordingly came thither.

† And Sopater of Berœa accompanied him as far as Aſia, Συνεπέσθη δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σωπ. Βερ.

5. Theſe going before, tarried for us at Troas.]

6. And we ſailed from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode ſeven days.]

6. And after the Paſſover we departed from Philippi in Macedonia, and came and met them at Troas, and ſtayed there with them ſeven days.

7. And upon the firſt *day* of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight.]

7. And on the Lord's day, or Sunday, the Chriſtians being met together to receive the Sacrament, (Acts 2. 46.) Paul ſpake to them at large, and meaning to be gone the morrow, continued his exhortation to them until midnight.

8. And there were many lights in the upperch amber, where they were gathered together.

9. And there ſat * in a window a certain young man, named Eutychus, being fallen into a deep ſleep: and as Paul was long preaching he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

* on the ἐπὶ τῆς

10. And Paul went down and fell on him, and embracing him, ſaid, Trouble not your ſelves, for his Life is in him.

11. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.

11. And they ſpent the time together in receiving the Sacrament of the body of Chriſt, and Paul farther inſtructing them till the next morning, then he departed. a.

12. And they brought the young man alive, and were not a little comforted.]

12. And the youth that fell out of the Window, and was dead, v. 9. recovered, and they were joyful at it.

13. And we went before to ſhip, and ſailed unto [a Aſſos] there intending to take in Paul: for ſo he had appointed, minding himſelf to go afoot.

13. Aſſos, a ſea-town of Aſia.

14. And when he had met with us at Aſſos, we took him in, and came to Mitylene.

15. And we ſailed thence, and came the next *day* over againſt Chios, and the next *day* we arrived at Samos, and tarried at Trogyllium, and the next *day* we came to Miletus.

16. For Paul had determined [to ſail by Epheſus] becauſe he would not ſpend the time in Aſia: for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

16. Not to go in, or ſtay at Epheſus, but to paſs by.

17. And from Miletus he ſent to Epheſus, and called the Elders of the Church.]

17. But yet deſirous to ſpeak with the Biſhops of Aſia, ſee note on c. 11. 6. he ſent to Epheſus, the chief Metropolis of Aſia, and by that means gave Notice to the Biſhops of Aſia, that they ſhould come to him to Miletus.

18. And when they were come to him, he ſaid unto them, [Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons.

18, 19. Ye know in what manner I behaved my ſelf among you of Aſia, all the ſpace of Three Years that I was among you preaching the Goſpel,

19. Serving the Lord with all humility of mind, and with many tears and temptations, which befel me by the lying in wait of the Jews.]

with all humility and affection, with great ſorrows, and hazards of dangers from the Jews which conſpired againſt my Life.

* how I have not drawn back, or, refuſed to declare unto you whatſoever was profitable, and to teach, οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀπαγγεῖλαι ὑμῖν καὶ διδάξαι.

20. *And* * how I kept back nothing that was profitable *unto you*, but have ſhewed you, and taught you publickly, and from houſe to houſe,]

20. And how without all fear or tergiverſation I freely declared to you all things that I thought uſeful for you to know, willing to uſe all opportunities of inſtructing any both in the publick ſynagogues, ch. 19. 8. and in private ſchools, v. 9. and in your ſeveral houſes, whither I alſo came.

21. Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.]

21. Preaching to the Jews and Proſelytes in their ſynagogues, and to the Gentiles elſewhere the whole doctrine of the Goſpel, aſſuring them that there was pardon to be had from God, upon amendment of their former lives, forſaking of all the impieties which they had been guilty of, through neglect of the Moſaical Law, and the dictates of nature, which before they ſtood obliged to obſerve, and exhorting them that they ſhould live according to the pure doctrine of Chriſt for the future.

b. 22. And now behold, † I go bound in the Spirit unto Jeruſalem, not knowing the things that ſhall befal me there;

† being bound in Spirit I go

22, 23, 24. And now I am going to Jeruſalem, willing & ready to endure what ſhall befal me there, & fore-ſeeing that there I ſhall be apprehended, and impriſoned, being told it by thoſe that have the gift of prophecy, (as afterwards again it appears he was, c. 21. 4, & 11.)

23. Save that the holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me.

24. But none of theſe things move me, neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the Goſpel of the grace of God.]

whereſoever I come, and I am prepared for it; and I know not whether death it ſelf may not attend it: but whatſoever it is, I am ready to ſuffer it for the Goſpel's ſake, (ſee c. 21. v. 13.) and count nothing of it, no nor loſs of life, if I may ſucceſsfully preach the Goſpel, and ſerve Chriſt faithfully in the office which he hath intruſted to me (ſee note on Heb. 13. d.)

25. And now this I know, that after this my departure from you, ye are never likely to ſee me again, yea, I ſay, of Aſia whom I have ſo long converſt with, preaching the Goſpel among you, and therefore I ſhall take this long farewel of you.

25. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more.]

26. And to that end, I proclaim to you all, that I am guiltleſs of that ruine that will

26. Wherefore I take you to record this day, that I am pure from the blood of all men,]

foreſee befal thoſe that do not keep cloſe to Chriſt, having done my beſt to prevent it.

27. For I have fully communicated to you the whole

27. For I have not ſhunned to declare unto you all the counſel of God.]

Chriſtian Doctrine, which may ſerve you as an antidote againſt all the hereſies which are likely to break in among you, v. 29.

c. 28. Wherefore ye that are Biſhops or Governours of the ſeveral Churches of Aſia, Rev. 1. 11. (ſee Note on Phil. 1. 6.)

28. Take heed therefore unto your ſelves and to all the flock, over the which the holy Ghoſt c * hath made you overſeers, to † feed the Church of God, which he hath purchaſed with his own blood.]

* appointed you Biſhops † govern, ποιμαίνειν

and who were deſigned to that office by the appointment of God himſelf, look to your ſelves and to the Churches committed to your truſt, to rule and order all the faithful Chriſtians under you, thoſe whom that Chriſt might gain to himſelf, he laid down his own life to purchaſe them.

29. For 'tis certain that when I am gone, you will

29. For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.]

ſoon be ſollicited with falſe teachers, ſeducing the faithful, and doing great miſchief.

30. And ſome of your own Churches ſhall vent pernicious falſe doctrines to make

30. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.]

diviſions and factions, and get followers.

31. Be ye careful therefore, remembring how much ſorrow and tears it hath coſt me to fore-warn you of theſe things before-hand.

31. Therefore watch, and remember that by the ſpace of three years I ceaſed not to warn every one night and day with tears.]

32. And now I recommend you to God and the Goſpel, (ſee note on Heb. 13. d.)

32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.]

which if adhered to, will be able to inſtruct and perfect you, and bring you to the bliſs of Saints.

33. I have not endeavour'd to make any worldly advantage by my preaching.

33. I have coveted no man's ſilver, or gold, or apparel.]

34. But you can witneſs for me that I have, by working at my trade of making

34. Yea, your ſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that are with me.]

Tents, maintained my ſelf, and thoſe that are with me.

35. I have as by words, ſo by actions alſo, demonſtrated to you, how that ſuch

35. I have ſhewed you all things, how that ſo labouring you ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, * It is more bleſſed to give then to receive.

* it is a bleſſed thing to give, rather then receive Μακάριόν ἐϛι διδόναι μᾶλλον ἢ λαμβ.

as ye, that is, Biſhops and Governours of the Church, are to take care of the ſick and poor (ſee 1 Cor. 12.) and rather endeavour by pains taking, to enable your ſelves to relieve others, then to be chargeable or burthenſome to others, according to that ſaying of Chriſt (not recorded in the Goſpels) That 'tis a bleſſed and an heroical thing to give to others out of a mans own earnings, and this infinitely more bleſſed, and better becoming a Chriſtian, then to be relieved by others.

36. And when he had thus ſpoken, he kneeled down and prayed with them all.

37. And they all wept ſore, and fell on Paul's neck and kiſſed him.

38. Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him to the ſhip.

Annotations on Chap. XX.

Ασσος

V. 13. *Aſſos*] *Strabo* maketh this *Aſſos* a city of *Æolis*, l. 15. p. 735. and ſo, ſaith he, doth *Hellanicus*, Ελλάνικος Αἰολίδα φησὶ, *l.* 13. p. 610. And ſo (ſaith * *Stephanus Byzantius*) doth *Alexander Cornelius*,

* περὶ Πόλ. in Ασσος

Αλέξανδρος ὁ Κορνήλιος ἐν τῷ περὶ τῶν παρ' Αλκμᾶνι τοπικῶς ἰσορυθμίων, Μιτυληναίων ἄποικον ἐν τῇ Μυσίᾳ φησὶν Ἄσσον,

Alexander Cornelius ſaith, that Aſſos is in Myſia: For what is there *Myſia*, is all one with *Æolis* in other writers; for of *Myſia* † *Pomponius Mela*, *Ex quo ab Æoliis incoli cœpit, Æolis fabla, From the time that it was inhabited by the Æolians, it was called Æolis; and Pliny, Æolis proxima eſt, quondam Myſia appellata, Æolis ſometimes called Myſia.* This *Aſſos* is by *Strabo* reckoned as the firſt principal Sea-town of *Myſia*, going from *Lectum* to *Caicus*, over-againſt *Lesbus*, and *Adramyttium*, mentioned here, c. 27. 2.

† l. 1. c. 18.

Nat. Hiſt. l. 5. c. 30.

Ἀπὸ δὲ Λεκτοῦ μέχρι Καΐκου πόλεμοῦ ἔϛι τὰ περὶ Ἄσσον, καὶ Ἀδραμύττιον, καὶ Ἀταρνέα, καὶ Πιτάνην, καὶ τὸν Ἐλαϊτικὸν κόλπον, οἷς πᾶσιν ἀντιπαρήκει ἡ τῶν Λεσβίων νῆσος. *Strabo Geogr.* l. 13. p. 581.

b. Δεδεμένος τῷ πνεύματι

V. 22. *Bound in the Spirit*] What *bound in Spirit*, ſignifies may perhaps be judged by the like phraſe *poor in Spirit*, *Matth.* 5. 2. That ſignifies him, which though he be not actually poor, yet is prepared to bear poverty contentedly. And ſo *Paul* reſolving to venture the hazard of impriſonment here, by going up to *Jeruſalem*, whither if he go, he knows, and the Spirit of God tells him, *v.* 23. it will befal him, may be ſaid to be *bound in Spirit*. But it may alſo be interpreted only of his preſaging and fore-ſeeing his bonds, which being revealed by the Spirit of God to others of him, and probably immediately to him alſo, he may be ſaid to be δεδεμένος τῷ πνεύματι, *bound in the Spirit* in that reſpect. Nay, 'tis poſſible it may ſignify no more than *reſolved*, and ſo *bound in ſpirit*, or *full purpoſe of mind*, as ch. 19. 21. Ἔθετο ἐν τῷ πνεύματι, *he purpoſed in ſpirit:* but this more unmovable than that. See ch. 21. 12, 13.

c. Ἔθετο ἐπισκόπους

V. 21. *Hath made you overſeers*] What ἔθετο *put*, or *ſet*, or *appointed*, importeth here, is ſomewhat uncertain. It may ſignify their Ordination to the Epiſcopal office, attributed to the holy Ghoſt, as to the Original, by whoſe deſcent upon the Apoſtles, they were authorized

rized to communicate this authority, to give Commiſſions to others, who were to ſucceed them in the dignity and office of governing Churches. But it may alſo ſignify the act of deſignation, election, nomination to this dignity, which at that time was done by the ſpecial revelation of God, and ſo might properly be attributed to the *holy Ghoſt*. So of *Matthias* it appears, that he was deſigned by lot, and choſen by God to ſucceed *Judas* in his office, *Acts* 1. 24. So c. 13. 2. *The holy Ghoſt ſaid, Separate me Saul and Barnabas for the work*, &c. So *Timothy* the Biſhop of *Epheſus* is ſaid to be advanced to it, διὰ προφητείας, *by prophecy*, by particular Revelation; of which St. *Chryſoſtom* ſaith, that as the Prieſts anciently were made by Prophecy, ſo *Timothy* was τῇ τοῦ Θεοῦ ψήφῳ, *by the ſuffrage of God, choſen to his office*, ἠρέθη εἰς τὴν ἱερωσύνην. So ſaith *Clemens Romanus*, *Ep. ad Cor.* that *the Apoſtles conſtituted Biſhops*, δοκιμάσαντες τῷ πνεύματι, *trying*, or *approving them by the Spirit*; and * *Clemens Alexandrinus*, of St. *John* and the Biſhops of *Aſia* here, that *he did conſtitute Biſhops*, τῶν ὑπὸ τοῦ πνεύματος σημαινομένων, *of thoſe that were ſignified by the Spirit*. And ſo this is the moſt probable notation of it in this place.

διὰ Προφητείας

* ſee Euſeb. l. 3. c. 23.

CHAP. XXI.

Paraphraſe.

1 AND it came to paſs, that after we were * gotten from them, and had launched, we came with a ſtreight courſe] unto Coos, and the *day* following unto Rhodes, and from thence unto Patara.

* plucked, ſnatched, ἁρπαγέντας

1. After this ſad parting (c. 20. 37.) from the Biſhops of Aſia at Miletus (c. 20. 17.) we took ſhip, and ſailed proſperouſly without any incommodation.

2. And finding a ſhip ſailing over into Phœnicia, we went aboard and ſet forth.

3. Now when we had diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre: for there the ſhip † was to unlade her burthen.

† ſee note on ch. 15. c.

4. And finding diſciples, we tarried there ſeven days, who * ſaid to Paul through the Spirit, that he ſhould not go up to Jeruſalem.]

* ſpoke to Paul not to go up, ἔλεγον τῷ Παύλῳ μὴ ἀναβαίνειν

4. And meeting there with ſome that had received the Goſpel, and were indued with gifts, particularly that of prophecy, (ſee ch. 20. 23, 24.) we ſtayed with them a while at Tyre, and they by revelation told Paul, that he would incur much hazard by going up to Jeruſalem, and therefore adviſed him not to go.

5. And when we had accompliſhed thoſe days, we departed and went away, and they all brought us on our way with wives and children, till *we were* out of the city: and we kneeled down on the ſhore and prayed.]

5. But this moved not Paul (ſee c. 23, 24.) but we left that place, all of them, men, women, and children attending us out of the city, and there on the Sea-ſhore we kneeled down, and prayed at parting.

6. And when we had taken leave one of another, we took ſhip, and they returned home again.

7. And a † when we had finiſhed *our* courſe from Tyre, we came to Ptolemais and ſaluted the brethren, and abode with them one day.

† having ſailed,

a.

8. And the next *day* [we that were of Pauls company departed, and came unto Cæſarea, and we entred into the houſe of Philip the Evangeliſt (which was *one* of the ſeven) and abode with him.]

8. Paul and the reſt of us that accompanied him, (whereof Luke the writer of this book was one) went from Ptolemais to Ceſarea a haven town in Syria (ſee note on c. 18. c.) called Strato's Tower, but rebuilt by Herod, and called Ceſarea (ſee note on Mat. 16. c.) and went into the houſe of Philip, he that, being one of the ſeven Deacons, was by the Apoſtles ſent out to Samaria and other places to preach the Goſpel (ſee note on John 20, 21.) and with him we made ſome ſtay.

9. And the ſame man had four daughters, virgins, which [did prophecy.]

9. Had the gift of foretelling things to come.

10. And as we tarried there many days, there came down from Judea a certain [Prophet] named Agabus.

10. See note on c. 15. e.

11. And when he was come unto us [he took Pauls girdle, and bound his own hands and feet, and ſaid, Thus ſaith the holy Ghoſt, So ſhall the Jews at Jeruſalem, bind the man that oweth this girdle, and ſhall deliver him into the hands of the Gentiles.]

11. After the manner of Prophets of old, which often prophefied by ſymbols, or ſignificant expreſſions, of what they foretold, he took Paul's girdle, and bound his hands and feet with it, and ſaid, It hath been revealed to me by God, that after this manner that I have bound my ſelf with Paul's girdle, ſo the Jews of Jeruſalem ſhall bind Paul, and deliver him to the Procurator of the Romans to be put to death.

12. And when we heard theſe things, both we and they of that place beſought him, not to go up to Jeruſalem.

13. Then Paul anſwered, [What mean ye to weep, and to break mine heart? for I am ready, not to be bound only, but alſo to dye at Jeruſalem, for the name of the Lord Jeſus.]

13. Why do you by your compaſſionate ſad diſſwaſions trouble & grieve me who have nothing elſe to afflict or diſturb me, but your importunity againſt my taking this journey? For of my ſelf I am moſt heartily willing to ſuffer any thing, bonds or death it ſelf, for the propagating of the Goſpel of Chriſt, or for the profeſſing my conſtancy in it, in deſpight of all perſecutions.

14. And when he would not be perſwaded, we † ceaſed, ſaying, The will of the Lord be done.

† were quiet, ἡσυχάσαμεν

15. And after thoſe days we [took up our carriages, and went up] to Jeruſalem.

15. Laded mules with the goods which we had with us, and took our Journey from Ceſarea.

16. There went up with us alſo *certain* of the diſciples of Ceſarea, † and brought with them one Mnaſon of Cyprus, [an old diſciple, with whom we ſhould lodge.]

† bringing us to one Mnaſon a Cypriote, ἄγοντες Μνάσωνί τινι Κυπρίῳ

16. One who had formerly received the faith when Paul and Barnabas were at Cyprus, (c. 13. 4.) who would gladly entertain us at our journeies end.

17. And when we were come to Jeruſalem, the brethren received us gladly.

18. And the *day* following, Paul [went in with us unto James, and all the Elders were preſent.]

18. And we went to James the Biſhop of Jeruſalem (ſee note on 1 Cor. 15. a.) who with all the Biſhops of Judea (ſee note on Phil. 1. b.) were aſſembled together, that they might in council conſider of St. Paul's buſineſs.

19. And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his miniſtry.

20. And

20. They bleſſed God for his Wonderful Works wrought upon the heathen Idolaters by his preaching; and after that, began to tell him what at preſent would be prudent for him to do, not ſo much in reſpect of the unbelieving, as the converted Jews, of whom there were many Myriads, great multitudes in Judea, who tho' they had received the Goſpel, yet ſtuck cloſe to the obſervances of the Moſaical Law.

20. And when they heard *it*, [they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how many * thouſands of Jews there are which believe, and they are all zealous of the Law.]

* myriads, or ten thouſands, μυριάδες

21. Theſe, ſaid they, have heard it affirm'd of thee, that not only according to the decrees of our council, thou permitteſt the Gentile-converts to remain uncircumciſed, but alſo that thoſe Jews that are diſperſed in Aſia, and elſewhere, whom thou haſt converted to the faith, thou perſwadeſt them that they may leave off circumciſion, and the other ceremonies of Moſes Law.

21. And they are informed of thee, that thou teacheſt all the Jews, which are among the Gentiles, to forſake Moſes, ſaying, That they ought not to circumciſe *their* children, neither to walk after the cuſtoms.]

22. This therefore, (ſay they) will be the event, in all probability, all theſe Jewiſh Chriſtians will hear of thy being come hither, and ſo will come in multitudes to ſee how thou behaveſt thy ſelf in this matter.

22. What is it therefore? The multitude muſt needs come together: for they will hear that thou art come.]

23. Therefore take our advice, There be four men here at this time, which have had a Nazarites vow upon them, which being accompliſht (ſee Acts 18. 18.) they are now to perform the ceremonies preſcribed, Num. 6. 13.

23. Do therefore this that we ſay to thee, We have four men, which have a vow on them:]

24. Theſe do thou perform with them, and make proviſion of ſacrifices for them, ſuch as the Law preſcribes, Numb. 6. 14. that ſo they may ſhave their heads according to order, Num. 6. 18. (ſee note on c. 18. b.) and by this means they will be perſwaded that they have had falſe reports of thee, and that thou doſt ſtill obſerve the Moſaical Rites.

24. Them take, and purify thy ſelf with them, and be at charges with them, that they may ſhave their heads; and all may know that † thoſe things whereof they are informed concerning thee are nothing, but *that* thou thy ſelf alſo * walkeſt orderly and keepeſt the Law.]

† there is nothing of thoſe things, or nothing is true of thoſe things, οὐδὲν ἐστιν--

* walkeſt keeping the Law, στοιχεῖς τὸν νόμον φυλάσσων

25. As for [the Gentiles that have received the Goſpel, c. 15. we have made a decree, thou knoweſt (and ſent it to Antioch by thee and Barnabas) by which they are not required to any ſuch obſervances, or to any more than only to obſerve the precepts of the ſons of Adam and Noah.

25. As touching the Gentiles which believe, we have written and concluded that they obſerve no ſuch thing, ſave only that they keep themſelves from things offered to idols and from blood, and from ſtrangled, and from fornication.]

26. And Paul took their advice, thus far to comply with the Judaizing Chriſtians, that he might not exaſperate them, and went into the Temple, and did all that belonged to the purifying of the Nazarites, and when that was done, gave ſolemn notice of it, upon which they were, according to the Law of Moſes, to proceed to offer an offering for each perſon.

26. Then Paul took the men, and † the next day purifying himſelf with them, entred into the Temple, to ſignify the accompliſhment of the days of purification, until that an offering ſhould be offered for every one of them.]

† ſee Note on Mark 1. b.

27. And when the ſeven days wherein thoſe ſacrifices were to be perform'd, were almoſt at an end, divers unbelieving Jews that dwelt in Aſia, and had oppoſed him there, and were now come to Jeruſalem, as ſoon as they ſaw him in the Temple, brought in the multitude tumultuouſly upon him, and apprehended him.

27. And when the ſeven days were almoſt ended, the Jews which were from Aſia, when they ſaw him in the Temple, ſtirred up all the people, and laid hands on him,]

28. Crying out upon him, as the man that had taught all men, whereſoever he preacht, that the Jews ſhould be deſtroyed, the Moſaical Law be aboliſht, and the Temple, where now he was purifying himſelf, laid waſt, and had brought heathen men into the Temple, which was utterly unlawful to be done, and was the profaning of it.

28. Crying out, Men of Iſrael, help: this is the man that teacheth all men every where againſt the people, and the law, and this place; and farther, brought Greeks alſo into the Temple, and hath polluted this holy place.]

29. (This laſt thing they ſpake confidently, but not truly, only having ſeen Trophimus with him in the city of Jeruſalem, and knowing him to be a Gentile of Epheſus, they believed that he had carried him into the Temple, and from thence made this concluſion.)

29. (For they had ſeen before with him in the city, Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the Temple.)]

30. And all the people were exaſperated upon this, and having apprehended, haled him out of the Temple, and the doors of the Temple were preſently ſhut after them.

30. And all the city was moved, and the people ran together: and they took Paul and drew him out of the Temple, and forthwith the doors were ſhut.]

31. And they fell a beating Paul, & had like to have killed him, had not the Commander or Colonel, that was appointed to guard the Temple, and to quell all tumults there, (ſee note on Luke 22. g.) been told, that there was an uproar.

31. And as they went about to kill him, tidings came to the chief captain of the band, that all Jeruſalem was in an uproar.]

32. But he taking with him ſome bands of ſoldiers, came haſtily in upon them: and when they ſaw the Colonel and his troops of ſoldiers, they gave over their violence toward Paul.

32. Who immediately took ſoldiers and centurions, and ran down unto them; and when they ſaw the chief Captain and the Soldiers, they left beating of Paul.]

33. Guarded by two ſoldiers, and chained to each of them, (ſee note on ch. 28. c.)

33. Then the chief captain came near, and took him, and commanded *him* to be [bound with two chains] and demanded who he was, and what he had done.

34. The Tower called Antonia, Luke 22. g.

34. And ſome cried one thing, ſome another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into [the caſtle.]

35. And as they were going up the ſtairs to the caſtle or tower, the violence of the multitude of Jews was ſo great, that the ſoldiers were feign to carry Paul in their arms, to ſecure him from them.

35. And when he came upon the ſtairs, ſo it was, that he was born of the ſoldiers * for the violence of the people.]

* because of, διὰ

36. Who came purſuing him, and crying out to have him put to death.

36. For the multitude of the people followed after, crying, Away with him.]

† when Paul was ready to be brought, μελλων εἰσάγεσθαι ὁ Παυ. † did raiſe a ſedition, ἐπανασταντες

37. And when he was at the caſtle door, he ſpake to the Colonel in Greek, and asked if he would be pleaſed to permit him to ſpeak to him. And the Colonel wondred that he ſpake Greek.

37. And † as Paul was to be led into the caſtle, he ſaid unto the chief captain, May I ſpeak unto thee? Who ſaid, Canſt thou ſpeak Greek?]

38. Thinking that he had been that Egyptian falſe Prophet, that had raiſed a ſedition in Judea not long before, and had gotten to him four thouſand men into the wilderneſs.

38. Art not thou that [b] Egyptian, which before theſe days * madeſt an uproar and leddeſt out into the wilderneſs four thouſand † men that were murtherers?]

† of the cutthroats, or ſhort-ſwordmen, Σικαρίων

39. A free man of that city in Cilicia, which hath the Roman priviledges belonging to it.

39. But Paul ſaid, I am a man which am a Jew of Tarſus, [*a city* in Cilicia, * a citizen of no mean city;] and I beſeech thee, ſuffer me to ſpeak unto the people.

† a citizen of no mean city of Cilicia, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης

40. And

40. And when he had given him licenſe, Paul ſtood on the [ſtairs, and beckned with his hand unto the people:] and when there was made a great ſilence, he ſpake unto them in the Hebrew tongue, ſaying,

40. Stairs near the door of the caſtle, and made a ſign to the people to hold their peace, and give audience.

Annotations on Chap. XXI.

a. Διανύσαντες δὲ πλοῦν

V. 7. *When we had finiſhed our courſe*] Of this word διανύσαντες it is generally ſuppoſed, that it is compounded of the old word ἀνύω, and that that is to be rendred *perficio*, *to perfect*, or *finiſh*. But how this notion ſhould be competible to this place, where they are in the midſt of their journey or navigation, it is not eaſy to determine. It were ſomewhat more reaſonable to ſuſpect, that διανύσαντες might by a ſcribe be miſtaken for διαναύσαντες (as we find in *Heſychius*, Διαναῦσαι, διαπλεῦσαι) and then δὲ πλοῦν διαναύσαντες, will be no more then *ſailing*, or *having ſailed*, ἀπὸ Τύρου, *from Tyre*; and then it fitly follows, whither κατηντήσαμεν, which is again uſed in this ſenſe, *c.* 18. 13. or, as the King's *MS.* reads κατέβημεν (perhaps that ſhould be κατήχθημεν, ch. 27. 3. contrary to ἀνεχθέντες, *lanching out*, v. 4.) *we advanced*, or *went forward*, *to Ptolemais*. But if the ordinary reading be retain'd, then it muſt be obſerved, that as Ἀνύω is generally explicated by πληρόω, and τελειόω, and ἐκπελῶ in *Heſychius*; ſo each of theſe in theſe writers ſignifies many times no more then ποιεῖν *to do*, and receives the particular notion from the word that is joined with it. So ἐπιτελεῖν λατρείας, *to perform the ſervices*, *Heb.* 9. 6. So τελεῖν δρόμον, is *to run a race*, and is not ſo properly *finiſhing his courſe*, as that ſignifies *Life*, 2 *Tim.* 4. 7. for there it appears, *ver.* 17, 18. that his life and his apoſtacy was not at an end, (ſee Note on the title of that *Epiſtle.*) So in the old verſe of *Linus*,

Ῥᾴδια πάντα θεῷ τελέσαι, καὶ ἀνυσσάτου ἐδέν,

All things are eaſie for God to do, and nothing is impoſſible, 'tis evident that τελεῖν and ἀνύειν ſignifies *to do*, and no more. And then διανύσαντες δὲ πλοῦν ἀπὸ Τύρου (for there is no reaſon to ſet a *comma* before ἀπὸ) will be no more then ποιήσαντες, *having ſailed*, or *made our navigation*, or *having taken* (but not *finiſhed*) our *courſe*; for it follows immediately, *we advanced to Ptolemais*.

Καλῆχθημεν

Τελεῖν δρόμον

b. Αἰγύπτιος

V. 38. *Egyptian*] Under the time of *Felix*'s Procuratorſhip of *Judea* there were, ſaith *Joſephus*, many which deceived the people, particularly one that came out of *Egypt* to *Jeruſalem*, ſaying that he was a prophet, and perſwading the people that they ſhould follow him to mount *Olivet*, and there they ſhould ſee the walls of the city fall at his command, ſo that they might enter the city. Theſe, ſaith he, *Ant.* l. 20. c. 6. *Felix* ſet upon, kill'd 400. and took 200. and put the *Egyptian* to flight. Which ſtory being compared with this in the *Acts*, gives *Africanus* occaſion to ſay, that under *Felix*'s government there was an *Egyptian* falſe prophet with many with him, who μείζοσιν ἐπιχειρῶν πράγμασι τῇ Φήλικος καθελύθη στρατιᾷ, *ſetting on great deſigns, was diſcomfited by Felix's army.* See *Euſeb. Chron.* lib. 1. pag. 67. But *Euſebius Hiſt.* l. 2. c. 21. is more punctual, Μείζονι πληγῇ Ἰουδαίους ἐκάκωσεν ὁ Αἰγύπτιος ψευδοπροφήτης· παραγινόμενος γὰρ εἰς τὴν χώραν ἄνθρωπος γόης, καὶ προφήτου πίστιν ἑαυτὸν ἐπιθεὶς ἐφ' ᾧ, πρὸς τρισμυρίους μὲν ἀνδρολήψεσθαι τῶν ἐπαπειλῶν. *The Jews received a greater miſchief by an Egyptian falſe prophet: For he being a magician, and taking upon him to be a prophet, came into the region or country of Judea, and gathered a company of deceivable people to him, to the number of thirty thouſand. Theſe*, ſaith he, *he brought out of the wilderneſs to the mount of Olives, meaning thence to force his paſſage into the city, and to ſeize upon the Roman guards, and ſo get the command of the people, and then keep it by the ſtrength that took it: But this was prevented by Felix.* As for the σικάριοι, or *ſhort ſwordmen*, that were with this *Egyptian*, they were a ſort of men, of which *Joſephus* ſpeaks very much, (who on one ſide, as the ζηλωταὶ, or *Zelots* on the other, ſhed much blood, and wrought much miſchief in *Judea*) *Ant.* l. 20. c. 6. They came, ſaith he, under pretence of Religion up to *Jeruſalem*, with *Sicæ* or *Daggers* under their coats, and being once invited by *Felix* ſecretly to ſtrike into the train of *Jonathan* the high-prieſt, and ſo to kill him, for which they were not puniſhed, they after that ſolemnly came up at every feaſt, and either for revenge, or being hired, killed many even in the Temple it ſelf, ſaith *Joſephus*; and ſo polluted it in that manner, that made it neceſſary for God to ſend the *Roman* Armies thither to purify it by way of luſtration. And theſe, (ſaith he, c. 7.) within a little while, grew into a very vaſt number, uſing ſwords like the *Perſian acinaces*, ſuch as the *Romans* call *Sicæ*, &c. That which S. *Chryſoſtom* ſaith of them is ſomewhat ſtrange, Οἱ μὲν Ἐσσηνοὶ ... οἱ αὐτοὶ καὶ Σικάριοι διὰ τὸ εἶναι ζηλωταὶ, *The Eſſenes were alſo the Sicarii, becauſe they were Zelots*; where he confounds theſe three, *Eſſenes*, *Sicarii*, and *Zelots*, whereas the *Sacarii* are certainly far diſtant from either of the other two. This the learned *Annotator* on *Chryſoſtom* juſtly ſuſpects to be a miſtake in him, *p.* 693. but the original of it he obſerves not. That is very happily ſhewed by Mr. *Fuller* in his *Miſcellanies*, to have been by turning οἱ κάριοι into σικάριοι, the former noting the *Karæans* or *Scripturarians* (as they are diſtinguiſhed from, and oppoſed to the *Traditionals*) thoſe that adhered ſtrictly to the letter of the Law, and ſo were ζηλωταὶ νόμου, *zealous for the Law*, and ſuch the *Eſſenes* were, it ſeems, affirmed to be by ſome from whom *Chryſoſtom* took this. The like error alſo is committed by *Suidas* in this name, Σικάριοι λέγονται οἱ φαρισαῖοι ὡς ζηλωταί, *the Phariſees are called Sicarii as being Zelots*: he had ſure read οἱ κάριοι, and took it for σικάριοι, which is the more ſtrange, becauſe he had immediately before rightly interpreted Σικάριοι λῃστῶν γένος — *they were a ſort of thieves*, which in *Claudius*'s time killed all they met with, ὀπισθαμανῆ ξίφη, *hooked ſwords*, which the Romans call *ſicæ*, *which*, ſaith he, *the Egyptian led out into the wilderneſs, and Felix puniſhed.* As for the number of men that were ſeduced by this deceiver, writers, it ſeems, do not agree upon them, neither is it neceſſary they ſhould, thoſe kinds of accounts of multitudes being of neceſſity uncertain: only 'tis a little ſtrange, that *Euſebius* in *Chron.* out of *Africanus* ſhould call them τρισχίλιοι, *three thouſand*, and in his *Hiſtory thirty thouſand*; but perhaps the miſtake of numeral letters may cauſe that variation. And then the *three thouſand* there will be more agreeable with the chief officers account here, who makes them but *four thouſand.*

CHAP. XXII. *Paraphraſe.*

1 MEN, Brethren, and fathers, [hear ye my defence, *which I make* now unto you.]

1. Give me leave and audience to purge and clear my ſelf from the accuſation charged on me, v. 28.

2. (And when they heard that he [a] ſpake in the Hebrew tongue to them, they kept the more ſilence: and he ſaith,)]

2. And theſe enemies of Paul's being averſe to the Helleniſts (ſee note on ch. 6. a.) and ſo to him, as uſing the Greek language, when they heard him ſpeak Hebrew, were a little pacified, and ſo gave him the hearing. Thus therefore he began his oration.

3, 4. A ſcholar of Gamaliel's, a Doctor of the Phariſees, and accordingly was imbued with the ſtricteſt Judaical principles, and ſo became as zealous a propugner of the Law of Moſes, and religion of the Jews, as that is oppoſed to the Reformation wrought by Chriſt, as any of you are at this time, being of that ſort of men among the Jews that are called Zelots, and are very punctual and ſtrict in the obſervances of the Law, and think themſelves obliged to put all men to death that teach any thing againſt it. And ſo did I to the Chriſtians.

b. 3. I am verily a man which am a Jew, born in Tarſus, *a city* in Cilicia, yet brought up in this city [at the b feet of Gamaliel, *and* taught according to the manner of the Law of the fathers, * and was zealous towards God as ye all are this day.

* being a zelot of God, ζηλωτὴς ὑπάρχων τῦ Θεῦ

4. And I perſecuted this way unto the death] binding and delivering into priſon, both men and women.]

5. As all the Sanhedrim, eſpecially the high Prieſt knows, from whom I had writs or commiſſions to apprehend the Chriſtians, (ſee c. 9. 2. and 26. 10. and 12.) put to death by the Roman

5. As alſo the high Prieſt doth bear me witneſs, and all the † eſtate of the elders: from whom alſo I received Letters unto the brethren, and went to Damaſcus to bring them which were there, bound unto Jeruſalem for to be puniſhed.]

† Senate or Sanhedrim πρεσβυτέριον

all that I found in Syria, and bring them bound to the Sanhedrim, by them to be ſcourged, or perhaps powers.

6. And when I had that commiſſion from the Sanhedrim, and went into Syria to execute it.

6. And it came to paſs, that as I made my journey,] and was come nigh unto Damaſcus, about noon, ſuddenly there ſhone from heaven a great light round about me.

7. A thunder, and out of it theſe word articulately ſpoken (c. 9. 4.)

7. And I fell unto the ground, and heard [a voice, ſaying] unto me, Saul, Saul, Why perſecuteſt thou me?

8. And I anſwered, who art thou, Lord? And he ſaid unto me, I am Jeſus of Nazareth, whom thou perſecuteſt.

9. And they of my company heard the thunder and ſaw the lightning round about

9. And they that were with me ſaw indeed the light, and were afraid, but heard not the voice of him that ſpake to me.]

me, though they heard not (ſee note on c. 9. b.) the ſpeech that out of the thunder was delivered to me.

10. I have provided and appointed one Ananias to come unto thee and declare to thee what I have deſign'd for thee to do and ſuffer for me.

10. And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there [it ſhall be told thee of all things which are appointed for thee to do.]

11. And being blind, and not able to ſee, by reaſon of

11. And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came unto Damaſcus.]

this ſhining appearance, v. 6. I was fain to be led by thoſe that were with me, and ſo I was conducted to Damaſcus.

12. A Chriſtian Jew, that lived according to the Moſaical Law.

12. And one Ananias, [a devout man according to the Law,] having a good report of all the Jews which dwelt *there*,

13. Recovered my ſight.

13. Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame hour I [looked up upon him.]

14. The God of Abraham, &c. hath choſen thee to have the Goſpel revealed to thee, and to ſee Chriſt,

14. And he ſaid, [The God of our Fathers hath choſen thee, that thou ſhouldſt know his will, and ſee that juſt one, and ſhouldſt hear * the voice of his mouth.]

* a voice from τὸν ἐκ τ. στ. αὐτ.

who appeared to thee in that bright cloud, and to hear him ſpeak to thee from heaven.

15. For of thee it is appointed that thou ſhalt

15. For thou ſhalt be his witneſs unto all men, of what thou haſt ſeen and heard.]

preach and make known to all men the things which Chriſt hath made known unto thee.

16. To what purpoſe therefore ſhould any delay be

16. And now, why tarrieſt thou? ariſe and be baptized, and waſh away thy ſins, calling upon the name of the Lord.]

made of baptizing thee, and admitting thee into the Church, by that ſeal of the covenant, whereby thou art engaged to forſake, and God to pardon all thy former ſins (upon condition of a ſincere change on thy part) upon which thou mayeſt join with the Church in performance of all Chriſtian duties of devotion to God?

17. And at my firſt coming to Jeruſalem after this,

17. And it came to paſs that when I was come again to Jeruſalem, † even while I prayed in the Temple, I was in a trance,]

† and prayed, καὶ προσευχ.

c. 9. 26. as I was in the Temple a praying, I fell into an extaſie or trance, (ſee note on ch. 10. d.)

18. And in a viſion methought I ſaw Chriſt, and he

18. And ſaw him, ſaying unto me, make haſte, and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.]

commanded me to go ſpeedily out of this city, becauſe my former zeal againſt the Goſpel would hinder my preaching of it now, from being believed, or heeded by thoſe of Jeruſalem.

19, 20. Againſt this, methought, I argued, that my former zeal againſt Chriſtianity being ſo remarkable among all the Jews, as it muſt

19. And I ſaid, Lord, they know that I impriſoned and beat in * every Synagogue them that believed on thee.

* the conſiſtories, κατὰ τὰς συναγ. See note on Mat. 6. d.

20. And when the blood of the Martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that ſlew him.]

needs be by my impriſoning and ſcourging the profeſſors of it in the Conſiſtories of many cities, c. 9. 2. by my joining and aſſiſting in the ſtoning of Stephen, and keeping the accuſers garments, whilſt they threw ſtones at him, c. 7. 58. and 8. 1. this might be an argument to aſſure the Jews at Jeruſalem, that it is on right grounds that I now teach the contrary, and this may give them a greater willingneſs to enquire into the grounds of my change, and ſo may render me a more competent atteſter of the doctrine of Chriſt now, by how much the more I oppoſed it formerly.

21. But this, methought did not prevail with Chriſt

21. And he ſaid unto me, Depart, for I will ſend thee far hence unto the Gentiles.]

for my ſtaying at Jeruſalem; but he in his infinite wiſdom ſeeing that this would not perſwade, but exaſperate the Jews (ſee Chryſoſt. Hom. on Gal. 11. 11. Tom. 5. p. 404. l. 25.) commanded me to depart from Jeruſalem, telling me that he would give me a commiſſion, as an Apoſtle, to go and preach to the Gentiles, who had not that exception to me, and would more cheerfully receive me.

22. Thus far the Jews had patience to ſuffer him to ſpeak; but then when he

22. And they † gave him audience unto this word, and then lift up their voices, and ſaid, Away with ſuch a fellow from the earth: for it is not fit that he ſhould live]

† heard him till this ſpeech ἤκουον αὐτῦ ἄχρι τ. λόγ.

mentioned the Gentiles, and his appointment to go to them, they cryed out he was a villain, and unworthy to live.

23. And while they were thus violent, making as if

23. And as they cried out, and caſt off their cloaths, and threw duſt into the air,]

they would preſently ſtone him (ſee c. 7. 57, 58.) and giving other other expreſſions of their fury.

24. The

24. The chief captain commanded him to be brought into the caſtle, and bad that he ſhould c * be examined by ſcourging; that he might know wherefore they cryed ſo againſt him.]

*Be beaten or tormented.

him into the Tower, and commanded that he ſhould be ſorely ſcourged till he would confeſs what it was that he had done, with which he was ſo enraged. See v. 30.

24. The Collonel, or chief commander of the guard, bid the ſoldiers carry c.

25. And as * they d bound him with thongs, Paul ſaid unto the Centurion that ſtood by, Is it lawful for you to ſcourge a man that is e a Roman and uncondemned?

* He bent him forward, or prepared him for ſcourges.

to the block and faſtned him to it, in order to the ſcourging of him, Paul ſpake to the Captain that had the execution of that command committed to him, ſaying, will the Roman Laws permit you to deal thus with a free denizon of Rome, before any ſentence is legally paſt upon him?

25. And as the Captain which was appointed to ſcourge him, brought him d. e.

26. When the Centurion heard *that*, he went and told the chief captain, ſaying, Take heed what thou doſt, for this man is a Roman.]

and withal admoniſh'd him what danger he might incur by doing thus to a free denizon of Rome.

26. This a Captain of a troop told to the Collonel,

27. Then the chief captain came, and ſaid unto him, Tell me, art thou a [Roman?] He ſaid, Yea.

27. A free denizon of Rome?

28. And the chief captain ſaid, [† With a great ſum obtained I this f freedom. And Paul ſaid, But I was *free* born.]

†At a great price bought I this privilege of a citizen, Ἐγὼ πολλῷ κεφαλαίῳ τὴν πολιτείαν ταύτην ἐκτησάμην

at a great charge. But Paul ſaid, the City where I was born, and my parents before me, though of a Jewiſh ſtock, had by living there, this privilege.

28. I am not ſo by birth, but purchaſed the privilege f.

29. Then ſtreightway they departed from him which ſhould have examined him, and the chief captain alſo was afraid, after he knew that he was a Roman, and becauſe he had bound him.

him confeſs his crime; and the conſideration that he was a free man of Rome, made the Collonel fear he had already done more than he could well anſwer in binding, or putting chains upon him, c. 21. 33.

29. Then they ceaſed from their deſign of ſcourging him, ver. 24. to make

30. On the morrow, becauſe he would have known the certainty, wherefore he was accuſed of the Jews, he looſed him from *his* bands, and commanded the chief prieſts and all their councel to appear, and brought Paul down and ſet him before them.]

vented the Jews Sanhedrim, and brought out Paul, to ſee what they would object againſt him.

30. And therefore he ſoon looſed him from his bands, but yet being deſirous to know the bottom of the buſineſs, he con-

Annotations on Chap. XXII.

a. Ἑβραΐδι διαλέκτῳ.

V. 2. *Spake in the Hebrew tongue.*] What the reaſon was of *Paul*'s ſpeaking Hebrew at this time, and the Jews giving him audience thereupon, may here briefly be noted. Two ſorts of Jews there were at this time, ſome called by * S. *Chryſoſtom* οἱ βαθεῖς Ἑβραῖοι, *profound Hebrews*, ſuch as uſed no other language but the Hebrew, admitted not the Greek Bible into their aſſemblies, but only the Hebrew, and the *Jeruſalem Targum* or *Paraphraſe*. Others that ſpake Greek, and uſed the Greek Tranſlation of the Bible, and theſe were called *Helleniſts* (ſee Note on c. 6. a.) Now theſe ſeveral uſes bred ſome unkindneſs betwixt theſe two ſorts, as may in part be diſcerned, even after their receiving Chriſtianity, c. 6. 1. And of this latter ſort *Paul* ſure was one, and accordingly in his writings makes uſe conſtantly of the Greek Tranſlation of the Old Teſtament, and in that reſpect (among others) was much diſliked by the other ſort. Thoſe of them that were converted had great prejudices to him, c. 21. 21. and that is ſaid to be the reaſon why he concealed his name in the *Epiſtle* written *to the Hebrews*. But for thoſe of them that were not converted they would not indure to hear him, or hear of him; which is the account S. *Chryſoſtom* gives of his diſcourſing and preaching to the *Helleniſts* only, c. 9. 28. becauſe the other would not indure or admit him. Hereupon to avert this great diſpleaſure conceived by them, he here ſpeaks to them in the Hebrew language, and they were in ſome degree pacified thereby, ſo far as to give him audience.

* To. 4. p. 731. 12.

b. Πόδας Γαμαλιὴλ.

V. 3. *Feet of Gamaliel.*] It was the manner of diſciples to ſit at the feet of their maſters, which in *Pirke Avoth* is called *to duſt themſelves in the duſt of their feet*; for ſo ſaith *Joſe* there, *Let thy houſe be the houſe of aſſembly for wiſe men*, that is, be thou ever converſant in the ſchools of the Doctors, וְהֵוֵי מִתְאַבֵּק בְּעַפַר רַגְלֵיהֶם, *and do thou roll*, or *duſt*, or *tumble thy ſelf in the duſt of their feet*.

c. Ἀνετάζεσθαι.

V. 24. *Be examined by ſcourging.*] The notion of ἀνετάζεσθαι, among the ſacred writers will be diſcerned by two places in the *Book of Wiſdom*, c. 2. 19. Βασάνῳ ἐτάζωμεν αὐτὸν, *let us torment him with the wrack*, and c. 6. 6. δυνατοὶ δυνατῶς ἐτασθήσονται, *the mighty ſhall be mightily tormented:* in both which 'tis clearly uſed for *tormenting* or *cruciating*. And S. *Chryſoſtom*, *Hom.* 26. in *Mat.* p. 186. citing the latter of theſe places, applies it to the words of *Chriſt*, that *he that knows his Maſters will and doth it not*, δαρήσεται πολλὰς, *ſhall be beaten with many ſtripes*, ὥστε ἡ πλείων γνῶσις πλείονος κολάσεώς ἐστιν ὑπόθεσις, *the greater knowledge is the cauſe of greater puniſhment*, thus interpreting ἐτασθήσονται by *beating* and *puniſhment*. So *Gen.* 12. 17. ἔπαισεν ὁ θεὸς τὸν Φαραὼ ἐπάσμοις μεγάλοις καὶ πονηροῖς, *God ſcourged* or *cruciated Pharaoh with great and ſore plagues*.

d. Ἱμάντες.

V. 25. *Bound him with thongs.*] That ἱμάντες are here the ſame that μάστιγες, *ſcourges*, v. 24. there is no doubt to be made, Ἱμάντες, λῶροι, they ſignifie *whips*, or *ſcourges*, ſaith *Heſychius*; and Ἱμὰς, λῶρος, οἱ δὲ νέρθεν ὑποπίπτουσιν ἱμάντι, *they whip him with a ſcourge*, or *cord*, adding καὶ ὅτι τῷ καυσίᾳ, (it ſhould ſure be χοινίᾳ) *it is alſo uſed for a rope*. And ſo Ἱμᾶσιν ἐμάστιξεν, Ἱμάθλας, μάστιγας, ἀπὸ τοῦ ἱμάσσειν, ὅ ἐστι τύπτειν τῷ ἱμάντι, and Ἱμάσαι, πατάξαι, πλῆξαι, μαστίξαι, it ſhould ſure be μάστιξι. All to the ſame purpoſe that the word ſignifies *cords*, or *ſcourges*, to beat with. This of *ſcourges* was a puniſhment much ſeverer than that of *rods*. *Porcia lex* (ſaith *Cicero pro Rabirio*) *virgas ab omnium Romanorum civium corpore amovet, hic miſericors flagella retulit, The Porcian law freeth a Roman citizen's body from rods, and he a merciful man* (ſpeaking Ironically) *hath brought back ſcourging*. And accordingly the μάστιγες or ἱμάντες, *ſcourges*, here are uſed, as elſewhere the greateſt torments are, to make him confeſs what his crime was, v. 24. See 2 *Mac.* 7. 37. As for προτείνειν, that ſignifies literally *to bend forward*, it refers to the cuſtom in ſcourging, which was to faſten them to a block or piece of wood made faſt to the earth, of a cubit and an half high, for the perſon that was to be puniſhed for to lean on, bending his body down to it. And ſo προτείνειν here ſignifies *the bending* him forward to this block, or little pillar, that the upper part of his body ſhould lean on it, and ſo expoſing him to the *Lictor*, or *Executioner*. This is here ſaid of the *Centurion* in the ſingular number, προτείνει, whoſe office it ſeems it was to do this. Mr. *Bois* of *Ely*, a very learned man, hath here a conjecture, that the phraſe ſhould have an *hypallage* in it, for προτείνειν αὐτῷ τοὺς ἱμάντας, *he extended the ſcourges to him*, or, *ſhewed them him extended*, making it the deſcription of a *Lictor* holding his ſcourge in his hand, and ſhaking, and fitting it for execution, and ſtriking a terror into the priſoner alſo by that means. This conjecture being ingenious it was not unfit to have mentioned. *Joſephus Scaliger* alſo hath another, *Epiſt.* 146. that it refers to the manner of ſcourging, expreſs'd in the *Comedy*, *Ego plectar pendens, I ſhall be ſcourged hanging, viz.* that

Μάστιγας.

Προτείνειν.

they were litted up from the ground, their heads higher than their heels, and tyed with ropes hands and feet, making thoſe ropes to be the ἱμάντες here, and that elevation of the body ἀναβαίνεσθαι.

c. Ῥωμαῖος. Ib. *A Roman.*] That *Paul* was free of *Rome* by being born in a city that had the Roman privileges, is ſufficiently known; ſo ſaith *Philo* of *Agrippa*, φίλων ἐνίων πατρίδας ὅλας τὴν Ῥωμαϊκὴν ἠξίωσε πολιτείας, *he gave the privileges of the Roman citizenſhip to whole countries of ſome of his friends.* So the *Philippians* call themſelves *Romans*, *Acts* 16. 21. *Philippians* ἐκ παρίδος *by country*, *Romans*, ἐκ ψηφισμάτων, *by decrees*, ſaith *Photius*, *Ep.* ρβ'. p. 146. and *Ep.* σμζ'. And that *Tarſus* the *Metropolis* of *Cilicia* was ſuch, is intimated by *Diodorus Siculus*, l. 47. where ſpeaking of the *Emperors Julius* and *Auguſtus*, he ſaith, ἔτω γὰρ φιλοφρόνως τῷ Καίσαρι τῷ προτέρῳ καὶ δι' ἐκεῖνον καὶ τῷ δευτέρῳ οἱ Ταρσεῖς εἶχον, ὥστε καὶ Ἰουλιόπολιν σφᾶς ἀπ' αὐτοῦ μετονομάσαι, *Thoſe of Tarſus were ſo kind to Julius, and after for his ſake to Auguſtus Cæſar, that from his own name he call'd them Juliopolis.* That it was unlawful for any ſuch perſon to be bound, or ſcourged, is apparent by *Cicero*, Or. 5. in *Verr. Facinus eſt vincere civem Romanum, ſcelus verberare, prope parricidium necare, quid dicam in crucem tollere? It is a foul fault for any Prætor*, &c. *to bind a citizen of Rome, a piacular offence to ſcourge him, a kind of parricide to kill him, what ſhall I call the crucifying of ſuch an one?* And for that that follows of his being *ſcourged before condemnation*, (as, being by way of *examination*, or ἀνετασμὸς, ver. 24. it is here ſuppoſed to be,) 'tis that which *Cujacius* hath obſerved out of *Salvian* to be diſtinctly againſt law; and all that is here ſaid in this verſe, is ſet down by S. *Paul* as diſtinctly according to the Roman form, as if the whole verſe were taken and tranſlated out of their Law. Yet was not this ſo far true, that a Roman citizen might not be puniſhed; but as * *Ræwardus* obſerves, the cuſtom was, that before he were ſo puniſhed, he ſhould, *judicio duumvirûm, be adjudg'd to loſe his privilege*, and be uncitizen'd, and pronounced an enemy of the commonwealth, and then he might be ſcourged or put to death, that being the form of diſfranchiſing him, *Lictor, colliga manus*, or *caput obnubito, infelici reſte ſuſpendito, verberato vel intra pomærium vel extra pomærium, Lictor, bind his hands*, or *cover his face, hang him, ſcourge him either within or without the ſuburbs*, as *Livy* teſtifies, l. 1.

Ἀκατάκριτον μαστίζειν Ἀνεδάζεσθαι.

*adLeg. 12. Tab. c. 29.

V. 28. *Freedom.*] Moſt of the Jews, ſaith *Philo* in * *leg. ad Caium*, were Ῥωμαῖοι ἀπελευθερωθέντες, *Romans made free*, ἀιχμάλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν ὑπὸ τῶν κλησαμένων ἠλευθερώθησαν, *for being brought captive into Italy, they were ſet at liberty by their maſters that poſſeſs'd them*, but pay'd a price for that favour. So 2 *Mac.* 4. 9. *Jaſon* promiſeth a great ſum of money to *Antiochus*, among other things to have power to make ſome of *Jeruſalem* citizens of *Antioch*, meaning to make his money ſoon up again by ſelling it to thoſe that deſired that privilege (ſee Note on *Phil.* 3. l.) So ſaith *Photius Epiſt.* ρβ'. p. 145. Τιμῆς γὰρ ἀπήλαυον κατ' ἐκεῖνο καιροῦ οὐχ ὅσοι μόνον ἐθαγενεῖς τῆς Ῥώμης ἐτύγχανον, ἀλλὰ καὶ ὅσοις αὐτῆς ἡ κλῆσις νόμῳ χαείτων ἢ χρημάτων ἐπολιτεύετο, *About that time that privilege was enjoyed not only by thoſe which were natives of Rome, but by as many as either by favour or money were made partakers of that appellation.* So alſo *Epiſt.* σμε'. p. 378. and σμζ'. p. 379. ἔθνος καὶ παρίσθμον ὄντες ἀλλόφυλοι, εἰς τὴν Ῥωμαϊκὴν ἐτέλεσε πολιτογραφίαν, *being aliens of another nation and country, they were received into the Roman* Album, *made citizens of Rome.* Such an one it ſeems was the chief Commander here, who had himſelf perſonally bought this freedom or privilege of a citizen of *Rome*, But *Paul* was *born* to this liberty, by being born in a city that had obtained of the Emperors that privilege for all the inhabitants thereof, (ſee note c.) Thus in *Euſebius Eccl. Hiſt.* l. 5. c. 1. in the examining of Chriſtians by the perſecutors, ὅσοι ἐδόκουν πολιτείαν Ῥωμαίων ἐσχηκέναι, *they that proved to be* municipes, *free denizens of Rome*, τούτων ἀπέτεμνε τὰς κεφαλάς, *their heads were cut off.* A privilege which belongs to ſuch, inſtead of more ignominious puniſhments. So *Joſephus* the Hiſtorian, born at *Jeruſalem*, of the ſacerdotal family, ἐξ ἱερέων τε καὶ ἱερέως, *of prieſts, and himſelf a prieſt*, ſaith *Photius*, *Ep.* σμζ'. had the privilege of a Roman, and was called by a Roman Name, *Flavius*, the *prænomen* of the Emperor *Veſpaſian.*

f. Πολεμεία. p. 585.

Paraphraſe.

CHAP. XXIII.

1. I have, all my life long, both when I was a propugner of the Moſaical Law againſt Chriſt's reformation, and ſince I have been a preacher of the Goſpel, acted ſincerely and uprightly according to my conſcience, and conſecrated my life to God's ſervice.

1. AND Paul earneſtly beholding the councel, ſaid, Men *and* brethren, [I have ‖ lived in all good conſcience before God until this day.]

‖ Lived to God, πεπολίτευμαι τῷ Θεῷ.

2. And Ananias, the chief perſon among the Jews, (ſee note on Luke 3. c.)

2. And the high prieſt Ananias] commanded them that ſtood by to ſmite him on the mouth.

3. God will puniſh thee by way of retaliation, deal with thee as thou haſt done with me, thou hypocrite. command me to be puniſh'd,

3. Then ſaid Paul unto him, [God * ſhall ſmite thee, thou whited wall: for ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten contrary to the law?]

* will, μέλλει.

Doſt thou ſit like a Magiſtrate or diſtributer of legal juſtice, and doſt thou break the law thy ſelf, and before thou haſt heard the cauſe? (ſee c. 22. 25.)

4. Doſt thou ſpeak ſuch contumelious words to him who is the high prieſt of God's appointment, a ſacred perſon, and under God, the chief Magiſtrate among the Jews?

4. And they that ſtood by ſaid, [Revileſt thou God's high prieſt?]

5. I did not know that to be true which thou telleſt me, that Ananias was an high prieſt of God's appointment, (that he was not ſo, nor yet the high prieſt put in by the Roman Procurator at this time, ſee note on Luke 3. c.) however, knowing him to be a perſon in authority, placed in a judicature (as Paul confeſſeth v. 3.) I acknowledge I did amiſs, and am ſorry I did revile him, for that is unlawful, by that place of Scripture, Exod. 22. 28.

5. Then ſaid Paul, [I wiſt not, brethren, that he was the high prieſt: for it is written, Thou ſhalt not ſpeak evil of the ruler of thy people.]

6. And Paul diſcerning the Sanhedrim to conſiſt partly of Phariſees, who believe another life after this, and the main thing that I am queſtion'd for, is my believing that there is another life after this, which is a pure Phariſaical doctrine, which all of that ſect hold as well as I.

6. But when Paul perceived that the one part were Sadducees and the other Phariſees, he cried out in the councel, Men *and* brethren, I am a Phariſee, the ſon of a Phariſee, of the hope and reſurrection of the dead I am called in queſtion.]

partly of Sadducees, that do not, ſaid aloud,

7. And when he had ſo ſaid, there aroſe a diſſenſion between the Phariſees and the Sadducees, and the multitude was divided.

8. No life after this, no immortal ſpirit, nor ſoul of man ſubſiſting without a body.

8. For the Sadducees ſay that there is [no reſurrection, neither Angel, nor Spirit;] but the Phariſees confeſs both.

9. Doctors of the Law, which were generally of the Phariſees opinion, took his part,

9. And there aroſe a great cry, and the [Scribes *that were* of the Phariſees part aroſe and ſtrove, ſaying, We find no evil in this man: but if † a Spirit or an Angel hath ſpoken to him, let us not fight againſt God.]

† The Spirit.

part, and profeſt to think he had done nothing amiſs, and that 'twas poſſible that he had received ſome infuſion or incitation from God's Spirit, or elſe ſome voice from heaven, or viſion by an Angel, and if he had, 'twould not become them to reſiſt his doctrine, leſt if that were truly revealed to him by God, they ſhould fight againſt God himſelf.

10. * And when there aroſe a great diſſenſion, the chief captain, fearing leſt Paul ſhould have been pulled in pieces of them, commanded † the ſoldiers [to go down,] and to take him by force from among them, and to bring him into the caſtle.

10. To go to him at the bar, where he was as a priſoner, anſwering for himſelf.

11. And the night following [the Lord ſtood by him, and ſaid, be of good cheer, Paul; for as thou haſt teſtified * of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.]

11. Paul ſaw a viſion again, and God appeared to ſtand by him, and encourage him, telling him that he ſhould now receive no farther harm there, but as he had defended and avowed the faith of Chriſt there at Jeruſalem, ſo he ſhould live to do at Rome alſo.

12. And when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying, that they would neither eat nor drink till they had killed Paul.

12. And he had ſoon a notable teſtimony of the virtue of God's protection over him, promiſed him in that viſion, for early in the very next morning

13. And there were more than forty which had [made this † conſpiracy.]

13. Thus bound themſelves by oath and execration on themſelves.

14. And they came to the chief prieſts and elders, and ſaid, We have bound our ſelves under a great curſe, that we will eat nothing until we have ſlain Paul.

14. And they came to the Sanhedrim, and told ſome of them what they had reſolved on.

15. Now therefore ye, with the councel, ſignifie unto the chief captain, that he bring him down unto you to morrow, as though you would * enquire ſomething more perfectly concerning him: and we, or ever he came near, are ready to kill him.]

15. And therefore deſired that the whole Sanhedrim would ſignifie their deſire to the Collonel, that he would on the morrow bring Paul down to them, to examine him upon ſome interrogatories; And, ſaid they, by the way, before he come near the Council-houſe, we will lie in ambuſh, and be ſure to kill him.

16. And when Paul's ſiſter's ſon heard of † their laying in wait, he went, and entered into the Caſtle, and told Paul.

17. Then Paul called one of the [Centurions unto him, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him.]

17. Captains of the guard and deſired him to conduct that young man to the Collonel, to deliver a meſſage to him.

18. So he took him and brought him to the chief captain, and ſaid, Paul the priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee.

19. Then the chief captain took him by the hand, and went *with him* aſide privately, and asked *him*, What is it that thou haſt to tell me?

20. And he ſaid, The Jews have agreed to deſire thee that thou wouldeſt bring down Paul to morrow into the Councel, as though they would enquire ſomewhat * of him more perfectly.

21. But do not thou yield unto them, for there lie in wait for him of them more than forty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now they are ready, looking for a promiſe from thee.

22. So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou haſt ſhewed theſe things to me.

23. And he called unto him two [Centurions, ſaying, Make ready two hundred ‖ ſoldiers to go to Cæſarea, and horſe-men threeſcore and ten, b and ‖ ſpear-men two hundred, at the third hour of the night:]

23. Captains of two bands, and bid them have their bands in readineſs, and take to their aſſiſtance 70 horſe-men, and a guard of two hundred men to watch and ward, to go to Cæſarea Stratonis, an haven town, (ſee Note on c. 18. c.) preſently after nine of the clock that night.

24. And provide [*them* beaſts that they may ſet Paul on,] and bring *him* ſafe unto Felix the Governor.

24. A horſe or mule for Paul to ride on.

25. And he wrote a letter after this manner,

26. Claudius Lyſias unto the moſt excellent Governor Felix *ſendeth* greeting.

27. This man was taken of the Jews, and ſhould have been killed of them: then came I with † an army and reſcued him, having underſtood that he was a Roman.

28. And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their Councel.

29. Whom I perceived to be accuſed of queſtions of their Law, but to have [nothing laid to his charge worthy of death or of bands.]

29. No charge brought againſt him puniſhable either with death or bonds by the Roman law (which had not yet ſet out any decree againſt Chriſtians.)

30. And * when it was told me how that the Jews laid wait for the man, I ſent ſtraightway to thee, and [gave commandment to his accuſers alſo to ſay before thee what *they had* againſt him.] Farewell.

30. Alſo gave order to his accuſers to appear before thee, and implead him.

31. Then the ſoldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32. And on the morrow they left the horſe-men to go with him, and returned to the caſtle.

33. Who when they came to Cæſarea, and delivered the Epiſtle to the Governor, preſented Paul alſo before him.

34. And when [the Governor] had read *the letter*, he asked of what province he was. And when he underſtood that he was of Cilicia,

34. Felix the Procurator of Judæa under the Roman Emperor.

35. I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be [kept in Herods judgment-hall.]

35. Secured in the hall called Herod's hall.

* And there being a great uproar, or ſedition, γινομένης δὲ στάσεως.

† A band of ſoldiers, σπεῖρα.

* The things concerning me, τὰ περὶ ἐμοῦ.

† Confederacy, or agreement by oath, συνωμοσίαν.

*Know more exactly the things concerning him, διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ.

† The ambuſh, τὸν ἐνέδραν.

† A band of ſoldiers, σπεῖραν, v. 10.

* When I was told of a conſpiracy that would be againſt him from the Jews, preſently I ſent him, Μηνυθείσης μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων ἐξαυτῆς ἔπεμψα.

*Concerning, περὶ.

‖ A guard of

b.

Annotations on Chap. XXIII.

a. V. 9. *A Spirit or an Angel.*] Of the four ſeveral ways of Revelations which were among the Jews, theſe are confeſs'dly two, רוח הקדוש *the holy Spirit*, and בת קול *the daughter of voice*, or a voice from heaven, brought by an Angel, by which any thing was made known to them. The other two were אורים ותומים *Urim and Thummim*, under the firſt Temple, the twelve ſtones in the pectoral of the high Prieſt (which was called *hoſchen judicii*) the irradiation of which foretold many things to the Jews. This is by *Joſephus* called λόγιον, *the oracle*, which, ſaith he, ceaſed to ſhine 200 years before he wrote: Of which ſee *Suidas* in the word *Ephod*, and Note on *Rom.* 3. a. And the laſt was נבואה *prophecy*, which under the ſecond Temple, after the death of *Haggai*, *Zachary* and *Malachi*, was taken away. This was of two ſorts, either in time of ſleep, by way of dream, or when they were waking, by caſting them into a trance or extaſie, where by way of viſion they ſaw ſome body ſaying this or that to them, or elſe ſeeing no ſhape, only heard a voice. Both which ſorts of prophecy we have mention'd together, *Joel* 2. 28. *dreaming of dreams*, and *ſeeing of viſions*, as that other of the *holy Ghoſt* in the phraſe *pour out my Spirit.*

Ὄραμα. Many examples of the viſion or trance we have here in this book, of *Ananias*, *Acts* 9. 10. and of *Saul*, v. 12. of *Cornelius* ch. 10. 3. and of *Peter*, ver 10. and

Ὅραμα διὰ νυκτός. of the dream alſo, called a *viſion by night* which was ſeen by *Paul*, c. 16. 9. and again c. 27. 23. where an Angel appeared to him in a dream, and the Lord, c.

Πνεῦμα ἐλάλησεν. 23. 11. as to *Joſeph Mary*'s husband, *Mat.* 1. As for that of the *holy Ghoſt*, which belongs to this place, it is thus defined by the Jews, that a man being awake, and in his full ſenſes, ſpeaks and acts like another man, but the Spirit of God, or *Spiritus excelſus*, excites him, and ſuggeſts unto him words which he ſhall ſay; as in that of *Chriſt* to the Apoſtles, *Mar.* 13. 11. *'tis not you that ſpeak, but the holy Ghoſt*, the interpretation of the *dabitur in illa hora*, *it ſhall be given in that hour*, which went before. Three of theſe four ways of Revelation the Jews reſolved to be aboliſhed at this time, that of the *Urim* and *Thummim*, with the firſt Temple, that of *Prophecy*, with *Malachi*, and that of the *holy Ghoſt*, in the ſecond year of *Darius*, as it is in *Jona* c. 7. and therefore ſaith S. *John*, c. 7. 39. οὔπω γὰρ ἦν πνεῦμα ἅγιον, *as yet there was not the holy Ghoſt*, only they did, according to the prophecy of *Joel*, expect that it ſhould return to them again *in thoſe days*: and ſo here we have mention of it in the πνεῦμα ἐλάλησεν αὐτῷ, *the ſpirit hath ſpoken to him*; and ſo of the בת קול alſo, in the word *Angel* (as indeed it was, when he heard a voice from heaven delivered out of thunder, *Saul*, *Saul*, &c.) Though 'tis poſſible that this laſt of the Angel may belong to that of the appearance of an Angel in a dream or viſion to him.

Οὔπω ἦν πνεῦμα ἅγιον

Ἄγγελος ἐλάλεσε.

V. 32. *Spear-men.*] What δεξιολάβοι ſignifies may be beſt learned from *Phavorinus*, who interprets it πορφύλακες, *warders* or *guard*, and ſo *H. Stephanus*, *Satellites*, *Stipatores*, to the ſame ſenſe; Thus called, ſaith *Meurſius*, *quòd maleficis manum injicerent, eóſque apprehenderent, & carceri mancipatos ad ſupplicium producendos cuſtodirent, becauſe they apprehended or laid hands on the Malefactors* (which yet would rather be the importance of δεξιοβόλοι from βάλλειν δεξιὰς, *laying hands*, and indeed ſo the King's MS. reads here, not δεξιολάβους, but δεξιοβόλους) *and putting them in cuſtody, kept them and brought them out to execution*; adding that theſe are the ſame in the Camp, that the *Lictors* or *Serjeants* are in the City. From all which it appears to be moſt fitly rendred *a guard*, to which in the *militia* the priſoners are committed.

Δεξιολάβοι.

Paraphraſe.

CHAP. XXIV.

1. Annas the chief of the Jews (ſee note on Lu. 3. c.) with ſome others of the Sanhedrim, and a lawyer or pleader, named Tertullus, went down all from Jeruſalem to Cæſarea, (ſee note on ch. 18. c.) to Felix, and brought in a bill of information. (ſee Theophylact) accuſation, or charge againſt Paul.

1. AND after five days [Ananias the high prieſt deſcended with the Elders, and *with* a certain orator *named* Tertullus, who informed the Governor againſt Paul.]

2, 3. And when Tertullus was admitted to ſpeak, he began his plea againſt Paul with a flattering oration to Felix, telling him how happy the Jews had always in every of their cities counted

2. And when he was called forth, Tertullus began to accuſe *him*, ſaying, Seeing that by thee we enjoy great quietneſs, and that very worthy deeds are done unto this nation by thy providence, ‖

3. We accept *it* always and in all places, moſt noble Felix, with all thankfulneſs.] themſelves under his government and managery of affairs, and that they were very thankful to him for it.

‖ always and in all places, 3. We accept it--- πάντοτε καὶ πανταχοῦ

4. Notwithſtanding that I be not farther tedious unto thee, I pray thee that thou wouldſt hear us of thy clemency a few words.

5. This Paul we Jews know to be a dangerous perſon, and every where where he comes he diſquiets the peoples minds, and prepares them to commotions and ſeditions againſt the preſent government, that of the Romans, (ſee v. 18. and ch. 25. 8.) and he is a great promoter of the Religion of thoſe that are ordinarily called Nazarens, from Jeſus that dwelt in Nazareth, (that is, of Chriſtians.)

5. For we have found this man a peſtilent fellow, and a mover of ſedition among all the Jews throughout the world, and a ring-leader of the ſect of the Nazarens.] Αποκαθέζεσθε---

6. And he hath done ſuch things in the Temple of the Jews among us at Jeruſalem, as are abſolutely contrary to the laws of our God (ſee c. 21. 21.) and we apprehended him, and would have had him puniſht, ſo as our law appoints thoſe to be puniſht that bring ſtrangers beyond that court of the Temple that was aſſigned them, and ſeparated from the other (ſee Eph. 2. 14.)

6. Who alſo hath gone about to prophane the Temple: whom we took, and would have judged according to our law.]

7, 8. But as we were proceeding againſt him, Lyſias, the Captain of the Temple, or commander of the guard of ſoldiers that guards the Temple, would not permit us to proceed againſt him in our Court, but carried him away with a guard of ſoldiers, c. 23. 10. and cited ſome of the Sanhedrim to come hither to thee, and accuſe him; whom therefore thou mayſt pleaſe to examine, and hear what they can ſay.

7. But the chief Captain Lyſias came upon us, and with great violence took *him* away out of our hands,

8. Commanding his accuſers to come unto thee; by examining of whom thy ſelf mayſt take knowledge of all theſe things whereof we accuſe him.]

9. And the Jews of the Sanhedrim that came down, v. 1. confirmed the truth of all that Tertullus had pleaded.

9. And the Jews alſo aſſented, ſaying, That theſe things were ſo.]

10. Given him leave, permitted him.

A Ruler or Procurator of Judea.

10. Then Paul, after that the Governor had [beckned unto him] to ſpeak, anſwered, For as much as I know that thou haſt been of many years [a Judge unto this nation,] I do the more cheerfully anſwer for my ſelf.

11. Becauſe

11. Becauſe that thou mayſt underſtand, that there are but yet twelve days ſince I went up to Jeruſalem for to worſhip.]

11. And firſt thou mayſt pleaſe to underſtand, that about twelve days ſince I came up to Jeruſalem to keep the feaſt of Pentecoſt, a ſolemn feaſt of the Jews there, when by law 'tis appointed to be kept.

12. And they neither found me in the Temple diſputing with any man, neither raiſing up the people, neither in the Synagogues, nor in the city.

13. Neither can they prove the things whereof they now accuſe me.]

12, 13. And there I behaved my ſelf very quietly, made no diſturbance, raiſed no ſedition; and they that ſay I am a ſeditious perſon, and raiſe diſturbances where-ever I come, are not able to prove any thing of this nature, but only content themſelves with a general charge of ſedition.

14. But this I confeſs unto thee, that after the way which they call * hereſie, ſo worſhip I the God of my fathers, believing all things which are written in the Law and the Prophets;]

* ſect, αἵρεσιν, ſee v. 5. and c. 26. 5.

14. But as for the other part of the accuſation, ver. 5. that I am a great promoter of the Sect of the Nazarens, I acknowledge this, that that way of worſhipping the God of Abraham which Chriſt hath taught, and the Chriſtians practiſe, which I ſuppoſe they mean by the word Sect, or peculiar way of profeſſion or religion (ſee Acts 26. 5.) is the way that I do uſe, and in doing ſo, do agreeably to all that is written in the Moſaical Law, and the writings of authority among the Jews, by which they think themſelves obliged.

15. And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection from the dead both of the juſt and unjuſt.]

15. And the main part of this is, that there ſhall be a life after this, and that all that ever lived here, ſhall then be judged and rewarded, whether they be good or evil. And this is no more than theſe men themſelves, all but the Sadducees, profeſs to believe, and depend on.

16. And herein do I exerciſe my ſelf to have always a conſcience void of offence toward God, and toward men.]

16. In this religion and practice, I am as careful as I can to live blameleſly, and to do my duty in all things towards God and man.

17. Now after many years I came to bring alms to my nation, and offerings.]

17. As for that which they mention of my profaning the Temple, thus it was, Many years after my converſion to this way that they ſpeak of, I was ſent by the pious Jews, &c. of other parts to Jeruſalem and Judæa, with their charity, and free-will oblations, brought in for the ſervice of God, c. 11. 30.

18. Whereupon certain Jews from Aſia found me purified in the Temple, neither with multitude, nor with tumult;]

18. And whilſt I was doing thus, ſome Jews of Aſia ſaw me in the Temple, where I was far from prophaning of it, as was ſuggeſted ver. 6. and ch. 21. 23. but was there in ſuch a manner as the Law of the Jews required of me, and they ſenſleſly miſtaking, affirmed that I carried Trophimus a Gentile of Epheſus into the Temple, and ſo affirmed me to have profaned the Temple. But this was a down right falſity, for which there was no other ground of affirming, but only this, that he was ſeen with me in the city (ſee ch. 21. 29.) And as I was in the Temple without any ſuch company there which might be ſaid to profane it, ſo it is certain that I was not attended with any number of men that might bring me under ſuſpicion of raiſing any ſedition, ver. 5.

19. Who ought to have been here before thee, and object if they had ought againſt me.]

19. Or if any man living would affirm I had, he ought to come now in open court, and teſtifie againſt me here.

20. Or elſe let theſe ſame *here* ſay, if they have found any evil-doing in me, while I ſtood before the councel.]

20. Nay for all theſe things I ſhall make mine appeal to theſe that are here preſent of their own Sanhedrim, ver. 1. and deſire they will teſtifie, whether when I was brought before their Sanhedrim at Jeruſalem, c. 23. I was not diſmiſt with a good teſtimony from themſelves, ver. 9. viz. that there was nothing of moment charged and proved againſt me; and let them ſpeak, if it were not ſo.

21. Except it be for this one voice, that I cried ſtanding among them, Touching the reſurrection of the dead I am called in queſtion by you this day.]

21. There is I am ſure but one thing that can by any be teſtified againſt me from the proceeding there, and that none but Sadduces will lay to my charge, who are engaged in the maintenance of their own tenets, and that chargeable upon all the Phariſees as well as me, viz. my acknowledging another life after this, ch. 23. 8.

22. And when Felix heard theſe things, * having more perfect knowledge of *that* way, he deferred them, and ſaid, When Lyſias the chief captain ſhall come down, I will know the uttermoſt of your matter.]

* he put them off, ſaying. When I know more exactly the things that belong to this way, and when Lyſias the Commander comes down, I will determine the buſineſs between you, ἀνεβάλετο αὐτούς, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἶπεν, ὅταν Λυσίας ὁ Χιλίαρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς.

22. When Felix had had this cognizance of the matter, and diſcern'd how things ſtood, he deferred paſſing any ſentence, ſaying, Concerning Chriſtian religion, whether it were derogatory to the Law of the Jews, I will determine, when I have adviſed with learned men that know your pretentions, and that concerning the tumult ſaid to be raiſed by Paul, when Lyſias comes, whoſe teſtimony will decide it.

23. And he commanded a Centurion † to keep Paul, and * to let *him* have liberty, and that he ſhould forbid none of his acquaintance to miniſter or come unto him.]

† that Paul ſhould be guarded, τηρεῖσθαι Παῦλον.
* that he ſhould have ἔχειν.

23. And he commanded the captain of the guard to keep Paul ſafe, but not as a cloſe priſoner, and that any that would bring him any relief, or diſcourſe with him, might freely do it.

24. And after certain days. when Felix came with his wife Druſilla, which was a Jew, he ſent for Paul, and heard him concerning the faith of Chriſt.]

24. And Felix's wife, being a Jew, when ſhe came; he thought fit to have her preſent, and ſent for Paul, and bid him ſay what he had to ſay concerning the doctrine or Goſpel of Chriſt.

25. And as he reaſoned of † righteouſneſs, temperance, and judgment to come, a Felix trembled, and anſwer'd, Go thy way for this time; * when I have a convenient ſeaſon, I will call for thee.]

† juſtice and continence δικαιοσύνης καὶ ἐγκρατείας.
* But I will find a ſeaſon, and call for thee, καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε.

25. And Paul, in a diſcourſe of that ſubject, inſiſted particularly on the great obligation that by the Law of Chriſt lay on all men to obſerve juſtice between man and man, and to live chaſtly, either in conjugal or ſingle life, (two virtues contrary to two ſpecial vices that Felix was particularly guilty of) and withal of the ſevere judgment that all men one day ſhould be called to for their offences in theſe and the like kinds. And as he inſiſted on theſe three branches of the Chriſtian faith, wherein Felix was ſo much concern'd, he fell a trembling, and being in pain to hear ſuch doctrine, he broke him off abruptly, bidding him depart for that time, and he would find ſome other ſeaſon to hear him again.

26. He hoped alſo] that money ſhould have been given him of Paul, that he might looſe him: wherefore he ſent for him the oftner, and communed with him.

26. And, being a taker of bribes, (note a.) he hoped

27. But b after two years Portius Feſtus came into Felix's room; and Felix, willing to ſhew the Jews a pleaſure, left Paul bound.]

27. And when Paul had remained in cuſtody under the time of Felix's Procuratorſhip for the ſpace of two years, Felix was by Nero removed out of his place, and Portius Feſtus ſucceeded him; and though Felix had nothing to condemn in Paul, yet meerly to gratifie the Jews at parting, he left Paul in priſon.

Annotations on Chap. XXIV.

Ἔμφοβος Φήλιξ.

V. 25. *Felix trembled.*] The grounds of *Felix's* trembling at this diſcourſe of *Paul's* of juſtice and chaſtity, or continence, will be beſt fetch'd from a view of the character of this man both in *Tacitus* and *Joſephus*, *Tacitus Hiſt.* l. 5. mentions him an *Eques Romanus*, to whom *Claudius* the *Emperor* had intruſted that Province, where, ſaith he, *per omnem ſævitiam & libidinem jus regium ſervili ingenio exercuit*, he practiſed all

all cruelty and injuſtice in his government, Druſillâ Antonii & Cleopatræ nepte in matrimonium acceptâ, and that he took to wife Druſilla the niece of Antony and Cleopatra. Of this marriage of his *Joſephus* enlargeth, and ſaith that *Agrippa* his brother had given her firſt to *Azis* the king of the *Emiſſeni*, and whilſt ſhe was his wife, *Felix* falls in love with her, and by the help of one *Simon* a Magician (not he of *Samaria*, but another of *Cyprus* obtained her from her huſbands bed. From theſe two parts of his character, an unjuſt Governor (of which his expecting bribes here, ver. 26. is an evidence alſo) and one that lived with another man's wife, ariſeth the fitneſs and properneſs of S. *Paul*'s diſcourſe before him, of juſtice and continence; and the guilt of his conſcience, hearing that there was a judgment to come for ſuch ſins as theſe, might very well ſet him a *trembling*.

Ἐγκράτεια

V. 27. *After two years.*] That this *two years* is to be referred to *Felix*'s Procuratorſhip is the opinion of *Baronius*, meaning thoſe two years which he ſpent in *Nero*'s reign. But the truth is, *Claudius* had, five year before, placed him in the Præfecture, and there is no reaſon to think that S. *Luke* ſhould define the time of his Procuratorſhip from *Nero*'s reign, who removed him, rather than from *Claudius*'s, who put him in: And therefore the διετία, *two years*, muſt refer to *Paul*'s impriſonment rather. b. Διετίαν πληρωθεῖσαν.

CHAP. XXV.

Paraphraſe.

1. See note on ch. 18. c.

1. NOW when Feſtus was * come into the Province, after three days he [aſcended from Cæſarea to Jeruſalem.] * Entred upon the government, ἐπιβὰς τῇ ἐπαρχίᾳ.

2, 3. Other members of the Sanhedrim accuſed Paul before him, and beſought of him that favour, that he might be ſent for to Jeruſalem, (meaning to lay ſome villains by the way, to kill him as he came.)

2. Then the high prieſt and [the chief of the Jews informed him againſt Paul, and beſought him,

3. And deſired favour againſt him, that he would ſend for him to Jeruſalem, laying wait in the way to kill him.

4. That he had left Paul in Priſon at Cæſarea, c. 24. 27. whither he himſelf would ſhortly go, and hear the cauſe betwixt them and him.

4. But Feſtus anſwered, [that Paul * ſhould be kept at Cæſarea, and that he himſelf would depart ſhortly *thither*.] * Was kept τηρεῖσθαι.

5. The chief prieſts, ſaid he, and the reſt in authority among you, ver. 2.

5. † Let [them therefore, ſaid he, which among you are able,] go down with *me*, and accuſe this man, if there be any wickedneſs in him. † Let therefore, ſaith he, the men of power among you, οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησὶ.

6. And when he had tarried among them * more than ten days, he went down unto Cæſarea, and the next day ſitting in the Judgment-ſeat, commanded Paul to be brought. * No more, οὐ πλείους.

7. And when he was come, the Jews which came down from Jeruſalem ſtood round about, and laid many grievous complaints againſt Paul, which they could not prove.

8. And he cleared himſelf againſt all the accuſations, which were reducible to three heads, offences againſt the Moſaical Law, profaning the Temple, raiſing ſedition againſt the government of the Romans (ſee ch. 24. 5, 6.)

8. While he anſwer'd for himſelf, Neither againſt the Law of the Jews, neither againſt the Temple, nor yet againſt Cæſar have I offended any thing at all.]

9. But Feſtus being willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

10. I am a Roman, and I ought to be judged not by the Jewiſh Sanhedrim or laws, but by the Roman: (And though I were lyable to them, yet thou already diſcerneſt that they are not able to prove that I have any way treſpaſs'd againſt the Jews, or their Law.)

10. Then ſaid Paul, I ſtand at Ceſar's judgment ſeat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knoweſt.]

11. And if I have done any thing which by the Roman laws is puniſhable capitally, I will be content moſt willingly to ſuffer death, I deſire no mercy, (this he did, knowing there was then no edict of the Emperors againſt Chriſtianity, ſee note on ch. 26. a.) But if all their accuſations are invalid, if I am, as thou knoweſt I am, v. 10. free from that charge of having wronged them, and being a Roman, ought to be judged by the Roman Laws, and none of them hath interdicted Chriſtianity, there is then no reaſon I ſhould be delivered up to my enemies to be my Judges. 'Twere abſolutely unjuſt to do ſo, and from that intention of thine, I make mine appeal to the Roman Emperor, and deſire that he may judge between us.

11. For if I be an offender, or have committed any thing worthy of death, I † refuſe not to die: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Cæſar.] † Deſire not to eſcape death, παραιτοῦμαι τὸν θάνατον.

12. And Feſtus conferring with thoſe of the Jewiſh Sanhedrim, that were there.

12. Then Feſtus, when he had conferred with the councel,] anſwered, Haſt thou appealed unto Cæſar? unto Cæſar ſhalt thou go.

13. Agrippa, who, after Herod was Tetrarch of Galilee, and his ſiſter Bernice.

13. And after certain days [king Agrippa and Bernice] came unto Cæſarea, to ſalute Feſtus.

14. And when they had been there many days, Feſtus declared Paul's cauſe unto the king, ſaying, There is a certain man left in bonds by Felix,

15. Brought in an accuſation to me.

15. About whom, when I was at Jeruſalem, the chief Prieſts and the Elders of the Jews [informed *me*,] deſiring *to have* judgment againſt him.

16. To give ſentence of capital puniſhment againſt any man.

a.

16. To whom I anſwered, It is not the manner of the Romans [to deliver any man to die] before that he which is accuſed a have the accuſers face to face, and have licenſe to anſwer for himſelf, concerning the crime laid againſt him.

17. And therefore that they muſt of neceſſity go to Cæſarea and accuſe him. And when they came, I uſed all expedition, and the very next day I went to the bench to hear this cauſe of Paul.

17. Therefore when they were come hither, without any delay, on the morrow I ſat on the judgment-ſeat, and commanded the man to be brought forth.]

18. And upon hearing I found him abſolutely free from all capital crimes, all ſeditious practices, whereof they accuſed him, and wherein I ſuſpected him to be moſt guilty.

18. Againſt whom when the accuſers * ſtood up, they brought none accuſation of ſuch things as I † ſuppoſed:] * Appeared, σταθέντες. † Suſpected, ὑπενόουν.

19. And all that ſtuck, was ſome diſputable matters about his particular way of ſerving or worſhipping God, and whether one Jeſus were ſtill dead, or whether he were riſen again as Paul affirmed.

19. But had certain queſtions againſt him of * their own ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.] * His own way of worſhipping God, τὰς ἰδίας δεισιδαιμονίας, ſee note on c. 17. c.

20. And

† Having ſome doubt, whether I ſhould examine this matter, I διηπορέμην ἐγὼ εἰς τὸν τρόπον τοῦτον ζήτησιν.

20. And † becauſe I doubted of ſuch manner of queſtions, I asked *him* whether he would go to Jeruſalem, and there be judged of theſe matters.

21. But when Paul had appealed to be reſerved unto the hearing of Auguſtus, I commanded him to be kept till I might ſend him unto Cæſar.]

20,21. And making ſome ſcruple, whether it were fit for me to give ſentence in this matter, or whether it were not better to refer him to the Jews Sanhedrim, to be judged there, Paul appealed to Cæſar, claimed his privilege of a Roman, that he might not be delivered up to the Jews; and thereupon I remanded him to Priſon, till I could conveniently ſend him to Rome to Cæſar.

22. Then Agrippa ſaid unto Feſtus, I would alſo hear the man my ſelf. To morrow, ſaid he, thou ſhalt hear him.

* A great train, appearance, or ſhew, φαντασίας.

23. And on the morrow, when Agrippa was come and Bernice, with * great [b pomp, and was entred into the place of hearing, with the chief captains] and principal men of the city, at Feſtus command, Paul was brought forth.

23. Retinue and train, and entred into the court or hall with the Collonels. b.

† Beſought me, or pleaded to me, ἐντυχὸν μοι.

24. And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the [Jews have † dealt with me, both at Jeruſalem, and alſo here, crying, that he ought not to live any longer.]

24. Jews whereſoever inhabiting, thoſe of Jeruſalem and others, have made complaints to me as againſt a moſt notable malefactor, that ought to be put to death.

25. But when I underſtood that he had committed [nothing worthy of death, and that he himſelf hath appealed to Auguſtus,] I have determined to ſend him.

25. No capital crime, and ſeeing he appealed to the Emperor of Rome, to be ſentenced at his tribunal.

26. Of whom I have no certain thing to write unto [my Lord] wherefore I have brought him forth before you, and eſpecially before thee, O king Agrippa; that after examination had, I might have ſomewhat to write.

26. The Emperor.

27. For it ſeemeth to me unreaſonable to ſend a priſoner, and not withal to ſignifie the crimes *laid* againſt him.

Annotations on Chap. XXV.

a. Καλήτορας πρὸς πρόσωπον

V. 16. *Have the accuſers face to face.*] Of this law and cuſtom of the Jews *Philo Judæus* is expreſs, ſpeaking of the Roman Præfects, that κοινὰς παρέχοντες ἑαυτὰς δικαστὰς, ἐξ ἴσου καὶ τὸν κατηγόρων καὶ τῶν ἀπολογουμένων ἀκροώμενοι, μηδενὸς ἀκρίτου προκαταγνώσεως ἀξιοῦντες ἐβεβήδουν, &c. *They yielded themſelves to be common judges, and heard equally the accuſers and the defendants, and condemned no man unheard, prejudged none, but judged without favour or enmity, according to the nature of the cauſe.*

b. Φαντασία

V. 23. *Pomp.*] What φαντασία here ſignifies will be judged by the uſe of the word in other authors. *Laertius* ſpeaking of *Dio*, ſaith, he was πολυτελὴς, *ſumptuous*, and accordingly *went from city to city*, and ſometimes φαντασίαν ὑπερχυόμενος τὰς νάυλας ἔπεισε χαλασικὰς ἐσθῆτας ἀναλαβεῖν καὶ ἀκολουθῆσαι αὐτῷ, *uſing arts to have a great train, he perſwaded Mariners to put on Scholars attire and follow him.* So *Athenæus Deipnoſ.* l. 5. ſpeaking of *Athenion* returning in great Pomp to *Athens*, ὑπὸ δὲ Ρωμαίων ἐν τοσαύτῃ φαντασίᾳ κατακλιθῶντος ἢ Ἀττικῆς, *no Roman ever out-braving Attica with ſo great a train.* So in *Planudes vit. Æſop.* Τὺς παῖδας λαβὼν——ἀπῆρεν εἰς Αἴγυπτον, πολλῇ φαντασίᾳ καὶ δόξῃ πρὸς ἔκπληξιν ἢ ἐκεῖ κεχρημένος, *taking ſervants——he went to Ægypt, uſing this great train and glory to the aſtoniſhment of thoſe that were there.* So in * *Chryſoſtome*, Ανδριαντ. β'. τινὸς ἕνεκα τὺς πολλὺς οἰκέτας φειδάγεις; τὺς παρασίτους; τὺς κόλακας; τὴν ἄλλην πᾶσαν φαντασίαν; *To what purpoſe doſt thou carry about many ſervants, paraſites, flatterers, and all thy other train? ἵνα σεμνότερος, that thou mayeſt appear the more venerable.* So *Hom.* 4. ſpeaking of *Nebuchadonoſor* his Ζατράπαι, στρατηγοὶ, στρατόπεδα ἄπειρα, χρυσὸς πλῆθος, *Nobles, Captains, innumerable forces, plenty of Gold*, he adds, ἄλλη φαντασία, *all the other train and ſplendor belonging to him.* In this notion of the word a very learned Critick, Mr. *Bois*, is willing to underſtand φαντασιοκοπῶν ὡς οἰκέτας, *Eccluſ.* 4. 30. and ſo I ſuppoſe it may be rendred, *one that thinks himſelf a brave fellow among his ſervants*, being attended with a great train of them, *one that pleaſeth himſelf with the magnificence of his train*, as ἐλπιδοκόπος, applied by *Euſtathius* to *Tantalus*, is expreſſed by κεναῖς ἐλπίσι βοσκόμενος, *fed with vain hopes:* and this ſenſe agrees well with the Context there in the ſon of *Sirach*, *Be not as a Lion in thy houſe*, the pride of the Lion and his ſtately gate being as obſervable as his terribleneſs, to which our Engliſh tranſlation refers, and it being unagreeable to the pride of that creature to be cruel toward inferiors (ſuch as ſervants are) according to the proverb,

——*ſatis eſt proſtraſſe Leoni,*
Submiſſion mollifies his wrath.

* Tom. 6. p. 466.

CHAP. XXVI. *Paraphraſe.*

1. THen Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thy ſelf. Then Paul [ſtretched forth the hand, and anſwered for himſelf:]

1. Beckning to the byſtanders to hold their peace, and give audience, made this Apology for himſelf.

2. I think my ſelf happy, king Agrippa, becauſe I ſhall anſwer for my ſelf this day before thee, touching all the things whereof I am accuſed of the Jews.

3. Eſpecially becauſe I know thee to be expert in all cuſtoms and queſtions, which are among the Jews: wherefore I beſeech thee to hear me patiently.

4. My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jews,

5. Which knew me from the beginning (if they would teſtifie) that [after the moſt ſtraiteſt ſect of our religion I lived a Phariſee.]

5. I was of that ſect which is the ſtricteſt of all the reſt in the Jewiſh religion, viz. a Phariſee.

* Stand queſtion'd, ἑστηκὼς κρινόμενος

6. And now I * ſtand and am judged for the hope of the promiſe made of God unto our fathers.]

6. And accordingly now I am accuſed for aſſerting the reſurrection of the dead, which as it is a doctrine acknowledged by the Phariſees, ſo is it the fundamental promiſe made of old.

7. Unto which *promiſe* our twelve tribes, inſtantly ſerving *God* day and night, hope to come: for which hopes ſake, king Agrippa, I am accuſed of the Jews.]

7. And generally depended on by the Jews, and in intuition thereof it is, that they ſpend their time in piety and obedience to God: And yet for the believing and expecting this I am accuſed by theſe Jews.

8. Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?]

8. This being by me aſſerted to be founded in the reſurrection of Chriſt, that is the thing that is moſt disbelieved, God's having raiſed Chriſt from the dead. And why ſhould that be judged ſo incredible?

9. I

9. I confeſs I was once of opinion that I was obliged to perſecute this profeſſion,

9. I verily thought with my ſelf that I ought to do many things contrary to the name of Jeſus of Nazareth.]

10. Was a principal actor, c. 7. 56. and approver of the ſentence, c. 8. 1.

10. Which things I alſo did in Jeruſalem: and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts, and when they were put to death, I [gave my voice againſt *them*.]

11. And in other cities beſide Jeruſalem, I brought them into their courts, and uſed all rigid means to make them deny Chriſt, and was ſo fierce againſt them, that I forced them to fly to heathen cities, and then purſued them thither.

11. And I puniſhed them oft † in every ſynagogue, and compelled *them* to blaſpheme, and being exceedingly mad againſt them, I perſecuted *them* even unto ſtrange cities.]

† Through all the Conſiſtories, κατὰ πάσας συναγωγάς, ſee Mat. 6, note d.

12. Sanhedrim, ch. 9. 2.

12. Whereupon as I went to Damaſcus with authority and commiſſion from the [chief prieſts.]

13. At midday, O King, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me, and them which journeyed with me.

Ch. 9. 3, 4.

14. And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? *It is* hard for thee to kick againſt * the pricks.]

* Goads, κέντρα.

15. And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16. For thou art choſen by me to be a preacher of the Goſpel, which thou haſt perſecuted, and to proclaim unto others what thou haſt now and ſhalt hereafter ſee.

16. But ariſe and ſtand upon thy feet, [for I have appeared unto thee for this purpoſe, to † make thee a miniſter, and a witneſs, both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee.]

† Ordain, προχειρίσασθαι.

17. Making a ſpecial choice of thee out of all the Jews and Gentiles, and now giving thee commiſſion to go and preach the Goſpel to them, ſee c. 9. 15.

17. * Delivering thee from the people and *from* the Gentiles unto whom now I ſend thee,]

* Chooſing thee out of Ἐξαιρούμενός σε ἐκ.

18. To ſhew them their duty, to turn them from all their idolatrous ſinful, to all gracious godly courſes, from being the ſlaves of the devil, to be the ſervants of God, thereby to have their ſins forgiven, and by believing in me, to have an inheritance, a future eternal bliſsful portion among the ſaints of God.

18. To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.]

19. Upon this viſion ſo glorious, and theſe words of Chriſt from heaven, I could not but yield.

19. Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:]

20. But preached at Damaſcus firſt, then at Jeruſalem, then through all Judæa, and even among the Gentiles, the doctrine of repentance, and amendment, and neceſſity of bringing forth all fruits of new life in an eminent manner, which indeed is the ſum of the Goſpel of Chriſt.

20. But ſhewed firſt unto them of Damaſcus and Hieruſalem, and throughout all the coaſts of Judæa, and *then* to the Gentiles, that they ſhould repent and turn to God, and do † works meet for repentance.]

†Meet works of repentance, ἄξια τῆς μετανοίας ἔργα.

21. And for this it was, that I had like to have been killed by the Jews as I was in the Temple.

21. For theſe things the Jews caught me in the Temple, and went about to kill *me*.]

22. But God reſcued me, and accordingly I go on to do this, preaching nothing in effect, but what is perfectly agreeable to the writings of Moſes and the Prophets.

22. * Having therefore obtained help of God, I continue until this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the Prophets and Moſes did ſay ſhould come,]

* Receiving therefore relief which was from God, Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ

23. That Chriſt ſhould be put to death, and that by his riſing again from death, both the Jews and Gentiles ſhould be brought to believe on him.

23. That Chriſt ſhould ſuffer, *and* that * he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles.]

* He firſt by reſurrection from the dead ſhould ſhew, πρῶτος ἐξ ἀναστάσεως νεκρῶν μέλλοι καταγγέλλειν.

24. Thou talkeſt diſtractedly; ſure thy learning, and high opinion of it, hath put thee out of thy wits.

24. And as he thus ſpake for himſelf, Feſtus ſaid with a loud voice, Paul, [thou art beſide thy ſelf: much learning doth make thee mad.]

25. What I ſay is perfectly true, and hath nothing of exceſs or tranſportation in it.

25. But he ſaid, I am not mad, moſt noble Feſtus, but [ſpeak forth the words of truth and ſoberneſs.]

26. Agrippa, I am confident knows it to be ſo, and therefore I fear not his cenſure, (ſee John 7. a.) for theſe things, the life, death, and reſurrection of Chriſt, were things of very publick cognizance, and cannot be unknown to him that was a Jew born.

26. For the King knoweth of theſe things, before whom alſo I ſpeak freely: for I am perſwaded that none of theſe things are hidden from him; for this thing was not done in a corner.]

27. What ſayeſt thou, Agrippa? are not the Jewiſh Prophecies fulfilled in Chriſt? Thou canſt not but diſcern and acknowledge it.

27. King Agrippa, Believeſt thou the Prophets? I know that thou believeſt.]

28. Thou doſt in ſome degree perſwade me that the Chriſtian faith is the true.

28. Then Agrippa ſaid unto Paul [* Almoſt thou perſwadeſt me to be a Chriſtian.]

* A little way, ἐν ὀλίγῳ

29. I heartily wiſh and pray for thine own ſake, that not only in a low, but in an eminent degree, both thou and all that are here preſent, was as far Chriſtians as I am; only I would not wiſh them impriſoned as I am.

29. And Paul ſaid, [I would to God that not only thou, but alſo all that hear me this day, were both † almoſt and altogether ſuch as I am, except theſe bonds.]

† A little and a great way, ἐν ὀλίγῳ καὶ ἐν πολλῷ.

30. King Agrippa and Feſtus and Bernice roſe up from the place of judicature, c. 25. 29.

30. And when he had thus ſpoken, [the King roſe up, and the Governor and Bernice,] and they that ſat with them.

31. The accuſations brought againſt this man are not ſuch as by the Roman Law are puniſhable capitally, or by impriſonment, (the Emperors having not yet, in the beginning of Nero, made any edict againſt Chriſtianity.)

31. And when they were gone aſide, they talked between themſelves, ſaying, [This man hath done a nothing worthy of death or of bonds.]

32. Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty if he had not appealed unto Cæſar.

Annotations

Annotations on Chap. XXVI.

a. ἄξιον θανάτου ἢ δεσμῶν

V. 31. *Nothing worthy of death, or*—] The truth of this ſpeech of King *Agrippa* and his company, that *Paul had done nothing worthy of death or bands*, depends on the conſideration of the time wherein it was ſpoken. For the *Roman* Magiſtrates judging by the *Roman* Laws, that which was not againſt any Law of the Emperors, was not cognoſcible, or puniſhable (eſpecially by death or impriſonment, deprivation of life or liberty) by them. Thus when *Paul* is accuſed by the Jews, and brought before the Proconſul of *Achaia*, *Gallio*, c. 18. he tells them plainly, that *he will not be a judge of ſuch matters*, which the *Roman* Law, then in *Claudius*'s Reign, had ſaid nothing of. For tho' *c.* 18. 2. an Edict had been by *Claudius*, toward the end of his Reign, ſet out againſt the Jews, to baniſh them out of *Italy*, &c. and by that, the Chriſtian Jews, as Jews, not as Chriſtians, fell under that interdict, and ſo did *Priſcilla* and *Aquila* there, (and *John* the Apoſtle, baniſhed into *Patmus*, in *Claudius*'s Reign, ſaith *Epiphanius*, *hær.* ἀλόγ.) yet as to the difference betwixt Jews and Chriſtians, there referred to by *Gallio*, (in proportion to the accuſation brought againſt him by the Jews, περὶ λόγου, *of a word*, as whether *Jeſus* were the *Meſſias*, or no, περὶ ὀνομάτων *of names*, as whether the name *Chriſtian*, or *Diſciple*, &c. were unlawful, as thoſe diſcriminated them from incredulous Jews, περὶ νόμου τοῦ καθ' ὑμᾶς, *concerning the law in force among the Jews*, about converſing with the uncircumciſed, *&c.*) there was then no Law ſet out by the Emperors at *Rome*, and therefore no rule for the Proconſul to go by, in taking cognizance of them. And thus it continued till *Nero*'s rage againſt the Chriſtians began: for that he *firſt dedicated perſecution*, is *Tertullian*'s expreſſion, and *Primum Neronem in hanc ſectam gladio ferociiſſe*, *Nero was the firſt that made any capital Law againſt them.* Now this appearance of *Paul* before *Agrippa* was in the ſecond of *Nero*'s Reign, *An. Ch.* 57. long before this rage of his brake out; and accordingly *Paul* had made his appeal to *Cæſar*'s tribunal, knowing that this difference betwixt him and the Jews was a thing of that nature, that no Law of the *Romans* could take hold of, all his danger being from the tumultuary proceedings of the Jews, inraging and importuning the Magiſtrates againſt him, and the beſt way of ſecuring himſelf, being a trial by the *Roman* Laws to which prudently he appeals, c. 25. 11. making it his plea, that he had done nothing againſt *Ceſar*, *v* 8. and as a *Roman*, claiming the priviledge of being judged by the Imperial Laws, and not to be *delivered up to the Jews*, v. 10. Which plea of his could have ſtood him in no ſtead, if Chriſtianity had then been under any Imperial Interdict, and by being accepted for him, demonſtrates that at that time it was not.

CHAP. XXVII.

Paraphraſe.

1. AND when it was determined that we ſhould ſail unto Italy, they delivered Saul and certain other Priſoners unto one named Julius, a Centurion of Auguſtus band.

* or, that was about to ſail, &c. (for the K's.MS. reads μέλλοντι, which agrees with πλοίῳ) we ſet out, ἀνήχθημεν

† came to, καθίχθημεν εἰς (See c. 21. note a.)

2. And entring into a ſhip of [Adramyttium, * we lanched, meaning to ſail by the Coaſts of Aſia,] one Ariſtarchus a Macedonian of Theſſalonica being with us.

2. Adramyttium a Sea-Town of Myſia (ſee note on c. 20. a.) which was to ſail along by Aſia, we began our journey.

3. And the next *day* we † touched at Sidon: and [Julius courteouſly intreated Paul, and gave *him* liberty to go unto his friends] to refreſh himſelf.

3. The Captain of the guard, that was to guard the priſoners, was very civil to Paul, and permitted him to go on ſhore at Sidon, and viſit thoſe whom he knew there.

4. And when he had lanched from thence, we ſailed under Cyprus, becauſe the winds were contrary.

5. And when he had ſailed over the Sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia:

6. And there the Centurion found a ſhip of Alexandria, ſailing into Italy, and he put us therein.

7. And when he had ſailed ſlowly many days, and ſcarce were come over-againſt Cnidus, the wind not ſuffering us, we ſailed under Crete, over-againſt [Salmone.]

7. Salome, a city which is called by Ptolemy Samonium.

8. And hardly paſſing by it] came unto a place which is called the Fair-havens, nigh whereunto was the City *of* Laſea.

8. And as ſoon as we were paſſed by Salome, c. 7. we

9. Now when much time was ſpent, and when ſailing was now dangerous, becauſe [a] the faſt was now already paſt, Paul admoniſhed *them*,

9, 10. And being thus long upon the Sea, and the Sea beginning to grow tempeſtuous, as it is wont at that time of year, to wit after the day of expiation, the great yearly faſt, about which time the Michaelmas-ſtawes are wont to be on the Seas, Paul would have perſwaded them to have gone aſhore, and expected more ſeaſonable time to have performed this journey, telling them that, if they went on, it would be very dangerous for the ſhip, the goods in it, and even the lives of the men.

a.

10. And ſaid unto them, Sirs, I perceive that this voyage will be with hurt, and much damage, not only of the lading and ſhip, but alſo of our lives.]

11. Nevertheleſs the Centurion believed the Maſter and the owner of the ſhip, more then thoſe things which were ſpoken by Paul.]

11. But the governour of the ſhip being alſo the owner of it, and ſo concern'd to conſider the danger, was of another mind, and the Captain of the Guard preferred his judgment before Paul's.

12. And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phœnice, *and there* to winter, which is an haven of Crete, and lyeth toward the South-weſt, and North-weſt.]

12. Eſpecially conſidering that the haven, v. 8. was no good winter harbour, in which reſpect moſt of the paſſengers adviſ'd to put out from thence, and endeavour to gain Phenice, an haven of Crete, ſituate toward, &c. and there they might winter conveniently.

13. And when the Southwind blew ſoftly, ſuppoſing that they had obtained *their* purpoſe, looſing * b *thence*, they ſailed cloſe by Crete.]

* bear, ſc. ἄραντες presently,

13. And by a calm Southerly gale which came, they thought this would be eaſily compaſs'd, and therefore conſidering the inconſtancy of the wind, and that it might not hold long thus favourable, they made uſe of the firſt opportunity, and put out preſently, and ſo got beyond the ſhore of Crete.

b.

14. But not long after there † aroſe againſt it a tempeſtuous wind, called [Euroclydon.]

14. The North-eaſt wind (ſee note a.)

15. We were fain to yield the ſhip to the force of the wind, and ſail with it, whitherſoever 'twould drive us.

15. And * when the ſhip was caught, and could not bear up into the wind, [† we let *her* drive.]

* the ſhip being carried by force along with it, and being not able to reſiſt, or hold up againſt the wind, συναρπασθέντος τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ

16. The skiff that attended the ſhip was ſtuck, or entangled ſo, that we could hardly get it to us.

16. And running under a certain * Iſland, which is called Clauda, [we had much work to come by the boat.]

† letting her looſe, we were carried ὕποδραμόντες ἐφερόμεθα

* little Iſland, νησίον

17. But at laſt they got it, and then they made uſe of ſome artifices to ſecure them from ſplitting, and fearing they might fall upon ſome quickſand, to prevent that,

17. Which when they had taken up, they uſed helps, under-girding the ſhip; and fearing leſt they ſhould fall into quick-ſands,] ſtruck ſail, and ſo were * driven.

† Skiff, σκάφην

18. Diſpoſed ſome of the goods out of the ſhip.

18. And being exceedingly † toſſed with a tempeſt, the next *day* they [lighted the ſhip.]

* carried, ἐφερόμεθα

19. And the next day we were forced to caſt into the Sea the furniture of the ſhip.

19. And the third *day* we caſt out with our own hands the tackling of the ſhip.]

v. 51. † beaten with the weather, χειμαζομένων

20. And then there came ſuch a ſeaſon of tempeſtuous foul weather, that we utterly deſpaired of eſcaping.

20. And when neither Sun nor Stars in many days appeared, and no ſmall tempeſt lay on *us*, all hope that we ſhould be ſaved, was then taken away.]

* now having faſted a long time, πολλῆς δὲ ἀσιτίας ὑπαρχούσης

21. You ſhould have taken the counſel which I gave you, v. 10. and avoided or not have run this hazard.

21. But * after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, [ye ſhould have hearkned unto me, and not have looſed from Crete, and * to have [c] gained this harm and loſs.]

* eſcaped or avoided, κερδῆσαι

c. 22. And now I exhort you to be of good cheer: for there ſhall be no loſs of any *mans* life among you, but of the ſhip.

23. For this night I received a viſion, and in it a meſſage from that God, who is

23. For there ſtood by me this night the Angel of God, whoſe I am, and whom I ſerve,]

pleaſed to own and protect me, and whoſe ſervant I am.

24. Nero the Roman Emperor: and God hath for thy ſake, granted life and ſafety to all them that are with thee in the ſhip.

24. Saying, Fear not Paul, thou muſt be brought before [Cæſar; and lo, God hath given thee all them that ſail with thee.]

25. For I am confident this viſion ſhall be made good, coming from God, as it certainly doth.

25. Wherefore, Sirs, be of good cheer: [for I believe God, that it ſhall be even as it was told me.]

26. But one paſſage more I received in the viſion, viz. that after ſhipwrack

26. Howbeit] we muſt be caſt upon a certain Iſland.

27. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the ſhip-men deemed that they drew near to ſome country.

28. And by letting down their plummet, and ſounding they found it was firſt twenty fathoms, then fifteen, which was an argument to aſſure them they were near a ſhore.

28. And they ſounded, and found it twenty fathoms; and when they had gone a little farther they ſounded again, and found it fifteen fathoms.]

29. And therefore it being night, and apprehending the danger of falling upon ſome ſhelves for want of light to guide them, they durſt go no farther, but

29. Then fearing leſt they ſhould have fallen upon rocks, they] caſt four anchors out of the ſtern, and wiſhed for day.

30. And as the ſhip-men were about to flee out of the ſhip, when they had let down the * boat into the ſea, under colour as though they would have caſt anchors out of the fore-ſhip,

* Skiff, σκάφην

31. Though I told you that no one perſon in the ſhip ſhould periſh, yet this was upon condition you would believe and truſt God for your preſervation, and if the mariners ſtay, and do their parts with all diligence, and not uſe this trick, ſome to eſcape, and leave the reſt in the danger: If this be done, aſſure your ſelves you will be drowned.

31. Paul ſaid to the Centurion and to the ſoldiers, [Except theſe abide in the ſhip, ye cannot be ſaved.]

32. Hereupon the Soldiers, to prevent the Mariners deſign, ran and cut the ropes of the Skiff, and let it fall off into the Sea.

32. Then the ſoldiers cut off the ropes of the boat, and let her fall off.]

† until it began to be day, ἄχρι οὗ ἤμελλεν ἡμέρα γίνεσθαι

33. And in the ſpace between that and day-break, Paul exhorted them to refreſh themſelves with eating, telling them that they had ſo ſollicitouſly attended the fate of this fourteenth day, as the ſpecial critical day, (had ſo much feared caſting away upon that day) that they had had no leiſure or thought of eating, and ſo had faſted till that time of night, eaten no bit all that day.

d. 33. And † while the day was coming on, Paul * beſought them all to take meat, ſaying, † This day is the fourteenth day that ye have tarried, and continued [d] faſting, having taken nothing]

* adviſed, exhorted, παρεκάλει

† expecting, διατελεῖτε

the fourteenth day, which is to day, ye continue without eating, τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι

34. Therefore, ſaith he, I adviſe you all now to eat, for you ſhall eſcape the danger,

34. Wherefore I pray you to take *ſome* meat; for this is for your * health:] for there ſhall not an hair fall from the head of any one of you.]

* ſafety, σωτηρίας

and refreſhing your ſelves will the better enable you to bear the difficulties you are to expect.

35. And he began and gave them example, bleſſed God, and did eat.

35. And when he had thus ſpoken, he took bread, and gave thanks to God in preſence of them all: and when he had broken it, he began to eat.]

36. And they did ſo alſo.

36. Then were they all of good cheer, and they alſo took ſome meat.]

37. And we were in all in the ſhip two hundred and threeſcore and ſixteen ſouls.

38. And when they had eaten enough, they lightned the ſhip, and caſt out the wheat into the Sea.

† diſcerned not, οὐκ ἐπεγίνωσκον

* having an haven, ἔχουσα αἰγιαλόν

39. And when it was day they † knew not the land: but they diſcovered a certain creek * with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip.

40. And when they had taken up the Anchors, they committed themſelves unto the ſea, and looſed the rudder bands, and hoiſed up the main ſail to the wind, and made toward † ſhore.

† the heaven, † αἰγιαλόν

41. And falling into a place where two ſeas met, they ran the ſhip a-ground; and the fore-part ſtuck faſt, and remained unremoveable, but the hinder part was broken with the violence of the waves.

42. And the ſoldiers council was to kill the priſoners, leſt any of them ſhould ſwim out and eſcape.

43. But

43. But [the Centurion] willing to ſave Paul, kept them from *their* purpoſe, and commanded that they which could ſwim, ſhould caſt *themſelves* firſt into the ſea, and get to land.

43. Their Captain.

44. And the reſt, ſome on [e] boards, and ſome on * *broken pieces* of the ſhip:] and ſo it came to paſs that they eſcaped all ſafe to land.

44. And thoſe that could not ſwim, to make uſe

*ſome things that came from the ſhip τινων τῶν ἀπὸ τῆ πλοίε

e. ſome of boards, and others of ſome other things that came out of the ſhip.

Annotations on Chap. XXVII.

a. Νηστεία ἤδη παρελήλυθε

V. 9. *The faſt was now already paſs'd*] There is no queſtion but *the faſt*, which is here ſaid to be *newly paſs'd*, was the great anniverſary faſt, the day of Expiation; the deſcription of which we have *Iſa.* 58. under the name of *a ſabbath*, v. 13. which may ſeem to have occaſion'd that error in the heathen writers, which thought that the Jews had faſted on the ſeventh day or ſabbath. So * *Suetonius*, *Nè Judæus tam libenter ſabbatis jejunium ſervat*, &c. *a Jew doth not faſt on his ſabbath ſo willingly*; and *Juſtin*, l. 36. *Septimum diem, more Gentis Sabbatum appellatum, in omne ævum jejunium ſacravit, the ſeventh day, being by their cuſtom called their Sabbath, was appointed a faſt for ever.* Which error aroſe by not obſerving the difference betwixt the weekly and the anniverſary ſabbath. Now the preciſe time of this ſabbatick faſt is, *Lev.* 16. 29. on the tenth day of the ſeventh month called *Tizri*, which falls on the ſame time almoſt with our *September*, the firſt day of *Tizri*, on the ſeventh of that, and ſo the tenth of *Tizri*, on the ſixteenth of *September*, that is, thirteen days before our *Michaelmas*, or, as * *Scaliger* ſets it, on the twentieth of that month. This being thus obſerved, the reaſon of the Apoſtles obſervation, that *ſailing was now become dangerous, becauſe the faſt was paſſed*, will be eaſily cleared, it being all one, as if he had ſaid, becauſe it was paſt the twentieth of *September*; It being obſerv'd by all Sailers, that for ſome Weeks before and after *Michaelmas*, there are on the ſea ſudden and frequent Storms, which we now call *Michaelmas flaws*, which muſt needs make ſailing dangerous: and ſo the experiment proved it, v. 14. whereas *the ſouth wind blew ſoftly*, preſently comes *a boiſterous wind called Euroclydon* (or, as perhaps that word may be otherwiſe read with a light change, Εὐραχύλων, *the North-eaſt wind*, for which the King's and other ancient *MS.* read Εὐρακύλων) which ſo hurried the Ship that it could not ἀντοφθαλμεῖν, *hold up the Eyes againſt it*, and ſo ver. 20, there was no appearance of *ſun or ſtars for many days together.* Thus in * *Heſiod*, at the going down of the *Pleiades*, ſaith he, ναυτιλίη δυσπέμφελος, *navigation is dangerous*,

Δὴ τότε παντοίων ἀνέμων θύελλαι ἄητον,

huge tempeſts of all kind of winds; where the fall of the *Pleiades* is ſaid to be μεσοπωρινὴ, *viz.* when after harveſt they begin to plough again (ἀρότοιο δ' δυομένων, l. 2. lin. 2.) which is clearly the time juſt now mentioned: ſo again, line 292. ſpeaking of proſperous ſailing, he deſigns the time fifty days after the ſummer ſolſtice or tropick, that is, about the end of *July*, and then deſigning ſome ſpace for navigation, he admoniſhes

Σπεύδειν ὅπι τάχιστα πάλιν, οἶκόν δε νέεσθαι,
Μηδὲ μένειν οἶνόν τε νέον, καὶ ὀπωρινὸν ὄμβρον,

to make haſte and be at home before new wine, and the harveſt ſhowers, for after that preſently comes μεσοπωρὶὸν, and —νῆϊ ἀμαρτήσας Διὸς ὄμβρῳ
Πολλῷ ὀπωρινῷ, χαλεπὸν δέ τε πόντον ἔθηκεν.

that very thing that we here obſerved, making the *ſea*, or *navigation*, *dangerous*. Thus in * *Philoſtratus* καὶ γὰρ μεσοπωρινὸν ἦδη ἐτύγχανε, καὶ ἡ θάλαττα ἧττον βεβαία, *the ſea was at this time more unſettled, for it was now the time immediately after ripe fruits:* for ſo μεσόπωρον ſignifies (beginning about the midſt of *Auguſt*, and laſting near our *Chriſtmas*) at which time, ſaith *Ariſtotle*, *Meteor.* l. 1. χάλαζαι μάλιστα γίνονται, *ſtorms are ſpecially wont to ariſe.* So ſaith *Philo leg. ad Caium*, ἔτι πλωΐμων ὄντων, ἀρχὴ γὰρ ἦν μετοπώρου, *The ſea was yet fit for navigation, for 'twas the beginning of that ſeaſon after ripe fruit*, about the middle of *Auguſt*, which argues, that ſhortly it would not be fit, this being, as he ſaith, τελευτᾶν πλοῦς τοῖς θαλαττεύουσιν, *the time of giving over the ſea.* What this time was, will be yet clearer by what we find in him * *adverſus Flac.* that this Faſt was κατὰ τὴν μεσοπωρινὴν ἰσημερίαν, *about the winter equinoctial.*

* Prolog. in Euſeb. Chron.

Εὐροκλύδων

* in Octav.

Εὐρακύλων

* Ἔργ. καὶ ἡμερ. l. 2.

* de Vit. Apoll. l. 4. c. 4.

V. 13. *Thence*] Ἄσσον, πλησίον, ſaith *Heſychius*, it ſignifies *nigh*. But firſt it is among the Poets only that it is thus uſed: and 2*ly*, being here joined with παρελέγοντο, which is the *paſſing juſt under*, there ſeems to be very little uſe of the word, or propriety, that here it ſhould be put. Perhaps there may here be place for a conjecture, reading θᾶσσον *preſently*, inſtead of ἄσσον, and then joining that, not with παρελέγοντο, but ἄραντες, precedent, *preſently looſing thence.* Thus in *Syneſius*, we find *Ep.* 4. ἄραντες εὐθὺς, *looſing immediately*, which is all one with θᾶσσον, τάχιον, ταχύτερον, ſaith *Heſychius.* And this I now ſee to have been the conjecture of the very learned and judicious Critick, Mr. *John Bois* of *Ely.*

b. Ἄσσον

V. 21. *Gained*] What κερδῆσαι ſignifies here, being joined with ζημίαν *harm* and *loſs*, may appear by *Himerius* in his *Declamation* againſt *Epicurus*, ὃ διὰ τὰς λόγους κερδανεῖς τῳ ἑτέρῳ, ἀλλὰ κολασθήσῃ πλέον, οἷς ἐπὶ τὸ ἀδικεῖν τοῖς λόγοις κέχρησαι, *thou ſhalt not by thy orations gain*, that is, *avoid*, or *eſcape*, *puniſhment*, *but ſhalt be puniſhed the more* ——So in *Philemon*,

Πᾶς γὰρ πένης ὢν μεγάλα κερδαίνει κακά,

every poor man gains, that is, *eſcapes*, *great evils.* So of the Latin *lucrifacio*, ſaith *Donatus* on *Terent. Andr. Act.* 3. *ſcen.* 4. *ut corporis impulſionem lucrifaciam*, that is, *vitem, that I may gain*, that is, *avoid* or *eſcape.* As for the notion of ὕβρις, which we render *harm*, the Context reſtrains it from that general, to this particular ſort of ill, wherein at preſent they were, *viz.* that of the Tempeſt, as in *Pollux* we find ὑβρισὴς ἄνεμος, *a tempeſtuous wind.*

C. Κερδῆσαι

one

ὕβρις

d. Ἄσιτος

33. *Faſting*] Ἄσιτος, is *he that eateth nothing* all day long (as μονόσιτος, *he that eateth but one meal a day*) and ſo 'tis here explained by μηδὲν προσλαβόμενοι, *having taken nothing at all.* The meaning therefore of this place (without any miracle of ſubſiſting without any nouriſhment 14 days together) is to be gathered from the former part of the period, τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες, *expecting this day the fourteenth day*, that is, waiting to ſee the ſucceſs of this day, which, it ſeems, in the opinion of the mariners, was the critical day to them, their danger was then at the higheſt, and they were not likely to out-live it, and ſo there was no uſe of eating, and if they eſcaped this day, they might then poſſibly hope; and upon theſe conſiderations, *they eat nothing* all *that day*, they had no leiſure to conſider hunger, when their greater danger, and more inſtant fear was of drowning, and that is a clear meaning of the place. But if it ſhould be applyed to all the precedent 14 days, then it muſt be taken in that latitude wherein *Zetzes* on *Heſiod* expounds the phraſe,

——οὐδέ τε σῖτον
Ἤδιον,

they eat not meat, διὰ τὸ μηδὲ ἐν τοῖς καιροῖς τῶν τραπεζῶν αὐτὸς ἠρεμεῖν, ἀλλ' ἐνόπλους καὶ πεφυρμένους ἐφίεσθαι ἐν αἵμασιν, ὅπερ αὐτὸς μηδὲ σῖτον ἐφίεσθαι, *becauſe they were not at leiſure, or quiet, even at meal-times, but eat in their arms, and with their hands foul'd with blood, therefore he ſaid, neither did they eat meat*; Τραπέζης γὰρ καὶ σίτων καιρὸς εἰρηναῖος ὅτι καὶ τερπίδυμος, *for the meal-time is a time of leiſure, and rejoycing.*

X

did

a. Σανὶς V. 44. *Boards*] The word Σανὶς ſignifies any plain thing, *a door*, or *table*, or *board*, or *plank*, and is rendred by *Heſychius* firſt θύρα, *a door*, then λεύκωμα *a white table*, ἐν ᾧ αἱ γραφαὶ Ἀθήνησιν ἐγράφοντο τῶν κακούργων, *on which among the Athenians Accuſations were written againſt malefactors*, τί ἦσαν ἢ καὶ ἐπὶ τοῦ σταυροῦ (not, as 'tis corruptly read ταύρου) *and this was wont to be ſet upon the Croſs*, (as the inſcription of *Chriſt*.) The former of theſe, or any thing like that, any plain *tabulatum*, is here meant by it, as that which would be moſt uſeful to eſcape by in this ſhip-wrack.

Paraphraſe.

CHAP. XXVIII.

1 AND when they were eſcaped, then they knew that the Iſland was called a Melita.

a. 2. And the barbarous people ſhewed us no * little kindneſs; for they kindled a fire, and * received us every one, becauſe of the preſent rain, and becauſe of the cold.

3. A viper, driven out of her hole by the heat which the fire had cauſed, leaped out and

3. And † when Paul had gathered a bundle of ſticks, and laid them on the fire, [there came a viper * out of the heat, and] faſtned on his hand.

4. Divine revenge attends him, and ſo this poiſonous viper is ſent to bite and kill him, which will certainly do it, v.6.

4. And when the barbarians ſaw the † venemous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murtherer, whom, though he hath eſcaped the Sea, yet [b vengeance ſuffereth not to live.]

b. 5. And he ſhook off the * beaſt into the fire, and felt no harm.

6. Howbeit they looked when he ſhould have ‖ ſwollen, or fallen down dead ſuddenly: but after they had looked a great while, and ſaw † no harm come to him, they changed their minds, and ſaid that he was a God.

7. Houſe and lands where reſided the Governour.

7. In the ſame quarters were [poſſeſſions of the chief man] of the Iſland, whoſe name was Publius, who received us, and lodged us three days courteouſly.

8. An excoriation of the guts.

8. And it came to paſs that the father of Publius lay ſick of a fever, and of [a † bloody flux:] to whom Paul went in, and prayed, and laid his hands on him, and healed him.

9. * So when this was done, others alſo which had diſeaſes in the Iſland came and were healed;

10. And they preſented us, and gave us great rewards (1 Pet. 3. c.) and at our departure furniſhed us with all neceſſaries for our journey.

10. Who alſo honoured us with many honours, and when we departed, they laded *us* with ſuch things as were neceſſary.]

11. Which was called the Dioſcuri.

11. And after three months we departed in a ſhip of Alexandria, which had wintered in the Iſle, [c whoſe ſign was Caſtor and Pollux.]

c. 12. And landing at Syracuſe, we tarried *there* three days.

13. And from thence we ſet a compaſs, and came to Rhegium: and after one day the ſouth-wind blew, and the next day we came to Puteoli:

14. Some Chriſtian profeſſors, who would needs ſtay us with them a week, after which we parted from them, and advanced toward Rome, (ſee John 6. 17.)

14. Where we found [brethren, and were deſired to tarry with them ſeven days: and ſo we went toward Rome.]

15. And when we were come toward Rome, as far as Appii forum and Tres Tabernæ, the Chriſtians in Rome hearing of our approach came out to meet us.

d. e. 15. And from thence, when the brethren heard of us, they came to meet us as far as d Appii forum, and ‖ the e three Taverns:] whom when Paul ſaw, he thanked God, and took courage.

16. Common gaoler to ſecure them, but let Paul ſtay in a private houſe, only with a ſoldier to guard him.

f. 16. And when we came to Rome, the Centurion delivered the priſoners to the [Captain of the guard: but Paul was ſuffered to dwell by himſelf with a f ſoldier that † kept him.]

17. And after he had been there three days, he deſired to ſpeak with the rulers of the Conſiſtory which the Jews then had at Rome, (ſee note on John 1. c.) and when they came to him, he ſaid unto them, Countrymen, though I have done nothing contrary to the laws or cuſtoms of the Jews, yet was I by the Jews at Jeruſalem apprehended and accuſed before the Roman Procurator.

17. And it came to paſs, that after three days, Paul called the chief of the Jews together. And when they were come together, he ſaid unto them, Men *and* brethren, though I have committed nothing againſt the people or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans,]

18. Who when they had examined me, would have let *me* go, becauſe there was [no cauſe of death in me.]

18. No capital accuſation brought againſt me.

19. Only to clear my ſelf, not to lay any thing to the charge of any of my countreymen.

19. But when the Jews ſpake againſt *it*, I was conſtrained to appeal unto Ceſar: [not that I had ought to accuſe my nation of.]

20. Aſſerting the reſurrection of the dead, which is the reſult of all the promiſes of God to the Jews, and that every true Iſraelite depends on, I am thus impriſoned.

20. For this cauſe therefore have I called for you to ſee *you*, and to ſpeak with *you*: becauſe that for [the hope of Iſrael I am bound with this chain.]

21. Chriſtian Jews made any complaints againſt thee.

21. And they ſaid unto him, We have neither received letters out of Judea concerning thee, neither any of the [brethren that came, ſhewed or ſpake any * harm of thee.]

22. This profeſſion and doctrine of Chriſtianity, we know that it is generally oppoſed by our brethren the Jews.

22. But we deſire to hear of thee what thou thinkeſt: for as concerning [this Sect, we know that every where it is ſpoken againſt.]

23. He preached and made known at large the doctrine of the Goſpel, demonſtrating from the Law of Moſes, and the prophecies that were of force among the Jews, the agreeableneſs and truth of the whole Chriſtian Religion.

23. And when they had appointed him a day, there came many to him into his lodging, to whom [he expounded and teſtified the kingdom of God, perſwading them concerning Jeſus, both out of the Law of Moſes, and *out of* the Prophets, from morning till evening.]

24. And

* ordinary, τυχοῦσαν
* entertained us all, προσελάβετο πάντας ἡμᾶς
† as Paul was turning a great many ſticks, and laying them on συστρέψαντος τοῦ Παύλου πλῆθος ξύλων καὶ ἐπιθέντος ἐπὶ
* by, or from ἐκ
† viper, θηρίον
* viper, v. 4.
‖ burſt, πίμπρασθαι
† no evil, μηδὲν ἄτοπον.
† dyſentery, δυσεντερίᾳ
* This therefore being done, the reſt τούτου οὖν γενομένου, οἱ λοιποὶ
‖ Tres Tabernæ.
† watched him, φυλάσσοντα αὐτὸν
* ill, πονηρὸν

24. And ſome believed the things which were ſpoken, and ſome believed not.

25. And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the holy Ghoſt by Iſaias the Prophet unto our fathers,

25. And when by this difference of minds there began to be ſome falling out (or, arguing on both ſides, v. 29.) between them, they departed, Paul telling them at their departure, that this unbelief of theirs was a thing which the Prophet Iſaias had punctually foretold.

26. Saying, Go to this people and ſay, Hearing ye * ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive.]

* will hear and not underſtand, and ſeeing ye will ſee and not— ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ

26. Saying, This people of the Jews will not receive the Goſpel.

27. For the heart of this people is waxed groſs, and † their ears are dull of hearing, and their eyes have they cloſed, leſt they ſhould ſee with their eyes, and hear with *their* ears, and underſtand with *their* heart, and * ſhould be converted, and I ſhould heal them.]

† they hear heavily with their ears τοῖς ὠσὶ βαρέως ἤκουσαν

* convert, στρέψωσι

27. For they have contracted a perfect habit of obduration and wilful deafneſs and blindneſs, to which it is conſequent, that they will not hearken to any ways of Reformation, that ſhould make them capable of Mercy.

28. Be it known therefore unto you, that the ſalvation of God is ſent unto the Gentiles, and *that* they will hear it.]

28. It is therefore now to be expected by you, that we ſhould give over contending with this obduration of yours, and preach the Goſpel to the heathens, and they will moſt gladly lay hold on it.

29. And when he had ſaid theſe words, the Jews departed, and had great reaſoning among themſelves.

30. And Paul dwelt two whole years in his own hired houſe, and received all that came in unto him,

31. Preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence, † no man forbidding him.]

† without any hindrance, ἀκωλύτως

30,31. And Paul was free from cloſe reſtraint, and hired an houſe to live in, and there continued two years, and preached the Goſpel to Chriſtian Doctrine; and all that came to him, and to thoſe that had already received it, ſuperſtructed the whole this he did with all freedom, and openneſs, and confidence (ſee note on John 7. a.) and no man gave him any diſturbance.

Annotations on Chap. XXVIII.

a. Μελίτη

V. 1. *Melita*] Two Iſlands there are of that name *Melita*. The one in the *Libyan*, ſaith *Strabo*, l. 6. the other in the *Adriatick* Sea. Of the former *Ortelius* ſpeaks in *Theſaur. Geograph*, *Melita ex una Pegiis apud Ptolemæum. Hæc inſula B. Pauli naufragio celebris eſt, & hodie Rhodienſibus militibus habitatur*, *It was by Ptolemy ſaid to be one of the Pelagiæ. It is famous for Saint* Paul's *ſhipwrack*, *and is now inhabited by the Knights of Rhodes.* And that this was it here ſpoken of, appears by the conſequents of this Story, which brings *Paul* from *Mileta* to *Syracuſe*, and from thence to *Rhegium*, within the ſtraits of the *Sicilian*, or *Libyan* Sea.

b. Δίκη

V. 4. *Vengeance*] That there is a Δίκη or *vengeance*, which will not let Murtherers go unpuniſhed in this World, hath been the obſervation of all ſorts of Men. In the *Gemara tract. Sanhedr.* there is the like ſtory of *Simeon*, ſon of *Schutach*, who found a man-ſlayer, but had no witneſs to teſtify it legally, and therefore prayed thus, *He that knoweth the thoughts of men*, *puniſh thee as a murtherer. And preſently*, ſaith he, *a Serpent bit him, and ſlew him.* In like manner as *Oreſtes*, that had killed his mother, dyed with the bite of a Viper, in a place of *Arcadia* called *Oreſtion*, ſaith *Stephanus Byzant.* περὶ Πόλε. in the word Ὀρεστεία. In that place of the *Gemara* there is alſo mention of a Tradition of *Ezechias*, that after the Deſtruction of the Sanctuary and the *Sanhedrim*, there yet ſtill continued among the Jews four kinds of Capital Puniſhment, inſtead of the four eſtabliſhed by the Law of *Moſes*. For he that deſerved to be ſtoned, either fell from an houſe, or was torn with wild Beaſts. He that deſerved to be burnt, either fell into the Fire, or was ſtruck with a Serpent; (which was therefore called *Fiery* by *Moſes*, becauſe they that were bitten with it felt ſuch a flame in their Veins.) They that were to be killed with the Sword, fell either into the hand of the King, or of Thieves. They that deſerved Suffocation or Hanging, either were Drowned, or dyed of a Melancholy or Suffocation, (ſuch as is affirmed of *Judas*; ſee Note on *Matth.* 27. a.) Two of theſe are here mentioned by the Barbarians, *drowning*, and the *bite* of the *Serpent* or *Viper*, as a *revenge* due to a *murtherer* in their conceit; and when they ſaw he *eſcaped*, they looked on it as a ſtupendious thing.

ἰχίδνα

V. 11. *Whoſe ſign*] Παράσημος is the πρῶτομὴ, ſome Image or Picture of ſome Creature in the fore part of the ſhip, from whence the ſhip was named. So ſaith *Agatharchides*, when 'tis ſaid, that a Bull carryed away *Europa*, the meaning is, that a ſhip called *the Bull*, as having that παράσημον upon it, carryed her; and ſo the Eagle that carry'd *Ganymede*, was a Ship with an Eagle upon it, and ſo called *the Eagle*, ſaith *Epiphanius*. So *Bellerophon*'s riding on *Pegaſus*, was his ſailing in a ſhip, that had a flying Horſe for its Sign and Name. So *Virgil*, *Æn.* 10. c. Παράσημον

——— *erata Princeps ſecat æquora Tigri.*

Where the *ſign* of the Ship, being ſet upon the *roſtrum* of it, (which was made of Braſs) was a Tyger, and ſo the Ship was called. So *Diodorus Siculus*, *l.* 4. of *Phryxus*, that is ſaid to ſwim upon a Ram through the *Euxine* Sea, ſaith, διαπλεῦσαι αὐτὸν φασὶν ἐπὶ νεὼς παράσημον ἐπὶ τοῦ προτόμεως ἐχούσης κριόν, *that he ſailed in a ſhip which had the picture of a Ram on the fore-part of it.* So *Palæphatus* of *Pelops*, that was ſaid to have winged Horſes, 'twas to be underſtood, ſaith he, in the ſame manner as of *Pegaſus*, that he had a ſhip, ἐγέγραπτο δ' ἐπὶ τῆ πλοίῳ ἵπποι πτερωτοί, *and there were painted on it winged Horſes.* And of *Pegaſus* he had before ſaid, Ὄνομα ἦν τῷ πλοίῳ Πήγασος, ὡς καὶ νῦν ἅπασιν τῶν πλοίων ὄνομα ἔχει, *'twas the name of a ſhip, as now every Ship hath a name.* So that the mention of the παράσημον, or *ſign* here, is alſo the intimation of the name of the ſhip, *Caſtor* and *Pollux*, or *Dioſcuri*.

Διόσκουροι

d. Ἀππίου φόρου

V. 15. *Appii forum*] Mention of theſe two places we have in *Cicero ad Atticum*, l. 2. Epiſt. 10. & 13. *Ab Appii foro horâ quartâ, dederam aliam paulò antè à Tribus Tabernis*, *This Epiſtle was dated from Appii Forum, at four of the clock, I had written another a little before, from the Three Taverns.* The latter of which was three and thirty miles from *Rome*, the former fifty one, ſaith *Antoninus* in his *Itinerary*.

e. Τρεῖς ταβέρνας

Ib. *The Three Taverns*] *Tres Tabernæ* is a proper name of a Town or City, and ſo not to be rendred with *Iſidore*, πανδοχεῖα, and καπηλεῖα, *Inns* and *Victualling Houſes*, (as he will alſo have *Appii forum* to be a place which εἰκόνα τινὰ Ἀππίου, *an Image of Appius*) but (as all other proper names) is

l. 1. Ep. 337. So Zoſimus, l. 2. Hiſt. ὃ τρία καπηλεῖα προσαγορεύεται

is in reaſon to continue the ſame, without tranſlation, or conſiderable alteration of ſound, in all Languages. Thus the Example of *Areopagus*, *Acts* 17. 19. and *Appii forum* in this very verſe demonſtrates; and ſo here St. *Luke's* Greek Τρεῖς Ταβέρναι, which is the retaining, not tranſlating, nor interpreting the Latin. And this the rather, if we conſider what the ancient ſignification of *Tabernæ* was. This * *Scaliger* tells us on occaſion of thoſe verſes of *Auſonius*,

* Auſon. Lect. l. 1. c. 1.

Prætereo arentem ſitientibus undique terris
Damniſſum, riguáſque perenni fonte Tabernas.

Tabernæ, ſaith he, was the name of the Frontier Towns, which were built againſt the inrodes and inſolencies of the Barbarians. That there were ſuch every where erected by *Diocleſian* in the borders of the *Romans*, we are aſſured by *Zoſimus*, *Hiſt. l.* 2. *p.*65. Τῆς γὰρ Ῥωμαίων ἐπικρατείας ἁπανταχῇ τῶν ἐσχατιῶν—— πόλεσι καὶ φρουρίοις καὶ πυργοῖς διειλημμένης, καὶ παντὸς τοῦ στρατιωτικοῦ καλὰ ταῦτα τὴν οἴκησιν ἔχοντος, ἄπορος τοῖς βαρβάροις ἦν ἡ διάβασις, *The Roman Empire being on every ſide of the borders divided and fortified with Cities and Garriſons, and Caſtles, and all the Military forces dwelling thereabout, there was no acceſs for the Barbarians.* And ſo no doubt it was in theſe former times. And in all reaſon, as this was the notion of the *Tabernæ Montanæ prope Weiſſenbrugum*, and *Tabernæ Rhenenſes*, which *Scaliger* mentions, ſo alſo of the *Tres Tabernæ* here, which, ſaith he, *Auſonius* himſelf ſeems to ſignify, when he ſaith that the *Sauromatæ* had their habitations aſſigned them there, agreeable to what we cited out of *Zoſimus*. That this place was an Epiſcopal See, and ſo an eminent City in *Conſtantine's* time, appears by *Optatus*, *l.* 1. where amongſt the Nineteen Biſhops Delegated by *Conſtantine*, to decide the Controverſy betwixt *Donatus* and *Cæcilianus* is reckoned, *Felix à Tribus Tabernis*, *Felix Biſhop of that City* called *Tres Tabernæ*. Ed. Cauſa. p. 28.

V. 16. *Soldier that kept him*] The manner of the Soldiers guarding the Priſoner among the *Romans* is thus deſcribed by *Lipſius* on *Tacitus*, *Ann.* l. 3. p. 60. that the Priſoner ſhould have a chain on his right hand, and the other end of it on the Soldiers left hand, ſo that they might conveniently go together, the chain being of ſome length. Of this many Examples he there gives out of Authors: One eſpecially from * *Athenæus* of *Quintus Oppius*, (for which *Aldus*'s Edition hath ὁ Ἱππίου corruptly) παραδοθεὶς δεσμῶι, *a priſoner delivered to Cuſtody*, and of *Baſtarnes*, whom *Manlius Aquilius*, one that had been Conſul, and came now in Triumph from *Sicily*, σύνδεσμον (not συνδέτην, as *Aldus* reads it) ἔχων ἁλύσει μακρᾷ, πρὸς ὃν αὐτὸς ἱππέως ἔλκεται, *having him bound to him in a long chain, went himſelf a-foot with his Priſoner on Horſe-back.* Thus here *v.* 20. St. *Paul* mentions his chain, ᾗ ἅλυσιν ταύτην περίκειμαι, *I am bound with this chain.* And accordingly *Peter* being *between two ſoldiers*, chap. 12. 6. is ſaid to be *bound with two chains*, with one of them made faſt to one ſoldier, by the other to the other. So *Paul* is *bound with two chains*, that is, thus guarded with two Soldiers, chap. 21. 33. f. Φυλάσσων στρατιώτης. * l. 5. p. 67. lin. 13. Αλύσεσι δυσὶ.

THE

THE [a] EPISTLE OF *Paul* the Apoſtle to [b] the *Romans*.

a.

b.

OF the *Epiſtles* of St. *Paul* and other the Apoſtles, it is firſt ſufficiently known, that being written to whole Churches (or ſingle perſons) of Chriſtians, they do preſuppoſe the Chriſtian faith planted among thoſe to whom they write, and were not deſigned to plant it any where, and conſequently that it is not to be expected of them, that they ſhould ſet down all the neceſſary Doctrines or the Foundations of Chriſtianity, any otherwiſe then by way of intimation ſometimes, as appeared neceſſary for the confuting ſome falſe Doctrines, which Hereticks had ſuper-induced and ſcattered in the Churches. Secondly, then the true reaſon of the writing all the *Epiſtles* to the ſeveral Churches, (and of thoſe to ſingle Perſons; to *Timothy* and *Titus*, they were the ſame alſo) being to confirm the Churches, to fence them againſt the invaſions of Hereticks, to reprove the falſe Doctrines, or vicious practices that were crept in, and to ſupply all their wants, it is conſeqnently to be reſolved, that the beſt way to interpret the difficult parts of all theſe *Epiſtles*, is to learn and conſider by the ſtories of thoſe times, what was the ſtate of thoſe Churches, what the oppoſitions which they then met with, what the dangers that were moſt cautiouſly to be prevented: and of theſe ſorts two eminent parts of ſtory are moſt known, and moſt uſeful to be taken notice of, in order to this end.

a. Επιστολὴ Αποστόλε

Firſt, The great ſcandal taken againſt the Apoſtles, eſpecially St. *Paul*, by the Jews, which alſo diffuſed it ſelf to the Chriſtians that were of that nation, and continued zealous for the Law of Moſes, *viz.* the Apoſtles Converſing with, and preaching to the Gentiles, and (either by their practiſe or their doctrine) aſſerting the abolition of Circumciſion, and other parts of the Moſaical Law, this brought upon the Chriſtians very heavy Perſecutions in every place where the Faith was received. And as it was neceſſary for the Apoſtles to defend and vindicate their Practice herein, and to anſwer all the Objections that were brought againſt any part of it; ſo it was very ſeaſonable to fortify the poor perſecuted Chriſtians in their Conſtancy, and to encourage them to the bearing of Perſecutions, and that not only by propoſal of that eternal Reward in another World, and of the advantages that were reaped in this exerciſe of their Chriſtian vertues (of both which none that were Chriſtians could be ignorant) but, as an antidote to the preſent pungency of their diſtreſſes, by remembring or advertiſing them particularly of the promiſe of Chriſt, to own, and protect, and ſecure thoſe who ſhould cleave faſt to him, and to that end to come in an eminent and notable manner, and that ſpeedily, to the deſtruction of the obdurate Jews, and, at the ſame time, and by that means, to the deliverance of all his faithful Servants, the perſecuted Chriſtians. From hence it is, that there is ſo often mention (under divers phraſes) of the approach of this coming, as that which would ſupport their patience, and help them cheerfully to perſevere, as expecting an iſſue e're long out of all their Troubles. And although the future eternal Reward in the *Reſurrection* were an excellent Motive to this end, yet that being ſuppoſed and preſumed to be believed and acknowledged by all Chriſtians, as it was not neceſſary that this foundation ſhould again be laid, ſo it was not unſeaſonable to ſuperadd to this (and ſo often to inculcate) that other conſideration of temporal Deſtruction upon theſe Perſecutors, and deliverance to the faithful, even in this Life, the contrary to which being more probable to the eye of the world, and more believed by carnal Goſpellers, was then the great Engine uſed to ſhake the Chriſtians Conſtancy. And upon this obſervation are founded many interpretations of ſeveral paſſages, as in the proceſs will appear. And this was a Theme fit to be inſiſted on, and inculcated to the Chriſtians, not only in *Judea*, but in all other parts where the Faith was planted, in *Aſia*, and at *Rome* it ſelf, becauſe of the diſperſion of the Jews in all thoſe parts, and ſo of the Perſecutions cauſed by them on the Chriſtians. To which it was conſequent in the Divine Juſtice, and by the Rules of Sympathy, which are ordinarily diſcernible in the ſuffering of Members of the ſame Body, that not only in *Judea* and *Paleſtine*, but in all other parts, in *Syria* and *Aſia*, *&c.* theſe Deſtructions ſhould follow them: And ſo it fell out according to *Chriſt's* words, that *wherever the carcaſs was, thither ſhould the Eagles be gathered together*; wherever the Jews were, the Roman Armies or Interdicts found them out and deſtroyed them. And conſequently as this deſtruction of the Jews was, among other ends of juſt vengeance, deſigned alſo to reſcue and free the Chriſtians in all parts from their preſſures, ſo it was reaſonable for the *Apoſtles* in their *Epiſtles* to them in all parts, whereſoever the Goſpel was received, to comfort them with this aſſurance, that it ſhould ſhortly come to paſs. To this purpoſe (as we now diſcern in their writings, ſo) *Lactantius* teſtifies of their preaching, l. 4. c. 21. *Petrus & Paulus Romæ prædicaverunt, & ea prædicatio in memoriam ſcripta remanſit. In quâ cùm multa alia mira, tum etiam hoc futurum eſſe dixerunt, ut poſt breve tempus immitteret Deus Regem, qui expugnaret Judæos, & civitates eorum ſolo adæquaret, ipſos autem fame ſitique confectos obſideret, tum fore aut corporibus ſuorum veſcerentur*, &c. Peter *and* Paul *preached at* Rome, *and that which they preached remained written for a memorial. In which, as they foretold many wonderful things, ſo this among others, that after a ſhort time God would ſend a king, who ſhould deſtroy the Jews, and make their cities level with the ground, beſieging them ſtraightly, when they were brought low with a famine, ſo that they ſhould feed on one anothers bodies*, &c. And ſo, ſaith *Lactantius*, it fell out, ſoon after their death, *Veſpaſian* extinguiſhed the Name and Nation of the Jews, *&c.*

The

The ſecond thing which is known in Story, and uſeful to be here premiſed, is, the riſe and growth of the Hereſy of the Gnoſticks, the followers of *Simon Magus*, which in a ſhort time, while the Apoſtles lived and preached, over-ran all their Plantations, and in a greater or leſs degree infeſted all the Churches of thoſe times, and by the two baits which they uſed, liberty of all abominable Luſts, and promiſes of immunity from Perſecutions, attracted many unto them; and, whereſoever they came, began with oppoſing the Apoſtles and Governours of the Churches. And accordingly theſe *Epiſtles* being adapted to the preſent urgencies and wants of thoſe Churches, it cannot be ſtrange, that there ſhould be frequent admonitions intermix'd in all of them, to abſtain moſt diligently, and fly from theſe. And from the ſeveral parts of that Character which belonged to theſe Hereticks, many paſſages of ſome difficulty will be explained alſo.

Beſide theſe, many other particular matters there were, either wherein the Apoſtles were themſelves concerned to vindicate their authority or practiſes, or which had been propoſed by the Churches to obtain ſatisfaction in them, which occaſioned ſeveral Diſcourſes on thoſe Subjects, as will be diſcernible alſo, when the particulars are ſurveyed. And then, though by Analogy and parity of reaſon, theſe may be extended very profitably to the general behoof and advantages of other Churches of God, and particular Chriſtians of all ages; yet for the right underſtanding of the literal and primary ſenſe of them, it will be moſt neceſſary to obſerve theſe, or the like particular occaſions of them, and accordingly to accommodate the interpretations. And this was all which I thought neceſſary to premiſe in general by way of entrance on the *Epiſtles* of the Apoſtles.

Of this Epiſtle of St. Paul *to the* Romans *theſe few things will be fit to be premiſed.*

Firſt, What is the reaſon of the place which it hath in the *Canon*, before all the reſt of his *Epiſtles*. And this will be defined, 1. Negatively, then Poſitively. 1. Negatively, that it is not to be taken from the order of time wherein it was written; for moſt of the other *Epiſtles* are antiently affirmed, and by ſome characters do ſeem to have been written before it. And although the defining the time and the place of writing them be but conjectural and fallible, no way deducible from Scripture-ſtory (there being ſo great a part of *Paul*'s time, whereof the book of the *Acts*, which ends at his firſt being at *Rome*, ſaith nothing) yet becauſe, as *Euſebius* ſaith, the Story of thoſe years after the *Acts* is not written by any, and conſequently whatever different account be pitched on, that will be meerly conjectural alſo, I ſhall therefore by keeping (in this matter of time and place) to the ordinary road, rather chooſe to adventure erring thus (in matters of no greater importance, then to attempt any new way, which will be equally, if not more uncertain. a. b. ὡσὲι Παῦλος

Thus then it is commonly acknowledged, that the *Firſt to the Theſſalonians* was written at his firſt being at *Corinth*, *A.C.* 50. The *Second to the Theſſalonians* probably while he ſtaid there the next year after. The *Firſt to the Corinthians* in the third year of his being at *Epheſus*, *A.C.* 54. wherein accordingly he mentions his deſign to *tarry at Epheſus till Pentecoſt*, ch. 16. 8. The *Firſt to Timothy* from *Macedonia* in the ſame year. That *To Titus* from *Greece*, *A.C.* 55. The *Second to the Corinthians* from *Philippi*, as ſoon as he had received news by *Titus*, what ſucceſs his *Firſt Epiſtle* had found among them; which appears by 2 *Cor.* 2. 12. and by the freſh mention of his danger at *Epheſus*, c. 1. 8. to be ſoon after the *firſt*. And perhaps about the ſame time the *Epiſtle to the Galatians* alſo. After which coming again to *Corinth* he wrote this to *the Romans*, a little before the Emperor *Claudius*'s death, which is placed by Chronologers in the 55 year of *Chriſt*. That he wrote it at this time may appear by his own words, *c.* 15. 19, 23, 25. For there, *v.* 19. he ſaith, he had *preached the Goſpel through Greece round about to Illyricum*, (agreeable to what we find *Acts* 20. 3. where after his departure from *Epheſus*, &c. he came, and *ſtay'd three months in Greece*, meaning thereby the region from *Achaia* to *Illyricum*) and *v.* 23. that he *had no more to do in thoſe parts*, but was at the preſent at the writing hereof, *v.* 25. *a going to Syria and Jeruſalem*, to carry the Alms to the Chriſtians there. This journey we find him ready to undertake, *Acts* 20. 3. though becauſe of the *Jews laying wait* for him, (not only to kill him, but to ſeize upon the money which he carryed with him) he diverted thro' *Macedonia*. By which it is manifeſt, that this was the point of time wherein this *Epiſtle* was written, after his coming to *Illyricum*, and before his going up to *Jeruſalem* with the Collection, and ſo about the death of *Claudius*, and after the writing thoſe other *Epiſtles*. The reaſon then of this precedence is to be taken (poſitively) from the dignity of the City to which the *Epiſtle* was addreſſed, *viz.* *Rome*, the Imperial ſeat, which, as afterward it gave precedence to the Biſhop of that city, and ſeat of majeſty, before all other cities, tho' earlier planted with the Faith, ſo in the forming of the *Canon* of Scripture, it brought the precedence to this *Epiſtle*, before thoſe which were more anciently written.

Secondly, That this *Epiſtle* was written to the *Romans*, before this Apoſtles having been among them: This appears very probable from ſeveral paſſages in the firſt chapter, *v.* 10, 11. 13. but eſpecially, v. 15. *So as much as in me is, I am ready to preach the Goſpel to you that are in Rome alſo*, joining them with the Greeks and Barbarians, to whom he was *a debter*, *v.* 14. that is, had not yet paid that charity of preaching the Goſpel to them. If this be rightly concluded, it will then follow, that a Church being before this time planted there, and that in an eminent manner, ſo as to be taken notice of in all the Provinces, *c.* 1. 8. ſome other Apoſtle, and particularly St. *Peter*, muſt before this time be ſuppoſed to have preached there, by force of that known affirmation of the ancients, that the Church of *Rome* was θεμελιωθεῖσα καὶ οἰκοδομηθεῖσα, *founded and edified* by thoſe two Apoſtles, *Peter* and *Paul*. So ſaith *Irenæus* of the Apoſtles indefinitely, and *Epiphanius* of theſe two by name. And ſo *Gaius* (in *Euſeb. l.* 2. *c.* κε.) ſpeaking of their *monuments*, calls them τροπαῖα τῶν ταυτῶν ἱδρυσαμένων ἐκκλησίαν, *the Trophies of them which built that Church*: and ſo *Dionyſius* Biſhop of *Corinth* (in the ſame place of *Euſebius*) affirms the Churches both of *Rome* and *Corinth*, ἀπὸ Πέτρου καὶ Παύλου φυτείαν θηθεῖσαν, *to have been the plantation* of both theſe, the one laying the foundation, or firſt preaching the Faith there, the other confirming them, *v.* 11. eſpecially the Gentile part of them.

Thirdly, That St. *Peter*, being the Apoſtle of the Circumciſion or Jews (as St. *Paul* of the uncircumciſion or Gentiles) the Church which was now at *Rome* conſiſted much of the Jews that were diſperſed from their own country, and dwelt there, but withal of ſome Gentile-Chriſtians alſo, to whom eſpecially this *Epiſtle* is addreſſed, as appears, *c.* 1. 13, 14, where the ὑμεῖς, *you*, to whom he writes, are joined with the other heathen nations, and the Ἕλλησι καὶ βαρβάροις, *Greeks and Barbarians*, *v.* 14.

Fourthly, That the Jewiſh Chriſtians here, as in other places, *Acts* 15. 1. & 21. 20. tho' they had received the Faith of *Chriſt*, were yet very zealous for the upholding the Jewiſh Law, the Moſaical rites, and conſequently oppoſed the preaching of the Goſpel to the Gentiles, unleſs they firſt became Proſelytes of the Jewiſh Covenant of Circumciſion, and ſo ſubmitted to their whole Law. And this they did eſpecially upon two arguments: 1. That the Gentiles being Idolaters, and ſo great ſinners, and by them ſtyled and counted ἁμαρτωλοὶ *ſinners* by way of eminence, were utterly uncapable of the favour or mercy of God, and conſequently ἁμαρτωλοὶ of

of the benefits of the Goſpel. 2*ly*, That Circumciſion being the ſeal of God's Covenant of mercy; none were capable of mercy from God, that were not circumciſed. This doctrine of theſe Jewiſh Converts were directly contrary to that which was every where practiſed and taught by St. *Paul*: For as he freely preached the Goſpel to the Gentiles, and in every city, where the Jews reſiſted, forſook them, and profeſſedly betook himſelf to the Gentiles, *Acts* 13. 46. ſo he taught the no-neceſſity of Circumciſion, and other Moſaical obſervances, (as of an abrogated, aboliſhed Law, ſee *Rom.* 7. 1.) even to Jew-Chriſtians, *Acts* 21. 21. much more to thoſe that from the Gentiles ſhould convert to *Chriſt*, whoſe paſt ſins, how great ſoever they were, yet if they ſhould now upon the preaching of *Chriſt* forſake them, and accept the faith and obedience of *Chriſt*, they ſhould freely be forgiven them; whereas on the other ſide, without the receiving the Faith, the Law of *Moſes* (Circumciſion and Sacrifices, *&c.*) would not be able to juſtify any (whether Jew or Gentile-Proſelytes) from any wilful ſins againſt that Law. This was the ſum of St. *Paul's* doctrine at *Antioch*, *Acts* 13. 38, 39. that *through Chriſt is preached unto them remiſſion of ſins, and by him all that believe are juſtified from thoſe things from which they could not be juſtified by the Law of Moſes*, that is, from the guilt and puniſhment of known, deliberate ſins of the greateſt ſize, even Idolatry it ſelf (for which the Law afforded no mercy, no place of Repentance, but inflicted preſent death) in caſe of ſincere Reformation. As when *Heb.* 9. 15. *Chriſt* is ſaid to be *mediator of a new Covenant; to redeem us by his death from the tranſgreſſions that were under the Law*, that is, from thoſe ſins for which the Law afforded no pardon, upon repentance and reformation. And the ſame is the theme and ſubjects of a conſiderable part of this *Epiſtle*. And becauſe the objections of the *Judaizers* both in the groſs, and in every branch of them, being familiarly known to the writer, are not ſo diſtinctly and formally ſet down by him to receive their ſeveral anſwers, but proceeded to covertly, and ſo as might leaſt interrupt the thread of the diſcourſe, this is one chief cauſe of the difficulty of the *Epiſtles*, which may be leſſen'd by this Premonition.

Fifthly, That before the time of writing this *Epiſtle*, *Simon Magus* and the *Gnoſticks* (the darnel which in thoſe firſt times the devil conſtantly ſowed, wherever the Chriſtian Faith had entred) were come, as to other places, ſo to *Rome* alſo. For in *Claudius*'s time it was that a ſtatue was erected at *Rome*, *To Simon the Holy God*, and to that this Apoſtle refers, 2 *Theſ.* 2. 4. which *Epiſtle*, as hath been ſaid, was written four years before this. From whence, as it will be eaſy to believe that many paſſages in this *Epiſtle* refer to, and are purpoſely oppoſed againſt that hereſy of the *Gnoſticks*, ſo when we remember the character of theſe men, that they were great aſſerters of the Moſaical Rites, oppoſed and condemned all that neglected them, and yet lived in all the foul villanies of the Gentiles, we ſhall the leſs wonder that a great part of this Epiſtle, being addreſſed to Chriſtians at *Rome*, is yet ſet diſtinctly to reprehend thoſe Gentile Practiſes; *c.* 1. & 2. and to anſwer the Jewiſh objections againſt the Chriſtians, there being ſo many unclean Judaizing *Gnoſticks*, which had crept in among the Chriſtians, and every where brought diſturbances among them, that the Apoſtles that deſired to defend the Faith, and confirm the weak ſeducible profeſſors of it, could do nothing more worthy of his Apoſtleſhip; meaning, as he ſaith, when he came among them, to withſtand theſe oppoſers of both ſorts with all boldneſs, *c.* 1. 16, 17, 18. and particularly to juſtify and vindicate his practice of preaching the Goſpel to the Gentiles (who neither by their former ſins, nor their want of Circumciſion, were prejudged or excluded from receiving benefit by it) at which the Judaizers were ſo much offended. That this was the occaſion of this Epiſtle, and that this was the theme accordingly ſet upon, *c.* 1. 16. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto ſalvation, to the Jew firſt, and alſo to the Greek*, and purſued from thence to the concluſion, at the end of *c.* 15. will appear in the explication of it; wherein as we ſhall find much of difficulty in many places, as particularly in that of *c.* 11. (the paſſage which St. *Peter* ſeemed to have pointed at, 2 *Pet.* 3. 16.) ſo our having this grand ſcope of the Apoſtle in our eye (the vindication of this act of God's providence, as in calling the Gentiles, ſo in leaving the obdurate incredulous Jews) will be very uſeful to extricate the reader out of thoſe difficulties, which the obſtruſeneſs of the writing, and the (unobſerved) conciſe paſſing from one Jewiſh objection to another (rather glancing, by the way, at their known objections, then ſolemnly propoſing and anſwering them) have firſt cauſed, and then ſome inconvenient prejudices and prepoſſeſſions have improved and enhanſed, and at length made appear ſo inſuperable. In order to which it is that I have in this *Epiſtle* taken liberty to enlarge the *Paraphraſe* to a great length in many places, by inculcating, and, by way of *parentheſis*, interſerting thoſe heads of diſcourſe, which I conceive are chiefly referred to, and from the obſerving of which the explication doth principally proceed, conceiving this length, and circumlocution, the ſhorteſt way to my deſigned end, the clear underſtanding of this *Epiſtle*, and that which hath ſuperſeded the neceſſity of multiplying the *Annotations* on all the dark paſſages, which would much more have lengthned the work, and have been leſs intelligible by the vulgar reader. The prime things that muſt here be taken care of are, firſt, that the occaſions of the ſeveral parts of the Apoſtles diſcourſe be adverted to, *viz.* ſome objections of the Judaizers againſt his doctrine and practice, which are ſecretly inſinuated, and require great and diligent care to diſcern them. And then ſecondly, that the rational importance of every part of this *Epiſtle*, the relation it hath to the concluſion, which it is deſigned to infer, and the Connexion of one part with another, be weighed and permitted to have its due influence on the interpretation, and then the bare ſound of ſome few incidental paſſages will not be of force to miſguide any.

THE EPISTLE OF *Paul* the Apoſtle to the *Romans*.

Paraphraſe.

CHAP. I.

1,2. One that hath received this ſpecial ſingular mercy from him to be an Apoſtle, authorized, and ſet apart, (Acts 13. 2.) to that office of preaching the Goſpel (which God had promiſed by the Prophets that it ſhould now be revealed, to the Gentiles as well as Jews, to all the world by the miniſtry of the Apoſtles.)

1 PAul a ſervant of Jeſus Chriſt, [* called *to be* an Apoſtle, ſeparated unto the Goſpel of God,

2. (Which he had promiſed afore by his Prophets in the holy Scriptures)]

* a called, or ſpecial Apoſtle, κλητὸς Ἀπόστολος. See note on Mat. 20. c.

3,4. Concerning the Meſſias, the Son of God, by him ſent into the world (who according to the fleſh was born a Jew, of the ſtock of David, but according to the ſpirit of holineſs, or in reſpect of that other nature in him, called his eternal ſpirit, Heb. 9. 14. (far above all that is fleſh and blood) that, I ſay, which ſhone in him moſt perfectly, after, and thro', and by his reſurrection from the dead, 2 Cor. 13. 4. was ſet at God's right hand, the ſon of God in power, to whom accordingly, as to a Son, all power was given by the Father) even Jeſus Chriſt our Lord.

3. Concerning his ſon Jeſus Chriſt our Lord, who was † made of the ſeed of David according to the fleſh,

4. And * declared *to be* the Son of God with power, according to the ſpirit of holineſs, by the a reſurrection from the dead;]

† born, γενομένου

* demonſtrated, or defined the Son of God in power, τοῦ ὁρισθέντος υἱοῦ ἐν δυνάμει

a.

5. Who hath afforded me the favour or honour to be ſent as Apoſtle of the Gentiles, to all the nations of the world, to reveal to them, and work in them obedience to the doctrine of the Goſpel (called the faith, Acts 6. 7.) in his name, and to his glory.

5. By whom we have received grace and Apoſtleſhip † for obedience to the faith among all nations for his name,]

† for the obeying of the faith, εἰς ὑπακοὴν πίστεως

6. In which number ye alſo are, as many as have received the faith of Jeſus Chriſt (ſee note on Mat. 20. c. 7.)

6. Among whom are ye alſo, the called of Jeſus Chriſt:]

7. To all the Chriſtians that are in Rome, Jews and Gentiles both, beloved of God, and which have received that ſpecial mercy from him, to be from a ſtate of all unworthineſs brought in, and received by him to be Chriſtians and Saints, I ſend greeting, and thereby my heartieſt wiſhes and prayers, that all the divine mercies and goodneſs and all manner of proſperity, from God our Father and the Lord Jeſus Chriſt, be multiply'd upon you.

7. To all that be in Rome, beloved of God, * called *to be* Saints; Grace be to you and peace from God our father, and the Lord Jeſus Chriſt.]

* the called Saints, ſee v. 1.

8. And the beginning of my greeting to you muſt be, my acknowledgment of the great goodneſs of God unto you all (which is an infinite mercy alſo to me, who do exceedingly deſire the advancement of the Goſpel amongſt you) that the report of your ſubmiſſion to the Goſpel of Chriſt is ſpread far and near over all the World.

8. Firſt, I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world.]

9,10. For God knows, and will bear me witneſs (whom I inwardly and ſincerely ſerve in the preaching of the Goſpel of Chriſt) how daily conſtant I am in mentioning all your wants to God, and, whenſoever I pray, making this one ſolemn requeſt, that what I have ſo long deſigned and deſired, may happily, if it ſeem good in God's eyes, be accompliſhed at laſt, viz. that I may come perſonally unto you.

9. For God is my witneſs, whom I ſerve with my ſpirit in the Goſpel of his Son, † that without ceaſing I make mention of you * always in my prayers,

10. Making requeſt (if by any means now at length I might have a proſperous journey by the will of God) † to come unto you.]

† how unceaſſantly, ὡς ἀδιαλείπτως

* Requeſting always in my prayers, πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος

† that I may come unto you, ἐλθεῖν πρὸς ὑμᾶς

* in, ἐν

11. For I earneſtly and paſſionately deſire to ſee you that whatever part of my Apoſtolical office, or of the gifts which God hath endued me with, may contribute any thing toward the confirming of you in the faith (who are Chriſtians already) may be by me freely communicated unto you.

11. For I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end you may be eſtabliſhed:]

12. That by my affording you ſome ſpiritual aid, you may receive comfort and advantage, and I alſo by your being thus confirmed by my means; and ſo we may be mutual comforts to one another, by the communicating of my knowledge, and the encreaſe of yours.

12. That is, that I may be comforted together * with you, by the mutual faith both of you and me.]

* in, ἐν

13. And truly, brethren, I deſire you ſhould know that it hath been no fault or omiſſion of mine, that I have not come all this while; many reſolutions I have had (but from time to time ſome obſtacle hath interpoſed) that I might have the comfort of ſeeing you and imparting ſomewhat to you, which may tend to your advantage and proficiency, as I have in the reſt of the Nations, that have been either converted by me, or whom I have ſince viſited and confirmed, as I deſire to do you at this time, v. 10.

13. Now I would not have you ignorant, brethren, that oft-times I purpoſed to come unto you (but was let hitherto) that I might have ſome fruit among you alſo, even as among other Gentiles.]

14. I count my ſelf obliged to do whatſoever I can (either in the preaching of the Goſpel, or confirming them which have received it) to all ſorts of men in the world, both thoſe of the Churches in Aſia, Epheſus, &c. which are in Greece, and others which are moſt diſtant from them, and by the Greeks called Barbarians; and ſo I count my ſelf to owe to you Romans the taking a journey to you at this time, from which I have hitherto been hindred, v. 13.

14. I am a debtor both to the Greeks and to the Barbarians, both to the wiſe and to the unwiſe.]

15. And ſo 'tis not my fault, who for my part, and as much as my will is concerned in it, am moſt cheerfully ready to take this journey to Rome alſo, to preach the Goſpel among you.

15. So as much as in me is, I am ready to preach the Goſpel to you that are at Rome alſo.]

16. For

16. For I am not aſhamed of the Goſpel of Chriſt: for it is the power of God unto ſalvation to every one that believeth, to the Jew firſt and alſo to the Greek.]

16. For I am ſo far from concealing, that I am very forward & earneſt to make known the Goſpel of Chriſt, whatſoever oppoſition, or perſecution, or pains it coſt me, knowing it to be a moſt effectual means, the only one now deſigned by God, to bring all men that embrace it, to repentance, and reformation of life (ſee note on c. 10. a.) and that which is by God appointed to be made known not only to the Jews; who had the priviledge of having it firſt revealed to them, (ſee Acts 3. 26.) but to all others of all the Nations of the World.

† the righteouſneſs of God by faith is revealed to faith.

17. For therein † is the b righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.]

17. For that œconomy of Gods, that gracious method of accepting and rewarding all thoſe that ſhall receive the faith and obedience of Chriſt, whether Jews or Gentiles, is in, or by the Goſpel revealed and promulgated to this end, that men ſhould believe on him, and obey him ſincerely, and ſo be partakers of it; and being juſtified by faith, ſhould continue to live by faith, that, according to that which is ſaid by the Prophet Habakkuk, c. 2. 4. The juſt ſhall by God's mercy accepting and rewarding his faith, (his adherence and fidelity to him) return from captivity, and live happily, ſo now in like manner all that fear God ſhould return from the captivity of ſin, and continue to live a pure Chriſtian Life here, according to the rules of the Goſpel. b.

18. For the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men, who c * hold the truth in unrighteouſneſs.]

18. For on the other ſide, the diſpleaſure and vengeance of God is moſt ſeverely denounced againſt thoſe that joyn impious and unrighteous lives with the profeſſion of Chriſtianity, that obey not the Goſpel which they receive, c. 2. 8. (and ſuch are the Gnoſtick Hereticks among you) or that by indulgence in vicious courſes obſtruct the Goſpel, ſuffer it not to have force on themſelves, or others, ſee c. 2. 24. c.

* retain, or hinder

† among them, or within

19. Becauſe that which may be known of God is manifeſt † in them; for God hath ſhewed *it* unto them.]

19. It being certain (and by their profeſſion acknowledged) that God, as far as is neceſſary, is made known among them; for indeed God himſelf hath revealed and made himſelf known (beyond all excuſe of ignorance) by the various Methods that he hath made uſe of.

* done, συνήμασι † ſo far that they are, εἰς τὸ εἶναι

20. For the inviſible things of him d from the creation of the world are clearly ſeen, being underſtood by the things that are * made, even his eternal power and Godhead; † ſo that they are without excuſe:]

20. For thoſe things that are not of themſelves viſible, the infinite power and Divinity of God, which from time to time, ever ſince the creation of the World, have been in themſelves inviſible, yet being beheld and ſeen (as in reflection) by his various dealings in the World, are now become viſibly diſcernible, ſo far as to render them which do not diſcern, or which knowing do not ſerve and worſhip him as God, that is, do not live according to the Rule of the Goſpel, utterly uncapable of the excuſe of faultleſs ignorance. See note on Mat. 1. k. d.

21. Becauſe that when they e knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkned.]

21. Becauſe that knowledge which they have, and boaſt of (and from thence ſtyle themſelves Gnoſticks, the deepeſt knowing men) is not by them made uſe of to the worſhipping or acknowledging of him, but they have fallen to the worſhipping of Images (which are in Hebrew called Vanities, falſities, v. 25. and nothings, ſee note on ch. 8. d.) and by ſo doing, put out that light which was vouchſafed them by God. (How this was true of the Gnoſticks, ſee note e. and f.) e.

22. Profeſſing themſelves to be wiſe, they became fools,]

22. Aſſuming the title of Gnoſticks, of knowing more, of being wiſer then other men, they have proved more ſottiſh then any.

* the likeneſs of an image of corruptible man, ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου * in the luſts of their hearts unto uncleanneſs, ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν

23. And changed the f glory of the uncorruptible God into * an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things.]

23. And inſtead of the inviſible majeſty and glorious appearances of God in bright clouds, &c. wherein God on Mount Sinai manifeſted himſelf to Moſes, but was not ſeen by him, they have expreſſed him, and worſhipped him in the images of Simon Magus and Helena, (ſee note e.) and have fallen into all the heathen Idolatry, of worſhipping of birds, and beaſts, and ſerpents, that is, the vileſt and meaneſt things, by partaking in their Idol-feaſts, &c. f.

24. Wherefore God alſo gave them up * to uncleanneſs, thro' the luſts of their own hearts, to diſhonour their own bodies between themſelves.]

24. Upon which provocation of theirs, God hath withdrawn his grace from them, hath not reſtrained, but left them to themſelves, to the purſuit of all their filthy deſires, and permitted them to break out into all uncleanneſſes of the moſt odious unnatural kinds, one with another to commit all reproachful and unnatural villanies.

† as many as have tranſformed, οἵτινες μετήλλαξαν * above, or beſide, παρὰ

25. † Who changed the truth of God into a lie, and worſhipped and ſerved the creature * g more then the creator, who is bleſſed for ever, Amen.]

25. A juſt puniſhment on them that had chang'd the Goſpel into a fable (ſee note f.) or the true inviſible God into an Idol (a falſity, an empty vain nothing, v. 21.) worſhipping meer Creatures, even above and in oppoſition to the Creator, (ſee 2 Theſſ. 2. 4.) that one eternal Majeſty, whom all are obliged to Worſhip. g.

26. For this cauſe God gave them up unto vile affections:] for even their women did change the natural uſe into that which is againſt nature;

26. This, I ſay, hath provoked God to leave them to their own Luſts, without reſtraint, to permit them to fall into reproachful ſins, and meer violences, and contumelies of Nature.

† filthineſs, ἀκαθαρσίαν

27. And likewiſe alſo the men leaving the natural uſe of the woman, burned in their luſt one towards another, men with men working † that which is unſeemly, [and receiving in themſelves that recompence of their error which is meet.]

27. Their Idolatry bringing theſe unnatural luſts upon them, the puniſhment of that former ſin (ſee note on Jude f.)

* have not thought good οὐκ ἐδοκίμασαν † to have God in acknowledgment, τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει *meet, καθήκοντα † villany, inordinate deſires, naughtineſs. * ill diſpoſition, κακοηθείᾳ † hated by God, θεοστυγεῖς * contumelious, haughty. * unconſcionable

28. And even as they * did not like † to retain God in *their* knowledge, God gave them over to a h reprobate mind, to do thoſe things which were not * convenient,]

28. And this by way of retaliation, as they have not thought fit to acknowledge God in their practices (but only to boaſt of their deep knowledge) ſo God hath left them to themſelves, and given them up to a villanous, deteſtable, abominable ſtate of mind, to commit unnatural things, ſuch as no body will think tolerably fit, or approve of. h.

29. Being filled with all unrighteouſneſs, fornication, † wickedneſs, i covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, * malignity, whiſperers,

30. Backbiters, † haters of God, * k deſpiteful, proud, boaſters, inventors of evil things, diſobedient to parents,]

29, 30. Whether ſins of uncleanneſs of all ſorts, of which they are full, or whether malice, bloodineſs, contention (which alſo theſe Gnoſticks every where proſeſs'd againſt the Chriſtians, falſeneſs, baſeneſs of diſpoſition, infuſing hatred and variance ſecretly into all, deteſtable abominable people, moſt inſolent in their reproaching of others, and boaſting of themſelves, inventors of all ſorts of ſtrange villanies, eſpecially thoſe of uncleanneſs, contemners of all that are placed over them, eſpecially the rulers of the Church, the Apoſtles, &c. (ſee Jude 8. note d.) i. k.

31. * l Without underſtanding, m covenant-breakers, without natural affection, implacable, unmerciful:]

31. Caring not how they behave themſelves towards other men, honeſtly or no, whether they injure others or no, unfit for friendſhips, for leagues, or bargains, who do not well in conſort with others, have nothing of truſt, or kindneſs, or conſtancy in them, void of all kindneſs to their neareſt friends, Luke 21. 16. unreconcileable to all againſt whom they have conceived any malice, men without all bowels of compaſſion in perſecuting of others. l. m.

32. Who having receiv'd the faith of Chriſt, the Chriſtian profeſſion (taking upon them to be moſt skilful in myſteries, to know more then any others) of which it is one acknowledged part, that of ſuch ſins as theſe eternal damnation is the juſt reward, do yet not only favour themſelves in the commiſſion of them (to which they may have ſome Temptations from the Fleſh) but as if their very underſtandings were debauched and corrupted, do approve and patronize (ſee Theophylact) them in others, and think the committing ſuch things ſo far from Crimes in them, that they make them parts of their Religion, ſpecial myſteries, and depths of their Theology, very pious, and commendable in any of their followers.

32. Who knowing the judgment of God, (that they which commit ſuch things are worthy of death,) not only commit the ſame, but have pleaſure in them that do them.]

Annotations on Chap. I.

a. Ἀνάστασις νεκρῶν

V. 4. *Reſurrection from the dead*] Ἀνάστασις νεκρῶν is the general word which contains under it the *riſing again of* every *dead body*, and is appliable to every ſuch particular that riſeth, and ſo here denotes the Reſurrection of *Chriſt*, being by the context particularly determined to that, as in other places it may denote the *Reſurrection* of any one or more men, as the Context ſhall enforce.

b. Δικαιοσύνη

V. 17. *Righteouſneſs*] For the explaining of this verſe, the firſt thing to be examined is the notion of Δικαιοσύνη, *righteouſneſs*, and with the addition of Θεοῦ *the righteouſneſs of God*. Δικαιοσύνη *righteouſneſs*, ſignifies not always the virtue of juſt dealing, but ſometimes, by a Metonymie, the matter about which that is converſant, the things which by Law are required of any, and in performance of which his righteouſneſs conſequently conſiſts. Thus when *Mat.* 3. 15. *Chriſt* ſaith to *John*, *Thus it becometh us to fulfil all righteouſneſs*, by *righteouſneſs* are meant all thoſe things that under that more imperfect miniſtry of *John* were preſcribed men, and required of them to do, to their being approved by God. Thus thoſe things which are required of Jews to perform under the Moſaical Law, are called Δικαιοσύνη ἡ ἐν νόμῳ, *the righteouſneſs which is in the Law*, *Phil.* 3. 6. And, there being two ſorts of Proſelytes of the Jews, one of thoſe which undertook the whole Law of the Jews, were circumciſed, *&c.* the other of thoſe which only received the ſeven precepts of the ſons of *Adam*, and *Noah*, the former of theſe were called indifferently גרי ברית *Proſelytes of the Covenant*, and גרי צדקה *Proſelytes of righteouſneſs*. Where *righteouſneſs* ſignifies all thoſe commands and ordinances, which in that Moſaical Covenant were required of the Jews, and without ſubmiſſion to which no ſtranger was permitted to come into their inner court of the Temple, and join with them in the worſhip of God. To this purpoſe it is obſervable, what was the prime occaſion of this *Epiſtle*, the great charge which by the Jews was laid on *Paul* for preaching the Goſpel to the Gentiles, and thereby promiſing them acceptance and mercy from God for all their paſt ſins on condition of their embracing the Goſpel, and living for the future according to that rule, without any performance of the ritual Laws of *Moſes*, Circumciſion, *&c.* This the Jews violently oppoſed, as that which was an apoſtatizing from the Law of *Moſes*, and the ſetting up a new righteouſneſs, a new ſummary of performances, a new Law, to the prejudice of the Moſaical. What *Paul* had thus done, he here aſſerts and ſtands to, as that which was now the declared will of God, under the Goſpel, tho' diſtant from that which had before been required of Jews under the Law. And as now he ſets up the faith of *Chriſt*, νόμον πίστεως, *the Law of faith*, the ſummary of thoſe things which *Chriſt* from God requires of all men, againſt the Ordinances of external obedience in the Moſaical Law, ſo he thinks fit to ſtyle one *the righteouſneſs of God*, as the other was the Jews righteouſneſs, and this *righteouſneſs of God*, ἐκ πίστεως, *of*, or *by*, *faith*, that is, that which *Chriſt* hath now revealed or declared to be our righteouſneſs, that which is required of us now under the Goſpel, to our being juſtified in God's ſight, in oppoſition to the Δικαιοσύνη ἐκ νόμου, that ſort of legal performances, Circumciſion, *&c.* by obſervation of which the Jew and the Judaizer pretended to be acceptable, and juſtified before God, and without which they contended that there was no juſtification to be had, and conſequently that the uncircumciſed Gentiles could not be juſtified, or acceptable in the ſight of God; the contrary to which is by St. *Paul* here undertaken to be proved, and is after enlarged on, *c.* 3. & 4. *&c.* Thus much for the occaſion of this phraſe, and the general importance of it, to note that way of œconomy of ſaving and juſtifying men under the Goſpel. As for the more particular nature of this way of God's dealing in *Chriſt*, that is alſo contained in the ἐκ πίστεως, *by faith*, as faith ſignifies the embracing, and obeying of *Chriſt*, after a former life of ſin & ignorance, ſuch as the heathens had lived in. For whatſoever their former lives had been, againſt which the Jews objected, that they were Idolatrous and vile, and neither capable of God's favour, nor fit to be *converſed* with by any pious perſon, yet *Chriſt* that *came not to call the righteous, but ſinners to repentance*, came particularly, tho' not primarily, to call, and offer place of repentance to them, and upon reformation, to allow them pardon: which tho' it were not Δικαιοσύνη ἐξ ἔργων *a righteouſneſs by*, or *from*, *works*, a way of *œconomy*, whereby only juſt or worthy perſons are called, and received, yet it is *a righteouſneſs by*, or *from faith*, whereby thro' God's mercy, and pardon of ſin in *Chriſt*, thoſe that come in to him, and give up themſelves to ſincere obedience for the future, are accepted, and juſtified by God, as *Abraham* was, which is ſtyled *God's juſtifying the ungodly*, becauſe thoſe that have been moſt impious, have yet place of repentance given, and are accepted by God upon repentance. In this ſence we ſhall oft find this word Δικαιοσύνη, *righteouſneſs* in the enſuing chapters. So *c.* 9. 30. ἔθνη κατέλαβε Δικαιοσύνην, *The Gentiles laid hold on righteouſneſs*, that is, on this Evangelical way, and *c.* 10. 3. ἀγνοοῦντες Θεοῦ Δικαιοσύνην, *the Jews not knowing this courſe of juſtifying ſinners*, ſet down in the Goſpel, *ſought to eſtabliſh their own* (Judaical) *righteouſneſs, and were not ſubject to Gods righteouſneſs*. So again, *v.* 6. ἡ ἐκ πίστεως Δικαιοσύνη (the ſame phraſe, as here, in this placing and conſtruction of the words) *the righteouſneſs from*, or *by faith*, that is, this Evangelical way, which is by the faith, or the Goſpel, and is oppoſed to the Διακονία θανάτου, the promulgation of the Law which brought nothing but death to every act of wilful ſin. So the Apoſtles are called Διάκονοι Δικαιοσύνης, 2 *Cor.* 11. 15. *miniſters of righteouſneſs*, *viz.* of this way of juſtifying men in *Chriſt*, which elſewhere are called *miniſters of the new covenant*, noting righteouſneſs in this notion, to ſignify this new covenant (as *righteouſneſs* and *covenant*, and צדקה and ברית were ſaid to be all one) or this Evangelical way under it, explained, *v.* 24. by δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, *our being juſtified freely by his grace*, or *mercy*, without any ſuch precedent obedience of ours, that may any way challenge it. All that remains is, to enquire, firſt, why ἐκ πίστεως, *from*, or *by faith*, ſhould in the conſtruction be joined with Δικαιοσύνη, *righteouſneſs*; then why εἰς πίστιν, *to faith*, ſhould ſignify *that we may believe*. For the firſt, it is but an ordinary ὑστέρον both in theſe and other authors, thus to tranſpoſe words, on the like occaſion; and that it is ſo here, is evident by the enſuing citation out of the Prophet, *as it is written*, (which notes theſe two to be parallel) *the juſt by faith ſhall live*, and by the like phraſe, c. 3. 22. & *c.* 10. 6. And for the ſecond, εἰς πίστιν, *that we may believe*, that will be very agreeable alſo to many other places in this book; for ſo εἰς σωτηρίαν, *to ſalvation*, v. 16. is, that they may be ſaved; ſo εἰς ναῦ-

Διακοσύνη ἐξ ἔργων

Διακοσύνη ἡ ἐν νόμῳ

σιν

σιν, *to burning*, *Heb.*6.8. that it may be burnt; and ſo *Wiſd.* 11. 23. Παροράς ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν, *Thou paſſeſt over the faults of men to repentance*, that is, that they may repent; and ſo here, *c.*6.16. εἰς ὑπακοὴν, *to obedience*, is, that ye may obey, and *v.* 19. εἰς τὴν ἀνομίαν *to iniquity*, is, that you may commit all villany, as in the concluſion of that verſe, εἰς ἁγιασμὸν, *to purification*, or *ſanctification*, is, that ye may live pure and ſanctified lives.

c. Κατέχω

V. 18. *Hold*] The word κατέχω ſignifies two things, (very diſtant) *to retain* and *hold faſt*, and *to obſtruct* or *hinder*. Κατέχειν, κρατεῖν, κωλύειν, ζωώχειν, ſaith *Heſychius*, it ſignifies *to hold faſt*, *to hinder*, *to compreſs*. In the notion of *hindring*, 'tis taken 2 *Theſ.* 2.6,7. and in the other in divers places, By this means 'tis become uncertain, what it ſhould ſignify here, eſpecially when either way the ſenſe is very commodious: for even they *that retain the truth in righteouſneſs*, that under the acknowledgment and profeſſion of the truth, veil and join all manner of impious living, do thereby hinder and obſtruct the truth, *viz.* the force of it on themſelves, and the propagation of it to others by that impious living of theirs. But the former is the more likely ſenſe of it, and moſt agreeable to the conſequents, of their knowing the truth, and becoming unexcuſable thereby.

d. ἀπὸ Κτίσεως κόσμου

V. 20. *From the creation*] The phraſe ἀπὸ κτίσεως κόσμου is here joined with ἀόρατα αὐτοῦ, *the inviſible things*, or *attributes of God*, his power and Godhead, *from the foundation*, or *creation*, *of the world*, that is, ever ſince the creation; ſo doth ἀπ' ἀρχῆς κτίσεως, *from the beginning of the creation* ſignify, *Mark* 10.6. & 13.19. & 2 *Pet.* 3.4. ſo κεκρυμμένα ἀπὸ καταβολῆς κόσμου, *Mat.* 13. 35. *the things hidden from the foundation of the World.* and c. 25. 34, *Luke* 11. 50. *Heb.* 4. 3. where it clearly ſignifies *from*, that is, ever ſince the creation, and ſo *ch.* 9. 26. ſo *Rev.* 13. 8. & 17. 8. *Names written* and *not written in the book of the Lamb from*, that is, ever ſince, *the foundation of the world.* By which it appears that there is no neceſſity of underſtanding God's ποιήματα, *doings* or actions here, of the works of the creation, but of all things that from that time to this incluſively have been done in the world by him, and ſo it will be extended to all the doctrines, & miracles, and actions of *Chriſt*, the whole buſineſs of the Goſpel.

Ποιήματα

e. Γνόντες τὸν Θεὸν

V. 21. *Knew God*] The phraſe γνόντες τὸν Θεὸν, *knowing God* here ſeems to refer the whole preſent diſcourſe to the *Gnoſticks*, who were ſo called from their aſſuming to themſelves ſo much of the knowledge of God, and the myſteries of religion. And theſe being a ſort of Hereticks in that firſt age under the Apoſtles, who affirmed *Simon* to be God the Father, that appeared in Mount *Sinai*, as alſo God the Son that appeared in the fleſh, and the *holy Ghoſt*, who was promiſed to come, were the darnel ſown by the envious perſon, whereſoever the Goſpel was planted; and this as in other places, ſo in *Rome*, where *Simon Magus* the founder of them (contended after this time with St. *Peter*, but) before the writing of this, in *Claudius*'s days, had a ſtatue erected to him, as to the ſupreme God. Theſe *Gnoſticks* pretended to be great zelots for the Law of *Moſes*, particularly for Circumciſion, thereby to avoid the perſecutions which the Jews raiſed againſt the Chriſtians, *Gal.* 6. 12. and on the other ſide thought it lawful to offer ſacrifice to Idols, 1 *Cor.* 8. (to comply with the heathens) becauſe, as they ſaid, *an idol was nothing*, and yet farther, worſhipped the images and pictures of *Simon* and *Helena*; and ſo, as *Euſebius* ſaith, τὸ σώφρονα καὶ δι' ἀκριβείας βίον βεβιωκόσιν παρὰ πᾶσι χριστιανῶν φιλοσοφίαν ἐπιτηδεύσαντες, ὡς μετὰ δόξης ἀπαλλαττόμενοι τὸν ἀρχαῖον δεισιδαιμονίας, οἷόν πόθεν αὖθις ἐπιλαμβάνονται, *pretending to have turned Chriſtians, and ſo to have changed the idolatry and ſuperſtition that before they lived in, for the pure and ſober rules of life taught by Chriſt, they fell nevertheleſs back again to all that which they ſeemed to have forſaken*, καταπίπτοντες δὴ γραφὰς καὶ αὐτοὺς αὐτῶν τὸν Σίμωνα, καὶ τὴν σὺν αὐτῷ δυσωδεστάτην Ἑλένην, θυμιάμασί τε καὶ θυσίαις καὶ σπονδαῖς τύτους θρησκεύειν ὑπο-χειρίους, *falling down to the pictures and images of Simon and Helen, worſhipping them with incenſe, and meat and drink-offerings.* Τὰ δὲ τύτων ἀπόῤῥητα——*but for their more ſecret and hidden actions they were ſuch as would aſtoniſh any to hear them*, δι' ὑπερβολὴν τῆς αἰσχρουργίας καὶ ἀῤῥησιοποιΐας, *for the ſuperlative impurity and abomination that was in them.* This, I ſuppoſe, will be a key of entrance into the deſign and meaning of this *Epiſtle*, wherein the Apoſtles willing to fortify the Roman Converts againſt the danger of theſe ſuperſeminations, confutes theſe doctrines of the *Gnoſticks*, eſpecially that of complying with the Jews concerning the neceſſity of obſerving the Judaical Law, and here firſt gives a character of them, as they agree with the heathens in Idolatry, and all kind of wickedneſs, and unnatural uncleanneſs, *ver.*29. &c. and by their Living ſo contrary to the Law, ſhew what little reaſon they have to pretend to the obſerving of it, when indeed 'tis the inward purity of the Heart and Actions, and not the outward Circumciſion of the fleſh, which the Law principally aimed at. That theſe *Gnoſticks* are the men here referred to, may farther appear by comparing this place, eſpecially, v. 27. with the diſcourſe of the *Gnoſticks* in St. *Jude* directly parallel to this (ſee Note on *Jude* d.) and ſo by their character here, *v.* 29. the πορνεία and πλεονεξία (*fornication* and *inordinate deſires*) compared with many other places of the *Epiſtles*, *Gal.*5.19. *Eph.* 5. 3. *Col.* 3. 5. and the *pride*, &c. *ver.* 30. with 1 *Tim.* 6. 4. and the like in the other particulars.

f. Δόξα

V. 23. *Glory*] The word δόξα *glory*, here ſeems to refer to the notion or uſe of it, *Exod.* 24. 16. where it is ſaid of God's preſence and appearance there in the Mount *Sinai*, וישכן כבוד יהוה על הר, *the glory of the Lord abode upon the mount.* From whence it is that the word *ſchechinah*, *abiding*, is ordinarily uſed to ſignify this or the like glorious appearance, or preſence of God, and is directly parallel to δόξα *glory*, here. Now of God's appearance on Mount *Sinai*, it is to be obſerved, 1. that God did not there exhibit himſelf in any bodily ſhape; only glorious appearances there were, *ver.* 16. as it were *a paved work of Sapphire Stone*, &c. *and the ſight of the glory of the Lord was like devouring fire*, ver. 17. but ſaith *Moſes*, *Deut.* 4. 15. *Ye ſaw no manner of ſimilitude in the day that the Lord ſpake to you in Horeb.* And this is there preſs'd by *Moſes*, to enforce God's Commandment, that they ſhould *not corrupt themſelves, and make them a graven image, the ſimilitude of any figure, the likeneſs of male or female, the likeneſs of any beaſt, of any winged fowl, of any thing that creepeth on the ground, of any fiſh*, &c. Now of theſe followers and worſhippers of *Simon* (the *Gnoſticks*) it is ſufficiently known, firſt that they affirmed *Simon* to be the ſupreme God, diſtinctly he that appeared in *Sinai*; ſo ſaith *Cyril* of *Jeruſalem*, *Cat.* 5'. ſpeaking of *Simon* at *Rome*, μεγίστος ἐβόλμησεν εἰπεῖν ἑαυτὸν μεῖζόν τι ἢ ὃν ὄφθη Σινᾶ ὡς πάλιρρα φανέντα, *he preſumed to ſay of himſelf, that he was he that appeared on Mount Sinai as the father.* Secondly, that he had a ſtatue erected to him at *Rome* inſcribed, *To Simon the holy God*, and ſo alſo his whore *Helena*, ſaith *Euſebius*, (ſee note e.) and both of them *worſhipped* by them. Nay moreover, 3*dly*, That the *Gnoſticks* complied with the other heathen Idolaters, partaking of their Sacrifices and Feaſts, and ſo were guilty of all kind of Idolatry. Of theſe therefore the Apoſtle may be believed to ſpeak here particularly, and to lay to their charge, 1ſt. That they *changed the glory of God*, that is, the glorious appearance of his in Mount *Sinai*, wherein yet there was no Similitude ſeen, *into an image*, or *ſimilitude of a man*, viz. of *Simon Magus*, a bodily ſhape of a meer mortal man; whereas the immortal God, that appeared in *Sinai*, was never ſeen in any ſuch ſhape. 2*ly*, That in doing this they are guilty of that great ſin of Idolatry, (there forbidden, upon this ground of their ſeeing no

no ſimilitude in *Sinai*) *viz.* of worſhipping the image of a man, and of flying, and four-footed, and creeping things, which are here repeated, as the very things that had been there interdicted. And though it be true of the *Gnoſticks*, that by their joining with the heathen Idolaters, they were literally guilty of worſhipping every one of theſe here named, yet their worſhipping of *Simon* and *Helen* alone is ſufficient to own all the charge that is here laid on them. The worſhipping of one ſort of the things forbidden, the likeneſs of the male and female, being as direct a breach of the Commandment, which forbad that and others alſo, as the worſhipping of all and each of them would be. This is after ſet down more ſuccinctly, *v.*25. *They turned the truth of God into a lie*, that is, either the true ſtory, *Exod.* 24. where no ſimilitude was ſeen, into this falſe ſtory of *Simon* there appearing, or elſe transformed that infinite inviſible Deity into an Image or Idol, and παρὰ ϯ κλίσιν, *above* and *beſide the Creator of heaven and earth*, worſhipp'd alſo, ϯ κλίσιν, *this creature*, vile ſinful creatures of his, *Simon*, and his Whore. This phraſe of *turning* or *transforming*, *the glory*, &c. ſeems to be borrowed from *Pſal.* 106. 20. *They made a calf in Horeb, and worſhipped a graven image: thus they turned their glory into the ſimilitude of a calf that eateth hay*, &c. As they there that ſaw no ſimilitude in the mount, yet made one preſently, *viz.* the ſimilitude of a calf; ſo theſe *Gnoſticks* here making *Simon* to have appeared in *Sinai*, as the Father, make him an image and ſtatue to worſhip him in it. Of the word δόξα *glory*, ſomewhat hath been ſaid before, note on *Mat.* 3. k. and more will be added, *Rom.* 9. b.

Ἀλλάξαν δόξαν

b

g. Παρὰ. *Ariſteas hiſt. 70. interp. p. 861. A.*

V. 25. *More then the Creator*] Of the uſe of παρὰ for *above* one inſtance will ſuffice in the * *Epiſtle* of *Eleazar* the High-prieſt to *Ptolemy*, telling him by way of great acknowledgment and gratitude, πάντα ὅσα σοὶ συμφέρει, κὴ εἰ παρὰ φύσιν ἔστιν, ὑπακουόμεθα, *All things that are profitable to you, though they be above nature, we will obediently perform.* Thus *Luke* 13. 2. and 4. ἁμαρτωλοὶ παρὰ πάντας, *ſinners above all others*; though *Luke* 3. 13. it be more fully expreſſed by πλέον παρὰ, *more beſides*, or *above*. As for the other notion of παρὰ for *contrary to* (which here may have place alſo, for he that worſhips any thing above, or beſide the one true God, doth it in oppoſition to him, and to the wronging and robbing him) we have an expreſs teſtimony for it, *Acts* 18. 13. παρὰ ϯ νόμον, *contrary to the Law.*

h. Ἀδόκιμος

V. 18. *Reprobate*] The word ἀδόκιμος hath two notions eſpecially, one among the *Metalliſts*, the other belonging to the *agones*. Any metal that will not bear the δοκιμὴ or *trial*, or which, being tried, betrays it ſelf to be adulterate, is ἀδόκιμος, *reprobate*. But the notion that ſeems moſt peculiarly to belong to it in the *New Teſtament*, is the other, taken from the *agones*, where, as he that ſtrives as he ought, and conquers, is δόκιμος, *approved*, 2 *Tim.* 2. 15. and *Jam.* 1. 12. δόκιμοι κὴ λαμψάμενοι στέφανον, *approved, and ſuch as ſhall receive the crown*, and in other authors, εὐδόκιμοι *well approved*, (and of other creatures ἵππος δόκιμος, *an approved horſe* in the Ἱππιατρικῇ) ſo he that loſes the game and prize, that doth not run or ſtrive, νομίμως, *according to the laws of the game*, and ſo overcome, is ſaid to be ἀδόκιμος, *to miſcarry in the race*, and ſo to loſe the reward of it. Thus in *Democrates*, Δόκιμος ἀνὴρ κὴ ἀδόκιμος οὐκ ἐξ ὧν πράσσει μόνον, ἀλλ' ἐξ ὧν βούλεται, *A man is approved or rejected not only by what he doth, but by what he wills.* So in the *Sibylline Oracles.*

Δόκιμος

Ἀγνὸς γὰρ Χριστὸς τούτοις τὰ δίκαια βραβεύσει,
Καὶ δοκίμους στέψει —— *Chriſt will crown the approved.*

Thus 1 *Cor.* 9. 27. 'tis at the concluſion of an agoniſtical diſcourſe of running and cuffing, &c. the cloſe of which is that the Apoſtle uſes all his moſt earneſt endeavours, *leſt*, (being a κήρυξ, *preacher, crier, officer* in the *agones*, to propoſe the laws and rewards of the *agones* to others, which is ἀνακηρύττειν and ἀνακηρύττειν, *to proclaim*, ſuch a man conqueror, ſuch a man to have loſt) he himſelf ſhould ἀποκηρυχθῶ, *be rejected*, found uncapable of the reward by all aſpired to, fail of that crown of eternal life. So 2 *Tim.* 3. 8. ἀδόκιμοι περὶ ϯ πίστιν, *in the matter of faith*, ſuch as were found unworthy of reward by God, propoſed to Chriſtians. So *Tit.* 1. 16. ἀδόκιμοι, *to every good work*, that do nothing fit to be approved by God or man: where yet, as in all the former places, the figure λιτότης is to be obſerved, the word being uſed not for him only that deſerves no reward, or that miſſes it, but for him that is moſt contrary, the moſt vile and wicked, that deſerves the contrary puniſhment, (as ἀσεβὴς, and ἄνομος, and ἀχρεῖος, and ἀχημοσύνη, *ungodly, without Law, unprofitable, uncomelineſs*, ſignify the moſt wicked, the moſt unfaithful ſervant, moſt violent oppoſer of the Law, the greateſt impurities, and many other the like) and therefore is interpreted by βδελυκτοὶ ὄντες κὴ ἀπειθεῖς, that went before, *being abominable, and diſobedient*, or *contumacious*. So *Heb.* 6. 8. of the ground that brings forth nothing but briars and thorns, that 'tis ἀδόκιμος, and κατάρας ἐγγὺς, *reprobate*, and *nigh to a curſe*. And ſo ſaith *Heſychius* and *Phavorinus*, Ἀδόκιμος, πονηρὸς, it ſignifies *a wicked man.* And ſo it is here taken in this ſenſe of extremely ill, as appears by the effects that follow, the μὴ καθήκοντα, all the abominable ſins that were in faſhion among the Gentile-idolaters, and Gnoſtick Chriſtians. And the ſame may be ſaid of that place, 2 *Cor.* 13. 5, 6, 7. which we will explain when we come to it. There is one thing more here obſervable, the anſwering of ἀδόκιμος here to οὐκ ἐδοκίμασαν, in the beginning of the verſe, *They approved not*, thought not good to have God in their acknowledgment, and anſwerably *God gave them up to a mind*, ſuch as neither God nor any elſe will approve of: which manner of ſpeaking is very frequent in the Scripture, eſpecially in ſetting down God's puniſhments on ſinners, in which the ſacred writers delight to obſerve ſome correſpondence. As *Pſal.* 18. *With the froward thou wilt ſhew thy ſelf froward*; and, *Becauſe you have walked contrary to me, I will walk contrary to you*; and *Mat.* 5. 19. *Whoſoever ſhall break one of the leaſt of theſe commandments, the ſame ſhall be the leaſt in the kingdom of heaven.* And many the like, which have formerly been obſerv'd.

μὴ καθήκοντα

V. 29. *Covetouſneſs*] The word πλεονεξία, in this and many other places of the *New Teſtament*, which we generally render *covetouſneſs*, ſignifies *exceſſive*, or *unnatural*, *luſts*, (not *deſire of money* only) and is ordinarily ſet down among the baſeneſſes of the *Gnoſtick* hereſy, as I here ſuppoſe it is. So *Eph.* 4. 19. Οἵτινες ἀπηλγηκότες, *who giving over all labour* (as idleneſs was the mother ſin of the Sodomites) *gave themſelves up to laſciviouſneſs, to work all uncleanneſs, ἐν* πλεονεξίᾳ *in inordinate unnatural deſires.* Thus in *Photius Epiſt.* 168. ἡ βάρβαρος πλεονεξία ſignifies *ſuch luſt as was among barbarians* or *heathens*, (and had been before exemplified in *Joſeph*'s Egyptian miſtreſs) τὸν ὀχληρὸν ἔρωτα κτησαμένη, *which poſſeſs'd the diſturb'd lover*, as there it follows. So in * St. *Chryſoſtom*, ſpeaking of theſe unnatural luſts, ὁρᾷς, ſaith he, ὅτι ἀπὸ πλεονεξίας τὸ πᾶν, *you ſee that it comes all from this inordinate deſire*, ἐπιθυμίας οὐκ ἀναχωρούσης ἔτι τῶν οἰκείων ὅρων μένειν, *luſt not enduring to ſtay or be contained within its own bounds.* So in *Antiochus*, λογ. ξά. ἐπιθυμία γυναικῶν κὴ πλεονεξιῶν, *deſire of women and ſuch like inordinations.* For as to the nature of the word, it is known to come from πλέον ἔχω, and to ſignify any immoderate deſire of any thing above ones portion. So in *Ariſtotle* 'tis oppoſed ἰσότητι, *to equality.* So in *Heſychius*, Πλεονεξία, τὸ πλέον τοῦ δίκαιου ἔκ τινος λαμβάνειν, *to take more then is due or meet of any thing.* So in *Lucian de Cal.* the calumniator is deſcribed to be one, that will have and encloſe all his auditors to himſelf, will let no man elſe be heard, and for this he calls him πλεονέκτην, one that aſſumes more then belongeth to him: and ſo *Democrates* in his γνωμ. defines πλεονεξία to be ſpeaking all, and not enduring to hear any body elſe. And in *Themiſtius Paraphraſe*

i. Πλεονεξία

* To. 2. p. 24. l. 13.

Κήρυξ

of

of the firſt book *de Anima*, πλεονεκτῶν is taken for any kind of exceeding, πᾶσαν γνῶσιν πιμίαν εἶναι, πλεονεξίᾳ δὲ ἑτέραν ἑτέρας, *one exceeds*, or *excels*, *the other*; and in * *Iſocrates*, ſpeaking of Monarchies, τὰς ἐν πολέμῳ πλεονεξίας πάσας περιειλήφασι, *they comprehend*, ſaith he, *all the advantages that are in war*. And ſo in * *Eophantes*, Βασιλεὺς ἐν τᾷ κοινᾷ φύσει πλεονεκτῶν κρίνεται, *a King hath a great eminence*, or *excellence*, *over the common nature of men*: and in *Alex. Aphrod.* περὶ ἐμπαρμ. σωματικὰ πλεονεκτήματα, are *the faculties of the body wherein beaſts exceed men*, and ſo φυσικὴ (perhaps it ſhould be read ψυχικὴ) πλεονεξία, *the excellence of the mind of men above beaſts*. And the notion of which now I ſpeak, tho' it differ in the object, and matter about which it is converſant, is the ſame in effect with theſe, a deſiring and uſurping that which is not agreeable to his condition, ſex, nature &c. τὰ μὴ καθήκοντα, *thoſe things that are not meet*, which *Alex. Aphrodiſ.* more diſtinctly expreſſeth in his *Schol.* on *Ariſt. de An.* Ὁ ἄδικος αὐτῷ πλέον τῶν ἡδέων νέμει, *The wicked man allows himſelf too large a proportion of ſweet things*, or *pleaſures*. So *Aſterius Hom. Cont. Avarit.* Πλεονεξία ὄχ ἡ μόνον τῷ ἀργυρίῳ συν τοῖς ἄλλοις κτήμασιν ὀνομαίνεσθαι—— ἀλλὰ γνικώτερον εἰπεῖν, τὸ ὅπ παντὸς πράγματος πλέον ἔχειν βέλεσθαι τῆ ὀφειλομένη καὶ ὀπ-ςἀλλοντος. *It is not uſed only for the mad love of money and other poſſeſſions, but in a more general acception, to deſire to have more of any thing then is due and convenient.* So *Hierax* in his book of *juſtice*, (of which we have a large fragment in * *Stobæus*) makes ἀδικία and πλεονεξία all one, and then exemplifies it in *Milo* and *Lais*: and as 'tis one branch of it in *Milo*, διαρπάζειν ἀδυνατωτέρων χρήματα, *to ſnatch away the eſtates of thoſe that are weaker then he*, ſo 'tis another καὶ τὰς τούτων γυναῖκας, *to force their wives from them*. And ſo in *Lais*, as it is one act of it, πλεῖον εἰσπράξειν παρὰ τῶν ἐρασῶν, *to require and gain immoderately by her lovers*; ſo it is another, ἐνίων γυναικῶν καὶ γάμους διαλύειν, *to diſſolve the marriages of ſome women*, to get away their husbands from them. And of this we have a Grammatical ground in the Hebrew word, בצע, which ſignifies both covetouſneſs and *luſt*, and being by the *Septuagint* often rendrd πλεονεξία *covetouſneſs*, is once rendred μιασμὸς *pollution*, *Ezek.* 33.31. and to that notion of the word the place agrees, if we compare it with *v.*29. Where the cauſe of their deſolation is the abominations committed by them, and thoſe joyned with *defiling the neighbours wife*, v.26. Thus in an ancient Prayer of *Ephraim Syrus* appointed for confeſſion, and the ſin chiefly inſiſted on being that of uncleanneſs (as appears by ἐμὲ τὸν αἰσχρὸν, τὸν φλυαρὸν, τὸν μιαίνοντα τὸν αὐτὸν ἄρτα ἀπὸ τῶν αἰσχρῶν καὶ ἀτόπων ἔργων μου, τὸν μιαίνοντα τὸν ναὸν τῆς σώμαλός μου, &c. ἀτίμοις καὶ πονηραῖς φιληδονίαις μου, πᾶν μέλος μου ἐμίανε ἔφθειρε, &c.) he prays, σπλαγχνίσθητι ἐπ ταῖς ἁμαρλίαις μου, καὶ ἀδικίαις, καὶ πλεονεξίαις, καὶ μοιχείαις, καὶ πορνείαις, καὶ καλαλαλιαῖς, καὶ αἰσχρολογίαις, &c. *have mercy on my ſins, my iniquities, my unnatural luſts, adulteries, fornications, idle and filthy ſpeakings*; where, if we may judge by the attendants, the word is uſed in this ſenſe. Thus I conceive *Plato* uſed the word de *Rep. l.*9. where ſpeaking of ſenſual men, he compares them to the beaſts, χορταζόμενοι καὶ ὀχεύοντες, *full fed and laſcivious*, and farther adds, ἕνεκα τῆς τούτων πλεονεξίας κυρτοῦνλες καὶ λακτίζοντες, &c. where the πλεονεξία τούτων muſt refer to the fulneſs of luſt and fleſh together. To theſe may be added the *Gloſs* of *Phavorinus*, Πλεονεξία ἡ ὑπὲρ τῆς ἐπιθυμίας τοῦ πλείονος βλαβὴ (for which he cites the Apoſtle) *the hurt of immoderate luſting*, and ſo the word τρυφὴ which ſignifies this very thing, and which he expreſſeth by λιχνεία φιλήδονος, *voluptuouſneſs*, he expreſſeth alſo by πλεονασμὸς περίεργος περὶ ἡδυπάθειαν ἀεὶ μὲν ὤν, *an exceſs which is always very curious, buſy, importunate to fetch in pleaſures*, πλεονεξία, and πλεονασμὸς being but little different from one another. Thus 'tis uſed in the *Epiſtle* of *Barnabas*, *p.* 231. where giving the reaſon why hares were forbidden under the Law, to intimate that we ſhould not be παιδοφθόροι like them, he adds, ὅτι ὁ λαγωὸς καθ' ἑαυτὸν πλεονεκτεῖ τὸν ἀριθμὸν.

And in the fragments of *Polycarpus*'s *Epiſtle*, ſpeaking of *Valens* an Elder of *Philippi*, and his having committed ſomewhat utterly unworthy of that calling, by his example he admoniſheth others to abſtain, *ab avaritia* (that ſure was in Greek ἀπὸ πλεονεξίας) *from inordinate deſires, & ſint caſti, and that they be chaſte*, adding that whoſoever did not thus abſtain, ὁ μὴ ἀπέχόμενος πλεονεξίας, *ab idololatria coinquinabitur, & tanquam inter Gentes judicabitur, will be contaminated with Idolatry, and judged as among the Gentiles.* And ſo there is little reaſon to doubt, but that, when *Bede* on *Mat.* 5.32. ſpeaking of Divorce ſaith, *non hic intelligitur tantùm fornicatio in ſtupro, quod in alienis viris aut feminis committitur, ſed omnis concupiſcentia, vel avaritia, vel idololatria*, &c. *'tis not only adultery that is here underſtood, which is committed on other mens wives, but every concupiſcence*, or *covetouſneſs*, or *Idolatry*, he means by *avaritia coveting, unnatural luſt*, having, no queſtion, tranſlated that note out of ſome Greek commentator who had uſed πλεονεξία in this ſenſe. And ſo when * *Holkot* out of *Papias* obſerves, *that the Scriptures call by the name of fornication, omnem illicitam corruptionem, all unlawful*, or *interdicted, corruption* (*ſicut eſt Idololatrii & avaritia, ſuch are idolatry and coveting*) it is evident, that *corruptio illicita* is the ἀδικωτάτη φθορὰ *abominable villany*, as φθορὰ ſignifies (ſee Note on c.8.1.) *and idolatry, and covetouſneſs*, the unnatural ſins uſed by the heathen worſhippers, the πλεονεξία, *which is Idolatry.* And ſo when *Theophylact* on 1 *Cor.* 3. 12. in the higheſt rank of combuſtible matter (that is, of ſins) reckons ἀκαθαρσίαν, εἰδωλολατρείαν, πλεονεξίαν, in all reaſon it is to be underſtood of unnatural luſts, ſo as to agree with uncleanneſs and idolatry. Thus in all reaſon the word is to be taken here, where theſe four [πορνεία *fornication*, πονηρία *villany*, κακία *naughtineſs*, and πλεονεξία *inordinate deſire*] are put together, πονηρία and κακία in the ſame notion that *Gen.* 19. 7. & 9. πονηρεύεσθαι and κακῶσαι are taken, that is, to ſignify the ſin of *Sodom* there deſcribed, and in all probability πορνεία and πλεονεξία in the ſame ſenſe alſo. So *Col.* 3.5. in relation to the *Gnoſticks*, he bids them *mortify fornication, uncleanneſs*, πάθος (that is, as the *Syriack* render it) *paſſivity, evil concupiſcence*, and πλεονεξία *inordinate deſire, which is Idolatry.* So *Eph.* 5. 3. *Let neither fornication, nor uncleanneſs, nor* πλεονεξία, *inordinate deſire be named among you*, putting them in the number of the *nefanda*, ſins *not to be named*, add ſo v. 5. *Every fornicator, or unclean perſon, or* πλεονέκτης (not *covetous*, but *inordinate luſter*) *who is an Idolater:* as when *Maimonides*, *Mor. Neb.* l. 3. c. 38. ſpeaking of the unnatural ſins uſed by the Gentiles, and having named one abominable cuſtom of theirs, *propter hoc*, ſaith he, *prohibita eſt inciſio arboris in aliam ſpeciem, ut elangemur à cauſis Idolatriæ & fornicationum.* To the ſame ſenſe is πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν, 1 *Theſ.* 4.6. as ſhall there (Note a.) be explained. So 1 *Cor.* 5. 11. ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης, *either fornicator, or inordinate luſter, or Idolater*, ſpeaking of the *Gnoſtick* Chriſtians again; as in *Barnabas*'s *Epiſtle*, *p.* 252. in the bedroll of deſtroying ſins there is εἰδωλολατρεία, φαρμακεία, μαγεία πλεονεξία, ἀφοβία Θεοῦ, *Idolatry, ſorcery, magick* (in reference to the *Gnoſticks* witchcrafts) *inordinate luſts, fearleſneſs of God.* So the καρδία γεγυμνασμένη πλεονεξίαις, 2 *Pet.* 2. 14. by the matter of that whole Chapter is confined to this ſenſe, *a heart exerciſed with inordinate luſts*, which renders them κατάρας τέκνα, *children of a curſe*, ſure to be deſtroyed; and all this makes it reaſonable to pitch upon this notion of this word πλεονεξία in this place. So when Saint *Paul*, 2 *Cor.* 7. after an exhortation of *coming out from among them*, (as out of *Sodom*) and of *not touching the unclean thing*, *chap.* 6. 7. and of *cleanſing themſelves from all filthineſs*, *c.* 7. 1. ſubjoyns v. 2. *Receive us*, οὐδένα ἠδικήσαμεν, *we have injured no man*, οὐδένα ἐφθείραμεν, *we have corrupted no man*, and adds, οὐδένα ἐπλεονεκτήσαμεν, it may very fitly be rendred in this ſenſe, οὐδένα ἐπλεονεκτήσαμεν

ſenſe, of foul unnatural luſts, referring all the three words to their *Gnoſtick* falſe teachers, that debauched thoſe who entertained them, brought them to all ἀδικία *wickedneſs*, *injuſtice*, (which is uſed for that ſin, *Gen.* 6. 5. and here *Rom.* 1. 18.) φθορᾷ *corruption*, (uſed for that ſin, *Gen.* 6. 11, 12. and 2 *Pet.* 2. 12. See Note on 2 *Pet.* 1.b.) and πλεονεξίᾳ *inordinate luſts*, in the ſame ſenſe: not that *St. Paul* had any reaſon to vindicate himſelf from theſe ſins (no more had he, whatſoever other notion they could be interpreted in) but to intimate the vaſt difference betwixt him and the *Gnoſtick* teachers, or ſeducers, which had theſe deſigns upon them: which the rather appears by his next words, *v.* 3. *I ſpeak not to condemn you*, which implies that what he laſt ſaid, was by way of reproach to their new leaders, tho' not to the condemning of them to whom he wrote. In the ſame ſenſe it is that he tells the *Theſſalonians*, 1 *Theſ.* 2. 5. that he was not with them, ἐν προφάσει πλεονεξίας. See Note on that place.

k. Τὴν ἕξιν] V. 30. *Deſpightful*] The word ὕβριστὰς may here moſt probably denote thoſe unnatural luſts alſo. And ſo is it manifeſtly affirmed and defined by * *Plato*, Ἐπιθυμίας δὲ ἀλόγως ἑλκούσης ἐπὶ ἡδονὰς, καὶ ἀρξάσης ἐν ἡμῖν τῆ ἀρχῆ ὕβρις ἐπωνομάσθη, *when deſire draws us irrationally to pleaſures, and gets dominion over us, this is named* ὕβρις *contumely*. So * *Dio* in *Oeconomico*, κλαίων οὐδεὶς πρωτεύσαλο ὕβριστὴν, *by weeping none ever incited the contumelious*, that is, the unlawful lover. So in * *Phintys's* book of the womans ſobriety, the adulterous wife is ſaid ἀδονᾶς ἕνεκεν ἁμαρτάνειν καὶ ὑβρίσειν, *to be for pleaſures ſake guilty of ſin and contumely.* And ſo in * *Nicoſtratus* παῖδες ἐξ ἀσελγείας καὶ ὕβρεως γεγονότες, are adulterous brats. So in *Philoſtratus de vita Apol.* l. 1. c. 11. ὑβριστὴς ἀνδρῶν, is preſently ſaid to be κακὸς τὰ ἐρωτικὰ, *wicked in his loves*, or *luſts*, and of him it follows, that he fell in love with *Apollonius* for his beauty. So in * *Charondas* his *Proem* to his *Laws*, ſpeaking of martial Chaſtity, and preſcribing the care of Procreation, not of pleaſure, he adds, μηδὲ τὸ φύσει καὶ νόμῳ τίμιον, ἀνόμως ἀναλισκέτω καὶ ὑβριζέτω, uſing ὕβρις for any *inordinate* or *unlawful act of impurity*. And this agrees moſt aptly with many former paſſages of this chapter, and the character of the *Gnoſticks* here ſet down, who diſliked marriage, and uſed all unlawful liberties and pollutions.

* Ap. Stobæ, p. 443.

* Ap. Stobæ, p. 434.

Ib. p. 447.

* Ap. Stobæ, p. 291. Ser. 42.

V. 31. *Without underſtanding*] Ἀσυνέτους, τοὺς ἀσυνέτους λέγει ὁ Ἀπόστολος, ſaith *Phavorinus*, *the Apoſtle means thoſe that have no conſcience*; *knowledge* and *conſcience*, σύνεσις and συνείδησις, being all one, and ſo the want of that is the want of Conſcience. This, it ſeems, was the judgment of that learned Grammarian of this place, to which, no doubt, he refers by the word Ἀπόστολος. *Heſychius* renders it only ἄφρων, *fooliſh*, but ſo as *fooliſh* ſignifies unreaſonable actions, and as ἄνοια *Luke* 6. 11. ſignifies deſigning malice and miſchief againſt *Chriſt*, and as *Tit.* 3. 3. Ἀνόητοι ſignifies thoſe that were *guilty of unreaſonable practices*. And this according to the uſe of σύνεσις which is ſometimes the mind, the underſtanding, *Mark* 12. 33. with which God is to be loved, as well as known, and ſo the not knowing him thus may be ſet for the greateſt impiety. Of σύνεσις ſee more in Note on 1 *Cor.* 1. e.

l. Ἀσυνέτους

Ib. *Covenant-breakers*] Ἀσύνθετος, ὁ ἀσύμφωνος, καὶ ἡ συνθήκαις μὴ ἐμμένων, *not apt to agree with others, one that ſtands not to pacts, bargains*, ſaith *Phavorinus*; and ſo *Heſychius* being rightly pointed, Ἀσυνθέτους, μὴ ἐμμένοντας ἢ συνθήκαις, and Ἀσυνθετώτατον, ἀπιστότατον, καὶ ἀβεβαιότατον, *unfaithful and unconſtant.*

m. Ἀσύνθετος

Paraphraſe.

CHAP. II.

a. 1. By this it appears how little can be ſaid in excuſe of thoſe ſeducers among you, who judge and condemn the orthodox Chriſtians, as breakers of the Law, only becauſe they are not circumciſed, &c. when they who thus condemn them obſerve not the Law, no not in that very particular, which circumciſion peculiarly noted, the abſtaining from abominable uncleanneſſes, but live and go on in thoſe ſins, c. 1. 29. and ſo condemn themſelves in judging others.

1 THerefore thou art inexcuſable, O man, * whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thy ſelf, for thou that judgeſt doſt the ſame things.]

* every one that judgeſt

b. 2. Whereas 'tis moſt infallibly certain, and acknowledged by all, that God paſſes judgment rightly, not ſparing a Jew for his outward ceremonies, when he puniſhes a Gentile that lives as well as he, but puniſhing ſin, rewarding diſobedience (if it be not reformed and forſaken) whereſoever he finds it, without any acceptation of perſons, or conſideration of external performances, or priviledges, or advantages in any.

2. But † we are ſure that the judgment of God is according to [b] truth againſt them which commit ſuch things.]

† we know, οἴδαμεν

3. And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doſt the ſame, that thou ſhalt eſcape the judgment of God?]

3. And then how is it poſſible, that thou ſhoud'ſt judge the pure Chriſtian to be a breaker of the Law, and thereupon in a damnable eſtate, only for not being Circumciſed, and yet deem thy ſelf ſafe, when thou art guilty of thoſe filthineſſes which were moſt eminently prohibited by the Law of circumciſion?

4. Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long ſuffering, not knowing that the goodneſs of God leadeth thee to repentance?]

4. Or ſhall God's great patience and longanimity in deferring his vengeance on unbelievers, and his forbearing ſo long to puniſh thy ſinful courſe, be caſt away upon thee, be deſpiſed, and not made uſe of by thee? Doſt thou not conſider all this long-ſuffering of God to thee is purpoſely deſigned to bring thee to reformation, and if it work not that effect, will tend to thy heavier ruine?

5. But * after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and † revelation of the righteous judgment of God?]

5. Wilt thou thus go on in obdurate reſiſting of all God's methods, and be never the better for his deferring theſe judgments ſo long, but only to add more weight to thy ruine when it comes?

* according to, κατὰ
† or, retribution of, for the K's MS. reads ἀνταποδόσεως

6. Who will render to every man according to his deeds.]

6. Who ſhall not conſider circumciſion or uncircumciſion, but puniſh or reward every man according to his actions.

7. To them who by * patient continuance in welldoing ſeek for glory, and honour, and immortality; eternal life:]

7. To them that by conſtancy of pure Chriſtian performances, and by patient bearing of the perſecutions that fall upon them for that profeſſion, go on in purſuit of that reward which Chriſt hath promiſed to ſuch, he ſhall beſtow another life upon the loſs of this, eternal bliſs in the world to come.

* patience of the good work, ὑπομονὴν ἔργου ἀγαθοῦ

8. But unto † them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath:

9. Tribulation and anguiſh upon every ſoul that * doth evil, of the Jew firſt, and alſo of the † Gentile.

10. But glory, and honour, and peace to every man that worketh good, to the Jew firſt, and alſo to the * Gentile.]

8, 9, 10. But to ſchiſmatical factious men, which are as it were born; and compoſed, and made up of contention (as the Gnoſticks are) that reſiſt the right way; deny the Chriſtians the liberty of not being circumciſed, and themſelves live in all unnatural ſins, thoſe that do thus renounce the Goſpel, and live contrary to the Law, to ſuch all judgments muſt be expected, deſolations and deſtructions here in a moſt eminent manner, and eternal miſery attending them. And as the Jew ſhall have had the priviledge to be firſt rewarded for his good performances (as appears by Chriſt's being firſt revealed to him, in whom conſequently and proportionably he ſhall have all ſpiritual Grace and

† thoſe that are of, or from contention, τοῖς ἐξ ἐριθείας
* worketh, κατεργαζομένῳ
† Ελληνος Greek
* Greek

and crown, if he embrace Chriſt, and live exactly and conſtantly according to his directions) ſo muſt he alſo expect to have his puniſhment and deſtruction firſt, and that a ſad one at this preſent by the Roman armies, upon their final rejecting and refuſing Chriſt. The greater his privileges are, the greater alſo his provocations and his guilt will be. And then the Gnoſtick alſo that takes part with the Jew, ſhall bear him company in the vengeance. As for the Gentiles, as they are put after the Jews only (and not left out) in the mercies of God, particularly in the revealing of Chriſt, ſo ſhall their puniſhments upon their provocations only come after the puniſhment of the Jews, not be wholly ſuperſeded (and accordingly 'tis to be ſeen in the predictions of both their ruines, in the Revelation, the Jewiſh unbelievers and Gnoſticks are puniſh'd firſt, and then the Gentiles and carnal Chriſtian with them alſo.)

11. For there is no reſpect of perſons with God.] 11. For God's rewards and puniſhments are not confer'd by any uncertain rule of arbitrary favour or diſpleaſure, neither depend they upon any outward privileges or performances, as either having or not having received the Law, being or not being circumciſed, but are exactly proportion'd according to mens inward qualifications or demeanours.

12. For as many as have ſinned without Law, ſhall alſo periſh without Law: and as many as have ſinned in the Law, ſhall be judged by the Law.] 12. For all thoſe of the Gentile world, who having not received the Moſaical Law of circumciſion, have ſinned againſt that knowledge of God which hath otherwiſe been afforded them, ſhall be adjudged to perdition, though not by the Law of Moſes (it ſhall never be laid to their charge that they have not been circumciſed) or, though they be puniſhed, yet ſhall not they have that aggravation of their ſin and puniſhment, which belongs to thoſe which have received the Law of Moſes, they ſhall only be judged for their not obſerving the Law of nature, (ſee *Theophylact*) the Law of Moſes being not able to accuſe them. And thoſe who having received the Law of Moſes, and in it the ſign of the covenant, circumciſion, do not yet live according to it, (ſuch are theſe unbelieving Jews, and Judaizing Gnoſticks) all the benefit that they ſhall reap by their having received the Law and circumciſion, ſhall be to have that their accuſer, by which they may be condemn'd the deeper, inſtead of their advocate to plead for them.

13. For not the hearers of the Law *are* juſt before God, but the doers of the Law ſhall be juſtified.] 13. For, to ſpeak to the latter firſt (ſee note on Mat. 7. b.) 'tis a dangerous unchriſtian error, to think that the hearing or knowing their duty, the having the Law delivered to them (yea and the ſeal of the covenant, circumciſion in their fleſh) without conſcientious practice of the duties thereof, ſhall ſtand them in any ſtead: No, 'tis only the living orderly, according to rule and Law, that will render any man acceptable in God's ſight.

14. For when the Gentiles, which have not the law, do by nature the things contained in the Law, theſe having not the Law, are a Law unto themſelves.] 14. And for the former, 'tis clear, for when the other people of the world, which have not had that revelation of God's will and Law which the Jews had, do without that revelation, by the dictate of their reaſon, and thoſe natural notions of good and evil implanted in them, (and by thoſe precepts of the Sons of Adam by parents tranſmitted to children, and ſo, without any further revelation from heaven, come down unto them) perform the ſubſtantial things required in the Law of Moſes, and denoted by circumciſion and other ceremonies; this is an argument and evidence, that theſe men do to themſelves ſupply the place of Moſes's Law.

15. Which ſhew the work of the Law written in their hearts, their conſcience alſo bearing witneſs, and [c] *their* thoughts * the mean while accuſing, or elſe excuſing one another.] 15. And that obligation to puniſhment, which is ordinarily cauſed by the Law, c.

* Among themſelves, either accuſing, or pleading for them, μεταξὺ ἀλλήλων κατηγορούντων, ἢ καὶ ἀπολογουμένων.

theſe men demonſtrate themſelves to have, without help of the Moſaical Law; From whence alſo it is, that as conſcience (which, according to the nature of the word, is a man's knowing that he hath done, or not done, what is by Law commanded) is conſtantly witneſs either for, or againſt them, that they have done, or not done their duty, ſo the general notions and inſtincts of good and evil that are in them, without any light from the Moſaical Law, do either accuſe them as tranſgreſſors of the Law of God, or elſe plead for them, that they have not culpably done any thing againſt it. From whence it appears to be moſt juſt even by their own confeſſion, that they that have ſinned without Law, tranſgreſs'd the Law of nature, ſhould alſo be puniſh'd, though they never heard of this Moſaical Law, (which was the thing affirmed, v. 12. from whence to v. 16. all that hath been ſaid is but a parentheſis.)

16. In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt according to [d] my Goſpel.] 16. And when I ſpeak of periſhing and judging, v 12. d.

I ſpeak of that doom which ſhall involve all both Jews and Gentiles at that great day, when Chriſt Jeſus, being by his Father ſeated in his regal power, ſhall at the end of all come forth again to judge the world, not according to outward priviſeges or performances, but inward qualifications and demeanures, being, as he is, a ſearcher of hearts: For then ſhall the Jews be dealt with either in judgment or mercy, as they have lived or not lived according to the rules of the Moſaical Law, and ſo the Gentiles alſo according as they have obey'd or not obey'd the Law of Nature. (And this is the very doctrine that hath been taught us by Chriſt, and by me and others preached to the world.)

17. Behold thou art [e] called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God,] 17. And thus ſhall the proceſs be to the Judaizing e.

Gnoſticks, in this or the like form; Thou that calleſt thy ſelf, or ſaiſt thou art a Jew, though indeed thou art not, Thou that dependeſt upon the outward performances of the Law, circumciſion, &c. as if juſtification were to be had by that, and could not be had without it, Thou that boaſteſt that God is thy father, or favourer in a particular manner, becauſe thou adhereſt ſo faithfully to his Law, even in oppoſition to Chriſt's reformations, (ſee note on Mat. 5. g.)

18. And knoweſt *his* will, and [f] approveſt the things that are more excellent, being inſtructed out of the Law,] 18. Thou that undertakeſt to know all the myſteries of f.

God's will (and thence art by thy ſelf called called a Gnoſtick or knowing perſon) and upon examination, to approve and practiſe the higheſt perfections, by the skill which thou haſt in the law of Moſes.

19. And art confident, that thou thy ſelf art a guide to the blind, a light of them which are in darkneſs,] 19. And ſo by that advantage takeſt thy ſelf to be

a moſt knowing perſon, fit to lead all others, and deſpiſing the orthodox Chriſtians for blind and ignorant, (ſee note on Jam. 3. a.)

20. An inſtructer of the fooliſh, a teacher of babes, which haſt the [g] form of knowledge and of the truth in the Law;] 20. Aſſumeſt great matters to thy ſelf, as having a g.

ſcheme or abſtract of all knowledge and true religion (ſee note on 2 Pet. 1. c.) by the knowledge and underſtanding which thou haſt, and by the gloſſes which thou giveſt of the Law;

21. Thou therefore which teacheſt another, teacheſt thou not thy ſelf? thou that * preacheſt, a man ſhould not ſteal, doſt thou ſteal? 21, 22. Thou therefore, I ſay, that pretendeſt ſuch zeal to, and skill in the Law, that are ſo ſtrict for legal performances, doſt thou

* Proclaimeſt, κηρύσσων.

22. Thou that ſayeſt, A man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt idols, doſt thou commit ſacrilege?]

commit the ſame ſin thy ſelf (ſuppoſing it ſtealth, &c.) which thou condemneſt in others? doſt thou that condemneſt a Chriſtian for not being circumciſed, commit the great ſin forbidden in the Law of circumciſion? This is, as if he that pretended ſuch a pious reſpect to the place of God's worſhip, as not to endure with any patience a falſe God or idol to be ſet up in it, ſhould yet ſo much deſpiſe the ſame place, as to rob it of thoſe things that are conſecrated to it: which ſure is as abſolute a profaning of any holy place, as to ſet up the moſt heathen idol in it.

23. Thou that makeſt thy boaſt in the Law, through breaking the Law diſhonoureſt thou God?] 23. Thou that glorieſt in thy zeal to the Law, doſt

thou commit the moſt unlawful practices, and by ſo doing bring a reproach on all Chriſtian religion?

24. For the name of God is blaſphemed among the Gentiles through you, as it is written.] 24. For the unbelieving Gentiles ſeeing and judging

by your evil lives, are alienated from Chriſtianity, have an evil opinion of the profeſſion, and of Chriſt, whom you worſhip, and ſo thoſe Scriptures which mention the diſhonour of God's name among the Gentiles, Iſa. 52. 5. Ezec. 36. 20, 23. may fitly be accommodated to you.

25. For circumciſion verily profiteth, if thou keep the Law, but if thou be a breaker of the Law, thy circumciſion is made uncircumciſion.] 25. For men that thus live 'tis madneſs to think that circumciſion

circumciſion will ſtand them in any ſtead: ¦For circumciſion is a Sacrament to ſeal benefits to them who are circumciſed, if the condition required of them (that is, the ſanctity and purity ſignified thereby) be performed alſo; but if not, there is no ſpecial advantage comes to them by being circumciſed, that is, thus complying with the Moſaical Law.

26. And by the ſame reaſon, if thoſe who are not obſervant of the Law, or circumciſed, viz. the Chriſtians of the Gentiles, live thoſe lives of purity and ſanctity, which that Sacrament was ſet to engage men to, they ſhall be accepted by God, as well as if they had been circumciſed.

26. Therefore if the uncircumciſion keep the † righteouſneſs of the Law, ſhall not his uncircumciſion be counted for circumciſion?

† Ordinances, δικαιώματα, See note on c. 8. b.

h. 27. And thoſe that having not been circumciſed, nor received the Law of Moſes (ſee note on Mat 5. g.) but only thoſe natural dictates, and directions, which are common to all men, if they yet do the things commanded in the Law of the Jews, that is, the moral ſubſtantial part of it, they ſhall condemn thee, who being in that legal ſtate, and obſerving not the ſenſe and meaning, but only the letter of the Law, art outwardly circumciſed, but doſt not perform that purity which that ceremony was ſet to ſignifie, and to engage all, that are circumciſed, to obſerve it.

27. And ſhall not * uncircumciſion which is by nature, if it fulfil the Law, judge thee, † who h by the letter and circumciſion doſt tranſgreſs the Law?]

* The uncircumciſion which is of nature, ἡ ἐκ φύσεως ἀκροβυστία,

† Which are by, or with, or in the letter, &c. a tranſgreſſor of the Law? τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου.

28. For he is not the child of Abraham, ſuch as to whom the promiſes pertain, who is born of his race or ſeed, and no more; nor is that the available circumciſion, which is external, that mark imprinted on the fleſh.

28. For he is not a Jew, that is one * outwardly; neither *is that* circumciſion which is † outward in the fleſh.]

* In the viſible part, ἐν τῷ φανερῷ

† In the viſible part, in the fleſh, ἐν τῇ φανερῷ, ἐν σαρκί.

29. But he is the Jew indeed, the true child of Abraham (who ſhall be accepted by God) though he be not ſo by birth, who in the purity of the heart performs thoſe ſubſtantial Laws required by God of the Jews, and revealed to them more diſtinctly than to other Nations, and the available circumciſion is that of him, who cuts off all ſuperfluities and pollutions which are ſpiritually, though not literally, meant by the Law of circumciſion, and ſo becomes pure in heart (ſee note on Mat. 5. g.) who hath that Law, of which circumciſion was the ſign and ſeal, (the law of purity, or abſtinence from thoſe unnatural ſins, &c.) printed in his ſpirit or inner man, his ſoul, (that is, that practiſes it:) not he who hath literally obeyed it, and been circumciſed outwardly in the fleſh, even he whoſe praiſe is not of men (who ſees the outſide only, and among whom 'tis counted a great dignity to be a circumciſed Jew) but he who ſo behaves himſelf (whether he be a Jew or Gentile,) that God may accept of him, as a ſincere performer of his commands, an obedient ſervant of his.

29. But he *is* a Jew, which is one * inwardly; and circumciſion *is that* of the heart, in the ſpirit, *and* not in the letter, whoſe praiſe is not † of men, but of God.]

* In the hidden part, ἐν τῷ κρυπτῷ

† From, ἐκ.

Annotations on Chap. II.

a. Ὁ κρίνων. V. 1. *Whoſoever thou art that judgeſt.*] Ὁ κρίνων, *thou that judgeſt* here, and in the end of the verſe, and v. 3. is clearly the *Gnoſtick* Judaizer, who teaches the obſervation of the Moſaical Law, and accuſes the Orthodox Chriſtians, who are not circumciſed, for breakers of the Law; and yet himſelf runs riotouſly into thoſe ſins, for the abſtaining from which, Circumciſion was deſigned and inſtituted by God. This judging and condemning of the Gentile-Chriſtians was by them taken up from the Jews, who having themſelves guilt enough of ſins, as well as the Gentiles, would yet diſcriminate themſelves from all others by this or the like character of legal obſervances, as by that which ſhould juſtifie them, or free them from judgment, under which the Gentiles, which knew not the Moſaical Law, and were not circumciſed, were to lie, and be accurſed. This was the thing that *John Baptiſt* warns them of, to *bring forth meet fruits of repentance, and not to ſay within themſelves, We have Abraham to our father*, which they were apt to believe ſhould ſtand them in ſtead in the abſence of all thoſe fruits. This was the great error of that people, conſequent to their opinion of their abſolute election, whereby they reſolved, that 'twas not their juſt, or pious performances, that were looked on by God, or required to their Juſtification, but their being *Abraham*'s ſeed, within the Covenant, and having the ſign of the Covenant in their fleſh, which they looked on as engagements (if not allurements and motives) of the favour of God to them, howſoever they lived; by this means making God a προσωποληπτης, one *that choſe*, or *accepted*, or *favoured* πρόσωπα, *perſons*, that is, men barely conſidered, with ſome outward advantages to ſet them off, without any intuition of their qualifications or demeanours. Which was the thing that is diſtinctly diſclaimed here, v. 11. and which S. *Peter* diſcerned to be ſo falſe, by the revealing of the Goſpel to the Gentiles, *Acts* 10. 34. Thus is the word ὁ κρίνων uſed, c. 14. 4. of the Jewiſh Chriſtian, that abſtained from ſome ſorts of meats, v. 2. and though he doth that either out of weakneſs, as that ſignifies *diſeaſe*, erroneous ſeduction, or at leaſt out of infirmity and ignorance, as thinking himſelf bound to it by the Moſaical Law (which he believes ſtill to oblige) and ſo ought not to be deſpiſed, or ſet at naught by him that underſtands Chriſtian liberty better, yet doth very ill in judging all others that do not abſtain as he doth. For this is the very ſame error that is here reprehended in the Jews and *Gnoſticks*, of judging all others as men out of God's favour, becauſe they do not what they do, or pretend to do, that is, obſerve not the ritual parts of *Moſes*'s Law. And this being an error which the Jews and *Gnoſticks* were ſo guilty of, (and conſequently of this ſin attending it, of judging and condemning all but themſelves) is particularly mark'd in the Jews, *Mat.* 7. 1. and beaten down by *Chriſt* (as here in the Judaizers by the Apoſtle) as an irrational ſin, the grounds of which were quite contrary to the prime attribute of God, his juſtice, and rewarding all that *diligently ſeek him, Heb.* 11. 6. and *every man according to his works* here, ver. 6. and *juſtifying the doers, not hearers of the word*, v. 13.

Προσωποληπτης.

b. Ἀλήθεια. V. 2. *Truth.*] The Hebrew אמונת ſignifies both *truth* and *juſtice*, and is rendred by ἀλήθεια and δικαιοσύνη, and here one of them is put for the other, ἀλήθεια, *truth*, for δικαιοσύνη, *juſtice*, ſo as on the other ſide, ἄδικον μαμωνᾶ, *the unjuſt mammon*, is oppoſed to *the true riches*. See Note on *Mat.* 23. f.

c. Λογισμοὶ μεταξὺ ἀλλήλων. V. 15. *Their thoughts the mean——*] The λογισμοὶ μεταξὺ ἀλλήλων here are the practical κοιναὶ ἔννοιαι, *common notions* of good and evil, which are among the generality of men, even heathens, without any light from the Moſaical Law, and are called λογισμοὶ, *reaſonings*, becauſe reaſon, when it comes to a maturity, if it be not precorrupted with falſe doctrines and prejudices, will be able to conclude that this ought to be done, and not that, and ſo give us the principles of all moral actions.

d. Εὐαγγέλιον. V. 16. *My Goſpel.*] *Paul*'s preaching every where, whither he came, is literally to be ſtiled his εὐαγγέλιον or *Goſpel*, and ſo it ſeems to ſignifie here. So in the *Epiſtle* of *Clemens Romanus* (contemporary to that Apoſtle) *ad Corinth.* after the mention of *Bleſſed Paul's Epiſtles*, he bids them mark τί πρῶτον ὑμῖν ἐν τῇ ἀρχῇ τοῦ εὐαγγελίου ἔγραψε, *what he hath firſt written to you (Corinthians) in the beginning of the Goſpel*, that is, at the time when the Goſpel was by him firſt preached among them.

e. Ἐπονομάζεσθαι. V. 17. *Called a Jew.*] Ἐπονομάζεσθαι is ſomewhat more than ὀνομάζεσθαι, it ſignifies an addition to one's proper name, and ſo it was here. The *Gnoſticks* aſſumed to themſelves the name of Jews, profeſſing to be of that religion, great friends to *Moſes*'s Law; λέγουσιν ἑαυτοὺς Ἰουδαίους εἶναι, *Rev.* 2. 9. *they ſay that they are Jews*, when indeed many of them were not ſuch, either by birth, or obſervation of the Judaical cuſtoms, being not themſelves circumciſed (ſee *Gal.* 6. 13. and Note on *Rev.* 2. e.) and thoſe that were, living (not according, but) quite contrary to the Moſaical Law.

f. Δοκιμάζειν. V. 18. *Approveſt.*] That δοκιμάζειν, *to prove*, or *trie*, ſignifies ſo to examine and prove as to approve, appears

appears by ſome other places, where the word is uſed. So 1 *Cor.* 11. 28. *Let a man prove*, or *examine himſelf, and ſo let him eat of that*, &c. where 'tis certain that, if upon examination he find himſelf unworthy, he muſt not ſo eat; for if he do, *he eats damnation to himſelf*, v. 29. and therefore it muſt ſignifie the approving himſelf to God and his own conſcience. So *Rom.* 14. 22. *Happy is he who doth not judge*, or *condemn himſelf*, ἐν ᾧ δοκιμάζει (not, *in what he examines* himſelf, but) *in what*, upon deliberation, he ſo likes, approves, as to think fit to act accordingly; that is, Happy is he that, when he is reſolved of the matter of the action, that it is lawful, doth it with ſuch care that he hurt not others that he hath nothing to blame in himſelf when he hath done it. So *Gal.* 6. 4. Let every man δοκιμάζειν, *prove his own work*, that is, ſo prove, examine his own actions, as to approve them to himſelf, his own conſcience, and to God, *and then he ſhall have glorying*, or *rejoicing*, (that is, he ſhall be able to comfort himſelf) εἰς ἑαυτὸν μόνον, *toward himſelf alone*, that is, by looking on himſelf abſolutely, and not only in conjunction or compariſon with other men, which is meant by, καὶ οὐκ εἰς τὸ ἕτερον, *and not towards another*, to which belongs the reaſon rendred in the next verſe, *For every one ſhall bear his own burthen.* So *Eph.* 5. 10. *walk as children of light*, δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ Κυρίῳ, *examining, proving, what is acceptable to the Lord*; but this ſo, that they alſo approve themſelves to ſtudy and purſue it, or elſe they do not *walk like children of light*, like Chriſtians. The truth is, this is not ſo familiar a phraſe, the *proving what is acceptable to God*, as the former is, of *proving* and *approving himſelf*, or, *his own works*: yet becauſe the examining, and the approving of God's will, is a direct undertaking, and obligation to practiſe it, and becauſe it is a ridiculous thing, and that which will never ſtand in any ſtead, to *examine what is well pleaſing to God*, and, when he hath done ſo, to act or practiſe the contrary, therefore the Apoſtle, that exhorts to this, as to a duty which will ſtand them in ſome ſtead, and as an evidence of their *walking as children of light* (not as the partial condition, or a means to perform God's will, but as the knowing God's will in the Scripture, when 'tis look'd on as a good thing, is the practiſing of it) muſt be ſuppoſed to contain in this phraſe of *proving*, the *approving* alſo, and not only ſo, but alſo the performing (at leaſt endeavour and ſtudy) *what is acceptable to the Lord*, and ſhall to them appear to be ſo, and not only the examining what is thus acceptable. And then one other place *Rom.* 12. 2. will by the ſame reaſon be clearly intelligible alſo in this ſenſe, where they are exhorted by all the *exceeding mercies* and *compaſſions of God to preſent themſelves to God a living and well-pleaſing ſacrifice*, and inſtead of conformity with the world, to *be transfigured*, that is, eminently and viſibly changed, *by*, or *in the renovation of* their *mind*, εἰς τὸ δοκιμάζειν, (which notes this to be an effect, if not the end of this renovation of mind) *that they may prove what is the will of God*, the *good*, the *acceptable*, the *perfect*, which is directly the *ſcheme* or form of ſpeaking uſed to the *Epheſians* (only with the addition of ſome more words, not to alter, but enhanſe this notion of it) ſo to ſearch into the will of God, what is good and acceptable to him in the higheſt degree, as to practiſe and purſue it, and approve themſelves to God and their own ſouls to have done ſo. And by this means the meaning of δοκιμάζειν τὰ διαφέροντα both here and *Phil.* 1. 10. will be more intelligible alſo, than otherwiſe, if it were not compared with theſe two laſt places, it would be. In that to the *Philippians*, thus, *I pray that your love may abound*, &c. your great forwardneſs to the advancing and propagating the Goſpel, v. 4. εἰς τὸ δοκιμάζειν ὑμᾶς (as an effect again of their abundance of Chriſtian charity, or zeal to the Goſpel) *that you may examine* firſt, and then approve, or like, and then ſet your ſelves to the purſuit of τὰ διαφέροντα *the things that excel*, that are eminently good, (proportionably to the abounding of their charity going before) that is, do as much good as you can poſſibly; or as *Theophylact* interprets διαφέροντα, by τὰ καθήκοντα ἑκάστῳ, *the things that belong to every man*, and τὰ συμφέροντα, *profitable*, thoſe things which are proper and expedient for you to do. And then this will without queſtion belong alſo to the ſame phraſe in this place, where, of the *Gnoſtick-Judaizers* he ſaith, γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα, *Thou knoweſt* (that is, pretendeſt to know above all others, and therefore art called *Gnoſtick*, *knowing*) *the will*, (that is, the will of God) *and proveſt*, that is, examineſt with all acuteneſs and diligence, and having by examination found out what is moſt excellent, moſt acceptable in the ſight of God, thou likeſt, chooſeſt, approveſt it (that is, pretendeſt and aſſumeſt to thy ſelf to do ſo) and practiſeſt accordingly, κατηχούμενος ἐκ τοῦ νόμου, *being* firſt, for thy foundation, *inſtructed in the Law of Moſes*, as all pious men ought to be, to lay their foundation their; and thus aſſuming to thy ſelf this high perfection above all others, (the Orthodox Chriſtians) πέποιθας, &c. v. 19. *thou haſt confidence* to thy ſelf *that thou art a guide to the blind*, &c. that none are ſo fit to be διδάσκαλοι, (ſee Note on *Jam.* 3. a.) *inſtructers*, and to be heeded, as you. Thus in *Ignatius Epiſtle* to the *Smyrnæans*, ſpeaking of the reverence due to the Biſhops judgment, ὃ ἂν ἐκεῖνος δοκιμάσῃ, τοῦτο καὶ τῷ Θεῷ εὐάρεστον, *what he ſhall*, upon examination, *approve of*, *this is alſo well-pleaſing to God.*

διαφέροντα. Γινώσκεις τὸ θέλημα. Κατηχούμενος ἐκ τοῦ νόμου. Πέποιθας.

V. 20. *Form.*] Μόρφωσις, ὁμοίωσις, εἰκών, ſaith *Phavorinus* (out of *Heſychius*) *a ſcheme* or *image* of a whole matter; but this, ſaith he, ἐπίπλαστον, οὐκ ὂν δέ, *that which is feigned*, or believed, or pretended to be ſo, *but is not*; and for this he cites this place of the Apoſtle, and ſo indeed very pertinently, the *Gnoſtick* here thinking that he hath a ſcheme or compleat form of all knowledge, and truth, and myſteries of religion, when he hath it not, but is far from it. *Theophylact* hath another notion of it for ζωγράφησις, *painting to the life*, and interprets the place of the Jewiſh Doctor, who ζωγραφεῖ καὶ μορφοῖ τὴν γνῶσιν τοῦ καλοῦ καὶ τὴν ἀλήθειαν ἐν ταῖς τῶν μαθητῶν ψυχαῖς, *forms and draws to the life the knowledge of good and the truth in the hearts of diſciples.* g. Μόρφωσις.

V. 27. *By the letter.*] The notion of διὰ is here to be obſerved, and is beſt expreſs'd by *in*. So in *Pauſanias* διὰ φόβων γίνεσθαι, *in metu verſari*, *to be in a condition of fears*, or *dangers*. So here ch. 4. 11. οἱ πιστεύοντες δι' ἀκροβυστίας, *thoſe that being in uncircumciſion*, that is, in the Gentile ſtate, *do* yet *believe*; and ſo here ὁ διὰ γράμματος καὶ περιτομῆς παραβάτης νόμου, *thee, who being in the Law and circumciſion*, that is, in that external condition of Moſaical œconomy, *art yet a tranſgreſſor of the Law.* Of this, or the like uſe of διὰ, ſee Note on 2 *Pet.* 3. d. h. Διὰ.

CHAP. III. *Paraphraſe.*

1. WHat advantage then hath the Jew? or what profit *is there* of circumciſion?]

1. The former two chapters having been chiefly ſpent on the Gnoſticks (thoſe hæreticks, that, leading villanous, heathen lives, pretended zeal to the legal Moſaical obſervances) in perſwading and fortifying others againſt their pretenſes, not to be ſeduced by them to depart from the Church, or to condemn the uncircumciſed Gentile-Chriſtians, for not having the carnal circumciſion, the Apoſtle now proceeds to the defence of his doctrine, (and withal, of that great Apoſtolical practice (ſo heavily objected againſt him by the Jews and Judaizers,) of preaching to the Gentiles, departing from the unbelieving obſtinate Jews, and of that great diſpoſition of God's providence in Chriſt, the receiving the Gentiles, and rejecting the Jews,) and that he may vindicate it, he firſt propoſes ſome vulgar objections againſt it: As firſt, If this which was laid c. 2. 28, 29. be true, (if God reward the cleanneſs of the heart, and inward purity, without

without any diſcrimination of birth, or regard of circumciſion, that is, if the Gentiles remaining uncircumciſed may be received into the Church) then it may ſeem that a Jew hath no advantage or privilege, or prerogative above the Gentiles, no benefit of the promiſes made to Abraham, when he was appointed to be circumciſed, he and all his ſeed. But all this is thus anſwered:

a. 2. That, this notwithſtanding, the advantages of the Jews have been in many reſpects very great; For firſt this is one advantage that they have had above the Gentiles, that they were intruſted with the oracles of God, that is, received all the revelations of his will, the Law (which ch. 2. the Jew ſo much boaſted in) and alſo the Prophecies, as the People with whom God thought fit to depoſite all theſe, for the benefit of the whole world.

2. Much every way; * a chiefly, becauſe that † unto them were committed the oracles of God.

* As firſt.
† They were intruſted with, ἐπιστεύθησαν.

b. 3, 4. Which certainly, though many Jews dealt unfaithfully in that truſt of theirs, heeded them not ſo far themſelves as to perform obedience to them, or to render themſelves capable of the benefit of them, were nevertheleſs real exhibitions of God's mercy, evidences of his favour, and ſo performances of God's promiſes, (ſee 2 Tim. 2. 13.) ſealed to Abraham at his circumciſion, as alſo truſts of God (ſo Theophylact renders it) God's committing or intruſting his Oracles to them, v. 2. and ſpecial favours to that people of the Jews, above what was afforded others; there being no appearance of reaſon that any default of ours, upon which the promiſes (being conditional) ceaſe to belong to us, ſhould be charged on God, as if his promiſes had not been made good unto us. For whatſoever falſeneſs or unfaithfulneſs there may be in man, 'twere ſure blaſphemy to think there ſhould be any in God; he is moſt faithful in performing what he hath promiſed, although every man ſhould be unfaithful, and fail to perform his duty in making uſe of it; nay, the greater and more provoking the ſins of men are, the more illuſtrious is his fidelity in making good his part toward thoſe that are ſo unworthy, according to that ſcripture, Pſal. 51. 4. to this ſenſe ſpoken of God by David, That thou mayſt be juſtified, &c. that is that thou mayſt appear juſt and faithful in performing all thou ſayeſt, and overcome whenſoever thou art impleaded or queſtion'd by any.

3. For what if ſome * did not believe? ſhall their unbelief † make the faith of God without effect?]

4. God forbid: yea, let God be true, and every man a lier, as it is written, That thou mightſt be juſtified in thy ſayings, and mightſt overcome when thou * art b judged.]

* Or, obey'd not, for the King's MS. reads ἠπείθησαν.
† make void the fidelity of God? τὴν πίστιν τοῦ Θεοῦ καταργήσει.
* Contendeſt

5. But if our unrighteouſneſs commend the righteouſneſs of God, † what ſhall we ſay? * *Is* God unrighteous, who taketh vengeance? (I ſpeak † as a man.)]

† What ſay we? τί ἐροῦμεν;
* Is not God unjuſt? μὴ ἄδικος ὁ Θεός;
† According to man) κατὰ ἄνθρωπον)

5. But here it will be objected, If God's way of gracious œconomy under the Goſpel (ſee ch. 1. note b) may be thus ſet out, and more illuſtriouſly ſeen by the ſins of men, why ſhould God then thus puniſh the Jews (as the Apoſtles ſay he will, every where foretelling their approaching deſtruction) for theſe ſins of theirs, which thus tend to his glory? (I recite the objection of ſome men) or if he do, is it not injuſtice in him to do ſo?

6. God forbid: for then how ſhall God judge the world?]

6. God forbid that we ſhould ſay any thing, on which this may be inferr'd, for that were to deny him to be God, who, as ſuch, is Judge of all the world. (This ſeems to be here inſerted by way of Parentheſis, as a note or expreſſion of averſation and deteſtation of any ſuch blaſphemous inference, after which he again proceeds in the propoſed objection, v. 7. repeating it again in other words, which therefore muſt connect with v. 5. and cannot be the reaſon of what is ſaid here in this verſe.)

c. 7, 8. For, ſay they, If the faithfulneſs and mercifulneſs of God in performing his promiſes to Abraham, that is, of giving the Meſſias, hath appeared more abundantly, and hath tended more to his glory, by, or through occaſion of the Jews ſins or infidelities, there will then be no reaſon, why they that are guilty of ſuch ſins, ſo much tending to God's honour, ſhould ſtill be impleaded, or complained of, or proceeded with in judgment, arraign'd and puniſh'd as ſinners, that is, that God ſhould ſo complain and avenge that in the Jews, which tends to his honour, but, on the other ſide, men might do well to commit ſuch ſins, from which ſo much good (or glory to God) might come. This indeed by ſome is thought to be an objection of great force againſt me, who am falſely accuſed to have delivered this very ſaying, in the caſe of the heathens having the Goſpel preached to them, viz. that the greatneſs of the heathens ſins makes God's mercy appear the more illuſtriouſly great, in vouchſafing to call them by the preaching of the Goſpel, and that therefore it is lawful to live heatheniſh ſinful lives, by that means the more to illuſtrate and ſet out God's mercy to us in pardoning ſuch great ſins. But as I ſhall ſpeak more to that anon, ch. 6. 1. ſo now, in a word, it is a calumny, a conſequence by miſtakers falſly laid to my charge, and all that is needful to reply to it at this time, is, to expreſs deteſtation of it, and my opinion, that 'tis a damnable doctrine in any that ſhould teach it, and ſuch as will render the deſtruction of thoſe Jews moſt juſt, who thus object. In oppoſition to which I diſtinctly affirm, that no one ſin is to be committed, though it be in order to, and in contemplation of the greateſt good, even the illuſtrating the glory of God.

d. 8. † d And not *rather* as we be ſlanderouſly reported, and as ſome affirm that we ſay, let us do evil, that good may come: whoſe damnation is juſt.]

7. For if the truth of God hath more abounded through my c lie unto his glory; why * yet am I alſo judged as a ſinner?

* Am I any longer impleaded, ἔτι κἀγὼ κρίνομαι.
† And why ſhould we not, &c.

9. Some farther objection there would be againſt what we have ſaid, if indeed the Jews were much better by having received the Law, leſs ſinful, more innocent than the Gentiles. For then it might be ſaid, that when the Gentiles are taken in, who were the greater ſinners, and the Jews, who were better than they, caſt off, there were ſome unequal dealing indeed. But the truth is, we Jews were not better, or more innocent than they, but as we have before charged the Jews (as they do the Gentiles) with wilful damnable ſinning, ſo it is moſt true of them, they were in a very foul courſe of vices when Chriſt came, and long before, before the far greateſt part of them (where the ſinfulneſs of the Gentiles being ſuppoſed by them to whom he writes, and not needing to be proved, but only that of the Jews, he inſiſts on the proof of that only, ſee v. 19.)

9. * What then? are we better *than they*? No, in no wiſe: for we have before † proved, both Jews and Gentiles, that they are all under ſin,]

* What therefore? do we excel them? Τί οὖν; προεχόμεθα;
† Accuſed, or charged, προῃτιασάμεθα.

10. This may be confirmed by the ſeveral teſtimonies of Scripture, ſpoken of the Jews in ſeveral texts of the old Teſtament, all which were too truly appliable to the Jews at the time of Chriſt's coming. They are univerſally depraved to all iniquity, Pſal. 14. 1. and 53. 1.

10. As it is written, There is none righteous, no not one.]

11. Theiſtically, Pſal. 14. 2.

11. There is none that underſtandeth, there is none that ſeeketh after God.]

12. They are apoſtatized from all piety, ſo far from having done God any faithful ſervice, that they do the quite contrary, Pſal. 14. 3. (ſee note on ch. 1. h. and Luke 17. 2.) men of putrid noyſom converſations, and this ſo generally, that there is not any conſiderable number of pious men diſcernible among them.

12. They are all gone out of the way, they are together become unprofitable; there is none that doth good, no not one.]

e. 13. Their talk or diſcourſe (of which throat, the poyſon of aſpes *is* under their lips: tongue, lips are the principal inſtruments) is moſt murtherous and malicious, Pſal. 5. 9. like the poyſon of aſps, incurably mortal, Pſal. 140. 4.

13. e Their throat *is* an open ſepulchre, with their tongues they have uſed deceit,

f. 14. They curſe and deceive, Pſal. 20. 7. ſpeak contumeliouſly and falſly againſt their brethren.

14. Whoſe mouth is full of curſing and f bitterneſs.]

15. They are moſt bloodily diſpoſed, delight, and are ready to do any injury, Iſa. 59. 7. to wrong any innocent perſon.

15. Their feet *are* ſwift to ſhed blood.]

16. There actions are very oppreſſive and grievous to others, grinding the face of the poor, and afflicting them ſadly.

16. * Deſtruction and miſery *are* in their ways:]

* Bruiſing, Σύντριμμα.

17. But for ought that tends to the good of any, to charity, or peaceable-mindedneſs, they know not what belongs to it, Iſa. 59. 8.

17. And the way of peace have they not known.]

18. They have utterly caſt off all care, or thought of piety, Pſal. 36. 1.

18. There is no fear of God before their eyes.]

19. Now this we know, that what the books of the old Teſtament, the Pſalms,

19. Now we know that what things ſoever the law ſaith, it ſaith to them who are * under the law: that every mouth may be ſtopped, and all the world may become guilty before God.]

* In, ἐν.

and

and the Prophets, thus ſay, they ſay to, and of the Jews, and ſo by complaining ſo much of their univerſal defection, and their all manner of wickedneſs, they conclude them (and not only the Gentiles) to be obnoxious to God's vengeance, and moſt juſtly puniſhable by him, without any thing to ſay for themſelves, as they are conſidered barely under the Law, having ſo viſibly ſinned againſt that, and incurr'd deſtruction by the rules of it.

20. Therefore by the deeds of the Law there ſhall no fleſh be juſtified in his ſight: for by the Law *is* the † knowledge of ſin.]

† Acknowledgment, ἐπίγνωσις.

20. To conclude then, There is no juſtification (ſee note b.) to be had for any Jew, (that hath been guilty of any ſin) by the legal obſervances, by circumciſion, and the reſt of the Moſaical rites, without remiſſion of ſins, through the Grace of God in the new Covenant. Nor indeed can it it be imagined that juſtification and ſalvation can be hoped from thence, from whence comes the acknowledgment of our ſin and guilt; and ſuch indeed is the Law, and ſuch is circumciſion particularly, whoſe nature it is only to oblige us to purity, and to tell us, what we ſhould do, and when we offend, to give us knowledge, and to reproach us of that, and to denounce judgment againſt us, and appoint ſacrifices (which are only the commemorating of our ſins before God, Heb. 10. 3. not the expiating of them) but not to help us to juſtification, without the mercies of God in the new Covenant, ſee Note on Mat. 5. g.

21. But now the righteouſneſs of God without the Law is manifeſted, being witneſſed by the Law and the Prophets,

22. Even the righteouſneſs of God, *which is* by faith of Jeſus Chriſt, unto all, and upon all them that believe: for there is no difference.]

21, 22. Whereas, on the other ſide, there is now a ſure, clear, new way to bliſs, ſee note on ch. 1. b. (to wit that which was in the world before, and ſo doth not depend at all upon the Moſaical Law, ſee Mat. 5. p.) manifeſted to men by Chriſt, but mentioned alſo, and obſcurely ſet down in the Old Teſtament, namely, that way of juſtifying men by faith in Chriſt, or by that courſe which is now preſcribed us by Chriſt, which way ſhall belong and extend to all, both Jews and Gentiles, (circumciſed or uncircumciſed, without any diſcrimination) who ſhall believe there is mercy to be had for all true penetents through Chriſt, and ſo ſet themſelves to a new life, whatſoever their ſins have formerly been.

23. For all have ſinned, and come ſhort of g the glory of God,]

23. For Jews as well as Gentiles are found alſo to be ſinners, and ſo far from meriting God's praiſe or acceptance, and ſo, by any way but by the Goſpel, there is neither juſtification nor ſalvation to be had for them. g.

24. being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt;]

24. And therefore whenſoever they are juſtified, (either one or other) it is freely by his undeſerved favour, (ſee note b.) through that great work which Jeſus Chriſt hath wrought for the redemption of man, that is, for the obtaining pardon for their paſt ſins, and working in them reformation for the future, (ſee note h.)

* Predetermined, or propoſed, προτεθειμαι.
† A propitiatory.
* To the demonſtrating of, εἰς τὸ δεῖξαι.
† Becauſe of the paſſing by of paſt ſins, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων.

25. Whom God hath * ſet forth *to be* a † h propitiation through faith in his blood, * to i declare his righteouſneſs † for the remiſſion of ſins that are paſt, through the forbearance of God;]

25. Which Chriſt, the Meſſias of the world, God from the beginning purpoſed to ſet forth unto men, as the means to exhibit and reveal to us his covenant of mercy, on condition of our faith, and conſtant new obedience to him who hath died for us, to make expiation for our ſins, and to work reformation in us, hereby demonſtrating the great mercifulneſs of God now under the Goſpel, in that he forbears to inflict vengeance on ſinners, but gives them ſpace to repent, and promiſes them pardon upon repentance. h. i.

* Righteous.
† That is of the faith of τὸν ἐκ πίστεως Ἰησοῦ.

26. To declare, *I ſay*, at this time his righteouſneſs, that he might be k * juſt, and the juſtifier of him † which believeth in Jeſus.]

26. To reveal, I ſay, and make known unto us at this time this way of juſtifying ſinners in the Goſpel (by grace, or mercy, and pardon of ſin) whereby God appears to all to be a moſt gracious and merciful God, and accordingly to accept and reward all thoſe which (though they have formerly ſin'd, do yet) upon this merciful promiſe, and tender, and call of Chriſt's, give themſelves up to be ruled by him, to live as he hath commanded in the Goſpel. k.

27. Where *is* boaſting then? It is excluded. By what Law? of works? Nay, but by the Law of faith.]

27. By this means then all proud reflections on ourſelves are perfectly excluded (a thing which the Moſaical Law was made uſe of to foſter in the Jews, they thought themſelves thereby diſcriminated from, and dignified above all other men in the world, and that, by being Abraham's ſeed, and circumciſed, and ſuch like external performances, they were ſecured of the favour of God, whatſoever they did) but by this Evangelical way of God's dealing in Chriſt, accepting and acquitting all, Gentiles as well as Jews, through grace and mercy, by which their ſins are forgiven, and they received into God's favour, (without any reſpect of perſonal priveledges, of being Abraham's ſeed, or of bare outward performances, &c.) only upon their return and change of life, upon performance of new faithful obedience unto Chriſt to which they are called, and to which they are by him enabled; wherein there being ſo little, ſo nothing imputable unto us, all boaſting is utterly excluded.

28. Therefore we l conclude, that a man is juſtified by faith without the deeds of the Law.]

28. The ſum or reſult therefore of this diſcourſe is, that by this Evangelical way, the favour of God is to be had for thoſe that never had to do with the Judaical Law, (ſee note on Mat. 5. g.) circumciſion, &c. ſee v. 21. and note b. l.

29. *Is he* the God of the Jews only? *is he* not alſo of the Gentiles? Yes, of the Gentiles alſo.]

29. For otherwiſe it would follow that God had care or conſideration of no other part of the world, but only of the Jews, which certainly is not true, for he is the God of the Gentiles alſo, hath a peculiar care and conſideration of them that come not from Abraham's loyns, as long as they imitate Abraham's faith, or on condition they do ſo.

30. Seeing *it is* one God, which ſhall juſtifie the circumciſion by faith, and uncircumciſion through faith.]

30. And after the ſame manner receives all into his favour, the believing Jews, and the believing, though uncircumciſed, Gentiles, by this one Evangelical way of pardon and free remiſſion of ſin, to all that ſhall perform new obedience and fidelity to Chriſt, ſee note b.

31. Do we then make void the Law through faith? God forbid: yea, we eſtabliſh the Law.]

31. Which Evangelical way of receiving men into the favour of God is ſo far from evacuating the Law, or making it uſeleſs, that it is rather a perfecting of it, a requiring that purity of the heart, which was the inward notation of the legal ordinance of circumciſion (and ſo in all other things a bringing in the ſubſtance, where the Law had only the ſhadow, the ſufferings of Chriſt, and his interceſſion, inſtead of the ſacrifices and propitiatory (v. 25.) under the Law.)

Annotations on Chap. III.

2. Πρῶτον.

V. 2. *Chiefly.*] Πρῶτον here clearly denoteth a form of enumeration, anſwerable to our *imprimis*, and ſignifies that the Apoſtle was about to reckon up all the advantages of the Jew, in this place, and accordingly began with one, reſolving to have proceeded, had not an objection here diverted his purpoſe for many chapters together, not permitting him to return from that digreſſion till c. 9. where again he falls to the ſame matter, and enumerates the remainder of thoſe privileges, particularly v. 4. *&c.* The only privilege which here he begins with is, ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ, their *being intruſted with the oracles of God.* What is meant by that phraſe 'twill not be amiſs to explain in both parts of it, and firſt the λόγια, *oracles.* Beſide the four garments uſed by the Prieſt when he officiated, there were four more proper to the High Prieſt. The firſt of them was called חשן, *pectoral*, becauſe it was faſtned about the neck, and came down hanging upon the breaſt, חכשוט כנגד הלב, ſaith *Sol. Jarchi* on *Exod.* 28. 4. *it hangs before*, or *near, the heart.* In the Scripture 'tis called the חשן המשפט, *the pectoral of judgment*, becauſe by it the High prieſt received the reſponſes of God in all matters of difficulty, as when they ſhould make war, or peace, *&c.* This is called by *Joſephus* Ἔκλωι, *Antiq.* l. 3. c. 8. the very Hebrew word, the ח being not pronounced; and

Λόγια τοῦ Θεοῦ.

and of it he ſaith, that in the Greek language it ſignifieth λόγιον, (not *rationale*, I ſuppoſe, but) *orationale* rather, becauſe the word or oracle of God was revealed thereby. And from this uſe of the word λόγιον for that *pectoral*, by which all the reſponſes and oracles of God were received, it comes that the word λόγια in the plural is uſed to ſignifie thoſe *oracles* and *reſponſes*, all the revelations of God's will by this means vouchſafed unto men. (Of the other ways of Revelations among the Jews ſee Note on *Acts* 23. a.) If it be demanded how theſe reſponſes or oracles were given and received, the moſt probable way (though there be ſome uncertainty among the Jewiſh writers in this matter) and that which is moſt agreed on, is this, The Hebrew names of *Abraham*, *Iſaac* and *Jacob*, and the twelve tribes, with this addition, כל אלה שבטי ישראל *all theſe are the tribes of Iſrael*, were written on the Pectoral, and in theſe words every letter of the Alphabet is to be found, out of which all other words may be compoſed. Then when any reſponſe was to be received, the High-prieſt ſet his face toward the שכינה *the ark*, the teſtimony of God's preſence; and he that was concern'd in the reſponſe, ſet his face toward the High-prieſt; and the letters which were prominent, or which ſhined in the Pectoral, being put together made the reſponſe. And whereas ſome difficulty is conceived to have been in underſtanding the order, wherein the ſhining or prominent letters were to be taken (whereupon ſome of the *Rabbins* have been fain to ſay that the High prieſt heard a voice to direct him in that matter) I ſuppoſe that difficulty will be removed by conceiving that the letters of which the reſponſe conſiſted, did not ſhine or ſtick out all together, or at once (for ſome of the letters of the Alphabet being but once to be found in all thoſe words, which are ſuppoſed to be written on the Pectoral, 'tis poſſible the reſponſe might have in it ſome of thoſe letters more than once, and conſequently in that caſe it could not fully be expreſs'd by the Pectoral, if the manner were for all the letters that made up the whole reſponſe, to ſhine or ſtick out at once) but that firſt one, then another letter ſhone or ſtuck out, and ſo on, till the reſponſe were diſtinctly and compleatly delivered: and this ſhining or thruſting out of theſe letters of which the reſponſe conſiſted, is that which is called *Urim* and *Thummim*, שרן מתומין לפנידם את הדרך, *becauſe they perfected the way before them*, that is, ſhewed them the right way wherein they ſhould walk, which therefore is rendred ἀλήθεια, *truth*; and both together, becauſe by this means they were inſtructed in all doubtful things concerning either knowledge or practice, eſpecially whether ſuch a thing ſhould come to paſs or no. As when *David* asks whether the men of *Keilah* would deliver him up or no, and the Oracle anſwers that they will, if he intruſt himſelf to them. And of theſe reſponſes 'tis the obſervation of *Gemara Babyl.* that 'tis not in the power of repentance to alter what is there delivered: גזרת נביא חוזרת *the decree of a prophet returns*, that is, is reſcinded, and not performed ſometimes, but גזרת אורים ותומים אינה חוזרת *the decree of Urim and Thummim never returns*, becauſe it is called *the judgment of Urim*. This being the notion of the word λόγια *oracles* here, it will eaſily appear what is meant by λόγια ζῶντα, *living oracles*, *Acts* 7. 38. which *Moſes* is ſaid to have received from God, *viz.* the ten commandments from mount *Sinai*, which being ſignifications and revelations of God's will, are, by Analogy with the reſponſes from *Aaron*'s Pectoral, fitly called λόγια *oracles*; and then ζῶντα *living*, either becauſe, being written in tables, they were more to the life and more laſting and durable than thoſe other which were produced by the temporary ſhining or prominence of the letters in the Pectoral; or again, becauſe they were delivered immediately by the voice of God, as we call that *a living teſtimony* which is received from the mouth of the party, in oppoſition to *Records*, which are dead witneſſes. So when *Heb.* 5. 12. we find στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, *the elements of the beginning of the oracles of God*, τὰ λόγια τοῦ θεοῦ, *the oracles of God*, ſignifie God's will, revealed to us, the Chriſtian doctrine. Ἀρχὴ τῶν λογίων, *the beginning of the oracles*, is the firſt part of that Chriſtian doctrine, the things which *Chriſt* firſt revealed and preached to them, c. 6. 1. *viz.* repentance and faith; and the στοιχεῖα, *elements*, may refer to the letters in the Pectoral, of which reſponſes there conſiſted. Then for the ἐπιστεύθησαν, *they were entruſted with*, that is certainly the due rendring of it, as will appear not only by the plural number, which is here uſed, which would not regularly belong to it, if it agreed with the Neutral λόγια, *oracles*, (and therefore it muſt in the conſtruction be joined with the Maſculine Ἰουδαῖοι, *Jews*, implyed and underſtood, though not named, here, from the word περιτομὴ, *the circumciſion*, v. 1.) but alſo by the clear uſe of the word in this manner, *Gal.* 2. 7. πεπίστευμαι τὸ εὐαγγέλιον, *I have been entruſted with the Goſpel.* One thing more may be yet obſervable of this word, from the nature of it, which denotes being *entruſted* for the uſe and goods of ſome others, and not only for theirs who are ſo intruſted. Thus it is ordinarily known of *feoffees in truſt*, that they are to imploy that which is depoſited with them, for the uſe of thoſe to whoſe advantage their truſt was deſigned and ſpecified. So in that place, *Gal.* 2. 7. where Saint *Paul* is ſaid to be *entruſted with the* διαγγέλιον τῆς ἀκροβυστίας, *Goſpel of the uncircumciſion*, and Saint *Peter with the* εὐαγγέλιον τῆς περιτομῆς, *Goſpel of the circumciſion*, the meaning is evident, that they were intruſted with that jewel for the uſe of others, Saint *Paul* to preach it to the Gentiles, and Saint *Peter* to the Jews. And ſo here, *the oracles of God* were depoſited with the Jews, not to keep them to themſelves, but to publiſh them to all the world beſides. And indeed therefore may this place ſeem to be pitch'd on by God, as the heart of the earth, the middle of the world, that it might be fitter for that turn of diſperſing and communicating it to others. Hence is it, that the Temple of *Jeruſalem* is ſaid to be *the houſe of prayer to all people*, and when it was to be re-edified, *Hag.* 2. 7. it is expreſs'd by *the deſire of all nations ſhall come*: and ſo we know many Proſelytes were attracted by the ſplendor of God's actions for and among this people, to come in, and receive their religion. But becauſe this did not do the work ſufficiently of converting and reforming the Gentile world, it is *Chriſt*'s appointment to his Apoſtles, that they ſhould diſperſe themſelves unto *all Nations*, and ſo bring them to the knowledge of his will. To this ſenſe of the word ἐπιστεύθησαν the words of *Athanaſius* are obſervable, *de incarn. verbi*, ὁ διὰ Ἰουδαίους μόνους ὁ νόμος ἦν, οὐδὲ δι' αὐτοὺς μόνους οἱ προφῆται ἐπέμποντο, *the Law was not for the Jews only, nor were the Prophets ſent for them alone*, (the two things meant by the *Oracles* here) πάντως δὲ τῆς οἰκουμένης ἦσαν διδασκαλεῖον ἱερὸν τῆς περὶ θεοῦ γνώσεως καὶ κατὰ ψυχὴν πολιτείας, *but this nation was the ſacred ſchool of the whole world, from whence they were to fetch the knowledge of God, and the way of ſpiritual living.* Wherein yet there was an eminent difference betwixt this and the Evangelical œconomy. Under the Law they that would learn God's will, muſt come up to *Palæſtine* to fetch it, but under the Goſpel the law of *Chriſt* it ſelf goes out, and takes the journey to all nations, and comes home unto them; which is far the greater advantage, and makes them more unexcuſable which do not receive and imbrace it.

V. 4. *Judged.*] Κείνομαι, δικάζομαι, it ſignifies *to have a ſuit in Law*, ſaith *Heſychius*; and again, κείνομαι, μαχόμεθα, any civil *controverſie*, or *contention*. The Hebrew in *Pſal.* 51. 4. whence 'tis cited, hath בשפטך *in judicando te, when thou judgeſt*, literally, but then that word שפט though it ſignifie *judicare*, *to judge*, ſignifies often *litigare*, *to contend*, alſo *to plead*, or *manage a cauſe*, for one againſt another. So *Ezech.* 50. 4. *wilt thou judge them?* that is, wilt thou plead for them? ſo v. 7. and oft in theſe

Λόγια θεοῦ.

Ἀρχὴ τῶν λογίων.

Στοιχεῖα.

Ἐπιστεύθησαν.

Πεπίστευμαι τὸ Εὐαγγέλιον.

Κείνομαι.

theſe *Epiſtles*, 1 *Cor.* 6. 1. πολμᾶ κείνεδαι, *dares* any * *Ap. Stob.* p. 228. *wage a ſuit at law, implead* another? So in * *Demaratus Arcadicor.* 2. φόνυ κριθεὶς ἀπελύθη τᾶ ἐγκλήματος, *being impleaded of murther, he was freed from the accuſation:* where κριθεὶς muſt ſignifie not *judged*, or *condemned*, for 'tis added, *he was abſolved*, but *accuſed*, or *impleaded*; and again it was by his mother that he was κριθεὶς, not by the judge, another evidence that it ſignifies *accuſed, proſecuted*, not *condemned.* And agreeable to this will be that notion of κρῖμα, *Rom.* 5. 16. for *charging* of ſin upon us, *indictment, impleading*, after which follows the κατάκριμα, or *condemnation.* From this notion of κρῖμα. κείνεδαι, *to contend*, in the forinſecal ſenſe, for *pleading*, or *managing the ſuit in Law*, will appear alſo what is the original notion of the word δικαιῶδαι, *to be juſtified*, which is ſo often uſed in theſe *Epiſtles.* For the phraſe ὅπως δικαιωθῇς ἐν τοῖς λόγοις σε, *that thou mighteſt be juſtified in thy ſayings*, in the former part of this verſe. is viſibly of the ſame importance with νικήσῃς ἐν τῷ κείνεδαί σε, *that thou mighteſt overcome when thou pleadeſt*, in the latter; and then, as λόγοι muſt ſignifie *pleadings*, ſo muſt δικαιῶδαι the *good ſucceſs*, or *victory, of the pleader*, being acquitted by the Judge, as in that known place of *Solomon, Prov.* 17. 15. *juſtifying* is ſet oppoſite to *condemning.* From hence it is juſtly reſolved by Divines, that though *Rev.* 22. 11. (and perhaps in ſome other places of the Greek of the Old Teſtament, as *Eccluſ.* 31. 5. and 18. 22.) δικαιῶδαι is oppoſite to ἀδικεῖν, and ſo ſignifieth *to live*, or *do, righteouſly*; yet there is this other notion which belongs to the word, and muſt conſtantly be affixed to it in almoſt all the places of the New Teſtament. For the due underſtanding of which theſe three things will be neceſſary to be remembred. Firſt, that the word being juridical, muſt always, when it is uſed in this ſenſe, imply a legal proceeding, and therein a Judge, a Client, and a Law, or ſomewhat proportionable to each of theſe. Thus when a man is ſaid to be *juſtified by the deeds of the Law*, or by the *faith of Chriſt, in the ſight of God*, as the man is the Client (ſuppoſable to be impleaded by *Satan* the ἀντίδικος, or *adverſary*, ἐν κρίσει, *in judicature*) and God the *Judge*, and the Law of *Moſes* on one ſide, or the Chriſtian law, the law of faith, on the other, the Rule, or Law, by which the judgment is made; ſo he that is ſaid to be *juſtified*, muſt be ſuppoſed to be acquitted by the rules of that law by which he is tried and judged, whether it be that given by *Moſes*, or this by *Chriſt.* Thus in that eminent place, *Acts* 13. 38, 39. (the ſummary of the whole Goſpel, and from which the notion of this word in the *Epiſtles* may moſt fitly be taken,) *Be it known unto you, that by this perſon (Chriſt) remiſſion of ſins* is *declared*, or *preached, unto you, and through him every one that believeth is juſtified* (δικαιοῦται) *from all thoſe things from which you could not be juſtified in*, or *by, the Law of Moſes.* Where, as it is evident that the law of *Chriſt* allows pardon and remiſſion for thoſe ſins; for which the Law of *Moſes* allowed no mercy, *viz.* in caſe of repentance, and ſincere returning to the obedience of *Chriſt*, after one or more acts of preſumptuous ſins, (for which the Law of *Moſes* admitted no ſacrifice, no expiation, but inflicted death without mercy on the offender, were he never ſo penitent, *Heb.* 10. 26, 28. and though there were hope of pardon for ſuch in another world, yet this was not by the purport of *Moſes*, but of *Chriſt's* covenant) ſo the Juſtification which is now declared from *Chriſt*, and conſiſts in God's pardoning ſuch ſins, acquitting the penitent believer, that now comes in to the obedience of *Chriſt*, whatſoever his paſt ſins have been, is a judicial act of God's, proceeding according to this rule now in force, this law of *Chriſt*, this Covenant under the Goſpel; which becauſe it is an act of meer mercy in God through *Chriſt*, the purchaſe of which coſt *Chriſt* his blood, but coſt us nothing, (*by* his *ſtripes we were thus healed*) and becauſe the condition of new life required of us, to make us capable of this remiſſion, hath nothing of virtue, or merit, of natural or moral efficiency in it, towards the purchaſing remiſſion, therefore it is here affirmed, that we are δικαιούμενοι δωρεὰν, &c. v. 24. *juſtified freely by his grace, through the redemption which is by Jeſus Chriſt.*

The ſecond thing to be obſerved in this matter is, that the Goſpel, or the faith of *Chriſt*, being now that rule by which God either acquits or condemns, juſtifies or not juſtifies any, whenſoever Juſtification is mentioned, it muſt be underſtood with this reference to that rule, which is ſometimes mention'd explicitly, (as when we read of his *juſtifying him that is of the faith of Jeſus*, ver. 26. *juſtifying by faith, and through faith*, v. 30. that is, according to that Evangelical rule, the Law of faith, which gives place for repentance and remiſſion upon ſincerity of new life,) and is to be ſuppoſed, and implied, whenſoever it is not mention'd. The promiſes of mercy and pardon in the Goſpel, though general, being yet conditional, and no ground allow'd for any to hope for his part of it, but upon performance of that condition, which again muſt not be confined to any one notion of any one Chriſtian virtue, faith, or the like, but to ſincere obedience to the whole Law of *Chriſt*, and that comprehends all the particulars required by him, in the retail, or as it is in the groſs ſet down by the moſt comprehenſive words, either of repentance or converſion, *without which we ſhall all likewiſe periſh*, and *we ſhall in no wiſe enter into the kingdom of God*, or of Holineſs, *without which no man ſhall ſee God.* The not obſerving of which is the πρῶτον ψεῦδος, the procreative miſtake of the many great and dangerous errors in this matter.

The third thing is, that the Hebrew צדקה *righteouſneſs*, ſignifies two things, either a lower or a more eminent degree of righteouſneſs. theſe two differing one from the other, as Juſtice and Charity appear to differ, one ſuperadded to, and ſuperſtructed on the other: and as it is the part of a judge to conſider theſe ſeverally, and as well to reward the higher degree of the one, as to acquit the innocence, and reward the lower degree of the other, ſo there is a double notion of *juſtifying* in Scripture: the one for acquitting and pardoning, accepting, and rewarding in a lower degree, which upon repentance and forſaking of ſin and converting ſincerely to God, is afforded every one, through the ſatisfaction and blood ſhedding of *Chriſt*, under the Goſpel; another for an higher degree of approving and commending, and adjudging to reward, and that proportion'd to ſome eminent act of faith, or obedience, in caſe of extraordinary trial; ſuch was *Abraham's believing in hope*, and *above hope*, and his obedience to the higheſt commands, *leaving his country*, and *ſacrificing his only ſon*, and ſuch were the ſeveral acts of faith mention'd *Heb.* 11. and the ἔργα, *works*, *Jam.* 2. And thus there ſeems to be a difference betwixt *God's imputing no ſin*, and his *imputing to righteouſneſs*; the latter being his adjudging to a high reward, the former only the forgiving iniquity, and accepting in a lower degree; the one upon ſome eminent act of faith, or obedience, the other upon undertaking new life, anſwerable to theſe two ſorts of Juſtification. And accordingly c. 4. that which is expreſs'd ver. 4. by, *it was accounted for righteouſneſs*, is v. 5. *the reward was reckoned*, noting an eminent reward of ſome eminent act to be comprehended in that phraſe. And ſo ſometimes it is in the word *Juſtified*, and when it is ſo to be interpreted the Context will generally determine.

V. 7. *Lye*] As ἀλήθεια, *truth*, ſignifies alſo *fidelity*, or *faithfulneſs*, ſo ψεῦσμα on the contrary ſignifying *a lie*, imports alſo *infidelity*, or *unfaithfulneſs*, and is here ſet to ſignifie that *ſin* of not making good uſe of the *oracles* of God intruſted to the *Jews*, called their ἀπιστία, *unbelief*, v. 3. and ἀδικία, *unrighteouſneſs*, v. 5. So v. 4. *Let God be true, and every man a liar*: that is, the *unfaithfulneſs* of men in neglecting

to do their part, doth no way *prejudice*, but rather *commend* the *fidelity* of *God*, in allowing them thoſe *mercies* which they make ſo ill uſe of.

d. Καὶ μὴ ὅτι

V. 8. *And not rather.*] The placing of the words in this verſe hath ſome harſhneſs, and conſequent obſcurity in it. The learned *Hugo Grotius* is inclinable to believe a tranſpoſition of μὴ ὅτι, for ὅτι μὴ, and then renders ὅτι *cur*, *why*, thus, *And why not* (the reſt being read in a *parentheſis*) or, *why ſhould we not do evil, that good may come?* But, I ſuppoſe, the more obvious and ſimple way ought here to be preferr'd, and the τί *why*, from the former verſe to be repeated; or elſe the ſenſe ſo to hang as that the τί *why* there ſhall have an influence here upon the μὴ *not*, and be thus rendred, καὶ μὴ *and why not, as we are calumniated*, &c. or, *And why ſhould we not ſay, as we are calumniated, and as ſome ſay that we ſay.* If this latter be it, then λέξομεν, *ſay*, is to be underſtood from the λέγειν following. But if the former, then the whole oration, placed ordinarily in a *parentheſis* καθὼς βλασφημούμεθα, καὶ καθάς φασί τινες ἡμᾶς λέγειν, (*as we are calumniated, and as ſome ſay that we ſay*) is, as it were, the Verb to the τί μὴ, *why not*, thus, *And why ſhould not we ſay, what Paul is affirmed to ſay* (but that is calumny, ſaith *Paul*:) and in either way the ὅτι that follows will be taken in the ſenſe that hath been noted of it, *Mat.* 7. d. for *ſcilicet*, or *videlicet*, *to wit*, only as a form to introduce the ſpeech following, thus, *Why ſhould we not ſay, as we are calumniated — to ſay, to wit, Let us do evil that good may come* — And ſo this will be a perſpicuous rendring of the verſe.

Ὅτι.

e. Τάφος ἀνεῳγμένος, &c.

V. 13. *Their throat is an open* —] Theſe three verſes that here follow, are evidently taken out of ſeveral places of the *Pſalms* and other Scriptures, and by the Apoſtle accommodated to his preſent purpoſe. And by occaſion of their being annexed to three verſes taken out of the 14th *Pſalm*, it hath come to paſs, that ſome antient *Latin copies* of that *Pſalm*, have taken them in from hence, and added them to that *Pſalm*, and accordingly the tranſlation which is uſed in the Liturgy hath three verſes more to that *Pſalm*, than the tranſlation in our Bibles doth acknowledge.

f. Πικρία.

V. 14. *Bitterneſs.*] The Hebrew word מרמות ſignifying *deceits*, was by the *Septuagint* miſtaken for מרורות, and ſo rendred πικρία, *bitterneſs*, and continued here from thence in this citation: As indeed in moſt citations of *Paul*, the Apoſtle of the Gentiles (who generally uſed the *Septuagint*) and of *Luke* alſo, his companion, (ſee *Acts* 8. Note e.) the Hebrew text is not made uſe of, but the Greek tranſlation retained, even when it differs from the original Hebrew.

g. Δόξα Θεοῦ.

V. 23. *The glory of God.*] The word δόξα, *glory*, or *praiſe*, being here joyned with Θεοῦ, *of God*, ſignifies not that glory which accrues to God, the glorifying or praiſing of his name, but that which accrues to man from God, and that may be either in this world, or in the next; the approbation or acceptance of any work here, or the reward of it hereafter. God's acceptance or approbation here, is called δόξα Θεοῦ, *the praiſe*, or *glory, of God*, *Joh.* 12. 44. *they loved* δόξαν ἀνθρώπων, *the glory*, or *praiſe, of men, more than of God*; and ſo God's teſtimony is δόξα παρὰ τοῦ Θεοῦ, *praiſe from God*, *John* 5. 44. And ſo it ſeems to denote here that reward which belongs to unſinning obedience, in which boaſting is founded, v. 27. and to which Grace, as it ſignifies pardon of ſins, is oppoſed, v. 24. and therefore of this *all men* are ſaid to *come ſhort*, who are found to be ſinners in the beginning of the verſe. Thus is *glorying towards God* ſet down as a conſequent of juſtification by works, c. 4. v. 2.

Δόξα παρὰ τοῦ Θεοῦ.

Καύχημα πρὸς Θεόν.

h. Ἱλαστήριον.

V. 25. *Propitiation.*] Some difficulty there is in this verſe, which muſt be explained by ſurveying the ſeveral parts of it. The Hebrew כפר ſignifying two things, *to cover*, and *to expiate* (ſee Note on *Heb.* 9. d.) the Noun כפרת, which is uſed for *the covering of the ark*, is indifferently rendred in the Old Teſtament ἱλαστήριον, *propitiatory*, and καταλλαγμα, *covering*: And indeed very fitly and properly both, becauſe as that place, where the *Cherubim* or Angels of God's preſence were placed, was the covering of the Ark, ſo *Exod.* 25. 22. God promiſed that in that place he would talk with *Moſes*, and give reſponſes, and ſhew himſelf propitious to the people. Thus (beſide the many places in the Old Teſtament) it is uſed in the New, *Heb.* 9. 5. where the *Cherubim of Glory*, that is, the pictures of the Angels in the manner wherein they were wont to appear, that is, in the reſemblance of a bright cloud or glory, are ſaid to *overſhadow the* ἱλαστήριον, that is, *the covering of the Ark*, or *propitiatory*. And in proportion to this, muſt the word here be rendred not *propitiation* (that is ἱλασμὸς, 1 *John* 2. 2.) but *propitiatory*, *Chriſt* being now the antitype (prefigured by that covering of the Ark, either as *Theophylact* conceives, in that our humane nature in *Chriſt*, πῶμα ἦν θεότητος, *was the covering*, or *veil*, *of his Divinity*, or becauſe God exhibited and revealed himſelf in *Chriſt*, as the Propitiatory was the place where God was wont to exhibit himſelf peculiarly) he by whom God ſpake to us, *Heb.* 1. 1. in whom *the fulneſs of the Godhead dwelt bodily*, and on whom the Angels deſcended with that voice, *This is my beloved ſon*, &c. and by whom God gave his reſponſes to the world, ſhewing himſelf propitious to them (which is the meaning of ἔνδειξις δικαιοσύνης, *demonſtrating of his righteouſneſs*, or *mercy*, that here follows) or ſhewing a way by which he will be propitiated, *viz.* through faith in his blood (not by any legal performances) the condition required on our part to be performed. This condition is here introduced by the word διὰ (with a Genitive caſe) *through*, which is the note of a condition (as with an Accuſative it is of a cauſe) and it is πίστις ἐν τῷ αἵματι αὐτοῦ, *faith in his blood*, where the blood being the object of the faith, it muſt ſignifie *in concreto Jeſus Chriſt*, who thus ſhed his blood (ſhed it to propitiate and ſatisfie for our ſins, and ſhed it to redeem us from all iniquity) in, or on whom we are to believe, and that is ſtiled, ver. 22. (in that ſimpler phraſe, yet to the ſame ſenſe) πίστις Ἰησοῦ Χριστοῦ, *the faith of Jeſus Chriſt*. Beſide this the blood is alſo the foundation or motive of the Chriſtian faith, that which perſwades us to believe and obey *Chriſt*, becauſe what he hath taught us, as the will of God, he hath thus confirmed, to be ſo, by ſigning it with his blood; and ſo *the blood* of *Chriſt* is ſaid by S. *John* to be one of thoſe, which *teſtifie* or *bear witneſs on earth*, and to induce our faith of the Goſpel, thus teſtified by the effuſion of his blood. And in both theſe notions, this faith is the condition on our part, parallel to *Chriſt*'s being propoſed a propitiatory on God's part: for as God exhibits himſelf to us in *Chriſt*, demonſtrates his righteouſneſs, or mercifulneſs, and reveals himſelf propitious to us, in putting us in a way of finding mercy, entring a new covenant with us; ſo muſt we believe on him thus exhibiting and revealing his Father's will to us, and obſerve thoſe rules of repentance and new life, upon which he promiſeth to be thus merciful to us. And accordingly this condition is here immediately ſubjoined to God's propoſing *Chriſt* as a propitiatory, as the condition on our part, on which he ſo propoſeth him.

Διὰ.

Πίστις ἐν τῷ αἵματι.

Πίστις Ἰησοῦ

i. Ἔνδειξις δικαιοσύνης.

Ib. *Declare his righteouſneſs.*] Ἔνδειξις δικαιοσύνης will here beſt be rendred, *Demonſtration of his righteouſneſs*; and accordingly as the method of demonſtrating is wont to be the cauſe, ſo here follows διὰ, which, with an Acculative caſe, is a note of a cauſe, διὰ τὴν πάρεσιν, *becauſe of the paſſing by* (*not taking notice*) *of paſt ſins*, the ſins, whether by Jews or Gentiles, formerly committed, that is, before the revealing and manifeſting of God's will unto them by *Chriſt*: According to that of *Acts* 17. 30. that *God*, ὑπεριδὼν, *looking over*, not *taking notice of*, that *time of ignorance, doth now command all men every where to repent*; and *Wiſd.* 11. 23. παροράις ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν, *thou lookeſt another way*, and *beholdeſt not the ſins of men, that they may repent.* The ὑπεριδὼν and παροράω there is

Πάρεσις.

Ὑπεριδὼν.

the

the direct interpretation of God's πάρεσις here, differing from ἄφεσις, *pardon*, as preterition doth from remiſſion, as *paſſing by*, not yet laying to their charge for puniſhment, doth from abſolving, acquitting of them. For tho' in order to their repentance and change, God doth at the preſent ſo paſs by their forepaſt ſins, as not to forſake them, or ſhut up all ways of mercy againſt them, but reveals *Chriſt to them*, with promiſe of pardon for what is paſt, if they will now obey him (this is the meaning of πάρεσις) yet unleſs that change be wrought, and for the future approved to him, there is no ἄφεσις *remiſſion* or *pardon* to be expected from him. This πάρεσις then conſiſts ἐν τῇ ἀνοχῇ Θεοῦ, *in God's forbearance*, or *long-ſuffering*, (ſo the word ſignifies, *c.* 2. 4.) in his not proceeding ſo ſwiftly and ſeverely with ſinners, as to cut them off, or forſake, and leave them helpleſs and hopeleſs in their ſins, but treating them gently, giving them ſpace to repent and amend, and uſing all effectual means to win them to it: all one with God's μακροθυμία, *ſlowneſs to puniſh*, mention'd oft in the caſe of *Pharaoh*, and elſewhere. And this being now God's dealing in *Chriſt*, is here mentioned as the *medium* to demonſtrate *God's righteouſneſs*, that is, that Evangelical way revealed by *Chriſt*, wherein it conſiſts, not in the purchaſe of pardon and forgiveneſs abſolutely, or for any but thoſe that do ſincerely return from their wicked lives, and embrace the faith and obedience of *Chriſt*, but to give ſpace, and to admoniſh and call to repentance, and uſe means on God's part effectual, if they be not obſtinately reſiſted or contemn'd by us, to bring us to new life. And that is the meaning alſo of the Ἀπολύτρωσις *redemption which is in Chriſt*, v. 24. his freeing men from that neceſſity of periſhing in their ſins, calling them to repentance, uſing all probable means to redeem and purify them from all iniquity, which is expreſs'd by λυτροῦσθαι, *redeeming*, *Tit.* 2. 14. and ποιεῖν λύτρωσιν, *to work redemption*, *Luke* 1. 68. And ſo ſometimes alſo *forgiving* ſignifies, as when *Chriſt* ſaith, Πατερ ἄφες, *Father forgive them*, *Luke* 23. 24. for there he prays not for final or actual, preſent, abſolute forgiveneſs to them, but for the giving them ſpace to repent, and means to convince them of their ſin, by the coming of the *holy Ghoſt*, and the Apoſtles preaching to them the reſurrection of *Chriſt* from that death which they had inflicted on him. And ſo muſt we underſtand *the remiſſion of ſins*, which in the *Creed* is propoſed to all to believe.

ἈνοχῇAnoche

ἈπολύτρωσιςApolutroſis

λυτροῦσθαι Ῥοιεῖν λύτρωσιν Ἆρις πάτερ

V. 26. *Juſt*] That the word δίκαιος *juſt*, or *righteous*, ſignifies *a merciful*, or *charitable perſon*, hath been ſhew'd from the Hebrew notation of צדקה *righteouſneſs*, for ἐλεημοσύνη *mercy*, Note on Mat. 1. g. And accordingly it may be obſerv'd, that the word ſeldom in theſe books, if ever, belongs, or is applied to the act of vindicative or punitive juſtice, but (as there in the caſe of *Joſeph*, who would not offer his wife to legal puniſhment, and therefore is called δίκαιος *righteous*) for the abating of the rigour of exact law, and bringing in ἐπιείκεια *moderation*, or *equity*, or *mercy* inſtead of it. Accordingly it is here to be reſolved, that this phraſe being uſed of God, εἰς τὸ αὐτὸν δίκαιον, *that God may be righteous*, muſt be underſtood to denote his mercy, and goodneſs, and clemency, in pardoning and forgiving of ſins, that being the thing look'd on in the many foregoing expreſſions, our *being juſtified freely by his grace*, v. 24. *the propitiatory*, v. 25. God's means of exhibiting or revealing his covenant of mercy, *God's righteouſneſs*, that is, his merciful dealing with men under this ſecond Covenant, *v.* 25. and 26. and *the remiſſion of ſins*, and *forbearance*, *v.* 25. 'Tis true indeed, that the ſatisfaction made, and the price paid for our ſins by *Chriſt*, being the meritorious cauſe of this remiſſion, and juſtification, may fitly denominate God δίκαιον *juſt* in that other reſpect; and it is moſt certain that God, to give a great example to his hatred to ſin, and his wrath againſt ſinners, was pleaſed to *lay on his own ſon the iniquities of us all*, rather then let ſin go utterly unpuniſhed. But the word δίκαιος *righteous* being ſo commonly taken in that notion of mercifulneſs, and ſo ſeldom in this of vindicative juſtice, there is no reaſon to interpret it thus in this place. k. Δίκαιος.

V. 28. *Conclude*] Λόγος ſignifies *ratio*, or *ratiocinium*, not only in the notion of the Logician, but alſo of the Arithmetician, not only *reaſon* or *arguing*, but alſo *reckoning* or *counting*, and ſo you ſhall find it, *ch.* 9. 28. whoſe art is called thereupon λογιστικὴ *counting* or *reckoning*; whence *Phavorinus*, λογίζομαι, ψηφίζω τῇ χειρὶ *caſting account with* ψῆφοι, which we therefore call *counters*, or thoſe by which we caſt account. Hence λογίζομαι is *to perfect and make up an account*, and *to conclude*, or *ſum up*; and ſo 'tis here uſed *to conclude*, not in the Logician's but Arithmetician's notion of concluding. Of this word λογίζομαι ſee Note on 1 *Cor.* 13. f. l. Λόγος. Λογίζομαι

CHAP. IV. *Paraphraſe.*

1. * a WHat ſhall we ſay then, that Abraham our father, † as pertaining to the fleſh hath found?] 1. What then do we ſay? Can it be ſaid, or thought, a. that Abraham who is ſaid in Scripture to be righteous, or accepted by God as righteous, obtained that teſtimony by the merit of his own innocence or performances? (This affirmative interrogation is in effect a negation, and ſo the meaning is) This cannot with any reaſon be affirmed by any.

2. For if Abraham were juſtified by works, he hath * *whereof* to glory, but not † before God.] 2. For if he were ſo juſtified by any thing in himſelf, any innocence or performance of his, he might then be ſaid to have ſomewhat to glory of, his juſtification being an effect of his performances, and not of the free grace of God, (ſee note a. & c. 3. 27.) But ſure there is no ſuch matter; or, if toward men, who had nothing to blame in him, he might have any place of boaſting, yet ſure toward God he hath none, he cannot be able to ſay to God by way of boaſt, as of any ſpecial merit or excellency (which alone is matter of boaſting) that he had done any thing, by virtue of which he was juſtified before God. And therefore certainly, whatſoever privilege or prerogative was, or could be conceived to belong to him, or his poſterity, it was from the free mercy of God, a fruit of undeſerved promiſe, and that excludes all boaſting, for what haſt thou (in this caſe) which thou haſt not received? and why then boaſteſt thou, as if it were not a meer act of mercy, and bounty to thee? (that is, as if it were not a meer act of mercy, and bounty to thee?)

3. For what ſaith the Scripture? Abraham believed God, and it was counted unto him for righteouſneſs.] 3. And this appears by that way of God's dealing with him, which is in the Scripture clearly enough ſet down; and that the very ſame by which we teach and profeſs that all men are now dealt with by God, that is, a way that belongs to the Gentiles, though ſinners, (if they will forſake their heathen ways, and now receive and obey Chriſt) as well as to the Jews, viz. that Abraham believed God, followed his call, and believed his promiſe, and thereupon, though he had formerly been guilty of many ſins, and though his obedience being due to God's commands, could not challenge any ſuch reward from God, yet did God freely juſtify him, that is, upon his forſaking his country and the Idolatries thereof, and after, upon his depending upon God's promiſes made to him (and ſo walking cheerfully in his duty towards God) pardon his paſt ſins, receive him into ſpecial favour, ſtrike a covenant of rich Mercies with him.

4. Now to him that worketh is the reward not reckoned of grace, but of debt.] 4. By this 'tis clear, that 'twas not his innocence, or blameleſneſs, by which he is ſaid to be juſt in the ſight of God, or any meritorious act, that was thus rewarded in him (ſee note on c. 3. b.) For if it were, then would it not be ſaid, that God did account or reckon his faith unto him for righteouſneſs, that is, freely out of meer mercy juſtify him (as v. 3. it was, and v. 5. is again ſaid, theſe two phraſes [it was reputed to him for righteouſneſs] there, and here [it is reputed to him according to grace or favour] being directly

* what therefore do we ſay τί οὖν ἐροῦμεν † found according to the fleſh? εὑρηκέναι κατὰ σάρκα * boaſting, καύχημα † toward, πρὸς

directly of the ſame importance) but that upon his perfect innocence and blameleſneſs, God was bound (by Laws of ſtrict juſtice) to reward and crown his innocence, and his virtues, as paying him that which he ought him (a due debt) and not freely giving it him by way of favour and grace, as is implied in accounting or imputing to him for righteouſneſs.

5. But his way of juſtification was by believing pardon for ſinners upon reformation, and thereupon reforming and giving himſelf up to do whatſoever God now would have him do; and ſo 'twas not any original innocence of his (which might challenge the reward, as due) but only God's acceptation of his faith, which was an act of God's meer mercy, and that may be vouchſafed to Idolatrous Gentiles upon their repentance, as well to him, and their receiving of the faith, and leaving their former courſes of ſin on Chriſt's command, as he did in his country, upon God's, be accepted to the juſtification.

5. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.]

6. Agreeable to which is that deſcription of bleſſedneſs in David, Pſal. 32. that he is bleſſed whom the Lord out of his free grace and pardon of ſin accepteth and accounteth as righteous, and not on any merit of their own performances; that is, that bleſſedneſs conſiſts in having this Evangelical way of juſtifying ſinners (or thoſe who have been ſinners, and now repent and return) vouchſafed to any man, not that of never having lived in ſin (for want of which the Jews will not admit the Gentiles to any hope of juſtification) but the other, I ſay, of mercy and forgiveneſs, upon reformation, and forſaking their former evil ways, as appears by the words of the Pſalm.

6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works,]

7. Bleſſed are they, not who never ſinn'd at all, that were never in a wicked or wrong courſe, (as of the Gentiles it is acknowledged that they were) but who having been ill, have reformed and found place of repentance, and of mercy upon reformation, meerly by the forgiveneſs and pardon of God.

7. *Saying*, Bleſſed *are* they whoſe iniquities are forgiven, and whoſe ſins are covered.]

8. Bleſſed is the man whoſe ſin (tho' he have been guilty, as 'tis acknowledg'd the Gentiles have) is not charged on him by God, but freely pardoned and forgiven unto him upon his reformation.

8. Bleſſed *is* the man to whom the Lord will not impute ſin.]

9. This then being the nature of the Evangelical courſe of God's gracious way of dealing with ſinners, giving them place for repentance, and upon the ſincerity of that, juſtifying and accepting them, whatſoever their former ſins have been, we may now farther conſider, whether this courſe may not be taken with uncircumciſed Gentiles, as well as with the Jews; and that will beſt be done, by conſidering how God dealt with Abraham, and what condition Abraham was in, when God thus reckoned his faith to him for righteouſneſs, or juſtified and approved of him, and rewarded him ſo richly for believing.

9. *Cometh* this bleſſedneſs then upon the circumciſion *only*, or upon the uncircumciſion alſo? for we ſay that faith was reckoned unto Abraham for righteouſneſs.]

10. And of this the account is eaſy, if we but obſerve the time when Abraham's juſtification is ſpoken of, viz. when thoſe words were ſaid of him, Abraham believed, and it was counted to him for righteouſneſs. For we find that was Gen. 15. 6. before he was circumciſed, c. 17. 24. and therefore it could not be a priviledge annext to circumciſion, but as a grace and favour of God, whereof the uncircumciſed Gentiles are no leſs capable then the Jews, who are within the covenant of circumciſion: (which is an evidence that receiving of Chriſt now, and believing and obeying of him, as then Abraham obeyed, will be accepted by God, without circumciſion.)

10. How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion.]

11. And being juſtified after this Evangelical manner upon his faith, without and before circumciſion, he received the ſacrament of circumciſion, for a ſeal, on his part, of his performing thoſe commands of God given to him, his walking before him ſincerely, Gen. 17. 1. (upon which the covenant is made to him, and thus ſealed, v. 2, 4, 10.) and on God's part, for a teſtification of that faith of his, and obſignation of that precedent juſtification; and ſo by conſequence he is the father in a ſpiritual ſenſe, that is, an exemplar, or copy (which they that tranſcribe are called his ſons) of every uncircumciſed believer, who therefore ſucceeds him, as a ſon to a father, in that priviledge of being juſtified before God.

11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which *he had yet* being uncircumciſed; that he might be the father of all them that believe, * tho' they be not circumciſed, that righteouſneſs might be imputed unto them alſo;]

* thro', or in uncircumciſion, δι' ἀκροβυστίας. See note on 4. 2. h.

12. And in like manner a ſpiritual father conveying down mercies and the inheritance to the Jews, that were circumciſed, and do now convert to Chriſt, and ſo beſides Circumciſion, which they drew from him, do alſo tranſcribe his diviner copy, follow his example of faith and obedience, which were remarkable in him before he was circumciſed, leave their ſins, as he did his country, and believe all God's promiſes, and adhere to him againſt all temptations to the contrary.

12. And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which *he had* being *yet* uncircumciſed.]

13. For the great promiſe made to Abraham and his poſterity, that they ſhould poſſeſs ſo great a part of the world, Idumea and a great deal more beſide Canaan, (under which alſo heaven was typically promiſed and comprehended, Heb. 11. 14, 16.) was not made by the Moſaical Law, or conſequently upon condition of performing and obſerving of that (ſee note on Mat. 5. g.) but by this other Evangelical way of new obedience, without having obſerved the Law of Moſes, without being circumciſed.

13. For the promiſe † that he ſhould be the heir of the world, *was* not to Abraham, or to his ſeed, thro' the Law, but thro' the righteouſneſs of faith.]

† to Abraham or his ſeed, that he ſhould be the heir of the world, was not by the Law, ἡ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου

14. For if that inheritance were made over to 'em upon obſervation of the Moſaical Law, upon the Jews being circumciſed, &c. then, as faith, or this Evangelical way of juſtifying ſinners, is vaniſhed on one ſide, and what is ſaid of Abraham's being juſtify'd by faith is concluded to be falſe, ſo the promiſe it ſelf, which was ſhewed to be the thing by which Abraham was juſtified, and to belong to all Abraham's ſeed, not to the Jews only, v. 12. is vaniſhed alſo.

14. For if they which are of the Law *be* heirs, faith is made void, and the promiſe made of none effect.]

15, 16. This again appears by another argument; for it's evident of the Law of Moſes, that all which that doth, is to bring ſin and puniſhment into the world, as the Law of circumciſion given to the Jews made it a ſin, and puniſhable in a Jew, if he were not circumciſed on the eight day, but gave him no right of merit, no title to heaven, or to any other reward, in caſe he did obſerve that or the like ordinances, were circumciſed, &c. (for theſe were before the command of circumciſion made over to Abraham and his ſeed by the promiſe of God.) And ſo for other more ſubſtantial duties, the Law by commanding them doth but enhanſe the contrary ſin, which if it were not for the commandment could not be ſo high a degree of crime, or contempt of known Law, but doth not give a man right to any reward for obſerving it. From whence it neceſſarily follows, that it, that is, the promiſe of reward, v. 13. juſtification, &c. muſt have been made in reſpect to faith, or to believers, (and not founded upon any merit of any legal performances, on God's giving, or our obſerving that law of circumciſion, &c.) and by that means indeed it becomes an act of promiſe, and that promiſe meerly of grace, not depending on Judaical performances, and ſo it belongs to all the ſeed (that is, to all that do as Abraham did) is made good (ſee note on 1 Pet. 2. d.) and to all ſorts of believers (not only to the Jews) who are ſpiritually children of Abraham, that is, believers like him, born anew after his example or ſimilitude, tho' not ſpringing from his loyns, for in this reſpect it is, that he is ſaid to be the father of us all, that is, of all the faithful, Gentiles as well as Jews.

15. * Becauſe the Law worketh wrath: for where no law is, *there is* no tranſgreſſion.

* for, γὰρ

16. Therefore *it is* of faith, that *it might be* by grace; † to the end the promiſe might be ſure to all the ſeed, not to that only which is of the Law, but to that alſo which is of the faith of Abraham, who is the father of us all,]

† that it may be a firm promiſe, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν

b. 17. (As it is written of him, that he ſhould be the father of more nations then one, nay (as the word [many] often ſignifies) of all, that is, of the Gentile believers alſo) in like manner as God, in whom he

17. (As it is written, I have made thee a father of many nations) * b before him whom he believed, *even* God, who quickneth the dead, and calleth thoſe things which be not as though they were;]

* anſwerable to him

he believed, is the Father of the Gentiles as well as Jewiſh believers and accordingly juſtified Abraham without Moſaical obedience, and ſo will juſtify Gentile Chriſtians, begetting them by the Goſpel to a new life, and then upon this change, this reformation, tho' ſinners and Gentiles by birth, yet accounting them children, receiving and embracing them in Chriſt. And there is nothing ſtrange in all this, when we remember who it is that hath made this promiſe, even that God who is able to do all things, even to raiſe the dead to life again, and ſo to quicken the Gentiles that are dead in ſins (as he quickned the womb of Sarah, and enabled old Abraham to beget a ſon) and give them grace to forſake their former deadneſs and barrenneſs, and incapacity of God's favour, viz. their heathen ſins, and to deal with thoſe deſpiſed heathen as he doth with the Jews themſelves, that have received moſt of his favour, and pretend a peculiar title to it, ſee Luke 15. 24.

18. Who againſt hope believed in hope, that he * might become the father of many nations: according to that which was ſpoken, ſo ſhall thy ſeed be.]

* ſhould become, εἰς τὸ γενέσθαι

18. And this is exemplified to us in that which, we ſee, befel Abraham, who having no natural grounds of hope (either in reſpect of Sarah or himſelf) did yet (upon God's promiſe, Gen. 15.) hope and believe that he ſhould have a Son, and ſo be a ſtock, from whence (that is, literally, from his body) many nations ſhould ſpring, a moſt numerous progeny, even as many as the ſtars of heaven for multitude. (And then why may not the Gentiles upon coming in to the faith of Chriſt, and reforming their Gentile lives, be as capable of God's promiſes, made to all true penitents, whatſoever impoſſibility ſeem to be in it, in reſpect of their former ſins, and deſperateneſs of their condition?)

19. And being not weak in faith, he conſidered not his own body † now dead, when he was about an hundred years old, neither yet the deadneſs of Sarah's womb:]

† grown already dead, ἤδη νενε νρωμένον

19. He, we know, by a ſtrong faith overcame all the difficulties in nature, and conſidered no objections that might be made againſt the probableneſs of God's performing the promiſe:

20. He c * ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God:]

* doubted

20. Neither interpoſed he any queſtion, demur, or doubt, through any ſuſpicious fearful paſſion in himſelf, but, without all diſpute to the contrary, depended fully on God for the performance, and how difficult ſoever, yet he look'd upon God in his glorious attributes, perfectly able to do whatſoever he promiſed, and moſt faithful, and ſure never to fail in the performance, collecting nothing elſe from the difficulty of the matter, but that it was the fitter for an almighty power, and a God that cannot lye, having promiſed, to magnify his power in performing it.

21. And being fully perſwaded that, what he had promiſed, he was able alſo to perform,]

21. Having for it all, this one hold, on which he depended moſt confidently, that as God was able, ſo he would certainly make good and perform what he had freely promiſed to him. (And then, now that the Goſpel is by Chriſt ſent to the Gentiles, and mercy offered them upon reformation, why ſhould the wickedneſs of their former lives (any more then Sarah's barren womb, and Abraham's old age) keep God from performing his promiſe to them, of accepting, and juſtifying penitent Gentiles, whoſe reformation tends ſo much to God's glory, tho' they be not circumciſed.

22. And therefore it was imputed to him for righteouſneſs.]

22. Which ſtedfaſt faith of his was a ſign of the opinion he had of God's power and fidelity, and was moſt graciouſly accepted by God, and rewarded in him with the performance of the promiſe, and not only ſo, but alſo (and over and above it) was reputed to him as an eminent piece of virtue. And ſo it will be now in the Gentiles, if upon our preaching to them, they now believe and repent.

23. Now it was not written for his ſake alone, that it was imputed to him;

24. But for us alſo, to whom it ſhall be imputed, * if we believe on him that raiſed up Jeſus our Lord from the dead.]

* that believe τοῖς πιστεύ-ουσι

23, 24. For this is recorded of him for our inſtruction, to teach us how God will reward us, if we believe on him, without doubt or diſpute, in other things of the like or greater difficulty, ſuch is the raiſing Chriſt from the dead, which was wrought by God for us and all mankind, Gentiles as well as Jews, and our belief of it is now abſolutely required of us, to fit us to receive and obey him, that is thus wonderfully teſtifyed to us to be the Meſſias of the world, and that receiving and obeying of him will now be ſufficient to the juſtifying of us, without the obſervations of the Moſaical Law, as Abrahams faith was to him, before he was circumciſed.

25. Who was delivered for our offences, and was raiſed again for our juſtification.]

25. For to this end was both the death & reſurrection of Chriſt deſigned: he died as our ſurety, to obtain us releaſe and pardon, to make expiation for our ſins paſt, to deliver us from the puniſhments due to ſin; and roſe again from the dead, to open the gates of a celeſtial life to us, to enſure us of a like glorious reſurrection, which could never have been had, if Chriſt had not been raiſed, 1 Cor. 15. 16, 17, 20. And in order to our receiving this joyful benefit of his reſurrection, other ſpecial advantages there are of his riſing, partly to convince the unbelieving world by that ſupreme act of power, and ſo to bring them to the faith that before ſtood out againſt it; partly that he might take us off from the ſins of our former lives, bring us to new life, by the example of his riſing, and by the miſſion of the Spirit to us, whereby he was raiſed, and ſo to help us to actual juſtification, which is not had by the death of Chriſt, but upon our coming in to the faith, and performance of the condition required of us, ſincere obedience to the commands of Chriſt.

So that as the faith of Abraham, which was here ſaid to be reputed to him for righteouſneſs, was the obeying of God in his commands, of walking before him, &c. the believing God's promiſe, and without all dubitancy relying on his all ſufficient power to do that moſt impoſſible thing in nature, and his veracity and fidelity, that he would certainly do it, having promiſed it, (which contains under it alſo by analogy, a belief of all other his divine attributes, and affirmations, and promiſes, and a practice agreeable to this belief, going on conſtantly upon thoſe grounds, in deſpight of all reſiſtances and temptations to the contrary) ſo the faith that ſhall be reputed to our juſtification, is the believing on God in the ſame latitude that he did, walking uprightly before him, acknowledging his power, his veracity, and all other his attributes, believing whatſoever he hath affirmed, or promiſed, or revealed unto us concerning himſelf, particularly his receiving of the greateſt ſinners, the moſt Idolatrous heathens, upon their receiving the faith of Chriſt, and betaking themſelves to a new Chriſtian life, and as an Emblem, and token, and aſſurance of that, that great fundamental work, the baſis of all Chriſtianity, his raiſing Jeſus from the dead, whom by that means he hath ſet forth to us to be our Lord, to be obeyed in all his commands, delivered to us, when he was here on earth (the obligingneſs of which is now ſealed to us by God, in his raiſing this Lord of ours from the dead) and this faith not only in our brains, but ſunk down into our hearts, and bringing forth actions in our lives (as it did in Abraham) agreeable and proportionable to our faith. And as this faith is now required to our juſtification, ſo will it be accepted by God to the benefit of all the heathen world that ſhall thus make uſe of it, without the addition of Moſaical obſervances, circumciſion, &c. as in Abraham it was, before he was circumciſed.

Annotations on Chap. IV.

a. V. 1. *What ſhall we ſay then——*] The underſtanding of the Apoſtles diſcourſe in this chapter depends much on a right underſtanding of this verſe, which contains the queſtion to which the ſatisfaction is rendred in the following words. And in this verſe four things muſt be obſerved: Firſt, that the τί οὖν ἐροῦμεν. *what ſay we then?* is a form of introducing a queſtion, and tho' not here (in the ordinary printed copies) yet in other places hath a note of interrogation immediately following it, as c. 6. 1. & 7. 7. This being ſuppoſed, the ſecond thing is, that the remainder of the verſe is the very queſtion thus introduced, *that Abraham*, &c. that is, *Do we ſay that Abraham found according to the fleſh?* And this interrogation being not here formally anſwer'd, muſt it ſelf be taken for an anſwer to it ſelf; and as interrogations are the ſtrongeſt negations, ſo will this, and muſt thus be made up by addition of theſe or the like words, *No certainly he did not.* Then for the third difficulty, *viz.* what is here the meaning of εὑρηκέναι, *hath found*, that will ſoon be anſwered, 1. that *to find*, agreeably to the Hebrew מצא ſignifies *to gain, obtain, acquire*, as to *find life*, *Mat.* 16. 25. 2*ly*, that there muſt be ſome Subſtantive underſtood, ſomewhat which he may be ſaid to have found, and that is either indefinitely τί ἄρα, *that which he did find*, or *obtain*, or elſe more diſtinct-

'Εὑρηκέναι

ly δικαιοσύνη *righteouſneſs* or *juſtification*, which had before been named *favour*, *approbation* with God. So we have εὗρες χάριν. *thou haſt found favour*, *Luke* 1. 30 and it ſeems to be a proverbial form, and will then be the ſame with being *juſtified*, v. 2. And ſo the illative particle *For*, concludes, *Do we ſay he hath found?* (or, *Certainly he hath not found*) *For if he were juſtified*, that is, if he had thus found — which notes *finding*, and *being juſtified* to be all one. Fourthly, then it muſt be examined what is meant by κατὰ σάρκα *according to the fleſh*. And firſt it appears to connect with the εὑρηκέναι, for ſo it lies, εὑρηκέναι κατὰ σάρκα *found according to the fleſh*, and is not joined with *Abraham our Father*, as in reaſon it would have been, (and not εὑρηκέναι interpoſed) if the meaning of it had been, *our father according to the fleſh*: which being ſuppoſed, it will likewiſe follow that κατὰ σάρκα *according to the fleſh*, muſt ſignify the ſame with ἐξ ἔργων, *by works*, v. 2. in like manner as *found* and *juſtified* import the ſame. And this again is evident by the Laws of reaſoning. For this ſecond verſe being by the *For* in the front evidenced to be the proof of what was ſet down in the firſt, and this proof being in form of an hypothetical ſyllogiſm, thus, *If Abraham were by works juſtified before God, then he hath matter of boaſting before God*; *But Abraham hath not any matter of boaſting before God*; *Therefore he was not juſtified by works*, it muſt follow neceſſarily that this concluſion, *Abraham was not juſtified by works*, was the ſame with that which was ſet down in other words, v. 1. or if not of the ſame latitude and extent with it, was comprehended, as a part, under it. Which it cannot be, unleſs κατὰ σάρκα *according to the fleſh*, and ἐξ ἔργων *by works*, be either of the ſame force directly, or the latter contained in the former. Any greater (tho' never ſo ſmall) difference that ſhould be admitted, being of neceſſity to affix four terms to the Apoſtles ſyllogiſm, and ſo to evacuate all force in his argument. From hence it follows, that the way of diſcerning what is meant by ἐξ ἔργων, *by works*, will be the moſt probable means of interpreting κατὰ σάρκα *according to the fleſh*. And this we have from v. 4. & 5. in theſe words, *To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is reckoned for righteouſneſs.* Where it is evident, that *working* is that to which *reward is by debt*, or juſt wages, *to be adjudged*, and that in oppoſition to God's *reckoning of grace*, or *favour*, *and juſtifying the ungodly*. From whence it follows, that *being juſtified by works* in this place (in St. *Paul*'s and not St. *James*'s dialect) ſignifies that innocence of the former life, and thoſe eminent performances wrought by a man's ſelf, that may challenge from God as due unto them, God's acquittance, and ſpecial reward, without any intervening of pardon, as to an offender, or of grace, in giving him any thing that is not perfectly due to him. Whereas on the contrary, *God's imputing righteouſneſs without works*, v. 6. is God's pardoning graciouſly the ſins that the man hath been guilty of, (*viz.* upon repentance and reformation) which he might moſt juſtly have puniſhed, v. 7, 8. and rewarding ſome mean imperfect act, or acts of fidelity, or obedience in him, which could no way challenge impunity, much leſs ſuch a degree of reward, did not God out of meer mercy thus improve, and enhanſe the value of them. So that ἔργα *works* are the man's own performances, firſt blameleſs in not ſinning, and then meritorious, as the eminent difficulty of the commands, wherein his obedience is tried and exerciſed, is apt to enhanſe the value of them; and he that were ſuppoſed to be juſtified by them muſt 1. have lived blameleſly all his former life, and then have done eminent, rewardable actions alſo, at leaſt the former of theſe. And *Abraham* having been ἀσεβὴς *a ſinner*, v. 5. having lived in idolatry for ſome time, and all that he did, upon which he was *juſtified*, *Gen.* 15. 6. being but *obeying God's call*, *Gen.* 12. 4. and *believing his promiſes*, *Gen.* 15. 5. it is clear he was not, nor could be thus juſtified, but only by the way mentioned by the *Pſalmiſt*, *Pſal.* 32. by *God's forgiving*, *covering*, *not imputing of ſin*. And ſo this muſt be the meaning alſo of his *not finding according to the fleſh*, *viz.* being not juſtified by any thing in himſelf, abſtracted from the mercy and gracious acceptance of God. Thus *Rom.* 9. 8. *the children of the fleſh* are oppoſed to *the children of the promiſe*, and ſignify literally *Iſmael* that was begotten by the ſtrength of nature, (as *Iſaac* was a work of God's promiſe and ſpecial mercy) and myſtically the Jews conſidered with their own performances, whereby they expected juſtification, without any reſpect to the pardon and mercy of *Chriſt*. And thus *Gal.* 4. 29. *Iſmael* is ſaid to be κατὰ σάρκα γεννηθεὶς, *born according to the fleſh*, and *Iſaac* κατὰ πνεῦμα *according to the ſpirit*, in the ſame notion, *the Spirit*, and *the Promiſe* ſignifying the ſame thing in that place, as appears by *v.* 28. The words being thus interpreted, are a confutation of one part of the objection of the Jews againſt the Apoſtles practice of preaching the Goſpel to the Gentiles, *viz.* that taken from the ſins of the Gentiles, which here by the example of *Abraham* is proved to be of no force againſt their juſtification, they being as juſtifiable as *Abraham* a ſinner was, by God's free pardon of ſins paſt, upon forſaking of them. And this is inſiſted on and proved in the eight firſt verſes. In the ninth verſe the Apoſtle proceeds to the confuting the other part of their objection (ſee note b. on the Title of the *Epiſtle*) *viz.* that if the heathens would be capable of any part of the benefit of God's promiſe, they muſt then be Proſelytes of their Moſaical covenant, or righteouſneſs, be circumciſed, *&c.* Which again is proved falſe by the example of *Abraham*, who was juſtified before he was circumciſed, and before the giving of the Law, by Faith, not by Circumciſion, by Gods pardon and mercy, not by any legal performances. The only matter of doubt and uncertainty is, whether theſe objections which are thus in the enſuing chapter confuted, were both propoſed in the firſt verſe, (for if there were, then ἐξ ἔργων *by works*, *v.* 2. will not be of the ſame latitude with κατὰ σάρκα *according to the fleſh*, but contained under it, as a part under the whole) or whether the firſt only were there comprehended, and the ſecond ſeverally ſubjoined, *v.* 9. The latter of theſe ſeems moſt probable, and accordingly the explication of the Chapter hath proceeded, tho' if the former were true, it would be of no greater concernment then only this, that κατὰ σάρκα *according to the fleſh*, ſhould refer to Circumciſion, and Moſaical obſervances, as well as to the blameleſs and meritorious performances wrought by a man's own natural ſtrength, abſtracted from God's pardon and favourable acceptance.

V. 17. *Before him*] The importance of κατέναντι θεοῦ is not ordinarily obſerv'd, and muſt be fetch'd from the uſe of נגדו in Hebrew, as it is uſed *Gen.* 2. 18. where God, ſaith he, will make *Adam an help*, we render it *meet for him*, and the *vulgar*, *ſimile ei*, *like*, or *agreeable*, or *anſwerable to him*; where the *Septuagint* have κατ' αὐτὸν *by him*, or *on the ſide of him*, or *anſwerable*, *parallel to him*. And to this Hebrew the Greek κατέναντι bears exact proportion, the word נגד ſignifying *coram*, *ex oppoſito*, and yet uſed to denote that which is *like* and *anſwerable*. Thus 'tis certain St. *Chryſoſtom* underſtood the word in this place; for ſo with he, κατέναντι δὲ ἐπιτέθεται θεοῦ· ὃ δὲ λέγει τοιοῦτόν ἐστιν, ὥσπερ ὁ θεὸς οὐκ ἔστι μερικὸς θεὸς, ἀλλὰ πάντων πλήν, οὕτω καὶ οὗτος, *The meaning is*, *as God is no partial God*, *but the Father of all*, *ſo Abraham*: and again, *if he were not the father of all that dwell on the earth* τὸ κατέναντι οὐκ ἔχει χώραν, *this word ſhould have no place* ἀλλ' ἐκπεπτωκὸς ἂν εἴη τῆς τοῦ θεοῦ δωρεᾶς, *but God's gift would be maimed*; and in expreſs words, τὸ δὲ κατέναντι ἰσοδυναμεῖ τῷ, *the word ſignifies in like manner*. And ſo *Theophylact* from him, Κατέναντι τοῦ θεοῦ, ἀντὶ τοῦ ὁμοίου τοῦ θεοῦ, *before God*, *is inſtead of*, *like God*. —— This Obſervation may poſſibly be uſeful to the finding out the full importance of ſome other places. As when the Commandment is given to *Abraham* of *walking before*

b. Καθέναντι

fore God, and being perfect, Gen. 17. 1. which in this notion of *before* will be all one with, *Be ye perfect as your father in heaven in perfect.*

C. διαχρίνεσθαι

V. 20. *Staggered*] Διαχρίνεσθαι is ἀμφιβάλλειν, ἀπιστεῖν, ſaith *Phavorinus, to doubt, demur, diſpute,* and be incredulous. So is the word uſed, *Mat.* 21. 21. *Acts* 10. 20. & 11. 2, 12. *Rom.* 14. 23. *Jam.* 1. 6. & 2. 24. *Jude* 9. & 22. See *Paulus Fagius* on *Pirche Aboth*, p. 82.

CHAP. V.

Paraphraſe.

* toward πρὸς

1 THerefore being juſtified by faith, we have peace * with God, through our Lord Jeſus Chriſt:]

1. By this faith therefore it is, that as many as ſincerely embrace the Goſpel are freely pardoned, and accepted by God in Chriſt, and being ſo, they are reconciled unto God through our Lord Jeſus Chriſt, and though they have formerly been Gentiles, need not become Proſelytes of the Jews, need not any legal performances of circumciſion, &c. to give them admiſſion to the Church of Chriſt, as the Judaizing Gnoſticks contend.

† have had ἐσχήκαμεν
* or joy, for the K's MS. reads χαρὰν
† have ſtood, ἑστήκαμεν

2. By whom alſo we † have acceſs by faith into this * grace, wherein we † ſtand, and * rejoyce in hope of the glory of God.]

2. Nay by him we have already received, by faith only (not by virtue of thoſe performances) reception and admiſſion to thoſe priviledges, to this Evangelical eſtate, wherein now we ſtand, and have done for ſome time, and have a confident aſſurance that God, which hath dealt thus graciouſly with us, will, if we be not wanting on our part, make us hereafter partakers of his glory: and this is matter of preſent rejoycing to us.

* glory, or rejoice exceedingly, καυχώμεθα

3. And not only *ſo*, but we glory in tribulation alſo, knowing that tribulation worketh patience;]

3. And we not only rejoice in this hope of future glory, but (on this ſcore) alſo we are infinitely pleaſed with our preſent ſufferings (ſee note on Heb. 3. b.) whatſoever befal us now, knowing, that altho' our afflictions be in their own nature bitter, yet they are occaſions to exerciſe, and thereby to work in us the habit of many excellent virtues, as firſt patience, and conſtancy, which is required of us, and which is moſt reaſonable to be ſhewed in ſo precious a cauſe.

* tryal, δοκιμὴν

4. And patience, * experience; and experience, hope:]

4. And this patience works another fruit, for without that we could have no way of exploring or trying our ſelves touching our ſincerity, which is only to be judged of by tryal, and without this tryal and approbation of our ſincerity, we could have no ſafe ground of hope (which is only grounded on God's promiſes, and thoſe made only to the faithful, ſincere, conſtant Chriſtians.)

† poured out on, ἐκκέχυται ἐν

5. And hope maketh not aſhamed, becauſe the love of God is † ſhed abroad in our hearts by the holy Ghoſt, which is given unto us.]

5. Which hope being thus grounded will be ſure never to fail us, 'tis impoſſible we ſhould ever be aſhamed or repent of having thus hoped, and adhered to Chriſt. An evidence of which we have in God's having ſo plentifully expreſs'd his love to us, in teſtifying the truth of what we believe, by ſending his holy Spirit to that purpoſe, which aſſures us that we can never miſcarry in depending on him for the performance of his promiſes, that being the great fundamental one, promiſed before his death, on which all the others depend.

* weak, ἀσθενῶν
† at a fit ſeaſon, κατὰ καιρὸν

6. For when we were yet * without ſtrength, † in due time Chriſt died for the ungodly.]

6. This appears from the very beginning of Chriſt's dealing with us; for without all reſpect to any worth in us, Chriſt, when we were all in a ſick, yea a mortal, that is, ſinful (ſee Theophylact) damnable eſtate (ſee 1 Cor. 8. note b.) came then in a moſt ſeaſonable opportunity, to reſcue us from that certain damnation which attended us, as impious wicked creatures, vouchſafed to ſuffer in our ſtead, himſelf to die that he might free us from certain eternal death, if we would now reform, and come in to the obedience of the Goſpel.

* any one, τις
† though

7. For ſcarcely for a righteous man will * one die: † yet peradventure for a good man ſome would even dare to die.]

7. And what a degree of love this was, you may judge by this, that among men, tho' for a very merciful perſon (ſee note on Mat. 20. b.) ſome one man would perhaps venture his life, yet for any man elſe, tho' he were a righteous and juſt man, you ſhall hardly find any man that will be ſo liberal or friendly as to part with it.

8. But God commendeth his love towards us, in that while we were yet ſinners Chriſt died for us.]

8. Whereas God's expreſſion of mercy was infinitely above this proportion of any the moſt friendly man; for he, when he had nothing in the object to move him to it, when we were ſo far from being good or juſt men, from being merciful or pious in the higheſt degree, that we were profane cuſtomary ſinners, he then ſent his ſon Chriſt to die for us, to obtain, by the ſhedding of his own blood, pardon of ſins for us upon our reformation and amendment.

9. Much more then, being now a juſtified by his blood, we ſhall be ſaved from wrath through him.]

9. And having thus dy'd and done ſo much for us, a.

when we had nothing (but our ſins) to provoke him to, or make us capable of any mercy, much more now being thus far reſtored to his favour, and by that ranſom of his paid for us, redeemed out of that certain ruin that attended us, we ſhall, if we be not wanting to our ſelves, in performing the condition required on our parts, be actually delivered from all effects of his diſpleaſure in another World: and for the effecting of this, great advantage we receive from him alſo, viz. by his reſurrection from death, and miſſion of his Spirit, which tends more to our actual juſtification then his death did, (ſee c. 4. 25.)

10. For if, when we were enemies, we were reconciled to God by the death of his ſon, much more, being reconciled, we ſhall be ſaved by his life.]

10. For if God when men lived and went on in ſin and hoſtility againſt him, were pleaſed to have ſuch favourable thoughts toward them (ſee note on Mat. 5. m.) if by the ſatisfaction wrought for our ſins by Chriſt, we were then thus far reſtored to his favour, that he was pleaſed to propoſe unto us free and eaſy conditions of mercy in the Goſpel; if he then uſed us ſo friendly, as not to preclude the way of ſalvation, but called us to repentance, with promiſe of pardon for all paſt ſins, upon our coming penitently in unto him? much more eaſie will it be, and agreeable to that former eſſay of his goodneſs to us, now (after he hath gone ſo far with us) to reſcue us out of the power and danger of our ſins, by his riſing from the dead, c. 4. 25. and ſending that ſpirit by which he was raiſed, to raiſe us up to a new life: And this alſo, as far as concerns God's part, is wrought for us.

* glory, καυχώμενοι
reconciliation, καταλλαγὴν

11. And not only *ſo*, but we alſo * joy in God, thro' our Lord Jeſus Chriſt, by whom we have now received the † atonement.]

11. And yet this is not all, but having receiv'd theſe benefits of reconciliation, (and promiſes of future ſalvation, if we be not wanting to our ſelves) we have now ground even of the greateſt joy, and confidence, and dependence on God in all that can befal us in this life (ſee v. 3.) through this ſame Chriſt Jeſus, who having made peace between God and us, and tendred us ſuch eaſie conditions of mercy now under the Goſpel, hath alſo given us a title to all conſequent acts of friendſhip and kindneſs, which can be received from God, ſo that all that now befals us, being for our good, is conſequently matter of rejoycing to us.

* paſſed through to, (to, on) διῆλθεν εἰς

12. b Wherefore, as by one man ſin entred into the world, and death by *ſin*, and ſo death * paſſed upon all men, for that all have ſinned.]

12. From all which the concluſion is, that as by Adam's diſobedience to that Law given to him under the penalty of death, (that is, by eating the forbidden fruit) ſin came into the world, and death or mortality by ſin, and being come in ſeized not only on Adam, to whom 'twas particularly and expreſly threatned (In the day that thou eateſt thou ſhalt die the death) but upon all meer men alſo, that were after born, becauſe all were ſinners, that is, born after the image and likeneſs of Adam, (that was now a ſinner, and had begotten no child in his innocence.) b

13. For

13, 14. For after Adam's time, before Moſes, or the time of giving the Law, men ſinned; and tho' it be true, that ſin is not charged to puniſhment but when there is a Law to forbid it expreſly under that penalty, and therefore it might be thought that ſin without the Law would not bring death into the world, yet, by the parity of reaſon, all men, being Adam's poſterity, and begotten after the image or ſimilitude of a ſinful parent, v. 12. (and God being ſuppoſed to rule the world ſtill, after the manner that he had firſt explicitly revealed) that death that was once come in did lay hold on all that poſterity of Adam from that time 'till Moſes (when the Law was given, and death again denounced expreſly) tho' they ſinned not againſt a Law promulgated under that penalty, or in that high preſumptuous degree that Adam did. In which thing Adam is in the compariſon the oppoſite member to Chriſt the Meſſias to come; for as death, which was the puniſhment of Adam's ſin, paſt on all men, begotten after the ſimilitude of ſinful Adam, though they committed not that particular ſin of eating the Apple, againſt which the death was expreſly decreed and threatned, that is, though they ſinned not ſo preſumptuouſly againſt a Law promulgated under that penalty; ſo juſtification and eternal life belongeth not only to thoſe who were, as Chriſt, perfectly juſt, who have never lived in ſin, but cometh upon all others, who having not obeyed after the likeneſs of Chriſt, do yet return unto him by faith and repentance, and then for the future obey ſincerely, tho' not exactly, and ſo in ſome manner and degree reſemble Chriſt, as Children do parents, and as mankind did Adam.

13. For until the Law ſin was in the world: but ſin † is not imputed when there is no law.

14. Nevertheleſs death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, who is the figure of him that was to come.]

† or, was not imputed, while there was, for the K's MS. reads ἐκ ἐλλογεῖτο

15. In this place there ought to be, in ordinary manner of writing, another member of the period, anſwerable to the beginning of it, v. 12. (the 13. and 14th verſes being certainly to be read as in a parenthеſis) after this manner, For as, &c. So, &c. But the Apoſtle having inſiſted on the firſt part of the compariſon thus far, and finding that the grace in Chriſt roſe much higher then the condemnation in Adam, he is fain to forſake that compariſon, and to riſe above a compariſon, and conclude not with a [So] but with a [Not only ſo, but much more] thus, The gift communicated from Chriſt to believers, is far greater then the puniſhment communicated from Adam to his poſterity as ſinners; for as they were begotten after the ſimilitude of lapſed Adam, and ſo were all ſinners, as well as Adam, ſo probably were they as great ſinners in other kinds, as Adam was in that, but theſe to whom the mercy in Chriſt belongs, are not righteous in ſuch a degree, as well as Chriſt.

15. But not as the offence, ſo alſo *is* the free gift: for if thro' the offence of one, many * be dead, much more the grace of God, and the gift † by grace, *which is* by one man, Jeſus Chriſt, hath abounded unto many.]

* died, ἀπέθανον
† thro' grace, that grace of one ἡ χάρις ἡ τοῦ ἑνός.

16. And as in reſpect of the likeneſs, the advantage is on Chriſt's ſide of the compariſon, believers being not ſo like Chriſt in degree of holineſs, as they were like Adam in degree of ſin, ſo again for the ſin for which Chriſt wrought atonement, the advantage is great again, on Chriſt's ſide above Adam's. And not only as by Adam, ſo by Chriſt; but the benefit far exceeded the hurt, for indeed the charge or enditement (ſee note on c. 3. b.) and conſequently the ſentence that was on occaſion of one ſin, did naturally, and by the ſame reaſon belong to the condemnation of all others, that were born after his image, ſinners as well as he, but the gift that was brought in by Chriſt, pardon for all new creatures, was upon occaſion of many ſins, and to the juſtifying of thoſe that were not righteous, as Chriſt, no nor as Adam, but had been guilty of more then one, even of many ſins. And this makes the compariſon again very uneven: for if as ſin was a means to bring condemnation into the world, ſo the ſame or ſome other one ſin had been the occaſion of bringing mercy in, and pardon had been wrought for that one ſin, and no more, or for thoſe that ſhould for the future perfectly and exactly obey, then the compariſon had been equal; but the ſins that occaſioned the mercy, and have their parts in the benefit of this juſtification, are many ſins, and the perſons that ſhould receive it, not righteous in that degree as Chriſt was, and that makes the compariſon uneven.

16. And not * as *it was* by one that ſinned, *ſo is* the gift: for the † judgment *was* by one to condemnation; but the * free *gift is* of many offences unto juſtification.]

* as by one man having ſinned, ὡς δι' ἑνὸς ἁμαρτήσαντος
† ſentence on occaſion of one (offence) was to condemn κρίμα ἐξ ἑνὸς εἰς κατακρ.
* mercy was by occaſion of, χάρισμα ἐκ.

17. For if by Adam's ſin in that one kind, death came into the world, and thro' that one man's loyns, and by the parity of reaſon, that death was entailed upon all his poſterity, as being born after his image, and guilty of other ſins, tho' not of that ſpecial kind; then in like manner, or rather indeed much more, they that believe on Chriſt, that receive and make uſe of that (moſt rich) grace, and righteouſneſs of Chriſt, that is, are holy, gracious, and righteous too, tho' not in his degree, and ſo are, according to this Evangelical way, capable of this juſtification, ſhall, by the reſurrection of Chriſt, and by his living and interceding for ever for them, be ſure to reign with him.

17. For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign † in life by one Jeſus Chriſt.]

†thro' his life ἐν ζωῇ

18. To conclude therefore, as by one Adam's offence, v. 12. & 16. ſentence came on all offenders, that is, upon all meer ſons of Adam, to condemnation; ſo by the righteouſneſs of one, God's gift of mercy in Chriſt, v. 17. is come on all men, Gentiles as well as Jews, to juſtification, that is, to the accepting them as juſt (tho' they formerly lived in never ſo ſinful a courſe) if they imitate the righteouſneſs of Chriſt by ſincere renovation.

18. * Therefore, as by the offence of one † *judgment came* upon all men to condemnation: even ſo by the righteouſneſs of one, *the free gift came* upon all men unto juſtification of life.]

* therefore I ſay, Λεγω οὖν
† the ſentence was v. 16.

19. For as by one man's diſobedience * many were made ſinners; ſo by the obedience of one ſhall † many be made righteous.]

19. For as by Adam's one act of eating the forbidden fruit, againſt which death was threatned, all his poſterity, as ſuch, and (much more) all that ſinn'd in any other kind, that is, all meer men in the world, were ſubjected to that puniſhment, death, which was then pronounced only againſt the eating of that: ſo by Chriſt's having performed exact perfect obedience, and then ſuffered death in our ſtead, or to make ſatisfaction for us, all men even the Gentiles themſelves, that ſhall come in to Chriſt, and perform ſincere, faithful obedience to him, ſhall be juſtified, (tho' they be not perfectly juſt) and accepted by him.

* the many were conſtituted, κατεστάθησαν οἱ πολλοὶ
† the many be conſtituted, κατασταθήσονται οἱ πολλοὶ

20. As for the Law (that was given by Moſes) that came in by the by, as it were, to give men the more convincing clear knowledge of duty and ſin, and ſo tho' it were not deſigned to that end (ſee Theophylact) yet by conſequence it became a means to aggravate and enhanſe ſin (ſee note on Mat. 1. k.) to render it more exceedingly criminous, by being againſt a promulgate Law; and that again is a means of making the mercy now in the Goſpel to be far a greater mercy to the Jews, to whom Chriſt and the Goſpel were firſt ſent.

20. * Moreover the Law entred that † the offence might abound: but where ſin * abounded, grace did much more abound:]

* but the law that came in betwixt, Νόμος δὲ παρεισῆλθεν
† ſin might be increaſed, πλεονάσῃ τὸ παράπτωμα
* hath been increaſed, grace hath more then abounded, ἐπλεόνασεν, ὑπερεπερίσσευσεν ἡ χάρις

21. That as we viſibly ſee the great power and authority of ſin over men, by the puniſhment it hath brought on them, as is evident by death's ſeizing upon all; ſo it may be as viſible, what a royal illuſtrious power there is in the mercy of Chriſt over ſin, in reſpect of this new way of juſtification by Chriſt, even to take away all its condemning and reigning power from it, by granting pardon and forgiveneſs of, and victory over it, thro' Jeſus Chriſt our Lord, and all this to Gentiles as well as Jews.

21. That as ſin hath reigned † unto death, even ſo might grace reign thro' righteouſneſs unto eternal life, thro' Jeſus Chriſt our Lord.]

† thro' death, διὰ τοῦ θαν.

Annotations on Chap. V.

a. Δικαιωθέντες

V. 9. *Juſtified*] Having formerly given the notion at large of δικαιῶν, *to juſtify*, Note on c. 3. b. all that is here neceſſary to be added, will be by way of enquiry whether the paſſive δικαιωθέντες, *being juſtified* here, be only a Nominal or real paſſive, that is, whether it only note the action, as far as concerns *Chriſt's* part, in meriting, and obtaining God's pardon and acceptance for us, and God the Father's part, in admitting ſinners to pardon, giving them place of repentance, which is no more, in effect, but the offering pardon, and acceptance on the conditions of the Goſpel; or whether to this action of the Father, and *Chriſt*, it farther ſuperadd the reception thereof in the patient, the actual partaking of it. For theſe two (ſomewhat diſtant) notions, the word is capable of, either 1. that we are, as far as belongs to God's and *Chriſt's* part, juſtified, (the price being paid by him, and accepted by his Father) and that if we be not now actually ſo,

'tis

'tis through our own default, our non-performance of the condition; or 2. that we have the benefits of *Chriſt's* death beſtowed and conferred actually on us, pardon of ſins, *&c.* that is, are actually juſtified. That the former is the meaning of the word here, may appear 1. by the general drift of this chapter, which is to ſet out the love of the father and of *Chriſt* towards us, *v.* 8. *&c. God commendeth his love towards us*, &c. where therefore the matter is determined to that which *Chriſt* doth for us toward our juſtification, that is, to his death, the ſole meritorious cauſe of it, without looking to that which is extrinſecal to it, our performance, or non-performance of the condition, which is required on our parts to make us capable of the benefit thereof, that having been formerly (and often) mentioned, *v.* 1. δικαιωθέντες ἐκ πίστεως, *being juſtified by faith:* 2ly, by that which is ſaid *v.* 8. *we being yet ſinners Chriſt died for us*; where 1. his *dying for us* is all one with our being *juſtified by his death*, as appears by the circumſtances of the Context, the 8, 9, 10 verſes compared together; and 2. by *ſinners* meaning habitual groſs ſinners, which is alſo expreſs'd by ἀσθενῶν, *v.* 6. not *weak*, but *ſick*, even to death (ſee 1 *Cor.* 8. note b.) 'tis certain that to them, continuing ſuch, actual juſtification belongs not; ſo again, *v.* 10. *We, when we were enemies, were reconciled to God by the death of his ſon*; where, as *death* is all one with *blood*, ſo is *reconciled to God* with *juſtified*, and that belongeth to enemies, while they are ſuch, to whom yet we know, by many other places, that actual pardon, and ſo actual juſtification or reconciliation belongs not: 3*dly*, by comparing of this *juſtification by Chriſt* with the *condemnation by Adam*, *v.* 16. where *Adam's condemnation* belonging to *all*, *the juſtification* ſpoken of muſt be that alſo which belongs to *all*, and ſo not the actual pardon, which doth not belong to all, or to any, but thoſe who perform the Condition. All which being ſuppoſed, 'tis from other places manifeſt, that ſome condition there is required of us to make us capable of this benefit of the death of *Chriſt*, the non-performance of which is that which reſtrains and limits the number of men actually juſtified to a far narrower compaſs then that which is here ſpoken of; and this condition being to be performed by us, by the means of the reſurrection and grace of *Chriſt*, 'tis therefore ſaid, c. 4. 25. *that he roſe again for our juſtification*, that is, to make us capable of thoſe fruits and benefits of *Chriſt's* death, as well as *died for our ſins*. See note on c. 3. h.

V. 12. *Wherefore*] διὰ τοῦτο here being an illative form, and moſt fitly rendred *Wherefore*, makes it here neceſſary to enquire how that which follows is inferr'd from what went before; and the ſatisfying that enquiry will prepare for a right underſtanding of the remainder of this chapter. The former chapters had maintained the right of the Apoſtles preaching to the Gentiles, by ſhewing that God was an impartial Judge both to puniſh impenitent, foul ſins, and to reward penitence and good living, without any partiality, whether in Jew or Gentile, *c.* 1. & 2. but moſt diſcernibly, *c.* 2. 6. to the end. Then in the third chapter follow objections againſt this, and anſwers to them, and on occaſion of one of them, taken from the ſinfulneſs of the Gentiles, is inſerted a diſcourſe of Juſtification under the Goſpel, ſhewing how that is no way prejudiced by paſt ſins, if they be ſincerely forſaken, nor hindred by want of Circumciſion and Moſaical obſervances. And this is inſiſted on, and exemplified, in both parts, by the ſtory of *Abraham*, *ch.* 4. and then brought home to all believers in the former part of this chapter. From all which, as ſo many premiſes, or *mediums* of probation, the concluſion is here inferr'd, but withal by comparing the juſtification by *Chriſt* with the condemnation by *Adam*, farther confirm'd & illuſtrated in the remainder of this chapter, *viz.* that the mercy of God under the Goſpel belongs unlimitedly, or indefinitely, to all ſorts of men, the Gentiles as well as Jews. For the diſcerning of which, it will be needful, that thro' the remainder of the chapter, an *Emphaſis* be laid on the univerſal forms of ſpeech, † κόσμον *the world*, and πάντας ἀνθρώπους, *all men*, v. 12. ἐν κόσμῳ *in the world*, v. 13. οἱ πολλοὶ *the many*, and εἰς τοὺς πολλοὺς, *toward the many*, v. 15. and again εἰς πάντας ἀνθρώπους *toward all men*, twice v. 18. and οἱ πολλοὶ *the many*, twice *v.* 19. By all and each of which are meant in the wideſt latitude, without excluſion of any, all mankind, to whom (Jews and Gentiles) the mercy and life introduced by *Chriſt* belongeth, (only on condition of new life required of them) as the condemnation or death in *Adam* did to all his poſterity. The other difficulties in the chapter, (cauſed by *ellipſis*, v. 15, 16, 18. by a parentheſis of two verſes, 13, 14 by a compariſon, divided one part from the other by that *parentheſis*, and the ſecond part of it riſing higher then the former, and ſo neceſſarily changed from the form of a compariſon or equality, to that of an argument *à minori ad majus*, *from the leſs to the greater*) are explicated in the paraphraſe, and need not here farther be inſiſted on.

b, διὰ τοῦτο

† κόσμον, παντας ἀνθρώπους, οἱ πολλοὶ

KOS

CHAP. VI.

Paraphraſe.

1. * WHat ſhall we ſay then? † ſhall we continue in ſin, that grace may abound?

2. God forbid: * how ſhall we that are dead to ſin, live any longer therein?]

1, 2. Now therefore for that objection (againſt our doctrine of the Gentiles being taken in by God) intimated ch. 3. 8. Do we affirm indeed, what we are accuſed to affirm, that men may live, and continue, and go in ſin, that by that means the mercy of God, which we acknowledge is illuſtrated by his looking graciouſly on the Gentile ſinners, may be, in like manner, the more ſet out by pardoning the greater ſinners continued and gone on in by us Chriſtians? God forbid we ſhould make any ſuch concluſion, or make any ſuch uſe of the doctrine of God's mercy to ſinners, which we know was deſigned only to call and draw the Gentiles out of their ſinful courſes to ſincere reformation, upon this promiſe of pardon for what is paſt, Acts 17. 30. on condition of future amendment, and not to encourage them to continue, or go on one minute longer in that courſe, or to flatter them with hope of impunity if they did. Certainly our doctrine is of a far diſtant making from this, and our profeſſion of Chriſtianity moſt ſtrictly obliges us to the contrary; for our baptiſm is a vowed death to ſin, and therefore we that are baptized muſt not in any reaſon return to, or live any longer in it; our being baptized Chriſtians obligeth us not to return to this mire again, after we are thus waſhed.

* What therefore do we ſay, τί οὖν ἐροῦμεν; † or, Let us continue, for the K's. MS. reads ἐπιμείνωμεν

* as many of us as have died to ſin, how ſhall we, Οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ πῶς

3. Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?

4. Therefore we are buried with him by baptiſm into death; that like as Chriſt was raiſed up from the dead by the glory of the father, even ſo we alſo ſhould walk in newneſs of life.]

3, 4. 'Tis a thing that every Chriſtian knows, that the immerſion in baptiſm refers to the death of Chriſt, the putting the perſon baptized into the water denotes and proclaims the death and burial of Chriſt, and ſignifies our undertaking in baptiſm, that we will give over all the ſins of our former lives (which is our being buried together with Chriſt, or baptized to his death) that ſo we may live that regenerate new life (anſwerable to Chriſt's reſurrection) which conſiſts in a courſe of all ſanctity, a conſtant Chriſtian walk all our days.

5. For if we have been planted together in the likeneſs of his death, we ſhall be alſo *in the likeneſs* of *his* reſurrection;]

5. For if we have in baptiſm undertaken to forſake ſin, and to be dead to the motions of it, and ſo to imitate Chriſt's death, and thereby have been ſo graffed into Chriſt, that we are become the ſame tree with him, partaking of the ſame juice with that root, we are then under the ſame obligation to imitate and tranſcribe his reſurrection, by our new regenerate lives, which are our firſt reſurrection, and the lively reſemblance, and pourtraiture of his.

6. Knowing

a. 6. Reſolving this with our ſelves, that as this was one end of Chriſt's ſuffering for our ſins, and dying upon the croſs, that he might give us example to do ſo too (ſee Tit. 2. 14.) to crucify, that is, forſake our former courſe of life; ſo our forſaking of ſin, and conforming our ſelves to his crucifixion, which in baptiſm we undertake, obliges us to the mortifying of every ſin, ſo far that we no longer yield any obedience to it, that is, neither willingly indulge to any preſumptuous acts, nor ſlaviſhly lie down in any habit or courſe of ſin.

6. Knowing this, that our old man † is crucified with him, that a the body of ſin might be deſtroyed, * that henceforth we ſhould not ſerve ſin.]

† was crucified, συνεσταυρώθη
* that we ſhould no longer, τῇ ἁμαρτίᾳ

7. For as a man truly dead, is freed from the authority of all thoſe that in life-time had power over him; ſo he that is dead to ſin (in this figurative ſenſe, wherein I now ſpeak) is freed from the power of ſin acting formerly in him, and conſequently he that hath, by being baptized into Chriſt, ſo far undertaken to accompany Chriſt in his death, as really to die unto ſin, muſt demonſtrate himſelf to be freed from the power of it, muſt not permit it to live in him, that is, himſelf to be acted by it, or elſe he doth quite contrary to his undertaking.

7. For he that is dead, is † freed from ſin.]

† abſolved, δεδικαίωται

8. And if we ſincerely perform our pardon in this, if we imitate Chriſt in his death, that is, die to ſin, forſake and never return to it again, then we muſt alſo remember, that it is another part of our Chriſtian faith, and undertaking of our baptiſm, to imitate Chriſt in his reſurrection, to riſe to new and holy and godly lives (and then we have grounds of believing that we ſhall together with him, or after his example, have a joyful reſurrection to eternal life. But upon no other terms but theſe do we expect or believe any good from Chriſt.)

8. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him:]

9. This being it for which we have a copy in Chriſt's reſurrection alſo, as well as in his death, viz. So to riſe to new life, as never to return to our old ſins again; as his was a reſurrection that inſtated him on an eternal life, never to come under the power of death again.

9. Knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him.]

10, 11. For as when he died for our ſins, he died once, never to undergo that death again, but when he roſe from death he was immediately inſtated, not into one ſingle act of life (ſo only, as it might be truly ſaid, he was once alive after death) but no more; but into an immortal endleſs life, a life, co-immortal with the Father, God eternal, ſo muſt we, after that double example of his death and reſurrection, account our ſelves obliged by our baptiſm (which accordingly is not wont to be reiterated) ſo to die, to forſake ſin, as that we need never die any more, die one final death, never reſume our former courſes again, and on the other ſide, for our new Chriſtian life, to take care, that that be eternal, no more to return to our ſins again, then we think Chriſt or God can die again, but perſevere in all virtuous and godly living, according to the example and precepts of our Lord Jeſus Chriſt, who died and roſe again on purpoſe to raiſe us up to this kind of new life, never to die again.

10. * For in that he died, he died unto ſin once; † but in that he liveth, he liveth unto God.

11. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin; but alive unto God, thro' Jeſus Chriſt our Lord.]

* For that which died, died unto ſin once for all, Ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ
† but that which liveth, ὃ δὲ ζῇ, ζῇ

12. And ſo you now ſee what your Chriſtian duty is, whatſoever we are calumniated to affirm, that whereas your fleſh hath many ſinful deſires, which, if they be obeyed, or obſerved, will ſet up a kingdom or dominion of ſin in you, make you ſervants and ſlaves to ſin, you are moſt ſtrictly obliged to take care that ſin get not this Dominion, that you obey it not in yielding to, or ſatisfying the luſts or prohibited deſires of your bodies.

12. Let not ſin reign therefore in your mortal body, that ye ſhould obey it in the luſts thereof.]

13. But inſtead of offering up, or preſenting your members unto ſin, as inſtruments or weapons to do what ſin would have done, ye muſt conſecrate your ſelves unto God, as men that are raiſed unto new life, and therefore are fit to do him ſervice, and your bodies as active and military inſtruments of performing to him all the obedience in the world.

13. Neither * yield ye your members as inſtruments of unrighteouſneſs unto ſin; but yield your ſelves unto God, as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſs unto God.]

* preſent your members unto ſin, weapons of unrighteouſneſs, but preſent- μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε

14. 'Twere the vileſt thing in the world for ſin to have dominion over you, who are now no longer under the weak unefficacious pædagogy of the Law (which could only forbid ſin, and denounce judgment, but never yield that man hope of mercy on amendment, which is neceſſary to the working reformation on him, or checking any ſin that men are tempted to) but under a kingdom of grace, where there is pardon for ſin upon Repentance, and ſtrength from heaven to repent, and ſo no want of ability or encouragement to mend our lives. (See note on Matt. 5. g.)

14. For ſin ſhall not have dominion over you, for ye are not under the Law, but under grace.]

15. From hence again ſome carnal men are ready to collect matter of ſecurity in ſin: For, ſay they, if now under the Goſpel there be pardon allowed for ſin, and not condemnation (as it was under the Law) for every wilful ſin we have committed, why may we not ſecurely ſin? This is the unreaſonableſt concluſion, and detorſion of this doctrine, very diſtant from the truth of it, which is, that this pardon for ſin belongeth not to them that ſecurely go on in ſin, but only to the penitent, and is offered to men that are ſinners, on purpoſe, that in hope of pardon upon ing, they may timely do ſo, and not that they may the longer continue in their courſe, which is the moſt abhorred uſe of God's mercy imaginable.

15. What then? ſhall we ſin, becauſe we are not under the Law, but under grace? God forbid.]

16. 'Tis a known thing, that he that delivers himſelf up to any man as a ſervant or ſlave, and actually ſerveth or obeyeth him, is to be accounted his ſervant, and to receive wages from him: and ſo it muſt be among you, if ye give your ſelves up to any ſin, to ſerve that, ye are ſlaves to ſin, and muſt expect the wages of that ſervice, eternal death, as on the other ſide, if ye deliver your ſelves up to ſerve God in obeying his commands, ye will be reputed his ſervants, and have the wages that belong thereto, eternal life. See 2 Tim. 4. note a.

16. Know ye not, that to whom ye † yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey, whether of ſin, unto death, or of obedience, unto righteouſneſs?]

† preſent, v. 13.

17. But 'tis a great mercy of God to you, that having been formerly the ſervants of ſin, having lived and gone on ſo long in the courſe of ſin, ye have now cordially obey'd that ſummary of Chriſtian Doctrine, to the belief and practice of which ye were delivered up, and ſolemnly conſecrated in your baptiſm, ſee note on Matt. 9. d.

17. But God be thanked, that ye were the ſervants of ſin, but ye have obeyed from the heart that form of doctrine * which was delivered to you.]

* unto which ye were deliver'd up, εἰς ὃν παρεδόθητε

18. And having receiv'd a manumiſſion from that evil maſter, ye have given your ſelves up to a more ingenuous ſervice, obliging your ſelves to live righteouſly for ever after.

18. † Being then made free from ſin, ye became the ſervants of righteouſneſs.]

† And being freed from ſin, ye have been ſubjected, or made ſervants to righteouſneſs, Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικ.

b. 19. I ſhall expreſs this by an ordinary reſemblance, or I will deal with you after the mildeſt and moſt eaſie equitable manner, require no more then any man would in reaſon require, becauſe of the weakneſs of your fleſh, which I cannot expect ſhould bear too much ſeverity, or elſe too high expreſſions; All that I ſhall ſay, is, that you will but have the ſame care of ſanctity now, be but as diligent to obey the precepts of Chriſt, and by that means aſpire to ſanctification, as you were formerly induſtrious in the ſerving of your luſts and unlawful vile affections, to act all the villany in the World. This in all reaſon I muſt require of you, and ſhall require no more (though according to ſtrict Juſtice I might require greater care to ſecure your life and ſalvation, then to ruin and damn your ſelves ye had expreſs'd.)

19. I b ſpeak after the manner of men, becauſe of the infirmity of your fleſh: for as you have yielded your members ſervants to uncleanneſs, and to iniquity unto iniquity, even ſo now yield your members ſervants to righteouſneſs unto * holineſs.]

* ſanctification ἁγιασμὸν

20. For (by way of ordinary diſtributive juſtice) when ye ſerved ſin, righteouſneſs or piety (ye know) had no whit of your ſervice; why then ſhould ſin now have any of your ſervice, when you have delivered up your ſelves to righteouſneſs or Chriſtian life, to be obſervant Followers of that; why ſhould ye not now abſtain as ſtrictly from all ſin, as then ye did from all good? ſure this the rules of juſtice will oblige you to.

20. For when ye were ſervants of ſin, ye were † free from righteouſneſs.]

† free men to righteouſneſs ἐλεύθεροι τῇ δικ.

21. What

21. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death.]

21. And this will be much more reaſonable, if ye conſider the nature of your former ſins, in your own experience of them, how little fruit or benefit, or ſatisfaction they brought you at the very time of enjoying them, and how nothing but ſhame at the preſent remembrance of them, and how certain the concluſion is, that they will bring death upon you; whereas the ſerving of Chriſt on the other ſide will be matter of joy and pleaſure at the preſent, matter of comfort and confidence after, and will bring ſalvation at the end.

22. But now being made free from ſin, and become ſervants to God, * ye have your fruit unto † holineſs, and the end everlaſting life.]

22. But now having given over the ſervice of ſin (vowed your ſelves never to go on farther in that courſe) and undertaken the ſervice of God, bring forth fruit, ſuch as by which ſanctification may daily encreaſe in you, and as may reap, for it's crown, eternal life.

* have ye ἔχετε
† ſanctification, v. 19.

23. For the wages of ſin is death: but the gift of God is eternal life, thro' Jeſus Chriſt our Lord.]

23. For according to the Law, and to ſtill to every impenitent, the reward or payment of every deliberate ſin, all that it brings in to him by way of ſtipend, is death: but the mercy that is in the Goſpel reached out to all penitents, is eternal life, as it is now purchaſed and contrived, by what Chriſt Jeſus our Lord hath done and ſuffered for us in the Goſpel.

Annotations on Chap. VI.

a. τὸ σῶμα

V. 6. *The body*] The phraſe τὸ σῶμα, *the body*, &c. hath a peculiar uſe in S. *Paul* when it is joined with a Genitive caſe following, for then it paſſes into the ſignification of that which is joined with it, and its ſelf loſes its force; *the body of ſin* ſignifying nothing more then *ſin* here, and *Rom.* 7. 24. σῶμα θανάτου τούτου, *the body of this death*, no more then *this death*, this ſad miſerable kind of death. So σῶμα αὐτῶν, *Eccl.* 7. 24. *their body*, ſignifies *them*, and σῶμα Χριστοῦ, *Chriſt*, *Rom.* 7. 4. and σῶμα μου, *me*, *Gal.* 6. 17. & *Phil.* 1. 20. ſo τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, *Phil.* 3. 21. and σῶμα δόξης αὐτοῦ, *the body of our humiliation*, and *the body of his glory*, is no more then ſimply *our humiliation*, and *his glory*. So *Col.* 2. 11. ἀπέκδυσις τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός, *the putting off the body of the ſins of the fleſh*, is the putting off *the ſins of the fleſh*, or carnal ſins. And perhaps 1 *Cor.* 9. 27. ὑπωπιάζω τὸ σῶμά μου, *I beat*, or *cuff my ſelf*, for ſo the matter of the diſcourſe before, concerning the uſe of Chriſtian liberty, doth moſt encline us to interpret it. And all this ſeems in S. *Paul* to be an imitation of the Hebrew form of ſpeech, among whom the word עצם that ſignifies *a body*, frequently ſignifies no more then *being* or *identity*, ſo that עצמו *his body* ſignifies no more then *idem ipſe*, *the ſame he*. So *Joſ.* 9. עצמכם *your body*, that is, *your very ſelves*, or as the *Targum* reads it, קריבנין *your near kinſman*, and *Job* 2. *touch* עצמו *his body*: the *Targum* reads לגרמיה *himſelf*, the former touches having been on his family, and goods, *&c.* And that place of *Col.* 2. 9. ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, *in him dwelleth the fulneſs of the Godhead bodily*, may ſeem capable of the ſame ſenſe, that *the fulneſs of the Godhead dwells* in *Chriſt* by identity of his very eſſence, and ſo directly in the notion of עצמו. As for the καταργηθῆναι σῶμα, *aboliſhing the body of ſin*, it is a phraſe to ſignify reformation of life. Of which ſort many other phraſes there are in Scripture, which ſignify the ſame thing, ſome of them referring to the new life, to which the change is made, others to the old courſe that is forſaken. I ſhall ſet down ſome of them; *to repent*, *to be converted*, *to be transformed*, *to be waſhed*, *to purify hands and heart*, *Jam.* 4. 8. *himſelf*, 1 *John* 3. 3. *to be purified with the laver of regeneration by the word*, *Epheſ.* 5. 26. *ſprinkled in the heart from an evil conſcience*, Heb. 10. 22. *to be renewed in the mind*, *to put on the new man*, *created according to God*, *Eph.* 4. 24. *a new creature*, *to be born of the Spirit*, Joh. 3. 6. *to be ſpiritually-minded* (in oppoſition to being *born of the fleſh*, and *minding fleſhly things*) *to be regenerate*, or *to be born again*, or *of water and of the ſpirit*, *to be begotten by the word of truth*, Jam. 1. 18. *to be enlightned*, *to revive*, and *be riſen with Chriſt*, *to riſe from the dead*, *to be circumciſed with the circumciſion not made with hands*, Col. 2. 11. *the circumciſion of the heart* (explained by *putting off the body of the ſins of the fleſh*, that is carnal ſins) *to eſcape from the wicked generation*, and ſimply to eſcape, or *to be ſaved*, *Acts* 2. 47. *to go out from among them*, *to grow ſober*, 2 *Tim.* 2. 26. *to awake out of ſleep*, Rom. 13. 11. 1 *Cor.* 15. 34. and (in a ſpecial Scripture ſenſe of the phraſe) *to be reconciled unto God*, 2 *Cor* 5. 20. that is, to lay down all that averſation and enmity which they had formerly to God, or by their wicked works, *Col.* 1. 21.) had expreſs'd toward him, *to put off all filthineſs*, Jam. 1. 21. *works of darkneſs*, Rom. 13. 12. *the old man*, &c. *Epheſ.* 4. 22, 24. and *to put on Chriſt*, *Gal.* 3. 27. *to depart from evil*, 1 Pet. 3. 11. *to deny*, or *renounce*, *ungodlineſs*, *Tit.* 2. 12. *to draw nigh unto God*, Jam. 4. 8. *to become ſervants to God*, *Rom.* 6. 22. *to take Chriſt's yoke upon us*, Mat. 11. 29. *to yield our members weapons of righteouſneſs to God*, Rom. 6. 13. *to be freed from the law* (that is, the empire, or dominion, or command) *of ſin*, *Rom.* 8. 2. *to ſuffer in*, or *to the fleſh*, 1 *Pet.* 4. 1. (referring to ſins) *ſuffering* or *dying to*, and ſo ceaſing from, *ſin*. See note a. on that place. So to be *crucified with Chriſt*, Gal. 2. 19. *to crucify the old man*, Rom. 6. 6. *the fleſh with affections and luſts*; and κρίνεσθαι καὶ ἀνθρώπους σαρκὶ, *being judged*, or *condemned*, *according to men in*, or *to*, *the fleſh*, 1. *Pet.* 4. 6. that is, judged and executed to carnal fleſhly actions, ſo cuſtomary among men, that they may *live according to God*, (in imitation of, or compliance with him) to the *Spirit*, after a ſanctified ſpiritual manner. So *the world being crucified to me*, *and I to the world*, Gal. 6. 14. *mortifying by the Spirit the actions of the body* (*Rom.* 8. 13.) and the members on the earth, *to be dead to ſin*, Rom. 6. 11. and here being *planted together with Chriſt in the likeneſs of his death*, v. 5.

Σωμα Χριστοῦ

Σῶμά μου Σῶμα δόξης

Σῶμα ἁμαρτιῶν

Σωματικῶς

Καταργῆσαι σῶμα ἁμαρτίας

Κρίνεσθαι καὶ ἀνθρώπους σαρκὶ

b. Ἀνθρώπινον λέγειν

V. 19. *Speak after the manner of men*] Ἀνθρώπινον λέγειν here is thought to ſignify his taking expreſſions out of common life, διὰ ἀσθένειαν τῆς σαρκὸς ὑμῶν, *in reſpect of the weakneſs of* their *groſs* or *carnal underſtandings*, his uſing Allegories and Figures; and as before he had uſed proofs from ſacred types, the death and reſurrection of *Chriſt* applied to his purpoſe of mortification, and new life, ſo now proceeding to vulgar known ſimilitudes, taken from maſters, and ſervants, as *Gal.* 3. 15. And thus is may fitly be interpreted; but it may otherwiſe be rendred alſo, that *the weakneſs of their fleſh* be taken in reſpect of ſtrength to perform *God's will* (and not to underſtand *Paul's* language) and conſequently the ἀνθρώπινον λέγειν be, *ſpeaking*, or *requiring* from them, *moſt moderately*, by way of condeſcenſion to their infirmities, requiring the leaſt that in any reaſon could be required of them, ſo as ἀνθρώπινος, 1 *Cor.* 10. 12. ſignifies that which hath nothing extraordinary in it, that which is common among men; ſo St. *Chryſoſtom* there, ἀνθρώπινος, τυπικὸς μικρὸς, βραχὺς, σύμμετρος, *it ſignifies little*, *ſhort*, *proportionable to their ſtrength*. So in *Demoſthenes contr. Midiam*, ἀνθρωπίνη καὶ μετρία σκέψις, *an humane and moderate conſideration*. So in *Horace*, l. 2. *humane commoda* ſignifies *parum commoda*, *little profitable*. And if it be here conſidered how moderate and equitable a propoſal it is which here follows, 'twill be acknowledg'd that this of ἀνθρώπινον λέγω in this notion may very well be the form to introduce it.

Ἀνθρώπινον λέγειν

Ἀσθένειαν τῆς σαρκὸς

Paraphraſe.

CHAP. VII.

a. 1. But to that which is laſt ſaid, c. 6. 23. of eternal life to be had by Chriſtians thro' the Goſpel, ye are ready to object, yea, but Chriſtians of your inſtitution do not obſerve the Law of Moſes, and ſo ſin contemptuouſly againſt God, that gave that Law to Moſes; nay, not only the Gentiles, that are converted to Chriſtianity, are by you permitted to neglect circumciſion, &c. and not to become Proſelytes of juſtice, Acts 15. but, which is more unreaſonable, the converted Jews are taught, by you that they need not obſerve the Law of Moſes (ſee Acts 21. 21. and note b. on the title of this Epiſtle) and then how can the Goſpel help them to eternal life that thus offend againſt the preſcript Law of God? to this third head of objections the Apoſtle in the beginning of this chapter gives a perſpicuous anſwer, affirming (that which was now neceſſary to be declared, tho' perhaps formerly it had not been affirmed to the Jews at Rome) that they were now no longer obliged to obſervance of the Ceremonies of the Moſaical Law: Which being to Paul revealed from heaven, Epheſ. 3. 3. among the many revelations which he had received, 2 Cor. 12. 7. he thus declares to them, preparing them firſt by ſhewing the reaſonableneſs of it, by the ſimilitude of an husband and a wife; my brethren of the ſtock of Abraham, ye cannot but know the quality or nature of thoſe Laws which give one perſon intereſt in, or power over another, (for I ſuppoſe you inſtructed therein, by frequent hearing, and reading of the books of Moſes) that any ſuch law ſtands in force, as long as the perſon that hath that intereſt liveth.

1 KNow ye not, brethren, (for I ſpeak to them that know the Law) that * the a law hath power over a man as long as he liveth?]

* or the law of the man hath power, or force, ὁτόμος κυριεύει τῦ ἀνθρώπε

2. For it is known of any married woman, that by the conjugal law ſhe is oblig'd to cleave to the husband as long as he lives; but upon the husband's death, the conjugal law, which is founded in his life, is dead alſo, and ſo the wife is abſolutely free, the law of matrimony hath no force upon her, ſee Gal. 5. 4.

2. For the woman which hath an husband, is bound by the Law to * *her* husband, ſo long as he liveth: but if the husband be dead, ſhe is looſed from the law of *her* husband.]

* the living husband, τῦ ζῶντι ἀνδρὸς

3. And this is ſo far from being a nicety, that indeed matters of the greateſt importance depend upon it; for if while her husband liveth, ſhe yield her ſelf to any other, ſhe is acknowledgly guilty of adultery: But if her husband be dead, ſhe may freely marry another man, and live with him conjugally, and be as innocent in ſo doing, as if ſhe had never had former husband.

3. So then, if while *her* husband liveth, † ſhe be married to another man, ſhe ſhall be called an Adultereſs: but if her husband be dead, ſhe is free from that law; ſo that ſhe is no Adultereſs, though ſhe be married to another man.]

† ſhe be to another γένηται ἑτέρῳ

b 4. And thus (my brethren, even thoſe of the Jews that are believers in Chriſt) the Law is thro' Chriſt dead to you alſo, (and not only to the Gentile believers, Acts 15.) and ſo ye alſo are freed from the obligation of the Law, that is, as it were dead to it, that ye may now, according to the Laws of marriage, be ſafely joined and eſpouſed to another, viz to that Chriſt, whoſe reſurrection from the dead ſhews him to be alive, that ſo ye may live in conjugal affection and obedience to him, and being made fruitful by his ſpirit we may, as wives that live with their husbands, bring forth all holy Chriſtian actions to the honour and praiſe of God.

4. Wherefore, my brethren, ye alſo b are become dead to the Law by the body of Chriſt, that ye * ſhould be married to another, *even* to him who is raiſed from the dead, that we † ſhould bring forth fruit unto God.]

* may be to another γενέσθαι ἑτέρῳ † may

c. 5. This, while we lived under the pædagogie of the Law, was not done by us, (which is one reaſon of aboliſhing it, Chriſt now giving precepts of inward purity, inſtead of thoſe external ordinances, and giving his Spirit to enable to perform them, over and above what was under the Law.) For when we were under thoſe carnal ordinances, though all ſinful practiſes were forbidden by that Law, and ſo were rendred more criminous by being prohibited by a promulgate Law, yet our ſinful deſires and affections, that propoſed thoſe objects which were thus forbidden, that Law had no power to mortify and ſubdue, and ſo notwithſtanding that Law, thoſe ſinful affections were obeyed and yielded to in our members, and ſo brought forth that ſad fruit, obligation to puniſhment eternal, and that was all the good we reap'd by the Law.

5. For when we were in the fleſh, the * motions of ſins, which † were by the Law, * did work in our members † to bring forth fruit unto death.]

* affections, παθήματα † are by * were wrought, ἐνηργεῖτο * ſo as to bring forth fruit, εἰς τὸ καρποφορῆσαι

6. But now we are freed from the Law, as that (beſide the moral precepts) contain'd alſo thoſe carnal external performances, (ſee Mat. 5. g.) that obligation being cancelled by which they were due, ſo that now inſtead of being outwardly circumciſed, and in our lives impure, we muſt think our ſelves moſt ſtrictly obliged to ſet to the performing of that real ſubſtantial purity which was ſignified by the legal obſervances of circumciſion, &c. ſerving Chriſt in new life, and evangelical obedience, (ſee ch. 8. 1.) in lieu of that external bloody obedience, which the Law of Moſes (written of old by God's appointment, and ſo here called the writing or the letter) did then require of all Jews. See note on Mat. 5. g.

6. But now we are delivered from the Law, that being dead wherein we were held, that we ſhould ſerve in newneſs of ſpirit, and not *in* the oldneſs of the letter.]

d. e. 7. But here again it is objected to us, that by thus arguing we lay charge and blame upon the law, that it is ſin, or the cauſe of ſin, contenting it ſelf with that external performance of the ceremony, and not exacting the inward purity of us. To this I anſwer, by way of deteſtation of that calumny, of which our doctrine is perfectly guiltleſs: No ſure, we lay no ſuch thing to the charge of the Law, we ſhould be moſt unjuſt, if we did. For the Law hath done its part, given us knowledge that the very deſires of the heart are ſins (and that diſtinctly in the tenth Commandment) which I had not known, had not the Law diſtinctly told me that it was ſo, and ſet circumciſion as an emblem of that duty of mortifying all carnal deſires.

7. What * ſhall we ſay then? Is the Law ſin? God forbid. † Nay, d I had not known ſin but by the Law: for I had not known * e luſt, except the Law had ſaid, Thou ſhalt not covet.]

* ſay we, ſee ch. 4. a. † nay, but I had not known the ſin ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων * covetng, luſting

8. But the Law having indeed only given me the prohibition, and that ceremony to fence it, and no more, and in this particular of coveting, not ſo much as denouncing any preſent legal infliction upon the Commiſſion of it, the cuſtomary ſins of men, ſeeing there was no puniſhment aſſigned to this ſin, (that is, being only forbid by the Law without any annexation of puniſhment) took an advantage by the Laws only prohibiting, and not puniſhing this ſin, and ſo perſwading me, that the external Ceremony of Circumciſion (which was commanded under penalty of exciſion) would ſerve the turn, without any more, invaded me, and wrought in me all inward impurity, which as it would not ſo probably have been able to do, if the Law that mentioned this prohibition had fortified it with denunciation of puniſhment (as in other caſes) or if indeed the truſting on the external performance, the priviledge of being circumciſed, had not given [men ſome ſecurity and confidence, that nothing ſhould be able to do them hurt, (deprive them of the favour of God, that were thus circumciſed) ſo would it not have been neer ſo criminous, if it had not been diſtinctly prohibited by the Law. For it is a known truth, that the criminouſneſs and puniſhableneſs of any act ariſeth from its being prohibited by ſome law.

8. But ſin † taking occaſion by the commandment, wrought in me all * manner of concupiſcence: for without the law ſin † *was* dead.]

† receiving advantage ἀφορμὴν λαβοῦσα * coveting or luſting, ἐπιθυμίαν † is,

9. The people indeed of the Jews lived formerly without the Law (ſee note d.) that is, before the promulgation of it; but as ſoon as the Law was given, the ſin of diſobeying a promulgate Law became greater, and the diſobedient Jew more puniſhable by reaſon of the Law, and no way the better for it; as when a man is ſick, and doth not know his condition and danger, the Phyſician coming tells him of both, and preſcribes him a ſtrict diet for the future, if he will recover; but he obſerves not his preſcriptions, continues intemperate, and ſo dyes under the Phyſicians hand, and in ſpite of his care.

9. For * I was alive without the law once; but when the commandment came, ſin revived, and I dyed.]

* I indeed lived ἐγὼ δὲ ἔζων

10. And the law, which was meant to keep them ſinleſs, and ſo bring them to life, being not obeyed, did in the iſſue of it bring only death on them.

10. And the commandment, which *was ordained* to life, I found *to be* unto death.]

11. For

† advantage, v. 8.

11. For ſin taking † occaſion by the commandment, deceived me, and by it ſlew me.]

11. For the Law preſcribing circumciſion under penalty of excision, but not preſcribing the inward purity under that threat (nor denouncing any preſent judicial puniſhment upon the commiſſion of the contrary ſin) but only prohibiting it, and no more, ſin took advantage by this impunity of the Law, and firſt ſeduced me to inward impurity, and then, by occaſion of the Commandment which forbad it, and ſo made it criminous, inſnared and wounded me to death.

* So that, ὥστε

12. * Wherefore the Law *is* holy, and the Commandment holy, and juſt, and good.]

12. And ſo the objection v. 7. was a groundleſs objection; for tho' the Moſaical Law were the occaſion of ſin (or were made advantage of by ſin) yet it was not the cauſe, and ſo ſtill that Law is holy, (and the Commandment againſt coveting, holy) juſt, and good: firſt holy) whither that ſignify piety toward God, or purity from all allowance of impurity; and ſo ſecondly, juſt, in allowing no manner of injuſtice; and thirdly, good, as requiring charity to others, and ſo no manner of colour or tincture of ill in it, (only 'twas not ſo highly perfect in any of theſe reſpects, 'twas not fill'd up to ſo high a pitch, as is now by Chriſt required of us.)

† hath then that which is good become to me death? τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; * to me, μοι

13. † Was that then which is good, made death unto me? God forbid. But ſin, that it might appear ſin, worketh death * in me by that which is good; that ſin by the Commandment might become exceeding ſinful.]

13. Was therefore this good law guilty of death to me? was it the cauſe of bringing it on me? No, not ſo neither, but ſin was that onely cauſe, which is guilty of all. And ſo (ſee note on Mat. 1. k.) this is a means of ſetting out ſin in its colours, that it works deſtruction to men by that which is good, and ſo ſin it ſelf is by this means extremely aggravated, and making this uſe of the Law, it becomes extremely or ſuperlatively ſinful, or the Law ſhews me what a ſinful thing ſin is, which will not be repreſs'd by the Law.

14. For we know that the Law is ſpiritual; but I am carnal, f ſold under ſin.]

f.

14. And the reaſon why the effect of the Law is ſo contrary to what was intended by it, is this, that the Law is ſpiritual, and not performable by a carnal man, but the carnality of men (ſold under ſin, that is, habitual ſlaves to ſin, ready to do all that it bids them, tho' the Law never ſo diſtinctly prohibit) that is the cauſe of all.

† know, γινώσκω

15. For that which I do, I † allow not: for what I would, that do I not; but what I hate, that do I.]

15. For ſuch men as I now ſpeak of, carnal men, v. 14. tho' they are taught their duty by the Law, yet do they not by the dictate of their underſtanding or conſcience, that which they do, it is not that which in conſent to the Law they approve, but that which by their conſcience, directed and inſtructed by the Law, they hate and diſlike, that they do.

16. If then I do that which I would not, I conſent unto the Law, that *it is* good.]

16. And this very thing is an argument, that the Law is acknowledg'd to be good, that they diſlike that which they do in diſobedience to the Law, they never commit any prohibited evil, but their Conſciences accuſes and ſmites them for it.

* But now, Νυνὶ δὲ † no longer, οὐκέτι

17. * Now then it is † no more I that do it, but ſin that dwelleth in me.]

17. And ſo 'tis *not* the whole they that commits ſin, or as they are led and inſtructed by the Law (and ſo the Law ſtill is vindicated from the charge, v. 7.) but it is their carnality reſiſting the Law, or ſin having gotten power over them, and ſo carrying them in deſpight of the Law, and Conſcience admoniſhing the contrary.

* good dwelleth not, οὐκ οἰκεῖ ἀγαθὸν † to me, μοι * or, not to do that which is good, for the K's. MS. reads, τὸ δὲ κατεργάζεσθαι τὸ καλὸν, οὐ

18. For I know that in me (that is, in my fleſh) * dwelleth no good thing: for to will is preſent † with me, but * *how* to perform that which is good, I find not.]

18. For in men whoſe affections are not mortified by the ſpirit of Chriſt, but carnally diſpoſed, or led by their own corrupt cuſtoms, 'tis not the law, or knowing their duty that will do any good on them. To approve indeed, or like that which is good, the law enableth them, but the carnal affections do ſtill ſuggeſt the contrary, and carry them in deſpight of the prohibitions of the Law.

19. For the good that I would I do not, but the evil which I would not that I do.]

19. And this is clear by the experiment, for they do not perform that good, which, as the law commands, ſo they conſent to be good; but the evil which they conſent not to be good, and which the law tells them they ſhould not do, that they do.

20. Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me.]

20. Which plainly argues the truth of that which was ſaid, v. 15. & 17. (and is full anſwer to the objection againſt the law, v. 7.) that the law is far from being guilty of their ſin, and that 'tis not they by the duct and dictate of the law, or their own conſcience guided by the law, that do evil; but carnality or cuſtom of ſin, that hath got ſuch a ſway or power over them.

* the law that, or, in that τὸν νόμον, ὅτι

21. I find then * a law, that when I would do good, evil is preſent with me.]

21. By this then you may diſcern the law, and the goodneſs, and the energy or force of it, that when carnality moves men to evil, the mind illuminated by the law enclines them to good; or, that evil, when it is repreſented to them, finds them enclined to the contrary.

† have the ſame delight with, συνήδομαι τῷ

22. For I † delight in the law of God, after the inward man.]

22. For according to the underſtanding, or ſuperior faculty (contrary to the carnal or bodily part of them) they are pleaſed with all thoſe things that the law of God is pleaſed with.

g.

23. But I ſee g another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin which is in my members.]

23. But there is another commanding power in the members, which ſets its ſelf in direct oppoſition to thoſe dictates of the law in the mind, which in carnal men, v. 14. gets the better of the day, carries them captive-ſlaves, to do what the fleſh requires to have done by them.

24. O wretched man that I am! who ſhall deliver me from the body of this death?

24. This is a ſad condition, (the very ſtate of a carnal man under the law) and out of which the law cannot reſcue any man, nor from the deſtruction that attends it.

* the ſame I with my mind, αὐτὸς ἐγὼ τῷ νοΐ

25. I thank God through Jeſus Chriſt our Lord. So then * with the mind I my ſelf ſerve the law of God, but with the fleſh the law of ſin.]

25. Yet, bleſſed be God, by the grace and ſtrength of Jeſus Chriſt, c. 6. 23. there is a way to get out of this curſed eſtate; 1. pardon to every penitent ſinner, which may encourage any to break off this eſtate of ſin; and 2. grace and ſtrength in Chriſt, to perform what God in Chriſt will accept, that is, ſincere, tho' not perfect obedience (the thing affirmed, v. 6. and reſumed at the beginning of ch. 8.) So then the concluſion of this digreſſion from v. 7. to this place is, that the bare knowledge of the Law of Moſes doth only direct the underſtanding, what is the duty; which notwithſtanding, the carnal man accuſtomed to his own ways of ſin, may think fit ſtill to go on in them, and ſo (tho' one and the ſame perſon) doth two things at once, with his underſtanding he ſerves the law of God, is delighted and pleaſed with thoſe things wherewith that is delighted, and yet at the ſame time with the fleſh ſubmits to the ſuggeſtions and cuſtomary actions of the fleſh, and falls into ſins directly contrary to the Suggeſtions of his Conſcience, and the law in it, and this is juſtly rewarded with death, c. 6. 23.

Annotations on Chap. VII.

a. ὁ Νόμος ἰσχυει ἐφ' ὅσον χρόνον ζῇ ὁ ἄνθρωπος

V. 1. *The law hath power over* ——] The conſtruction and meaning of theſe words, ὁ νόμος κυριεύει ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ, which are commonly rendred, *the Law hath power over a man as long as he liveth*, is ſomewhat uncertain; and for the determining of it, the firſt thing to be conſidered, is the deſign

and matter of the diſcourſe in this chapter, which is diſcernibly this, to vindicate his doctrine, (charged on him *Acts* 21. 21. it is not certain whether then truly or no, but without doubt now profeſſedly taught by him) that the Judaical Law was aboliſhed by the death of *Chriſt*, *Epheſ.* 2. 15, 16. *Col.* 2. 14. and ſo now was not obligatory to the Jew. This he now thinks fit to declare to the Jewiſh Chriſtians at *Rome*, as in the former chapters he had vindicated the liberty of the Gentiles from the obligation of it to them, and juſtified his preaching the Goſpel to them, both which together did, by way of interpretation, and neceſſary conſequence, contain under them this of the obligingneſs of the Law to a Jew. For the Law of the Jews commanding a ſtrict ſeparation from the Gentiles, all that were not their Proſelytes, and circumciſed, and *Paul* and other the Apoſtles being Jews, their converſing with, and preaching to the Gentiles, could not be allow'd upon any ſcore, but that of the abrogation of the Jewiſh Law, which accordingly was of neceſſity to be revealed to St. *Peter* in a viſion, *Acts* 10. (and ſo ſeems to have been to S. *Paul*, *Epheſ.* 3. 3.) before he durſt *preach* to *Cornelius*, who tho' a Proſelyte of the Jews, yet was not a Proſelyte of their Covenant, or *righteouſneſs*, that is, was not circumciſed. This abolition of the Law *to you*, that is, to his brethren the Jews, *v.* 4. and to the ἡμᾶς *us*, *v.* 6. that is, to St. *Paul*, and thoſe he ſpeaks to, that is, *to them that know the Law*, v. 1. and ſo ſtill the Jew-Chriſtians at *Rome*, is here evidently proclaimed, *v.* 4. & 6. And therefore in all probability that muſt be the importance of theſe words, which may moſt directly prepare, and contribute to the inferring of that concluſion. To which end firſt it is neceſſary, that εἰς ὅσον χρόνον ζῇ muſt be rendred, *as long as he* (*the man*, not as *it*) *liveth*. This appeareth by the inſtance, *v.* 2. by which that which is ſaid *v.* 1. is exemplified, ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ, *The woman which hath an husband is by the* (*conjugal*) *law bound to the living husband*; where the *husband* is the perſon whoſe life is conſidered in this caſe, who as long *as he lives*, hath power over his wife, and ſo long *the wife by law is bound unto him, but if he die, ſhe is free*, &c. By this alſo it is manifeſt in the ſecond place, that the *man* which is meant in the latter part of this firſt verſe, *as long as he liveth*, cannot be the perſon on whom the Law hath power or force, but ſome other, who by law hath power and authority veſted in him. For it is apparent *v.* 2. & 3. that the life or death of the perſon under ſubjection is not the thing taken into conſideration, and if it were, it would not tend to the inferring of the deſigned concluſion; for the Jews could not be ſuppoſed to be dead, but the law that had power over them, and tho', *v.* 4. the word ἐθανατώθητε, *you are put to death*, may make that ſeem poſſible to be here meant, yet the contrary being ſo evident by the whole drift of the diſcourſe, it is certain that ἐθανατώθητε τῷ νόμῳ there, *you are put to death to the law*, muſt be interpreted as a figurative ſpeech, to ſignify *the law is put to death to you*; as when καταργεῖσθαι ſignifies to be made ἀργὸς *void*, to be *evacuated*, or *cancelled*, and ſo is all one with *being put to death* (and is ſo uſed, *Epheſ.* 2. 15. καταργήσας νόμον, *having cancell'd the Law*, all one with ἐξαλείψας, *having blotted it out*, *Col.* 2. 14. and προσηλώσας τῷ σταυρῷ, *having nailed it to the croſs*) we read of the woman, *v.* 2. κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός, which would literally be rendred, *ſhe is cancell'd from the law of the husband*, but indeed ſignifies, *the law of the husband is cancell'd*, or ceaſeth to be in force, *to her*; and ſo *v.* 6. κατηργήθημεν τῷ νόμῳ, *we are cancelled to the law*, ſignifies, *the law is cancelled to us*. Which being thus far deduced, it remaineth in the third place, that the former part of the words, ὁ νόμος κυριεύει τοῦ ἀνθρώπου, muſt either thus be rendred, *the law of the man hath power*, or *force*, or *remains valid*, (joyning τοῦ ἀνθρώπου *of the man*, to νόμος, *law*, not to κυριεύει *hath power*) be elſe (becauſe the word ἀνθρώπου is otherwiſe placed, being affix'd to κυριεύει, and indeed κυριεύει properly governs a Genitive caſe, and is uſed with one, *Luke* 22. 25. juſt as here it will be, if τοῦ ἀνθρώπου be governed by it) it is poſſible that the word *man*, which is the *he* in the latter part, may be implied and underſtood (tho' not ſpecified) in the word ὁ νόμος *law*, thereby ſignifying not Law in general, but more ſpecially any Law which conveyeth a right, or giveth power or dominion to one man over another; according to the primitive notion of νόμος *law*, from νέμω *diſtribuo*, noting an aſſignation, or diſtribution of every Man's right unto him, (and ſo νόμος, *v.* 2. evidently ſignifies *the conjugal law*, which ſubjects and binds the wife to the husband) for of ſuch a law it will be truly ſaid, that κυριεύει τοῦ ἀνθρώπου, *it is in validity*, or *force*, *over the man*, (meaning the ſubject) *as long as he*, that is, the owner, or the Lord, *liveth*. That this is the true ſenſe and aim of the words is unqueſtionable, and the latter way of expreſſing it ſeems to be the moſt commodious and eaſie, tho' the former may poſſibly be it, (by an eaſy and ordinary ὑπέρβατον:) and then νόμος τοῦ ἀνθρώπου, *the law of the man* will be a fit phraſe to ſignify any ſuch Law, wherein mens intereſts are concerned, Municipal, or humane laws, which are in force 'till they be aboliſhed legally.

V. 4. *Dead to the Law*] That ἐθανατώθητε τῷ νόμῳ, *you are dead to the Law* ſignifies the Laws being dead to them, being aboliſhed, having no power over them, hath been ſaid (Note a.) and may farther appear by *v.* 6. where the ground of their freedom from the Law is expreſs'd by ἀποθανόντος ἐν ᾧ κατειχόμεθα, *that being dead by which we were held*; where the *law* being by an ordinary *proſopopœia* (as when ſin is ſaid to *reign*, *c.* 6. 12.) uſed for a perſon, is ſaid to be *dead*, (and to be *nail'd to Chriſt's Croſs*, *Col.* 2. 14.) and ſo under the fiction of a perſon, is more fitly anſwerable to the huſband, whoſe death frees the wife from all obligation to him, that ſhe may lawfully marry and ſubject her ſelf to any other; and ſo in like manner may Jews to *Chriſt*, upon the abolition of their Law. As for the διὰ τοῦ σώματος τοῦ Χριστοῦ, *by the body of Chriſt*, by which the Judaical Law is aboliſhed, that ſure notes the crucified body, the death of *Chriſt*, and is accordingly expreſs'd in this very matter, *Eph.* 2. both by ἐν τῇ σαρκὶ αὐτοῦ, *by his fleſh*, v. 15. and διὰ τοῦ σταυροῦ, *by the croſs*, v. 16. and ſo *Col.* 2. 14. by προσηλώσας τῷ σταυρῷ, *nailing to the Croſs*.

V. 5. *Were in the fleſh*] That ὅτε ἦμεν ἐν τῇ σαρκὶ, *when we were in the fleſh*, ſignifies the Judaical ſtate under the Law, appears by the whole diſcourſe in this chapter, which is of the ſtate of men conſidered under the Law (ſee note d.) and particularly by the oppoſition here betwixt this, and κατηργήθημεν ἀπὸ τοῦ νόμου, *we are freed from the Law*. For ſo 'tis manifeſt the oppoſition ſtands, *For when we were in the fleſh* — *But now we are freed from the Law*, —— And it is thus ſtyled in oppoſition to ἐν πνεύματι εἶναι, *being in the ſpirit*, uſed for them that have received the Goſpel, and are partakers of the grace which is afforded there, to which that they have not attained, but are only under the Pædagogie of the Law, they *are* only *in the fleſh*, have no other but that weak and corrupt principle of their own nature (which is ſo prone to carnality) abiding in them. And thus it is uſed, *c.* 8. 8. *They that are in the fleſh, cannot pleaſe God: but you are not in the fleſh, but in the ſpirit, if ſo be the ſpirit of God dwelleth in you*, that is, if as ye are outwardly profeſſors of the faith, baptized Chriſtians, ſo ye are ſincerely ſo, ſuch as in whom the holy Spirit of God may vouchſafe to inhabit, which will not abide when unrighteouſneſs cometh in. And accordingly Chriſtianity is call'd *the law of the ſpirit of life*, c. 8. 2. and here *v.* 6. *the newneſs of the Spirit*, in oppoſition to *the oldneſs of the letter*, the Moſaical Law. And a peculiar propriety there is in this phraſe for this matter in many reſpects; Firſt, in reſpect of the nature of the Moſaical precepts, which were external, waſhings, Circumciſion, bodily reſts, &c. (all which are

, ſeated

εἰς ὅσον χρόνον ζῇ
Ἀνδρὶ ζῶντι

Ἐθανατώθητε τῷ νόμῳ
Καταργεῖσθαι

a.

b.
Ἐθανατώθητε τῷ νόμῳ

c.
Ὅτε ἦμεν ἐν τῇ σαρκὶ

Νόμος τοῦ ἀνθρώπου

ſeated in the fleſh, and ſo proportionably carnal promiſes, and threats: whereas the precepts of *Chriſt*, go deeper to the mind and ſpirit, require the purity of that, and accordingly are back'd with ſpiritual promiſes and terrors; *Secondly*, in reſpect of the aſſiſtance that *Chriſt* affords toward his obedience, by giving of his ſpirit, to aſſiſt (if it be not *grieved* and *reſiſted*) our ſpirits, in oppoſition to which the ſtate under the Law having none of that ſtrength joyn'd with it, may juſtly be call'd the *being in the fleſh*. To which may be added, that one eminent effect of the Spirits deſcending, was the commiſſionating of the Apoſtles for their office of preaching to the Gentile world, remiſſion of ſins upon *Repentance*, and in oppoſition to that, the Law allowing no place for Repentance for any preſumptuous ſin, but inflicting preſent puniſhment on the offender, that ſtate may be fitly ſtyled *being in the fleſh*. Mean while as there is a difference betwixt the weakneſs of the natural eſtate conſidered without any other aid, then what the Law affordeth, and the ſinfulneſs of carnal acts and habits continued and indulged to, and on the other ſide, betwixt the ſtate of a baptized Chriſtian, afforded the grace and ſtrength of *Chriſt*, and of him that makes uſe of that grace, and leads a pure Chriſtian life; ſo the being ἐν τῇ σαρκὶ, *in the fleſh*, differs from *living*, or *walking*, κατὰ σάρκα, *after*, or *according*, *to the fleſh*, and on the other ſide, *being in the ſpirit*, or *being in Chriſt*, from *walking after the Spirit*: All which phraſes are to be met with here, and in the next chapter. Here and *c.* 8. 9. we have *being in the fleſh*, and κατὰ σάρκα ὄντες, *they that are after the fleſh*, *v.* 5. that is, under the Law, not elevated above the fleſh, or reſcued out of the power of it by *Chriſt*; and *c.* 8. 1. *walking after the fleſh*, (and ſo v. 4. & 12. all in the ſame ſenſe) for going on in a carnal courſe, obeying and following *the fleſh in the luſts thereof*. And ſo c. 8. 9. *being in the ſpirit*, or having *the Spirit of Chriſt*, and *being in Chriſt Jeſus*, ver. 2. all to the ſame ſenſe, of having the Spirit of *Chriſt* beſtow'd on us, which as it enableth, ſo it obligeth us to walk, and and lead a Chriſtian life, and if we do ſo, then that is περιπατεῖν κατὰ πνεῦμα, *walking after the Spirit*, v. 1. & 4. all which muſt thus nicely be diſtinguiſhed, or elſe they will be apt to betray to ſome miſtake.

d. Οὐκ ἔγνων V. 7. *I had not known*] It is an ordinary figure to ſpeak of other men in the firſt perſon, but moſt frequent in blaming, or noting any fault in others; for then by the putting it in this diſguiſe, faſtning it on ones own perſon, it is more likely to be well taken by them to whom it belongs. So ſaith St. *Chryſoſtom* of this Apoſtle, Ἀεὶ τὰ φορτικὰ ὅταν τῷ οἰκείῳ προσώπῳ γυμνάζει, *when he mentions things that are any way grievous, or likely to be ill taken, he doth it in his own perſon.* And S. *Hierom* on *Daniel*, *Peccata populi enumerat perſonâ ſuâ, quod & Apoſtolum in Epiſtola ad Romanos facere legimus*, *Confeſſing the ſins of the people, he doth it in his own perſon, which we read practiſed by the Apoſtle in the Epiſtle to the Romans*, that is, moſt probably, in this place. Thus when 1 *Cor.* 4. 4. S. *Paul* had ſpoken in his own perſon, *I know nothing by my ſelf, but hereby I am not juſtified*, he tells them plainly *v.* 6. that he had *in a figure transferred theſe things unto himſelf for their ſakes, that they might not be puffed up*, as counting ſuch ſchemes and *figures* as theſe, the moſt profitable and efficacious on the Reader. Thus the ſame Apoſtle, 1 *Cor.* 6. 12. *All things are lawful to me, but all things are not expedient*, that is, thoſe things which are by you look'd on as indifferent, if they be yielded to, may be very hurtful to you; and 1 *Cor.* 13. 2. *If I have all faith, and have not charity*, that is, if ye want charity to your other gifts. So *Gal.* 2. 18. *If what I have deſtroyed I build the ſame again, I make my ſelf a tranſgreſſor*, that is, whoſoever doth ſo, or whenſoever ye do ſo, it muſt needs be a fault in you. Thus *Rom.* 3. 7. *If the truth of God have abounded by my lie unto his glory, why am I alſo judged as a ſinner?* Which words are certainly the perſonating of an impious objecter, which ſpeaks or diſputes thus, not of the Apoſtle himſelf. And the ſame ſcheme or faſhion of ſpeaking or writing is very frequent among all Authors. And that it muſt be ſo taken here, may appear by theſe evidences. Firſt by *v.* 9. Ἐγὼ δὲ ἔζων πότε. *I indeed once lived without the Law*, which can with no appearance of truth be affirm'd of *Paul*'s Perſon, who was born and brought up a Jew in the knowledge of the Moſaical Law, and muſt therefore be the perſonating of a man firſt conſidered without, then with the Law, to whom becauſe the Law is given in the ſecond perſon, οὐκ ἐπιθυμήσεις, *Thou ſhalt not covet*, *v.* 7. therefore he to whom it is given is in the following verſes fitly ſet down in the firſt perſon, *I*, being relative to the *thou* antecedent: and ſo *Marcus Eremita*, *De baptiſm.* p. 921. E. οὕτω καὶ τὰς λοιπὰς, &c. *Thus do men pervert other Scriptures. Read the chapter from the beginning, and you ſhall find that St.* Paul *ſpeaks not of himſelf after his baptiſm*, ἀλλὰ τὸ τῶν ἀπίστων Ἰουδαίων πρόσωπον λαμβάνει *but aſſumes the perſon of unbelieving Jews.* And ſo *Theophylact* diſtinctly affirms, ἐν τῷ οἰκείῳ προσώπῳ ἀνθρωπίνην φύσιν λέγει, *In his own perſon he ſpeaks of humane nature*; and again on *v.* 15. *he ſpeaks of men before Chriſt's coming, tho' he ſets it in his own perſon. Secondly*, by the ſeverals affirmed in this chapter, which cannot belong to St *Paul*. For that *Paul* was at the writing of this a reformed, regenerate perſon, there is no doubt, and they which would have it ſpoken by him in his own perſon, make that advantage of this chapter, by reconciling thoſe things which are here mentioned to a regenerate ſtate. But if we compare the ſeverals which are here mentioned with the parts of a regenerate man's character, given by the ſame Apoſtle in other places, we ſhall find them directly contrary. Here in the 8*th* verſe, he ſaith, that *ſin had wrought in him all manner of concupiſcence*, whereas of the regenerate man it is affirmed, *Gal.* 5. 24. *They that are Chriſt's have crucified the fleſh with the affections and luſts.* Here in the 9. verſe 'tis ſaid *ſin revived, and I died*; whereas of the regenerate man 'tis ſaid, *ch.* 6. 2. *How ſhall we that are dead to ſin, live any longer therein?* Here in the 14*th* verſe 'tis ſaid, *I am carnal*; whereas of the regenerate man 'tis affirmed, c. 8. 1. *that he walketh not after the fleſh, but after the Spirit.* Here again in that 14th verſe 'tis ſaid, *I am ſold under ſin*, (of which ſee note f.) whereas of the regenerate 'tis affirmed, *c.* 6. 18. that *he becomes free from ſin, and becomes the ſervant of righteouſneſs.* Here v. 20. *ſin dwelleth in me*, and κατεργάζεται *accompliſheth, worketh, that which I will not*, like not with my mind, or conſcience, and ſo 'tis ſaid v. 23, 24. that *the law in the members carries him into captivity to the Law of ſin*, and, *who ſhall deliver him from this body of death?* and ſo that he is *under the power of the law of ſin and death*, that he *obeys the law of ſin*, v. 25. whereas *c.* 8. 2. of the regenerate 'tis affirmed, that *the law of the ſpirit of life in Chriſt Jeſus hath made him free from the law of ſin and death.* Nothing can be more contrary and unreconcileable to a regenerate ſtate in theſe ſo many particulars, then what is here affirmed of the ἐγώ, *I*, the perſon here thus repreſented. And indeed unleſs ſinning againſt Conſcience be the only way of alleviating (and not aggravating) ſin, it is impoſſible that the *doing that ill he would not*, and *the not doing that good he would*, *ver.* 19, 20. can be deemed a fit ingredient in the character of a regenerate man: 'tis certain this was, in the perſon of *Medea*, made, by the heathens, the higheſt pitch of villany, to *ſee and like that which was good, and do the direct contrary* (ſee Note f.) and therefore cannot in any reaſon be thought to be the Apoſtles deſcription of a regenerate man, or good Chriſtian.

Ib. *Luſt*] That by ἐπιθυμία *coveting*, here is meant the ſin forbidden in the tenth Commandment of the Decalogue, appears by the end of the verſe. But how the Apoſtle can truly ſay, that he *had not known* it had been a *ſin*, *if the Law had not told* him it was, will be

be all the difficulty. To which may be anſwer'd, 1. that the Apoſtle doth not ſpeak particularly of himſelf (ſee note d.) but in the perſon of a Jew, or man in general, and then it is not only true of this, but of all other the commandments (of which this one may be ſet as the inſtance) that the knowledge of ſin is by the promulgation of the Law, that forbids it. But then there may from the Jewiſh Doctrine appear ſome reaſon why the Apoſtle ſhould rather inſtance in this commandment, then any other. For the Jews before and under *Chriſt's* time, ſeeing that there was no puniſhment judicially appointed for thoughts or deſires, whether unclean, or of getting any thing from their neighbours, had reſolved this to be no ſin, and conſequently that the tenth commandment was but a Moral proverbial Eſſay or Councel, like that of *Menander*,

——————ἐδὲ βελόμης,
Δαμόνιε, ἐπιθύμησον ἀλλοτρίας ποτὲ,

Not to covet ſo much as a pin of anothers, but not any precept of God; or of nature, affirming that, unleſs it be in caſe of the worſhip of falſe gods, no ſin is committed by the bare will, without ſome actual commiſſion following it. Thus ſaith *Eben-Ezra* in the beginning of the Decalogue; *Kimchi* on *Pſ.* 66. 18. and *Joſephus* concerning *Antiochus*'s deſigned ſacrilege, τὸ γὰρ μηκέτι ποιῆσαι τὸ ἔργον βουλευσάμενον, οὐκ ἔστι τιμωρίας ἄξιον, *to have conſulted only, and not acted, doth not deſerve puniſhment.* According to which S. *Paul* might well ſay of any Jew brought up under ſuch Maſters, that he had not believed coveting to be a ſin, had not the more exact conſideration of the direct words of the *Law* aſſured him that it was.

f. Πεπραμένος ὑπὸ τὴν ἁμαρτίαν

V. 14. *Sold under ſin*] The phraſe *ſold under ſin* ſignifies as it doth, when 'tis ſaid of *Ahab*, that he was *ſold to work wickedneſs*, or of the revolting Jews, 1 *Mac.* 1. 15. as a ſlave or captive ſold from one Maſter, one ſin, to another: and ſo here 'tis joined with *Σαρκικὸς a carnal man*, and is farther expreſs'd by the character of him following, that *the evil that he would, not, that he doth, and the good that he would, that he doth not*; juſt like that which the *Poets* ſay by way of aggravation of that wicked condition of *Medea* the witch,

Καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακὰ,
Θυμὸς δ' κρείσσων τῶν ἐμῶν βουλευμάτων, *Eurip.*

I underſtand the evils that I am about to commit, but my paſſion overcomes my reaſon: and of him in the Tragedy,

Λέληθεν ἐξὸν τῶνδε μ' ὧν σὺ νουθετεῖς,
Γνώμῃ δ' ἔχουσα μ' ἡ φύσις βιάζεται.

I am ignorant of none of thoſe things of which thou admoniſheſt me, but my nature (or *cuſtom*) *forces me contrary to my opinion.* Which is ſo far from being matter of alleviation, or leſſening of the ſin, that as *Euripides* ſaith of it,

Ὅστις μεγίστων αἴτιός κακῶν βροτοῖς,

It is the author of the greateſt evils unto men, ſo 'tis by *Plutarch* ſet down for the greateſt aggravation; for citing that in the Tragedy of *Atreus*,

Αἰ Αἰ τόδ' ἦδη θεῖον ἀνθρώποις κακὸν,
Ὅταν τι εἴδῃ τ' ἀγαθὸν, χρῄζῃ δ' μή.

that 'tis *an evil that falls on men from God, to do evil, when they ſee their duty*, he corrects it thus, θηριωδέστατον ἴσως καὶ ἄλογον καὶ οἰκτρὸν, εἰδότα τὸ βέλτιον ὑπὸ τοῦ χείρονος ὑπ' ἀκρασίας καὶ μαλακίας ἄγεσθαι, *'tis the moſt beſtial, irrational, miſerable condition for a man that knows what is beſt, to be led by incontinency and effeminacy from it.* And ſo * *Xenophon* from *Socrates*, ὅσοις μὲν τὰ κράτιστα μὴ σκοπεῖ, τὰ ἥδιστα δ' ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέροι τῶν ἀφρονεστάτων θρεμμάτων; *he that conſiders not the beſt things, but by all means ſeeks the moſt pleaſant how differs he from the fooliſh beaſts?* And ſo *Simplicius* upon *Epictetus*, c. 11. p. 74. upon occaſion of thoſe verſes of *Medea*, reſolves, χρὴ δὲ μὴ δόξαζειν μόνον ὀρθῶς, καὶ ὀρέγεσθαι, καὶ ἐκκλίνειν ὀπὶ πολλὰ, ἀλλὰ καὶ τὰ ἔργα σύμφωνα ταῖς ὀρθαῖς δόξαις ἀποδίδοναι, *we ought not only to think right, and be affected accordingly, but to conform our works to our right opinions.* And 'till we do ſo, the beſt that he can ſay of us is, that perhaps we are ἀρχόμενοι παιδεύεσθαι, *beginning to learn*, are come as far as the knowing of the Law, which notwithſtanding ἁμαρτάνομεν, καὶ ἑαυτῶν ἐγκαλοῦμεν, men *ſin and accuſe themſelves* for ſinning; οὐκ ἐνδυς γὰρ τὰ ἄλογα πάθη μετρεῖται καὶ ῥυθμίζεται καὶ ὑποπίπτει τῷ λόγῳ, *for irrational affections are not preſently brought within meaſure and proportion, nor ſuddenly ſubjected to reaſon.*

*1. 4. de dict. & fact. Socr.

g. Νόμου ἐν μέλεσιν ἀντίπαλον πόλεμον.

V. 23. *Another's law*] For the underſtanding the ſenſe of the Apoſtle in this whole chapter, 'tis uſeful to compare this paſſage with *Gal.* 5. 17. *The ſpirit luſteth againſt the fleſh, and the fleſh againſt the ſpirit, &c* Which is thought to be parallel, and to import the ſame ſenſe with this. Of theſe two places therefore it muſt firſt be remembred, that the difference which is between theſe Texts ariſeth not from the diſtinction between *the ſpirit* in the one, and *the Law of the mind* in the other, nor conſequently is it to be placed betwixt the *luſting of the fleſh againſt the ſpirit*, ſimply taken, and the *warring of the Law in the members againſt the Law in the mind*, as that is no more than a war; but betwixt the former ſimply taken, or with the addition of the *ſpirit luſting back again againſt the fleſh*, or with the circumſtances mentioned, *Gal.* 5. 17. (none of which imply a yielding to *the luſts of the fleſh*) and the latter, taken with that addition, here mentioned, of *bringing the man into captivity to the Law of ſin.* And this indeed is all the difference that can be aſſign'd betwixt a regenerate and unregenerate man, that in the one the ſpirit prevails, in the other the fleſh is victorious; that is, the will of the one is led by the ſpirit, chooſes and acts the deeds of the ſpirit (the will of God) but the will of the other follows the carnal dictates, τελεῖ ἐπιθυμίαν σαρκὸς, *performs the will of the fleſh*, and ſo falls under the condemnation which belongs to ſuch: ἡ γὰρ τοιαύτη κατάστασις ὑποκειται πάντως τῇ κολάσει, πᾶσα γὰρ ἡ κατ' ἐνέργειαν ἁμαρτία ὑπὸ τὸ ᾅδου ἐστὶν, ſaith *Dorotheus*, διδασκαλ. 1. *ſuch a ſtate is altogether ſubject to puniſhment, for every ſin that is acted is under hell*, and ὑπὸ τὸ ᾅδου εἰσὶ πάντες ἐφ' ὅσον ἐνεργοῦσιν, *they are all under hell, in that they act.* And if it be ſuggeſted, that the conſequents in the place to the *Galath.* ἵνα μὴ ἃ ἂν θέλητε ταῦτα ποιῆτε, *ſo that what things you would, ye do them not*, ſeem parallel to ἃ ὃ θέλω ποιῶ, *what I would that I do not*, here, *v.* 15, 19. and ſo neither of them ſignify this carnal ſtate; to this it muſt be anſwered, that theſe two are not parallel, but on the contrary that paſſage, ἃ ὃ θέλω ποιῶ, *what I would, I do not*, is really equivalent with the *captivation to the Law of ſin*, (as by the whole Context appears) tho' indeed there is ſome obſcurity in it, which till by the Context it be explained, may miſlead one to think otherwiſe. The truth is evident, theſe two things are conjoyn'd in both thoſe verſes, *what I would, that I do not*; *but what I hate, that I do*, v. 15. and *the good that I would I do not*; *but the evil that I would not, that I do*, v. 19. And being ſo conjoyned in the ſame perſon, the ſubject of the diſcourſe, and but equivalent phraſes with thoſe other of *captivation to the Law of the members*, and *being carnal*, and *ſold under ſin*, the meaning muſt be, that he neglects to do the good that the Law of God and his own mind dictates to him, and doth commit, on the contrary, the evil, that according to his mind and the declaration of God's will in the Law he diſliketh and hateth, and ſo evidently acteth in oppoſition to conſcience, commits the ſins of the fleſh willingly and knowingly, *non obſtante*, the contrary dictate and ſolicitation of conſcience. But then this is much more than is contained in that *luſting of the fleſh againſt the ſpirit*, *Gal.* 5. (ſtyled by *Nemeſius* περ. φύσ. c. 37. μάχη τῷ λογισμῷ καὶ ἀθυμίαι, *the ſtriſe of the reaſon and luſt*, στάσις καὶ φιλονεικία, *a diſſention and emulation betwixt them.*) For as there *the fleſh luſteth*, ſo the *ſpirit luſteth* too, and it is not affirmed of either of them, that it *leads* the other *captive.* All the event that is taken notice of, is, ἵνα μὴ ἃ ἂν θέλητε ταῦτα ποιῆτε, *that what you would, that you do not*; which being ἃ ἂν θέλητε.

ing the effect of the double ἐπιθυμία or *luſting*, muſt have ſuch a ſenſe proportioned to it as ſhall be founded in that double ἐπιθυμία, and that can be no other than this, that θέλειν *to will*, be taken in the ſenſe of ἐπιθυμεῖν *to luſt*, and ſo not for an act of the elective faculty which to one matter is but one, either chooſing or refuſing, but for an act of ſome kind of woulding or appetite, and that is conſtantly twofold to the ſame matter; the fleſh hath one woulding, and the Spirit hath another: the fleſh deſires, and would have a man yield to the pleaſant propoſal, the Spirit would have him reſiſt it; and both theſe are evidenly mentioned in that verſe, one called *the luſting of the ſpirit*, and the other *of the fleſh*. From the contrariedty of which it neceſſarily follows, that whatſoever (in matters of this nature, good or evil) any man doth, he doth againſt one of theſe wouldings, and conſequently he doth not ποιεῖν ὃ θέλει, *do what he would*. Whereas if θέλειν were taken for the elective faculty, which we ordinarily call the *will* of man, it is evident, every voluntary agent doth ποεῖν ὃ θέλει, *do what he will*, his actings follow his will or choice, and whenſoever he doth not ſo, he acts by violence, or rather is acted, and to that is required, that he be conquer'd by ſome other; and yet of any ſuch conqueſt there is no mention in that place of *Gal.* 5. 16. which mentions only the ἐπιθυμία *luſting* equally on both ſides; and ſo the reſult is, that *Gal.* 5. 16. there is no more ſaid but this, that which way ſoever a man act, he acts againſt ſome ἐπιθυμία *deſire*, or *luſting* of his; if he act according to the fleſh, he acts againſt the ſolicitation of the mind and ſpirit; and if he act according to the ſpirit, he doth not τελεῖν ἐπιθυμίαν σαρκὸς, but acts contrary to all its importunities: and he that doth the latter of theſe is far from being led *captive to the law of ſin*, which is in the fleſh, or members, being indeed a conqueror over it, tho' he have not eradicated or extirpated it. For the yet fuller clearing of this, take the plain importance of thoſe two verſes, and ſet 'em ſeverally, and then you will ſoon ſee how no correſpondence there is between them, *Gal.* 5. 16. the Apoſtle ſets down this plain Aphoriſm, that *the deſires of the fleſh and ſpirit are one contrary to the other*, and conſequently that to whichſoever of them the Will of Man conſents, it muſt needs reject the other. But *Rom.* 7. 15, 19. the Apoſtle ſets down the ſtate of a particular man, which deliberately chooſes and acts the evil which he knows he ſhould not do, or which the Law of God in his own mind tells him diſtinctly he ought not to do; as when *Nemeſius* περὶ φύσ. ἀνθρ. *ch.* 33. ſpeaks of an intemperate man, that he is, κρατούμενος ὑπὸ τῆς ἐπιθυμίας, καὶ πράττων ταύτην μὲν μάλιστα καὶ καλὰ προαίρεσιν, ἀλλοκαίνει γὰρ ἐπ' αὐτῇ ἡ προαίρεσις τῇ ἐπιθυμίᾳ, *his election is contrary to his luſt, yet he is overcome by his luſt, and acts what that ſuggeſts.* And ſo S. *Auguſtin, confeſ.* l. 8 c. 5. *Lex peccati eſt violentia conſuetudinis, quâ trahitur & tenetur etiam invitus animus, The Law of ſin* (in that place) *is the violence of cuſtom by which the mind is drawn and held againſt its inclination*; plainly ſignifying the ſtate of the perſon ſpoken of, *Rom.* 7. to be that of an habitual ſinner. What agreement now is, or can there be betwixt theſe two verſes? 'Tis true indeed, that they which *do what they hate*, and *would not*, may well be ſaid *not to do the things which they would*, and ſo are encluded in thoſe words, *Gal.* 5. 17. but that proves not that thoſe places, *Rom.* 7. and *Gal.* 5. are parallel; becauſe *Rom.* 7. 'tis determined to *doing the ill which he hates*, whereas *Gal.* 5. the ſpeech lyes open to both parts, to the *doing the good which the fleſh hates*, as well as *the evil which the fleſh loves.* Now this being ſpoken of men indefinitely, is very diſtant from defining it on one ſide, and applying it to a particular perſon, as it is evidently done, *Rom.* 7. when he ſaith, *Non quod volo bonum, hoc ago, ſed quod odi malum, illud facio, I do not the good that I would, but the evil which I hate that do I*: and conſequently, tho' the fleſh's diſliking the virtuous actions, and liking the vitious, be perfectly reconcileable with *walking in the ſpirit*, and ſo with a regenerate ſtate, and ſo the place to the *Galations* (tho' not ſpoken particularly of the actions of regenerate men, but delivered as an Aphoriſm indefinitely, appliable to mens actions whether good or evil) may be appliable to the actings of ſuch; yet the place to the *Romans* being determined to the *facio malum, I do the evil*, and that evidently againſt the dictate of the mind, the reſiſtence of the conſcience, is ſtill unreconcileable with that ſpiritual walking, & ſo with the regenerate ſtate, *Rom.* 8. 1. Another notion there is, which ſome of the ancients have had of the words ὃ μισῶ ποιῶ, *what I hate that I do*, viz. that it ſhould belong only to * deſires or thoughts unconſented to. So S. *Jerom*, and S *Auguſtin* alſo, l. 1. *Cont.* 2. *Epiſt. Pelag.* c. 10. being perſwaded by ſome Doctors, and a conceited advantage againſt the *Pelagian* hereſy, to retract in ſome part what before he had aſſerted, and ſpoken the moſt for of any man. And of this opinion is * *Methodius* alſo, Ὃ μισῶ, ποιῶ ſaith he, *that which I hate, I do*, is to be underſtood οὐκ ὅτι τῷ πρᾶξαι τὸ φαῦλον, *not of the doing that which is ill*, ἀλλ' ὅτι τῷ μόνον ἐνθυμηθῆναι, *but only of thinking*, or *imagining*; and again, ὅτι λογισμῶν ἀνοικείων, ἡμῖν παρεισπαμβώντων πλεονάκις, καὶ ἐμφαλλομένων ἡμᾶς πρὸς ἃ μὴ θέλομεν, *of alien imaginations which frequently make incurſions on us, and bring us to phanſy things which we would not*, adding, ἐπὶ γὰρ ἐφ' ἡμῖν ὅλως τὸ ἐνθυμεῖσθαι ἢ μὴ ἐνθυμεῖσθαι κεῖται τὰ ἄτοπα, ἀλλά τὸ χρῆσθαι ἢ μὴ χρῆσθαι τοῖς ἐνθυμήμασι· κωλῦσαι μὲν γὰρ μὴ ἐμπίπλειν εἰς ἡμᾶς τοὺς λογισμοὺς ἃ δυνάμεθα——μὴ πεισθῆναι μέντοι ἢ μὴ χρῆσθαι αὐτοῖς δυνάμεθα, *for it is not wholly in our power, to think or not to think abſurd things, but either to uſe or not to uſe ſuch thoughts or phanſies; for we cannot hinder thoughts from coming upon us, but we can chooſe whether we will be perſwaded by them, or uſe them.* And again, Πῶς ὁ Ἀπόστολος τὸ κακὸν——ἐποίει, εἰ μὴ περὶ τῶν ὀθνείων ἐνθυμημάτων ἔλεγεν, *How did the Apoſtle do evil, if he ſpake not of abſurd thoughts?* This interpretation of St. *Paul*'s words, if it were ſecure from being any farther extended then the authors of it deſigned, could have no hurt or noxiouſneſs in it, it being certainly true, that every regenerate man is thus infeſted with phanſies and thoughts which he hates, and gives no conſent unto. Yet if the words of the text be well conſidered, this cannot but appear a ſtrange interpretation. For when it is certain that πρᾶξαι ſignifies neither leſs, nor other, then ποιῆσαι *to do*, and when that word is varied into κατεργάζομαι and πράσσω, *v.* 15. and both thoſe are directly all one with πρᾶξαι, and when ὃ μισῶ *what I hate* in one place, is ὃ οὐ θέλω, *what I would not*, v. 16. and that again ὃ οὐ θέλω κακὸν, *the evil that I would not*, *v.* 19. and κακὸν, and φαῦλον are directly all one, 'tis not imaginable how ὃ μισῶ, ποιῶ, *what I hate, I do*, ſhould not be underſtood ὅτι τῷ πρᾶξαι τὸ φαῦλον, *of doing evil*, this being no leſs than a direct contradiction, to interpret ποιῶ, by οὐ πρᾶξαι, for that is, ποιῶ, by οὐ ποιῶ, πράσσω, by οὐ πράσσω, *do*, by *not do*, which neither *Methodius*, nor any other mans authority can prevail with any reaſonable man to receive from him. This inconvenience when *Methodius* foreſees, his only anſwer is, that he deſires them who make this objection, to declare what *evil it was that the Apoſtle hated and would not do, and yet did; whether when he willed to ſerve God, he yet committed Idolatry.* But ſure the whole force of this anſwer (if there be any) is founded in interpreting the words to be ſpoken by S. *Paul* in his own perſon, and ſo is perfectly prevented by him that underſtands the Apoſtle not of himſelf, but of an unregenerate man. From which proceſs of *Methodius*, and what he there adds in that place of the Apoſtles pronouncing againſt Idolaters, and other ſuch ſinners, that they *cannot inherit the kingdom of heaven*, the concluſion is regular and unavoidable, that if ποιῶ ſignifies ποιῷ, and πράσσω and κατεργάζομαι, *do*, and *work*, be interpreted of *actions*, or of any more then *thoughts unconſented to*, then the perſon that is ſpoken of by *Paul* St. *Rom.* 7. is

* Ὃ μισῶ ποιῶ

* Concupiſcendo, ſed eidem concupiſcentiæ non conſentiendo

* Ap. Epiphan. hær. 64. Baſil. Ed. p. 252.

is one that ſhall *not inherit the kingdom of God*, and then ſure no regenerate perſon, by *Methodius*'s arguing: which therefore is moſt conſtringent, and convincing, that this chapter ſpeaks of an unregenerate perſon; for that 'tis beyond all controverſy, that he cannot uſe thoſe words, ποιῶ, *I do*, &c. of meer λογίζεσθαι, ἐνθυμεῖσθαι, *thinking*, or *phanſying only*, ἢ ἐπιθυμῶ, or ἁρπάζω, and not of *conſenting*, or *doing*. And ſo in like manner, that being *carnal*, and *ſold under ſin*, (which is all one with a *ſervant of ſin*, in other places of the ſame Apoſtle, it being then ſo ordinary to ſell ſervants *ſub haſta*, *under* his *ſpear*, as it were, that had taken or conquered them) and *carried captive by the Law in his members*, (that is, by his own carnal heart) cannot be affirmed of him that lives in, and *walks after the ſpirit*. To which this farther evidence may alſo be added, from the uſing the phraſe the *Law of ſin*, v. 23. the unqueſtionable importance of which we have from the immediate conſequents, Νόμῳ ἁμαρτίας, or *law of ſin*, is ſure *the command* or *empire of ſin*, to which he that is *captivated*, as the perſon here ſpoken of is, muſt be acknowledged to be under the *dominion of ſin*, and that certainly is unreconcileable with a regenerate ſtate. This is farther expreſt, v. 24. by *the body of death*, and ſo bears proportion to what had been ſaid v. 5. *when we were in the fleſh*, as that is there oppoſed to *the ſpirit*, *the motions of ſin did work in our members to bring forth fruit unto death*, which concludes that condition which is here ſpoken of to be a damnable condition. And it is remarkable that c. 8. 2. *the law of the ſpirit of life which is in Jeſus Chriſt* is ſaid to have *made the Apoſtle free from this law of ſin and death*. From whence the argument is irrefragable; that to which the perſon *Rom.* 7. 23. is ſaid to be *captivated*, is the ſame from which the grace of *Chriſt* hath delivered the regenerate juſtifyed perſon, c. 8. 2. But the grace of *Chriſt* doth not *free* the regenerate man in this life from injections of phanſy, or thoughts unconſented to (for certainly the regenerate man doth not pretend to that meaſure of grace as ſhall free him from all ſuch) Therefore, that of thoughts unconſented to is not it to which the perſon, *Rom.* 7. 23. is ſaid to be *captivated*. Againſt the evidence of this I foreſee not what can reaſonably be ſuggeſted.

Νόμος ἁμαρτίας.

Paraphraſe.

CHAP. VIII.

1. There is therefore now no obligation lying on a Chriſtian, to obſerve thoſe ceremonies of Moſes's Law, circumciſion, &c. c. 7. 4, 6. (from whence to the end of that chapter the Apoſtle had made a digreſſion to anſwer an objection, v. 7.) nor conſequently danger of damnation to him for that neglect, ſuppoſing that he forſake thoſe carnal ſins that the circumciſed Jews yet indulged themſelves to, and perform that Evangelical obedience, (in doing what the mind illuminated by Chriſt directs us to) that inward true purity (which that circumciſion of the fleſh was ſet to ſignify) that is now required by Chriſt under the Goſpel (ſee note on c. 7. c.)

1 THere *is* therefore now no condemnation to them which are in Chriſt Jeſus, * who walk not after the fleſh, but after the Spirit.]

* not walking, μὴ κατὰ περιπατοῦσι

2. For the Goſpel, which deals not in commanding of carnal outward performances, but of ſpiritual inward purity, the ſubſtance of thoſe legal ſhadows, and that which was meant by them, and ſo is proper to quicken us to new life in or thro' the grace and aſſiſtance of Chriſt, who brought this new law into the World, hath freed us Chriſtians from the power and captivity of ſin, c. 7. 23. and ſo alſo from death the wages of ſin, from neither of which was the Law of Moſes able to reſcue any man.

a. 2. For the Law of the Spirit of life in Chriſt Jeſus hath made me free from [a] the law of ſin and death.]

3. For when tho' the fleſhly deſires of men, carrying them headlong into all ſin, in deſpite of the prohibitions of the Law, c. 7. 14. the Law of Moſes was by this means weak, and unable to reform and amend mens lives, then moſt ſeaſonably God ſent his own ſon in the likeneſs of fleſh, that is, in a mortal body which was like ſinful fleſh (and differed nothing from it, ſave only in innocence) and that on purpoſe that he might be a ſacrifice for ſin, and by laying our ſins on him, ſhew'd great example of his wrath againſt all carnal ſins by puniſhing ſin in his fleſh, that ſo men might be perſwaded by love, or wrought on by terrors, to forſake their ſinful courſes.

b. 3. For † what the Law could not do, for that it was weak thro' the [b] fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and * for ſin condemned ſin in the fleſh.]

[b] as to that which was impoſſible to the law τὸ ἀδύνατον τῷ νόμῳ

* a ſacrifice for ſin, περὶ ἁμαρτίας, ſee note on 2 Cor. 5. d.

† ordinance

4. That ſo all thoſe ordinances of the Law, circumciſion, &c. which were given to the Jews, to inſtruct them into their duties, might in a higher manner more perfectly be performed by us (ſee note on Mat. 5. g.) which think our ſelves ſtrictly obliged to abſtain from all that carnality that that outward ceremony was meant to forbid them, and now to perform the Evangelical obedience that he requires, and will accept from us, without being circumciſed.

c. 4. That the [c] † righteouſneſs of the Law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.]

5. For they that are carried by their own carnal inclinations, or by cuſtoms and habits of ſin, and the carnal affections conſequent thereto, do generally mind and meditate on carnal things; but they that are led by the Spirit of Chriſt, the duct of the Goſpel, ſtudy and mind thoſe things wherein inward purity and ſanctity doth conſiſt.

5. For they that are after the fleſh, do mind the things of the fleſh; but they that are after the Spirit, the things of the Spirit.]

6. And as the Goſpel is of force to free from ſin, more then the Law was, ſo to free from death too, v. 2. For that ſtudy or appetite, or deſire of the carnal man bringeth death, c. 7. 5. but that will or deſire that the Spirit or Goſpel infuſes into us, or the deſire and purſuit of Spiritual things (ſee Theophylact) brings life and peace, that is, a vital ſtate of ſoul under God here, and eternal ſalvation hereafter.

6. For to be carnally minded is death; but to be ſpiritually minded *is* life and peace.]

7. For the carnal appetite is a downright oppoſition to the Law of God, too unruly to obey the commands of God: neither indeed can it be brought to that obedience by a bare prohibition of the Law, for the ſwinge of paſſions and luſts are much more violent then ſo.

7. Becauſe the carnal mind *is* enmity againſt God: for it is not ſubject to the law of God, neither indeed can be.]

8. And ſo theſe men, carnal Jews, tho' they know the Law, are very far from pleaſing God, (ſee note on Mat. 12. e.) from being acceptable to him: the Law doth nothing to the juſtifying of them, that are thus far from obeying the true meaning of the Law.

8. So then they that are in the fleſh cannot pleaſe God.]

9. But, ye Chriſtians under the Goſpel, if ye have any of that ſpiritual divine temper which Chriſt came to infuſe by his doctrine and example, are thereby engaged to all manner of ſincere inward purity, to mortify the fleſh with the affections and luſts; and if ye do not ſo, ye live not according to the Goſpel, and if not ſo, ye may thereby know that ye are no Chriſtians, Chriſt will not own you for his, however ye have received the faith, and are admitted into that number.

9. But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his.]

10. But if ye be Chriſtians indeed, tranſlated & raiſed above the pretenſions of the Jew, to the purity of the Goſpel of Chriſt, and your lives be anſwerable thereto, then, tho' being ſinners, the puniſhment of ſin, that is, death, befal you, and ſo your bodies die, and return to duſt, which is the puniſhment of ſin, yet your ſouls ſhall live for ever an happy and a bleſſed life, as the reward of your return to Chriſt in the ſincerity of a new and righteous life, to which the Evangelical juſtification belongs.

10. And if Chriſt *be* in you, * the body *is* dead, becauſe of ſin; but the Spirit *is* life, becauſe of righteouſneſs.

* the body indeed may be a dead body, τὸ μὲν σῶμα νεκρὸν

11. And then even for your dead bodies, they ſhall not finally periſh neither, they ſhall be ſure to be raiſed again; for the Spirit of God, by which you are to be guided and led, is that divine omnipotent

11. But if the ſpirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal bodies, by the Spirit that dwelleth in you.]

Spirit

Spirit that raiſed Chriſt's dead body out of the grave, and if you be guided by that, animated and quickned by that, live a pious and holy life, there is no doubt but God will raiſe your mortal bodies out of the graves alſo by the power of that ſame Spirit that raiſed Chriſt's.

12. Therefore, brethren, we are debtors, not to the fleſh, to live after the fleſh.] 12. By theſe ſo many obligations therefore and intereſts of yours, the eternal well being both of ſouls and bodies, ye are engaged to give over all care of ſatisfying or gratifying your fleſh in its prohibited demands, to live no longer in your former habits of ſin, now ye have received the faith of Chriſt.

13. For if ye live after the fleſh, ye ſhall die; but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.] 13. For if contenting your ſelves with the external performances of the Moſaical law, circumciſion, &c. ye ſtill continue to commit thoſe ſins which that was ſet to prohibit, this will bring all deſtruction upon you; 'tis not the Moſaical Law will keep you from ruine. But if by the faith and example, and with all the grace and aſſiſtance of Chriſt, ye ſhall actually mortifie all the polluted deſires of the fleſh, and live ſpiritually, according to what Chriſt now requires, ye ſhall certainly riſe to the life immortal, or live eternally.

14. For as many as are led by the Spirit of God, they are the ſons of God.] 14. For this being led by the Spirit of Chriſt, living after Chriſt's example, and doing what he commands and enables us to do, is an evidence that we, and not only the Jews, who challenge it as their peculiar, are (not only the ſervants, but) the children of God, and conſequently that God will deal with us as with children, beſtow the inheritance upon us.

15. For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we d crie, Abba, Father.] 15. Nay the truth is, the condition of a Jew (ſee note on Luke 9. 10.) is ſo far from making men ſons of God, that at the beſt it is but a ſlaviſh condition, to be obliged to thoſe performances, which being external, (as circumciſion, &c.) and having nothing of goodneſs in them, are done meerly for fear of diſobeying, and being puniſhed by ſtoning and the like (ſee Theophylact.) Which is juſt the condition of ſervants, who muſt do what the maſter commands, or be beaten if they do them not, (and ſo was fitteſt for the Jews, an hard ſtubborn people, and accordingly had effect among them, they obſerved what came ſo back'd, but what did not, they obſerved not, which is it, that denominates the law weak through the fleſh, v. 3.) But our Chriſt now hath engaged and drawn us with more liberal bands, the cords of a man, the bands of love, ingenuous commands, ſuch as of our ſelves we cannot but judge beſt to be done, and moſt agreeable to our reaſonable natures, and to them added, as to children, the promiſe of an eternal inheritance, upon our obeying of him; and for the puniſhments now left in his Church, they are not thoſe ſervile of ſtoning and the like, but paternal, ſuch as toward children, removing them from the Table of the Lord, by ſuch fatherly diſcipline, frowns and chaſtiſements to reform them (ſee Theophylact.) And ſo his dealing with us is (as with children adopted, and received into the family) paternal and gracious, by which we are allowed to come unto God, as to a father, to expect all fatherly uſage from him, grace and aſſiſtance to do what he now commands us to do, and the reward of eternal bliſs, able infinitely to out-weigh all the carnal pleaſures and delights of ſin, that can ſollicit us to the contrary. And ſo this is infinitely an happier condition, than that ſervile condition of the Jews, of being bound to do things which had no goodneſs in them, but as they were commanded, and had no promiſe of heaven upon the performing of them, but puniſhments upon the non-performance. d.

† That ſame Spirit, αὐτὸ τὸ πνεῦμα.

16. † The Spirit it ſelf beareth witneſs with our ſpirit, that we are the children of God.] 16. And this condition, and manner of God's dealing with us under the Goſpel, (ſee Luke 9. note d.) is on God's part a ſure evidence to our conſciences, if our filial obedience, and being wrought on by theſe means, be the like evidence on our parts, that we are more than ſervants, which was the higheſt that that kind of legal obedience could pretend to, even ſons of God.

17. And if children, then heirs, heirs of God, and joint heirs with Chriſt: if ſo be that we ſuffer with *him*, that we may be alſo glorified together.] 17. And if ſons, then (according to the cuſtoms of all nations, ſee note c.) heirs of heaven, heirs indeed of God the Father, and Co-heirs with Chriſt, coming to the inheritance after the ſame manner that Chriſt did, to wit, by ſufferings, v. 29. which are proper for ſons alſo, to ſuffer firſt with Chriſt, and then to reign with him.

* Seaſon, καιρὸν. † Ready to be μέλλουσαν. * On us, εἰς ἡμᾶς.

18. For I reckon, that the ſufferings of this preſent * time *are* not worthy *to be compared* with the glory † which ſhall be revealed * in us.] 18. And when I mention ſufferings, (which as filial chaſtiſements muſt be expected by us from our father) the ſufferings which at this time lie upon us Chriſtians, I muſt not be thought to look upon them with any ſadneſs, even in reſpect of this preſent life; for whatever our ſufferings are, the deliverance is likely to be ſo much the more eminent, and illuſtrious, and glorious towards us that firmly adhere to Chriſt, (perhaps in this life, in reſcuing us, while the Jews that perſecute us, and all others that joyn with them are deſtroyed, but moſt certainly in in another) that our ſufferings will not be thought to bear any the ſlighteſt proportion with them.

† Attends the revelation.

19. For the earneſt expectation of the e creature † f waiteth for the g manifeſtation of the ſons of God.] 19. For all the Gentile world are now attending or waiting as it were, to ſee what you Jews will do, who of you be true ſons of God, who not, that is, who will now accept and embrace the faith of Chriſt, who will not, their happineſs depending punctually upon the iſſue of this. e. f. g.

20. For the creature was h made ſubject to i vanity, not willingly, but by reaſon of him who hath ſubjected *the ſame*, in hope.] 20. For the heathen world hath for theſe many years been (for the generality of them) enſlaved to Satan, and, by him, to that wretched miſerable eſtate of ignorance and idolatry, and all thoſe vain and unclean beſtial worſhips, and ſo as many as have gone on in thoſe vile courſes have been involved alſo under that deſperate impoſſibility (as to the eye of man) of recovering to the leaſt degree of bliſs: And all this (not abſolutely) willingly, or upon their own free choice, but by the devils impoſing it on them as an act of religion, a concomitant and effect of their Idol-worſhips (ſee note g.) in which he commanded all theſe villanies. This makes it reaſonable to ſuppoſe of theſe heathens, that they are willing to be reſcued from lying any longer under theſe ſlaveries, and the Goſpel was the only means to do that. Thus much of the verſe ſeems to be beſt put in a parentheſis, that ſo that which follows may connect the 19. with the 20. verſe, thus, The creature attends the revelation of the Sons of God, In hope. h. i.

† That, ὅτι.

21. † Becauſe the creature it ſelf alſo ſhall be delivered from the bondage of k corruption into the glorious liberty of the children of God.] 21. That they alſo (the very heathens) ſhall by the Goſpel and the grace of Chriſt be reſcued from thoſe courſes of ſin, to which they have been ſo long inſlaved, into that glorious condition, not only of free men redeem'd by Chriſt out of that bondage to Satan, to live and amend their lives, but even of Sons of God, to have right to his favour, and that immarceſſible inheritance attending it. k.

* Is in pangs of child-birth συνωδίνει.

22. For we know that the whole creation groaneth, and * travaileth in pain together until now.] 22. For this is viſible enough every where in our preaching, that the Gentiles are very forward to receive the Goſpel, when they hear it, while ye Jews generally reject it, and ſo the Gentile world is as it were in pangs of travail, ever ſince Chriſt's time till now, ready to bring forth the ſons of God, the true Children of faithful Abraham, when the Apoſtles, who muſt midwife out this birth, ſhall but preach unto them, Acts 28. 28.

† And not only ſo, but they alſo, οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ * The deliverance,

23. † And not only *they*, but our ſelves alſo which have the firſt fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for l adoption, *to wit* * the m redemption of our body.] 23. And as the Gentile world do earneſtly expect this diſcovery (v. 19.) who of you Jews will receive Chriſt, who not, that they may reap their advantage by it, have the Goſpel freely preached to them; ſo they that have received the faith, that are already converted, and ſo have not that want of the preaching or revealing of it, have yet another advantage of this revelation, viz. to have their perſecutions at an end, which ſhall be according to Chriſt's promiſe as ſoon as Chriſt hath been preached over all the Cities of Jewry, Mat. 10. 23. and ſo even we our ſelves wait for this ſeaſon, and groan in the mean while under the perſecutions, expecting one kind of adoption, deliverance from ſervitude and oppreſſions, the reſcuing our outward man out of the afflictions which encompaſs us at the preſent (ſee v. 18.) (and deliverance from which 'tis clear we have not yet attained to) and alſo from death it ſelf by the reſurrection of the body. l. m.

† For in hope we are eſcaped, Τῇ γὰρ ἐλπίδι ἐσώθημεν. * Why doth he alſo hope? τίς ἐλπίζει ?

24. † For we are ſaved by hope: but hope that is ſeen is not hope, for what a man ſeeth * why doth he yet hope for?] 24. For though by the promiſe of Chriſt we certainly expect this reſcue in God's time, yet this we have as yet no poſſeſſion of, ſave only in hope, which, according to the nature of it, is of things not preſently enjoy'd, for viſion or poſſeſſion excludeth hope.

25. But if we hope for that we ſee not, *then* do we with patience wait for it.] 25. All that hope doth is to provide us patience of what hardſhips at preſent lye upon us, being confident that in God's time we ſhall be, though yet we are not reſcued out of them.

n. 26. And for the fortifying and confirming of this hope, and this patience in us, even in the time of our greateſt preſent preſſures, we have this advantage from Chriſt now in the Goſpel, his ſpirit that raiſed him from the dead, and will raiſe us, v. 11. intercedes and prays for us at the right hand of his Father, where he always maketh interceſſion for us, that not what is moſt eaſie, but moſt advantageous, may be ſent us. And ſo though according to the notion of things under the Law, temporal felicity was a very conſiderable thing, and affliction in this world an expreſſion of God's wrath; now under the Goſpel there is a ſpecial kind of proviſion made, by aſſuring us that God knows beſt what is for our turns, and conſequently that when we pray, but know not our ſelves what is beſt, nor conſequently what we ought to pray for particularly, health, or wealth, or honour, then Chriſt joins his helping hand to ours, joins his all-wiſe and divine prayers (for that which he knows we moſt want) to our prayers, and ſo helps to relieve us in all our diſtreſſes, not by rehearſing or reciting all our particular requeſts, and inforcing them upon his father, but (which is far more for our turns) preſenting unto him our general wants, interceding, yea more than interceding for us, even powerfully beſtowing thoſe things which are truly beſt for us, though oft-times they be leaſt for our palates at the preſent.

26. Likewiſe the ſpirit alſo † helpeth our n * infirmities: for we know not what we ſhould pray for as we ought; but the † ſpirit it ſelf * maketh interceſſion for us with † groanings which cannot be uttered.]

† Joyns in relieving, συναντιλαμβάνεται, See note on Luke 10. b. * Diſtreſſes. † Same ſpirit, αὐτὸ τὸ πνευμα. * Doth more than intercede, ὑπερεντυγχάνει. † Unuttered groans, στεναγμοῖς ἀλαλήτοις.

27. And then God, that by being a ſearcher of hearts knoweth our wants exactly, underſtand alſo the deſire and intention of the ſpirit of Chriſt, without any need of its being articulately formed in words, viz. that interceding for all holy men, it asks for them all thoſe things that tend to the making them better, whatſoever God likes, and thinks beſt for them, not what they like themſelves (and this immediately God grants to us, whatſoever it is, ſometimes tribulations and afflictions, as the moſt proper and agreeable for us.)

27. And he that ſearcheth the heart knoweth what *is* the mind of the ſpirit, * becauſe he maketh interceſſion † for the Saints * according to *the will of* God.]

* That, ὅτι. † Perhaps, for holy things, ὑπὲρ ἁγίων. * According to God, κατὰ Θεὸν.

28. And accordingly this we know and find, that all things that do come to paſs, or befall them that ſincerely love God, thoſe that cordially adhere to him, or that according to the purport of the Goſpel are received and favoured by him (ſee Rom. 1. 6. and note on Mat. 20. c.) do by the gracious diſpoſition of God concur and co-operate to their advantage, which ſure is a ſign that the ſpirit of Chriſt by its interceſſion obtains for all ſuch thoſe things that are beſt for them, v. 27. though not at preſent ſo pleaſing for themſelves.

o. 28. And we know that † all things work together for good to them that love God, to them who are the called o according * to *his* purpoſe.]

† Or, God co-operates all to good, for the King's MS. reads, πάντα συνεργεῖ ὁ Θεὸς εἰς τὸ ἀγαθόν. * To purpoſe, πρόθεσιν.

29. For indeed whatſoever thus befalls us is not to be look'd on as the act of man, by ſome general permiſſion only of God, but as his ſpecial decree and choice for us. For all whom God hath fore-approved and acknowledged for his, according to the purport of the Goſpel, whom he knew as a ſhepherd doth his flock, Joh. 10. 14. (that is, the lovers of God, ſo favoured by him, v. 28. and c. 11. 2.) thoſe he hath alſo fore-appointed to ſuffer, 2 Theſ. 3. 3. after the manner of Chriſt, Phil. 3. 10. that they might be like unto him as younger brothers unto the elder, Heb. 2. 10. and 12. 2. that he might have a Church of perſecuted Chriſtians attaining to deliverances, and to glory, v. 18. juſt as he himſelf hath done before them.

29. For whom he did foreknow, he alſo † did predeſtinate *to be* conformed to the image of his Son, that he might be the firſt-born amongſt many brethren.]

† Hath pre-ordained, προώρισεν.

30. And thoſe whom he hath thus predetermined to ſufferings, thoſe he hath accordingly called to ſuffer actually, 1 Pet. 2. 21. and thoſe whom he hath thus called to ſuffer, thoſe upon ſuch tryals ſincerely paſt, he juſtifieth, or approveth of, commendeth, and pronounceth them ſincere; and thoſe again he either hath, or certainly will reward with eternal glory.

30. Moreover whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.]

31. What difficulty then can there be in all this? what matter of doubt but that it will go well with us? For if God be a friend, all tends to our good (which was the thing to be proved v. 28. and is proved convincingly, v. 29, 30. by an argument called by Logicians Sorites.)

31. * What ſhall we then ſay to theſe things? If God *be* for us † who *can be* againſt us?]

* What ſay we then, c. 6. 1. † Who ſhall.

32. For he that parted with his own Son in his boſome, and delivered him up to dye for our ſakes, how is it poſſible that he ſhould not complete that gift by beſtowing all other things that are profitable for us? and either afflictions or deliverances from preſent preſſures, as he ſees them moſt for our real advantage.

32. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?]

33. Who ſhall produce any accuſation againſt thoſe whom God doth approve of? (This the Jews did moſt bitterly againſt the Chriſtians, and eſpecially againſt St. Paul the Apoſtle of the Gentiles, judging them for breakers of the Law, &c. c. 2. 1. and c. 7. 2.) 'Tis certain that God hath acquitted them.

33. Who ſhall lay any thing to the charge of God's elect? *It is* God that juſtifieth.]

34. And then who dares be ſo bold as to condemn them? As for us, whatever we ſuffer here, our comfort and ſure ground of hope and rejoicing is, that Chriſt our Lord and Captain hath ſuffered before us, and, which is more for our advantage, to aſſure us of delivery either here or hereafter, our crucified Lord is riſen again, is aſcended to the greateſt dignity, and now reigns in heaven, and is perfectly able to defend and protect his, and hath that advantage to intercede for us to his Father (which he really doth, v. 26.) to help us to that conſtantly, which is moſt for the ſupply of our wants.

34. Who *is* he that condemneth? It is Chriſt that dyed; yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.]

35. And then 'tis not in the power of any perſecutor on earth to put us out of the favour of God, or to deprive us of the benefits of his love to us, when Chriſt hath thus fortified us, and ordered even afflictions themſelves to tend to our good; we may now challenge all preſent or poſſible evils to do their worſt, all preſſures, diſtreſſes, perſecutions, wants, ſhame, the utmoſt fear, and force, the ſharpeſt encounters.

35. Who ſhall ſeparate us from the love of Chriſt? *ſhall* tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?]

36. (As indeed 'tis the portion of a Chriſtian to meet with all theſe things in the diſcharge of his duty, and to have never a part of his life free from them, our Chriſtianity being but as it were the paſſage to our ſlaughter, according to that of the Pſalmiſt, Pſal. 44. 22. ſpoken of himſelf, but moſt punctually appliable to us at at this time, For thy ſake, &c.)

36. (As it is written, For thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter.)]

37. No certainly; we have had experience of all theſe, and find theſe have no power to put us out of God's favour, they are on the contrary the ſureſt means to ſecure us in it, to exerciſe our Chriſtian virtues, and to encreaſe our reward, and ſo the moſt fatherly acts of grace that could be beſtowed on us, through the aſſiſtance of that ſtrength of Chriſt enabling us to bear all theſe, and be the better for them.

37. † Nay in all theſe things we are more than conquerors, through him that loved us.]

† But, Ἀλλά.

38. For I am reſolved that neither fear of death, nor hope of life, nor evil angels, nor perſecuting Princes or potentates, nor the preſſures that are already upon us, nor thoſe that are now ready to come.

38. For I am perſwaded that neither death, nor life, nor angels, nor principalities, nor powers, * nor things preſent, nor things to come,]

* Nor the preſent things nor thoſe that are to come, οὔτε ἐνεστῶτα οὔτε μέλλοντα.

39. Nor ſublimity of honours, nor depth of ignominy, nor any thing elſe ſhall be able to evacuate the promiſes of the Goſpel, or deprive us of thoſe advantages which belong to Chriſtians (according to God's faithful promiſes) immutably, irreverſibly.

39. Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.]

Annotations on Chap. VIII.

a. Νόμος ἁμαρτίας.

V. 2. *The law of ſin.*] What νόμος ἁμαρτίας, *the law of ſin* here ſignifies, is diſcernible by the phraſe immediately foregoing, ὁ νόμος τοῦ πνεύματος τῆς ζωῆς, &c. *the law of the ſpirit of life by Jeſus Chriſt*, which unqueſtionably ſignifies no more than the holy Spirit now under the Goſpel, which frees us from that which the Law was not able to do. So ſaith *Chryſoſtom* and *Theophylact*, νόμον πνεύματος ἐν τούτοις τὸ πνεῦμα (τὸ ἅγιον πνεῦμα) καλεῖ,

νομῶ, *The law of the ſpirit he there calls the ſpirit*, or *holy ſpirit*. And then proportionably *the law of ſin* muſt ſignifie ſin it ſelf, which this holy ſpirit given by Chriſt in the Goſpel ἐλάλησε, ſay they, *hath mortified*. This thoſe two ancients preſs, in oppoſition to ſome πονηραὶ γλῶσσαι, *evil tongues*, which interpreted *the law of ſin* to be the Moſaical Law. Of which yet the ſame Apoſtle in the precedent chapter, ſaith that it is *ſpiritual*, v. 14. and *holy*, *juſt*, and *good*, v. 12. *ſpiritual*, as given by the ſpirit of God, and the teacher and cauſe of virtue; and *holy*, *juſt* and *good*, as giving rules of Piety, Juſtice, and Charity, and as they add, *Chryſoſt.* t. 3. p. 184. l. 1. ἁμαρτίας ἀναιρετικὸν, *that which hath power to take away ſin*, and *Theophyl.* p. 66. κακίας πολέμιον, *an enemy to ſin*. And in this ſenſe the phraſe is evidently uſed, ch. 7. 23. where *bringing into captivity to the law of ſin* is no more than bringing to the commiſſion of ſin, or as *Theophylact*, δυνάμει καὶ τυραννίδι, *to the power and tyranny of it*.

b. σὰρξ. V. 3. *The fleſh.*] σὰρξ, *the fleſh*, in this place cannot ſo fitly be ſaid to ſignifie the ſtate or condition of men under the Law (mention'd c. 7. Note c.) but that which is the means by which occaſionally (as the διὰ notes) the Law became ſo weak and unable to reſtrain men, *viz.* the carnal or fleſhly appetite, which is ſo contrary to the propoſals and preſcriptions of the Law. So c. 7. v. 18. *I know that in me, that is, in my fleſh*, that is, the carnal part of a man, (ſuch eſpecially as is there repreſented, and defined v. 14. to be *carnal*, and *ſold under ſin*) *dwelleth no good thing*: ſo here v. 1. *They that walk after the fleſh*, are oppoſed to thoſe *that walk after the ſpirit*, and that *are in Chriſt Jeſus*: and ſo v. 4, 5, 6, 7. where the φρόνημα σαρκὸς, *mind*, or *deſire*, *of the fleſh is enmity to God*, direct oppoſition to him (*viz.* that *law in the members warring againſt the law in the mind*, c. 7. 23.) and v. 8. 9, 12, 13. And ſo in this verſe, *viz.* that the carnality of mens hearts was too ſtrong for the Moſaical Law to do any good upon them. And ſo the *Law* was *weak*, not abſolutely, but διὰ τῆς σαρκὸς, *through the fleſh*, that is, The Moſaical diſpenſation by the promiſes and terrors which it propoſed, was not able to ſubdue carnal affections, to mortifie luſts, to bring men to inward purity, which to the fleſh was more ingrateful than that temporal promiſes ſhould perſwade any man to undertake it, when there were not temporal puniſhments to drive them to it, as in caſe of Concupiſence, oppoſed to that inward purity, there were not, (ſee Note on ch. 7. e.) And ſo 'twas not poſſible for the Law to bring them to any good, *Chriſt*'s reformation was neceſſary thus to call carnal ſinners to repentance.

c. δικαίωμα V. 4. *Righteouſneſs.*] The word δικαίωμα is any thing that God hath thought meet to appoint or command his people (ſee c. 2. 26.) from δίκαιον, *meet* or *right*, as ἀρεστὸν, or δόγμα, an *ordinance*, or *decree*, are from ἀρέσκω and δοκέω, being *pleaſed*, or *thinking good*. It is anſwerable to the Hebrew חקים *Num.* 30. 17. *Deut.* 4. 14, 40, 45. *Pſ.* 119. 12. and denotes thoſe laws which God hath given to the Jews beſide the Moral Law, or Law of Nature to all, the peculiar ordinances of circumciſion, &c. So *Heb.* 9. 1. *The firſt covenant had* δικαιώματα, *ordinances*, σύμβολα, διατὰξεις καὶ νομοθεσίας, ſaith *Theophylact*, *types*, *inſtitutions*, *laws*, as alſo λατρείας, *worſhips*, and ἅγιον κοσμικὸν, meaning the Tabernacle, all which were peculiar to the firſt covenant, the Moſaical œconomy; ſo *Luke* 1. 6. where to ἐντολαὶ, *the commandments* or Moral Law, is ſubjoined δικαιώματα, *ordinances*, or Jewiſh obſervances. And ſo here δικαίωμα τοῦ νόμου is *the ordinances of the Law*, or ſtatute-law, as it were, as that of circumciſion, &c. which being deſigned by God to teach them abſtinence from all impurity, but not ſo made uſe of by the carnal Jews, is ſaid here to be perfected and compleated by *Chriſt* by his plain precepts of inward purity. By this perhaps may be explained, *Rev.* 19. 8. where of the βύσσινον καθαρὸν καὶ λαμπρὸν, *fine linnen pure and white*, it is affirmed, that it is δικαιώματα ἁγίων, which may be rendred *the ordinances of the ſanctuary* (for ſo ἅγια ſignifies, *Heb.* 9. 2, 8.) that is, the garment that the Prieſt, when he entred into the Sanctuary, was to wear, by the Levitical Law. See Note on *Rev.* 19. a.

d. ἀββᾶ, ὁ πατὴρ. V. 15. *Cry, Abba, Father.*] The phraſe, κράζειν, Κράζει, *that is*, *Father*, ſo as the ὁ be the Neuter, not Maſculine gender, and the abbreviate of ὅ ἐστι μεθερμηνευόμενον, or πατὴρ. ὅ ἐστι, *which is by interpretation*, or, *which is*. If that be not it, both here and *Gal.* 4. 6. then, as *Mar.* 14. 36. (when it is uſed by *Chriſt*, who ſpake Syriack, 'tis certain that it was but the ſame word twice repeated) ſo muſt it be here, and no more than a form of compellation, wherein a ſon expreſſeth his confidence and dependence on his father's kindneſs and goodneſs to him; or elſe a form of petitioning, as in *Chriſt* it was, *Abba, Father, all things are poſſible to thee, remove this cup from me.* And ſo it ſignifies no more than to look upon God, as children on a father, as on one that means all good to us, if we be not wanting to our ſelves; referring to his rich Evangelical promiſes, in oppoſition to the more ſervile affections of the Jews, which performed thoſe external obediences only that were commanded under penalties, but had no care of purity and uprightneſs of actions, as ſlaves, and not as ſons. That this ſhould be taken from a Roman form of *hæredipetæ*, ſuing to a rich man for his inheritance, is but a fancy, ſufficiently confuted by this, that the *crying Abba* here ſuppoſes having *received the Spirit of adoption*, and doth not prepare for it. And ſo *Gal.* 4. *Becauſe ye are* (not, *that ye may be*) *ſons, God hath ſent the Spirit of his Son into your hearts, crying, Abba, Father*; where firſt they are *ſons*, and *have the Spirit of Chriſt in their hearts*, that filial ſpirit, and *becauſe they are ſuch, God hath ſent*, &c. As for that that follows, *And if ſons, then heirs*, that is not peculiar to the Romans neither; for though among them the children of both ſexes were admitted to inherit, but among the Jews the females were not admitted, ſave in defect of males, yet ſpeaking here of ſons, he may very fitly refer to ſons among the Jews, and from the law of their inheriting the fathers goods, conclude of all children of God, and not only of males (for that difference is not at all conſidered here) that they ſhall do ſo too, that is be heirs alſo. Beſides, it was a law among the Jews, as well as the Romans, that adopted ſons, in reſpect of inheriting, were equal with natural; and that is the thing that is chiefly here meant by, *If ſons, then heirs*, that is, this *adoption* into ſonſhip is as ſure to bring us the inheritance, as if we were the natural ſons of God.

εἰ Τέκνα, καὶ κληρονόμοι

e. Κτίσις. V. 19. *Creature.*] The word κτίσις, *the creation*, or *creature*, being a general word, without a reſtraint (and likewiſe with πᾶσα, *all*, joined to it, v. 22.) is here ſet to comprehend all mankind, the Gentiles as well as the Jews, and (having before ſpoken of the Jews) here the Gentiles peculiarly. Thus κτίσις and κόσμος are all one, *the creature*, and *the world*, and πᾶσα κτίσις, *all the creation*, (as the ſame is expreſs'd here, v. 22.) and πᾶς ὁ κόσμος, *all the world*, *Mark* 16. 15. which is in S. *Matthew* in the parallel place, *Mat.* 28. 19. πάντα τὰ ἔθνη, *all nations*, and ſo *Col.* 1. 15. and ſo alſo κόσμος, *the world*, ſimply, as κτίσις, *creature* here, for the heathen world, 2 *Pet.* 1. 4. and elſewhere. So καινὴ κτίσις, *a new creature*, 2 *Cor.* 5. 17. is all one with καινὸς ἄνθρωπος, *the new man*, *Eph.* 4. 24. All by Hebrew idiom, wherein בריאה *creature*, ſignifies *man* among their *Rabbins*, as when they ſay of God, יבוא לדין את הבריות, *he ſhall come to judge the creatures*, that is, men. And that this is the meaning of πᾶσα ἀνθρωπίνη κτίσις, 1 *Pet.* 2. 13. *every humane creature*, that is, the heathens peculiarly (as far as the Relative ὑποτάγητε, *ſubjection*, will extend it, that is, to all heathen magiſtrates in authority over them, which is the importance of *all*, v. 17. not all men abſolutely, but all ſuperiors, as it follows, εἴτε βασιλεῖ, εἴτε ἡγεμόσι) will appear, 1. by the doctrine which he is there confuting, that of the *Gnoſticks*, which taught liberty and manumiſſion of Chriſtian ſervants from heathen maſters, and proportionably of Chriſtian ſubjects from heathen Kings; and 2*ly*, by the particularity of his care, v. 12. that their

κόσμος.

πᾶσα Ἀνθρωπίνη κτίσις.

converſation ſhould be *good among the Gentiles*, that they might not *ſpeak ill* of them *as of evil-doers*, which they would be moſt apt to do, in caſe they ſhould withdraw their obedience from their lawful Princes, as ſoon as they were become Chriſtians; and 3*dly*, by the uſe of the phraſe πάντες ἄνθρωποι, *all men*, in the ſame ſenſe, for the Gentiles among whom they lived, *Rom.* 12. 17, 18. with whom they are there required to *live peaceably*, and to do nothing but what might be καλὸν, *good* before them. From which general precept the Apoſtle there immediately proceeds to (the ſame particular, which is the matter of S. *Peter*'s command) obedience to the ſupreme power (then heathen) ch. 13. 1. (ſee Note on *Col.* 1. 6.)

πάντες ἄνθρωποι.

f. Ἀποκαραδοκία. Ib. *Waiteth.*] What is here ſaid of the ἀποκαραδοκία τῆς κτίσεως, *the expectation of the creature*, that is, of the Gentile world, muſt be underſtood according to the ſacred prophetick dialect, wherein men are ſaid *to deſire*, and *ſeek*, and *hope*, and *expect* that (ſometimes) which they do not diſtinctly know or think of, upon this ſcore, that it is the general, indefinite, though not the particular, determinate object of their deſires; that, ſuppoſing men to deſire that which is beſt for them, moſt for their preſent turn, this being moſt eminently ſo, is the only true matter of ſatisfaction to thoſe their appetites. Thus all men being ſuppoſed to deſire felicity, are ſaid to *expect* and *deſire Chriſt*, becauſe he is the only true way to that: As on the other ſide, the wicked, that purſue an evil courſe, are by *the wiſe man* ſaid to *ſeek death*, though 'tis ſure they have no particular deſign upon it; and ſo *Prov.* 8. 36. to *love death*. Thus when *Jacob*, *Gen.* 49. calls *Shiloh*, or the *Meſſias*, προσδοκία τῶν ἐθνῶν, *the expectation of the Gentiles*, and on whom *the Gentiles ſhall truſt*, and ſo *Hag.* 2. 7. *The deſire of all nations ſhall come*, that is, literally the Temple (that ſhould then be re-edified) and under that ſhadow, *Chriſt*, he in whoſe coming was contained a full ſatisfaction to all the wants, and deſires, and thirſts of all the heathens in the world. And ſo here it is not at all neceſſary to the verifying of this ſpeech of the Apoſtle, that the Gentile world all this while, (or even at that time wherein he ſpake) ſhould either *know Chriſt*, or what 'twas to be *the ſons of God*, or that the revelation of this by the preaching of the Goſpel to the Jews tended ſo particularly to their advantage: But, as the Goſpel of *Chriſt* was the collection of all thoſe advantages that they aſpired to, and as being *the ſons of God* was the believing on *Chriſt* when he was preached, ſo the Apoſtle, that knew that upon the having *preach'd over all the cities of Jewry* (and ſo made diſcovery who of them would repent and believe the Goſpel, who would be finally contumacious) the Goſpel ſhould immediately be preached to the Gentiles, and ſo the bleſſedſt thing in the world befal them, the ſatisfaction to all their deſires and groanings, may truly ſay, that *the expectation* of the Gentile world *attended* and *waited* for this. Which interpretation will be more perſpicuous, when it is conſidered, that both ἀποκαραδοκία, *lifting up the head*, or, as *Theophylact* fetcheth it, παρὰ τὸ ἀπὸ καιρὸν ὅλην δοκεῖν καὶ ἐπιδύειν πρὸς τὸ βεβαίως ἐλπιζόμενον, *from holding out and bending forward the whole head to that which is firmly hoped for*, and the ἀπεκδέχεται, *waiting*, or *attending*, that follows, are but phraſes noting the approach of any thing, and not their explicit knowledge that it doth ſo; as when *Chriſt* bids them, when ſuch and ſuch things come to paſs, *liſt up* their *heads*, *for* their *Redemption draweth nigh*, *Luke* 21. 28. that is, then your deliverance approacheth, though perhaps many of them that ſhould have their parts in it, knew nothing of it. And indeed ἀπεκδέχεται being beſt rendred *attendeth*, *waiteth*, notes only this period to be it, before which the Goſpel was not to be ſo freely preached to the Gentiles, and after which it was, and is not to be reſtrained to their looking, or *expecting* of it.

Ἀποκαραδοκία.

Ἀπεκδέχεται.

g. Ἀποκάλυψις. Ib. *Manifeſtation.*] The word ἀποκάλυψις, *Revelation*, ſignifies the explaining or diſplaying ſomewhat that was before obſcure and covered, and ſo *the revelation of the ſons of God* will be the diſcovering who are truly ſuch. This was to be done among the Jews, who all pretended to that title, by the Apoſtles preaching the Goſpel to them, in the power of *Chriſt*'s reſurrection; and they that did not now receive him ſo teſtified, 'tis evident they were baſtards and not ſons, though before they might have the excuſe of ignorance to extenuate their fact, *Luke* 23. 34. 1 *Cor.* 2. 8. Thus it is ſaid by *old Simeon* of *Chriſt* (which ſhould prove *for the falling and raiſing of many in Iſrael*, *Luke* 2. 34. a ſtumbling block to the proud obſtinate Phariſee, but a means of raiſing the humble ſinner to new life, and *a ſign that ſhould be matter of contradiction*, a ſtrange perſon, that ſhould be matter of great diſpute and diviſion among the Jews, ſome believing and others rejecting him) that by this means *the thoughts*, or *machinations*, or *deſigns*, *of many ſhould be revealed*, that is, by their dealing with *Chriſt* it ſhould be diſcovered what kind of men they were, truly pious, or no, thoſe obedient children of God which they pretended to be, or elſe the quite contrary. Now becauſe by the Apoſtles preaching of *Chriſt* to the Jews this diſcovery was to be made, and ſo the Goſpel firſt preached to them, before they went to the Gentiles, and upon the Jews rejecting *Chriſt*, the Apoſtles were then to depart and go to the Gentiles, therefore *the creature*, or Gentile world, are ſaid *earneſtly to expect*, or *wait for*, this *diſcovery*, as a thing by which they were to receive this great advantage, ἐπ' ἐλπίδι (in the end of ver. 20. which muſt connect with this, the former part of that verſe ſo far being but in a *parentheſis*) *in hope that they alſo* ver. 21. that is, the Gentiles, that ſhall receive the Goſpel, as well as the believing *Jews*, ſhall be redeemed from their cuſtoms of ſin, which made them ſuch ſlaves, and become partakers of that glorious title of *ſons of God* alſo.

Ἀποκάλυψις. Ἀποκαλυφθῆναι διαλογισμοί.

h. V. 20. *Made ſubject.*] The only difficulty here is, by whom the heathen world was ſubjected to that which is here called *vanity*, and after φθορὰ, *corruption*, ver. 21. For though here the paſſive ὑπετάγη, *was ſubjected*, might be ſo rendred as to refer to no other Agent but themſelves, that αὐθαιρέτῳ δαίμονι, *the ſpontaneous devil*, that moſt of our miſchief and ſin is imputable to, yet here follows, in this verſe, mention of the ὑποτάξας, *he that hath ſubjected them*; and 'tis alſo affirmed of *the creature*, that is, the Gentile world, that it was thus ſubjected, οὐχ ἑκοῦσα, *not willingly*, but διὰ τὸν ὑποτάξαντα, *becauſe of him*, whoſoever it is, *that ſubjected them*. The place is generally interpreted of God, that he is the ὁ ὑποτάξας, and if ſo, it muſt then be ſaid that he ſubjected the heathen not by any poſitive act, but (as he is ſaid *to harden*) by deſertion, and leaving to themſelves, to which this ſlavery to their cuſtoms of ſin is conſequent. But it may alſo be interpreted of the Devil, who by God's permiſſion (in juſt puniſhment for their Idolatries) had, and exerciſed ſuch power among the heathens, and engaged them in all wickedneſs. And this is perfectly agreeable with the truth of the fact. For the Devil being worſhip'd by the heathens, did by that means infuſe into their worſhips all the villany in the world, made all unnatural ſins part of their devotions, in their myſteries *Eleuſinia ſacra*, *Venus* and *Flora*'s feaſts, &c. and ſo what they did in that kind they did *not willingly*, as 'tis here ſaid, but in obedience to this ὁ ὑποτάξας, that is, the Devil that had gotten ſuch authority among them, and kept them in this δουλεία τῆς φθορᾶς, *ſlavery*, or *ſervitude*, *of corruption*, doing it in obedience to his commands. Thus doth *Euſebius*, l. 4. c. ζ' tell us of *Carpocrates*, that it was his avow'd doctrine, that there was no other way of eſcaping or appeaſing the κοσμικοὶ ἄρχοντες, *worldly princes*, as they called them, but by paying them their dues by all their ἀῤῥητοποιΐαι, *unnatural filthineſs*. And we know 'twas moſt ordinary among the heathen to have ſacrificing of men, and devoting them preſcribed *ad pacanda numina*, *to appeaſe thoſe falſe gods*. Thus are men ſaid to be *caught* and *held in the ſnare of the devil*, and ἐζωγρημένοι, *taken alive*, or *captive*, by him, 2 *Tim.* 2. 26. which concludes them in the ſtate of ſlaves and ſervants for ever after, till

ὑπετάγη. Δουλεία τῆς φθορᾶς. ὑποτάξας. ἐζωγρημένοι.

by

by repentance and reformation they get out of it. And there is no circumſtance in the whole context, that renders this improbable to the meaning of it, but on the contrary this *ſubjection* from whence they hope to be delivered, is oppoſed to that freedom which *Chriſt* gives, and that is, *from the hands of enemies*, *Luke* 1. 74. that is, from Satan, &c. who may therefore be reſolved to be the ὁ ὑποτάξας, *he that ſubjected* them. That which hath enclined interpreters to apply it to God is, firſt, the ἐπ' ἐλπίδι, *in hope*, which follows, it being not imaginable that the Devil ſhould ſubject them thus, *in hope*, &c. But that ſeems to be a miſtake, the ἐπ' ἐλπίδι, *in hope*, belonging to the end of the former verſe, ἀπεκδέχεται ἐπ' ἐλπίδι, *waits in hope*, all the reſt of the 20th v. being read in a *parentheſis*, as the reaſon of their waiting, v. 19. Secondly, the reſolving that κτίσις, *creature*, ſignifies the other creatures of God, beſide man; but that hath been ſhewed to be a miſtake alſo, Note d.

ἐπ' Ελπίδι

i. Ib. *Vanity.*] Ματαιότης, *vanity*, hath a double notion, one as it refers to the heathen Idols, which being הבלים *nothings*, are called μάταια, *vain*, or *vanities*, *Acts* 14. 14. and ſo *vanity* here is all their ignorant filthy Idol-worſhip; and ſo 'tis *Eph.* 4. 17. where he warneth them *not to walk as the reſt of the Gentiles do, in the vanity of their own mind*; and ſo ἐματαιώθησαν *they grew vain*, *Rom.* 1. 21. and φύσει μάταιοι, *vain by nature*, in the Book of *Wiſdom*, ſpeaking of that popular cuſtom of Idolatry, that had generally over-run them all, and ſo 2 *Pet.* 2. 18. Another notion of the word there is as it is rendred by *Heſychius*, Μάταιος, τάλας, *wretched, miſerable*. And both theſe may ſeem to be here put together, as the courſe of the Gentiles was an idolatrous, villanous, and withal an unhappy wretched courſe (to which the devil had brought them, and God in his juſt judgments had delivered them up, for their deſpiſing the light of nature) of which ſome of them were ſo ſenſible, *viz.* thoſe that by ſtudy of Philoſophy, or travel into *Ægypt* (where they might hear of the worſhip of the true God) came to any knowledge of the truth, that they expreſs'd their diſlike of their own ways, and their deſires to be rid of theſe ſo great burthens, that thus preſs'd down their ſouls. Thus did *Porphyrie* and others lament the impurities of their natures, which they found within themſelves, and ſet up a ſpecial project and purſuit of καθαρτικὰ, *purgatives*, and, when other helps failed, made uſe of γοητεία and θεουργεία, *magick* and *ſorcery* to that end, conſulted with the devil to help to make them pure; and this, as diſcerning this want of purity to be utterly deſtructive of that true happineſs which, as rational creatures, they could not but ſeek after. And in this reſpect it is, that here 'tis ſaid of theſe heathens, that they were thus *ſubjected not willingly*, but through *Satan*'s malice, and God's juſt judgments upon them, and yet had ſome kind of dark hope, that they ſhould have ſome means allow'd of reſcuing them, and ſo did in a manner expect *Chriſt*, and wait for a reverſion of the Goſpel, when the Jews had done with it, and ſo (as 'tis obſervable in the *Acts*) when he was preach'd unto them and the Jews together, did more readily and univerſally receive him, than the Jews did.

Ματαιότης

Ματαιώθησαν.

k. V. 21. *Corruption.*] Φθορὰ ſignifies ſometimes thoſe abominable unnatural uncleanneſſes which the Gentiles were guilty of, τὸ τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς, 2 *Pet.* 1. 4. *the corruption through luſt which was in the world*, the unnatural luſts among the Gentiles and *Gnoſticks*. So again 2 *Pet.* 2. 12. γεγεννημένα εἰς φθοράν, *made to corrupt*, or good for nothing but to corrupt others, an expreſſion of ἄλογα ζῶα φυσικὰ, *unnatural irrational creatures*; and again in the end of the verſe, ἐν τῇ φθορᾷ αὐτῶν, *in their corruption*, which what it ſignifies may be gueſs'd by the luxury and licentiouſneſs that follows, v. 13. and ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, *living luxuriouſly in their deceits*, or heretical *Gnoſtick* practices: ſo again δοῦλοι τῆς φθορᾶς, v. 19. *ſervants of corruption*, anſwerable to δουλεία φθορᾶς here, *the ſervitude of corruption*, in the ſame ſenſe clearly, and this very agreeable to *Deut.* 4. 16. *leſt you corrupt your ſelves*, &c. So *Wiſd.* 14. 12. having ſaid that *the deviſing of Idols is the beginning of fornication*, he adds that *the invention of them is* φθορὰ ζωῆς, *the corrupting of life*. And in *Philo de ſpecial. leg. præc.* 7. we have φθορὰ, πορνεία, μοιχεία, *corruption, fornication, adultery*, ſeveral branches of ſin againſt that law. (See Note on 2 *Pet.* 1. b. and c. 2. b. and *Col.* 2. h.)

φθορὰ.

V. 23. *Adoption.*] Υἱοθεσία, *adoption*, ſignifies the aſſuming thoſe into the number of children which are not ſo naturally. In the 15. v. it is ſet oppoſite to δουλεία *ſervitude*, and v. 21. it is called ἐλευθερία, *the liberty of the ſons of God*; for they that are adopted, if they were ſervants before, are made free men and ſons together: and ſo here it may ſignifie the change of ſtate from ſervitude to ſon-ſhip; and becauſe it is ſpoken of in this verſe as a thing not yet had, but expected by S. *Paul* and ſuch as he, thoſe that had *the firſt-fruits of the ſpirit*, that is, had received the Goſpel, and believed in *Chriſt*, and ſo were already *Sons of God*, received into his family by adoption, therefore it muſt here be taken in ſome other notion, different from that which is ordinary, and in oppoſition to ſome other ſervitude; and the ἀπολύτρωσις τῦ σώματος that follows, will incline to interpret it an aſſumption and *delivery* out *of* that that then lay upon *the body*, the perſecutions, (a kind of Ægyptian ſervitude) which lay then ſharply upon the Orthodox Chriſtians, and that partly by reſcue here out of them, granting them Halcyonian days, as upon the deſtruction of the Jews, their perſecutors, they had, and partly by the reſurrection of the body, for thoſe that were not thus reſcued in this life. 1

Υἱοθεσία.

Ib. *Redemption.*] Ἀπολύτρωσις ſignifies *deliverance* generally, and that from preſſure or calamity, preſent or approaching, ἀπουγὴ, ἀπόλυσις, *eſcaping, releaſe*; and ſo ἀπολυτρωσις τῦ σώματος may well be *the bodies eſcaping* from thoſe preſſures and perils that lye upon that, and make it groan alſo (though in another ſenſe than that wherein the word is uſed, v. 22. according to the uſe of Scripture-ſtyle and the figure ἀντιπέλασις. of uſing a word, that had been uſed before in a different ſenſe) Titus *Luke* 21. 28. *your* ἀπολύτρωσις, *redemption*, deliverance from perſecutions, *draweth nigh*, and ſo it ſeems to be uſed here, of which he ſaith, v. 24. *that in hope they are eſcaped*, and in the mean time *with patience expect*, v. 25. And of theſe diſtreſſes, and the advantages of, and deliverance from them, he continues the diſcourſe from hence to the end of the Chapter, (as he had begun it, v. 17, 18.) as that wherein our conformity with our elder brother conſiſted, to ſuffer, as he did, and wherein their delivery, ſo glorious and remarkable, would be a firſt preparative conformity to his reſurrection. But this not to exclude, but include alſo the farther deliverance of the body from death it ſelf, by the reſurrection, which is anſwerable to *Chriſt*'s reſurrection alſo, and promiſed as the only means to ſupport their faith, and patience, who ſhould not be delivered here, but loſe their lives for the faith of *Chriſt*. Thus the word is uſed, 1 *Cor.* 1. 30. m.

Ἀπολύτρωσις.

Ἀνταπόκλασις.

V. 26. *Infirmities.*] The word ἀσθένεια, and ἀσθενέω, *weakneſs, weak*, and *being weak*, in the New Teſtament oft ſignifies *diſeaſes, diſtreſs, miſeries, afflictions*, that befal our humane ſtate; ſo *Mat.* 8. 17. it ſignifies *the diſeaſe* that *Chriſt* cured, and ſo *Luke* 13. 11, 12. *John* 5. 5. and 11. 4. *Acts* 28. 9. and ſo ἀσθενὴς, *ſick*, *Mat.* 25. 39. *Luke* 10. 9. *Acts* 4. 9. and 5. 15, 16. 1 *Cor.* 11. 30. (as on the contrary, ἰσχύων, *the ſtrong*, *Mat.* 9. 12. ſignifies the healthy) and ἀσθενέω, *Mat.* 10. 8. 25. 36. *Mark* 6. 56. *Luke* 4. 40. 7. 10. 9. 2. *John* 4. 40. 5. 3, and 7. ſo c. 6. 2. 11. 1, 2, 3, 6. *Acts* 9. 37. 19. 12. *Phil.* 2. 26, 27. 2 *Tim.* 4. 20. *Jam.* 5. 14. (and very oft for ſin the diſeaſe of the ſoul.) And ſo it ſignifies here, even all the ſad particulars mention'd v. 35. and which, if the Context be obſerved, will appear to belong unto this place, and will be agreeable to the notion of עצב, which ſignifying πόνος λύπη, *labour, ſorrow*, is frequently uſed for *diſeaſe, diſtreſs*, and rendred by the word here uſed, ἀσθένειαι, *weakneſſes*; ſo is the word uſed 1 *Cor.* 2. 3. referring to the perſecutions and dangers that *Paul* at *Corinth* had met with in his *preaching*. n.

Ἀσθένεια.

preaching. See Note on 1 *Cor.* 8. b. and on *Gal.* 4. a.

V. 28. *According to his purpoſe.*] The phraſe κατὰ πρόθεσιν, *according to purpoſe*, is by * *Cyril* of *Hieruſalem* thus interpreted, that it ſignifies γνησίαν προαίρεσιν every man's *genuine choice* and *reſolution* of mind, that *love of God* that *caſts out fear*, that courage that is not daunted with ſufferings, (not, as *Grodecius* interprets it, *cujuſlibet propriam voluntatem*, in oppoſition to God's, but, I ſay) every man's *genuine*, that is, ſincere *choice*, or *purpoſe*, in oppoſition to the hypocritical, temporary, outward profeſſion of ſome that enter into Chriſtianity. For as in him it follows, κἂν σῶμα ᾖς᾽ ἔχῃς, ἡ δὲ διάνοια οὐκ ἔχῃς, οὐδὲν ὠφελῇ, *if thy body be preſent* among the diſciples of *Chriſt*, or the illuminate, *but thy mind go not* along with thy body, *it profits thee nothing. Thus*, ſaith he, *Simon had his body baptized with water, but not his heart illuminated by the Spirit; his body deſcended into, and aſcended out of the water, but his ſoul was not buried with Chriſt, nor raiſed again with him.* And ſo he concludes, ἡ πρόθεσις γνησία ὅσα κλητὸν οὐ ποιεῖ, *the purpoſe of mind when it is genuine* or *intire*, all one with πρόθεσις καρδίας, *purpoſe of heart*, *Acts* 11. 23. (not, as the *interpreter* reads, *propoſitum cùm adeſt proprium*) *renders thee called*, that is, puts thee in number of thoſe who are ſtyled *the called of God*, that is, ſincere diſciples of his, to whom this Goſpel-privilege here belongs that *all things tend to their good*, from tribulation to death it ſelf. So in the ſame author a little before, πρόθεσις ἀγαθὴ, *a good purpoſe* and *reſolution* (conſequent to the ὀνοματογραφία and στρατείας κλῆσις, *having their names enrolled*, and *their perſons entred into the military calling*) is uſed as a phraſe to expreſs them to be Chriſtians that had reſolvedly taken that calling upon them. And ſo indeed κλητὸς is oft taken in the Old Teſtament for *a follower*, *adherent*, *ſubject*, *ſervant*, eſpecially in an army, 1 *Kings* 1. 41, 49. 2 *Sam.* 14. 11. This is clearly the interpretation of that very ancient Father, making our ſincere embracing of *Chriſt*'s diſcipleſhip (or the being *called*, that is, wrought upon by *Chriſt*'s call effectually, and not bringing only the body to *Chriſt*, and leaving the mind behind) the condition without which the promiſes and advantages of the Goſpel do not belong to any. In the ſame ſenſe as * *Clemens Alexandr. Strom* 7. ſpeaking of the one true Church, in oppoſition to hereticał mixtures, ſaith, εἰς ἣν οἱ κατὰ πρόθεσιν δίκαιοι ἐγκαταλέγονται, *into which thoſe that are juſt according to purpoſe are admitted*; in the ſenſe that elſewhere * ἡ ἑκάστου πρόθεσις, *every man's purpoſe*, and * πρόθεσις εὐσχολίας, *a purpoſe*, or *reſolution*, *of ſingle life* is uſed by him. In like manner *Theophylact*, κλητὸς γίνεται ἄνθρωπος κατὰ πρόθεσιν, τουτέστι κατ᾽ ἰδίαν προαίρεσιν, *A man becomes called according to purpoſe, that is, according to his own choice, for*, ſaith he, οὐκ ἀρκεῖ ἡ κλῆσις, ἐπεὶ πάντες ἂν ἐσώθησαν, πάντες γὰρ ἐκλήθησαν, ἀλλὰ χρεία καὶ τῆς προαιρέσεως, *Calling is not ſufficient, for then all ſhould be ſaved, for all are called, but there is need of our will and choice in obeying the call.* But if the word πρόθεσις, *purpoſe*, be applied to God, which calls (and not to them which are obedient to the call) then the meaning muſt be, *thoſe that are called according to purpoſe*, that is, thoſe that according to God's counſels revealed in the Goſpel, are the men to whom God's favour, and ſo his promiſes belong. That the former of theſe is rather to be embraced in this place, may be conjectured by the nature of the ſubject, which this phraſe *called according to purpoſe*, is ſet to expreſs, *viz.* thoſe that love God, which are Chriſtians, endued with that grace of charity, or love of God, which will fit them to ſuffer for, or with *Chriſt*, and if it doth ſo, doth by that appear to be cordial and ſincere, not hypocritical. And of ſuch conſtant reſolute lovers of Chriſt it is here ſaid, that it is one of the privileges of the Goſpel, that *all things* (how ſharp ſoever) that befal them, *do tend to their good.* And ſo κατὰ πρόθεσιν κλητὸς ὤν here, *one that is called according to purpoſe*, one that ſtedfaſtly and cordially adheres to God, will be directly all one with ὁ τῇ προθέσει τῆς καρδίας προσμένων τῷ Κυρίῳ, *Acts* 11. 23. *one that with purpoſe of heart adheres to the Lord.* And though *Rom.* 9. 10. πρόθεσις, *purpoſe*, be clearly applied to God, and that in the matter of election without conſideration of works, only ἐκ τοῦ καλοῦντος, in reſpect of God that calls the Gentile Idolaters to *Chriſt*, when the perverſe Jews are left to themſelves, yet that which determines it there to God is not only the matter which makes it neceſſary, but the very word Θεοῦ *of God* joyned with πρόθεσις *purpoſe*, *the purpoſe of God* to call the Gentile world to the knowledge of *Chriſt*. And in other places, as there is πρόθεσις αἰώνων, *Epheſ.* 3. 11. *the eternal purpoſe* (of God again,) or *God's promiſe concerning the ſeveral ages* of the world, ſo there is alſo πρόθεσις, *purpoſe*, 2 *Tim.* 3. 10. which demonſtratively ſignifies a grace or vertue among Chriſtiſtians, being joyned with πίστις *faith*, μακροθυμία *long-ſuffering*, ἀγάπη *charity*, ὑπομονὴ *patience*, and ſure ſignifies a general *good reſolution* and *purpoſe of mind*, having an influence on the whole Chriſtian life, and ſo fit to follow ἀναγκὴ, *the* whole *converſation* next before it.

* In *Præf. Cat.* p. 1.

* *Ed. Sylb.* p. 325. l. 18.

* p. 197. l. 15.

* p. 200. l. 52.

CHAP. IX.

Paraphraſe.

a. 1. Theſe things being ſo, that there is no true purity or conſequent juſtification to be had by the Law of Moſes, nor any way but by Chriſt, whatſoever ye think of me, (looking on me, I know, with an evil eye, as if I were your enemy) I proteſt before Chriſt, and teſtifie to you, my brethren of the Jewiſh nation, that truth, of which mine own conſcience in the preſence of the holy Ghoſt (that is privy to, and ſearcher of hearts) is witneſs to me.

1. I Say the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſs a in the holy Ghoſt.]

2. That the thought of my brethren the Jews, that depend upon the Law, and confide in their own righteouſneſs, and will not be brought to look after Chriſt, and that inward purity by him preſcribed, inſtead of the external circumciſion, &c. is matter of great grief and inceſſant torment to my ſoul.

2. That I have great heavineſs and continual ſorrow in my heart.]

b. 3. So far am I from deſerving to be thought (as I am) their enemy, that I could be content that I were ſeparate or excommunicate from Chriſt's Church, not only to want the honour of Apoſtleſhip, but to be the moſt abject creature, ſeparate from the body of Chriſt, the communion of Saints, and ſo delivered up to Satan (ſee note on 1 Cor. 5. e.) Or that, as Chriſt being not accurſed, or worthy of any ill, became a curſe for us, ſo after his example, any the ſaddeſt condition might fall on me; Or, if it were poſſible, and if it might any way tend to this end, I could, me thinks, be content to part with all mine own hopes and intereſts in Chriſt, even mine eternal heaven and bliſs, on condition my brethren and conſanguineans, the Jews, would leave their truſt in the Law, and in their being Abraham's ſeed, and come in to the Goſpel, and make uſe of the Privileges that are allowed them there. So paſſionate is my love toward them, that I could endure any loſs by way of expiation for them, to reſcue them from their infidelity, and the deſtruction that attends them.

3. For I could wiſh that my ſelf were * b accurſed from Chriſt, for my brethren, my kinſmen according to the fleſh;]

* An anathema, ἀνάθεμα.

c. 4. They being the people to whom Chriſt was primarily and principally ſent, the poſterity of Abraham, and Iſaac, and Jacob (and favoured by God for their fathers ſakes) and honoured with the privilege of being acknowledged as ſons, or people of God, the privilege of having God preſent among them, his majeſty ſhining, as it did in the ark, 1 Sam. 2. 12. Pſal. 83. 3. the covenants, that is, both the word of the covenant, and the ſacrament of the covenant, circumciſion and ſprinkling of blood, Gen. 17. 10. Exod. 24. 8. the giving of the law to them in tables, the preſcript manner of worſhip appointed by God himſelf, and the promiſes of the Meſſias, &c.

4. Who are Iſraelites; to whom *pertaineth* the adoption, and c the glory, and the covenants, and the giving of the Law, and † the ſervice *of God*, and the promiſes.]

† The worſhip, ἡ λατρεία.

5. Whoſe

5. Whoſe *are* the fathers, and out of whom as concerning the fleſh Chriſt *came*, who is over all, [d] God bleſſed for ever. Amen.]

5. They coming from the Patriarchs, and Chriſt d.

the (incarnate) Son of God coming from them, taking his fleſh, and being born of a Jewiſh woman, though he were above and over all creatures in the world, God bleſſed for ever, the title by which the one ſupreme God was known and expreſs'd among the Jews.

* But it is not poſſible that οἷον ἢ ἴση. † Should have miſcarried ἐκπέπτωκεν.

6. * Not as though the word of God † hath taken none effect: For they *are* not all Iſrael, which are of Iſrael.]

6. But whatſoever becomes of theſe children of

Abraham according to the fleſh, yet for all this the promiſe of God made to him doth no way miſcarry, the ſins of Abraham's carnal ſeed cannot make God's promiſe to be fruſtrated, ch. 3. 3. (from which place to this, the diſcourſe begun ch. 3. 2. had been interrupted, and not reſumed again till now, and here reſumed and purſued) for the promiſe was not made to his carnal, but ſpiritual ſeed, to believers begotten after the image of his faith; the privileges made to Iſraelites do not belong to all that are of the ſtock of Jacob.

* The ſeed be called to thee, κληθήσεταί σοι σπέρμα.

7. Neither becauſe they are the ſeed of Abraham, *are they* all children: but in Iſaac ſhall * thy ſeed be called.]

7. Nor doth the adoption (the ſecond privilege, v. 4.) or the privilege of being received in by God as his peculiar people, belong to all that are come from Abraham, for it was once ſaid to Sarah, Gen. 21. 12. that the promiſed ſeed ſhould be confined to Iſaac's line (or, from Iſaac ſhall come the bleſſed ſeed, or that ſhall be the bleſſed ſeed that comes from Iſaac, ſee note on Mat. 2. k.) Iſhmael, though he were Abraham's child, ſhould not inherit, nor have any part in it, or (as Theophylact) thoſe ſhall be the ſeed of Abraham, who are born after the manner of Iſaac's birth, that is, by the word or promiſe of God.

8. That is, they which are the children of the fleſh, theſe *are* not the children of God: but the children of the promiſe are counted for the ſeed.]

8. Which ſignifies that the privilege of adoption belongs not to all Jews, or to men as being born of that ſtock, but being made over by promiſe, it belongs to thoſe to whom the promiſe was made: that is, not to thoſe that expect juſtification by obſervation of the Moſaical law of circumciſion, &c. or depend upon their abſolute election, as Abraham's ſeed, and ſo live negligently and ſecurely; but to the faithful regenerate Chriſtians, which are the ſeed adumbrated in Iſaac, and called the children of promiſe here, and heirs according to promiſe, Gal. 3. 29. the men to whom the promiſe belongs which was made to the faithful Abraham, and ſuch as he was, begotten ſpiritually after the ſimilitude of his faith, though they ſprang not from his loyns.

† Speech was a ſpeech of promiſe, ἐπαγγελίας ὁ λόγος οὗτος. * According to this time, κατὰ τὸν καιρὸν τοῦτον.

9. For this † *is* the word of promiſe, * [e] At this time will I come, and Sarah ſhall have a ſon.]

9. For the birth of Iſaac was an act meerly of God's e.

free mercy, a work of extraordinary providence, for which neither Abraham nor Sarah had any ground to hope, but only that promiſe made, Gen. 17. 21. and 18. 10. in theſe words, According to this time, (that is, the time of bearing children after conception) I will viſit thee, and give thee a Son; by which 'tis clear, that the birth of Iſaac was in effect of God's promiſe, and nothing elſe, and ſo that they to whom the promiſe belongs, that is, not the natural Sons of Abraham, but the ſpiritual ſons, not they that deſcended from his loyns, but they that follow the example of his faith, whoſoever they be, Jews or Gentiles, may, (upon obedience to the faith) and ſhall be accepted for his children, as Abraham was.

† But alſo Rebecca conceiving at once.

10. And not only *this*, † but when Rebecca alſo had conceived [f] by one, *even* by our father Iſaac,]

10. Another type there was, and proof of this, in f.

the children of Rebecca, twins, which ſhe conceived by our Father Iſaac, to wit, Eſau and Jacob.

* Abide, μένῃ † Not from works, but from him, οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ

11. (For *the Children* being not yet born, nor having done any good or evil, that the purpoſe of God according to [g] election might * ſtand, † not of works, but of him that calleth,)]

11. For before their birth, and when neither had done good or evil g.

(which notes the Jews and Gentiles, the one conſidered without any reſpect of their legal ſervices, the other of their Idolatries,) that the intention and reſolution of God to prefer one before the other, might appear to be not on conſideration of their (nor conſequently of the Jews and Gentiles) performances, but as an act of his own free diſpoſal, in diſpenſing that greater meaſure of his favours, as ſeemed beſt to him, (for that is meant by calling, ſee note on Mat. 20. c.) even to the Gentiles which had done a great deal of ill, and not to the Jews when they rejected Chriſt, even though they performed ſome external obediences.

12. It was ſaid unto her, The elder ſhall ſerve the younger,]

12. It was revealed to her by God, that the elder of the twins ſhould be inferior to the younger (which ſignifies by way of accommodation, that the Jews the elder people, who had the privilege as it were of primogeniture, ſhould forfeit and loſe thoſe privileges which the Gentile Chriſtians attained to, whom God after begat to himſelf.)

13. As it is written, Jacob have I loved, but Eſau have I hated.]

13. According to the prediction of the elder's ſerving the younger, Mal. 1. 2, 3. which though it had been true in their perſons, Jacob getting away the birth-right firſt, then the prime bleſſing from Eſau, yet it had not its primary completion in their perſons (it no way appearing probable, that Eſau did in his perſon forſake the true God, and fall off to Idols) but had its principal and full accompliſhment in their poſterities, of whom Malachi hath delivered it from God, long after the death of both their perſons, that God preferred the Iſraelites before the Edomites, though indeed their progenitors Jacob and Eſau were brothers, and Eſau the elder of them. By both which typical ſtories it is plain, that as God binds not himſelf to obſerve privileges, to give Iſhmael inheritance with Iſaac, only becauſe he was born of Abraham as well as he, nor to prefer Eſau before Jacob, and the Idumæans before the Iſraelites, only becauſe they were of the elder houſe or line; ſo neither doth he beſtow the promiſes made in Chriſt either as a prerogative of Iſraelites, or a reward of legal obedience, but leaves himſelf free to receive Gentiles as well as Jews, nay to call Gentiles, and reject the Jews, and to accept of the Chriſtian faith, inſtead of the Moſaical obſervances, the internal, ſincere, Evangelical, inſtead of the external legal obedience.

* What ſay we then? ch. 6. 1.

14. * What ſhall we ſay then? *Is there* unrighteouſneſs with God? God forbid.]

14. But do we not by ſaying this make God unjuſt? Is it not injuſtice in him to accept theſe, to have mercy on believing Gentiles, and to caſt off Jews, that are Abraham's ſeed, which perform the ordinances of the Law, circumciſion, &c. No certainly, we charge nothing on God by this; that which we ſay is agreeable to his own words, Exod. 33. 19.

15. For he ſaith unto Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.]

15. For there, upon Moſes's deſire to ſee his glory,

he tells him his Name by which he will be proclaimed, I will be gracious to whom I will be gracious, &c. and ſo again, Exod. 34. 6. that is, In ſhewing Mercy I will do what I think good, without giving thee or any man any further account of it, than mine own moſt gracious will and pleaſure, (not that I have not reaſons to do it, but that I need not, in diſtributing of mercies, which have no foundation in the merits of men, render any other reaſon or motive, but mine own will, whereby I may do what I will with mine own.) And accordingly God cannot now be reſtrained in reaſon or juſtice from ſhewing mercy to the heathen world, ſo far, as to appoint Chriſt to be preached to them. For what ſhould oblige or lay any neceſſity on him to damn or reject eternally every one that deſerved it? From which declaration of God's it follows, that therefore God may moſt juſtly call, and accept, and have mercy on Gentiles, invite them to Chriſtianity, though never ſo Idolatrous, and then ſave them upon Chriſtian, without legal, performances.

16. So then *it is* not of him that willeth, or of him that runneth, but of God that ſheweth mercy.]

16. From which teſtimony it is plain, that this mercy is not the merit or due peculiarly of them that moſt violently pretend to have it ſo, and ſtrive moſt for it, (that is, of the Jews, as is implied, v. 31. though they ſtrive not as they ought to do) and again that 'tis not any thing of merit in the Gentile, for which God calls him to Chriſtianity, (now the Jew hath rejected it) as 'twas not all that Iſaac could do by willing to beſtow the bleſſing on Eſau, nor that Eſau could do by running to obtain it, when he came running and crying, Haſt thou but one bleſſing, &c. (ſee Chryſoſt. t. 5. p. 775.) but only the free mercy of God to undeſerving Gentiles, (when the Jews have firſt had, and contemned this mercy.)

† Raiſed thee.

17. For the Scripture ſaith unto Pharaoh, Even for this ſame purpoſe have I [h] † raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.]

17. And for the other part of the doctrine, againſt h.

which injuſtice was objected, viz. that of the rejecting of the Jews, and not juſtifying them, upon obſervation of Moſaical external performances, without inward purity preach'd by Chriſt, there is as plain a teſtimony again of God's, concerning his dealing in the like caſe, viz. ſhewing exemplary puniſhments on impenitent ſinners (and ſuch were the Jews that would not believe on Chriſt, but depended on the prerogative of their birth and legal performances.) And this is in the caſe of Pharaoh, Exod. 9. 10. when after the fixth judgment, Pharaoh having hardned his own heart ſo long, and over and above fruſtrated Moſes's ſpecial laſt warning,

Exod.

Exod. 8. 29. and hardned his heart that time alſo, v. 32. (anſwerable to which was the Jews reſiſting of Chriſt alſo after all the reſt of the Prophets, ſtoning the ſon after the ſervants, in the parable, and moreover reſiſting of the Apoſtles preaching through all their cities, after Chriſt's reſurrection, upon which God gave them up to obduration, and the Apoſtles departed to the Gentiles,) God takes Pharaoh in hand, and ſaith he will harden his heart (v. 12.) this time, though not before v. 14. and adds that he had or would have cut them off with the peſtilence (ſee note i.) and utterly deſtroyed him from the earth, ſee v. 15. in the præter, not future tenſe, but that he preſerved him alive beyond his time, raiſed him out of that great danger, or peſtilential diſeaſe, that had been upon the land, for no other end, but to make the divine power more illuſtriouſly viſible in him, and make all the earth hear of the exemplary puniſhments of God, in this life, upon one that had thus often hardned his heart againſt God.

18. From which ſpeech of God's to Pharaoh 'tis evi- i.

18. * Therefore hath he mercy on whom he will *have mercy*, and whom he will he i hardneth.] * So then ἄρα οὖν.

dent, that as God in ſhewing mercy is not bound to render any reaſon of it beyond his own will, v. 15. ſo when he delivers up an obdurate ſinner to the obduration of his heart, this he may juſtly do if he pleaſe, eſpecially when all that is done in this, is not by infuſing any quality into him, but by leaving him now to himſelf, who had ſo often held out againſt God, and by inflicting that judgment on him on earth, which had otherwiſe been at this time his portion in hell; and this for ends formerly mentioned, v. 17. Whereas to many others, not ſo far advanced in obduration, he continueth his admonitions and chaſtiſements, and by that means brings them to reformation. (And as this was moſt viſibly true on one ſide in Pharaoh, and on many other men on the other ſide; to whom God ſhews himſelf thus merciful, infinitely beyond their merit, of which no account can be given by us, but only God's free mercy; ſo in the caſe in hand of the Jews and Gentiles, 'tis moſt obſervable, God's free undeſerved grace is his only motive to ſhew mercy to the Gentiles, to call them to the Goſpel, and his free pleaſure to deal thus with the incredulous obdurate Jews, to leave them at laſt to themſelves (upon their hardning themſelves ſo oft, deſpiſing the prophets, crucifying the Son of God, and at laſt rejecting the Apoſtles, and in them the holy Ghoſt coming to them, fortified with that great teſtimony, (as of Jonas out of the whale's belly, which converted ſinful Ninive) the reſurrection of Chriſt from the dead, and ſo by hiding from their eyes the things that belong to their peace, by withdrawing the Goſpel from them, to harden their hearts, Mat. 13. 14. Mar. 4. 12. Luke 8. 10. John 21. 40. Acts 28. 26. Rom. 11. 8.)

19. But upon this paſſage of Pharaoh 'tis, or may be

19. Thou wilt ſay then unto me, why doth he yet find fault? for who hath reſiſted his will?]

objected, If God after the ſixth Judgment hardned Pharaoh's heart, why doth he then expoſtulate or chide with him after that, as 'tis clear he doth, Exod. 9. 17, [As yet exalteſt thou thy ſelf?] for then God might be ſaid to will his obduration, which he had inflicted on him as a puniſhment; and then what poſſibility was there for him to reſiſt his will, that God ſhould ſtill find fault? (Parallel to this it may perhaps be objected in reſpect of the Jews, who after God's delivering up the Jews to that obduration foretold Mat. 13. 14. and intimated (though not yet, at the ſpeaking of thoſe words, come to paſs) Luke 19 42. that after the Apoſtles departing from them, and preaching to the Gentiles, Acts 13. 46. he yet by himſelf and his Apoſtles reproves and chides them, when now the prediction of their ſubverſion and total deſtruction is irreverſibly gone out againſt them, Luke 23. 44.) To this objection moſt clearly and punctually propoſed (as it concerns Pharaoh at that time of his life, when God ſaid [As yet exalteſt thou thy ſelf?] and by intimation and analogy, as it concerns the Jews, his parallel) and indeed to the whole matter before ſet down, the Apoſtle anſwers 1. by way of indignation againſt the objecter, to repel the force of his argument, thus,

20. In matters that thus belong to the wiſdom of God, and his diſpenſations, what man ſhall dare object any thing againſt his proceedings? ſhall the creature diſpute with the Creator, or queſtion him, to what end he hath thus and thus dealt with him? Is there any reaſon to find fault with God (or ſo much as to make any reply to him) for asking that queſtion of Pharaoh after that time, or doing any thing proportionable to that, to the Jews after judgment was gone out againſt them? In matters of juſt and equal God is willing to appeal to and to be judged by us, Iſa. 5. 3. Ezech. 18. 25. but in matters of wiſdom, whether he hath done wiſely or no, in expoſtulating with Pharaoh and the Jews, when he hath deſerted and delivered them up irreverſibly to the hardneſs of their own hearts, there is no reaſon in the world, that what God hath done ſhould be diſputed againſt by us, or that he ſhould be bound to render, or we be ſuppoſed to diſcern a reaſon of it.

20. Nay but, O man, who art thou that replieſt * againſt God? ſhall the thing formed ſay to him him that formed *it*, Why haſt thou made me thus?] * To God, τῷ Θεῷ.

21. Nay we give that liberty to an ordinary tradeſman, a potter by name (God uſing that reſemblance in this matter, Jer. 18. 3.) of the ſame lump of clay to make one veſſel for an honourable uſe, to be employed at the table, &c. and while the wheel runs, or the ſtuff grows worſe, or miſcarries in the hand of the potter, Jer. 18. 4. and ſo proves unfit for ſo good an employment, to make another for an inferior, leſs honourable uſe, as it ſeems good to him; and why may we not give God leave to have mercy upon one, who according to the condition of things laid down in the Goſpel, is capable of mercy, and ſo to bring ſome Jews (a tithe of them, Iſa. 16. 14.) and a multitude of heathens to Chriſtianity, and to life, by their performance of thoſe conditions on which God hath promiſed reception, and on the other ſide to reject all obſtinate contemners of them, to leave them in their obduration, nay to deal with them as he did with Pharaoh, by withdrawing all grace, by hiding from their eyes the things that belonged to their peace, after they have ſo long ſhut their eyes wilfully and reſolvedly againſt the Goſpel, to harden them irreverſibly, to make another kind of veſſel of them, to ſome though not an honourable uſe, Jer. 18. 4. and ſo to fulfil that propheſie, Iſa. 6. 10. Make their hearts fat, &c. and that till their land be utterly deſolate, v. 11. and all this upon their former obdurating their own hearts, Mat. 13. 15. which is meant by the veſſels miſcarrying in the hand of the potter, that is, while he was doing that toward them which belonged to their peace? This being premiſed for the repelling of the diſputer, he now proceeds to a more punctual, clear, ſatisfactory anſwer, by way of queſtion alſo or interrogation, which may be eaſily diſſolved into this poſitive concluſion.

21. Hath not the potter power over the clay, of the ſame lump to make one veſſel to honour, and another unto diſhonour?

22. God on purpoſe to expreſs his wrath viſibly in this life upon Pharaoh (and in like manner on the rebellious Jews) and to make other nations to take notice what God is able to do in the puniſhing of ſinners (an effect of which you may ſee clearly in the Philiſtines, who took warning by the ſtory of Pharaoh, 1 Sam. 6. 6.) ſuffered this man to live, when he was fit for nothing but hell (having filled up the meaſure of his iniquities) by his continuing alive, to ſhew ſome exemplary judgments upon him: Wherein yet there was longanimity expreſs'd, and mercy to him, this eſtate on earth being more tolerable than it had been to have been thrown into hell preſently; as alſo to the Jews it was, in not cutting them off preſently upon their direful rebellions (as moſt juſtly he might,) but ſuffering them to continue a people ſome time after the crucifying of Chriſt, and the Apoſtles preaching his reſurrection to them, nay ſending them ſtill to preach over every city of Jewry, as Moſes was ſent to Pharaoh after God's hardning his heart. All which being an act of long-ſuffering to them, was deſigned by God to this end of magnifying his judgments on thoſe who ſhould perſiſt in their obſtinacy, and ſhewing forth his power moſt illuſtriouſly in their deſtruction. Well then, this on Pharaoh and on the Jews was done firſt to ſhew God's wrath in puniſhing of obdurate ſinners, but that is not all.

22. † *What* if God, willing to ſhew *his* wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction?] † But if, εἰ δὲ

23. There was another more remote end of it, (ſee ch. 11. 11, 12.) by this means of diſcernible ſeverity on them, to illuſtrate and ſet forth more notably his abundant goodneſs to others, to afford the Goſpel, and the benefits of the coming of Chriſt, and his preſence here on earth (for that ſeems to be the meaning of the word [glory] as that notes the preſence of God among the Jews, ſee note c. and on John 1. c.) on ſome others, whom he had prepared and fitted before-hand for theſe more honourable purpoſes, believing in Chriſt here, and reigning with him hereafter. (And thus that is true alſo, which was ſaid in the other part of v. 18. He decreed to ſhew mercy on the Gentiles and others believing in Chriſt, as he hardned the veſſels of wrath, the obdurate contumacious Jews.)

23. And that he might make known the riches of his glory on the veſſels of mercy which he had afore prepared unto glory?]

24. Even us, to whom God hath vouchſafed this favour of revealing Chriſt to us, ſome of us Jews, but the far greater number of the Gentiles, who have made uſe of that mercy of his, and obey'd his call.

24. Even us, whom he hath called, not of the Jews only, but alſo of the Gentiles.]

25. According to that prediction in Hoſea, ch. 2. 23. where God ſaith, I will ſay unto them which were not my people, Ye are my people; and I will have mercy on her which had not obtained mercy, which notes God's receiving the Gentiles into the Church, which was an act meerly of God's mercy (at which the Jewiſh believers were aſtoniſhed, Acts 10. 45.) utterly undeſerved.

25. As he ſaith alſo in O ſee, I will call them my people which were not my people; and her beloved, which was not beloved:]

26. And it ſhall come to paſs, that in the place where it was ſaid unto them, Ye are not my people, there ſhall they be called the children of the living God.]

26. And according to that other ſaying of Hoſea, c. 1. 10. which is thus to be rendred out of the original; and it ſhall come to paſs inſtead of that which was ſaid to them, Ye are not my people, it ſhall be ſaid to them, Ye are the Sons of the living God; which place ſeems to belong to the Jews (not Gentiles) thoſe of them that ſhould believe at the preaching of the Goſpel, (for ſo the next verſe Hoſ. 1. 11. ſeems to import, and the place which here follows of Iſaiah) now after they had been carried captive ſo oft, and ſo ſeverely puniſhed by God for their ſins.

27. Eſaias alſo cryeth concerning Iſrael, Tho' the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall † be ſaved.]

† eſcape; σωθήσεται

27. Whereupon Iſaiah alſo prophecies and proclaims concerning the Jews, Iſa. 10. 22,23. thus, Though the number of the people of the Jews be as the ſand of the ſea, the number of carnal Iſraelites never ſo great, yet a very few of them ſhall believe in Chriſt (ſee Acts 2. 47.) or, as it is in the original, return, that is, convert from their rebellions to Chriſt.

28. k For * he will finiſh the work, and cut it ſhort in righteouſneſs, becauſe a ſhort work will the Lord make upon the Earth.]

* perfecting and cutting off the account in juſtice, the Lord ſhall even make a ſummary account on the land, or, the Lord ſhall make an account on the land, perfecting and cutting ſhort,

28. For the Lord ſhall deal in juſtice with, or upon the land of Judea (the people of the Jews) as one that perfects or makes up an Account, and caſts off, that is, which in making up an account of a ſtewardſhip, having ballanced the diſburſements with the receipts, leaves ſome ſmall ſum behind; be there never ſo many of that people, there ſhall but few be left, the far greater part being involved in infidelity firſt, and then in deſtruction. k.

29. And as Eſaias ſaid before, Except the Lord of Sabbath had left us a ſeed, we had been as Sodom, and been made like unto Gomorrha.]

† Say we then, c 6. 1.

29. And as Iſaiah ſaith again, c. 1. g. of the ſame people, unleſs the Lord of the hoſts of Angels and Stars in heaven, and of the whole frame of the world, had left to us Jews a ſeed, (in which, as other things when they are dead uſe to revive, ſo that people, almoſt utterly deſtroyed, might have ſome poſſibility of ſprinking up again) or, as the original in Iſaiah hath it, a very ſmall remnant, we had been as utterly deſtroyed, as Sodom and Gomorrah were.

30. What † ſhall we ſay then? that the Gentiles which followed not after righteouſneſs, have l attained to righteouſneſs, even the righteouſneſs which is of faith.]

30. To conclude therefore, that which all this while hath been a proving (and to the proving of which all that hath been ſaid in this chapter muſt be referred, as premiſes to infer this concluſion and no other) is this, That the Gentiles that ſtrove not for juſtification, that did not ſo zealouſly pretend that they were the favourites of God, did attain to it by receiving the faith of Chriſt, upon which, tho' they had formerly been Idolaters, they were juſtified. l.

31. But Iſrael, which followed after the Law of righteouſneſs, * hath not attained to the Law of righteouſneſs.]

* came not foremoſt. εἰς ἔφθασε

31. But the Jews that did moſt diligently contend to be juſtified by the Law, did not yet outrun the Gentiles, attain the goal, or get juſtification before them, but on the contrary, the Gentiles have gotten the advantage of them very much.

32. Wherefore? becauſe *they ſought it* not by faith, but, as it were, by the works of the Law: for they ſtumbled at † that ſtumbling-ſtone,]

† the τῷ

32. And why not? why, becauſe they ſought it not by Chriſt, or by the Evangelical way, nay could not endure that, when it was revealed to them, but only by the privileges of being Jews, and performance of external, legal obſervances, and ſo fell down in the midſt of their race, being not patient to believe that their Law ſhould be aboliſhed (or that Chriſt that was born, lived, and dyed in a mean condition, ſhould be the Meſſias of the world, 1 Cor. 1. 23.) but upon that one prejudice, caſting off all Chriſtianity.

33. As it is written, Behold I lay in Sion * a ſtumbling ſtone, and a rock of offence: and whoſoever believeth on him, m ſhall not be aſhamed.]

* a ſtone of offence and a ſtone of ſcandal, λίθον προσκόμματος καὶ πέτραν σκανδάλου,

33. According to that which is written, Iſa. 28. 16. Behold I lay in Sion a ſtone tryed and precious (ſee note on Mat. 10. b.) but ſuch an one as the Jews ſhould ſtumble at, thinking it contrary to the Moſaical way, and ſo falling off from, and perſecuting Chriſtianity; which notwithſtanding, the true orthodox faithful Chriſtian will ſtill adhere to, and hold faſt, and never forſake or deny Chriſt (ſee c. 10, 11. and 1 Pet. 2. 6.) nor conſequently ſhall he ever be denied, or forſaken by him. m.

The ſum then of this whole chapter will be reduced to theſe five heads: firſt, the privileges of the Jews, and among them eſpecially Chriſt's being born of that ſtock; ſecondly, that thoſe of them which reſiſted and believed not in Chriſt, were delivered up to obduration by God, and the Gentiles taken in their ſtead; thirdly, that 'twas was moſt juſt in God to deal thus with them; fourthly, that ſome of the Jews at that time believed in Chriſt; fifthly, that the cauſe that the reſt believed not, was, that after a Phariſaical manner they ſought juſtification by the works of the Law, circumciſion, *&c.* deſpiſing the faith and doctrine of Chriſt, and that Evangelical way of juſtification, and ſo ſtumbled at the Chriſtian doctrine which they ſhould have believed, were the worſe for him and the preaching of the Apoſtles, by whom they ſhould have been ſo much the better.

Annotations on Chap. IX.

a. ἐν Πνεύματι ἁγίῳ

V. 1. *In the holy Ghoſt*] This ſpecial expreſſion of *God in*, or *by*, *the holy Ghoſt*, which inſtead of ὁ θεὸς *God*, *c.* 1. 9. is uſed in this and ſome other places, doth denote the ſpecial office and prerogative of that holy Spirit, as to plant purity and ſincerity in the heart, contrary to all kind of pollution and mixture, eſpecially that of deceit and hypocriſy, ſo to be privy to the ſecrets, to take notice of the motions of the heart. And this in proportion with *the ſpirit of a man*, of which as *Solomon* ſaith, that it *is the candle of the Lord, ſearching the inner parts of the belly*, ſo ſaith the Apoſtle, 1 *Cor.* 2. 11. *The ſpirit of a man knoweth the things of a man*, ſo as no no man elſe knows them: by analogy to which he infers, that there is no other way of knowing the things of God, but by his Spirits revealing them to us; *for the Spirit ſearcheth all things, even the depth of God*, v. 10. in which reſpect *the ſpirit of the world*, v. 12. is ſet to denote the means which the world hath to inſtruct us in any thing, *the wiſdom of the world*, v. 13. which is there ſet oppoſite to the ſpirit *of God*. Thus *Acts* 5. *Ananias*, that had in heart and reſolution conſecrated his eſtate to the ſervice of *Chriſt*, and broke this reſolution, or promiſe of his heart, is ſaid to *ly to*, or to *have deceived the holy Ghoſt* peculiarly, *v.* 3. becauſe he had done contrary to the vow of his heart, (which (tho' not under man's, yet) was under the Holy Ghoſt's privity. And ſo here beſide the *witneſs of the conſcience, the Holy Ghoſt* is appealed to, as he that knows the inmoſt ſecrecies, and conſequently, that that is the teſtimony of his conſcience, which he pretends to be ſo.

b. Ἀνάθεμα εἶναι

V. 3. *Accurſed*] The phraſe ἀνάθεμα εἶναι, *to be a curſe*, in this place, is capable of many ſignifications, each of which may be applyable to the matter in hand, to expreſs the Apoſtles fervent affection towards his country-men. Firſt, it may ſignify, *to be excommunicate and caſt out of the Church*: Ἀνάθεμα. ἀκοινώνητος, it ſignifies *excommunicate*, ſaith *Heſychius*. Thus ἤτω ἀνάθεμα, 1 *Cor.* 16. 22. *Let him be Anathema*, is, let him be removed from the Chriſtian aſſemblies, deprived of thoſe priviledges of Chriſtians, which there are afforded

afforded them; and ſo *Gal.* 1. 8, 9. ἀνάθεμα ἔστω, *let him be excommunicated*, turned out with the greateſt averſation out of the Church of God, *avoided, ſeparated* from, *whoſoever ſhall teach any other doctrine*, tho' he were an Apoſtle, or an Angel of God, that did it.

[a] Tom. 6. p. 441. l. 13. So in St. *Chryſoſtom*, ἀνάθεμα ἐκκλησίας ποιήσαντες ἄνθρωπον, *they that excommunicate any man*, or *make him anathema from the Church*. If this be the notion, then ἀπὸ Χριστοῦ, *from Chriſt* muſt ſignify from the body of Chriſt, as by a *ſynecdoche* the word *Chriſt* is uſed, 1 *Cor.* 12. 12. *Gal.* 3. 27. or as it is manifeſt, that *Chriſt* being *the head of the Church*, he that is cut off from the body, may truly be ſaid to be cut off from Chriſt. And then he that was by the Jews accuſed and perſecuted for having made a defection and departure from the Moſaical Law, and ſetting up Chriſtian aſſemblies, in oppoſition to their Judaical ſervice, may here fitly expreſs his kindneſs to them, (and how little pleaſure he took in departing from them) in wiſhing himſelf ejected from the participation of thoſe moſt valuable priviledges, on condition they might be made capable of them. *Secondly*, it is known that in thoſe *Primitive* times this *anathematizing* or *excommunicating*, was attended with the *delivering up to Satan*, and that with the ὀλεθρῳ σαρκὸς, *very ſharp, ſevere inflictions on the fleſh, diſeaſes, afflictions*, &c. And therefore *Anathema* in this notion, may be taken with this improvement, and ſo contain all temporal calamities that he was willing to endure, or undergo for their good. That this is the meaning of the place, may ſeem probable by comparing it with a like phraſe of *Ignatius* the holy Martyr in his *Epiſtle* to the *Romans*, where, in an expreſſion of his zeal to *Chriſt* he hath this phraſe, Κόλασις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθω, μόνον, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω, *Let the puniſhment of the devil come upon me, only that I may obtain Chriſt: where the puniſhment of the devil* cannot be the puniſhments of hell, which are no way ordinable to the *obtaining of Chriſt*, but any the greateſt torments or inflictions in this life, or even death it ſelf, that ὀλεθρῳ σαρκὸς, *the deſtruction of the fleſh*. As when *Moſes* in an expreſſion of the like zeal and kindneſs to his brethren, wiſheth that God would *blot* him *out of his book*, that is, I ſuppoſe, out of *the book of the living*, in the *Pſalmiſt* phraſe, ſo as not to be written among the righteous, in that *roll* wherein the names of all the people of God are ſuppoſed to be inſcribed; and to be capable of being blotted out, not noting the ſtate of life and bliſs in heaven, for out of that there is no poſſibility of blotting, but that which belongs to this life, that is, either life ſimply, or living among the people of God, (anſwerable to *excommunication* before mention'd.) And accordingly the *Arabick tranſlation* is, that *my body were* מחרמא *an anathema* from *Chriſt*. And it is an ordinary form of ſpeech among the Jews, אני כפרתו *may I be his expiation*; ſee *Aruch*, and *Cod Sanhedrin*, c. 2. אנו נפרחך *by we thy expiation*, which, ſaith *Maimonides*, is uſed to expreſs רוב אהבותו *the exceſs of love* or *kindneſs to any*. The other notions of the phraſe, of which it is capable, and have therefore been mentioned in the *paraphraſe*, may be ſeen at large in *Photius*, *Epiſt.* 216.

V. 4. *The glory*] That the Ark of God, where he was pleaſed to exhibit himſelf, is the thing expreſſed by ἡ δόξα, *the glory*, is clear by that known place in the *Old Teſtament*, *The glory is departed from Iſrael, for the ark of God is taken*. And the reaſon of the appellation is as clear, becauſe the *Cherubims* being placed in the Ark on the ἱλαστήριον, or *covering*, God was ſaid to be preſent there in the ſame manner as on Mount *Sinai* (that is, by the viſible apparition of Angels there) *Acts* 7. 53. *Gal.* 3. 19. *Heb.* 2. 2. And this preſence of his by Angels is ordinarily called δόξα, *glory* in the *New Teſtament*, anſwerable to שכינה among the *Rabbins* (from *Exod.* 24. 16. *the glory of the Lord* ישכן *dwelt*, or *abode upon the Mount*, to which the Apoſtle refers, 2 *Cor.* 3. 9. where the giving of the Law was ſaid to be δόξα, *glory*) as may appear by many places. Thus when *Iſa.* 6. 1. we read, after the *Lord's ſitting on the Throne*, that *his train filled the Temple*, the *Septuagint* have πλήρης ὁ οἶκος δόξης αὐτοῦ, *the houſe was full of his glory*; and then follows immediately, οἱ Σεραφὶμ ἱστήκεισαν κύκλῳ αὐτοῦ, *the Seraphim ſtood about him*: and St. *John* retains the *Septuagint* reading, *John* 12. 41. *theſe things ſpake Iſaiah, when he ſaw his glory*, (ſee Note on *John* 1. c. and *Matth.* 3. k.) ſo *Mat.* 16. 27. where ἔρχεσθαι ἐν δόξῃ τοῦ πατρὸς, *to come in the glory of the father*, is explained preſently by μετ' ἀγγέλων αὐτοῦ, *with his Angels*; and ſo *Mat.* 25. 31. *in his glory, and all his Angels with him*; and ſo *Mark* 8. 38. *the glory of the father with his holy Angels*, and *c.* 13. 26. where his *coming in the clouds* (which belongs to the appearance of Angels, which was wont to be in a bright ſhining cloud, which we ordinary call *a glory*) is ſaid to be *in power and great glory*; and it follows immediately, v. 27. *and then ſhall he ſend his Angels*: and ſo *Luke* 21. 27. So *Luke* 2. 9. *the Angel of the Lord appeared, and the glory ſhone round about*. So *John* 1. 19. when he had ſaid of *Chriſt* incarnate, ἐσκήνωσε, *he dwelt among us*, (that Greek word being of the ſame Hebrew origination with the שכינה) it follows, *and he beheld his glory, the glory as of the only begotten of the father*, viz. in the deſcent of the Holy Ghoſt (with that *ſatellitium* of Angels) upon him after his Baptiſm; the like to which, 2 *Pet.* 1. 17. is called *a voice from heaven, from the excellent glory*. See alſo 2 *Pet.* 1. 3. and 1 *Pet.* 4. f. So *Acts* 7. 55. when 'tis ſaid of *Stephen*, that he *ſaw the glory of God*, that is, ſure, the guard of Angels about God; ſo theſe very Angels in the Ark are called *the Cherubims of glory*, *Heb.* 9. 5. Agreeable to this is the ναὸς κατασκηνώσεως τῆς ὑλίσης, *John* 1. 5. *the temple of the inhabitation, or* שכינא *appearance*, or *glory, of the moſt high*; and ſo 2 *Cor.* 12. 9. ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ, *that the power of Chriſt may inhabit upon me*, refers to the uſe of the word σκηνόω from שכן to this ſenſe, that the power of *Chriſt* ſhould ſo ſhew it ſelf upon him, as God was wont to exhibit himſelf in the שכינה or *glorious appearance* in the Ark. And thus in the *Gemara Babylonica*, ſpeaking of the High-prieſt, when he enquires any thing of the *Urim* & *Thummim*, פנו כלפי שכינה *he turns his face toward Schechinah*, that is, toward the Ark, where God is ſaid to inhabit.

[d] V. 5. *God bleſſed for ever*] This place is ſo clear a proof of the Divinity of *Chriſt*, that *Proclus de fide*, p. 53. ſaith of it, that it convinces all the Hereſies concerning *Chriſt*, ᾗ παρεῖσδυσιν συκοφαντίας ἀποτειχίζει τοῖς φιλολοιδόροις, *and it ſhuts and walls up all paſſages for calumny from them that love contumely*, or *railing* at *Chriſt*. So *Theophylact*, Καὶ ἐντεῦθεν ἡ καταισχύνεται Ἄρειος, ἅτε τοῦ Παύλου τὸν Χριστὸν ἐπὶ πάντων θεὸν ἀναπηγύοντος, *From hence is Arius confuted and put to ſhame, S. Paul proclaiming Chriſt to be God over all.* This will more appear, if it be remembred that it was a cuſtom among the Jews ſolemnly obſerved, that whenever the Prieſt in the Sanctuary delivered the name of God, the people uſed ſome words of bleſſing or praiſing him, ſuch as theſe, ברוך שם חבוד מלכותו לעולם ועד, *benedictum ſit nomen gloriæ regni ejus in ſecula ſeculorum, bleſſed be the name of the glory of his kingdom for ever and ever.* So in *Gemara Babylonica*, *Rabbi* ſaid כי שם ה' אקרא &c. *when I call on the name of Jehovah, do you magnify our Lord*; ſo ſaid *Moſes* to *Iſrael*, *Deut.* 32. 3. *when I mention the name of the bleſſed God, do you magnify.* So ſaith *Solomon Jarchi*, on *Deut.* 32. 3. From that command of *Moſes* it is, that *after the benediction in the Sanctuary the people anſwer* ברוך שם, &c *Bleſſed be the glorious name of his kingdom.* To theſe forms were after added the words לעולם ועד *for ever and ever*, or, *to age and age*, that is, εἰς αἰῶνας, *to ages*, here, becauſe (ſay the *Rabbins*) of the Hereſy of the *Sadducees*, who ſaid there was but one age. So *Cod. Berachoth*, *c.* 9. *In all the concluſions of the* ברכות *benedictions*,

benedictions, which were in the ſanctuary, they ſaid מן העולם *from age, but after that the ſadduces had perverted that, and ſaid there was but one age, they decreed that they ſhould ſay, from age to age.* Many evidences of this cuſtom there are in the Old Teſtament, eſpecially in the *Pſalms.* And the abbreviate of all theſe forms was (the words uſed *Rom.* 1. 25.) ὃς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, Ἀμήν, *Who is bleſſed for ever; Amen;* and here ſomewhat more largely, ὁ ὢν ἐπὶ πάντων Θεὸς, &c. *Who is above all, God bleſſed for ever and ever, Amen.* Parallel to this are thoſe other, the Doxology at the end of the Lord's Prayer, *Mat.*6. and in this Epiſtle αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, Ἀμήν, *to him be glory for ever, Amen.* c. 11. 36. and c. 16. 7. and *Gal.* 1. 5. and *Eph* 3. 21. *Phil.* 4. 20. 1 *Tim.* 1. 17. 2 *Tim.* 4. 18. and *Heb.* 13. 21. 1 *Pet.* 4. 11. and 5. 11. and 2 *Pet.* 3. 18. *Jude* 25. *Rev.* 1. 6. & 7. 12. In all which places this giving of glory being an acknowledgment of the eternal God, and in ſeveral of them being applyed peculiarly to *Chriſt*, (who is diſtinctly called *God*, *Acts* 20. 28. 1 *Tim.* 3. 16. *Tit.* 2. 13.) is here, and *Heb.* 13. 21. and in all the places in St. *Peter*, and *Rev.* 1. 6. this is a moſt convincing proof of the Godhead of *Chriſt* teſtified in all theſe places. And of this cuſtom of the Jews applyed to *Chriſt*, the Chriſtian Church hath continued two imitations, one in *bowing at the name of Jeſus*, that other in the Eulogy, *Glory be to thee, O Lord*, when *the Goſpel of our Saviour Jeſus Chriſt* is named.

e. Κατὰ τὸν καιρὸν τοῦτον

V. 9. *At this time*] What is meant by κατὰ τὸν καιρὸν τοῦτον, *according to this ſeaſon*, will beſt appear by *Gen.* 17. 21. and 18. 10. in the former of which 'tis rendred in the Greek εἰς τὸν καιρὸν τοῦτον ἐν τῷ ἐνιαυτῷ ἑτέρῳ, *according to this time in another year*; in the latter, κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, *according to this ſeaſon for times*, which, I ſuppoſe, is corruptly ſet out for τῆς ὥρας, *of time*, ὥρα being a ſeaſon, or *time of year*, and ſo the meaning will be, *according to this time of the year.* The Hebrew reads it, *c.* 17. למועד הזה literally κατὰ καιρὸν τοῦτον, *according to this ſeaſon*, the word rendred καιρὸς ſignifying indifferently *time*, (though coming from a *root* that ſignifies *conſtituit*, it be ordinarily rendred *appointed time*) and in c. 18. 'tis כעת הזה, we render it, *according to the time of life*, the *Jeruſalem Targum, quaſi hoc tempore quo vos vivitis, as it were at this time wherein ye live*, (unleſs perhaps that be capable of an emendation and ſhould be הזה or הואת *according to this time*; for ſo *Rabbi Solomon*, כעת הואת, &c. *ſecundum hoc tempus anni futuri, according to this time of the future year*, and *Aben Ezra* כעת הואת *juxta tempus hoc in anno ſequenti, cum Sarah erit viva, about this time in the year following, when Sarah ſhall be alive*, taking in the reading of הזה alſo.) All this ſeems to denote, not that time twelve month, but the next year at the time of childbirth, reckoning from that time wherein the promiſe was made (ſee *Paulus Fagius* in *Collat.*) And ſo 2 *Kings* 4. 16. the like phraſe, *about this ſeaſon according to the time of life thou ſhalt embrace a ſon*, is by the Hebrews interpreted, *after the time wherein the fruit ſhall be quickned in the womb, and come to a perfect firmneſs of parts, and ſo come to birth, thou ſhalt embrace*, or *have, a ſon.* So that *according to the time of life* may moſt fitly ſignify *according to the manner*, or *courſe, of children's being formed in the womb, quickened and born.*

f. Ἐξ ἑνὸς.

V. 10. *By one*] Some other ways of rendring theſe words ἐξ ἑνὸς *of one*, have been thought of by learned men, which it will not be unfit to mention; as that ἑνὸς ſhould be all one with μονογενοῦς, for ſo יחיד *unigenitus* was the title of *Iſaac* among the Jews, *Gen.* 22. 2. *Heb.* 11. 17. and from thence ἸΣΑΑΚ in *Philo Biblius* by the Tyrian dialect, for Ἰσαάκ, and then the ſenſe will be, *Rebecca having conceived by the only-begotten*, to *wit Iſaac, our father*, or, *by Iſaac the only begotten of our father.* But ἐξ ἑνὸς ſeems rather to be taken Adverbially to ſignify *at once*, (there being no priority in their conception on which to ground any favour to one above another) and beſt agrees with the deſign or argument which that is brought to confirm here. As for κοίτην ἔχειν, that is but a modeſt circumlocution to expreſs that which is not wont to be plainly ſpoken, as we find κοίτη *a bed*, uſed c. 13. 13. & *Heb.* 13. 4. Κοίτην ἔχειν

g.

V. 11. *Election*] the Hebrew בחר ſignifies both *to chuſe*, and to *prefer*, and is therefore rendred not only ἐκλέγειν, *to chuſe*, but alſo προαιρεῖσθαι, *to prefer*, *Deut.* 7. 6. and 10. 15. *Prov.* 1. 29. and agreeable to that ἐκλογὴ *election* here ſignifies prelation, and ἡ κατ' ἐκλογὴν Θεοῦ προθεσις is *God's purpoſe in reſpect of this* (or *for the*) *preferring one before the other.* See note on 1 *Pet.* 2. c. Ἐκλογὴ

h. Ἐξεγείρειν

V. 17. *Raiſed*] The word ἐξεγείρειν ſignifies not here the raiſing up, as that notes bringing into the world, but the raiſing out of ſome low condition; yet not the grave neither, (tho' to that the word may properly be applied, where the matter requires it) but diſeaſe or danger, as it is often uſed, but eſpecially *Jam.* 5. 15. *the prayer of faith ſhall ſave*, that is, deliver, recover, *the ſick, and the Lord ſhall raiſe him up*, that is, reſtore him from that ſickneſs. For the notion of it here, it will appear by the Hebrew word, *Exod.* 9. 16 העמדתיך, *I have made thee ſtand*, which the Chaldee renders קימתך *raiſed thee* (from the danger before ſpoken of, the peſtilential diſeaſe, or murrain that had lately been upon the land) and the ancient *Latin*, *ſuſtentavi te, I have ſuſtained thee*; but the *Septuagint* expreſly, διετηρήθης, *thou wert kept*, guarded, not ſuffered to fall into it, preſerved and kept alive; ſo *Iſa.* 49. 8. *to raiſe up*, or *make ſtand*, (the word uſed there) is an expreſſion of preſerving, reſcuing from danger, delivering. See Note on *Matth.* 22. d.) And ſo this ſpeech muſt neceſſarily belong to that part of *Pharaoh's* life peculiarly, wherein the Murrain fell on *Egypt*, *Exod.* 9. 3. at which time he, for his many repeated obdurations of his own heart, was fit to have been delivered up to inſtant ruin, had not God for the illuſtrating of his glory in this *veſſel of wrath*, (thus *fitted* by himſelf for deſtruction) kept him alive a little longer. *Theophylact* renders it a little otherwiſe, εἰς μέσον σε ἤγαγον, *I have ſet thee in the midſt*, brought thee out as a perſon to be exemplarily puniſhed.

i. Σκληρύνειν

V. 18. *Hardneth*] God's hardning of *Pharaoh's* heart in this place, is that which befel *Pharaoh*, *Exod.* 10. 1. when God ſaith of him, *I have hardned his heart.* This was indeed foretold by God from the firſt of his ſending *Moſes* to him, *c.* 4. 21. *Do all the wonders before Pharaoh, which I have put into thine hand, but I will harden his heart, that he ſhall not let the people go*; and again, *chap.* 7. 3. *I will harden Pharaoh's heart, and multiply my ſigns, and*, &c. But this foretelling it ſo early, is no argument that it was immediately done, but on the contrary, his own hardning his own heart is alſo foretold, *Exod.* 3. 19. *I am ſure that the king of Egypt will not let you go, no not by a mighty hand.* And accordingly ſo the ſtory proceeds, God ſhews miracles and ſigns before *Pharaoh*, *Exod.* 7. 10. and becauſe the Magicians of *Egypt* did the like with their inchantments, it follows, *Pharaoh's heart was hardned* (not *he* (as if it were God) *hardned Pharaoh's heart*, but ויחזק לב פרעה *Pharaoh's heart waxed hard*, or *ſtrong*, *was hardned*, or, by an ordinary acception of *Kal* for *Hithpahel*, *Pharaoh's heart hardned it ſelf.* And ſo it follows, v. 14. *the Lord ſaid unto Moſes, Pharaoh's heart is waxen hard, he refuſeth, &c.* (and ſo the very ſame words are rendred by our Engliſh, *c.* 7. 22. and c. 8. 19. *was hardned*, in the paſſive, or, *hardned its ſelf* in the Reciprocal (not actively, *he hardned*) *and hearkned not unto them.*) After this hardning his heart thus againſt this firſt ſign and command, God proceeds to a judgment of *turning their water into blood*, *Ex.* 7. 16, 17. and this as a ſufficient conviction to *Pharaoh*, for ſo ſaith God, *Hitherto thou wouldſt not hear, but in this thou ſhalt know that I am the Lord, behold I will ſmite*, &c. And yet after this, *Pharaoh's heart was*

hardned, or *hardned it ſelf*, v. 22. *neither did he ſet his heart to this alſo*, v. 23. becauſe the Magicians did the ſame things alſo by their enchantments. Then comes the plague of the Frogs on him, *Exod.* 8. 4. and *into the King's chamber*, ſaith the *Pſalmiſt*; and to deliver him from them he calls for *Moſes*, and promiſes fair, *ver.* 8. and *Moſes* to work ſome good upon him bids him chooſe his time *when*, *ver.* 9. and it ſhould be done for him, *that thou mayeſt know that there is none like unto the Lord our God*, *ver.* 10. But this had no effect on him neither, for *when he ſaw there was reſpite*, not yet diſcerning God's purpoſe of vengeance on him for his contumacy, he *hardned his heart*. Whereupon ſaith * *Kimchi*, *that God hardens hearts by concealing his counſels of judgment from them*, as in *Pharaoh* and *Sihon*; and it is *S. *Baſil's* obſervation, that Θεοῦ μακροθυμία σκληροκαρδίας αἰτία, *God's long-ſuffering*, giving him reſpite, was *the cauſe*, or *occaſion*, *of his obduration of heart*, *He hardned his heart*, *and harkned not*, v. 15. And this was a third wilful act of his own obduration, agreeable to what God had foretold of him, *c.* 3.19. *as the Lord had ſaid.* Then comes the plague of Lice, *v.* 17. and the Magicians are poſed with that, and confeſs *the finger of God*; and yet for all this *his heart was hardned*, or *hardned its ſelf*, ver. 19. *and he harkned not*, *as the Lord had ſaid.* Then, *Fifthly*, comes a ſwarm of flies, and with it a ſign, as well as a miraculous puniſhment, no flies ſwarming in *Goſhen*, but in all the land of *Egypt* beſides, by the diviſion and particularity of the puniſhment, to make him ſenſible of his ſin, *to the end that he might know*, v. 22. on purpoſe to ſoften his heart. By this *Pharaoh* was wrought on a little, and gives leave firſt, that they ſhould ſacrifice, then that they ſhould go into the wilderneſs, only not very far away, *Exod.* 10. 28. and upon this promiſe *Moſes* will intreat for him, *v.* 29. But ſeeing *Pharaoh* had already *hardned his heart* four times, and at one of thoſe times over and above dealt falſly, promiſed fair, *ch.* 8. 8. and brake his promiſe, therefore now after this fifth judgment, tho' *Moſes* promiſe, to pray upon his promiſe to mend, yet he doth it with a particular admonition or warning, more then any time before, *But let not Pharaoh deal deceitfully any more*, v. 29. intimating that if he did, it would be worſe with him then before; and yet *v.* 32. as ſoon as the judgment was removed, *Pharaoh hardned his heart*, בפעם הזאת, *this turn*, *this time alſo.* Upon this God ſends the ſixth plague, that of Murrain upon all the Cattle of *Egypt*, *c.* 9. 6. and *the heart of Pharaoh was hardned*, *v.* 7. and ſo ſtill, all this while, for theſe ſix judgments together, tho' *Pharaoh* were obdurate, yet this was not *God's hardning his heart*, but *Pharaoh hardens his own heart*, and *will not let Iſrael go*, *as the Lord commanded.* Upon this God ſends another judgment, that of Boils and Blanes, *v.* 10. and then 'tis ſaid in a new ſtyle, *The Lord hardned Pharaoh's heart*, v. 12. which as it was the very time at firſt referred to by the prediction of God to *Moſes*, *ch.* 4.21. ſo was it the judgment implicitly threatned in that ſpecial warning, *c.* 8. 29. and this God never did till then; and therefore as after that warning 'twas ſaid, that *Pharaoh hardned his heart this time alſo*, ſo 'tis here ſaid, *v.* 14. that *this time*, *this turn*, now, tho' not before, *God* would *pour out all his plagues upon his heart*, viz. this obduration, or the effects of it. Upon which follows that paſſage wherein our common tranſlation hath ſo much miſtaken, *ch.* 9. 14, 15. not, as we read, *For now I will ſtretch out my hand*, *that I may ſmite thee and thy people with the peſtilence*, for the event proves there was no ſuch matter, *Pharaoh* was not ſmitten with the Peſtilence, nor cut off by that means, but drowned in the Red-ſea, ſome time after; but thus, *And*, or, *For now I had ſent*, or *ſtretched out my hand*, *and I had ſmitten thee and thy people with the peſtilence*, *and thou hadſt been cut off from the earth.* It is שלחתי in the preter tenſe, *ſent*, or *had ſent*, as Mr. *Aynſworth* confeſſes, and the learned *Paulus Fagius* out of the *Chaldee Paraphraſe*, *Nunc prope erat coram me*, *ut miſiſſem plagam*, *& percuſſiſſem te*, *& deletus eſſes*, *I was near ſtretching out my hand to have ſent the plague*, *and have ſtruck thee*, *and thou hadſt been blotted out*, referring probably to the plague of the Murrain at the beginning of the chapter (called דבר both here, and *v.* 3. and that falling on the cattel might have fallen on him and the people alſo) or elſe to the Boyls, *v.* 12. which might be plague-ſwellings, and ſo proper enough to have *cut him off*: *But* (not, *And*) *in very deed for this cauſe I have made thee ſtand*, kept thee alive, *to ſhew*, or *make to be ſeen*, (ſo הראתך literally ſignifies) *my power in thee*, as when, ſaith * *Chryſoſtom*, a man condemned to death is cut up, and anatomized alive, that others may be inſtructed and benefited by that diſſection. By this then 'tis viſible, what was the point of time wherein 'tis truly ſaid of God, that he *hardned Pharaoh's heart*; then when 'tis ſaid he *kept him alive*, that is, after the ſixth judgment, and a ſpecial warning before that, both contemned by *Pharaoh*, when he had filled up the meaſure of his obduration, and in ordinary courſe was to be cut off by death: and ſo 'tis here added in reference to this example of *Pharaoh*, v. 22. *God willing to ſhew his wrath*, *and make his power to be known* (to other men that might ſee or hear of this) *endured with much long-ſuffering the veſſels of wrath fitted to deſtruction*; which notes that he was by himſelf fitted to deſtruction, when God thus reprieved him, at which time alſo 'tis ſaid that *he*, that is, God *hardned his heart.* By this obſervation of the time when God hardned *Pharaoh*, not till after his hardning his own heart ſix times againſt God's ſigns and judgments, will appear what this *hardning* ſignifies, the total withdrawing of Gods grace of repentance from him, in the ſame manner, as when one is caſt into hell, which *Pharaoh* at that time had been, had it not been more for God's glory to continue him alive a while, in that deſperate irreverſible condition, which ſure was no whit worſe to him, but ſomewhat better and more deſirable, then to have been adjudged to thoſe flames all that time. To this may be added what the *Greek Fathers* obſerves, that God's giving him reſpite, removing his puniſhments, was all that God poſitively did toward the hardning of him (as ſaith *Theophylact*, when a Maſter forbears to puniſh a wicked ſervant, παροξύτερον αὐτὸν ἐργάζεται, *he makes him much more wicked*) as on the other ſide the great mercy of reforming ſinners lives, is moſt effectually wrought by chaſtiſements. See *Origen Philocal. c.* 26. This was a notable, and withal (as far as we find in Scripture) a ſingular example of God's dealing with an impenitent, that had filled up his meaſure, keeping him alive, but without all grace, and conſequent poſſibility of amending. And by this example appears, how juſtly God might now do the like to the Jews of that age (if ſo he pleaſed) thoſe who, contrary to all his mercies and long ſuffering, continued obſtinate, reſiſted all God's Methods by Prophets, by *Chriſt himſelf*, by the Apoſtles, teſtifying the Reſurrection (and giving them a ſpecial warning what would befal them if they now continued obſtinate, *Acts* 28. 28.) and now are juſtly left to themſelves, the Goſpel taken from them, and preached to the Gentiles, and this upon ends of infinite Wiſdom; *Firſt*, in Mercy to them (above the proportion of that to *Pharaoh*) that the Gentiles coming in might ſtir them up to Emulation, and ſo, if 'twere poſſible, work upon them; and *Secondly*, That if this alſo prevailed not, God might be Glorified in their Deſtruction, that as *Pharaoh* by purſuing the Iſraelites after this, came to that moſt remarkable, illuſtrious Deſtruction in the *Red Sea*, ſo theſe hardned Jews (perſecuting the Orthodox Chriſtians) and all the falſe impious Profeſſors joyning with them herein, might be involved in one common Deſtruction, *viz.* that by *Titus* and the Roman Ea-

* in קשח

* Lib. ei Θεὸς αἴτ. κακ. κεῖ

* Tom. 5. p. 781.

gles,

gles, the moſt eminent and notable that ever was in the world.

k. Λόγον Συντελῶν γὰρ Συντέμνων

V. 28. *For he will finiſh* —] This verſe is cited out of *Iſaiah*, c. 10. 22. where the *Greek* reads it juſt as 'tis in the ordinary Copies here, only leaving out the γὰρ *for*, and inſtead of ὅτι τὴν γῆς, *on the land*, ἐν τῇ οἰκουμένῃ ὅλῃ, *on the whole world*. As for the γὰρ that is here, it cannot well accord with the ὅτι following, unleſs the ὅτι be taken in another ſenſe, for an Expletive, or *ſcilicet*, not a cauſal. But the truth is, the ordinary reading here, beginning with λόγον γὰρ, ſeems to be the true one ſo far, but in the proceſs of it to have ſome words put in out of the *Septuagint*, *viz.* ἐν δικαιοσύνῃ ὅτι λόγον Συντετμημένον. For without thoſe the King's *MS.* reads it perſpicuouſly thus, λόγον γὰρ Συντελῶν καὶ Συντέμνων ποιήσει Κύριος ἐπὶ τὴν γῆς, *For the Lord ſhall do upon the land, perfecting and cutting ſhort the account* (that is, ſhall perfect and cut ſhort) or, *the Lord ſhall make up an account, perfecting and cutting it ſhort upon the Land.* Where the uſe of λόγος for *an account*, is agreeable to what was obſerved, *c.* 3. l. and Συντελεῖν and Συντέμνειν λόγον is upon the ballancing of accounts, (receits on one ſide, and expences on the other) *to cut off one from the other, and to ſet down the remainder*, which is ordinarily (in a ſteward's account) a very contemptible low ſum; and ſo is it, that the Prophets call שריד *a remnant*, ἐγκατάλειμμα, that which remains of a far greater ſum, and ſo is fit to denote that ſmall number of the Jews which received the faith of *Chriſt* (at the preaching of the Goſpel then unto them) in proportion to, and compariſon with the far greater number that ſtood out againſt it. So *c.* 11. 4. out of 1 *Kings* 19. 18. κατέλιπον ἐμαυτῷ, *I have left*, or *reſerved, to my ſelf* 7000 *men*, &c. And accordingly here, *v.* 27. they that thus believe are called κατάλειμμα, *a remainder*, and generally in the Prophets are expreſs'd by that and the like words, fetch'd from this Metaphor of *accounts*.

Ἐγκατάλειμμα

l. 30. *Attained to*] Three words there are here together, διώκειν, καταλαμβάνειν, φθάνειν, *to follow after, to attain, to be foremoſt*, which are all agoniſtical, referring to the cuſtoms of the Grecian exerciſes in their *Olympian, Nemæan, Iſthmian, Pythian* Games, which are often alluded to in theſe Epiſtles. Five of theſe Games there were, Cuffing, Wreſtling, Running, Coiting, and Leaping. That of *running*, δρόμος or ποδωκεία (in reference to which in *Homer Achilles*, is ſo conſtantly called πόδας ὠκὺς, *ſwift-footed*, to denote his excellence above all in that kind of exerciſe) is here ſpecified by διώκειν, *purſuing*, or *ſtriving to overtake*, as any did in that exerciſe, when he was behind another. In this, as in the other, there was an ἆθλον or βραβεῖον, a *reward* or *prize* propoſed to the Racers, which he that came firſt to the goale was by the βραβευτὴς or *judge* adjudged to have, and it was ordinarily a Crown of leaves,

Διώκειν

(Ἆθλα ἢ τῶν κότινος, μῆλα, σέλινα, πίτυς. *Anthol. l.* 1.)

called therefore στέφανος φθαρτὸς, *a fading crown*, 1 *Cor.* 9. 25. and this generally ſet over the goal, that he that came thither foremoſt might catch it off, and carry it away with him, but ſo, as that the judgment of the Ἑλλανοδίκαι, *Judges of the Game* did firſt intervene: For ſo ſaith *Ælian*, *Var. Hiſt. l.* 9. *c.* 31. of the Conqueror, ἀπιὼν πρὸς τοὺς Ἑλλανοδίκας ἵνα λάβῃ τὸ στέφανον, *going to the judges of the game that he might receive the crown.* And this is called here καταλαμβάνειν, *to attain*, 1 *Tim.* 2. 12. ἐπιλαμβάνειν, and λαμβάνειν *to apprehend* and *receive*, 1 *Cor.* 9. 24. which *Plutarch* calls καθελεῖν τὸ στέφανον κρεμάμενον, *to catch the crown that hangs over the goale*, from whence the Conquerors are called ἀθλοφόροι, *that bear away the reward.* Then for φθάνειν, *to be foremoſt*, that is, to conquer in this race, to come foremoſt thither, according to that of *Plutarch*, τὸ νικᾶν τοῦ φθάσαι ἐστὶ, *the victory is his that comes firſt.* So is the word uſed *Phil.* 1. 16. and is *to get before* other men, ſo that (as to the Victory) the prize ſhall belong to him. *Juſtification* then, the approbation and mercy of God, was the *prize* or βραβεῖον that all ran for, Jews and Gentiles, *ver.* 30. 31. but the Jews running for it, or purſuing it by a wrong *rule*, or νόμος, *viz.* by that of the external, legal performances, did not *get* foremoſt thither, nor conſequently had the Reward, but the Gentiles had the advantage of them, and ſo got it. Where of the Jews 'tis ſaid particularly, that they met with a block in the way, ſtumbled and fell at that, as racers ſometimes do, and by that means utterly miſcarried.

Φθάνειν

Προσκοπὴν

m. Κατασχυνθῇ

V. 33. *Shall not be aſhamed*] The Hebrew in *Iſa.* 28. 16. read יחיש, *make haſte*, but the Greek are thought to have read יבוש; which ſignifies moſt obviouſly *erubuerunt*. So *Capellus* citeth it as the opinion of a learned man, and ſo *Grotius*'s Notes have it. But Mr. *Pocock* ſeems to have hit upon the right (and then there is no need of that conjecture) that the Hebrew חוש had anciently three ſignifications of ſome affinity one with another; which are all retained in the Arabick *Hauſh* and *Hiſh* which anſwers it; 1. to *make haſte*, 2. *to fear*, 3. *to be aſhamed*: and it may well be here uſed in that ſenſe that comprehends all three; for he that is in a fright or conſternation turns this way and that way haſtily, and is in confuſion of face or ſhame. In the firſt of theſe ſenſes the *Syriack Interpreter*, and *Chaldee Paraphraſt* underſtood it; the former read לא נרחל *he ſhall not fear*, the latter לא יורעעון *they ſhall not be troubled*, or *in commotion*; in the ſecond the *Vulgar*, *non feſtinet*, *ſhall not make haſte*; in the third the Greek (as alſo the *Arabick*) οὐ καταισχυνθῇ, *he ſhall not be aſhamed:* and this laſt is here made uſe of by the Apoſtle, οὐ καταισχυνθήσεται, and ſo 1 *Pet.* 2. 6. where the *Syriack* and *Arabick*, and *Vulgar* are all to the ſame purpoſe. And this is capable of a double ſenſe, either as ſhame ſignifies baſhfulneſs, inconfidence, which keeps us from confeſſing of *Chriſt*, and ſo οὐ καταισχυνθήσεται is, *he will never be cowardly*, or *baſhful*, he will boldly and confidently confeſs *Chriſt*; or elſe it may ſignify being *put to ſhame*, as any man is that finds himſelf deceived, that hath miſcarried in a matter on which he hath depended, and ſo it belongs to *Chriſt*'s not forſaking him, οὐ καταισχυνθήσεται, he ſhall never be deſtituted by *Chriſt*, never miſcarry or be diſappointed in that hope which he hath repoſed in him: and ſo it will moſt fitly be rendred in all the three places, here in oppoſition to the fate of unbelievers, they ſhall bruiſe themſelves at this ſtone, be the worſe for *Chriſt*, but the believers ſhall be ſure never to be fruſtrated in his expectation of all good from him. So *c.* 10. 11. as a proof that a man is *juſtified by faith*, ver. 10. this teſtimony is produced, *he that believeth ſhall not be aſhamed.* And ſo the word ſignifies, *c.* 5. 5. *Hope maketh not aſhamed*, the Chriſtian's hope will never miſcarry; he ſhall never be in danger to fail in his truſt repoſed in *Chriſt*; and ſo in St. *Peter*, it is as a demonſtration of the preciouſneſs of that ſtone, that whoſoever depends on it, it will never fail him; he ſhall never miſcarry that lays all his weight on that foundation.

Καταλαμβάνειν Ἐπιλαμβάνειν Λαμβάνειν

CHAP.

Paraphraſe.

CHAP. X.

1. And as before c. 9. 1. ſo now again I muſt confeſs to you, (my brethren, the Chriſtian Jews) that whatever the Jews believe of me, as though I were their enemy, there is none more paſſionately and tenderly affected to them, then I am. From this it is, and nothing elſe, that I do ſo heartily deſire and pray to God for all that people, that they may timely believe and turn unto Chriſt, that ſo they may be delivered at this time and eſcape, (and not be involved in the fatal deſtruction that attends that people) and withal be ſaved eternally by ſo doing.

a. 1 BRethren, * My heart's deſire and prayer to God for Iſrael is, that they might † be [a] ſaved.]

* the good pleaſure of my heart, ἡ εὐδοκία τῆς ἐμῆς καρδίας
† eſcape

2. For I muſt teſtify this of them, that they are, very many of them, great zelots for their law, as that which is commanded them by God, and ſo in their way zealous to have God obeyed; but for want of true knowledge, which the Goſpel offers them, and they will not receive, they are miſtaken in their zeal, are not ſuch zelots as they ought to be.

2. For I bear them record, that they have a zeal of God, but not according to knowledge.]

3. For they being not ſatisfied in the truth of what we teach them, particularly of God's way of juſtifying men under the Goſpel, and deſiring and intending to be juſtified by the Law, their external legal obſervances, they will not part with them, and thereupon have refuſed that Evangelical way of juſtification, which is ſo much better then that.

3. For they being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.]

4. For Chriſt hath conſummated and reformed the Law of Moſes, requiring internal inſtead of external obediences, and thoſe that believe and obey him, tho' they do not perform the Law.

4. For Chriſt *is* the end of the Law for righteouſneſs to every one that believeth.]

5. For Lev. 18. 5. the way of being juſtified under the Law is ſet down by Moſes, to be a task of ſtrict performances required of us, that he that will be juſtified by that, muſt never offend againſt any part of it, for upon thoſe terms only juſtification is promiſed there, and he that offends once is guilty of all, (that is, hath loſt all pretence of juſtification by that) and this every man doth, and ſo this is not ſo excellent and happy a courſe, that ye ſhould be ſo fond of it, and withal it conſiſteth of a great burthen of ceremonies and external performances, all required to juſtify a Jew, before the coming of Chriſt; and Chriſt that requires the ſubſtantial duties requir'd by thoſe ſhadows, hath done you no injury to free you from them.

b

5. For Moſes deſcribeth the righteouſneſs which is of the Law, that the man which [b] doth thoſe things ſhall live by them.]

6,7. But that juſtification which is to be had by the Goſpel is not on ſuch ſtrict difficult terms, above the reach of our knowledge or our ſtrength; that deſcription of the perſpicuity and intelligibleneſs of Gods commands (given then by Moſes to the people, and ſetting life and death before them) Deut. 30. 12. being very fitly appliable to the Goſpel, viz. that it is neither obſcure, nor ſuch as depends on any difficult performances of ours, but on that which Chriſt hath done for us: The Chriſt by which we are to be juſtified, is not by any pains of ours to be fetched down from heaven, he came down himſelf and dyed for us; nor is he to be fetched out of the abyſs by us, he is riſen again of himſelf for our juſtification (to obtain pardon for our paſt ſins, upon our reformation for the future, and to give us grace to do ſo:) and theſe two being the two main parts of our faith, ſignify this truth, that all that is required of us, is by him made very plain to be known, and poſſible to be performed, all the difficult part is performed by himſelf, and the eaſie required of us.

c. 6. But the righteouſneſs which is of faith ſpeaketh on this wiſe. Say not in thine heart, Who ſhall aſcend into heaven? that is to [c] bring Chriſt down *from above*:

7. Or, Who ſhall deſcend into the deep? that is, to bring up Chriſt again from the dead.]

8. But thus the Evangelical juſtification is deſcribed, That which is required of us toward it is within the reach of any ordinary underſtanding to conceive, being proclaimed by us to all that will believe, and within the compaſs of a Chriſtian to perform thro' Chriſt that ſtrengthens him. A ſort of precepts ſo agreeable to humane nature, and ſo familiar to our knowledge, that thou mayeſt without much pains learn them thy ſelf, and teach them others, and (for thy practice) with pleaſure and felicity perform them; which character cannot ſo fitly belong to any thing as to the way of faith and new obedience ſet down in the Goſpel, which we now preach unto you in oppoſition to that other of legal performances, which had ſo much of unprofitable weight, and even impoſſibility in it.

d. 8. But what ſaith it? [d] The word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach:]

9. And this but of two parts, as it were, one for thy mouth, the other for thy heart, v. 8. For thy mouth, that if in ſpight of all perſecution and danger, that ſhall attend the profeſſion of the Chriſtian faith, thou ſhall yet venture all, and make profeſſion of it; and in thine heart, as the principle of Chriſtian practice, believe the reſurrection of Chriſt; and conform thy practice to that belief in forſaking of ſin, and ariſing to new life, in imitation of Chriſt's riſing from the grave; thou ſhalt eſcape this huge judgment impendent on the Jews, and withal be juſtified and ſaved eternally.

9. That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved.]

10. For the juſtifying faith is only that practical of the heart, which muſt have confeſſion of the mouth go along with it, and that ſhall give you your part in that great delivery (ſee v. 13) and in that eternal reſt hereafter.

10. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.]

11. For to that is appliable that of Iſa. 28. 16. made uſe of here, ch. 9. 33. and 1 Pet. 2. that whoſoever believeth on him ſhall be certainly owned and ſaved by him. See note on ch. 9. m.

11. For the Scripture ſaith, Whoſoever believeth on him ſhall not be aſhamed.]

12. And in this 'tis not being circumciſed, or of the ſtock of Abraham, that will do any man any good, or the wanting of it, that will hurt any: There is no difference of Jew or Greek, ſo that one ſhould be more acceptable to God then the other, for he is the common Lord and father of both, abundantly merciful unto all, both Jew and Gentile, that give up their names unto Chriſt ſincerely, live obediently and faithfully in his family.

12. For there is no difference between the Jew and the Greek, for * the ſame Lord over all is rich unto all that call upon him.]

* he is the ſame Lord of all, rich αὐτὸς κύριος πάντων, πλουτῶν

13. For to theſe times peculiarly belongs that promiſe in Joel 2. 32. (ſee Acts 2. 21.) that when the great calamity befals the Jewiſh nation, and all other confidences fail and prove treacherous, they that ſhould conſtantly confeſs, pray, and adhere to Chriſt, ſhould be delivered from it, and this as a pledge of eternal deliverance, or ſalvation.

13. For whoſoever ſhall call upon the name of the Lord ſhall be ſaved.]

14, 15. But here the Chriſtian Jew objects againſt St. Paul in the name of the unbelievers, that be the condition of Evangelical juſtification never ſo eaſy (but the acknowledging of Chriſt, giving up their names to him) yet how is that believing poſſible for thoſe that hear not of him, which 'tis clear they cannot do, except they be preached to? and when the Apoſtles have left the Jews and gone to the Gentiles, and yet there is no preaching to be had, but by them, either perſonally, or by ſome ſent by them, how now ſhall the Jews do? how is it poſſible for them to believe? or well done of the Apoſtles thus to leave them?

14. How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?

15. And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things?]

16. But

16. But they have not all obeyed the Goſpel: for Eſaias ſaith, Lord, who hath believed our report?]

16. This objection may eaſily be anſwered, that if all to whom the Goſpel hath been preached, had received and obeyed it, there would have been no place for this objection of the Jews. For the Goſpel hath been preached thro' all the cities of Jewry before the Apoſtles left them, but the only fault is, they have not believed it, nay not any conſiderable number of them; and that was foretold by Iſaiah, that when the Jews ſhould have the Goſpel preached to them, they ſhould generally give no heed to it.

17. * So then, faith *cometh* by hearing, and hearing by the word of God.

* Faith indeed, Αρα μεν πιστις

18. But I ſay, Have they not heard? yes verily. e Their † ſound went out into all the earth, and their words unto the ends of the world.]

† voice is gone out into all the land

17, 18. And therefore altho' it be moſt willingly granted, that preaching is neceſſary to receive the faith, and that none can preach but he that is ſent and appointed by God, (ſee Note on John 10. 34.) that mediately or immediately hath received commiſſion from heaven; yet this objection is of no force, for the Jews, through all their cities have certainly had the Goſpel preached to them by the Apoſtles, according to Chriſt's command, that they ſhould go go over all the cities of Jewry, Acts 1. 8. before they went to the Gentiles: and to this may be accommodated that of Pſ. 19. 4. as if by that were foretold, firſt, that their preaching ſhould be afforded to all the land of Judea, and then, that they ſhould proceed and preach alſo to the whole world beſide.

e.

19. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſy by *them that are* no people, *and* by a fooliſh nation will I anger you.]

19. On the other ſide can the Jews be ignorant, that upon their provoking God, God will caſt them off, and prefer even the heathen before them? 'Tis impoſſible they ſhould be ignorant, if Moſes or the Prophets writings be heeded by them: For of them firſt Moſes ſaith, Deut. 32. 21. by way of prediction of theſe (as ſtory of thoſe) times, they have moved me to jealouſy with that which is not God, angred and provoked me by preferring Idols before me, and I will make them jealous with a no-nation, give the Philiſtine victory over them then, and now take the Gentiles, and prefer them before them, and make them angry, (as now they are) to ſee them taken in their ſtead, more favoured by God then they.

20. But Iſaias is very bold, and ſaith, I was found of them that ſought me not: I was made manifeſt to them that f * asked not after me.]

* inquired not of me

20. Then by Iſaiah 65. 1. who ſaith in plain words that the heathen world, that was far from thinking of ſuch a dignity, ſhould have the Goſpel preached to them, and receive it.

f.

21. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gain-ſaying people.]

21. Whereas v. 2. he ſaith to the Jews, that tho' he ſhall moſt diligently have called and ſent Apoſtles unto them, never giving over, till their meaſure of iniquities being filled up, their deſtruction was now at the door, as a night at the end of a long day, yet they will continue refractory, and not believe the Goſpel of Chriſt; which ſure is a teſtimony both that the Jews have had, and rejected it, and that this dealing of the Apoſtles was in all reaſon to be expected by them.

Annotations on Chap. X.

a. Σωτηρία

V. 1. *Saved*] According to the notion of σώζεσθαι, *to be ſaved*, or *delivered*, Luke 13. 23. Note b. σωτηρία may here moſt probably ſignify, the Jews converting to the faith of *Chriſt*, eſcaping out of that deluge of unbelief and obduration which had overwhelmed that people; for ſo it ſeems to be interpreted, *v.* 3. by the contrary of *not ſubmitting to the righteouſneſs of Chriſt*. So *c.* 11. 11. ἡ σωτηρία τοῖς ἔθνεσι, *ſalvation to the Gentiles*, is the Gentiles coming in and believing on *Chriſt*, as σώζειν *v.* 14. So καταρτίζεσθαι σωτηρίαν, *Phil.* 2. 12. is to complete, or perfect their Chriſtian courſe, in reſolving, and acting accordingly (proportionably to *God's giving* them *to will and to do*, v. 13.) So *Rom.* 1. 16. where *the Goſpel is* ſaid to be *the power of God unto ſalvation, to Jew and Gentile*, and that proved by that ſaying of *Habakkuk*, *the juſt ſhall live by faith*, that is, return from captivity, and live peaceably, and that as an emblem of his returning from ſin and living an holy life, it will be moſt reaſonable ſo to interpret *ſalvation*, as may beſt agree with that notion of life, that is, for repentance and reformation. So perhaps μετάνοια εἰς σωτηρίαν, 2 *Cor.* 7. 10. will denote ſuch a repentance or change that proceeds to eſcaping out of, and forſaking the ſins of the former life. So 2 *Pet.* 3. 15. where he bids them *count that the longanimity of God is* σωτηρία, *ſalvation*, that is, that God's deferring the puniſhment of the Jews ſo long after the crucifying of Chriſt was on purpoſe that by the preaching of the Apoſtles over all the cities of *Jewry*, they might yet timely return, and repent, and believe on him, & ſo eſcape in that great approaching deſtruction. Yet this ſtill not excluding but including alſo the reward of our faith, the eternal bliſs in heaven. Of another acception of σωτηρία, ſee Note on *c.* 13. *c.*

b. Ποιήσας αὐτὰ

V. 5. *Doth theſe things*] *Theſe things* ſignify the ſeveral branches of the Judaical Law, which being required by *Moſes* under ſevere penalties of exciſion to thoſe that contemned or deſpiſed them, & all the promiſes of long life in *Canaan*, depending on the obſervance of them, and the Law affording no place of repentance or pardon for any preſumptuous ſin committed againſt that Law, it is from thence conſequent, that he that lives not in all thoſe commands *to do them*, could not have life by them, even that temporal life, or whatever elſe were typically contained or included in that: And accordingly St. *Paul* concludes, *Gal.* 3. 10. that here was no life to be had by the Law, and indeed nothing but a curſe; for that it was alſo written, *Deut.* 27. 26. *Curſed is every one that continues not in all things that are written in the book of the Law to do them*; and only *he that doth them ſhall live in them*, *v.* 12. All this while ſuppoſing that no man did all his life thus do, or continue, ſo as not to incur this curſe. And herein doth the difference of the Law and the Goſpel conſiſt, that the Law promiſes life only upon doing all that was required of them to do, and pronounced a curſe to them that did not continue in all; he that wilfully offended in one, was guilty of all, that is, was involved as irreverſibly under the curſe for that one breach, according to that covenant, as if he had broken all, & repentance or reformation would not relieve him: But now under the Goſpel the condition was changed; firſt, many things were not required at all now, which were then enacted under the higheſt penalty, as Circumciſion, *&c.* only the inward purity is now called for, which had always been typified by that; 2*ly*, place was allowed for repentance, & by the ſatisfaction of *Chriſt*, ſure mercy and pardon for the ſinner, whatſoever his ſins were, upon his return to new life; and for frailties and weakneſſes, for which only there were ſacrifices admitted under the Law, now there was without thoſe ſacrifices free pardon to be had for all thoſe that ſincerely obey'd *Chriſt*, and laid hold on his ſacrifice for their expiation. And ſo faith is ſaid to be the condition of our juſtification, and not the *doing theſe things*; *the law of faith*, not *of works*, that by which the Chriſtian muſt live.

V. 6. *Bring Chriſt down*] The two phraſes here uſed of *going up to heaven*, or *deſcending into the deep*, or *abyſs*, are certainly proverbial phraſes to ſignify the doing, or attempting to do, ſome hard, impoſſible thing; and conſequently *to ſay in the heart, Who ſhall do this?* is to be preſcribed ſome hard impoſſible task, that neither by our ſelves, nor by any body elſe we know how to ſet about, as they that are at their wits end, (know not which way to turn themſelves) are wont to cry out, or ſay within themſelves, *Who ſhall do it for them?* Theſe phraſes had been of old uſed by *Moſes* in this ſenſe, *Deut.* 30. 12. *For this commandment which I command thee this day is not hidden from thee, neither is it far off. Is it not in heaven, that thou ſhouldſt ſay, Who ſhall go up for us to heaven, and bring it unto us, that we may ſee it and do it? Neither is it beyond the ſea, that thou ſhouldſt ſay, Who ſhall go over the ſea*

c. Ἀναβήσεται τις εἰς τὸν οὐρανὸν ἢ κ.τ.λ.

for

for us, and bring it unto us, &c. Which words being uſed by *Moſes* to expreſs the eaſineſs and readineſs of the way which the Jews had to know their duty, and to perform it, are here by the Apoſtle accommodated to expreſs the eaſineſs of the Goſpel condi. on above that of the Moſaical Law. *The righteouſneſs which is of faith ſaith thus*, that is, this is the ſtyle or language of the Evangelical Law, *the law of faith*, v. 8. *Say not in thy heart*, that is, the Chriſtian hath no need to ſay, or think within himſelf *Who ſhall go up to heaven?* that is, that he hath any weighty, impoſſible condition required of him. This part of the words of *Moſes*, the Apoſtle, as in a *parentheſis*, applies to one of the moſt difficult things on which our ſalvation depends, *viz. Chriſt* coming down from heaven to earth. This indeed if it were required of us to contribute any thing toward it, would be a weighty task for us; but when *Chriſt* hath himſelf done it for us without any contribution of ours, this is an evidence, of the eaſineſs of the *Chriſtians* task. As for the ſecond part of the words in *Moſes*, the Apoſtle reads them with ſome change, not πέραν τ θαλάσσης, *over the ſea*, as the *Septuagint* now reads it, but τίς καταβήσεται εἰς τὸν ἄβυσσον, *who ſhall go down into the abyſs?* which variety of readings may poſſibly be reconciled by the various ſignification, and uſe of the Hebrew *prepoſitions*. And accordingly that which is here uſed by S. *Paul*, will be found to agree to the *paraphraſe* which we have in the *Jeruſalem Targum*, in theſe words, *Utinam eſſet nobis aliquis Propheta, Jone ſimilis, qui in profundum maris magni deſcenderet, Would we had ſome Prophet, like Jonas, that might deſcend into the deep of the great ſea, and bring it up to us.* And this ſeems to be the ground of St. *Paul*'s application, which here follows, *that is, to bring Chriſt from the dead*, that deſcending of *Jonah* into the deep (being devoured firſt, and then vomited up by the whale on drie land) being by *Chriſt* himſelf made the preſignification of his death and reſurrection. And ſo this again will be the meaning of the ſecond part of the ſpeech, the ſtyle, or language of the Goſpel, the reſurrection of *Chriſt* from the dead, the great ingredient in our Chriſtian religion, and which tends ſo much to our juſtification, *c.* 4. 25. is that to which we contributed nothing our ſelves, but was wrought for us by the power of *Chriſt*: And as it follows here *v.* 9. our believing it now it is done, and abundantly teſtified to us, is the great fundamental act of faith required of us, and that is no very weighty task to be required of us.

Καταγαγεῖν Χριστὸν

Ἀναγαγεῖν Χριστὸν

V. 8. *The word is nigh thee*] The word ἐγγὺς *nigh*, is beſt to be underſtood by the oppoſition of it to *hidden*, and *far off*, *Deut.* 3. 11. Where the Hebrew for *hidden* is by the *Septuagint* rendred βαρύοχθον *overweighty and heavy*, and in other places ἀδύνατον *impoſſible*. So *Gen.* 18. 14. (and from thence tranſcribed, *Luke* 1. 37.) οὐκ ἀδυνατήσει πᾶν ῥῆμα, *no word*, or *thing*, *ſhall be impoſſible*, this word is uſed in the original. This is there farther expreſſed by thoſe proverbial ſpeeches of *being in heaven*, or (*beyond*) or *in the bottom of the ſea*, and being *fetch'd* from thence, all noting ſome ſpecial difficulty, or impoſſibility, above our knowledge, far off, removed out of our reach; and ſo the ἐγγὺς *nigh* muſt be feaſible and eaſy, to be known firſt, and then to be practiſed, *in thy mouth, and in thy heart* (the *Septuagint* adds καὶ ἐν χερσί σου, *and in thine hands*) *that thou mayeſt do it.*

d. Ἐγγύς σου τὸ ῥῆμα

V. 18. *Their ſound*] This place is cited out of the *Pſalmiſt*, *Pſ.* 19. 4. but ſo as it lies in the *Greek tranſlation*, not as in the Original; for inſtead of *their voice* here, 'tis rendred out of the Hebrew *their line*, or *rule*, or *direction*, for ſo the word קוים there ſignifies. The *Pſalmiſt there ſpeaks of the heavens*, v. 1. *The heavens declare the glory of God, and the firmament ſheweth his handy work*, and ſo on *v.* 2, 3. and then v. 4. *their line is gone out through the land, and their words unto the end of the world*, that is, in a poetical ſtyle, (wherein the *Pſalms* are written) tho' the heavens ſtand in one place keeping one conſtant motion, equidiſtant from the earth, yet the commands and words thereof are heard every where, that is, their vertue and efficacy are underſtood and admired by all. Here the *Septuagint* ſeem to have read קולם *their voice*, for קים *their line*, and ſo render it ὁ φθόγγος αὐτῶν nothing different from the meaning of it, as appears by the τὰ ῥήματα αὐτῶν *their words*, that immediately follow, for by that 'tis plain that קים ſignifies *commands* (as it were) or *rule*, or *direction* delivered by them, ſuch as may agree with words, and that is all one with קולם *their voice*. Others rather think that the *Septuagint*, reſpecting the ſenſe and not the word, did thus render it paraphraſtically. But Mr. *Pocock* conceives from the Arabick uſe of the word, that the very קוה was antiently uſed by the Hebrews for *vociferation*. See his *Miſcellan.* p. 48. And St. *Paul* according to his manner, writing to thoſe that uſed the Greek Bible in their aſſemblies, recites it as he finds it there, and applies it by accommodation (frequent in theſe writers) to the Goſpel that *voice*, or *doctrine*, *of heaven*, that is, of God himſelf; and when he ſaith it was *gone out* εἰς πᾶσαν γῆν, *into all the land*, that ſeems (as frequently it doth) to belong to the land of *Judea*, as the τὰ πέρατα τ γῆς, *the bounds*, or *extreme parts of the earth* may well be the Gentile world; and this to convince the Jews (and repel their objection, ſuppoſed *v.* 14. and now anſwered) that the Goſpel was amply revealed to the Jews, both within and without *Judea*, whereſoever they were in the Gentile cities: for being by the Apoſtles preached not only in *Jeruſalem*, and *over all the cities of Jewry*, but alſo in *Cæſarea*, *Joppa*, *Antioch*, *Epheſus*, *Corinth*, *Philippi*, *Theſſalonica*, *Galatia*, *Laodicea*, and *Rome* it ſelf, and firſt to the *Jews* in every of thoſe places, it muſt needs, as the influences of the heavens, to which the compariſon is here made, be dilated and extended to all other parts, wherever the Jews were diſperſed; ſo that the Apoſtle may (as he doth) appeal to their own conſciences (*but I ſay, Have they not heard?*) whether they did not believe that the Jews had univerſally heard of it, and conſequently did out of obſtinacy reject, and not remain ignorant of it, which was a full anſwer to their objection of, *how ſhall they hear without a preacher?* and an account of the reaſonableneſs of the Apoſtles dealings in forſaking of them that had been thus obdurate. But withal it may denote, that having begun, and ſo fully performed their duty to them, it is now by conſequence to be expected from them, that they ſhould lift up their voices to the Gentile people themſelves, and preach the Goſpel to them alſo over all the world.

εἰς πᾶσαν γῆν

Ἐσχατιὰ Πέρατα τ γῆς

V. 20. *Asked not after me*] That ἐπεζητοῦσι muſt here be rendred *enquiring of*, not *after*, making God the *terminus*, or perſon to whom the addreſs is made, and not the matter of their queſtion, whom they asked, not concerning whom, appeareth 1. by the nature of the word, which literally denotes it: and 2. by the uſe of it in all other places; ſo *Mat.* 12. 10. ἐπηρώτησαν αὐτὸν, *They asked him, ſaying, Is it lawful*, &c. c. 16. 1. ἐπηρώτησαν αὐτὸν σημεῖον, *they asked him a ſign*, and *Mark* 11. 29. ἐπερωτήσω ὑμᾶς, *I will ask you a queſtion*, and ἐπερωτηθεὶς, *being asked*, *Luke* 17. 20. and *John* 18. 21. Τί με ἐρωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, *Why askeſt thou me? ask them that heard*: and alſo 3*ly*, by the Hebrew, which from *Iſa.* 65. 1. is rendred by it, for that is הנדרשתי from דרש *quæſivit*, *conſuluit*, as when one conſulteth the Oracle, asks counſel of God. Agreeable to which is that of *Heſychius*, Ἐξωτησόμεθα, πυθόμεθα, rendring it by that word which is ordinarily uſed for *conſulting the oracle*, & from which *Apollo*, that gave the oracles, is called *Pytho*. For ſo the place belonged in that Prophet to thoſe that were delivered out of *Antiochus*'s hands, at a time when they deſpaired, and hoped not for ſuch a mercy; and that deſpairing, or not hoping of theirs, is there expreſs'd by *not ſeeking of God*, nor conſulting him, nor applying themſelves to him at all for that purpoſe. So *Hoſ.* 4. 12. where we read, *my people ask counſel of their ſtocks*, the Greek hath ἐν συμβόλοις αὐτῶν ἐπηρώτων, *they asked at their images.* By this, I concive, may be diſcerned

diſcerned the meaning of that phraſe, 1 Pet. 3. 21. where Baptiſm is ſaid to be ἡ ἀγαθῆς συνειδήσεως ἐπερώτημα εἰς Θεὸν, which is ordinarily rendred, *the anſwer of a good conſcience toward God*, and otherwiſe, *a promiſe*, or *ſtipulation*, or *bargain*, becauſe thoſe conſiſted, ſaith *Theophilus*, ἐξ ἐπερωτήσεως καὶ συμφώνε ὑποκείσεως, *of a queſtion, and an agreeable anſwer*, and were wont to be made in this form by way of anſwer to a queſtion, thus, *Spondes? Spondeo, Dabis? Dabo. Doſt thou promiſe? I do promiſe. Wilt thou give? I will:* and ſo the *Catechumenus*, *Doſt thou forſake the devil*, &c? *I do forſake*, Πιστεύεις; Πιστεύω, *Doſt thou believe? I do believe.* This interpretation of ſome learned men depends upon a preſumption, that ἐπερώτημα is *an anſwer*, not *a queſtion*; the pretence of which is, becauſe Ἐπερωτῶμαι is rendred by the *Gloſſary*, *promitto, ſpondeo*, and Ἐπερωτῶ, *ſtipulor*, which indeed will reaſonably be admitted by a Metonymie, as in *Seneca de beneficiis*, *interrogatio* is uſed for *ſtipulatio*; and ſo it may be appliable here, becauſe he that thus comes to God or any to deſire directions or counſel from him, is preſumed to promiſe on his part to perform what ſhall be required of him. But then ſtill this *ſponſio* is not *an anſwer*, but rather *a queſtion*, the anſwer being *reſponſio a return to* this *ſponſio*, that is, an agreement between parties, σύμφωνος ὑποκείσις in *Theophilus*; whereas ἐρώτημα and ἐπερώτημα is generally *the queſtion*, and it is not any more according to Analogy, that it ſhould be *the anſwer*, then that the Latin *inquiro* or *interrogo* ſhould be *the anſwering of a queſtion*, which we know is only *the asking of it*. It may, I ſuppoſe, more regularly be rendred, *the queſtion*, or *addreſs of a good conſcience to God*, as *enquiring* ſignifies, in our preſent notion, conſulting with, ſeeking to, asking counſel of God, (as in *Dorotheus*, διδασκαλ. ε'. οὐδέποτε συνεχώρων λογισμῷ πείθειν ἐμαυτῷ ἀνὰ ἐπερώτησιν, *I never permitted my own conceit to perſwade me, without asking ſome others counſel*; and ἀπιθάνατε ἐπερωτᾶν ἀδελφοὺς, τὸ μὴ στοιχεῖν ἑαυτοῖς, *be careful to ask others counſel, and not to be directed by your ſelves*) when the true penitent believer comes to God, as to the oracle, to enquire of him for the whole future life, with a *Lord, what wilt thou have me to do?* or, *Good maſter, what ſhall I do to inherit eternal life?* applying himſelf to God for his directions of all his future actions, and that with a ſincere, upright conſcience, reſolving firmly to do what is there required of him; which reſolution of univerſal ſincere obedience is that which is there ſet oppoſite to the βάπτισμα σαρκὸς, *the waſhing of the fleſh*, ἀπόθεσις ῥύπε, *the rinſing of ſullages* with the water, which is but the ceremony that ſignified that other, and was not to be thought to avail any, but thoſe that performed what was ſignified by it, any more than the circumciſion of a Jew, without the inward purity. According to this it is, that as *Tertullian* calls Baptiſm, *ſponſio ſalutis*, *an undertaking of ſalvation*, that is, of the way laid down by God to it, l. *de Bapt.* and l. *de Reſur. Carnis*, *Anima non lavatione ſed reſponſione* (I ſuppoſe again it ſhould be read *ſponſione*) *ſancitur*, *the ſoul receives its ſanction, not by waſhing, but by undertaking* (for that is the meaning of *ſponſio*, and accordingly *ſponſores* and *ſuſceptores* are all one; (ſo *Cyprian* expreſly calls it *interrogatio Baptiſmi*, *Ep.* 76, and 80. the *asking*, or *inquiring of Baptiſm*. And this is indeed the peculiar nature of Baptiſm, the ceremony of the Chriſtians Proſelytiſm (his initiation and admiſſion into *Chriſt*'s family) which is (according to the nature of the word μαθητεύω) his *coming unto God as a diſciple*, and accordingly it is μαθητεύσατε βαπτίζοντες, *Mat.* 28. 19. *make diſciples baptizing*: Baptiſm is the ceremony of their entrance on diſcipleſhip.

Ἐπερώτημα εἰς Θεὸν. — l. 3. c. 1. 15. — l. 3. c. 15. — p. 782. A. — Ibid. C.

CHAP. XI. *Paraphraſe.*

1. I Say then, Hath God caſt away his people? God forbid. For I alſo am an Iſraelite of the ſeed of Abraham, *of* the tribe of Benjamin.]

1. Here it will be objected again, that by this it ſeems to be concluded, that then God hath utterly caſt off the Jews his ancient people, having caſt them off from the preaching of the the Goſpel. To this I anſwer that the objection is utterly cauſleſs and groundleſs, for that the Jews are not utterly caſt off, I my ſelf am a viſible example, who had not only the Goſpel revealed to me from heaven by Chriſt, but am employed as an Apoſtle to preach to others, who yet am an Iſraelite, as lineally diſcended from Abraham by Benjamin, as any can be ſuppoſed to be.

2. God hath not caſt away his people, which he foreknew. Wot ye not what the Scripture ſaith of Elias? how he [a] * maketh interceſſion to God againſt Iſrael, ſaying,

2. God hath according to his threats, Deut. 29. 28. caſt off the rebellious Iſraelites; but thoſe whom he did foreſee to be ſuch, whom he might according to the

3. Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they ſeek my life.]

rules which in the Goſpel he hath preſcribed, approve and love, his honeſt faithful ſervants that have any kind of probity in them, thoſe ſheep that hear his voice he hath not now caſt off, or paſs'd any decree againſt them: of which kind, though they ſeem but few, yet are there not ſo few. In like manner as in the ſtory of Elias, 1 King. 19. 10. when he comes to God and complains of the wickedneſs of that people, their murthering God's prophets, and throwing down his altars (then built by pious men of the ten Tribes to ſerve God with, when they were not permitted to go to Jeruſalem, in which caſe the prohibition of building private altars is by the learned Jews ſaid to have ceaſed, and doing it in ſo univerſal a ſtyle, as if he were the one only pious man left in the land, and that that was the reaſon that they now plotted and attempted to kill him alſo.

4. But what ſaith the anſwer of God unto him? I have reſerved to my ſelf ſeven thouſand men, who have not bowed the knee to *the image of* Baal.]

4. To this complaint he receives anſwer by the voice from heaven, 1 King. 19. 12. in theſe words, I have reſerved, or left for my ſelf out of that deluge of ſin, wherein the ten tribes are involved, or (as the Hebrew may be rendred) I will reſerve a remnant of ſeven thouſand men, which have not, or ſhall not bow the knee to Baal, (as there were ſome that obſerved the Law, and ſo were exempt from the deſtruction wrought on the Jews by Nebuchadnezzar, Ezek. 9. 4.)

5. Even ſo then at this preſent time alſo there * is a remnant according to the election of grace.]

5. So at this ſeaſon ſome, though a few in proportion, have been preſerved, ſuch as, according to the rules of the Goſpel, God hath determined to receive, humble, obedient ſervants of his, which have readily received the faith of Chriſt (anſwerable to thoſe v. 4. that bowed not the knee to Baal) and from their former ſins did now, on Chriſt's call, turn to him, and ſo were capable of that juſtification brought in by Chriſt, which conſiſting in pardon of ſins to all penitent believers, and not in rewarding of works, belongs to thoſe which thus return to him. See note on 1 Pet. 2. 6.

6. And if by grace, then *it is* no more of works; otherwiſe grace is no more grace:] * But if *it be* of works, then it is no more grace; otherwiſe work is no more work.

6. And if this means of reſerving of them, and of their eſcaping out of that deluge, were by the mercies of God in Chriſt and their embracing the Goſpel, the only condition required on their part to make them capable of it, then ſure is it not by adhering to the Moſaical performances, nor by ſpecial merit of their own, imputable to themſelves, for then the Goſpel were not the Goſpel.

7. What then? Iſrael hath not obtained that which he ſeeketh for, but the election hath obtained it, and the reſt were blinded.

8. According as it is written, God hath given them the ſpirit * of [b] ſlumber; eyes that they ſhould not ſee, and ears that they ſhould not hear until this day.]

7, 8. The ſhort then is, that the generality of that people have not attained that juſtification that God will crown, but the election, the remnant (ſee note on Luke 13. b. and 1 Pet. 2. c.) that being called by Chriſt did not neglect to make uſe of it, theſe have attained it; but all the reſt, that made not uſe of that grace (reſiſted Chriſt when he was preached to them) theſe have grown obſtinately

* Brings a charge. — a. — 8.

* Hath been ὑπάρχουσι. — 5.

* The King's MS. omits theſe words to the end of the verſe, and ſo doth the ancient Lat. Tranſlation, and Origen, Chryſoſtom, and Ambroſe. — 6.

* Of ſenſleſneſs, eyes not to ſee. ὀφθαλμοὺς τοῦ μὴ βλέπειν. — b.

obſtinately blind, and in them is performed what Iſaiah ch. 29. 10. ſpoke of thoſe who had firſt hardned their hearts againſt God, God gave them up to abſolute obduration, and blindneſs and deafneſs, and ſo they continue unto this day.

9, 10. And ſo what David ſaid prophetically of ſome in his time, Pſal. 69. 22. (by way of retribution to their ſins) that the things

9. And David ſaith, Let their table he made a ſnare, and a † trap, and a ſtumbling-block, and a recompenſe unto them.

10. Let their eyes be darkned that they may not ſee, and * bow down their back alway.]

† Gin and trap, Σκοιον και Θηραν. * Bow thou down, συγκαμψον.

that were for their good, their very neceſſary food and refreſhment, ſhould turn to their miſchief; ſo doth the preaching of the Goſpel now to their obduration. As he ſaid that they ſhould be blinded and go ſtooping, not able to look up to heaven; the like is now fallen on the Jews, the preaching of the Goſpel hath been their obduration, they are the worſe, not the better for it, they are blinded and able to ſee nothing of heavenly things.

c 11. But here 'tis again objected, that this doctrine of ours concludes us to

11. * I ſay then, Have they ſtumbled that they ſhould c fall? God forbid. But *rather* through their fall ſalvation *is come* to the Gentiles, for to provoke them to jealouſie.]

* Do I ſay then, Have they not ſtumbled that they might fall? Λεγω ουν, Μη ἐπταισαν ἱνα πεσωσιν;

think that the Jews are utterly caſt off, by this their not receiving the Goſpel, and that now they are paſt all hope of recovering. To this I anſwer again that this is not our doctrine, or duly concluded from it, but this only, that as by their obſtinacy the Gentiles have received an huge advantage, the Goſpel preached to them by us, when we were driven away by the Jews; ſo the Gentiles receiving the Goſpel hath been made uſe of by the infinite wiſdom of God, to make the Jews jealous and emulous, and troubled to ſee themſelves ſo out-ſtrip'd by thoſe whom they ſo contemned, ſo to make that emulation an inſtrument to bring them in to Chriſt alſo.

12. And if by thus puniſhing of their unbelief

d

12. Now if the fall of them *be* the riches of the world, and * the diminiſhing of them the riches of the Gentiles; how much more their d fulneſs?]

* Their paucity, ἡ ἥττημα αὐτων.

and obduration, ſo much advantage have accrued to the Gentiles, and ſo the multitude of the Jewiſh unbelievers hath been the means of converting many heathens; how much more ſhall the addition of the multitude of Jewiſh believers, if they ſhall yet repent and come in, be matter of confirmation of the faith to the Gentiles, and a means to bring them all to receive it, to convert the Gentiles over all the world?

13. This of the multitude of the converted Gentiles I

13. For I ſpeak to the Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnifie mine office,]

ſpeak with ſome reflection on my ſelf, and therein I proclaim the ſucceſs I have had in preaching to the Gentiles, (many of whom have been converted by me.)

14. To this end, that I may work ſome emulation or jealouſie in my brethren

14. If by any means I might provoke to emulation *them which are* my fleſh, and might ſave ſome of them.]

the Jews, and bring ſome of them to repentance and belief in Chriſt.

15. For if the caſting off the contumacious Jews be a

15. For if the caſting away of them *be* the reconciling of the world, what *ſhall* the receiving *of them be* but life from the dead?]

means of ſending and ſpreading the Goſpel to the Gentiles, and ſo of bringing them into the Church, and obtaining pardon for them upon their repentance, what a miracle of mercy will it be for theſe Jews now to repent, and to be actually re-aſſumed into God's favour, and to receive the faith of Chriſt? Even as great a miracle, as fit to work upon the Gentiles (both to make them all believe on Chriſt, when his crucifiers do ſo, and rejoice at this happy turn) as if they ſhould ſee them raiſed from the dead again.

16. And ſure they are not yet ſo totally rejected, the

16. † For if the firſt fruits *be* holy, the lump *is* alſo *holy*: and if the root *be* holy, ſo *are* the branches.]

† And if, εἰ δὲ.

whole nation of them, but that God hath ſtill ſome reſpect unto them, if more of them will believe, and come in to Chriſt alſo, as ſome have done; for as when the cake of the firſt of the dough is offered up for a heave-offering, Numb. 15. 20. the whole lump or maſs of dough is by that means hallowed, ſo if the Patriarchs, Abraham, &c. were perſons ſo favourably look'd on by God, then there is no doubt of it, but that the reſt of the whole nation, that ſprang from them, are ſo look'd on alſo, if they be believers, and ſo capable of God's mercy, as Abraham was, or if now they ſhall return, and repent, and come in to Chriſt: And therefore in the mean time they ought not to look on themſelves with deſperation, nor to be look'd on with deſpiſing and cenſure by the Gentiles.

17. But on the contrary if God, in his juſt judgments on the Jews, have broken

17. But if ſome of the branches be broken off, and thou, being * a wild-olive-tree, art graffed in amongſt them, and with them partakeſt of the root and fatneſs of the olive-tree,]

* Wild-olive branch, ἀγριέλαιος.

off ſome of them, as branches from a tree, and ingraffed thee (the Gentiles) as a Cion is wont to be, in that place where the branch was cut off, and ſo made thee partaker of the juice of the root, and the fatneſs of the good Olive-tree, that is of Abraham, made thee partaker of the promiſes to his ſeed, remiſſion of ſins, and juſtification (ſee v. 24.)

18. Do not thou triumph over them, and for thoſe of

18. Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee.]

them that have received the faith, but ſtand zealouſly for their ceremonies of the Moſaical Law, do not thou deſpiſe or reject them for that; or, if thou be apt to do ſo, then for thy humiliation, remember that Abraham being the root from which the Jews naturally ſpring, and the Gentiles only graffed in, you being now but branches at moſt, and not the natural ſeed of Abraham, muſt not think higher of your ſelves than of Abraham, and that natural ſeed of his, all Chriſtian Jews, that lineally deſcend from him, and by being believers partake of his faith alſo as well as of his fleſh. See c. 14. 1.

19. Or if thou that art a Gentile ſhalt, for the magnifying thy ſelf, and deſpiſing the Jew, think fit to pretend that the Jews were rejected on purpoſe that the Gentiles might be taken in their ſtead.

19. Thou wilt ſay then, The branches were taken off, that I might be graffed in.

20. The anſwer to ſuch is ready, that is this be true, yet

20. Well, becauſe of unbelief they were broken off, and thou † ſtandeſt by faith. Be not high-minded, but fear.]

† Haſt ſtood, ἕστηκας.

there is little matter of ſecurity or boaſting for them, for 'twas their pride, and contumacy, and infidelity that provoked God (v. 21.) to break them off, and 'tis thy faith, by which thou wert received, and ſtill continueſt in; and if thou become guilty of the ſame ſins, thou art to expect the like fate with them, and therefore art not to boaſt of thy condition (which is quite contrary to the nature of juſtification by faith, for that is not founded in any merit of thine, but only upon the promiſe of God through Chriſt, to accept thee upon thy repentance and ſincere reformation, and practice of Chriſtian virtues, of which humility and charity are the chief, and thoſe moſt contrary to boaſting over, and deſpiſing of other men) but with all humility to work out thine own ſalvation.

21. For if God proceeded with ſo much ſeverity againſt his own people the Jews,

21. For if God ſpared not the natural branches, *take heed* leſt he alſo ſpare not thee.]

ye are in reaſon to expect no leſs ſeverity to you Gentiles, if ye do not obey the Goſpel, and live regularly, according to the dictates of Chriſt.

22. Two things then there are in this matter moſt viſible and remarkable,

22. Behold therefore the goodneſs and ſeverity of God: on them which fell, ſeverity; but towards thee, goodneſs if thou continue in *his* goodneſs: otherwiſe thou ſhalt alſo be cut off.]

the abundant kindneſs of God, and withal his ſeverity; ſeverity on the Jews that ſtand out contumaciouſly againſt the faith of Chriſt, but infinite mercy on the Gentiles, if they make that uſe of his mercy afforded them, which is fit, if having received they obey the Goſpel, and walk worthy of it, for otherwiſe they muſt expect ſeverity alſo.

23. And ſo likewiſe nothing can keep the Jews in

23. And they alſo, if they abide not ſtill in unbelief, ſhall be graffed in: for God is able to graff them in again.]

this ſtate of rejection or exciſion, but their wilful continuing in unbelief, which when they break off, God can, and certainly will, receive them in again.

24. For

24. For if thou wert * cut out of the Olive-tree, which is wild by nature, and wert graffed † contrary to nature, into a good Olive-tree; how much more ſhall * theſe, which be the natural *branches*, be graffed into their own Olive-tree?]

24. For if ye Gentiles, which were a kind of wild Olive-branch, were taken off from the wildneſs natural to you, and ingraffed into the ſtock of Abraham, received into the Church, graffed into the ſtock of a good Olive-tree, from which the Jews were cut off, which is not only againſt the cuſtom (ſee note on 1 Cor. 11. f.) of the Jews, grounded on Lev. 19. 19. who uſe not to graff one tree upon another of another kind, but more generally againſt what could be expected in reaſon, and againſt all laws of graffing (for, Firſt, the good Olive being the fatteſt of trees, admits no ingrafting, graffs will not proſper in any fat tree or ſtock, no Olive-graff proſpers, unleſs it be in a hungry ſtock; Secondly, no graff converts into the nature or quality of the ſtock, but ſtill retains its own; and therefore, Thirdly, men always graff a good fruit into a wild, an apple into a crab, &c. they never graff a wild fruit into a good one,) how much more ſhall the Jews, which are branches of this ſtock, and of the ſame kind, branches of that very tree into which you Gentiles are now ingraffed, be now, if they ſhall yet believe, graffed it alſo, according to that cuſtom of graffing moſt ordinary among the Jews, to graff one tree upon another of the ſame kind.

* Cut off from the wild Olive-tree which was natural to thee, ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, † Beſide nature, παρὰ φύσιν. * Theſe which are according to nature, τοῦτοι οἱ κατὰ φύσιν.

25. For I would not, brethren, that ye ſhould be ignorant of this miſtery (leſt ye ſhould be wiſe in your own conceits) that † blindneſs in part is happned to Iſrael, * until the fulneſs of the Gentiles be come in.]

25. For I ſhall declare this myſtery to you, this great ſecret of God's providence, (which may keep the Gentiles from being proud, v. 18, 20.) viz. that a great part of the people of the Jews are now at this preſent become blind, and that that is made uſe of by God, that, by occaſion of that, the Goſpel may (by departing a while from them) be preached to and received by the generality of the Gentiles, and they compacted into Chriſtian Churches (and this in very mercy to thoſe Jews, that they by ſeeing the Gentiles believe might at length be provoked to do ſo too, by way of emulation, v. 11, and 31.)

† Obduration is in part befallen, πώρωσις ἀπὸ μέρους γέγονεν * So long till the fulneſs of the Gentiles do come in, ἄχρις οὗ εἰσέλθῃ.

26. And ſo all Iſrael ſhall * be ſaved, as it is written, There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob.]

26. And ſo all the true children of Abraham, Jews and heathens both, but particularly the remnant of the Jews, ſhall come in, and repent; and believe in Chriſt: and this agreeably to that prophecy, Iſa. 59. 20. There ſhall come to Sion a redeemer, ſome powerful means ſhall be uſed; to bring the Jews to repentance, and reformation of their impieties; or a deliverer to them that turn from iniquities in Jacob, who ſhall reſcue all the penitent believing Jews from the approaching evils. e.

* Eſcape, σωθήσεται.

27. * For this *is* my covenant unto them, when I ſhall take away their ſins.]

27. And ſo by this means God's Covenant ſhall be made good to them, in bringing them to reformation and amendment, and then accepting and pardoning as many as ſhall come in, after all this.

* And, Καὶ

28. As concerning the Goſpel, *they are* enemies for your ſakes; but as touching the election, *they are* beloved for the fathers ſakes.]

28. 'Tis true indeed, and obſervable to you Gentiles, that in reſpect of the preſent preaching of the Goſpel, they are now laid aſide as perſons utterly rejected, on purpoſe that ye may receive the benefit of it. The Apoſtles having preached throughout all their Cities, and ſucceeded ſo ill among them, are now departed to you Gentiles, and have given them over; but yet for as many of them as any means will bring in, in reſpect of the promiſes made to that people for Abraham's ſake (ſee note on 1 Pet. 2. b.) and the ſpecial favour of God to them, they are ſtill ſo far loved by God, that if they will come in, and be capable, they ſhall be received by him, and to that end this diſpenſation of mercy and providence, the calling and converting the Gentiles, is now made uſe of, as the laſt and only probable means to work on the Jews, v. 11. 14.

29. For the gifts and calling of God *are* without repentance.]

29. For God's ſpecial favours allowed to this people, and his promiſes made to their fathers are ſuch, that he will never change, or repent of them, v. 1. and conſequently will ſtill make them good to them upon their repentance, and to that end doth, in his providence, uſe a moſt excellent way to bring the obdurate Jews to repentance, by ſhewing them the iſſue of the Goſpel among the Gentiles, that that may provoke them by way of emulation, not to fall ſhort of ſuch heathens whom they have ſo long deſpiſed.

30. For as ye * in times paſt have not believed God, yet have now obtained mercy through their unbelief;]

30. For as ye Gentiles having gone on in a long courſe of Idolatry, have now, upon the Jews rejecting the Goſpel, had the Goſpel preach'd to you.

* Formerly were diſobedient, ποτὲ ἀπειθήσαντε.

31. Even ſo have theſe alſo now not believed, † that through your mercy they alſo might attain mercy.]

31. So the Jews of this age having been contumacious, and from whoſe diſobedience it is that this mercy hath come to the Gentiles, ſhall by this very means (this mercy upon you in ſuffering the Goſpel to be preach'd to you) reap ſome conſiderable benefit alſo; viz. be ſtirr'd by emulation to look after the Goſpel, thus believed on by the Gentiles, and count it a ſhame to them, a people ſo favoured by God, if they be not as wiſe or pious as the Gentiles, which from their Idolatry they now behold to come in, and believe on God.

† To the ſhewing mercy upon you, that they alſo, τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ.

32. For God hath concluded them all under unbelief, that he might have mercy upon all.]

32. All this ſerves to illuſtrate the grace and mercy of God both to Jews and Gentiles, that both may attain ſalvation by his grace, without which neither of them can be ſaved. For God hath permitted the Gentiles firſt, and now the Jews, and all ſorts of men, to wallow in diſobedience and contumacy, that by that means he might reduce both. The Gentiles being Idolaters had Chriſt preached to them, which was occaſion'd by the Jews rejecting of him, for thereupon the Apoſtles left them, and preached to the Gentiles: The Jews thus contumacious ſee the Gentiles believe in Chriſt, and receive the Holy Ghoſt, Acts 10. and are in any reaſon by that means to be ſtirr'd up to emulation, nor to be behind them in piety; that ſo, many of them may come in, and believe on Chriſt: and ſo (by this means thus wiſely diſpoſed by God) God hath fulfill'd his great counſel of goodneſs toward all, in ſhewing undeſerved mercy upon each of them, Jews as well as Gentiles.

33. O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable *are* his judgments and his ways * paſt finding out!]

33. O the depth of the abundant goodneſs of God, (in bearing the contumacy of the Gentiles firſt, and then of the Jews) and of his wiſdom, in making the deſertion of the Jews a means of calling the Gentiles, and of his knowledge, in knowing how (probably) to work upon the moſt obſtinate Jews, viz. by envy and emulation toward the Gentiles (as alſo by thoſe heavy calamities that according to Chriſt's prediction fell upon them, ſee note e.) how unſearchable are his determinations, and how admirable his ways of bringing them to paſs!

* Not to be traced, ἀνεξιχνίαστοι.

34. For who hath known the mind of the Lord, or who hath been his counſellor?

34. According to that of Iſa. 40. 13. that his ways are in wiſdom ſo much above ours, that no thoughts of ours are fit in any degree to be taken into counſel with him. It is impoſſible all the men upon earth could have foreſeen theſe methods, or ever have thought to have adviſed them.

35. Or who hath firſt given to him, and it ſhall be recompenſed to him again?]

35. And the juſtice is ſuch alſo, that no man can ſpeak any thing againſt the equality of his proceedings herein: for firſt, 'tis a matter of meer bounty and goodneſs, and every man may with his own do what he liſts, no man can claim any thing that hath not been allow'd him, and therefore there can be nothing of injuſtice objected to him, if others have been more bountifully treated; and yet farther ſecondly, the Jews themſelves thus deſerted of God, have their ways of mercy alſo, if they do obſerve it.

36. For of him and through him and to him *are* all things: to whom *be* glory for ever. Amen.]

36. For the whole diſpenſation of grace, calling, and ſalvation both of Jews and Gentiles, is to be imputed to God's free undeſerved mercy, the mercy of the call is from him, all good is received by him, and the honour of all belongs unto him; and therefore to him be aſcribed all the glory of this and all other things for ever and ever. Amen.

The ſum then of this Chapter being the ſetting forth the great mercy and wiſdom of God toward Jews and Gentiles, but particularly toward the Jews, (who though for their crucifying of Chriſt, and contumacy againſt the Spirit in the preaching of the Apoſtles, they were ſo far forſaken, as that, leaving them, the Apoſtles departed to the Gentiles, yet were by way of rebound benefitted by this preaching to the Gentiles, provoked to emulation by the multitude of the converted Gentiles,

and ſo themſelves brought to believe alſo, great multitudes of them) is ſaid to be a great myſtery v. 25. and ſo intimated again v. 33. &c. and ſeems to be the very doctrine to which S. Peter refers, 2 Pet. 3. 15. concerning God's longanimity, deferring and delaying his execution on his enemies (foretold Mat. 24.) on purpoſe, that as many Jews as poſſibly might, ſhould before that be brought in to believe, and ſo eſcape their parts in that judgment. This is the plain meaning of what S. Peter expreſſes by [account the long ſuffering of our Lord, deliverance:] to which he ſaith that Paul had written parallel in many places, and withal tells us that what he had written on that ſubject, was much miſtaken, and wreſted to very diſtant doctrines in thoſe firſt times, and ſo hath been ever ſince, as to that of the Millenaries of both ſorts, and ſome other matters.

Annotations on Chap. XI.

a. Ver. 2. *Maketh interceſſion.*] Ἐντυγχάνειν κατά τινος is *to commence an accuſation againſt any man*, 1 *Mac.* 8. 32. and chap. 10. 61, 63. and chap. 11. 31.

Ἐντυγχάνειν κατά τινος καλὲ.

b. V. 8. *Slumber.*] The Hebrew רדם ſignifies *to nod*, as that is an effect either of ſleepineſs, or of old age, or again of ſtupor, lethargy, ſenſleſneſs, and is accordingly rendred κατανύξις, *deep ſleep*, *Iſa.* 29. 10. (from whence this place is cited) ſo *Pſ.* 60. 3. οἶνος κατανύξεως is *the ſtupifying wine* uſed to be given to them that were to be put to death. And ſo in *Marcus Eremita* ψυχωφ. p. 948. A. ſpeaking of οἰνοποσίαι, *drinking of wine*, he adds, πόνον τὴ κατανύξεως ἐξ αὐτῆς, *the pain of ſtupidity*, or *intoxication*, *from it*: but otherwhere it ſignifies not only *a deep ſleep* (deeper than that which is noted by שנה) and from thence alſo, *ſtupor*, *lethargy*, among the *Rabbines*, but alſo *aſtoniſhment*, and is by the *Septuagint* rendred ὕπνος φόβου 1 *Sam.* 26. 12. (where yet it ſhould be *a deep ſleep*, and ſo the *Targum* reads שנא תקיפא *a ſtrong ſleep*) and again *a trance* or *extaſie*, and ſo *Gen.* 2. 21. 'tis rendred ἔκστασις, *extaſie*, and ſo *Acts* 10. 10. ἔκστασις, *extaſy*, is ſet for a deep ſleep or trance, wherein viſions are received; *Aquila* renders it in *Iſaiah* καλαφορὰ, *tranſportation*, *Theodoſion extaſie*, ἔκστασις, *Pſal.* 68. 29. the *Septuagint* have θάμβος, *amazement*. By all which it appears, that the word in its latitude ſignifies ſuch a ſupine habit of mind as is uſual in the ſtate of lethargy or ſtupidity, a ſtate of ſenſleſneſs, *a ſpirit of ſtupidity* ſaith the Syriack, however acquired, whether from a ſleepy lethargick humour (and ſo it follows here, *Eyes that ſee not*, &c.) or elſe from a trance. Of which ſecond notion ſee Note on *Acts* 10. d. The word, ſaith *Theophylact*, properly ſignifies ἐμπήγνυσθαι καὶ προσηλῶσθαι, *being nailed and faſten'd to* any thing, and ſo denotes ἀνίατον τὴ γνώμης καὶ ἀμεταθέτον, *an incurableneſs and immutableneſs of mind*. But this refers to the Attical notion of the word as 'tis rendred *compunction*, which is not it which the *Helleniſts* underſtood, or uſed it in.

Κατάνυξις

Ἔκστασις.

c. V. 11. *Fall.*] The Hebrew נפל, which is rendred by πίπτω, *to fall*, often ſignifies *to lie along in the poſture of one that is fallen*, and accordingly *Exod.* 21. 18. is rendred καλαχλίνεσθαι, *to lie along*; and ſo Verbs are often taken in a ſenſe noting continuance or duration, as *to be born of God*, is to live a regenerate or new life. And ſo the Context here inclines it, where it cannot be denied that they did fall, and that that was the effect (he ſpeaks not of the intention or deſign) of their ſtumbling. All that can be denied therefore is, that this fall of theirs is to continue for ever, and accordingly he adds that this their ſtumbling and falling was, if made uſe of, a very proper means as yet to recover them; for the Gentiles being preached to by this means, might very fitly move the Jews to emulation, and ſo recover them from their fall: and this God foreſaw, and had that, among other reaſons, in his wiſdom, why he did permit them to deny *Chriſt*, and reject the Goſpel.

Πίπτειν.

d. V. 12. *Fulneſs.*] The word πλήρωμα, *fulneſs*, is a known famous word, uſed by the ancients for the whole body of the congregation or Church compacted together, in oppoſition to Schiſms and breaches in it. So in * *Meletius*, ἄρχοντες καὶ ἱερεῖς σὺν τῷ Χριστωνύμῳ πληρώματι, *the Governors and prieſts with all the fulneſs*, that is, Church, *that bears the name of Chriſt*. So in * *Dionyſius Alexandrinus*, πᾶν τὸ πλήρωμα τῆς συναγωγῆς, *all the fulneſs of the congregation of Iſrael*, from *Exod.* 12. where the *Septuagint* read πλῆθος *multitude*. So in S. *Baſil*'s *Liturgy*, p. 43. d. τὸ πλήρωμα τῆς ἐκκλησίας φύλαξον, *preſerve the fulneſs of the Church*. And accordingly being *admitted into the Church* is by S. *Baſil*, *Ep.* 197. *ad Diodor.* and the fathers expreſs'd by εἰς ἐκκλησιαστικὸν πλήρωμα διαθέσθαι, *to be received into the Eccleſiaſtick fulneſs*; either according to the Hebrew idiome, which uſes מלא (from מלא *to be filled*) for *collecting* and *congregating*, or perhaps according as *Mat.* 9. 16. πλήρωμα is the piece that being put into the garment, the garment, which was before torn, is made whole again. In this ſenſe, I conceive, the word is here to be taken, for the Jews being added to the Church, their coming in, or being *gathered*, and laying hold on the faith (being provoked thereto by ſeeing the Gentiles believe) and ſo filling up the vacuity, as it were, which was formerly in the Church, by their ſtanding out impenitently. That this ſhould now ſtill belong to any (yet future) return of the Jews in a viſible remarkable manner, is no way neceſſary, the circumſtances of the Context applying it to thoſe firſt times, wherein the Epiſtle was written: and therefore *Origen* againſt *Celſus*, ſpeaking of the Jews, ſaith diſtinctly, θαῤῥοῦντες δ' ἐροῦμεν, ὅτι οὐδ' ἀποκατασήσονται, *We affirm confidently that they ſhall not be reſtored*. And S. *Chryſoſtome*, in his diſcourſe againſt the Jews, denies that they ſhall ever be returned to their countrey; and cites *Joſephus* for that opinion, that their ἐρήμωσις or *deſolation* ſhall be perpetual. And ſo *Cæſarius*, *Gregory Nazianzen*'s brother, being asked of the ἀνάκλησις, *revocation of the Jews about the end of the world*, anſwers reſolutely, * οὐδέποτε πεισθήσομαι Ἰουδαίους ἀνακληθήσεσθαι, &c. *I will never be perſwaded that the Jews ſhall be recalled, nor indeed doth the Apoſtle teach any ſuch thing in the words that are well and truly delivered by him, but not rightly underſtood or applyed by others.* And all this ſeems to have foundation in the expreſs words of *Daniel*, ch. 9. 27. *he ſhall make it deſolate even to the conſummation.* And the Jewiſh writing called *Seder Olam*, affirms the ſame, *viz.* that *after their ſecond ejection out of Canaan, the Jews ſhall never return thither again.* Others indeed have been of another opinion, that there ſhall be a viſible calling of the Jews, and ſome of the ancients have joyned thereto the *thouſand years reign of Chriſt upon the earth*, and pretended Apoſtolical tradition for it, but have not by the Church of God been judged to have any juſt plea to it, undoubtedly cannot deduce it from this place, any farther than this, that if they ſhall repent and believe in *Chriſt*, they ſhall yet be received into mercy. And as πλήρωμα Ἰουδαίων, *the Jews fulneſs*, is their coming in to the faith, or the Church of *Chriſt*, ſo likewiſe πλήρωμα τῶν ἐθνῶν, *the fulneſs of the Gentiles*, v. 25. is the Gentiles coming in to the Church, receiving the faith, they then becoming one part of the body of the viſible Church, as the Jews another. See Note on *Luke* 21. c. And ſo *Eph.* 1. 23. *the Church*, as *the body of Chriſt*, is called τὸ πλήρωμα, *his fulneſs*, in the ſame kind as ἴδιον μέγεθος or ἴδιον σωμάτιον, the *Churches greatneſs* and *body*, is uſed by *Ignatius* in *Epiſt. ad Smyrnenſes*, of the reſtoring the aſſemblies of the Church, by a calm which had befaln the Chriſtians in *Syria*.

Πλήρωμα.

* Περὶ τῆς τοῦ Παπᾶ ἀρχῆς p. 2.

* *Ep. adv. Paul. Samoſ.* p. 393. C.

* *Dial.* 4. ἀνάκλ. 155.

e. V. 26. *Turn away ungodlineſs.*] The Hebrew, *Iſa.* 59. 20. read לשבי, that is, *and to them that turn*, or *even to them*, the ו being often Expletive, or noting Apoſition.

ℵ Αποστρέψει ἀσεβείας

poſition. Inſtead of this the *Septuagint* read, it ſeems, וישוב, and ſo render it ℵ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ, *and ſhall turn iniquities from Jacob*, and S. *Paul*, as his manner is, cites the words of their tranſlation, wherein they have a ſenſe very commodious, and moſt agreeable to the context here, that many of the Jews ſhall by God's grace and wiſe methods uſed toward them, be reformed and converted. But beſide this it will be moſt reaſonable to enlarge them alſo, and interpret them according to the original notation of the Hebrew, that God will take care for the delivering of them that thus return and repent. As for the truth of that which is here concluded from this citation, that as yet many more Jews ſhould repent, and receive the Goſpel, that hath been demonſtrated by the event, 1. when the Jews ſaw *Chriſt*'s predictions, *Mat.* 24. manifeſtly fulfilled in the Roman Army's ſitting down before the city; for then many turned Chriſtians, and went out of the city, and were delivered from the following evils: and 2ly, after that, when the Temple and the City were deſtroyed, and they brought in ſubjection by the Romans, then many were humbled and turned Chriſtians: and 3dly, after that alſo in *Juſtin Martyr*'s days, γινώσκων ἔτι καθ' ἡμέραν τινὰς μαθητευομένους εἰς τὸ ὄνομα τοῦ Χριστοῦ, *every day there were ſome that came in to be Chriſt's diſciples*, which is the cauſe of the ſealing ſo many of every tribe, *Revel.* 7. 4. (ſee Notes on that Chap. c. d. e.) anſwerable to *Ezec.* 9. 4. and is the meaning of their *eſcaping* here.

CHAP. XII.

Paraphraſe.

1. I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, *which is* your a reaſonable ſervice.]

* I exhort you— by the compaſſions, Παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρμῶν.

1. Seeing then the Goſpel, without any addition of legal performances, is the only way to ſalvation (which is the thing on the proving of which all the former part of the Epiſtle was ſpent) and that the Goſpel is the ſpiritualizing and perfecting of the Law, (which he ſhews by going ethically through the ſeveral parts of it, the ritual or ceremonial in this chapter, the judicial, chap. 13. 1. the moral v. 8. &c.) I do therefore exhort you, brethren, by the bowels or exceeding great mercies of God, that (inſtead of the impure Gnoſtick practices that are ſo rife among you, and which pretend to be grounded on their myſtical underſtanding of the Law and Scriptures of the Old Teſtament,) you preſerve your ſelves in all purity and holineſs, and ſo offer up unto God (as a kind of heave-offering) your bodies (the work-houſes and ſhops of action and practice) a living ſacrifice (in oppoſition to their dead ones under the Law) an holy pure one (in oppoſition to thoſe external, carnal, legal ones, which had no kind of intrinſical goodneſs in them, but only as they were commanded them for a time by God) acceptable to God (whereas the others were not ſo, whenſoever they were not joyned with holy life, nor are now any longer ſo, having been aboliſhed by Chriſt) your rational worſhip of him, (in oppoſition to that wherein the irrational creatures, the cattel, &c. were offered up to God in his worſhip.)

2. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, that acceptable and perfect will of God.]

2. And ſuffer not your ſelves to be enſnared with the filthy ſenſual practices, of the Gnoſticks of this age, that by joyning with the Jews againſt the orthodox Chriſtians, avoid perſecution themſelves, and bring it upon others, and by that means ſeduce many; but by undertaking the Chriſtian faith, and that renovation of mind and actions, wherein repentance (required of you at your baptiſm) conſiſts, let your Chriſtianity appear in the new form and ſhape of your lives, that ye may be able to diſcern and approve and practiſe (ſee note on ch. 2. f.) what 'tis that God now commands us Chriſtians, even thoſe Evangelical commands of his, which are good (as all the judaical law cannot be ſaid to be, there being many things permitted for the hardneſs of their hearts, which muſt not be permitted now) and well-pleaſing (as now their ceremonial performances, ſacrifice, &c. are not, nor ever were, but when joyned with good lives) and perfect (as even the moral part as it was underſtood by the Jews, was not, till it was enlarged, or at leaſt interpreted by Chriſt, Mat. 5. and as the practices of the Gnoſticks certainly are not, which yet pretend to the higheſt perfection.)

3. For I ſay, through the grace given unto me, to every man that is among you, not to think *of himſelf* more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith.]

3. For I, in reſpect of that Apoſtolical authority which by the favour and commiſſion of Chriſt, is given unto me, take upon me to admoniſh every perſon among you, that he do not exalt himſelf above that which belongs to him, (as the Gnoſticks do, who pretends to ſuch heights of knowledge and perfection, as to deſpiſe the Governors of the Church, (ſee Jude 8. d.) and conſequently run into ſuch extravagancies) but every man in ſobriety to poſſeſs the graces which God hath given him, to the benefit of the Church, and not the deſpiſing of others, eſpecially thoſe that are placed over him by Chriſt.

4. For as we have many members in one body, and all members have not the ſame office;]

4. For as in the body of man, where there are many members, they have not all offices or places of the ſame eſteem or dignity, which ſome have.

5. So we being many, are one body in Chriſt, and every one members one of another.]

5. So all we Chriſtians make up one body of which Chriſt is the head, and are fellow-members in reſpect of one another, but ye have ſeveral functions and offices in his Church.

6. Having then gifts differing according to the grace that is given to us, whether propheſie, *let us propheſie* according to the proportion of faith:]

6. And having ſuch peculiar functions to which we are deſigned, differing one from another, according to our ſeveral deſignations, let us exerciſe them to the edification of one another: If a man be deſigned to the office of expounding the Scripture, let him take care that he do it according to that form of faith, or wholeſome doctrine, by which every man, which is ſent out to preach the Goſpel, is appointed to regulate his preaching according to thoſe heads and principles of faith and good life, which are known among you.

7. Or miniſtery, *let us wait* on *our* miniſtring: or he that teacheth, on teaching:]

7. If to the office of a Deacon, one deſigned to do ſome inferior ſervices in the Church, let him ſet himſelf to the diſcharge of that: the Doctor, of he that teacheth the Doctrine of the Goſpel where it is already planted, let him buſie himſelf about that.

8. Or he that exhorteth, on exhortation: he that giveth, *let him do it* with * ſimplicity: he that ruleth, with diligence: he that ſheweth mercy, with cheerfulneſs.]

* Liberality, ἐν ἁπλότητι, ſee Mat. 6. k.

8. He that, when the doctrine of the Goſpel is taught and planted, is appointed to preach to them the practical uſe of it, and exhort them to live accordingly, let him employ himſelf thus: he that diſtributes his goods, or perhaps the goods of the Church, to the poor, let him do it liberally: he that is to govern in the Church, let him be very careful and diligent in government: he that gives alms (which is the duty of every private Chriſtian that is able) let him do it merrily, not fearing or doubting that he ſhall impoveriſh himſelf or his poſterity by that means.

9. *Let* love *be* without diſſimulation. Abhor that which is evil, cleave to that which is good.]

9. Let your love of God appear to be ſincere, and ſuch as will abide the trial, Epheſ. 1. 4. Luke 1. 6. and ſo alſo your love to one another let it be unfeigned, deteſting and flying from every impious practice, ſuch as are obſervable among the Gnoſticks, and for the true chriſtian courſe both toward God and men, cleave faſt and zealouſly to it.

10. *Be* kindly affectioned one to another in brotherly love, in honour preferring one another.]

† In reſpect of diligence not ſlothful: τῇ σπουδῇ μὴ ὀκνηροί.

10. Made up of nothing but perfect kindneſs to one another, contrary to the envying, &c. ch. 1. 29. in the Gnoſticks; humble, contrary to their faſtidiouſneſs and pride, ch. 1. 30.

11. † Not ſlothful in buſineſs; fervent in ſpirit; * b ſerving the Lord;]

* Or, ſerving the ſeaſon, ſo other copies read.

11. Induſtrious and nimble to do any thing that belongs to your calling, and having that earneſt affection to God's ſervice that ſhall inflame and ſet

you moſt ardently about it, and accordinly doing thoſe things that in reſpect of the circumſtances of time and place, wherein now you are, may moſt tend to the honour of God, and building up of the Church.

12. In the midſt of thoſe afflictions that now fall upon you, rejoicing in reſpect of that bliſs which we hope for in another world, and conſequently never renouncing the faith (as the Gnoſticks profeſs to do) in time of perſecution, but perſevering conſtant to the end, and in order to that obſerving your ſet times of prayer with all zeal and importunity.

12. Rejoicing in hope; patient in tribulation; continuing inſtant in prayer;]

13. Shewing liberality to all that want, as earneſt in it as in any thing that brings in moſt advantage to your ſelves, or inſtead of purſuing others, v. 14. doing them as much kindneſs as you can.

13. Diſtributing to the neceſſity of ſaints; † given to hoſpitality.]

† Purſuing διώκοντες.

14. Repay nothing to contumelies, but friendly and kind uſage.

14. Bleſs them which perſecute you; bleſs, and curſe not.]

15. Comply with the condition and ſtate of other men, affected with all the good and evil that belongs to them.

c. 15. c Rejoice with them that do rejoice, and weep with them that weep.]

16. Very affectionate and compaſſionate in your kindneſs one to another, pretending not to myſterious knowledge, as the Gnoſticks do, but behaving your ſelves as the modeſteſt ſort of Chriſtians do, not perſwading or conceiting your ſelves that you are wiſer than the reſt of your brethren.

16. *Be* of the ſame mind one towards another. Mind not high things, but * condeſcend to men of low eſtate. Be not wiſe in your own conceits.]

* Following along with the lowly, τοῖς ταπεινοῖς συναπαγόμενοι.

17. Never acting any revenges upon them which you think have done you injuries; taking care before-hand that whatſoever you do, it be that which is fit for you to do before the heathens, and which may not diſgrace the Chriſtian profeſſion before them, or aliene them from it, by ſeeing your lives and actions vile.

17. Recompence to no man evil for evil. Provide things honeſt in the ſight of all men.]

18. And particularly (as far as lyeth in you, and is poſſible for you by all actions of meekneſs and charity to procure) living peaceably among them.

18. If it be poſſible, as much as lieth in you, live peaceably with all men.]

19. To that end (as ver. 17. ſo again) not taking the matter of avenging the injuries done to you into your own hands, but referring it to the puniſhment of God, or the magiſtrate under him, to whom, as he himſelf ſaith, Deut 32. 25. it belongs to puniſh offences.

19. Dearly beloved, avenge not your ſelves, but rather give place unto wrath: for it is written, Vengeance *is* mine, I will repay, ſaith the Lord.]

20. It being the Chriſtian's duty, and his only prudent method of overcoming enemies, to do them all acts of kindneſs and charity, whereby thou ſhalt melt them at length, be they never ſo hard-hearted (as when an artificer that deals in metals cannot melt any metal by putting fire under it, he pours live coals on the top of it, and by that means melts any thing that is hardeſt to melt. This figure muſt be made uſe of to interpret this place, which if it were literally underſtood, might ſeem to command that foul crime of wiſhing miſchief, ſaith *S. Auguſtine de Doct. Chriſt. l.* 3. *c.* 6.)

20. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire upon his head.]

21. Let not another man's injuſtice to thee bring thee to that vileneſs of doing the like to him, for then hath he conquered the moſt divine precious part of thee, enſlaved thy ſoul to ſo vile a ſin; but let thy way be (that which of all others is moſt likely to thrive) by doing good to him, by fair words and deeds to overcome him.

21. Be not overcome of evil, but overcome evil with good.]

Annotations on Chap. XII.

a. Λογικὴ λατρεία.

V. 1. *Reaſonable ſervice.*] What notion of λογικὴ λατρεία, which we have rendred *rational ſervice*, is here to be faſtned on, is not eaſie to determine. It may poſſibly be ſuch as will be agreeable to the notion of ὁ λόγος, *the word*, as it ſignifies *Chriſt*, and then 'tis the Chriſtian ſervice. It may be as λόγος ſignifies the *word* or *ſcripture*, and then 'twill be that worſhip which is preſcribed us in the Scripture; and ſo the Syriack ſeems to underſtand it, ſetting down for λογικὴ לפי דבר *ſecundùm os verbi*, *according to the mouth of the word*, that is, ſuch as the word preſcribes. It may be alſo as λόγος *word* is oppoſed to νόμος *law*, and then 'twill be the evangelical worſhip. And once more, it may note ſuch a worſhip of God as is moſt agreeable to reaſon, and ſuch as a rational man will reſolve to be moſt agreeable to ſo excellent and pure a Deity. But the circumſtances of the place, and oppoſition to the ſacrifices of the Law, the beaſt that were offered there, ſeem to reſtrain it to the vulgar and ordinary notion of λογικὴ *rational*, in oppoſition to the irrational ſacrifices under the Law, as ζῶσα *living*, before, to the dead bodies among them. Thus is the Table of *Chriſt* called by *Theodoret* λογικὴ τράπεζα, *rationalis menſa*, *Serm. 6. de Provid.* that is, *the table*, or *altar*, *where we offer up our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto God*, inſtead of thoſe tables or altars on which the beaſt were offered. Thus in *Hermes* in *Pæmandro*, in the Hymn or εὐλόγιον which cloſes the book, this prayer is to be found, Δέξαι λογικὰς θυσίας, *receive theſe rational ſacrifices*. Thus I conceive, may λογικὸν γάλα, *rational milk*, 1 *Pet.* 2. 2. be rendred alſo, not that milk of cattel, which mens bodies are wont to be fed with, but this rational milk by which mens ſouls are improved, to wit inſtruction, or Chriſtian doctrine. And thus the ancient Latin tranſlation hath rendred it in both places.

b. Καιρῷ δι. λάβετε.

V. 11. *Serving the Lord.*] The authority of thoſe copies is great which read καιρῷ δουλεύοντες in this place, *ſerving the time*, or *the ſeaſon*, which being written ſhort thus, κῳ might eaſily be miſtaken for κυίῳ. One argument that it is here to be retain'd is *Ignatius*'s *Epiſtle* to *Polycarp*, where he joins two precepts together, πλέον σπουδαῖος γίνου ὧν εἶ, τοὺς καιροὺς κατανόησον, *Become more diligent than thou art*, *obſerve*, or *conſider*, *the ſeaſons*, or *times*: that is, the times being times of great corruption firſt, and then of perſecution alſo (both mention'd in the former part of the period, ἑτεροδιδασκαλοῦντες μή σε κατατροπώσωσιν, *let not the heterodox*, or *falſe teachers*, *move thee*, or *terrifie thee*, σὺ δὲ ἑδραῖος, *ſtand firm*, and μάλιστα ὃ ἕνεκεν θεοῦ πάντα ὑπομένειν ἡμᾶς δεῖ, *we muſt beyond all perſevere and endure all for God's ſake*) he muſt not be ſlothful, but very diligent to defend his flock againſt all falſe infuſions, and ſuſtain them conſtant in ſufferings. And this is exactly agreeable and parallel to this exhortation here thus ſet, and may well ſeem an imitation of it. *In reſpect of diligence*, *not ſlothful*; *zealous in ſpirit*, *ſerving the time*, or *ſeaſon*, which was in like manner a ſeaſon of great corruption from the *Gnoſticks*, and of perſecution alſo from the Jews, with whom theſe *Gnoſticks* comply'd, and ſtir'd them up againſt the Orthodox Chriſtians. See Note on *Eph.* 5. d.

c. Χαίρειν μετὰ χαιρόντων.

V. 15. *Rejoice with them that do*——] This verſe ſeems to refer to the two gates of the Temple, one called *the gate of the bridegroom*, and the other, *of the mourners*, into which two ſorts of men all kinds of perſons are divided: under the firſt are contained all thoſe that continue unblemiſh'd members of the Church, under no kind of cenſure; under the other are the excommunicate of any the loweſt kind, thoſe under *Nidui*, which though they might come into the Temple, yet were to come in at that door of mourners, with ſome difference upon them, and diſcrimination from other men, that they that ſaw them might pray for them in this form, *Qui inhabitat domum hanc conſoletur te, indátque animo tuo ut obtempere*, *He that dwells in this houſe comfort thee, and give thee a heart to obey.* See 1 *Cor.* 5. 2. Note c. and 7. 30. 2 *Cor.* 2. 1. and 7. 8. and 12. 21. And accordingly the exhortation is to have affections Chriſtianly diſpoſed toward all men,

to

to be very much afflicted, which 2 *Cor.* 12. 21. is called πενθεῖν, *mourning*, or *bewailing* ſuch as are (for their faults) juſtly fallen under the cenſures of the Church, and to do the utmoſt we can toward their recovery; and on the other ſide to rejoice at the ſpiritual good and proficiency of all others.

CHAP. XIII.

Paraphraſe.

* Supreme. † From, ἀπὸ. ‡ By ὑπὸ.

1. LEt every ſoul be ſubject unto thee * a higher powers: for there is no power but † of God. The powers that be are ordained ‡ of God.]

a. 1. Then for the judicial laws, that great ſupreme one ought to be taken into ſpecial care of all Chriſtians, that of obedience to the ſupreme powers rightly eſtabliſhed and conſtituted, although they be not Jews but Romans. Nothing in Chriſtianity ought to be pretended or made uſe of, to give any man immunity from obedience, which from all ſubjects, of what quality ſoever, Apoſtles, teachers, &c. is due to thoſe to whom allegiance belongs, (contrary to the Gnoſticks doctrine and practice, Jude 8.) but on the contrary, every perſon under government, of what rank ſoever he be, is to yield ſubjection to the ſupreme governor legally placed in that kingdom, as to him which hath commiſſion from God, as every ſupreme magiſtrate muſt be reſolved to have, though he be an heathen.

b. 2. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt, ſhall receive to themſelves b damnation.]

2. From which divine commiſſion it is directly conſequent, that he that makes any violent reſiſtance or oppoſition to the ſupreme magiſtrate, oppoſes that violence to God's commiſſion, and ſhall accordingly receive that puniſhment which belongs to ſo ſacrilegious a contumacy, the wrath and judgment of God belongs to him.

† From it is ἐξ αὐτῆς.

3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe † of the ſame.]

3. And certainly if thou haſt not ſome wicked purpoſes in thine heart, thou will never be tempted to do this, for they that do not deſign any ill, have little reaſon to be afraid of magiſtrates; or conſequently to deſire to prevent their ill uſage of them by taking up arms againſt them. For though it be poſſible Governors may be tyrants, yet this poſſible fear is not in any reaſon to move any to certain ſin; but on the other ſide every one is to look on the magiſtrate as God's officer, and to truſt himſelf in God's protection, and count that Princes do not uſe to puniſh men for doing well, but for doing ill, for ſeditions, conſpiracies, &c. and therefore if thou wouldeſt make a prudent proviſion for thy ſelf, if thou doſt deſire to be ſecure from being puniſhed by the magiſtrate, do not offend againſt his laws, and thou ſhalt, in all probability, receive nothing but reward for it from him.

* For wrath εἰς ὀργὴν.

4. For he is the miniſter of God to thee for good: but if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger * to *execute* wrath on him that doth evil.]

4. For that is as conſiderable a part of the magiſtrate's office (to which he is deſigned by God, and for which thou art to count thy ſelf happy in him, to aſſiſt, and not reſiſt him) that God hath ſet him over thee, to ſecure and defend thee, and help thee to a peaceable poſſeſſion of all God's other benefits, which are all worth nothing to thee, if thou mayſt not enjoy them peaceably. And that is a reaſonable conſideration to move thee to adventure the hazard of being injured by magiſtrates, and not to caſt off their yoke on every remoter fear of it, but to take the poſſible dangers and certain benefits together, and from thence to conclude, that 'tis for the ſubjects good, that Princes are ſet over them. And generally 'tis our own fault if there be any thing formidable in them. In that caſe indeed the Magiſtrate hath a ſword put in his hands by God, and 'tis his office to be God's executioner of puniſhment on malefactors, and he is obliged to do ſo by conſcience toward God, whoſe officer and commiſſioner he is.

† Ought to be δεῖ.

5. Wherefore *ye* † muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.]

5. And conſequently our obedience is due to him, not only for fear of puniſhment from the magiſtrate, for 'tis poſſible a cunning or a proſperous offender or rebel may avoid that, but in obedience to the conſtitution of God, whoſe officer he is, and to the command of honouring and paying ſubjection, &c. to him.

6. For, for this cauſe pay you tribute alſo: for they are God's miniſters attending continually upon this very thing.]

6. For this is the diſtinct reaſon why tributes and cuſtoms are paid to Kings, viz. becauſe they are commiſſioners ſent from God; who having full power over all we have, as the free donor of all, may aſſign his Commiſſioners what proportion he pleaſe, and that a liberal one, as he did the double portion to the elder brother; and this but very reaſonable, ſeeing, in the diſcharge of their office, they ſpend themſelves with an unwearied paried patience and conſtancy, attending on it, as the hardeſt and heavieſt task that any man in a kingdom undergoes, and is therefore in proportion the moſt richly to be rewarded of any.

7. Render therefore to all their dues: tribute, to whom tribute *is due*; cuſtom, to whom cuſtom; fear, to whom fear, honour, to whom honour.]

7. This therefore lays all obligation on you to render to Princes (as a debt due from ſubjects) all extraordinary or ordinary payments, as alſo that reverence and honour which by the Law of God belongs to them, as well as obedience and diligent ſubjection, v. 1.

* Filled up, πεπλήρωκε.

8. Owe no man any thing, but to love one another: for he that loveth another hath * fulfilled the Law.]

8. For ye Chriſtians muſt not think that your Chriſtian liberty will free or diſoblige you from the diſcharge of any debt or duty to any man, inferior or ſuperior, that is, either of juſtice to ordinary men, or ſubjection to thoſe whom God hath ſet over you: One debt only ye muſt owe all (and yet pay that too, as oft as occaſions are preſented) that of charity, which muſt be ſo paid that it be always owing; and if this be diſcharged as Chriſt requires, not only to friends, but to all, even thoſe that have behaved themſelves as enemies to us, the perſecuting heathen Emperors, &c. this is that perfection of the Law which Chriſt requires, Mat. 5. 48.

9. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, thou ſhalt not covet; and if *there be* any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf.]

9. For all the ſix commandments of the ſecond table, the five here named, and the ſixth that hath all this while been inſiſted on, that of Honour thy Parents, Kings, &c. v. 1. all theſe, I ſay, are but parts of that great Duty of charity, or loving thy neighbour, &c. ſo ſtrictly now commanded by Chriſt, and ſo far from being now evacuated or abrogated, that it is rather heightened in each branch, and improved by the Goſpel, and conſequently every of thoſe ſix, and particularly that of duty to Kings, is ſtill required under Chriſtianity, let the Gnoſticks advocates, and patrons of liberty (or rather licentiouſneſs) under that pretence, teach what they pleaſe to the contrary.

† Filling up, πλήρωμα.

10. Love worketh no ill to his neighbour, therefore love *is* the † fulfilling of the Law.]

10. That Charity that is required of us Chriſtians, is ſo far from depriving any other of his right, that it gives rules of all abundance of mercy and goodneſs to all, for in that conſiſts that perfection of the Law which Chriſt requires, Mat. 5. ſee Note on Mat. 12. e.

* This, knowing the ſeaſon, τοῦτο, εἰδότες τὸν καιρὸν. † deliverance.

11. And * that knowing the time, that now *it is* high time to awake out of ſleep: for now *is* our † c ſalvation nearer than when we believed.]

c. 11. And that exhortation to keep cloſe to all Chriſt's precepts, to diſcharge to all men that duty which Chriſt requires by preſcribing us charity, v. 18. is now the rather to be preſs'd, becauſe of the particularity of time, which ſhould make us watchful to the performance of all duties, the time of our deliverance, or eſcaping, by Chriſt promiſed, and by us ſo long expected (ſee note on Mat. 10. 9. and 24. 13. 1 Pet. 1. 5. and 2 Pet. 1. 3.) being now nigher at hand (which may encourage us to be diligent and perſevere to the end) then it was when we firſt received the faith.

* Paſt, πεφθακεν.

12. The night is * far ſpent, d the day is at hand: let us therefore caſt off the works of darkneſs, and let us put on the armour of light.]

d. 12. The preſent dark ſtate of perſecution of the pure Chriſtians by the unbelieving Jews and the Gnoſticks among you, is now well over, and the more joyful lightſome ſtate of quiet and calm is now, as the day, approaching, (ſee 2 Pet. 1. 19. 1 John 2. 8.) which is a mighty obligation to us to perform the deeds of the day, all actions of Chriſtian purity, caſting off the doctrines and practices of the Gnoſticks, and all the corruptions crept in among you.

13. Let

e. 13. And particularly let chaſtity and all manner of purity, contrary to the night-works or deeds of darkneſs and ſecrecy, be moſt carefully preſerved in all kinds; and think it not tolerable to go on (as they would have you, and tell you it may lawfully be done by you) either in revelings and purſuits of luſts, or in ſins of luxury and exceſs, apt to hinder your watchfulneſs (ſee Luke 21. 34.) or in venery, men with women in unlawful embraces, or in laſciviouſneſs againſt the laws and difference of ſexes, (ſee note on 1 Pet. 4. d.) or any of thoſe other ſins ſo familiar among the Gnoſticks, or finally in factions, diviſions, contentions, hating and perſecuting your fellow Chriſtians, as the Gnoſticks and Judaizers do.

13. Let us walk † honeſtly as in the day; not in e rioting and drunkenneſs, not in * chambering and wantonneſs, not in ſtrife and envying.]

† Modeſtly, εὐσχημόνως. * Uncleanneſſes and filthineſſes κοίταις (note on c. 9. e.) καὶ ἀσελγείαις

14. But ſet your ſelves to the practice of all Chriſtian purity, and do not entertain your ſelves with carnal, ſenſual deſigns, ſuch as the divinity of the Gnoſticks is too full of, which tends to the advancing of luſts of all kinds, and nothing elſe.*

14. But put ye on the Lord Jeſus Chriſt, and make no proviſion † for the fleſh, to *fulfil* the luſts *thereof*.]

† Of the fleſh for luſts, τῆς σαρκὸς εἰς ἐπιθυμίας.

Annotations on Chap. XIII.

a. Ἐξουσία.

V. 1 *Higher powers.*] What ἐξουσία, *power*, here ſignifies will appear ſufficiently by the οἱ γὰρ ἄρχοντες, *for the rulers*, &c. v. 3. for the γὰρ *for* being a rational or cauſal particle, applies the ſpeech to that which had gone before, and ſo expreſſes the ἐξουσίαι, *powers*, v. 1. to be the ἄρχοντες, *rulers*, v. 3. and ſo again the annexing of ἐξουσίαν, *power*, v. 3. doth confirm the ſame. Nor indeed can the power, abſtracted from the perſon of the magiſtrate, be able to do what is here ſaid of ἐξουσία, viz. *commend*, or *encourage*, v. 3 *avenge* and *puniſh* v. 4. And the matter is clear, for v. 3. φοβεῖσθαι ἐξουσίαν, *the powers being feared*, is all one with ἄρχοντες εἰσι φόβος, *the rulers are a fear*, or *terror*, in the beginning of the verſe, and v. 4. immediately upon the mention of *the power* and *the praiſe* which they that *do well* ſhall have ἐξ αὐτῆς, v. 3. *from the power*, it is added, Θεοῦ γὰρ διάκονός ἐστί σοι, *For he* (that muſt needs be the perſon of the magiſtrate) *is a miniſter of God to thee for good*; and, *He bears not the ſword in vain*, or, *for no end, for he is the miniſter of God, an avenger of wrath*, &c. Thus is ἐξουσίαι and ἀρχαὶ uſed *Luke* 12. 11. when the diſciples are ſaid to be *brought before principalities and powers*, that is, without queſtion, princes and men in authority, and ſo are κυριότητες, *dominions*, 2 *Pet.* 2. 10. all that are in authority; and ſo in this *Epiſt.* c. 8. 38. ἀρχαὶ and ἐξουσίαι, *principalities* and *powers*, are certainly perſons (heathen magiſtrates) who perſecute Chriſtians; and ſo *Epheſ.* 3. 11. ἀρχαὶ and ἐξουσίαι are perſons to whom ſomewhat was to be made known. And ſo *Col.* 1. 16. and 2. 15, 22. where ἐξουσίαι and δυνάμεις are joyned with Angels, and all ſaid to be made *ſubject to Chriſt*. And that it may not ſeem ſtrange that the word ἐξουσία, *power*, ſhould be ſet to note a perſon, it will be worth obſerving, not only that the Latin, *magiſtratus*, which ſignifies *magiſtracy*, ſignifies the perſon of the magiſtrate alſo, and is moſt commonly ſo uſed, not for the power, but for the perſon inveſted with that power; but which is punctually for the point in hand, that the Latin *Poteſtas*, which is directly anſwerable to the Greek ἐξουσία, ſignifies *a Ruler* or *Governor* in good and ancient authors, as in *Juvenal Sat.* 10. ſpeaking of the unfortunate end of *Sejanus*, after all his greatneſs, he asks,

Hujus, qui trahitur, prætextam ſumere mavis,
An Fidenorum Gabiorúmque eſſe poteſtas? U. 100.

which had you rather chuſe? to ſucceed Sejanus, that was thus uſed, that is, have that great preferment and dignity of his (aſſumed by the Emperor of *Rome* into the participation of his ſupremacy) and pay ſo dear for it, *or elſe to be* quietly and peaceably *the power*, that is, ruler or governor, *of* thoſe mean people, *the Fideni or Gabii?* Then for the word which is here added to ἐξουσίαι, ὑπερέχουσαι, that that is to be rendred *the ſupreme* (not *the higher*) *powers*, will appear, not only by comparing it with 1 *Pet.* 2. 13. where the Βασιλεύς, *King*, or *Emperor*, is the ὑπερέχων, *ſupreme*, and all others ſaid to be ſent by him, he having his commiſſion from God (as here alſo 'tis ſaid in the end of this, v. 1.) and all others are not from God immediately, but from him; but alſo by the nature and uſe of the word; the nature of it confining it to thoſe that are over, and not under others: and ſo in *Simplicius* upon *Epictetus*, p. 2. 14. αἴτια πρῶτα καὶ ὑπερέχοντα, *the firſt cauſes and* ὑπερέχοντα, which muſt therefore be rendred *ſupreme*, or joyned together, and ſaid to be all one with ἐξηρημένα αἴτια, the *exempt*, *abſolute*, *independent principles*, viz. *the gods*, ſaith he, or, in his ſtile, the κρείττονες, to whom worſhip is due; and ſo in proportion ſpeaking here of men, it muſt belong to the ſupreme in any kingdom, who, as he is πρῶτος *firſt*, ſo he is ἐξηρημένος *exempt*, and ἀνεύθυνος *not accountable* to any man or men upon earth: and for the uſe of it, beſide that which hath already been ſaid, it may be obſerved, that *Gen.* 49. 3. in the deſcription of that condition which had belonged to *Reuben*, (if he had not forfeited it) by his primogeniture, *viz.* that he ſhould have been the King (as, upon his ſin, *Judah* was) it is ſaid of him, that he was יתר שאת ויתר עז *the excellence of principality, and the excellence of power*, that is, the excellent principality and excellent power; which ſeems to me to be the very phraſe here uſed, of ὑπερέχουσα ἐξουσία, and is there ſpoken perſonally of that elder brother.

a. Ἀρχαὶ.

Κυριότητες.

ὑπερέχουσαι.

b. Κρῖμα.

V. 2. *Damnation.*] The word κρῖμα, according to its literal importance, ſignifies *judgment*, and no more, and is applied to humane judgments ſometimes, either *going to law*, *contentiones in foro*, 1 *Cor.* 6. 7. or elſe *ſentences* of temporal puniſhments on *malefactors*. So *Luke* 23. 40. where one thief ſaith to the other, οὐδὲ ἐν αὐτῷ κρίματι εἶ, *thou art in the ſame judgment*, or *ſentence* of death, capital puniſhment, called κρῖμα θανάτου, c. 24. 20. *judgment of death* temporal. Otherwhere it as clearly ſignifies divine, and that *eternal puniſhment*; *as Acts* 24. 25. τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, *judgment to come*, that is, certainly at the end of the world, at the day of doom; and ſo *Rom.* 2. 2. κρῖμα τοῦ Θεοῦ, *the judgment of God*, and ſo again v. 3. which v. 5. is explained to be *wrath*, or *puniſhment*, *againſt the day of wrath*; ſo *Heb.* 6. 2. αἰώνιον κρῖμα *eternal judgment* joyned with *the reſurrection of the dead*. So *Mat.* 23. 14. and *Mark* 12. 40. *Luke* 20. 47. περισσότερον κρῖμα, *more abundant judgment*, which they ſhould receive in another world (when this world affords none) for their Hypocriſies; and *Rom.* 3. 8. ὧν τὸ κρίμα ἔνδικόν ἐστιν, *whoſe judgment* (or *puniſhment* eternal) *is juſt*; and 2 *Pet.* 2. 3. οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, *whoſe judgment*, that is, *deſtruction*, (temporal here by the hand of God, preparatory and procœmial to) *eternal lingereth not*, as appears by the next words, *whoſe deſtruction ſleepeth not*. So 1 *Tim.* 3. 6. κρῖμα διαβόλου *the condemnation of the devil*, that ſentence that befel *Luciſer* for his pride preſently after his creation, and ſo may befal the novice lifted up with pride there. And therefore *Heſychius*, from the more general uſage, renders it, ἀνταπόδοσις Θεοῦ, *God's retribution*, or *payment*, or *rendring according to works*, which is ſure his eternal puniſhment. Three places there are, which belong certainly to this ſenſe, which yet have been queſtion'd by ſome men, and denied to do ſo. Firſt this in this place, *They that reſiſt*, that is, by force or violence oppoſe *the* ſupreme *power*, ἑαυτοῖς κρῖμα λήψονται, *ſhall receive judgment to themſelves*. That this ſignifies temporal puniſhment, which the magiſtrate may inflict, and no more, they think appears by the following words, *for rulers are a terror to evil works*. But if that argument were of force, it would conclude alſo, that no more but temporal puniſhment belonged to any other crime which was puniſhable by the magiſtrate; for of him it is ſaid, that he is Θεοῦ διάκονος ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι, *the miniſter*, or

officer

officer, of God, his executioner for *wrath*, that is, puniſhment temporal, *to him* indefinitly *that doth evil*, that is, every viſible malefactor. And ſo if this would conclude for the reſiſter or rebel, it would alſo be privilege or protection to all other ſins, which the magiſtrate is wont to puniſh, the thief, the murtherer, &c. he that were hanged ſhould not for that be damned, whatever his crime were. And 2*ly*, If that reſiſter ſhould eſcape the hand of juſtice here, by flight, &c. or if he ſhould proſper in his rebellion, ſo that the magiſtrate ſhould not be able to puniſh him, or yet farther, ſo as to get into the throne, what judgment or puniſhment is that man likely to receive, if the κρῖμα or *judgment* here ſignify none but the magiſtrates wrath or puniſhment? 3*ly*, 'Tis here v. 5. concluded from hence, *Wherefore ye muſt be ſubject, not only for wrath, but alſo for conſcience ſake*: where wrath ſignifying temporal puniſhment, *v.* 4. if that were all that were meant by κρῖμα, then could it not be true, much leſs concluded from hence, that men *muſt be ſubject not only for wrath*. Certainly he that reſiſts is not ſubject (ἀντιτάσσων is one with ἀντιτάσσεσθαι and both directly contrary to ὑποτάσσεσθαι, *being ſubject*, *v.* 3, 5.) and therefore if we *muſt be ſubject, not only for wrath*, as that ſignifies temporal puniſhment, then *he that reſiſts ſhall receive* more then *wrath*, as that ſignifies temporal puniſhment, *viz.* κρῖμα, *eternal judgment*, or *condemnation*, which muſt be the importance of ἀλλὰ καὶ διὰ συνείδησιν, *but alſo for conſcience ſake*, viz. that if he do it not, it will be ſin to him, wound his conſcience, and ſo bind over to that puniſhment that belongs to an accuſing conſcience, or the breach of that divine law (which is the rule of conſcience) the command of obedience, *v.* 1. to a damning ſin, if it be not timely repented of. The ſecond place thus doubted of is, 1 *Cor.* 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh* κρῖμα *judgment to himſelf*. That it doth not there ſignify *damnation*, is attempted to be proved by three arguments: 1. by that which follows, *v.* 30. *For this cauſe many are weak and ſickly among you, and many ſleep*; which belonging only to temporal puniſhment, is conceived to be the *peripbraſis* of κρῖμα *judgment*, precedent, and conſequently that that is ſo alſo. 2*ly*, Becauſe the Apoſtle ſpeaks there of any one ſingle act of this ſin, which being not an habit or cuſtom, the objectors conceive not to be actually damning under the ſecond covenant. 3*ly*, becauſe *v.* 32. 'tis ſaid, *When we are judged, we are chaſtned of the Lord, that we ſhould not be condemned*, &c. To the firſt of theſe the anſwer is clear, 1. that ſickneſs and death, tho' they be temporal puniſhments, are yet divine, inflicted by the hand of God, not of the magiſtrate, and 'tis acknowledged that it doth ſeldom ſignify eternal puniſhment, excluſively to God's temporal puniſhments, but eternal, and ſometimes temporal too (as was ſaid of 2 *Pet.* 2. 3.) or eternal if he repent not, and perhaps temporal if he do, or to bring him to repentance: 2*ly*, that theſe temporal do not exclude eternal puniſhments; they may be ſick, and die, and be damned alſo, or elſe ſome being reformed by theſe temporal chaſtiſements, others may be damned alſo that do not reform; and that this is juſt with God, and the meaning of κρῖμα the, appears *v.* 27. which is parallel to *v.* 29. *whoſoever ſhall eat or drink unworthily, ſhall be guilty of the body and blood of the Lord*, that is, ſhall be thought guilty of the greateſt violation of *Chriſt*, to profane and tread under feet his body and blood. To the ſecond, it need not here be diſputed whether one act of mortal or wilful ſin bring damnation, it being as much to the preſent purpoſe, that cuſtomary or frequent ſinning doth; for whatever mercy may belong to him that commits only one act, yet if he that cuſtomarily or frequently doth it, incur damnation, this will be the Apoſtles meaning by κρῖμα there, who ſpeaks indefinitely of the ſin (as when he ſaith, *the drunkard*, or *adulterer ſhall not inherit the kingdom of God*) and deſcends not to that minuter conſideration, what 'tis that contracts the guilt of that ſin. As for the third objection, 'tis an evident confirmation of this rendring; for if thoſe that were ſick, &c. were *chaſtned of the Lord, that they ſhould not be condemned*, then ſure, if they had not been ſo chaſtned, or not reformed by that chaſtning, they ſhould have been condemned with the world, which is no argument that eternal judgments are not due to them on their impenitence, but an evident intimation that they are. The third place thus doubted of (and brought to countenance the former interpretations of theſe two) is 1 *Pet.* 4. 17. Ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρῖμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ, *It is the ſeaſon of judgments beginning from the houſe of God*, where that that befals *the houſe of God* cannot be condemnation. To which I anſwer by granting the objection, and conſequently that κρῖμα in its latitude muſt not there be applied to *the houſe of God*, but only one part of it. For if κρῖμα in that verſe there are ſpecified two parts, τὸ πρῶτον and τὸ τέλος, *the firſt part*, and *the end*, or *laſt part of it*. The firſt part of God's revenge on ſin may be in this life, and befal the godly, who hath ſin to be puniſhed alſo, and ſo μόλις σώζεται, *hardly eſcapes*, v. 18. or (as that phraſe is in the original, *Prov.* 11. 31.) *is recompenſed on the earth*; but the ſecond ſadder part is τῶν ἀπειθούντων of the *contumacious*, that *obey not the Goſpel of Chriſt*, and it ſeizeth on them here, and ſweeps them away, and then continues to them eternally; and ſo ſtill κρῖμα is ἀνταπόδοσις Θεοῦ, *God's puniſhment*, and *retribution to ſin*, where-ever it is, both here and in another world.

V. 7. *Salvation*] What σωτηρία *ſalvation* or *deliverance* here ſignifies (ſomewhat different from the notion of it, *ch.* 10. a.) may be gueſſed by what hath been oft mention'd of the word σῳζόμενοι and σώζεσθαι in the Goſpels, *Mat.* 10. h. *Luke* 13. b. &c. and the deliverance of the believing Jews or Chriſtians out of perſecutions, which (after the example of *Chriſt*) befel them in the firſt age, and from which they were delivered partly by the great act of vengeance from *Chriſt* upon the Jews the crucifiers of him, and perſecutors of his followers (ſee *Luke* 21. 28.) and partly by their departing generally out of *Judea*, before that deſtruction befel the Jews (ſee *Rev.* 7. d. e.) and partly by the Halcyonian days, which under *Veſpatian* were allowed the Chriſtians after this time in all places. The approaching of this is every where uſed, as an antidote or cordial conſideration, to arm them in time of affliction; and ſo here the conſidering that this is now nearer then when they firſt embraced the faith, and that therefore now 'twere unreaſonable to fall off, and loſe all their paſt faith and ſufferings, when now a little while more will land them ſafe at their expected haven, the deliverance ſo promiſed. This probably is the meaning of the phraſe, 1 *Pet.* 1. 5. σωτηρία ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, *deliverance ready to be revealed in the laſt time*, and perhaps σωτηρία ψυχῶν *v.* 9. *the ſaving of their lives* (antecedent to that of their ſouls) the delivering them from thoſe imminent dangers that the Chriſtians were under from the Jews, till that their deſtruction (for that that is the meaning of σώζειν ψυχὴν, *Mat.* 16. 15. *Mar.* 8. 35. *Luke* 9. 24. *ſaving*, or *finding his life*, ſee thoſe places, and Note on 2 *Pet.* 1. e.) That 'tis there to be thus underſtood may be probable by *v.* 10. where ſaith he, *the prophets enquired concerning this*, σωτηρία *ſalvation*, or *deliverance*, *what time* it was likely to come *v.* 11. which ſeems to confine it to ſome eminent event or paſſage in this world, and that, it ſeems, now ready to fall out in that preſent age, *v.* 12. So 2 *Pet.* 3. 15. where he bids 'em *count the longanimity of God* (that is, his ſparing or deferring the puniſhment of the Jews ſo long) σωτηρίαν *deliverance*, *viz.* that the Jews might come in to the faith, and all the believing Jews might have time to go out of *Hieruſalem* (ſee Note on *Mat.* 24. g.) and ſo be reſcued out of that common deſtruction. To this, I conceive, belong theſe words in the Epiſtle of *Barnabas*, p. 227. ἐν τῇ βασιλείᾳ αὐτοῦ ἡμέραι πονηραὶ ἔσονται καὶ σκάνδαλα ἐν αἷς ἡμεῖς σωθησόμεθα, *In his* (that is, *Chriſt's*) *kingdom, there ſhall be evil and foul days, in which we ſhall be ſaved, or eſcape*; and that which follows

C. Σωτηρία

Σωτηρία ἐν τοίμη ἀποκαλυφθῆναι. Σωτηρία ψυχῶν

follows, ὧδε ἡμῖν ἡ ἐπιοῦσα ἐναίσιος ἔσται, *to us there shall be a lightsome, that is, a clear day.* This is set down most plainly, 2 *Pet.* 2. 6, 7, 9. by the example of *Sodom* and *Lot*; *Sodom* destroyed, and *Lot* and his family preserved; and so also of *the old world*, v. 5. when *Noah*, and seven more were preserved, where σώζειν is all one with σώζεσθαι. And 'tis observable that this very word σώζω is used in this story in *Genesis*, when the Angel bids *Lot* escape and flie for his life, or save and deliver his life, σῶσον ψυχήν. And because this is the prime matter of St. *Jude*'s *Epistle*, as well as of that of St. *Peter*'s to the dispersed Jews, that also may probably be the meaning of κοινὴ σωτηρία, *common salvation*, or *deliverance*, *Jude* 3. that deliverance that the believers should generally meet with. This use of this word how agreeable it is to the Scripture style, may yet farther appear by the notion of a *Saviour* in the Old Testament, for a deliverer, such as *Joshua* was said to be, of whom there is a notable place to this purpose, *Ecclesiasticus* 40. 1. *Jesus*, &c. *according to his name was made great*, εἰς σωτηρίαν ἐκλεκτῶν, *for the saving*, or *delivering*, *the elect of God*, and *taking vengeance on the enemies*, &c. And so *Obad.* 21. *the Saviours shall come to judge the mount of Esau, the kingdom*, &c. and so all those others, of whom 'tis said in general, *Thou hast sent us Saviours*, that is, the Judges which were sent or raised up by God to fight the battels of God's people against their enemies; in which two respects, first of avenging them on their enemies, secondly, of delivering them, those two titles of *Judges* and *Saviours* are bestow'd on them. And agreeable to this, this act of *Christs* so remarkable on the Jews is called both *the kingdom of God*, and σωτηρία *deliverance*, or *salvation*: *kingdom* in both respects, as a *King* is an avenger and protector both, and *deliverance* in the second only. Other like words we find to the same sense. See Note on *Acts* 3. b.

σώζειν

Κοινὴ σωτηρία

d. ἡ ἡμέρα ἤγγικεν

V. 12. *The day is at hand*] Ἡ ἡμέρα ἤγγικεν, *the day draweth nigh*, is all one with ἐγγίζουσαν τὴν ἡμέραν, *the day approaching*, *Heb.* 10. 25. and shall there be explained, which that it may belong to the destruction of the Jews, and whatever inseperable attendants of that, may appear, *Ezek.* 7. 10. *Behold the day, behold it is come, the morning is gone forth*; which is clearly the approaching of this day (and so other of the phrases, used in the New Testament for that destruction, are to be met with in that chapter, *An end, the end*, &c. v. 2, 3, 6.) and yet more perfectly *v.* 12. *The time is come, the day draweth near*, and these spoken clearly (as that whole Chapter) of the final destruction of that whole people. The approach of which being here mention'd as a motive to encourage the Christian Jews to hold out, and not to fall off to the Gnosticks impure courses (who, by helping them to escape persecutions, corrupted and inveigled many) this phrase is here by way of accommodation applied to that time, as a time of light, unfit for the works of darkness. See *Heb.* 10. a. and *Luke* 21. 34.

V. 13. *Rioting*] What κῶμος signifies, is not so commonly observed. *Theophylact* defines it, τὰ μετὰ μέθης καὶ ὕβρεως ᾄσματα, *songs with drunkenness and contumely.* In which definition, as the word ὕβρεις *contumely* is oft used in an impure sense, to denote *unlawful loves*, and *pursuits*, so in all probability doth it there, for the *night-amorous revels* are they that are peculiarly signified by κῶμοι. So *Wisd.* 14. 23. where speaking of the heathen κρύφια μυστήρια, *secret mysteries*, he joyns with them ἐμμανεῖς κῶμοι, *mad-revels*, and as the effects thereof adds, οὔτε βίους, οὔτε γάμους καθαροὺς φυλάσσουσι, *they keep neither lives nor marriages pure.* So 2 *Mac.* 6. 4. when he saith *the Temple was filled* ἀσωτίας καὶ κώμων, he adds ῥαδυμούντων μετ' ἑταίρων, *dallying with harlots*, γυναιξὶ πλησιαζόντων——And he that doth this, is in *Theocritus* κωμαστής. So say the *Scholiasts* on that Poet, κωμάζειν λέγεται ὁπὸ τῶν καθ' ὑπνον εἰς ἐρωμένας ἀπερχομένων, *the word is used for those that go by night to their sweet-hearts.* This they used to do with torches and fiddles, singing amorous ballads at the doors of their beloved, (from thence called κρουσίθυρα, and θυροκοπικὰ) a pattern of which is set down in *Plautus Curcul. Act* 1. *Scen.* 2.

Quid si adeam ad fores, atque occentem?
Pessuli, heus pessuli, vos saluto lubens.——

To this belongs that of *Aristophanes* in *Pluto*,

Ἔοικε δ' ὅτι κῶμον βαδίζειν,
Στέφανον γάρτοι καὶ δᾷδ' ἔχων πορεύεται,

He looks as if he were going to a revel, having his crown and his torch; and more fully in the right reading of the verse in * *Plautus*,

Tute tibi præis lotis, luces cereum.
You go before your self with the fiddle, you are your own torch-bearer: some body else it seems they were wont to have, to perform these offices for them; so saith the *Commentator* of *Hermogenes*, Πυθαγόρας μέσῳ νύκτων ἀστρονομούμενος νεανίαν τινὰ σὺν αὐλητρίδι κωμάζοντα μετὰ λαμπάδος καὶ αὐλητρίδος—— *Pythagoras studying the stars at midnight, saw a young man with a fidler revelling with a torch*—Agreeably the word is here to be interpreted, *the night-revels*, or *pursuits of* their *unclean designs*; and so it is, *Gal.* 5. 21. and 1 *Pet.* 4. 3. *Comissationes*, which some have mistaken for *Comessationes*, as if it were from *comedo*, and so render it *surfetings*, whereas the Latin word is but a light derivation from the Greek κῶμος, and κωμάζειν.

e.

* Curcul. Act. 1. Scen. 1.

CHAP. XIV.

Paraphrase.

a. 1. And for the preserving of that Christian charity among all, mentioned solemnly, c. 13. 8, 9, 10. I shall enlarge to give these rules. Great dissentions and divisions are already gotten into the Church of Jewish believers (not only against the Gentiles, but) among themselves, some Jewish converts discerning their Christian liberty and freedom from the Judaical yoke, others conceiving themselves still to be under that obligation. The latter of these is zealous for the Mosaical Law, and observances of circumcision and meats, &c. and condemns all others as breakers of Gods Law, that do not observe all these. On the other side they that are instructed in the knowledge of their Christian liberty, seeing others stand on such things as these, that had never any real goodness or vertue in them, and now are abrogated by Christ, are apt to despise and contemn them that continue under that yoke, and resolving to maintain that liberty which they have purchased by Christ, freedom from such obligations, are apt to separate from the Judaizers, ch. 12. 18. and so betwixt one and the other, the communion is likely to be broken. To both these therefore I apply my self at this time. Those of you that do not think your selves obliged to keep the Law, do not ye reject the scrupulous or erroneous Judaizer, that thinks himself bound to observe those Laws, of abstaining from many meats, &c. but receive him to your Communion; yet not so, that he thereby think himself encouraged or authorized to quarrel with other mens Resolutions for the directing their own lives, what is lawful or unlawful for them, and to condemn others that do not think themselves so obliged.

1 HIM that is weak in the faith, * receive ye; *but* not † to doubtful a disputations.]

* receive to you, προσλαμβάνεσθε

† to be judging of thoughts

2. He that is sufficiently instructed in his liberty, makes no scruple of eating any thing, thinks not himself obliged to be circumcised, &c. makes use of his Christian liberty to that purpose: but the Judaizer being not sufficiently instructed in the nature of the liberty allow'd him by Christ, and remaining in that error concerning the obligingness of the Mosaical Law, abstaineth from all flesh perhaps, (for so some did, saith Theophylact, that they might not be taken notice of to abstain peculiarly from swines flesh) or else from some sort of meats, as unclean and forbidden.

2. For one believeth that he may eat all things; another who is weak eateth herbs.]

3. Now to begin with the latter first (see note on Mat. 7. b.) The Jewish believer, that discerns his liberty and eateth all meats indifferently, must not despise the scrupulous erroneous, which is also a Jewish believer: And on the other side the scrupulous Judaizer must not reject and cast out of his communion that other, who being instructed in the nature of his Christian liberty, doth not think himself obliged to abstain from all those meats, from which a Jew under Moses religiously and judaically abstains; for God hath admitted him into the Church (without laying that yoke upon him) as a servant into his family, and he is not to be excluded by the Judaizer for such things as these.

3. Let not him that eateth, *despise him that eateth not: and let not him which eateth not, judge him that eateth; for God hath received him.]

* set at nought, ἐξουθενείτω

4. What commission hast thou, O Jewish Christian, to judge Gods servant, receiv'd and own'd by him, v. 3. to exclude him out of the Church? (see c. 2. 1. & n. a.) To his own Lord he stands or falls,

4. Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up, for God is able to make him stand.]

falls, that is, he, by his (not thy) ſentence or judgment, is either cleared (judged to have done nothing amiſs) or condemn'd. But he certainly ſhall be cleared, for God is able to clear him, if he pleaſe, and he certainly will, having, by receiving him into his family, giving him this liberty.

† preferreth one day before another, another approveth every day

5. One man † b eſteemeth one day above another: another eſteemeth every day *alike*. Let every man be fully perſwaded * in his own mind.]

5. The Judaizing Chriſtian obſerveth ſome ſpecial days appointed by Moſes his Law, the ſabbath or other Jewiſh feſtivals, but the other which is no Judaizer, but knows his own liberty, makes not that difference of days that Moſes requires: and in ſuch things every man muſt act by his own, not by another man's judgment or conſcience (ſee Note on Luke 1. a.) what he is verily perſwaded he ought to do (and therefore unity and charity ought not to be broken by you for ſuch things.

* by, for the K's MS. reads ἐπὶ ἰδίῳ without ἐν

6. He that regardeth a day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

6,7. He that makes a difference betwixt days, thinks it is God's will he ſhould do ſo; and he that doth not make that difference, thinks it God's pleaſure now under

7. For none of us liveth to himſelf, and no man dieth to himſelf.]

Chriſt that he ſhould not make any difference. He that makes no difference of meats, thinks it acceptable to God that he ſhould do ſo, and in teſtimony that he thinks ſo, conſtantly bleſſeth God, when he eats, for giving him that food, to the eating of which he conceives God hath alſo given him liberty; and the Jewiſh Chriſtian thinks it obligation of conſcience to abſtain, and for that command of reſtraint, and for the grace of doing ſuch an act of ſelf-denial, he giveth God thanks alſo. And this ſure is well done on both ſides, for no man of us is to do what he himſelf likes beſt, but what he thinks is moſt acceptable to God.

8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.]

8. For our life and death are very unconſiderable, but as by them we may ſerve God; and therefore much more all other things.

9. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.]

9. And all the fruit of Chriſt's death, and ſuffering, and reſurrection, which accrues to him, is only this, that he may have power and dominion over us, to command or give what liberty he pleaſeth.

† be ſet, παρεστησόμεθα

10. But why doſt thou judge thy brother? or why doſt thou ſet at naught thy brother? we ſhall all † ſtand before the judgment-ſeat of Chriſt.]

10. But why doſt thou that obſerveſt the Law, condemn thy fellow Chriſtian? or exclude him from thy Communion, becauſe he uſes his Chriſtian liberty, &c. or thou that uſeſt thy liberty, why doſt thou think it a piece of ſenſleſs ſtupidity in the Jew to abſtain, and thereupon deſpiſe v. 3. and vilify him, which is alſo a kind of judging him? whereas indeed neither of you is to be the judge of the other, but Chriſt of you both, (ſee note a. on Jam. 3.) being by his Father ſent and commiſſionated to that office.

11. For it is written, *As* I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.

11,12. According to that of the Prophet, Iſa. 45. 23. I have ſworn by my ſelf that unto me every knee ſhall bow; which being a prediction of ſomewhat then future, was to have a completion in Chriſt incarnate (ſee Phil. 2. 9, 10, 11.) who is now conſtituted the one ſupreme judge of all, to whoſe judicature every one muſt ſubmit and give account for his own actions, and conſequently 'tis moſt unreaſonable that any man, but he to whom Chriſt this ſupreme judge hath delegated and committed that power, the Apoſtles and Governours of the Church, endowed with the power of the Keys and Cenſures, ſhould thus cenſure, and reject others from their communion.

12. So then every one of us ſhall give account of himſelf to God.]

* a ſcandal, σκάνδαλον

13. Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling block, or * an occaſion to fall, in his brothers way.]

13. And therefore let this fault be mended by you, do not any longer cenſure and ſeparate from one another's communion, for ſuch things as theſe, only be careful that you do not ſcandalize any Chriſtian brother, that is, put in his way a ſtumbling-block to hinder his coming to Chriſtianity, or a gall-trap in his progreſs to wound him and make him go back, as the Judaizer is in danger to do, when he ſees thoſe liberties uſed among Chriſtians which he deems utterly unlawful.

† in, ἐν

14. I know and am perſwaded † by the Lord Jeſus, that *there is* nothing unclean of it ſelf; but to him that eſteemeth any thing unclean, to him *it is* unclean.]

14. I am confident, and make no queſtion, but that Chriſt hath ſo remov'd that yoke of the Moſaical law, that to a Chriſtian Jew no kind of meat is unlawful to be eaten; but yet for all that, it is unlawful to him that eſteems it to be ſtill prohibited; the perſwaſion of it's being forbidden him is, as long as he is ſo perſwaded, ſufficient to make it to him unlawful to uſe that liberty, which otherwiſe were lawful.

* but if becauſe of meat εἰ δὲ διὰ βρῶμα

15. * But if thy brother be c grieved with thy meat, now walkeſt thou not charitably: deſtroy not him with thy meat for whom Chriſt died.]

15. But if for a matter of this nature, his not daring to eat what thou eateſt, thou deſpiſe and caſt off thy fellow Chriſtian that knows not his liberty, and by ſo doing diſcourage or aliene him from going on in Chriſtianity, v. 13. ſure this is contrary to the rule of Chriſtian Charity, of drawing all to piety, and driving none away, Mat. 18. 6. and it will be a great fault in thee, for ſo light a thing as meat is, to drive from Chriſtianity, and conſequently to deſtroy him for the ſaving of whom Chriſt was content to lay down his life, ſee v. 20.

c.

16. Let not your good be evil ſpoken of.]

16. Ye may uſe your Chriſtian liberty, but ſhall not do well ſo to uſe it, as that it may tend to others hurt, for that will be the defaming of that which is in it ſelf indifferent or innocent.

17. For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and d joy in the holy Ghoſt.]

17. For Chriſtianity conſiſts not in ſuch external matters, eating or not eating ſuch or ſuch meats, but in the practice of Chriſtian vertues, ſuch are mercifulneſs and peaceableneſs and delight to do good one to another, to build up and advance one another in piety, not dividing and hating, and excommunicating one another, v. 19. or delight to do good, or that joy which reſults from unanimity, ſaith Theophylact.

d.

18. For he that in theſe things ſerveth Chriſt, *is* acceptable to God, and approved of men.]

18. Theſe indeed are acts of obedience to Chriſt, that are ſure to be accepted by God (without Judaical performances) and to be of good report among all men.

19. Let us therefore follow after the things that make for peace, and things wherewith one may edify another.]

19. And therefore let us moſt zealouſly attend to thoſe things which may thus preſerve peace between all ſorts of Chriſtians, tho' of different perſwaſions, Judaizers or thoſe that are inſtructed in their liberty, and which tend to the drawing men to Chriſtianity, not aliening them from it.

* diſſolve, καλάλυε † but the evil is to κακὸν πῆ

20. For meat * deſtroy not the work of God: all things indeed *are* pure; † but *it is* evil for that man who eateth with offence.]

20. Do not thou for ſo unconſiderable a matter as eating is, or becauſe another will not, or dares not make uſe of that Chriſtian liberty which thou doſt moſt innocently uſe, diſturb that peace, that unity, which God hath wrought among believers of different perſwaſions about indifferent things. 'Tis true, a man may eat any thing ſimply conſidered; but if by eating he aliene others from the Goſpel, by deſpiſing and avoiding them, v. 3. that dare not do ſo, this is a ſin in him.

* ſcandalized or, is ſick, Σκανδαλίζεται ἢ ἀσθενεῖ

21. *It is* good neither to eat fleſh, nor to drink wine, nor *any thing* whereby thy brother ſtumbleth, or is * offended, or is made weak.]

21. 'Tis not charitable to make uſe of any part of Chriſtian liberty, when by thy ſo doing any other man is kept from receiving the faith, and ſo falls by ſome occaſion of thine, or is gall'd, and diſcouraged, and driven from the profeſſion, (as the Jewiſh believer is by ſeeing others caſt off the Moſaical yoke, whom they think obliged by it) or any way wounded or hurt, that is, brought to any kind of ſin (ſee Note on 1 Cor. 8. b.)

22. If thou haſt a clear underſtanding of thy Chriſtian liberty, it is well for thee, and thou mayeſt uſe it betwixt God and thy ſelf, but not always before men, as when it may be in danger to hurt them, and when 'tis not neceſſary to reveal thy practice in ſuch matters. He is an happy man that, when he knows a thing lawful, doth ſo manage the practice of it, the uſe of his liberty, that he hath therein no reaſon to accuſe or condemn himſelf: ſee note on c. 2. f.

22. Haſt thou faith? Have it † to thy ſelf before God. Happy *is* he that * condemneth not himſelf in that thing which he alloweth.]

† by thy ſelf κατὰ σεαυτὸν
* judgeth not himſelf in that which he approves, μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει
† it is not of faith, οὐκ ἐκ πίστεως

23. And indeed for the ſcrupulous Judaizer there is little reaſon he ſhould be ſo ill uſed for his not daring to eat, when he thinks himſelf otherwiſe obliged; for it were a damning ſin, for which his own conſcience already condemns him, ſhould he eat, or do any indifferent thing, as long as he thinks in conſcience that it is not ſo, becauſe it is contrary to perſwaſion or aſſurance of the lawfulneſs of his action: and whoſoever doth any thing without that perſwaſion (called faith here, and knowledge, 1 Cor. 8. 7.) ſo far at leaſt as to judge that which he doth lawful for him, he certainly ſins in ſo doing.

23. And he that doubteth is damned if he eat, becauſe † *he eateth* not of faith; for whatſoever *is* not of faith, e is ſin.]

Annotations on Chap. XIV.

a. διαλογισμὸς

V. 1. *Diſputations*] Διαλογισμὸς here ſeems to ſignify *the arguings*, or *reaſonings*, and conſequently reſolutions of men concerning themſelves, to the managing their whole courſe of life, what is lawful or unlawful for them, and particularly here (as the Context inforceth it) the *reaſonings* and *reſolutions* of thoſe, that from the liberty of diſuſing the Moſaical Law given by *Chriſt*, conclude the lawfulneſs of eating any thing, *v.* 2. A fuller inſtance or example of this notion of the word I have not met with, then in *Epicurus*'s his *Epiſtle* to *Idomeneus*, ſpeaking of the torments he was then under ready to die, as great as were imaginable, Ἀντιπαρετάττετο δὲ πᾶσι τούτοις τὸ καλὸ ψυχῶν χαῖρον διὰ τῆν τῶν γεγονότων ἡμῖν διαλογισμῶν μνήμην, *The joy that he had in his mind, upon the remembrance of the reaſonings which he had in his life-time, ſtood in battle array againſt all thoſe torments of the ſtrangury*, &c. what thoſe διαλογισμοὶ or *reaſonings* of *Epicurus* were, appears in his *Epiſtle* to *Menæceus* in *Diog. Laert.* wherein, as in an apology for himſelf, and a declaration of the truth of his opinions, he confeſſes 'tis not eating or drinking, or any other of the ſenſualities of the world put together that beget a pleaſant life, ἀλλὰ νήφων λογισμὸς, καὶ τὰς αἰτίας ἐξερευνῶν πάσης αἱρέσεως καὶ φυγῆς, καὶ τὰς δόξας ἐξελαύνων, ἀφ' ὧν πλεῖστος τὰς ψυχὰς καταλαμβάνει θόρυβος, *but a ſober diſcourſe*, or *reaſoning*, *and ſuch as ſearches out the cauſes of all choice or averſation, and drives away thoſe falſe opinions, from which the greateſt perturbation, that ſeizeth on our mind, doth proceed.* This νήφων λογισμὸς, &c. this *ſober reaſoning what are the true cauſes of choice and averſation*, that is, what is to be choſen or rejected upon true rational grounds, done or not done, was *Epicurus*'s διαλογισμὸς, the remembrance of which brought him ſo much inward pleaſure in the midſt of his torments. This * St. *Ambroſe* (reciting part of that *Epiſtle* of his) renders *ſobria diſputatio*, *a ſober diſputing*, and by and by repeating the ſame again, *continens vita*, *a continent life*, and in * another place, *ſobrietas mentis*, *ſobriety of mind.* And *Cicero Tuſc. Quæſt. l.* 5. mentioning his cheerfulneſs at his death, tranſlates this διαλογισμῶν μνήμη, *Inventorum ſuorum memoria & recordatio, the remembrance of the moral rules which he invented.* So that the λογισμὸς and διαλογισμὸς ſignifies there, (and ſo moſt probably here alſo) that *reaſoning* of mens hearts by which they reſolve and determine what they may and may not do, and accordingly regulate the actions of their lives; that ſpecial act of their *judicium practicum*, which hath the governing of their practice, and conſequently διάκρισις διαλογισμῶν, is, *the judging*, or *condemning*, *of other mens courſes.* Which practice was not to be approved of, or encouraged in the Judaizer on one ſide, as on the other ſide he that made uſe of his Chriſtian liberty was not to reject, but receive him to his communion, tho' he were erroneouſly and unneceſſarily ſcrupulous in point of the Moſaical obſervances. And ſo this firſt verſe is the breviate of the whole chapter, which is all on theſe two heads, that the Jewiſh Chriſtian that underſtood his own liberty muſt not deſpiſe and reject the Judaizing ſcrupulous believer, and that the Judaizer muſt not judge or condemn the other, ſee v. 3. &c. and c. 2. 1. Note a.

*l. 3. Ep. 35.

*l. 1. de Abr. c. 1. 3.

διάκρισις διαλογισμῶν

b. κρίνει

V. 5. *Eſteemeth*] What κρίνειν here ſignifies, muſt be reſolv'd by the ſpecial, not vulgar uſe of the word among authors. It is uſed ſometimes for *approving*, *giving the ſuffrage* in a competition; ſo * S. *Chryſoſtom* uſeth together ταύτῃ τίθεται τὰς ψήφους καὶ τὰς κρίσεις, *he gives his ſuffrage, and his ſentence*, or *judgment*, *to this.* So in *Xenophon*, Κύρ. παιδ. l. 8. τοὺς μὴ ἑαυτὸν κρίνοντας ἐμίσει *he hated them that did not adjudge the victory to him.* So *Ariſtotle*, l. 1. *de An.* c. 11. πάντα τὰ στοιχεῖα κρίτων εἴληφε πλὴν τῆς γῆς, *every of the elements but the earth, had ſome Philoſopher or other that gave his ſuffrage to it, that it was the ſoul, or principal of all things.* So *Plato* in *Philebo*, εἴ τινα πρὸ αὐτῆς ἄλλην κρίνομεν, *if we preſer any before it.* So when of *Epicurus* 'tis ſaid κρίνει ἡδονὴν, *he defends*, or *gives his vote to, pleaſure* that it is the *ſummum bonum.* And in the *Epigram*,

Οὐδὲ γὰρ ἡ ψυχὴ τὸ φαγεῖν κρίνουσα γέγηθεν,

For the ſoul rejoyceth not as preferring eating before all things. And ſo here, ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, *one prefers one day before another*, *but another approves every day*, that is, prefers not any before any.

V. 15. *Grieved*] Λυπεῖσθαι here ſignifies *to be grieved*, as that notes being wounded or galled in his courſe, & by that means driven off from the profeſſion of Chriſtianity. That it ſignifies ſo, appears by the Context, comparing this verſe with v. 13. where the *brothers* having *a ſcandal*, that is, gall-trap (ſee Note on *Mat.* 11. c.) *put in his way*, is all one with the λυπεῖται *being grieved* here, anſwerable to both which together is, σκανδαλίζεται καὶ ἀσθενεῖ, *is ſcandalized*, (or *galled*) *and made weak*, or *ſick*, or *faint*, or *wounded*, v. 21. For it is to be obſerved that λύπη *grief* or *ſorrow*, is oft taken for the cauſe of ſorrow, diſeaſe, or wound, or gall, as ὀδύνη ψυχῆς, *Eccl.* 30. 12. is one that cauſeth grief to the ſoul; and as πένθος *mourning*, is by *Heſychius* rendred συμφορὰ *calamity*, which is the cauſe of mourning; and as φόβος *fear* ſignifies (the cauſe of fear) *danger*; according to an Hebraiſm obſervable in theſe writers, where for want of the conjugation *Hiphil* which in Hebrew ſignifies to *cauſe to do* any thing, the Greek language is fain to uſe the active *to do.* So the Hebrew רוה, which ſignifies *infirm* or *ſick*, *Lam.* 1. 22. is by the *Greek* rendred λυπεῖν, where we read, *is faint*, as *Iſa.* 1. 15. πᾶσα καρδία πεφὸς λύπην, *the whole heart is faint*, that is, very ſick, which is the cauſe of grief; and therefore the ſame word is in other places rendred ὀδύνη and νόσος, *Deut.* 7. 15. *pain* or *diſeaſe.* So אבד which ſignifies *deſtruction*, and is frequently rendred ἀπώλεια, is *Prov.* 31. 6. rendred λύπη, οἱ ἐν λύπαις, *men in ſorrow*, for which our *Engliſh* have, *ready to periſh*, agreeably to which S. *Paul* here joyns (as the interpretation of *grieving* the *brother*) *deſtroying* him. This is far diſtant from that notion which is ordinarily had of this phraſe, as if it ſignified *ſorrow*, or *trouble*, or *grief* for the other man, or rather *anger* or *diſpleaſure* againſt him; which being (in this matter) without cauſe (for 'tis ſaid, *v.* 14. that that which the brother eats is *not unclean in its ſelf*, and therefore he may lawfully eat it in that reſpect) is wholly to be charged on him that is ſo cauſleſly diſpleaſed or angry, and would not devolve that guilt of ſcandal on him that eats, that here lies on him by the *brothers* being *grieved* or *wounded.*

c. Λυπεῖται

V. 17. *Joy*] That χαρὰ *joy*, *Gal.* 5. 22. ſignifies not the natural paſſion, but the Chriſtian vertue, and that again moſt probably that which is exerciſed toward our brethren. appears by the ἀγάπη *charity* before and εἰρήνη, *peace*, &c. after it, and therefore it muſt be underſtood in that notion which ſhall be agreeable thereto,

d. χαρὰ

to, either to ſignify the rejoicing at any good that befals another, but eſpecially at the virtuous actions performed by him (which 1 *Cor.* 13. 6. is *rejoycing in the truth*, that is, integrity and ſincerity of another, oppoſite to his ἀδικία *doing amiſs* precedent) or elſe the deſire or delight of doing good to others, which as a thing very pleaſant to him that hath it, and as the cauſe of joy to them that receive benefit from it, may perhaps be called *joy*. And tho' the former of theſe notions is the more eaſie and promp, yet that this latter is the more proper to that place may appear probable, by comparing it with the like phraſe here, χαρὰ ἐν πνεύματι ἁγίῳ, *joy in the holy Ghoſt*, which is here alſo join'd with *righteouſneſs* and *peace*, (and all of them, by the matter in hand, the care of *not offending the weak brother*, appear to be branches of duty to the neighbour) and ſeems contrary to the *grieving* and *wounding the brother*, *v.* 15. that is, the betraying him to any ſin; and is expounded *v.* 19. by τὰ τῆς οἰκοδομῆς τὰ εἰς ἀλλήλους διώκειν, *purſuing thoſe things that belong to edification toward one another*, that is, building up in piety, bettering one another, which is here joined with *purſuing* τὰ τῆς εἰρήνης, *the things that belong to peace* (as there the *joy* is with *peace* it ſelf) and *c.* 15. 2. by τῷ πλησίον ἀρέσκειν εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν, *pleaſing the neighbour to his good for edification*, that is, gratifying or cauſing joy and pleaſure to him in improving his ſpiritual weale, and ſo 1 *Cor.* 10. the *not giving ſcandal* to others, *v.* 32. is exemplified by his *pleaſing of all men in all things*, *not ſeeking his own profit, but the profit of many*, v. 33. and ſo *not to ſeek his own but that which is another's*, v. 24. as it is ſaid of *charity*, that it *ſeeketh not her own*, 1 *Cor.* 13. 5. that is, takes care of others ſafety, not only of her own, doth nothing that may ſcandalize another, and rather then do ſo, abſtains from that which the man himſelf approves of. By all which it ſeems probable that χαρὰ, *joy, and joy in the holy Ghoſt*, that grace of the Chriſtian, flowing from the ſanctifying Spirit of God, or which is according to the will of God, a holy Chriſtian joy (as *rejoicing in the Lord*, *Phil.* 4. is rejoicing in thoſe things (affli-

χαρὰ ἐν πνεύματι ἁγίῳ

τὰ τῆς οἰκοδομῆς

τῷ πλησίον ἀρέσκειν

ctions there) which God would have us rejoice in) is the ſeeking and advancing the ſpiritual weal and good of others, as the *grieving* of them is the contrary, the wounding of their conſciences, and occaſioning their ſin. 'Tis true, the *joy of the holy Ghoſt*, 1 *Theſ.* 1. 6. is the rejoicing in afflictions, contrary to *the joy of the world*, and ſo *rejoycing in hope*, *Rom.* 12. 12. but that hinders not but theſe phraſes, being otherwiſe enclin'd by the context, may ſignify otherwiſe.

Τῷ δὲ δυναμένῳ

V. 23. *Is ſin*] In this place, 'tis certain the ancient Copies generally added that *Benediction* which we now find, *c.* 16. 25. Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου, &c. *Now to him that is able to eſtabliſh you according to my Goſpel*, and ſo on to the end. Thus we find it in St. *Chryſoſtom* and *Theophylact*, *&c.* And from thence the *Poſthumous Notes* under *Grotius*'s name infer that *the Apoſtle firſt deſigned to end his Epiſtle there*. But there is no ground for ſuch conjectural inference. 'Tis certain, *Doxologies* may be ſeaſonable in other places, and not only by way of concluſion; and ſo we find in the like ſtyle, Τῷ δὲ δυναμένῳ, *Now to him that is able*, &c. *Eph.* 3. 20, 21. in the middle of the Epiſtle; and ſo incidently ᾧ ἡ δόξα, *to whom be glory*, *Gal.* 1. 5. and more ſolemnly, Τῷ δὲ βασιλεῖ τῶν αἰώνων ἀφθάρτῳ, *Now to the incorruptible King of Ages*, &c. 1 *Tim.* 1. 17. almoſt in the beginning. And it is S. *Chryſoſtom*'s Note, Ἔθος δὲι τῷ Παύλῳ εἰς εὐχὰς καὶ δοξολογίας καλαλύειν τὰ παραίνεσιν, *it is cuſtomary with St.* Paul *to conclude an exhortation with prayers and praiſes*. And *Theophylact*, μετὰ τὰ παραίνεσιν εἴωθεν δὲι εὔχεσθαι, *After an exhortation he always uſeth to pray*. The petitory part of this *Doxology* is contained in the δυναμένῳ ὑμᾶς στηρίξαι, which is a praying that God *who alone is able*, *will ſtabliſh them*; and this ſo proper to the whole buſineſs of the precedent chapter, that it cannot without great injuſtice be taken from it; and therefore without examining the reaſon of its removal (for which we have only probable conjecture) it is all reaſon that it ſhould be fetch'd back from *c.* 16. 25. and placed here, as it ought to be.

Paraphraſe.

CHAP. XV.

1 WE then that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe our ſelves.]

1. They that know the nature & extent of Chriſtian liberty, ought to help and relieve thoſe that do not underſtand it, to be watchful to keep them from falling into ſin, and not pleaſe themſelves too much in reflection on their own ſtrength and knowledge, and neglect or deſpiſe others that have not ſo much.

2. Let every one of us pleaſe *his* neighbour for *his* good to edification.

3. For even Chriſt pleaſed not himſelf, but as it is written, The reproaches of them that reproached thee fell on me.]

2, 3. Let us rather do what good we can to the edification of other men, after Chriſt's example, who did not conſider the pleaſing of himſelf, but had the ſame common concernments, with the Father, that whatſoever befel God, fell on him, was as tender of God's honour, as if it were done to himſelf. Pſal. 69. 9. ſee John 2. 17.

4. For whatſoever things were written afore-time, were written for our learning; that we thro' patience and comfort of the Scriptures might have hope.]

4. And if ye think or pretend that thoſe words ſpoken by the Pſalmiſt belong not to you, ye muſt know, that generally ſuch ſayings in the old Teſtament were meant to be our inſtructions and documents; and one principal uſe of them is, that by the examples which we find there of the patience of pious men, and of God's relieving and comforting thoſe that want relief, we might be confident that God will relieve us alſo in due time.

* mind the ſame thing among one another, τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις

5. Now the God of patience and conſolation grant you to * be like-minded one towards another, according to Chriſt Jeſus,]

5. And that God, for whom we ought to ſuffer, and who will give you that relief, give you alſo the grace of unity and charity, ſuch as Chriſt commanded and expects from you.

† the God and Father, ὁ Θεὸν καὶ πατέρα

6. That ye may with one mind *and* one mouth glorify † God, even the father of our Lord Jeſus Chriſt.]

6. That ye may joyn unanimouſly, Jews and Gentiles, into one, and aſſembling together worſhip and ſerve the Lord, who is both the God and Father of our Lord Jeſus Chriſt, (Eph. 1. 3, 17.) in all unity of affections and form of words.

7. Wherefore receive ye one another, as Chriſt alſo received us to the glory of God.]

7. Wherefore in all humility of condeſcenſion and kindneſs, embrace and ſuccour one another, help them up when they are fallen, inſtead of deſpiſing and driving them from your communion, after the example of Chriſt's uſage toward men, who came from heaven, and laid down his life to relieve us, and there is nothing by which God is more glorified then this.

8. Now I ſay that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes *made* unto the fathers:]

8. And that ye may not think fit to deſpiſe the Jewiſh believers, let me tell you, that Chriſt came to them, was by God conſtituted a means or inſtrument of good to the Jews in preaching to them the truth of God, calling them to repentance, and ſo exhibiting and making good to them the promiſes made of old to that people beyond all others.

9. And that the Gentiles might glorify God for *his* mercy, as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name.]

9. And on the other ſide, that the Jew may not condemn and reject the Gentile Chriſtian, or him that makes uſe of his lawful liberty, let him know, that God hath been moſt wonderfully merciful to the Gentiles, and made Chriſt alſo an inſtrument of this mercy to them, after that the Jews had rejected him, and

ſo

ſo hath given them occaſion to magnify his name, according to that of Pſal. 18. 49. I will praiſe thee, and ſing unto thee among the Gentiles, ſignifying thereby, that the Gentiles have cauſe to gives thanks and praiſe him.

10. And ſo Deut. 32.43. 10. And again he ſaith, Rejoice ye Gentiles, with his people.]
the Gentiles are bid to joyn with the Jews in rejoycing and praiſing God.

11. And ſo Pſal. 117. 1. 11. And again, Praiſe the Lord all ye Gentiles, and laud him all ye people.]
all the nations and all the people of the world are called upon to praiſe God.

12. And Iſaiah propheſying of Chriſt, ch. 11. 10. 12. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to [a] reign over the Gentiles, in him ſhall the Gentiles truſt.]
a. that ſhould come from David's family (under the type of Hezekiah a king of Judah literally deſcending from David) ſaith that he ſhall be for a ſtandard to the Gentiles, to whom they may and ſhall come, and truſt and rely on him.

13. Now that God, in whom all our truſt is repos'd, and from whom all good things are to be received, beſtow on you that cheerful quiet (inſtead of the contentions that have been among you) and that union and concord in the Chriſtian faith, (or without any receding from it) that thereby ye may have that hope, (which the Goſpel beſtows on you on condition of charity, &c.) encreaſed unto you into all abundance, thro' the working of the holy Ghoſt in you. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghoſt.]

14. And tho' I doubt not but ye, that are full of virtue and charity, and perfectly know what your Chriſtian Duty is, are alſo without my help able to adviſe one another to do what I now ſay, that is, to abſtain from contemning and condemning one another. 14. And I my ſelf alſo am perſwaded of you, my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another.

15. Yet I have thought good to write freely to you, to ſtir you up to the practice of that which you know already, this being a branch of my office and authority Apoſtolical, as well as that of making known the Goſpel. 15. Nevertheleſs, brethren, I have written the more boldly unto you, in ſome ſort, as putting you in mind, becauſe of the grace that is given to me of God,

16. That office, I ſay, to which I was ſent by Chriſt, Acts 9.15. to preach the Goſpel to the Gentiles as well as the Jews, that the Gentiles might be preſented and offered up unto God, as a ſacrifice moſt acceptable unto him, ſanctified, not as other ſacrifices, by any prieſt on earth, but even by the holy Ghoſt, that is, that they might be brought to obey the Goſpel. 16. That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtring the Goſpel of God, * that the offering up of the Gentiles might be acceptable, being ſanctified by the holy Ghoſt.]
* that there might be an offering of the Gentiles accept, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδ.

17. And for my ſucceſs herein I have ground or matter of great rejoycing, not in my ſelf, but in order to God the author of this ſucceſs. 17. I have therefore * whereof I may glory through Jeſus Chriſt in thoſe things which pertain to God.]
* glorying in Jeſus Chriſt as belonging to God, καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν

18. And herein I ſhall not need to be ſo vain as to mention any thing that can be queſtionable, wherein, as an inſtrument in Chriſt's hands, I have wrought, and had this ſucceſs to my work, in bringing the Gentiles to receive and obey the Goſpel; a work which hath been done by miracles, and preaching. 18. For I will not dare to ſpeak of any of thoſe things which Chriſt hath not wrought by me, † to make the Gentiles obedient by word and deed,]
† towards the obedience of the Gentiles, εἰς ὑπακοὴν ἐθνῶν

19. Proving and manifeſting my commiſſion, & the truth of what I ſhould ſay by greater evidences then any prophet of old, by doing all kinds of miracles, as alſo by ſpeaking ſtrange languages, 1 Cor. 14. 18. and receiving and making known revelations from heaven, 2 Cor. 12. 3. And after this manner beginning at Jeruſalem, and taking a circuit thro' Phenice, and Syria, and Arabia, Acts 19. 20. &c. I have diſcharged this my office, and preach'd the Goſpel to the Macedonians which join upon Illyricum. 19. * Through mighty ſigns and wonders by the power of the Spirit of God, ſo that from Jeruſalem, and round about unto Illyricum, I have † fully preached the Goſpel of Chriſt.]
* by the power of ſigns, Ἐν δυνάμει σημείων
† fulfilled πεπληρωκέναι

20. By which courſe it appears that I have not only been careful not to preach where ſome other had been before me, upon which it might be ſaid that I did only ſuperſtruct where others had laid the foundation, but I had a kind of ambition in it to make known the Goſpel to them that had never heard of Chriſt. 20. * Yea, ſo have I ſtrived to preach the Goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation;]
* And ſuch an ambition have I had to Οὕτω δὲ φιλοτιμούμενον ἐυαγ.

21. To fulfil that glorious prophecy, Iſa. 52. 15. that they ſhould be brought home to God, that were never preached to before, as the event of Jeremies prophecies ſhould be made good to them to whom the prophecies had not come. 21. But as it is written, To whom he was not ſpoken of, they ſhall ſee; and they that have not heard, ſhall underſtand.]

22. By this means of preaching to ſome new people or other, I have been hindred unexpectedly from coming to you, when I have ſeveral times deſigned it. 22. For which cauſe alſo I have been much hindred from coming to you.]

23. But now having no more occaſion to detain me in theſe parts, that I yet foreſee, and having for many years had an earneſt deſire to viſit you. 23 But now having no more place in theſe parts, and having a great deſire theſe many years to come unto you,]

24. In my journey to Spain I am reſolved to do it, taking you in my paſſage, and expecting that you will accompany me ſome part of my way thither, after I have ſtayed a while, and ſatisfied my ſelf with the pleaſure of being among you. 24. Whenſoever I take my journey into Spain, I will come to you, for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, † if firſt I be ſomewhat filled with your company.]
† if I may firſt in ſome meaſure have my fill of you, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ

25. But now I am a going to Judea, to diſtribute to the poor Chriſtians there the collection that hath been made for them. 25. But now I go unto Jeruſalem, to miniſter unto the ſaints.]

26. By the Chriſtians of Macedonia and Achaia. 26. For it hath pleaſed them of Macedonia and Achaia, to make a certain contribution for the * poor Saints which are at Jeruſalem.]
* poor of the ſaints, πτωχοὺς τῶν ἁγίων

27. This they have done, and 'twas but due from 'em: for conſidering that theſe Gentile Provinces have been beholden in an higher reſpect to the Jews, have received the Goſpel from them, as indeed from Judea it was that 'twas firſt preached to Macedonia and Achaia, 'tis but reaſonable they ſhould make them thoſe poor returns, contribution to their wants. 27. It hath pleaſed them *verily*, and their debtors they are: for if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things.]

28. When therefore this buſineſs is diſpatch'd, and I have delivered to them ſafely this fruit of the Gentiles liberality, I intend then to begin my journey to Spain, and take you in my way thither. 28. When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain.]

29. And I am confident, when I come, I ſhall give you ſuch evidences of the great mercy and glorious diſpenſations of God, and the good ſucceſſes which I have had, that you will be much confirmed in the Chriſtian faith by my coming and telling you what I have been able to do, and conſequently that I ſhall bring as much bleſſedneſs to you, and be cauſe of as much Chriſtian joy as is poſſible. 29. And I am ſure that when I come unto you, I ſhall come in the fulneſs of the † bleſſing of the Goſpel of Chriſt.]
† or bleſſing of Chriſt, for the K's MS. reads εὐλογίας Χριστοῦ, and ſo Origen, and Ambroſe, and the Latin.

30. And now I beſeech you for our Lord Chriſt Jeſus ſake, and upon that obligation of Chriſtian love, which he requires, and his Spirit works in your hearts, that you will with great earneſtneſs and intention joyn your prayers with mine to beſeech God. 30. Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the ſpirit, that ye ſtrive together with me in *your* prayers to God for me,]

32. And

31. That I may be delivered from them that do not believe in Judea, and that my ſervice which *I have* for Jeruſalem, may be accepted of the ſaints,] 31. That I may be deliver'd from that danger I foreſee in Judea, from ſome refractory men, that tho' they have received the faith, are violently bent againſt me, as an oppoſer of the Moſaical Law, and that the relief which I bring to the poor Chriſtians at Hieruſalem and Judea, may be taken by them in good part, tho' it come from thoſe Gentile provinces.

32. That I may come unto you with joy by the will of God, and may with you be refreſhed.] 32. This would be a means to make me come cheerfully to you, if it pleaſe God to grant it to our prayers, and to have a cheerful being with you.

33. Now the God of peace *be* with you all. Amen. 33. And the God of all unity and concord bleſs you, and preſerve unity among you all. Amen.

Annotations on Chap. XV.

a. Αρχὴν ἰθνῶν

V. 12. *Reign over the Gentiles*] That which is out of the *Hebrew* rightly rendred, *for an enſign*, is by the *Greek tranſlators* rendred ἄρχων, *to bear rule*, or *dominion*; becauſe it being the office of the King to defend, and by arms to protect the people, and the power of war being, as the power of the ſword, a branch of imperial authority, and that no way competible to any, but either to the ſupreme ἐξουσία or ἄρχων, c. 13. 1. 2. *power* or *prince*, or to him that is ſent *by him*, that is, hath commiſſion from him, this *being for an enſign* is all one in effect with ruling, and one is but a phraſe to expreſs the other, and the Apoſtle, according to his manner, maketh uſe of the *Greek tranſlation*, not of the Original.

CHAP. XVI. *Paraphraſe.*

a. • one that miniſters to διάκονον ὄντα

1 I Commend unto you Phœbe our ſiſter, which is * a a ſervant of the Church which is at Cenchrea,] 1. I pray take ſpecial notice of the bearer hereof, Phœbe, a pious perſon, who relieveth thoſe Chriſtians which be in want at Cenchrea.

2. That ye receive her in the Lord, as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you: for ſhe hath been a ſuccourer of many, and of my ſelf alſo.] 2. And entertain her Chriſtianly, as ſhe is wont to do others, and give her your beſt aſſiſtance in the diſpatching the buſineſs which ſhe hath at Rome, for ſhe hath been very liberal to divers Chriſtians, and particularly hath aſſiſted me in an eminent manner.

† fellow-labourers Συνεργοὺς 3. Greet Priſcilla and Aquila my † helpers in Chriſt Jeſus,] 3. Mention my love to Priſcilla, who tho' a woman, hath joined with Aquila a man, to promote the Goſpel of Chriſt, and done their beſt to bring many to the faith.

4. (Who have for my life laid down their own necks, unto whom not only I give thanks, but alſo all the Churches of the Gentiles.)] 4. (And have ventured their lives to ſave mine, for which cauſe I am not only bound to thank them, but all the Churches of the Gentiles, who were obliged by them.)

5. Likewiſe *greet* the Church which is in their houſe. Salute my well-beloved Epenetus, who is the firſt fruits of Achaia unto Chriſt.] 5. And all the Chriſtians that belong to their family (ſee note on 1 Cor. 16. c.) My love to Epenetus, the firſt convert I had in all Achaia.

6. Greet Mary, who [beſtowed much labour] on us. 6. See note a.

• Junias, Ἰουνιᾶν 7. Salute Andronicus and * Junia my kinſmen, and my fellow-priſoners, [who are of note among the b Apoſtles,] who alſo were in Chriſt before me. 7. Who are, either known men, of great eſtimation with other Apoſtles, as well as me; or elſe themſelves Apoſtolical men. b.

8. Greet Ampliasmy beloved in the Lord.

† fellow-labourer, Συνεργὸν 9. Salute Urban our † helper in Chriſt, and Stachys my beloved.

10. Salute Apelles [approved in Chriſt.] Salute them which are of Ariſtobulus *houſhold.* 10. Who hath ſhew'd himſelf a faithful ſincere Chriſtian.

11. Salute Herodion my kinſman. Greet them that be of the *houſhold* of Narciſſus [that are in the Lord.] 11. That have receiv'd the faith.

12. Salute Tryphena and Tryphoſa, who [labour in the Lord.] Salute the beloved Perſis, which laboured much in the Lord. 12. Do good offices in the Church, ſee note a.

• the elect, ἐκλεκτὸν ſee note on 1 Pet. 2. c 13. Salute Rufus [* choſen in the Lord, and his mother and mine.] 13. A choice perſon, a ſincere Chriſtian, and his mother, which is to me as a mother alſo.

14. Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the [brethren] which are with them. 14. Chriſtians.

15. Salute Philologus and Julia, Nereus, and his ſiſter, and Olympias, and all the [ſaints] which are with them. 15. Chriſtians.

16. Salute one another [with an c holy kiſs.] The Churches of Chriſt ſalute you. 16. With that Apoſtolical form of benediction, 2 Theſſ. 3. 17, 18. of which a kiſs was wont to be the ceremony. c.

† exhort, παρακαλῶ • ſcandals, Σκάνδαλα † beſide, παρὲξ. • turn aſide from ἐκκλίνατε 17. Now I † beſeech you, brethren, mark them which cauſe diviſions, and * offences, † contrary to the doctrine which ye have learned, and * avoid them.] 17. Now of this I warn you, brethren, to watch diligently, and (as out of a watch-tower men are wont to obſerve the enemy approaching, ſo) to obſerve and take notice of them which teach new doctrines, either contrary or different from what we have taught you, and ſo break the peace of the Church, and diſcourage or drive away others from the faith; from ſuch heretical teachers ye are to ſeparate, that others may not be deceived by taking them for men as orthodox as any. See note on 1 Cor. 5. g.

18. For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly, and by good words and fair ſpeeches deceive the hearts of the ſimple.] 18. Such are the Gnoſticks, who inſtead of ſerving of Chriſt, ſerve their own luſts and intereſts, and by plauſible pretences and undertakings, corrupt and ſeduce thoſe who are of a temper ready to follow and obey, and ſo become eaſie and ſeducible, contrary to wiſe, v. 19.

19. For your obedience is come abroad unto all men, I am glad therefore on your behalf; but yet I would have you wiſe unto that which is good, and ſimple concerning evil.] 19. As for you, your purity of faith is generally tak'n notice of; and therefore I do not ſpeak to you as to thoſe that are thus corrupt already, but rejoicing that as yet you are immaculate: I exhort you to be watchful, and not ſo ſimple as to be cheated into hereſies, but only ſo as to keep your ſelves innocent.

• ſuddenly; ἐν τάχει 20. And the God of peace ſhall bruiſe Satan under your feet * ſhortly. The grace of our Lord Jeſus Chriſt *be* with you. Amen.] 20. And to encourage you to continue your watch, let me tell you, that it is not now many years to that coming of Chriſt ſo oft ſpoken of in the Scripture, that ſpiritual, not corporal or perſonal coming of his, 2 Theſſ. 1, 2, 3. wherein he ſhall not only work his revenge on his crucifiers, and your perſecutors the Jews (after which time there ſhall be an eminent diſcernible tranquility for the Chriſtians for ſome ſpace, ſee Mat. 24. 13. and Rom. 13. 11.) but wherein he ſhall alſo caſt out the oracles of the Gentiles, and make their deluſions appear, and plant the Goſpel, and root out Idolatry over the whole Gentile world, Phil. 2. 11. The abundant goodneſs and mercy of Jeſus Chriſt continue with you. Amen.

21. Timotheus my work-fellow, and Lucius and Jaſon, and Soſipater my kinſmen, ſalute you.

22. I

22. I Tertius, who wrote *this* Epiſtle, ſalute you in the Lord.

23. One that hath uſed great liberality to me and all the Chriſtians.

23. Gaius [mine hoſt, and of the whole Church] ſaluteth you. Eraſtus the † chamberlain of the city ſaluteth you, and Quartus a brother. † ſteward, οἰκονόμος.

24. The grace of our Lord Jeſus Chriſt be with you all. Amen.

25, 26. Now to him that is able to keep you from falling into any noxious error, and to eſtabliſh you in the conſtant practice of all that I have preached to you, the ſame that was the preaching or doctrine of Jeſus Chriſt himſelf, when he was here on earth, according to that which we now ſee revealed, and diſcern to be that which was foretold in the Old Teſtament, but not till now taken notice of by men, viz. that the Gentiles ſhould have the Goſpel preach'd to them, which ſecret and all other Chriſtian truths, which have been in the purpoſe of God from all eternity, are now made known or revealed to the Gentiles, that they might believe the Goſpel.

25. Now to him that is of power to eſtabliſh you according to my Goſpel, and the preaching of Jeſus Chriſt, according to the revelation of the myſtery which was kept ſecret ſince the world began,

26. But now is made manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith,]

27. To him, I ſay, who is the only wiſe diſpoſer of all this, and who hath managed all by his ſon Jeſus Chriſt's aſſuming of our nature, &c. be all honour and praiſe thro' the ſame Jeſus Chriſt our Lord. Amen.

27. To God only wiſe, *be* glory thro' Jeſus Chriſt for ever. Amen.]

Written to the *Romans* from *Corinthus*, *and ſent* by *Phœbe*, ſervant of the Church at *Cenchrea*.

Annotations on Chap. XVI.

V. 1. *Servant of the Church*] What διακονῦν, *to miniſter*, ſignifies in the *New Teſtament*, hath formerly been noted at large (ſee *Luke* 8. a.) *viz.* to relieve the poor, either out of the ſtock of the Church, as adminiſtrators and diſpenſers of others liberality and alms, or, as hoſpitable charitable perſons, out of their own ſubſtance. So the women that adminiſtred to *Chriſt*, ἐξ ὑπαρχόντων αὐτῶν, *out of their own eſtates*, and ſo *Phœbe* here, who is therefore called προστάτις πολλῶν, *a reliever*, or *patroneſs of many*, ſee *Luke* 8. a. and of *Paul* himſelf, *v.* 2. and in all probability is the γυνὴ ἀγελφὴ, 1 *Cor.* 9. 5. *the ſiſter*, or believing Chriſtian woman, which either did, or, if *Paul* would have accepted it, would have helped him and *Barnabas to eat and drink*, v. 4. without labouring with their hands, *v.* 6. Such as ſhe accompanying the Apoſtles in their journies to preach the Goſpel (as of her it appears by St. *Paul*'s ſending this *Epiſtle* from *Corinth* to *Rome* by her, as 'tis in the ſubſcription) and furniſhing them with all things which they wanted, from whence they are ſaid κοπιᾶν ἐν κυρίῳ, *to labour in the Lord*, v. 6. & 12. whereupon ſaith the *Scholiaſt*, that the Apoſtles carried about with them ſome matrons of good report, εἰς τὰς ἀναγκαίας αὐτῶν χρείας χορηγούσας, *that made proviſion for their neceſſary uſes*, ὡς αὐτοὺς λοιπὸν ὄντας σὺν τούτοις ἀμεριμνους μόνῳ τῷ κηρύγματι ἀπαχολεῖσθαι, *That the Apoſtles being free from thoſe cares might be at leiſure for preaching only*; and Theophylact, αἱ ἔυποροι γυναῖκες ἠκολούθουν τοῖς ἀποστόλοις χορηγοῦσαι αὐτοῖς τὰ ἀναγκαῖα, καὶ πᾶσαν ἀμεριμνίαν ὂτι τούτοις σπουδάζωσι, *rich women followed the Apoſtles*, and provided *them neceſſaries, and eaſed them of all that care*, &c. See note on 1 *Tim.* 5. a.

a. διάκονον. Προστάτις πολλῶν. γυνὴ ἀδελφὴ. Κυρίῳ ἐν Κυρίῳ.

V. 7. *Apoſtles*] Ἀπόστολος *Apoſtle* ſignifies primarily that office whereunto the Twelve were ſet apart by *Chriſt* immediately, and ſo that of S. *Paul* and *Barnabas*, ſent immediately by appointment of the *H. Ghoſt*, *Acts* 13. 2. *Secondarily* it belongs to ſome others after, that received the like Commiſſion from the Twelve, or from S. *Paul*; thus is *James* the Biſhop of *Hieruſalem* often called *an Apoſtle*. And ſo ſaith *Theodoret* of thoſe firſt times, that thoſe which were after called *Biſhops*, were then called *Apoſtles*. So, ſaith he, *Epaphroditus is called Apoſtle of the Philippians*, *Phil.* 2. 5. *becauſe he was their Biſhop*. So *Clemens Romanus* is by *Clem. Alexandrinus*, *Str.* l. 4. called Ἀπόστολος Κλήμης, *Clemens the Apoſtle*. So is *Ignatius* is by S. *Chryſoſtom* called ἀπόστολος καὶ ἐπίσκοπος, *Apoſtle and Biſhop*. So of *Timothy*, ὁ ἀπόστολος Τιμόθεος, *The Apoſtle Timotheus was made Biſhop of Epheſus*, ſaith an *anonymous writer in* * *Photius*. So that *Thaddæus*, that was ſent by *Thomas* to the King of *Edeſſa*, is ſtyled in *Euſebius*, l. 1. c. ιβ'. ἀπόστολος Θαδδαῖος, *the Apoſtle Thaddæus*. So *Mark* in *Epiphanius*, *Hær.* 51. and in *Euſebius*, l. 2. c. κδ'. So *Luke* alſo by *Epiphanius*, *Hær.* 51. And if it be he which is mention'd 2 *Cor.* 8. 18. in the ſtyle of *who is praiſed for the Goſpel*, or for preaching thro' all the Churches (as *Ignatius* affirms, *Ep.* to the *Epheſ.* and tho' *Baronius* affirm it to be *Silas*, and * *Theodoret*, *Barnabas*, yet *Titus Boſtrenſis* on *Luke* 1. p. 763. C. and S. *Jerom*. on 2 *Cor.* 8. and from him others have generally conceived to be he, being a conſtant companion of S. *Paul* in all his travels, as far as the book of the *Acts* reaches, and therefore is ſaid by * *Euſebius* to have *written the Goſpel from other men's teſtimonies*, *but the Acts* αὐτόπτης, *from his own ſight*) and not only ſo, but, as it follows, v. 19. *ordained by the Churches* συνέκδημος ἡμῶν, *Paul's fellow traveller*; then there will be little queſtion, but that title might belong to him, and that he was one of thoſe which are called there, *v.* 23. Ἀπόστολοι ἐκκλησιῶν, *Apoſtles of the Churches*. Whether this ſenſe do belong to the word in this place, it will be yet uncertain, becauſe tho' it be granted that in thoſe other places the ſecondary Apoſtles were certainly meant (and beſide this there is no other un-named, but thoſe which confeſſedly belong to the twelve Apoſtles, *&c.*) yet 'tis poſſible that theſe here, *Andronicus* and *Junias*, may not be called *Apoſtles*, but only ἐπίσημοι, *noted, known* men ἐν Ἀποστόλοις, *among the Apoſtles*, that is, among the twelve Apoſtles, as well they might be, having been Chriſtians more anciently then S. *Paul*, and ſo converted either by the Apoſtles probably, or by *Chriſt* himſelf. 'Tis true after all this, that in the *Conſtitutions* of the *Emperors* we find *Apoſtoli Synagogarum*, *Apoſtles of the Synagogues*, whoſe office it was among the Jews to gather up the dues of the Patriarch that lived in *Paleſtine*. And proportionably to thoſe the word *Apoſtles* might ſignify no more then meſſengers of the Churches, ſent about Eccleſiaſtick affairs, ſuch as are in *Ignatius* his *Epiſtles*, called θεοδρόμοι or ἱεροπρεσβευταὶ *ſacred* or *divine officers*, or *meſſengers*. But it appears not, that in any place of the *New Teſtament*, the word is uſed in this ſenſe. See Note on *Luke* 6. c. and on *John* 20. 21.

* Biblioth. num. 254.

* An. Ch. 52.

* τὰ πλείστα συνεργάτης τῷ Παύλῳ καὶ τοῖς λοιποῖς δὲ ὡς παρέργως ὡμίλακεν &c. τὰς πράξεις ἐκείνῳ δὲ ἀκόλουθος. ἱστορικοῖς δὲ παραλαβὼν συντέταξε. l. 3. c. κδ'.

b. Ἀπόστολος.

V. 16. *Holy kiſs*] The cloſe of all the Chriſtians prayers was wont to be in form of benediction, and that Benediction, the wiſhing all charity and unity among them, after the example of the love of God toward them in the known form, *The grace*, or *charity of our Lord Jeſus Chriſt, and the love of God, and the communication*, or *bounty of the holy Ghoſt, be with*, or *among you, always*, that is, be continued among you, as it is from every perſon of the Trinity toward you. And this being the form of diſmiſſing the aſſembly, it was ceremoniouſly obſerved among them to part with the kiſſing one another. So ſaith *Juſtin Martyr*, *Apol.* 2. deſcribing the Church-meetings, ἀλλήλους φιλήματι ἀσπαζόμεθα πανομένων τῶν εὐχῶν, *when we make an end of prayers, we ſalute one another with a kiſs*, which is therefore called *the kiſs of peace*: and *Tertullian de Orat. Oſculum pacis eſt ſignaculum orationis*, *the kiſs of peace is the ſeal of prayer*. This therefore is here called *the holy kiſs*, and S. *Paul*'s bidding them *ſalute one another* with it, is in effect all one as his pronouncing that Benediction which was wont to be attended with it.

c. φίλημα ἅ-γιον.

THE FIRST EPISTLE OF *PAUL THE APOSTLE* TO THE [a] CORINTHIANS.

a. Κορίνθιοι

OF the *Epiſtles* to the *Corinthians*, theſe few things may be fit to be premiſed.

1. That this city being in it ſelf an eminent city, grown rich and populous by trade and merchandice, and luxurious and libidinous to a proverb, was the place where the *Proconſul* of *Achaia* fix'd his ſeat, and after its converſion to the faith, the *metropolis* or *mother city* of all *Achaia* or *Greece*, and ſo is not, in the inſcription of this *Epiſtle*, to be look'd on as the Church in that one City, but as containing under it all the Chriſtians of all *Achaia*, which having been firſt converted by S. *Paul*, this *Epiſtle* is now addreſs'd to them all, under their Govetnours, or Biſhops through that whole region. This is diſtinctly ſet down 2 *Cor.* 1. 1. where *to the Church of God which is at Corinth* is added, *and to all the Saints which are in all Achaia*; and that probably is the importance of the phraſe, 1 *Cor.* 1. 2. *to all that have the name of Chriſt called on them*, (that is, to all Chriſtians) ἐν παντὶ τόπῳ *in every place*, that is, in all that region, and not only in that one city, but ἐν πᾶσι χώραις τῆς Ἀχαΐας *in all the Coaſts of Achaia*. Accordingly what S. *Paul* ſaith to them of *Apollos*, that he *water'd them*, 1 *Cor.* 3. 6. is in the ſtory affirm'd of all *Achaia*, as well as of that city, *Act.* 18. 27. *when he was willing to paſs into Achaia, the brethren wrote to the diſciples* (through all *Achaia*, not only at *Corinth*) *that they ſhould receive him*, and *when he came*, (that is, whither he purpoſed to paſs, *into Achaia*) *he contributed much* aſſiſtance to the believers there. So when he ſpeaks of *the forwardneſs of their*, (that is, the *Corinthians*) *liberality*, 2 *Cor.* 9. 2. *Achaia*, ſaith he, *was ready a year ago*; and ſo *Rom.* 15. 26. *Macedonia and Achaia thought good to make a collection*, &c. and ſo it appears again by another paſſage, 2 *Cor.* 11. 9. 10. And hence it is that *Rom.* 16. 16. he tells them that the *Churches of Chriſt* (in the plural) ſalute them, and *v.* 1. mentions the Church in *Cenchrea* a maritime city in *Achaia*, from whence S. *Paul* took ſhipping, *Act.* 18. 18. when he departed from thence to *Syria*.

ἅγιοι ἐν ὅλῃ Ἀχαΐᾳ

ἐν Παντὶ τόπῳ

2dly, For the time and manner of planting Chriſtianity among theſe *Corinthians*, and the reſt of *Achaia* or *Greece*, the ſtory in the *Acts* may be conſulted, ch. 18. 1. where about the fiftieth year of *Chriſt*, *Paul* comes from *Athens* to *Corinth*, and meets *Aquila* and *Priſcilla* there, ſoon after *Claudius* his baniſhing the Jews from *Rome*; with them *Paul* wrought in his trade of tent-making, and at the ſame time he preach'd the Goſpel to them through that region, to which he oft refers in theſe *Epiſtles*, telling them how freely, (without making gain of them, or putting them to any charge) he had preach'd the Goſpel to them. Soon after *Silvanus* and *Timotheus* came to him out of *Macedonia*, and for the ſpace of eighteen months he abode in thoſe parts, *wrought many miracles*, 2 *Cor.* 12. 12. and converted many, though, as it appears, he was oppoſed by the incredulous Jews, and brought before *Gallio*, *Proconſul* of *Achaia*, and accuſed by them, *Act* 18. When *Paul* went from thence, he left *Priſcilla* and *Aquila* by the way at *Epheſus*, *Act.* 18. 19. and they meeting with *Apollos* there, and *inſtructing him more perfectly* in the doctrine of the Goſpel, fitted him for his journey to *Achaia*, whither he ſoon went, and confirm'd them in the faith which *Paul* had planted among them, being much too hard for the Jews, who were his chief oppoſers there, *Act.* 18. 28.

3dly, For the time of writing this *firſt Epiſtle*, two circumſtances will aſſiſt us to diſcern it. Firſt, c. 15. 32. there is a touch or intimation of his danger at *Epheſus*, *fighting with the beaſts* there, which will appear, (ſee Note on ch. 15. c.) to be that which was occaſioned by *Demetrius*, *Act.* 19. This therefore was now paſt at the writing of this *Epiſtle*; and though the next thing which in the *Acts* is mention'd after that, is his departing to *Macedonia*, *Act.* 20. 1. yet by the date of it from *Epheſus*, which we find in many copies of the ſubſcription of the *Epiſtle*, we have reaſon to believe, that his remove was not ſo ſudden, but that this *Epiſtle* was written firſt, and ſent from thence. And accordingly we may interpret his words, ch. 16. 8. (which contain a ſecond circumſtance) that he *will tarry at Epheſus till Pentecoſt*, that is, till the time of his going up to *Jeruſalem*, which he had determined to do that year at *Pentecoſt*. For that after this he ſhould come again to *Epheſus*, or to any other part of *Aſia*, and write from thence, (as by the ſalutations of the *Aſiaticks* 'tis apparent he did, ch. 16. 18.) before his going to *Jeruſalem*, is not reconcileable with the paſſages in the *Acts*, ſet down ch. 20. where in his journey from *Epheſus* v. 1. we find him at *Eaſter* at *Philippi*, and after that at *Troas*, and though he paſs through *Aſia*, yet his haſte was ſo great, to reach *Jeruſalem* before *Pentecoſt*, that he could not put in at *Epheſus*, v. 16. but was fain to tranſact that buſineſs at *Miletus*, that would have call'd him to *Epheſus*, v. 17. If this be thus rightly concluded for the place of writing this *Epiſtle*, then the time will be concluded alſo, at the end of his three years ſtay in *Aſia*, *Act.* 20. 31. that is, *Anno Chriſti* 54. Before which time, through the *Gnoſticks* and *Judaizers*, great ſchiſms and diviſions had broken out at *Corinth*, and in other cities of that Province, and many other foul corruptions had crept in (by falſe, heretical teachers, and even the denying of the reſurrection by ſome of the Chriſtians there) which cauſed the writing of this *Epiſtle*. And upon the ſame occaſions and ſubjects was *Clement*'s *Epiſtle*, ſome years after, written unto them, which as it uſes all arguments to reproach the unreaſonableneſs of their ſchiſm and commotion againſt their preſent Governours, ſo it inſiſts at large on the proving the Reſurrection.

CHAP. I.

Paraphraſe.

1. [* a called Apoſtle κλητὸς Ἀπόστολος † the brother ὁ ἀδελφὸς * the called ſaints κλητοῖς ἁγίοις † are call'd by the name * both of them and of us, αὐτῶν τε καὶ ἡμῶν] PAul [* called *to be* an Apoſtle] of Jeſus Chriſt, through the will of God, and Soſthenes † *our* brother,]

1. See Rom. 1. 1. and note on Mat. 10. c.

2. Unto the Church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, * called *to be* ſaints, with all that in every place † [a] call upon the name of Jeſus Chriſt our Lord, * both theirs and ours,]

2. To the Church of God at Corinth, to thoſe that through the faith of Chriſt have been ſanctified to the ſpecial ſaints (Rom. 1. 7.) both Jews and Gentiles.

that are in that city, together with all other Chriſtians in every place within the regions of Achaia,

3. Grace *be* to you and peace from God our father, and *from* the Lord Jeſus Chriſt.

4. for the great mercy afforded you in the preaching the Goſpel to you, and

4. I thank my God always on your behalf, [for the grace of God which is given you † by Jeſus Chriſt,]

† in ἐν

all the graces ſo viſible among you, conſequent to that.

b. c. d. 5, 6, 7. For in all things belonging to Chriſt ye have been very plentifully furniſh'd, either in all ability of inſtructing others, and in underſtanding of myſteries, or elſe in having the Goſpel firſt preached, and then farther explained to you; the one at the firſt planting of the faith among you by me, the other by the watering of Apollos; ſo that now there is no need of any addition to be made, but only that you perſevere in what you have, expecting this coming of Chriſt to the deliverance of the faithful, and remarkable deſtruction of all other, his enemies and crucifiers;

5. * That in every thing † ye are enriched by him, in all * [b] utterance, and *in* all knowledge.

6. Even as the teſtimony of Chriſt † was [d] confirm'd in you.

7. So that he come behind in no gift, waiting for * the coming of our Lord Jeſus Chriſt;]

c * For ὅτι † ye have been enriched, ἐπλουτίσθητε * word † hath been eſtabliſhed among you * revelation ἀποκάλυ. ψιν

8. Which Chriſt will, I doubt not, give you grace to hold out till this time comes, and to be found ſincere Chriſtians at that time, when all others ſhall be deſtroyed.

8. Who ſhall alſo confirm you unto the end, *that ye may be* blameleſs in the day of our Lord Jeſus Chriſt.]

9. For of this be confident, that God will make good his promiſe, and having called you to the knowledge of the Goſpel, and participation of the graces reach'd out to you therein, will never fail you in any thing elſe that is needful for you, if you do not fail your ſelves.

9. God *is* faithful, by whom we were called unto the † fellowſhip of his Son Jeſus Chriſt our Lord.]

† communication or participation, κοινωνίαν, ſee Act. 2. c.

10. That therefore which I firſt exhort you to, and that with all earneſtneſs poſſible, (as the prime addition to thoſe gifts and graces that are among you) is this, that ye all teach the ſame doctrine, and nouriſh charity and unity, that there be no diviſions in your Churches, but that ye be compacted and united, as members of the ſame body, in the ſame belief and affections.

10. Now I * beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and *that* there be † no diviſion among you: but *that* ye be perfectly joined together in the ſame mind, and in the ſame Judgment.]

* exhort παρακαλῶ † not ſchiſms, μὴ σχίσμα. τα

11. This Exhortation, I ſuppoſe, ye have need of, having had information by thoſe of Chloe's family, (ſee ch. 16. 17.) that there are ſchiſms among you.

11. For it hath been declared unto me of you, my brethren, by them *which are of the houſe* of Chloe, that there are contentions among you.]

12. My meaning is, that ſome pretend their doctrine was taught them peculiarly by Paul, and differs from what others teach; others that they have theirs from Apollos, or from Peter, or from Chriſt himſelf.

12. Now this I ſay, that every one of you ſaith, I am of Paul and I of Apollos, and I of Cephas, and I of Chriſt.]

13. Now ye muſt know that the doctrine of Chriſt muſt not differ from it ſelf; and therefore if Paul preach any thing contrary to what Chriſt taught, Paul muſt not be heeded in compariſon with Chriſt, the foundation of your faith being, not Paul, but Chriſt.

13. Is Chriſt divided? was Paul crucified for you? or were ye baptized * in the name of Paul?]

* into εἰς

14, 15, 16. For my part, I am ſo far from pretending any ſuch matter, from having baptized you into the faith of Paul, that I never did baptize above two of you, Criſpus and Gaius, and the houſhould of Stephanas, as I remember.

14. I thank God that I baptized none of you, but Criſpus and Gaius,

15. Leſt any ſhould ſay † that I had baptized in mine own name.

16. And I baptized alſo the houſhold of Stephanas; beſides I know not whether I baptized any other.]

† or, that ye were baptized (for the King's MS. reads ἐβαπτίσθη ſε) into my name εἰς τὸ ἐμὸν ὄνομα

17. For Chriſt did not principally ſend me to baptize, which others may do as well, but to publiſh the Goſpel to them that never heard it; yet not this, that I am more eloquent then others, and ſo fitter for the work, for this is not my way of publiſhing it, to attract men to the faith by any perſwaſion of humane eloquence, but only by doing as Chriſt hath done before me, by venturing my life in doing it. This was the great means by which Chriſt meant to obtain belief, ſealing his doctrine with his blood, and if I ſhould let eloquence endeavour to ſupply that place, I ſhould diſparage Chriſt's way.

17. For Chriſt ſent me not to baptize, but to preach the Goſpel: not with wiſdom of words, leſt the croſs of Chriſt ſhould be made of none effect.]

18. For the preaching a crucified Saviour, requiring belief to him, obedience to him who was ſhamefully put to death, and believing on whom may probably bring the ſame on us, may ſeem a ridiculous thing to impenitent unbelievers: but to us which have come in to Chriſt by repentance and faith, 'tis the moſt glorious evidence of the power of God.

18. For the † preaching of the croſs is to them that periſh fooliſhneſs: but unto us which are ſaved it is the power of God.]

† word λόγ&

e. 19. And thereby is fulfilled that ſaying of Iſaiah ch. 29. 14. that God will diſpoſe of things quite contrary to what the wiſe men of the world would expect.

19. For it is written, I will deſtroy the [e] wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent.]

f. 20. Let all the Philoſophers and learned or ſearching men, the Jewiſh interpreters of Scripture, ſhew me ſo many men brought to reformation and virtuous living by their precepts, as we have done by this ridiculous way, as 'tis believed, of preaching the crucified Saviour, or the doctrine of that Chriſt which was put to death by the Jews. Doth it not appear, that all the deep wiſdom of the world is become abſolute folly in compariſon with it?

20. Where *is* the wiſe? where *is* the ſcribe? where *is* the [f] * diſputer of this world? Hath not God made fooliſh the wiſdom of this world?]

* ſearcher

21. For when the heathen world with all their ſtudy of Philoſophy, which is the conſideration of God's infinite wiſdom in the creation and government of the world, did not come to the true knowledge of God, and when the Jewiſh world, depending on their knowledge of the Moſaical Law, did not diſcern or acknowledge God in the miracles and ſufferings and doctrines of Chriſt, God was then pleaſed to ſend us Apoſtles to preach (without any flouriſh of rhetorick) this Goſpel of Chriſt, ſo ſcorned by the wiſe men of the world, and by that means to reduce and reſcue out of the ways of the wicked, all thoſe that will believe and embrace it.

21. † For after that, in the wiſdom of God, the World by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe.]

† For when or, ſeeing that, Ἐπειδὴ γὰρ

22. For as the Jews require ſome ſign or prodigy from heaven to be ſhewed them, to perſwade them the truth of the Goſpel, ſo the Greeks look for profound philoſophy in the Goſpel, and ſcorn it becauſe they think they find not that there.

of

22. For the Jews require a ſign, and the Greeks ſeek after wiſdom.]

23. And yet are not we diſcouraged from going on in our courſe, profeſſing him, in whom we believe, to have been crucified, and knowing that that is a mighty determent and diſcouragement to the Jews, who looked for a victorious Meſſias, that ſhould reſcue them out of their enemies power, and to the Gentiles a ridiculous thing, who are gratified with nothing but eloquence, or profound knowledge:

23. But we preach Chriſt crucified, unto the Jews a * ſtumbling-block, and unto the † Greeks fooliſhneſs:]

* ſcandal Σκάνδαλον † or Gentiles, for the King's MS. reads ἔθνεσι

24. But to the believers (ſee note on Mat. 20. c.) both Jews and Gentiles, matter of greateſt admiration, there being more divine power and wiſdom expreſs'd in this ordering of things ſo, that the Meſſias ſhould be crucified, then in any thing that the Jews or Gentiles could have thought on.

24. But * unto them which are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God.]

* to them the called αὐτοῖς τοῖς κλητοῖς

25. For of the actions and diſpoſitions of God's counſels, that which in man's opinion hath leaſt wiſdom in it, is infinitely to be preferred before all that men deem wiſeſt; and that which men think hath nothing of ſtrength or virtue, hath much more of power in it than any thing elſe, it being much a more glorious act of power to raiſe Chriſt from the dead, then not to have permitted him to die, as it was a more likely way to bring any piouſly diſpoſed perſon to receive the doctrine of Chriſt, when he laid down his life for it, then if he had been the moſt proſperous in this world.

25. † Becauſe the fooliſhneſs of God is wiſer then men, and the * weakneſs of God ſtronger then men.

† For the fooliſh part, Ὅτι τὸ μωρὸν * weak part, τὸ ἀσθενὲς

26. For

†look upon Εἰσὶν

26. For † ye ſee your calling, brethren, how that not many wiſe men after the fleſh, nor many mighty, nor many noble *are called*.] 26. According ye may obſerve who the men are among you that are wrought on, or converted by the Goſpel, not principally the learned politicians, the great or noble families,

27. But God hath choſen the fooliſh things of the world, to confound the wiſe: and God hath choſen the weak things of the world, to confound the things which are mighty.] 27. But the courſe which God hath choſen to take now in Chriſt is that that the world will count fooliſh, and this on purpoſe, that by the ſucceſs of that, the wiſe men of the world may be put to ſhame; 'tis that which the world counts weak, that it may appear how much more power there is in that which the world counts weakeſt in God, then in all their own ſtrength.

28. And baſe things of the world, and things which are deſpiſed, hath God choſen, *yea* and things which are not, to bring to nought things that are.] 28. And thoſe methods and courſes hath God pitch'd on, which are by the nobles and the potentates look'd on as moſt deſpicable, and empty, and abject, that it may appear how empty are all thoſe things that are moſt valued in the world, when theſe which they ſo much deſpiſe ſhall appear more effectual then they.

29. That no fleſh ſhould glory in his preſence.] 29. That no man may have any reaſon to boaſt of his wiſdom, &c. in God's preſence.

30. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption:] 30. But of God's ſpecial bounty it is that ye believe, and thereby are ingraffed into Chriſt, who is made by God to us the author of all true knowledge, the cauſe of our juſtification, our ſanctification, and will be alſo of deliverance and reſcue from all calamities that this life is ſubject to, yea and from death it ſelf by raiſing us again; ſee Rom. 8. note l.

31. That, according as it is written, He that glorieth, let him glory in the Lord.] 31. That all our good may be acknowledg'd to come from God and none elſe.

Annotations on Chap. I.

a. Ἐπικαλεῖσθαι ὄνομα Ἰησοῦ

V. 2. *Call upon the name of Jeſus Chriſt*] Ἐπικαλεῖσθαι. ſignifies *to be ſurnamed, Mat.* 10. 3. *Lu.* 22. 3. *Act.* 1. 23 and 4. 36. and 7. 59. and in many other places, and ſo in a paſſive not active ſignification. Agreeable to this ὀνόματι Ἰησοῦ Χριστοῦ is *to be called by the name of Jeſus Chriſt*, as an *agnomen* or *ſupernomination*, which notes the ſpecial relation we have to him; as the ſpouſe of that husband, whoſe name is *called upon her*, *Iſa.* 4. 1. (which is the direct literal notation of ὀνομαλεῖσθαι here) or as the ſervant to that maſter, by whoſe name he is called alſo; and ſo ὀνομαλήμψοι ὄνομα Χριστοῦ is but a *periphraſis* of Chriſtians, and no more. In this ſenſe will it be moſt proper to interpret the like phraſe, *Act.* 2. 21. and 9. 14, 21. *Rom.* 10. 12, 13, 14. and generally in the New Teſtament, but when it ſignifies *to appeal to*, or the like.

b. λόγῳ

V. 5. *Utterance*] The notion of λόγῳ in this place is ſomewhat uncertain, both becauſe it, and the *knowledge* following, may either be the matter wherein the *Corinthians* are ſaid to be enriched, or elſe ſomewhat in the Apoſtles, the means by which they were enriched in *Chriſt*. If it be taken the firſt way, then it will denote *ſpeech* or *utterance*, ability in inſtructing others, and muſt be applied only to them that had ſuch gifts in the Church, and not to the whole Church of *Corinth*; and thus it ſeems to be uſed, 2 *Cor.* 8. 7. *As ye abound in every thing, in faith, and word, and knowledge:* Where as *faith*, ſo the other two are gifts and graces in them, ſuch are σπουδὴ and ἀγάπη, *diligence* and *love*, that are after mention'd. And the other parts of that verſe ἐν παντὶ περισσεύετε *ye abound in every thing*, agreeing ſo well with ἐν παντὶ ἐπλουτίσθητε here, *ye were enriched in all*, 'tis moſt reaſonable to determine, that this ſame is the meaning of ἐν λόγῳ *in word* or *ſpeech* here alſo. But becauſe there is ſome difference betwixt *abounding* and being *made rich*, and the latter of them referrs peculiarly to the gaining of the riches, and ſo to the means of acquiring them, it is therefore poſſible, that it may there be that which, as a gift, was inherent in them, and ſo be agreeable to the reſt of the graces mention'd there, and yet here be the means by which they were enriched; and if ſo, then it will ſignifie the preaching of the word, the doctrine of the Goſpel as it is firſt preach'd and made known to men that had not before received it, as when we read of preaching the word, that notes the doctrine of *Chriſt*, as it was taught by him, or the articles that were to be believed of him, his death and reſurrection, &c. This is wont to be ſet oppoſite to διδασκαλία *doctrine*, (ſee 1 *Tim.* 5. 17.) which is the farther inſtructing of them that have formerly received the faith, and accordingly it may be ſo taken here, where 'tis ſet oppoſite to γνῶσις *knowledge*, which is the explication and unfolding of the myſteries of religion, and may well be here *the watering of Apollos*, which was ſuperadded to *the planting of Paul*, and both of them together make up that which follows, v. 6. *the teſtimony of Chriſt confirmed in you, the teſtimony of Chriſt* being the Goſpel, c. 2. 1. as 'tis firſt preached, (ſo *Joh.* 21. 24. where 'tis diſtinguiſhed from the very *writing* of it, and ſo 1 *Joh.* 1. 2. but eſpecially *Rev.* 1. 2.) and the *confirming* of it, is the farther declaring, and proving, and explaining of it; the firſt being pre-required to the baptizing of any, the ſecond uſeful for the fitting them for that impoſition of hands which we ordinarily call *Confirmation*.

c. Γνῶσις

1b. *Knowledge*] That the word γνῶσις here ſignifies the farther explication of the Chriſtian doctrine, may appear, not only by the uſe of it in other places, (ſee Note on 2 *Pet.* 1. c.) λόγῳ γνώσεως, *the word of knowledge*, c. 12. 8. that is, being able to explain myſteries, (as λόγῳ σοφίας *the word of wiſdom* there, it being able to ſpeak parables, or to uſe other ſuch ways of veiling wiſe conceptions) but eſpecially by the circumſtances of the Context here, the Goſpels being *confirmed* in them, v. 6. And this of γνῶσις being here ſet down as a χάρισμα *a ſpecial gift*, and the being *made rich in every thing*, (particularly *in word and knowledge*) being all one with *coming behind*, or *being wanting* (ὑστερεῖσθαι) *in no gift*, v. 7. this is again according to what we ſee, ch. 12. 8. where γνῶσις is one of the gifts of the Spirit. Thus 2 *Cor.* 11. 6. where *Paul's* γνῶσις is preferred above his ſpeech, 'tis his skill in explaining the myſteries of the Scripture, which is ſhewn in his writings in a greater height, then in his ſpeech (when he was preſent with them) was obſervable. Thus *Epheſ.* 1. 17. πνεῦμα ἀποκαλύψεως, *the Spirit of revelation*, ἐν ἐπιγνώσει αὐτοῦ, *in diſcerning* and *acknowledging of Chriſt*, the underſtanding of Prophecies, and diſcerning *Chriſt* in them, is there joined with the *Spirit of wiſdom*, as 1 *Cor.* 12. 5. γνῶσις had been, and 1 *Tim.* 4. 13. ἀναγνώσει, part of *Biſhop Timothy's* task, ſeems to be *expounding*, not ſimply *reading* of Scriptures, to which is joined *exhortation* and *doctrine*. Thus is γνῶσις uſed in this Epiſtle, c. 8. 1. where this gift of explaining myſteries is look'd on as apt to *puff men up*, and ſo indeed ſome Hereticks of that time were ſo exalted and puffed up with it, that taking upon them εἶναί τι v. 2. *to know ſomewhat*, that is, ſome extraordinary matter above other men, (as he that *thinks himſelf to be ſomething*, that is, ſome extraordinary perſon, all one with πρὸς μέγαν *ſome great one*, *Act.* 8. 9.) they call'd themſelves γνωστικοὶ, from γνῶσις, *knowing* men, from this ſort of ſublime knowledge and explication of difficulties, (as alſo πνευματικοὶ *the ſpiritual*, from this extraordinary gift) and ſo are referred to in that chapter, under the word γνῶσις, v. 10, 11. and ψευδώνυμος γνῶσις, *knowledge ſo called, but not truly* ſo, from a falſe, not true Spirit, 1 *Tim.* 6. 20.

Εἶναί τι

Πνευματικοὶ

Ψευδώνυμος γνῶσις

d. Βεβαιοῦν

V. 6. *Confirmed*] The word βεβαιοῦν *to eſtabliſh*, applied here to μαρτύριον *teſtimony*, may perhaps literally refer to the forinſick cuſtoms among the Jews, where there being three parts of their judicial proceſs, firſt מבוא ריב, *the entring of the cauſe*, ſecondly, מכונת ריב, *ſtabilitio litis*, *the eſtabliſhment of the matter in diſpute*, thirdly, דקר ריב, *Job.* 29. 16. *the ſearching into the cauſe*, the ſecond of theſe may be here literally rendred βεβαίωσις, *confirmation* or *eſtabliſhment*. For that ſecond conſiſted in the interpoſing of an oath on one ſide, which is therefore called ἀντιλογίας πέρας, *Heb.* 6. 16. *the end of contradiction*, that is, of that affirming and denying, which was formerly lawful betwixt the actors, till the oath on one ſide had given the Judge ſome reaſon to incline that way, and that is

Ἀντιλογίας πέρας

ſaid to be εἰς βεβαίωσιν in that place, *for the ſettling*, or *eſtabliſhing the cauſe*, in that ſenſe wherein the Roman law ſaith, Ὁρκῳ διαφερόμῳ ἀμφισβήτησιν τίμνει, (*Pſellus* συνοψ. νομ. v. 1243.) *an oath takes off* the Judge *from* that *dubiouſneſs* that before he was in, one affirming and the other denying the ſame thing. By analogy to this, the preaching of the Goſpel by the Apoſtles being called μαρτύριον *a teſtimony* or *witneſs*, viz. that which the Apoſtles gave in to the teſtifying the truth of the Goſpel, (being eye-witneſſes thereof) this teſtimony may be ſaid to be *eſtabliſhed* or *confirmed*, when beſide the firſt preaching of it, more light, and knowledge, and evidences have been afforded to the removing of all ignorance or doubt from mens minds. And ſo the meaning of the phraſe here τῷ Χριστῷ ἐβεβαιώθη will be clearly this, that the Goſpel which we firſt preach'd, the teſtimony which we gave of *Chriſt*, hath ſince by ſufficient probation been made good among you, to encline you to conſent to the truth of it.

e. σύνεσις V. 19. *Wiſdom*] The word σύνεσις ſignifies three things in theſe books: ſometimes *the mind*, or *intellectual faculty*, *Mar.* 12. 33. where *God is to be loved with all thy mind*, (ſee Note on *Rom.* 1. l.) ſecondly, *an habit of ſcience*, or *prudence*, as here; thirdly, *perſpicacity*, *Epheſ.* 3. 4. 2 *Tim.* 2. 7.

f. Συζητητὴς Αἰῶνος τούτου V. 20. *Diſputer*] What is the meaning of συζητητὴς in this place is not eaſie to determine, becauſe, as the word it ſelf, ſo the adjunct αἰῶνος τούτου is very capable of a double notion; for if αἰῶνος τούτου be rendred, *of this world*, then it will ſeem to ſignifie the Heathen world, and ſo σοφὸς, and γραμματεὺς, and συζητητὴς, all be interpreted accordingly, σοφὸς *the wiſe moraliſt*, as *the ſeven wiſe men of Greece* and *Socrates* after, who for the moral learning was by the Oracle proclaimed the wiſeſt man in the world, and γραμματεὺς, *the learned philologer*, *literator*, as *Tertullian* renders it, and συζητητὴς, the *ſearcher*, or *indagator*, *into the nature of things*, which the Hebrews call חוקר העולם *this world*, *the philoſopher*, or *natural magician*. And ſo the next words would encline one to underſtand the place, *the wiſdom of the world*, v. 20. and *the world which by wiſdom knew not God*, v. 21. looking moſt directly upon the heathen philoſophers, who are by *Baruch* deſcribed in theſe words, ch. 3. 23. οἱ ἐκζητοῦντες τὴν σύνεσιν ἐπὶ τῆς γῆς, *they that ſeek out*, or *ſearch wiſdom on the earth*. But then if αἰῶνος τούτου be rendred, *of this age*, then it may more probably refer to the Jews; as ἄρχοντες τοῦ αἰῶνος τούτου, chap. 2. 6. muſt ſignifie *the chief* of the Jews *of that age*, which *crucified Chriſt*, v. 8. that is, cauſed him to be crucified, and there is mention of thoſe, v. 22. and 23. and then σοφὸς may belong to the Jew, and denote their חכמי המרקד, *naturalliſts*, that undertook to know every work of the creation; and ſo likewiſe γραμματεὺς will belong to the Jew, and ſignifie him that is skill'd in their laws, and which interpreted them to the people according to the literal ſenſe, their Doctors; and then συζητητὴς will have a peculiar notion among them alſo: For it was the cuſtom of the Jews, for many of the learned among them to ſit in the Synagogue, and to ſpeak all of them by way of diſcuſſion, or debate to the ſame matter, (as to find out the true ſenſe of a piece of Scripture) and to that cuſtom, 1 *Cor.* 14. 29. ſeems to refer, *Let the prophets ſpeak, two or three*, &c. whence it is that this Synagogue, where they did this, is called בית החרוש, *the houſe of ſearching*, or *inquiſition*; and to that cuſtom perhaps refers that which is ſaid of *Chriſt*, *Luke* 2. 46. that *in the midſt of the Doctors he heard and asked queſtions*. So he that interprets the Scripture myſtically and allegorically is call'd בעל המרדש *the maſter of enquiry*, or *myſtical diſquiſition*, and abſolutely הדרשן *a ſearcher*, or *enquirer*, that is literally συζητητὴς, and that myſtical or allegorical ſenſe דדש דרך, *the way of enquiry*, and מדרש, συζήτησις, and ſo מדרש תהלים, *inquiſitio Pſalmorum*, *the ſearching of the Pſalms*; ſee *Elias Levita* in the word מדרש. And then the συζητηταὶ αἰῶνος τούτου will be the Jewiſh Doctors which among themſelves enquired into the truth of Scriptures, (which *Chriſt* ſeems to call ἐρευνᾶν τὰς γραφὰς, *ſearching the Scriptures*, *Joh.* 5. 39.) but found not *Chriſt* there, as they might have done, believed him not. Thus is the word uſed, *Act.* 6. 9. where ſeveral men are ſaid to riſe up συζητοῦντες τῷ Στεφάνῳ, *talking with Stephen*, as the Jewiſh Doctors uſed to do one with another, about the ſenſe of Scripture, and *Act.* 9. 29. 'tis ſaid of *Paul*, that ἐλάλει καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστὰς, *he talked and debated with them* about the ſenſe of Scriptures concerning the *Meſſias*. This cuſtom of the Jews ſeems to be referred to by this word, but yet whether the other circumſtances of the place, which refer it rather to the Heathens, may not ſo far prevail, as that it may be fit to pitch upon a middle interpretation of the word, and to apply this cuſtom of the Jews to ſecular enquiries in the heathen ſchools, I ſhall leave it to be conſidered, and only add, that the making of this place to agree with that of the Prophet, *Iſa.* 33. 18 ſeems to be a matter of ſome difficulty, the Tex there looking another way, viz. by way of admiration, how the taxes, that were exacted in the time of the ſiege, were ſo ſuddenly ceaſed. For that is the meaning of, *Where is the* γραμματεὺς; that is, *he that* even now *kept the book of taxes*; for γραμματεὺς was the name of them that ſet down the publick acts, as alſo the cuſtoms, and taxes, and revenues of the Kings; and ſo, *Where is the* שוחל *the weigher?* that is, the receiver of money; for ſo they received it by weight: and laſtly, *where is the numberer of towers?* he that reckons and aſſeſſes the ſeveral houſes of the city, every one according to their bigneſs, which was in order again to the exacting of taxes. From this matter that of this text is diſtant enough, and yet may that be ſo far here accommodated, as to expreſs an admiration here, as it was there, at a ſtrange ſudden change wrought among them, although the matter of the change was very different. And yet for the words alſo they thus far agree, that as there was, *Where is the ſcribe?* ſo here, though in another ſenſe, *Where is the ſcribe?* that is, doctor or learned man; there the Scribe to regiſter the taxes, the notary, here the learned man or doctor of the law; as there שוחל *the weigher*, ſo here, with the change but of a letter, without any of the ſound, שוקל *the intelligent*, or *wiſe*; and laſtly, as there *the numberer of towers*, ſo here *the enquirer*, *diſquiſitor of this world*, that ſpeaks his ſenſe among others by way of debate or diſcuſſion to find out the truth, as there in the making an aſſeſſment they debated the rate or value of every houſe, to proportion it accordingly. And ſuch applications as theſe by way of accommodating places to very diſtant ſenſes, (eſpecially when the words in the Greek tranſlation will bear them, though the Hebrew will not ſo well) is no extraordinary or ſtrange thing in the New Teſtament; that of *Chriſt*'s going with his parents to *Nazareth*, *that the ſaying might be fulfilled*, *He ſhall be called a Nazarite*, that is, the title of נצר *a branch* belongs to him, will appear to any as ſtrange and far off as this.

Περιῆτε δυὸ ἢ τρεῖς λαλείτωσαν Ἀκούων καὶ ἐπιρωτῶν

Paraphraſe. CHAP. II.

1. I ſaid I preach'd not the Goſpel to you in any eloquent words, c. 1. 17. (from whence to this place all hath been brought in, on that occaſion, by way of parentheſis) and now I reſume it again, becauſe it is a thing laid to my charge by ſome of you, that I am too plain and mean in preaching the Goſpel to you. An accuſation, or charge, which I am moſt ready to confeſs.

1. AND I, brethren, when I came to you, came not * with excellency of ſpeech, or of wiſdom, declaring unto you the † teſtimony of God.]

* according to height κατ' ὑπεροχὴν

† or myſtery, for the King's MS. reads μυστήριον

2. For I thought it not any way proper for me to go about to mend God's method, and when he had determined the ſum of our doctrine to be the doctrine of Chriſt, which he taught in his life time, together with the confirmation of it by his death (through which alſo we have many precious advantages, as pardon of ſins through his ſatisfaction, &c.) not excluding alſo, but taking in, in an eminent manner, his reſurrection, it had been unreaſonable to think of preaching any thing to you but this doctrine thus confirm'd: ſee chap. 1. 17

2. For I * determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.]

* thought it not fit, οὐκ ἔκρινα

3. And accordingly when I was among you, I was (in the like manner as Chriſt when he was here on earth) very ill uſed, (ſee note on Rom. 8. m. and Gal. 4. a.) perſecuted for my preaching, and in continual fear of the utmoſt dangers, Act. 18. and this was the method fitteſt for me to uſe to aſſure you of the truth of what I preached.

3. And I was with you in weakneſs, and † in fear, and in much trembling.]

† in much fear and trembling, ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ

4. And

4. And my * ſpeech and my preaching *was* not with † enticing words of mans wiſdom, but in [a] demonſtration of the Spirit and of power.]

4. And as for powerful ſpeaking, that which I uſed did not conſiſt in rhetorical proofs or probable arguments of the truth of what I ſaid, ſuch as humane writings are content with, but in plain demonſtration from the prophecies of the old Bible, or the voice of the Spirit ſince, and the miracles done by Chriſt under the Goſpel. a.

5. That your faith * ſhould not ſtand in the wiſdom of men, but in the power of God]

5. That the ground of your faith may not be humane eloquence, &c. but the arguments of perſwaſion, which God hath thought fit to make uſe of.

6. Howbeit we ſpeak wiſdom among them that are perfect: yet not the wiſdom of this † world, nor of the princes of this world, that * come to nought.]

6. Mean while the things which we teach, are (to thoſe men which are arrived to the higheſt pitch of wiſdom) divine and perfect wiſdom, not that which this age boaſts of, or depends on, or in which the rulers of the Jews v. 8. do excell, for all theſe are now a periſhing, their learning and they ready to come to nought. who

7. But we ſpeak the wiſdom of God in a myſtery, † *even* the hidden *wiſdom* which God ordained before the world unto our glory.]

7. But that wiſe diſpenſation of God's in giving us his Son, which was hidden under the Jewiſh types, and only darkly ſpoken of by the Prophets, but by God determined from the beginning to be now revealed to us, to the very great honour of us to whom it is ſo revealed.

8. Which none of the * princes of this world knew; for had they known *it*, they would not have crucified the Lord of glory]

8. A thing which is not to be imagined, that the chief men among the Jews (v. 6. ſee note on ch. 1. c.) underſtood any thing of, for if they had, they would ſure never have put him to death, appearing by the voice from heaven, and his miracles (as well as by their own prophecies) to be God himſelf, come down from heaven.

9. But as it is written, † Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.]

9. To this belongs that of Iſaiah, c. 64. 4. at leaſt it may fitly be accommodated to this purpoſe, that God prepares for them that depend on him, all faithful pious men, ſuch things as they never imagine, or hope for, ſuch is the revelation of his merciful deſigns toward us in the Goſpel. a

10. But God hath revealed *them* to us by his Spirit; for the Spirit ſearcheth all things, yea, the * deep things of God]

10. And theſe hath God made known to us, not by any fallible deceivable way, but by ſending down his Spirit unto the Apoſtles, which leading them into all truth, teaching them all things, reveals even theſe deep myſteries unto us, which, be they never ſo ſecret in God, muſt needs be known by his Spirit, which knows all the ſecrets of God as perfectly as our own ſpirit knows our ſecrets. who

11. For what man knoweth the things of a man, ſave the ſpirit of a man which is in him? Even ſo the things of God knoweth † no man, but the Spirit of God.]

11. For, as among men, the thoughts, and great concernments, and deſigns of a man, though none elſe knoweth them, yet his own ſpirit doth; ſo theſe divine matters, though none elſe can reveal them to us, yet his Spirit can.

12. Now we have received, not the ſpirit of the world, but the Spirit which is of God, that we might know the things that are * freely given to us of God.]

12. And this is that Spirit which we have received, the very Spirit of God, (not the Spirit which ſuggeſts wordly things to us, that inſtructs us in thoſe) to the end that we may reveal to you the infinite mercies of God toward you, which being beſtowed on you, ſhould not in any reaſon be concealed from you.

13. Which things alſo we ſpeak, not in the words which mans wiſdom teacheth, but which the holy Ghoſt teacheth, * comparing ſpiritual things with ſpiritual.]

13. And as the matter of our preaching is divine, and ſuch as was kept ſecret in God, till his Spirit revealed it to us; ſo we proportionably preach it to you, not in an humane, but divine manner, not by uſing ordinary humane means of perſwaſion, but by ſuch arguments as the Spirit of God, in the prophecies of the old Bible, and in his deſcent upon Chriſt, Mat. 3. and by coming down upon his Apoſtles, hath directed, adapting ſpiritual divine arguments to the proving of divine matters.

14. But the natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him: neither can he know *them*, becauſe they are ſpiritually diſcerned.]

14. But ſuch things as theſe, they that are led only by the light of humane reaſon, the learned philoſophers, &c. do abſolutely deſpiſe, and ſo hearken not after the doctrine of the Goſpel, (ſee note on 1 Tim. 1. c.) for it ſeems folly to them, c. 1. 23. nor can they by any ſtudy of their own come to the knowledge of them, for they are only to be had by underſtanding the prophecies of Scripture, and other ſuch means which depend on divine revelation, the voice from heaven, deſcent of the holy Ghoſt, miracles, &c.

15. But he that is ſpiritual † judgeth all things, yet he himſelf is * judged of no man.]

15. But he that hath made uſe of all theſe afforded him by the Spirit of God, viz. prophecies and voices from heaven, and ſuch other evidences of divine revelation, v. 13. he will be able to underſtand all theſe ſecrets perfectly, and being not himſelf perſwaded by any other arguments, but only by thoſe that he hath thus received from the Spirit of God, he cannot reaſonably be refuted by any other ſort of arguments taken from humane reaſon, or wordly wiſdom.

16. [b] For who hath known the mind of the Lord, † that he may inſtruct him? But we have the mind of Chriſt]

16. For who can be imagined to know more of God's mind then he doth who is informed by the Spirit, that ſo he ſhould teach him God's mind? Certainly no body. And conſequently no body can teach you more of the truth of God then we (to whom Chriſt hath revealed his whole will as far as concerns any man to know) have, or are able to do. b.

* word λόγ& † probable diſcourſes πειθοῖς λόγοις
* may not be μὴ ἡ
† age, nor the rulers of this age, αἰῶν&; ὧν οὐδὲ τῶν ἀρχόντων-- *periſh, are aboliſhed, καταργουμένων
† that which hath been hidden, τὴν ἀποκεκρυμμένην
* rulers of this age v. 6.
† what eye the ſe things ἃ ὀφθαλμὸς ἃ
* depths, βάθη
† none οὐδεὶς
* vouchſafed us by God ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν
*accommodating ſpiritual words to ſpiritual things, πνευματικοῖς πνευματικὰ
συγκρίνοντες
† diſcerneth ἀνακρίνει
* diſcerned by none ὑπ' οὐδενὸς ἀνακρίνεται
† which ſhall inſtruct him

Annotations on Chap. II.

a. Πνεῦμα καὶ δύναμις

V. 4. *Demonſtration of the Spirit and power*] That πνεῦμα καὶ δύναμις, *ſpirit and power* may here ſignifie the ſame thing, (as 'tis ordinary for two words or phraſes to be conjoin'd, the one only to explain the other) may ſeem probable from the next verſe, where one only of them is mention'd, δύναμις Θεοῦ, *the power of God*. But there is no neceſſity that we ſhould ſo interpret it, becauſe *the power of God* in the fifth verſe being ſet oppoſite to *the wiſdom of men*, (that is, the humane ways of perſwaſion or eloquence) muſt ſignifie God's powerful ways of perſwading the belief of the Goſpel, and ſignifying ſo, will contain under it the Spirit and power, with the ſeveral notions that may well belong to them; as firſt, taking *the ſpirit* for the prophecies of the old Bible inſpired by the Spirit of God, and *Power* for the miracles done by *Chriſt*. Thus hath *Origen* expreſs'd the meaning of them, *the demonſtration of the Spirit*] that is, ſaith he, τὰς προφητείας ἱκανὰς παρεσκεύασε τὸν ἐντυγχάνοντα εἰς τὴν περὶ Χριστοῦ, *the prophecies which were ſufficient to give the reader aſſurance of the truth of the things that belong to Chriſt: And of power*] that is, πεφασίας δυνάμεις, ὧν ἴχνη ἔτι σώζεται, *the miraculous ſtupendious actions, of which the footſteps yet remain, Cont. Celſ. p.* 5. But beſide this notion of *the Spirit*, ſome others it is very capable of; as firſt, that it ſignifies the deſcent of the Spirit of God on *Chriſt*, joined with that voice from heaven, *Mat.* 3. *This is my beloved Son in whom I am well pleaſed*, and after, *This is my beloved Son, hear him.* This may here fitly be called ἀπόδειξις πνεύματος, *the demonſtration of the Spirit*, an evidence afforded by God immediately from heaven of the truth of the Goſpel, which being joined with the power of *Chriſt*, both in reſpect of his doctrine and his miracles, were two heads moſt fit to be inſiſted on by S. *Paul*, for the confirming the truth of the Goſpel. But it may yet farther be applied not to *Chriſt* perſonally, but to the Apoſtles after him, and then *the Spirit* will be the deſcent of the Spirit upon them, and by their impoſition of hands, the holy Ghoſt's coming down upon others alſo, *Act.* 8. 18. and this together with their power of doing miracles may well be their ἀπόδειξις, or *demonſtration* of the truth of the Goſpel, and be the thing that is meant here. Ἀπόδειξις πνεύματος.

b.

V. 16. *For who hath known the*——] That this is a citation from *Iſa.* 40. 13. there is no queſtion, as alſo that the firſt words, Τίς γὰρ ἔγνω νοῦν Κυρίου; *for who hath known the mind of the Lord?* are ſet down, after this Apoſtle's manner Τίς ἔγνω νοῦν Κυρίου

manner, out of the *Septuagint*. Now the ſame Apoſtle citeth that place again, *Rom.* 11. 34. and there in the latter part alſo ſets down the *Septuagint's* words, τίς ἀυτῦ σύμβυλ☉ ἐγένετο; *and who hath been his counſellor?* which words being not here read, but to τίς γὰρ ἔγνω τὸν νῦν τῦ Κυρίυ, theſe other immediately ſubjoined, ὃς συμβιβάσει ἀυτόν *who ſhall inſtruct him?* there will be no reaſon to think theſe latter words to be another rendring of that ſecond part of the verſe in *Iſaiah*. For when the *Septuagint* had tranſlated it truly out of the Hebrew, why ſhould the Apoſtle, who conſtantly uſeth the *Septuagint's* tranſlation, and that ſometimes when that varies from the Hebrew, here uſe a new rendring of his own, and for τίς ἀυτῦ σύμβυλ☉ ἐγένετο; *who hath been his Counſellor?* ſet only ὃς συμβιβάσει ἀυτόν; *who ſhall inſtruct him?* For this there is no probable reaſon to be given, and therefore it muſt be reſolved, that no more then the firſt words are taken out of that place of *Iſaiah*, and that the latter words are the Apoſtle's own, to bring them to his preſent purpoſe, *Who hath known the mind of the Lord, which ſhall inſtruct him?* that is, who doth know the Lord's mind ſo well as to be fit to inform and inſtruct the ſpiritual man? v. 15. for that ἀυτὸν *him* ſhould ſignifie the Lord, (as they conclude, that make theſe words all one with the latter part of the verſe in *Iſaiah*) would be very ſtrange, not only becauſe it would be far different from v. 15. of which it is brought for a proof, but alſo becauſe *knowing the mind of God*, although it be a fit preparative to inſtructing of others, yet is it not ſo for the inſtructing of God himſelf.

ὃς Συμβιβάζει ἀυτὸν

Paraphraſe.

CHAP III.

1. And I, brethren, although I was furniſh'd with all manner of ſpiritual gifts, and was able to have revealed to you the higheſt myſteries; yet when I was among you, I could not think fit to treat ſo with you, the greateſt part of you being then but very ſlender proficients in the Goſpel, ſo far from ſpiritual men, (as ſome of you, the Gnoſticks, are wont to ſtyle themſelves) from men inſtructed by the Spirit of Chriſt, that you were gotten no higher then the imperfections and paſſions and ſins of men, meer beginners in Chriſtianity.

1. AND I, brethren, could not ſpeak unto you as unto ſpiritual, but as unto carnal, *even* as unto babes in Chriſt.]

2. This was the reaſon that I gave you ſuch tender food, proceeded not to reveal the myſteries of Chriſtianity to you, for you were not fit for any higher diet, nor indeed yet are ye.

2. I have fed you with milk, and not with meat, for * hitherto ye were not able *to bear it*, neither yet now are ye able.]

* ye were not then able ἔτι οὐ δυνασθε

3. For ye are not yet raiſed to any pitch of ſpiritual or Chriſtian temper, as may appear by the ſchiſms and factions that are among you, which being ſo contrary to the commands of Chriſt, which are all for peace and charity, as long as they are among you, ye are advanced but little above the pitch of meer men, thoſe which have nothing of Spirit in them.

3. For ye are yet carnal: for whereas *there is* among you envying, and ſtriſe, and diviſions, are ye not † carnal, and walk * as men?]

† or men, for the King's MS. reads ἄνθρωποι

* according to man, κατ' ἄνθρωπον

who

4. And herein your carnality conſiſts: one pretends to follow the doctrine of Paul, another of Apollos, in oppoſition to all other Chriſtians, and they that hold with one, hold againſt the other. And what is this uncharitableneſs but carnality?

4. For while one ſaith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?]

5. Where firſt it ought to be conſidered, that Paul or Apollos are not the authors of our faith, but only inſtruments of conveying the doctrine of Chriſt to us, (and conſequently muſt not be conceived to teach diverſe doctrine) according to the different commiſſions given them by the holy Ghoſt.

5. Who then is Paul? and who *is* Apollos? but miniſters by whom ye believed, even as the Lord gave to every man.]

6. And ſo though I have taught you the doctrine of Chriſtianity, and made you believers, of heathens, and † Apollos baptized you, when you had been thus brought to the faith by me, (I being ſent by Chriſt, not to baptize, but to preach the Goſpel, chap. 1. 14, 17.) yet the ſucceſs of all the whole work, in making either my preaching or his baptizing effectual, was from God, not from us.

6. I have planted, Apollos watered; but God gave the increaſe.]

† Ego de Pò gam catechumenum feci, Apollo catechumenum baptizavit. Optat.

7. And therefore there is no great matter imputable either to one or other, as that either of us ſhould be deemed the author of your faith, but God only, who hath made our endeavours ſo effectual to you.

7. So then, neither is he that planteth any thing, neither is he that watereth; but God that giveth the increaſe.]

8. But then, ſecondly, the doctrine of both of us is but one, both of us have had the ſame deſign and purpoſe of ſettling men in the doctrine of Chriſt, though, according to the labour that either of us have taken in the work, we may have different degrees of reward. And conſequently, though one labourer may deſerve more honour then another, yet ought not this to be an occaſion of diviſion or ſchiſm among you, becauſe our deſign and doctrine being the ſame, your faith ought to be the ſame alſo.

8. Now he that planteth and he that watereth are one: * and every man ſhall receive his own reward according to his own labour.]

* but ὁ δὲ

9. We indeed that preach, and they that baptize, are both ſervants or Officers of God, and co-operate one with another in that great work of dreſſing and building up of ſouls, which when 'tis wrought, muſt not yet be attributed to us the inſtruments, but only to God, the author and perfecter of all.

9. For we are † labourers together with God; ye are God's husbandry, *ye are* God's building.]

† fellow-labourers of God, Θεοῦ συνεργοὶ

10. God gave me abilities and commiſſion to plant and preach the Goſpel, to do as the maſter-workman doth, to lay the foundation; and accordingly I have done, preached the faith, laid the foundation, Jeſus Chriſt and him crucified, c. 2. 2. and ſome others that came after me to this Church which I had planted, v. 6. (I mean not Apollos, for he only watered what I had planted, baptized and farther inſtructed whom I had converted, c. 1. 5, 6, 7. but) ſome others, I ſay, which I hear have come in, have ſuperſtructed on my foundation ſomewhat which I never deſign'd. But let them take heed what they do; for if they have ſuperſtructed any other, but that one pure precious doctrine of Chriſt crucified, and conſtant confeſſion of him in time of perſecution, if from the Gnoſticks they receive any infuſions contrary to theſe, let them look to it.

a

whom

10. According to the grace of God which is given unto me, as a wiſe * maſter-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.]

* Architect ἀρχιτέκτων

11. For the faith of Chriſt being the foundation which I have laid, and that indeed the only one which can poſſibly be laid;

11. For other foundation can no man lay then that is laid, which is Jeſus Chriſt.]

12, 13, 14. That which is regularly to be built thereon, is conſtant confeſſion of Chriſt, in deſpight of afflictions, which like gold and ſilver, &c. is but refined and purified, but not conſumed in the fire. But for any doctrine of wordly wiſdom, v. 18. (ſee note a) of prudential compliances with the perſecutors, Jews or Gentiles, if any ſuch earthy material be brought in in ſtead of it, it ſhall be brought ſuddenly to the trial; for that judgment of Chriſt which ſhall ſhortly paſs upon them, for the deſtroying all corrupt believers on one ſide, and delivering and owning all true believers, (ſee Rom. 13. d. and Heb. 10. a.) on the other, ſhall deal with them, as fire doth with that which is put in it to be tried, (preſerving and refining what is true and good metal, and making it more illuſtrious, but burning up all that is combuſtible) burn up and conſume all this worldly wiſdom, and burniſh the conſtancy of others like Gold in the fire, (ſee Rev. 3. 18.) and preſerve ſuch, whilſt all others are involved in their own ſubtilities, v. 19. And ſo all that adhere ſincerely to Chriſt, they ſhall be ſure not to miſs their reward, preſervation here in this world, beſides that other that expects them eternally.

12. Now if any man build upon this foundation gold, ſilver, precious ſtones, wood, hay, ſtubble.

13. Every man's work ſhall be made manifeſt: for the day ſhall declare it, † becauſe it ſhall be revealed by fire; and the fire ſhall try every man's work, of what ſort it is.

14. If any man's work abide, which he hath built thereupon, * he ſhall receive a reward.]

† for it is revealed ὅτι ἐν πυρὶ ἀποκαλύπτεται

* it ſhall receive, ἀπολήψεται

is

15. But if it prove combuſtible matter, if the doctrine or practice ſhall upon examination prove falſe and unchriſtian, and ſo will not bear that trial, (ſuch are the Gnoſtick's doctrines of denying Chriſt, when perſecuted) it ſhall then be ſo far from helping him to any advantage, as the Gnoſtick com-

th to be a. b.

15. If any man's work ſhall be burnt, [a] he ſhall ſuffer loſs, but he himſelf ſhall [b] ſaved: yet ſo as by fire.]

* be * eſcape; but ſo as through fire,

plier

plier hopes it will, that it ſhall bring the greateſt danger upon him: and if upon timely repentance, or by his not having actually denied Chriſt (for all his ſuperſtructing of ſome erronious doctrines) he be more mercifully dealt with by Chriſt, and freed from having his portion with unbelievers, yet it ſhall go hard with him, as with one that is involved in a common fire, and hardly eſcapes out of it.

16. Know ye not that ye are the Temple of God, and *that* the Spirit of God dwel-
†among you, ἐν ὑμῖν leth † in you?]

16. By this that I ſay, you cannot but diſcern what care you are obliged to take to beware of theſe falſe ſeducing teachers that creep in among you: You are a Church of God's plantation, built as the Temple among the Jews, God's direction given for every part of it; ye have had the Spirit of God to teach you all true doctrine and pure practices, by your Apoſtolical plantation, and ſo to dwell and continue among you, and oblige you to all purity.

17. If any man * defile the Temple of God, him ſhall God deſtroy: for the Temple
*corrupt φθείρει
†as many of you as there are εἶτινες ἐστε ὑμεῖς
of God is holy, † which *temple* ye are.]

17. And therefore, if any falſe teacher ſhall bring in any unclean heretical doctrine into ſuch a Church of God's planting, a place of God's reſidence, and ſo pollute or defile God's dwelling-place, (as when Nadab and Abihu offered ſtrange fire on God's altar) then, as they were devoured by fire from heaven, ſo he muſt expect ſevere puniſhment. For all ye that are Chriſtians make up this one temple of God's, and that being a conſecrated Society, muſt not be profaned or polluted with ſuch impure doctrines as the Gnoſticks every where infuſe.

18. Let no man deceive himſelf: if any man among you ſeemeth to be wiſe in this
*age αἰῶνι world, let him become a fool, that he may be wiſe.]

18. And for that other conceit of theirs, by which they get ſo many proſelytes, that of the lawfulneſs of denying Chriſt in time of perſecution, by which they promiſe themſelves ſecurity from all the preſent evils, let no man cheat himſelf with this perſwaſion; any man that thus thinks to be more provident than other men, and by this means to ſecure himſelf, let him know that this will not thrive with him, he will find himſelf deceived at laſt (ſee v. 15. and Rev. 3. 18.) there is no ſuch prudent way for him to ſecure himſelf, as to lay aſide this worldly wiſdom, and conſtantly and cheerfully to adhere to Chriſt, when in the eye of the world it ſeems moſt fooliſh to do ſo.

19. For the wiſdom of this world is but fooliſhneſs with God; for it is written, He taketh the wiſe in their own craftineſs.]

19. For God is wont to take off, and preſerve the plain ſimple Perſon that avowedly adheres to him, and to out-wit the ſubtile deſigner; and it will ſoon befal thoſe pretenders, according to that of Job 5. 13. they that think to be wiſer than other men, are by ſo much verier fools than others, and ſo are diſcerned to be.

† machinations διαλογισμοὺς
20. And again, The Lord knoweth the † thoughts of the wiſe, that they are vain.]

20. And to the ſame purpoſe is that of Pſal. 94. 11. that all the ſubtile contrivances of crafty worldly-minded men prove vain and improſperous.

*all are πάντα ὑμῶν
21. Therefore let no man glory in men, for * all things are yours.]

21. Let no man therefore factiouſly or ſchiſmatically divide from the unity of the Church, following ſuch or ſuch a maſter or inſtructer, and ſo quarelling or contending with others, v. 4. For all the gifts that are in the Church were given for your uſe, and whatſoever any man can boaſt of, it is not peculiar to him, but belongs as well to every other perſon in the Church.

† inſtant ἐνεστῶτα, ſee Rom. 8. 38.
22. Wherefore Paul, or Apollos, or Cephas, or the world, or life, or death, or things
† preſent, or things to come, all are yours,]

22. He that planted the faith among you, and he that baptized you, and he that ſuperſtructed upon this foundation, are all ſubſervient to your uſes, and not to be maſters of your faith, much leſs any of them to be ſet up againſt the other, to make diviſions and rents among you; and ſo is likewiſe all humane wiſdom, or knowledge of natural things, ſo is God's mercy to us in keeping us alive, ſecuring ſome of us from the malice of our enemies, and delivering up others of us to death, for the teſtimony of Jeſus Chriſt, the condition now inſtantly approaching, preſſures for the name of Chriſt, or that which is not quite ſo near, the yet future coming of Chriſt (called the day, v. 13.) for the deſtroying of the falſe, and rewarding the conſtant Chriſtians; all theſe are by God deſigned in common to you all, as inſtrumental for your good.

23. And ye *are* Chriſt's, and Chriſt *is* Gods.]

23. And the concluſion from hence is this, that you give not up your faith to any but to Chriſt, that you reſolve firmly to obey him and adhere to him uniformly, as he reſigned himſelf up to the will of God, to do and to ſuffer whatſoever he appointed him, in the great office of being our mediator and redeemer.

Annotations on Chap. III.

a. Ζημωθήσεται eth

V. 15. *He ſhall ſuffer loſs*] Of the word ζημιωθήσεται here it may firſt be enquired, whether it belong to the man, or to his work, both immediately precedent, εἴτινος τὸ ἔργον, *if any mans work*. That which inclines it to ſignifie the work, is the ἀυτὸς ϛ that follows, *but himſelf ſhall be ſaved*, which ſeems to oppoſe *himſelf* to *his work*, that the one ſhall be loſt, but the other ſaved. But this is well enough avoided, by ſetting the oppoſition betwixt the *ſaving of him*, and the *burning of his work*, precedent to the ζημιωθήσεται and then the conſideration of that, as it anſwers the former probability, ſo it inclines more ſtrongly to render it the other way, that the man, not the work, ζημιωθήσεται *ſhall be mulcted*. For that this word ſignifies not *to be loſt*, but *to ſuffer loſs*, hath been ſaid, Note on *Mat.* 16. Which cannot be here ſaid of the work, of which it had before been ſaid, *it ſhall be burnt*: For what is ſo, doth not ſuffer a mulct, or fine, or loſs, (which according to all laws muſt be *ſalvo contenemento, without utter ruine*) but is loſt, and utterly deſtroyed. It remains then that it be ſpoken of the man, whether falſe teacher, or any follower of ſuch, that takes up any ſuch falſe doctrine from him, and ſo upon the doctrine of *Chriſt*, (profeſſing ſtill, or not denying of *Chriſt*) ἐποικοδομεῖ, *ſuperſtructs* ſome falſe doctrines, and erroneous practices. And of him it is here ſaid, that *he ſhall ſuffer loſs*, ſo as the metal that goes into the fire with droſs or embaſement mix'd with it, is ſeparated from all that mixture, and comes out a great deal leſs than it went in, loſeth all that droſs in that trial of fire. Now how is this to be particularly underſtood of this ſuperſtructure of *hay* or *ſtubble* here, muſt be collected from the conſideration of *the day* which is here mentioned, ver. 13. *that it ſhall declare*, or *reveal*. That the word *Day* in all languages ſignifies judgment, and that *the day* Emphatically, or *the day of Chriſt*, *the day of the Lord*, ſignified an approaching ſeaſon of judgment then expected on unbelieeers and misbelievers, Jews and *Gnoſticks*, all the world over, in the Chriſtian plantations, ſee *Rom.* 13. Note d. and *Heb.* 10. Note a. And that this is *the day* or judgment that is here referred to, may appear, 1st, by the excluſion of all other days: The only two ſenſes that can come in competition, are either, 1. That it ſignifie the final day of judgment; or, 2. The audience, and judicature, and ſentence of the Apoſtle, when he comes to examine this doctrine. For the firſt, that cannot be underſtood here, becauſe the office of *the day* here is δηλῶσαι, *to make manifeſt*, and ἀποκαλυπτόμενον, *to reveal*, v. 13. And therefore ſuppoſing there were ſuch a day of conflagration, which they that maintain look on as a purging fire to burn up all the ill works of the Chriſtian, and fit him for heaven, yet the circumſtances of the Text here do not belong to that, but to another quality of the fire, the trying, revealing, and diſcriminating one from another, as appears by all the phraſes here uſed, *Every mans work ſhall be made manifeſt, the day ſhall declare, it ſhall be revealed by the fire, the fire ſhall try what kind of work every mans is, and if any mans work remain*, that is, abides the trial, *be ſhall be rewarded*. As for that of the Apoſtles coming to judge and cenſure, it is not probably here meant, becauſe theſe hereticks and their followers did not acknowledge the Apoſtles power, but reſiſted and rejected them, as appears in divers other places, (and oft lays a neceſſity on the Apoſtles to vindicate their Authority.) And 2dly, there is no reaſon to conceive that the Apoſtle ſhould call his own ſentence by the name of the *Fire*, or ſpeak of giving men rewards, v. 14. which are to be expected from God. But then, 2dly, that it be applied to this of the Puniſhment of God now approaching the *Gnoſticks*, will appear not only by the mention of the *wood, hay, ſtubble, built on the foundation*, which evidently denoted heretical ſuperſtructures, (and it is known that theſe were the great hereticks of thoſe times) and ſuch as will be ſure to periſh when he comes, but alſo by the conſequents here to the end of the Chapter, which make up the known Character of the *Gnoſticks*. For that conſiſted

'Επιοικοδομεῖ

'Ημέρα

siſted ſpecially of two things, 1st, Their doctrines of Uncleanneſs; 2dly, Their arts of worldly Wiſdom to ſecure themſelves from perſecutions by complying with the perſecutors. And both theſe are here noted, that of *Uncleanneſs*, v. 16, 17. by the *defiling the Temple of God*, that is, themſelves, who as Chriſtians are obliged to be holy, but by the *Gnoſtick* infuſions were in danger of all pollutions; and thoſe that were immers'd in them, the Apoſtle foretells that they ſhall be deſtroyed by this day, *him ſhall God deſtroy*, v. 17. And ſo that of worldly Wiſdom, v. 18. *If any man among you ſeemeth to be wiſe in this world*, that is, prudent for the ſaving or ſecuring himſelf from perſecutions and dangers here. And of this the Apoſtle gives warning, that this wiſdom is the greateſt folly, and that the contrary thereto is the only wiſdom even for this life, the conſtant adhering to *Chriſt*, the ſureſt means to deliver him from the dangers which here he fears, whereas theſe wiſe and prudential worldlings are likely to be *taken in their own craft*, v. 19. by their arts of ſecuring, to deſtroy themſelves, and ſo will appear vain and ridiculous in all their wiſe contrivances, ver. 20. according to that of *Chriſt*, *Mat.* 16. 25. *He that will ſave his life ſhall loſe it.* And therefore the form of advice here uſed is, *Let no man deceive himſelf.* This practice of the *Gnoſticks* in order to the ſecuring themſelves was a great miſtake, the way to bring all deſtruction upon them, when *the day of the Lord*, the vengeance of *Chriſt* upon the crucifiers and perſecutors of Chriſtians, ſhould come ſuddenly upon them, and ſweep away the *Gnoſticks* among them. And ſo, the whole paſſage belonging clearly to theſe, the full importance of the ζημιωθήσεται will be, that they which being not ſo high in that hereſie as to deny the *foundation*, the faith of *Chriſt*, (which many did, and are elſewhere called *Apoſtates* and *Antichriſts*, and they that *denied Chriſt to be come in the fleſh*) and yet had received ſome of theſe *Gnoſticks* infuſions, that particularly of worldly prudence and compliance with the Jews, ſhould (contrary to their expectation of gaining by this means) *ſuffer loſs*, be in great hazard to be deſtroyed among them, and if they eſcaped, it ſhould be very narrowly, the conſtant, faithful, Orthodox Chriſtian being the only one that ſhould be perfectly ſafe when that fiery day came, when the unfaithful and the cowardly ſhould either utterly periſh, or run an horrible hazard in that day. And to this purpoſe is it that the doctrines of theſe *Gnoſticks* are expreſs'd by *wood, hay, ſtubble*, earthy materials (and ſo notes of falſe doctrines, unfit to be built on this divine foundation) and thoſe (of all things) the moſt combuſtible and ſure to be deſtroyed, when a fiery trial comes, and that in two reſpects; firſt, that when perſecution for *Chriſt* comes, ſuch a kind of Chriſtianity as this is ſure to be burnt up, the *Gnoſticks* will not then hold out, and confeſs *Chriſt*; and ſecondly, in reſpect of *Chriſt*'s coming to *viſit* and *judge*, to reward the conſtant and deſtroy the unfaithful, then theſe prudential ways of theirs will be ſure to ſtand them in no ſtead, but bring them into greater danger, as he that means to ſecure himſelf againſt fire by *wood, hay, ſtubble*, ſhall be ſure to have all burnt, and to encreaſe, not leſſen the flame; whereas the truly wiſe way (and that which *Chriſt* counſels the Church of *Laodicea* to, in oppoſition to theſe *Gnoſticks*, *Rev.* 3. 8.) is to build *gold, ſilver, &c.* which having been tried in the fire, (and ſo denoting conſtancy in perſecutions) are ſure to hold out, and endure the teſt, whatſoever the day of viſitation be, be the fire never ſo ſcorching, theſe will be the likelieſt to be preſerved in it.

Ναὸν Θεῦ φθείρει

Φθερεῖ τοῦτον ὁ Θεὸς

Σοφὸς ἐν τῷ αἰῶνι τούτῳ

Δεσμεύουσιν ἐν πανουργίᾳ αὐτῶν

secure

who

1b. *Saved, yet ſo as by fire*] That σώζεσθαι ſignifies *to eſcape* hath been often noted, but what σώζεσθαι διὰ *to eſcape by* here ſignifies, is the only difficulty, and that will be beſt explained by comparing it with other places of the ſame kind. Thus 1 *Pet.* 3. 20. διεσώθησαν δι' ὕδατος, *they were ſaved out of*, or *through, the water*, the præpoſition διὰ perhaps (as other præpoſitions oft are in the New Teſtament) being taken looſly for ἐκ or ἀπὸ, *out* or *from*, or elſe as the neceſſity of the matter imports, an *eſcaping through water*, implying conſequently an eſcaping out of it alſo; and ſo the ſenſe will be, that though there were a great flood ready to drown all the earth, yet for all this, by the help of the Ark they did eſcape that danger. And ſo here σωθήσεται ὡς διὰ πυρός, *he ſhall eſcape as one eſcapes out of the fire*, that is, as *Chryſoſtome* expreſſes it, as one that, when in the midnight his houſe is ſet on fire, wakes and leaps out of the bed, and runs naked out of dores, οὐδὲν τῶν ἔνδον λαβὼν *taking nothing that is within* along with him, taking care only (as he adds) ὅπως τὸ σῶμα τὸ ἑαυτοῦ περιεξαρπάζῃ τῆς φλογὸς, *that he may ſnatch his own body out of the flame.* And it is a common *obſervation, that ὡς διὰ πυρὸς σώζεσθαι is a proverbial ſpeech for thoſe that get hardly out of a great danger; ſo ὡς δαλὸς ἐξηρπασμένον ἐκ πυρὸς, *as a brand ſnatch'd out of the fire*, Amos 4.11. and ſo *Jude* 23. ἐν φόβῳ σώζετε, ἁρπάζοντες, *ſave them by ſnatching them out of the fire in time of danger*, for ſo ἐν φόβῳ ſignifies, ἐν κινδύνῳ in preſence of any thing that men are afraid of. By this means that of 1 *Pet.* 4. 18. will be explained alſo, for this will be the meaning of μόλις σώζεται, (for which the Hebrew, *Prov.* 11. 31. reads יִשָּׁלֵם, *ſhall be recompenſed*) he ſhall not eſcape without many loſſes and afflictions in that πύρωσις or *combuſtion.* So as in *Julian, ἡ νὺξ ὀλίγους ἀπίσωσι μόλις, *the night did hardly*, or *with great difficulty, reſcue a few*; and in *Agathias*, who having ſpoken of ſome that πυρπολεῖσθαι ἔμελλον, *were ready to be fired and burnt*, adds, μόλις ἐνδίνδι διακπαίοντες κατεφέυγασι, *they hardly eſcape out of it.*

* see Rigaltius ad Artimidor. O. neiro. p. 43.

* Orat. 1. p. 67.

* Hiſt. com. 2. p. 38.

Paraphraſe. CHAP. IV.

1. And though, I ſay, we are ſubſervient to your uſes, and are appointed ſo to be, ch. 3. 22. yet it will become you to look on us, though not as maſters of your faith, yet as miniſters of Chriſt, and that in the moſt honourable office of the family, that of the ſteward, or ruler of the houſe, to whom among other things it belongs to diſpenſe out every man his proportion of food, &c, and ſo 'tis our part to diſpenſe the Goſpel to you in that meaſure, and by thoſe degrees that we ſee fit.

1. LET a man ſo account of us, as of the * miniſters of Chriſt, and ſtewards of the myſteries of God.]

* officers ὑπηρέτας

2. And above all things fidelity and honeſt diſcharging of truſt is required of ſtewards, and if I ſhould fail in that, I ſhould be very worthy of blame.

2. Moreover it is required in ſtewards, that a man be found faithfull.]

can are

3. But for this I am not to be judged by you, by men, nay by my ſelf.

3. But with me it is a very ſmall thing, that I ſhould be judged of you, or of mans judgment; yea, I judge not mine own ſelf.]

4. For though I can accuſe my ſelf of no fault in the execution of my Apoſtolical office, yet is not this the clearing of me, only God that ſearcheth and ſeeth all muſt do this.

4. For I know nothing by my ſelf, yet am I not hereby juſtified: but he that judgeth me is the Lord.]

5. Therefore be not you too forward in your cenſures of me, but leave it to God, and I make no doubt but in time he will diſplay the ſeducers, and diſcover every man's intentions and purpoſes, and then, as they that deſerve ſhall have blame, ſo every man that hath done well ſhall by God be juſtified and commended.

5. Therefore judge nothing before the † time, until the Lord come, * who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts, and then ſhall every Man have praiſe of God.]

† ſeaſon καιρὸν

* who will alſo enlighten, ὃς καὶ φωτίσῃ

6. This of not following or admiring the perſons of men, I have thus ſaid (ſee note on Rom. 7. d.) in the perſons of my ſelf and Apollos, under that figure to give you a general rule how to demean your ſelves to any other diſpenſers of the Goſpel, viz. that in following of us ye go no farther then the directions, v. 1. that is, think of us not as maſters of your faith, but as officers, ſtewards of Chriſt, to diſtribute that to you which he hath entruſted to us, and accordingly not to make it matter of pride to your ſelves, or contemning of others; that ye are the diſciples of ſuch or ſuch; in plain terms to beware that you do not break out into factions, one to the diſpiſing of another; boaſting, one that he hath received the faith from Paul, and not from Apollos, another that he is a follower of Apollos, and not of Paul, &c.

a.

6. And theſe things, brethren, I have † in a figure transferred to my ſelf, and *to* Apollos for your ſakes, * that ye might learn in us, ‖ not [a] to think *of men* above that which † is written, that no one of you be puffed up for one againſt another.]

† thus darkly ſet down of my ſelf, μετεσχημάτισα εἰς ἐμαυτὸν

* that in reſpect of us ye may learn, ἵνα ἐν ἡμῖν μάθητε

‖ not to opinionate above † have been written γέγραπται

7. For

7. For who maketh thee to differ *from another?* and what haſt thou that thou didſt not receive? Now if thou didſt receive *it*, why doſt thou glory, as if thou hadſt not received *it?*]

7. For this can be no matter of boaſting to any of you, for by it is no man dignified before another, for by whomſoever you received the faith, it is clear that you received it; 'tis no acquiſition of your own wit or parts, but meerly a mercy of God's, that ſent us to preach to you, and therefore cannot in any reaſon be matter of boaſting to you.

8. * Now ye are full, † now ye are rich, ye have reigned as kings without us, and I would to God ye did reign, that we alſo might reign with you.

9. For I think that God hath ſet forth us the Apoſtles laſt, as it were men appointed to death: for we are made a ſpectacle unto the world, and to Angels, and to men.]

8. 9. You, forſooth, are ſo full and rich, ſo furniſhed with all kind of knowledge and wiſdom, (ſuch the Gnoſticks bragg'd of) that you deſpiſe your Apoſtles and ſpiritual fathers that firſt converted you to the faith; Since we parted from you, you have in your own conceits been in great tranquility and ſecurity, had happy Halcionian days, (ſee note on Rev. 1. 6.) And I wiſh it were ſo with you as you phanſie it to be, that the tranquility which the Gnoſticks (with their compliances with the perſecutors, whether Jews or heathens) promiſe you, were a true Chriſtian tranquility, that we which are ſo ſharply perſecuted, might come to you as to a refuge, and enjoy ſome part of that great privilege with you; for certainly we have need of it: For we are ſo far from any ſecurity, that we are expoſed to all the miſeries, perſecutions, and dangers in the world, we Apoſtles being as it were the forlorn party, ſent out laſt, without any reſerve behind us to relieve us, and ſo given up unto certain ſlaughter, or as the gladiators upon a ſtage, thoſe that come out firſt fighting in jeſt, as it were, but they that come laſt never giving over, 'till one lay down the other dead upon the place. For we are become as thoſe that being condemned to death have wild beaſts let looſe on them upon the theatre, which certainly rend them to pieces, ch. 15. 32. And like thoſe combatants on the theatre, we are ſet forth for a ſpectacle to the heathen world, to angels, to men to look upon.

10. We *are* fools for Chriſt's ſake, but ye *are* wiſe in Chriſt: we *are* weak, but ye *are* ſtrong: ye *are* * honourable, but we *are* deſpiſed.]

10. We are vile and deſpiſed for the doing our duty, the exerciſe of our Apoſtolical office, but you, forſooth, are very wiſe men, deeply learned in the doctrine of Chriſt; we weak contemptible mean perſons, but you ſtrong and gallant.

11. Even unto this preſent hour we both hunger, and thirſt, and are naked, and are buffeted, and † have no certain dwelling place,]

11. As I was when I was with you (ſee ch. 2 3.) ſo I am ſtill, in a condition of continual want and perſecution, and tranſitory mutable eſtate.

12. And * labour, working with our own hands: being reviled, we bleſs: being perſecuted, we † ſuffer it:]

12. Taking exceſſive pains that I may preach the Goſpel, and get mine own living by my labour, that I might not put you to any charges, (ſee Act. 18. 3.) and when, inſtead of thanks, I meet with nothing but reviling for all this, I have no return to make them, but that of my prayers for them, nay, when perſecuted, I entertain no thought of revenge toward them.

13. Being defamed, we intreat; we are made as * the [b] filth of the world, *and are* the † off-ſcouring of all things unto this day.]

13. When calumniated and falſly accuſed, I pray to God for them by whom it is done, and this is no news to me: for we Apoſtles of Chriſt are looked on and uſed as the unworthieſt creatures of the world, and ſo continue until this time.

14. I write not theſe things to ſhame you, but as my beloved ſons I warn you.]

14. and though I have thus been uſed by ſome of you, ſince theſe ſchiſmes have come in among you, yet I ſay it not to reproach or bring ſhame upon you for ſo doing, but out of the affections of a father, I adviſe and admoniſh you to behave your ſelves more like Children, then ye have yet done.

15. For * though you have ten thouſand inſtructers in Chriſt, yet *have ye* not many fathers; for in Chriſt Jeſus I have begotten you through the Goſpel.]

15. For though others may have taught you ſince, yet 'tis only I that planted the Goſpel firſt among you, and therefore there can be no occaſion of Schiſmes and diviſions among you, (by one's making one Apoſtle the maſter of his faith, another another,) any more then that children of the ſame father ſhould contend and divide about their life, or coming into the world, one profeſſing to owe it to one, another to another.

16. Wherefore, I beſeech you, be ye followers of me.]

16. And therefore I beſeech you, let the form of doctrine which I left you be retained among you, without any new inſertions by any other.

17. For this cauſe have I ſent unto you Timotheus, who is my beloved ſon and faithful in the Lord, who ſhall bring you into remembrance of my ways which be in Chriſt, as I teach every where in every Church.]

17. For this purpoſe I have ſent unto you Timothy, whom I converted to the faith, and one that hath long aſſociated with me, and done faithful ſervice to me in the propagating of the Goſpel, who therefore exactly knowing my whole courſe of Chriſtian doctrine, may be your remembrancer, and tell you what my doctrine and practice is in every Church, where I come to confirm them.

18. Now ſome † are puffed up, * as though I would not come to you.]

18. And ſince, by my not coming to you my ſelf perſonally, ſome among you have taken occaſion to deſpiſe me that am abſent.

19. But I will come to you † ſhortly, if the Lord will, and will know, not the ſpeech of them which are puffed up, but the power.]

19. I am therefore reſolved by God's help my ſelf to come among you ſpeedily, and to examine what grounds they have for what they do, and not much heeding the ſpeech or talk of them, to ſee whether this be any ſolid knowledge in them, upon ſtrength of which they ſhould diſpiſe others.

20. For the kingdom of God *is* not in * word, but in power.]

20. For Chriſtianity conſiſts not in ſpeaking, but in doing, (according to a proverbial ſpeech of the Jews, Speech is not a foundation, but work. Pirke Avoth p. 15.) and ſo all other perfections of men muſt be judged of, not by their boaſts of themſelves, but by the reality of their performances.

21. What will ye? ſhall I come unto you with [c] a rod, or in love, and *in* the ſpirit of meekneſs?]

21. And now I talk of coming to you, I pray conſider, which will you chuſe? As you behave your ſelves, ſo at my coming will I exerciſe either my power of inflicting puniſhments, or the milder way of kindneſs toward you; and therefore according as you like beſt, ſo prepare your ſelves for my coming.

Annotations on Chap. IV.

V. 2. *To think.*] What φρονεῖν ſignifies in this place will beſt be gheſt by φυσιῶσθε, *puft up*, which follows on purpoſe to explain it. That ſignifying *elation of mind to the deſpiſing of others*, φρονεῖν muſt in all reaſon do ſo alſo. Thus the *Scholiaſt* on *Thucydides*, l. 1. ſaith of ὑπερφρονεῖν, that it is τὸ μέγα φρονεῖν, ἢ λίαν ὑπερηφανεῖν, where φρονεῖν muſt be a degree of pride, as the other a great or high degree of it. So in St. *Chryſoſtome*, *Tom.* 3. p. 177. l. 4. τί δὲ ἔπαθεν δοῦβῆ ἢ ταραττῃ ἢ εἰς μωρίαν ἐκπίπτῃ τῷ φρονεῖν; *why art thou diſturbed and abuſeſt thy opinion of thy ſelf, thy pride to folly?* and l. 6. διὰ φρονήσεως γενέσθαι μωρὸν, is *by election of mind, by pride, to become a fool*, contrary to ἀπὸ φύσεως γενέσθαι μωρὸν, *natural folly*. So *Rom.* 12. 3. it moſt literally ſignifies (not *to be wiſe*, but) *to opinionate, to think great matters of himſelf*. So in *Demoſthenes*, φρονῶν ἐν ἑαυτῷ πλείονων ἄξιον εἶναι, *one that thinks as high of himſelf as he is fit*. Only here the notion of the word ſeems a little to be reſtrained by the εἷς τὸν ἕνα, *for one* in the latter part of the verſe, and ſo to denote not ſo much pride of their own gifts, as *Rom.* 12. as pride and high opinion of their teachers, boaſting of them to the diſparagement of others.

V. 13. *Filth.*] Περικαθάρματα ſignifies thoſe things that are uſed in the luſtrating of a city among the Gentiles. * *Suidas* hath deſcribed the cuſtom in theſe words, Τὸν ἐν καθαρμῷ πόλεως εἰσπραττόμενον πρὸ ἀνδρὸς καθάρμα, *For the purging and luſtrating of a city they cloathed a man* (in foul and filthy garments, ſay others) *and put him to death, and he was called a luſtration or expiation*: thus ſaith *Euſtathius*, κάθαρμα is *a luſtration* for which the vileſt perſons were wont to be uſed, οἱ ῥυπαροὶ καὶ ἀπόβλητοι, *ſordid, refuſe people*. For thus it was, when the city was under any plague

or other great calamity, they chose out one of the nastiest persons in the city, and brought him to a certain place, with cheese, and dry figs, and a cake in his hand, and then beat him with rods about the secret parts, and then burnt him and the rods together in a ditch, and cast the ashes into the sea (τῷ Ποσειδῶνι θυσίαν ἀποτίνυντες, *paying a sacrifice to Neptune*, saith *Suidas*) with these words, γίνου περίψημα, γίνου κάθαρμα, *Be thou a lustration* for us. This person was called κάθαρμα and περίψημα, and by *Lycophron*, and before him by *Hipponax*, φάρμακον *a medicament*, and by *Philostratus* (saith *Sardus de ritib.* l. 3. c. 19.) ἀποτρόπαιον *a cure*, or *averter of judgment* from the city. (But this is a mistake in *Sardus*; all that *Philostratus* saith being only this, that in the Theatre, τοῦτο ἀποτρόπαιόν ἱδρυϑ, that is, *the statue of the deity that averteth judgment, plagues*, &c. *was set up.*) By this it appears also, what is meant by περίψημα πάντων, *the refuse of all* in the next words, to wit, the very same thing in another expression, the vilest, refuse creature in a city, such as used to be the expiation in a publick calamity. So saith *Suidas*, Περίψημα, κάθαρμα, which, I conceive, is a corruption from κάθαρμα, which differs but little from it; and *Hesychius*, Περίψημα, ἀποκάθαρμα (for ἀποκάθαρμα I conceive) ἀντίλυτρα, ἀντίψυχα, ἢ τὸ αὐτὸ τὸ ἔσχατον πάντων, the two words are of the same signification, and denote *those that are pay'd for others ransoms*, or *put to death in others stead*, or else any thing that is most vile, *trodden under feet by all men*. Thus *Tob.* 5. 24. we have this phrase, περίψημα τῆ παιδὶ γένοιτο, for, *Let it be despised, a refuse*, in respect of, or comparison to my *son*, this heathen custom, whence all this comes, being in a manner but a transcript of the *Azazel* among the Jews, *the scape-goat*, that was sent into the wilderness with all the sins of the people upon him, which was therefore called ἀποπομπαῖος, *rejectaneus*, or *refuse*.

Περίψημα

V. 21. *A Rod.*] The ῥάβδος or *rod* here is the power of inflicting punishments in the Apostles, of death it self, as on *Ananias*, of diseases, as on *Elymas*, and so the Hebrew word מטה for ῥάβδος is rendred πληγὴ *a stripe*, *Isa.* 10. 24. and is all one with μάστιξ *scourge*, *Mar.* 3. 10. and contrary to this is *the spirit of meekness* that follows here, mercifulness in not inflicting that sharpness on them, upon sight of their speedy reformation, which by threatning here he desires and hopes to produce, before his coming to them personally. c. Ῥάβδος

CHAP. V.

Paraphrase.

[a] Fornication is generally reported among you, † or, is not among; for ὀνομαζέσθω named, is left out by the Kings MS.

1. It is a great shame and reproach that lies upon you, that sins of unnatural uncleanness, and marriages within prohibited degrees are so frequently to be found among you, and those of such a pitch in one offender, as civil nations, (though not Christian) and even the unconverted Corinthians would abhor to be guilty of, a son to take in marriage (or otherwise to live in that sin with) his father's wife.

1. [*IT is reported commonly, *that there is* [a] fornication among you, and such fornication, a. as † is [b] not so much as named among the Gentiles, that one should have his father's wife.] b.

2. And this so freely that ye do not look on it as a crime fit to be censured in him, ye are not at all humbled with it, nor mourn for it (see 2 Cor. 12. 21.) either out of an opinion of the person that hath done it, (who is one of the Doctors of your Church, say Chrysostome and Theodoret) or out of an opinion infused now by some heretical teachers into you (which your former condition of life makes you apt enough to believe) that fornication is an indifferent thing (see c. 6. 13.) whereas in any reason you ought to have mourned over him, as over a great sinner, and expressed your sorrow in complaining of him, and using means that he might be excommunicated, see c. 12. 21.

2. And ye are [c] puffed up, and have not rather mourned, that he that hath done this deed may be taken away from among you.] c.

[d] or, being absent, for the Kings MS. leaves out ὡς as † him that hath so ἀνδρα τοῦτον

3. For I, though I am not present among you, yet by that authority that belongs to me, (and being sufficiently assured of the truth of the fact) have already passed sentence on him that hath thus offended.

3. For I verily * as absent in body, but present in spirit, have [d] judged already, as though I were present, † *concerning* him that hath so done this deed:] d.

4. 5. That in a publick assembly gathered in the name of our Lord Jesus Christ, in which you are to suppose me virtually present among you by the authority of Christ committed to me and you, ye proceed to excommunicate and deliver him up into the power of Satan, who may inflict some disease upon him, that may be a means to bring him to a sight of his sin and reformation, and so to salvation also.

4. In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5. To [e] deliver such an one unto Satan for the [f] destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.] e. f.

e

6. Such a teacher as this is not fit for you to follow or favour, for as a little sour dough gives a tast to all the bread, so will such a sin as this, permitted in the Church, have an influence on you all, both by discrediting that Church where this is permitted, and by corrupting the company by the example.

6. Your glorying *is* not good: know ye not that a little leaven leaveneth the whole lump?]

[g] for as much as you are ἐστε. † naughtiness κακίας * purity εἰλικρινείας

7. As therefore it was the manner of the Jews on the day of the Passeover (that being the day of preparation, or the Eve to the feast of unleavened bread) most diligently and sollicitously to enquire if there were any crum of leavened bread left in their houses, and to remove it all, (see note on Mar. 14. c.) so do ye at this time deal with that heathen or Gnostick perswasion (among you) of the lawfulness of fornication, most contrary to the Laws of Christianity that you have undertaken, and whereby you have obliged your selves to have none of that sour unchristian doctrine among you, but on the contrary to fit your selves to celebrate a Christian Passeover, which (as the Judaical was a sign of their deliverance out of Ægypt) must be kept with our departure out of sin.

7. Purge out therefore the old leaven, that ye may be a new lump, * as ye are unleavened: for even Christ our passeover is sacrificed for us.]

8. Therefore let us keep the feast, not with old leaven, neither with the leaven of † malice and wickedness: but with the unleavened *bread* of * sincerity and truth.]

[h] I have written to you by Epistle, ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ † Not, for in the King's MS. ἐν is wanting

8. Do ye therefore consecrate your selves to the service of Christ, by reforming all your former sinful courses, particularly that of uncleanness and villany (see v. 13.) and by the practice of all Christian purity, and holding fast the truth which hath been delivered to you.

9. [h] *I wrote unto you in an Epistle, not to [i] company with fornicators. g. h.

9, 10. What in this Epistle v. 2. I have written of not communicating with fornicators, and not conversing familiarly with them, I mean not of the heathens among you, which have not given up their names unto Christ, nor in like manner of those heathens that are guilty of those other sins of unnatural lusts (see note on Rom. 1. i.) and violence, or those filthinesses which are ordinary among Idolaters, and are used as parts and rites of their religion; for these are so ordinary among them, that if ye abstain from the company of all those heathens that are so guilty, ye must depart out of their cities.

10. † Yet not altogether with the fornicators of this world, or with the * covetous, † or [k] extortioners, or with [l] idolaters: for then must ye needs go out of the world.] i.

[i] inordinate lusters πλεονέκτας † the violent, or forcers * one of inordinate lusts v. 10. † contumelious person * violent, or forcer, see note k.

11. But the purpose of my writing is only to interdict you that face encouraging converse with Christian professors, that are guilty of retaining any of these sensual heathen sins, used by Idolaters, and to command that with such an one you do not enter any friendly commerce, so much as to eat with him, (see note g.) much less to admit him to the Sacrament, or the feast that attends that, until he doth reform.

11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or * covetous, or an idolater, or a † [k] railer, or a drunkard, or * an extortioner, with such an one no not to eat.] k.

12, 13. What have mine or the Churches censures to do with them that are not members of the Church? Ye know 'tis the practice among you to inflict censures on Church-members only, leaving all others to God's tribunal) And by doing thus ye shall remove the accursed thing from among you, free your selves from those punishments, that the neglect of your duty, permitting such offenders to go unpunished and unreformed, may bring upon you.

12. [l] For what have I to do to judge them also that are without? do not ye judge them that are within?

13. But them that are without God judgeth. *Therefore put away from among you that wicked person.] l

[m] And ye shall put away the evil from among you, for it is ἐξαρεῖτε, not ἀρεῖ, and the ancients read ἐξαροῦντε τὸ πονηρὸν

Anno-

a. Πορνεία

V. 1. *Fornication*] Πορνεία, *Fornication* in this place is a general word to comprehend all unlawful desires of the flesh, acts of whatsoever prohibited carnality, under it. For it is observable that the precept given by God's positive command to the sons of *Adam* and *Noah*, and so to all mankind, which is styled by the Jews עֶרְוַת נִלּוּי עַל, *of discloſing nakedneſſes*, under which style all the marriages within prohibited degrees, *Lev.* 18. and all the unnatural sins are contain'd, is *Act.* 15. expres'd by *abstaining* ἀπὸ πορνείας, *from fornication.* And that by the infusions of the *Gnosticks*, and remainders of their heathen customs, there was an Epidemical guilt of this sin of many sorts among them, is the meaning of ὅλως ἀκούεται ἐν ὑμῖν πορνεία, *fornication is universally heard*, that is, found, *among you*: for the word ὅλως seems to be all one with καθόλου *in universum*, and so perhaps it is to be rendred, c. 6. 7. ὅλως ἥττημα ἐν ὑμῖν ὅτι, *there is a defect generally among you*, and being here joined with ἀκούεται ἐν ὑμῖν, *is heard among you*, may signifie that 'tis an universal guilt of theirs; or else being joined with πορνεία, it will sound thus, *fornication altogether*, or *fornication in gross*, (containing the several branches of it) *is heard*, that is, found or met with, *among you*, and of the many sorts thereof, one that had not been practised, or endured to be thought or spoke of among civil heathens, or the unconverted Corinthians at that time, that of *having the father's wife.* This, saith *Chrysostome*, was done by *a Doctor*, that is, I suppose, a Bishop in some Church *of Achaia*, ὁ μόνον θείων μυστηρίων ἠξίωτο, ἀλλὰ καὶ διδασκαλικῆ ἐπιτετύχει χαρίσματος, *He was*, saith he, *not only vouchsafed the divine mysteries*, partaker of them, *but had obtained the dignity of a Doctor.* And so *Theodoret* also.

Ὅλως ἀκούεται.

b. Οὐδὲ ὀνομάζεται ἐν τοῖς ἔθνεσιν.

Ib. *Not so much as named among the Gentiles*] What is here said *not* to be *named among the Gentiles*, is not so to be understood, that no nation ever used it, but that civil, (though not Christian) nations have counted it abominable and nefarious, no way lawful or tolerable, or that at this time the unconverted Corinthians were not guilty of it. Among the ancient Arabians it was used, and the custom so describ'd by *Al Mostratraf*, *Ebnol Arbir*, &c. that when a woman was left a widow, or put away by the husband, the eldest son should take her by inheritance, and cast his garment over her, as a sign of it; or if he would not, then the next heir: and so the son, they say, succeeded to the father's bed, as well as wealth, by inheritance. This being formerly in use was by the *Alcoran* forbidden, *O vos qui creditis, non permissum est vobis fœminas hæreditatis jure accipere. Believers,* (that is, they that receive *Mahomet's* law) *must not take the fathers' wives by right of inheritance.* So *Al Sharestanius*, *Turpissimum eorum quæ faciebant* (*Arabes tempore ignorantiæ*) *erat hoc, quòd vir duas sorores duceret, & patris sui uxorem velut successor assumeret, quod qui faceret appellatur Al Daizan, quo nomine insectatus est Aus Ebn Haiar quosdam è tribu Banikais, quorum tres ex ordine patris sui uxorem duxerant. Mos autem erat apud Arabes, ut cùm ab uxore, morte aut repudio, separaretur aliquis, filiorum ipsius natu maximus, si eâ opus haberet, vestem suam ei injiceret; quòd si ille opus eâ non haberet, ducerat ipsam è fratribus aliquis dotis novæ interventu. The foulest thing that the old Arabs did in time of ignorance was this, that a man married two sisters, and took his father's wife as his successor, which he that did was called Al Daizan, and such there were of the tribe of Banikais, who three of them one after another had married the father's wife. Now it was a custom among the Arabians, that when any man was separated from his wife by death or divorce, his eldest son, if he wanted her, cast his garment upon her*, that is, took her to wife; *or if he wanted her not, one of his brothers married her.*

c. Πενθεῖν

V 2. *Puffed up, and not rather mourned*] The word πενθεῖν here *to mourn, lament, wail*, refers to the customary solemnity of putting on mourning habits, and wailing over them that were to be Excommunicate, as over them that were dead, ὡς νεκροὺς πενθοῦσι, saith *Origen Cont. Celf.* l. 3. just as *Pythagoras* when any forsook his school, had a κενοτάφιον or *empty hearse* carried about, and mourned for him· Μετὰ λύπης καὶ πένθους ἀνιάτως ἔχοντα τὸ ἐκκλησίας ἀποπίμπτειν, *him that is incurable*, or not otherwise like to be cured, *turn out of the Church with grief and mourning*, saith *Clem. Constit* 2. And so *Origen* l. 3. *Cont. Celf.* See Note on *Rom.* 12. c. And accordingly here follows ἐξαρεῖτε ἐκ μέσου, *let him be taken from amongst you*, noting the censure of Excommunication; and so 2 *Cor* 12. 21. καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων, where *bewailing of impenitent sinners* is censuring them. And thus the word λύπη seems to signifie, (being all one with πένθος) 2 *Cor.* 2. 1. ἐλθεῖν ἐν λύπῃ, *to come* with intention *to censure* and *punish*, the very same as (ch. 12. 21. before the *bewailing* them) is expressed by πάλιν ἐλθόντα με ταπεινώσῃ ὁ Θεός μου πρὸς ὑμᾶς, where *God's humbling him towards them* is giving him occasion to exercise his censures or Church-discipline on them, at his coming among them, (contrary to the φυσιοῦσθε, 1 *Cor.* 5. 2) as appears by ch. 13. 2. *when I come again I will not spare*, and v. 10. ἵνα μὴ ἀποτόμως χρήσωμαι, *that* when I come, *I may not use severity*; so 2 *Cor.* 2. 3. λύπην ἔχω signifies to be constrain'd to use severity of censures, to which this mourning or sorrow belongs, and λυπεῖσθαι, v. 4. *to be under those censures*, and v. 5. λυπεῖν, *to offend* and *commit* that which S. *Paul* was constrain'd to punish with the censures of the Church; so ch. 7. 8. εἰ καὶ ἐλύπησα ὑμᾶς is, *If I inflicted the censures of the Church upon you*, and in the end of the verse, *I see that that Epistle, though written for that season*, ἐλύπησεν ὑμᾶς, *brought the censures of the Church upon you*, v. 9. and οὐχ ὅτι ἐλυπήθητε, *not that you were put under the censures*, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν, *but those censures produced that effectual change in you*, ἐλυπήθητε γὰρ κατὰ Θεὸν, *for ye were dealt with according to the discipline ordained by God*, or *Christ*, in the Church: and so in all probability that is λύπη κατὰ Θεὸν, v. 10. which brings μετάνοιαν, *a change* or *newness of life*, as the censures and punishments of the world bring death. And so κατὰ Θεὸν λυπηθῶσιν ὑμᾶς, *to be mourned* or *sorrowed*, v. 11. that is, *censured, according to God's appointment.*

λύπη

Ταπεινώσῃ ὁ Θεός

λύπη κατὰ Θεόν

d. Κρίνειν

V. 3. *Judged*] Κρίνειν in this place is *the pronouncing*, or *giving sentence* against the offender: so 'tis used, v. 12. *What have I to do*, τοὺς ἔξω κρίνειν, *to judge them*, inflict censures on them *that are without?* heathens, that were not in the Church, or *Gnosticks*, that divided from it, those he leaves to God's censures and punishments, as not belonging to his Apostolical judicature; so v. 13. οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; *Do ye not judge them that are within?* that is, all that live within your Church, and yet fall into any such carnal sins, ye, the Governours of each Church of *Achaia*, ought to endeavour to reduce, by inflicting the censures of the Church on them; and accordingly follows there, what here precedes, ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν, *Remove the wicked person*, (perhaps τὸν πόρνον, *the fornicator* or *incestuous*, v. 1.) *from among you.* And agreeably so it must be here, κέκρικα τὸν οὕτω τοῦτο κατεργασάμενον, *I have judged, sentenced, him that hath thus done this*; and what the sentence is appears by the 4th and 5th verses, the 4th containing the solemnity wherewith it was to be inflicted, in the publick assembly of the Church, to have power of the keys exercised on him, according to his Apostolical office, παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ, *to deliver up such an one to Satan*, v. 5. that is, to excommunicate him. See Note e.

Ἐξαρεῖτε τὸν πονηρὸν

e. Παραδοῦναι τῷ Σατανᾷ

V. 5. *Deliver such an one unto Satan*] Παραδοῦναι τῷ Σατανᾷ, *to deliver to Satan* here, and 1 *Tim.* 1. 20. is answerable to חרם among the Jews, called in Greek ἀνάθεμα, *execration*, the second species of Excommunication among them, and in which, for the greater solemnity of it, there were curses out of the law of *Moses*, and such like execrations added to it, (an essay of which we have, *Act.* 8. 20. *thy money be to thee to destruction*, &c.) This was inflicted on him who had first been under the first species, that of the נִדּוּי ἀφορισμὸς, *remotion* or *separation*, first for thirty days, and then being allow'd thirty days more, (which they called the doubling of the נִדּוּי) still continued in that contumacy; for then, say the Jews, מחרימין אותו, *they anathematize him* without defining any limited time, as in *niddui* they did. This in the Christian Church is called *delivering to Satan*, for two reasons. 1. Because it was the depriving the offender of those daily means which are in Christianity afforded, and ordinarily useful to eject Satan and the power of his kingdom out of the heart, such are 1. the prayers of the Church, 2dly, the publick use of the word or doctrine of Christianity, (for he that is under *Cherem*, *nec docet, nec docetur*; *neither teaches, nor is taught*, say the Jews; and in the ancient Christian Church, they that were upon repentance received in again, were first among the ἀκροώμενοι, *hearers* in the porch, ἵνα ἀκούσῃ γεγραφῶν, *to*

Ἀργύριον εἰς ἀπώλειαν

hear the holy Scriptures, ſaith *Zonaras*, which argues that they were before excluded from it) 3dly, the ſacrament of the Lord's Supper, in which reſpect ſcandalous ſinners Συνδωχεύοντοι *feaſting with them*, are by S. *Jude* v. 12. called σπιλάδες, *ſpots in their feaſts* or *agapæ*, (which being annex'd to the Lord's ſupper denoted the whole action) that is, unfit, as blemiſh'd ſacrifices, to be rereceived there. And the uſe of all theſe means being in the œconomy of the Goſpel deſign'd to ſo much advantage to the ſoul, for the caſting Satan out of it, the depriving men of the uſe of thoſe means is properly ſtiled the *delivering to Satan*, as the Catechiſt, that inſtructed men and made them fit for Baptiſm, or entrance into the Church, was wont to be called ἐξορκιστὴς, *the exorciſt* that caſt Satan out. But then 2dly, in the Apoſtles times there was a ſad conſequent of this Excommunication, proportionable to the execrations in the Jewiſh *Cherem*, (which, ſay they, ſeldom wanted their effect) viz. corporal power and poſſeſſion, and inflictions of Satan on thoſe who were delivered up to him, in like manner as we read beſel *Saul*, after his defection from God, when the *evil ſpirit came upon him*, 1 *Sam.* 16. 14. For about *Chriſt*'s time, and a little after, 'twas ordinary with the Devil to tyrannize over the bodies of men, laying all kinds of diſeaſes upon them, (as appears in the Goſpel) which is called *Satan's buffeting*, κολαφίζειν, 2 *Cor.* 12. 7. Κολαφίζην Β βαπτίζης βασανίζειν *tormenting*, *Mat.* 8. 6. ποικίλοις νόσοις καὶ βασάνοις Συνέχειν, *taking* or *holding* them *with divers diſeaſes and torments*, *Mat.* 4. 24. δῆσαι *binding*, *Lu.* 11. 16. (the word that is uſed for Excommunication) and ſo here the *delivering to Satan* is εἰς ὄλεθρον σαρκὸς, *to the deſtruction of the fleſh*, to the inflicting bodily diſeaſes on him. This *Ignatius* in his *Epiſtle* to the *Romans* calls κόλασις διαβόλου, *the puniſhment of the devil*, for he wiſhes there that it were on himſelf, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω, *only that by that means he may come to enjoy Jeſus Chriſt*, which cannot be ſaid of the puniſhments in hell, for thoſe would not be reconcileable with that end, (ſee *Rom.* 9. Note b.) And ſo as among the *Eſſeni* of the Jews ſaith *Joſephus*, τοὺς ἐπ' ἀξιοχρέοις ἁμαρτήμασιν ἀλόντας ἐκβάλλουσιν ἐκ τοῦ τάγματος, ὁ δὲ ἐκπεσὼν οἰκτίστῳ πολλοῖς μόρῳ διαφθείρεται, *thoſe that are found in any conſiderable ſin they caſt out from their congregation, and they that are caſt out commonly come to miſerable deaths*; and as *Heliodorus*, 2 *Mac.* 3. in his ſacrilegious enterprize was ſcourged by two Angels in the ſhape of young men, v. 26. and hardly came off with life; ſo the Apoſtolical Excommunication or *anathema* was attended with diſeaſes and torments on the body, to lay a neceſſity on them of reforming. And this is the Ῥάβδος *rod*; ſee Note on c. 4 b. Now for the word Παραδοῦναι παραδοῦναι *delivering*, that ſeems to have an elegant notation in it, for it is a relative to asking or demanding, and implies that truth which otherwiſe appears from Scripture, thus; Satan is our adverſary before God, (and therefore called ὁ ἐχθρὸς Ἐχθρὸς *enemy*, ἀντικείμενος *ſet againſt us*) this he expreſſes by accuſing, (to which *Rev.* 12. 11. refers) or impleading, and thence he is called ἀντίδικος Ἀντίδικος *an adverſary*, ἐν δίκῃ *in court of judicature*, 1 *Pet.* 5. 8. This he doth falſly ſometimes, as in the caſe of *Job*, c. 1. 9, 11. (in which reſpect he is called διάβολος, *a calumniator*, by which the *Septuagint* oft render שָׂטָן) but ſometimes truly, upon the real commiſſion of ſome ſin, to which purpoſe he is ſaid, as an explorator or ſearcher for faults, to *go up and down to and fro upon the earth*, *Job* 1. 7. when he hath any ſuch accuſation againſt any ἀδελφὸς, *brother*, Chriſtian profeſſor, or pious perſon, then, as perhaps it was in the caſe of *Peter*, (ſee *Lu.* 22. 31.) he is ſaid ἐξαιτεῖσθαι Ἐξαιτήσα- σθαι *to require him* of God, demands to have him delivered up to him, as to a *lictor* or *executioner*, σπεκέρα *to ſift* and *ſhake* him terribly; and that perhaps is the meaning of his ζητῶν τινα καταπιεῖν Ζητῶν τινα καταπιεῖν *ſeeking whom he may devour*, 1 *Pet.* 5. 8. and if God think fit to anſwer this requeſt of his, then God is ſaid *to deliver up to Satan*: and from that courſe of God's is that diſcipline of the Apoſtles tranſcribed and copied out in the cenſures of the Church, which therefore are thus expreſs'd.

f. Ib. *Deſtruction of the fleſh*] That Satan had (when he was permitted by God for ſin) power to inflict diſeaſes on men's bodies, appeareth by what hath been ſaid, Note e. and by moſt of *Chriſt*'s cures of men poſſeſſed with devils, thoſe poſſeſſions being generally accompanied with ſome ordinary diſeaſe, diſcernible by the ſymptomes there mentioned, *the Epilepſie*, and the like. And to this purpoſe 'tis obſervable what we find in the *Hieruſalem Targum* on *Gen.* 2. 14. ſuppoſed to be ſaid to the ſerpent by God, *Cùm filii mulieris præcepta legis deſeruerint, nec mandata obſervaverint, tu* (that is, the ſerpent) *firmus eris, & percutiens eos in calcaneo eorum agritudine effoies, When the children of the woman ſhall forſake the commandments of the law, thou ſhalt be ſtrong, and ſhalt ſtrike them on the heel, and inflict ſickneſs upon them.*

V. 9. *Company with fornicators*] What is the meaning of μὴ συναναμίγνυσθαι, whether only interdicting Eccleſiaſtical aſſemblies, or farther excluding from civil commerce, is a matter of ſome queſtion. In favour of the former of theſe, we may here obſerve one thing in the Context, that 'tis ſomewhat which the Apoſtle had before theſe words written to them about, ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, &c. *I wrote to you in an Epiſtle*; where there is no enforcing reaſon to conclude that the Apoſtle refers to ſome former Epiſtle of his, (not now extant, nor anciently mentioned by any) the words being very capable of this other rendring, that *in this Epiſtle* he had *ſo written to them*, and ſo he did v. 2. of this Chap. Juſt as *Gal.* 1. 9. *As we have before ſaid, even now again I ſay*, the word προειρήκαμεν, *before ſaid*, looking no farther off then to the eighth verſe immediately precedent, where that was ſaid that v. 9. is repeated by him. As for the νυνὶ δὲ ἔγραψα, *but now I have writen*, v. 11. which may ſeem to oppoſe this to ſome former Epiſtle, there is no force in that. For the *νυνὶ now* is not always a note of time, but, as 'tis ordinary amongſt us, of tranſition, thus; When *I wrote to you not to converſe with fornicators*, I meant not the heathen fornicators, *but I wrote to you* only in reference to the Chriſtian profeſſors guilty of thoſe ſins. But whether this be ſo or no, yet 'tis apparent that v. 11. which refers undoubtedly to this Epiſtle, the ſame phraſe is uſed, μὴ συναναμίγνυσθαι, *not to converſe with them*, which will therefore make it reaſonable to explain this phraſe by that which is mention'd v. 2. ἐξαρθῇ ἐκ μέσου, *removing* the *offender from among them*, which is the ordinary phraſe for Excommunication, (ſee Note c.) and the brief of the ſentence ſet down v. 3, 4, 5. *I have judged*, &c. and then there will be no neceſſity of extending it any farther, then to not joining with ſuch an one in ſacred meetings, excommunicating, *delivering up to Satan*; and ſo 2 *Theſſ.* 3. 14. μὴ συναναμίγνυσθαι, ἵνα ἐντραπῇ, *have no fellowſhip with him, that he may be aſhamed*, may refer to theſe cenſures of the Church inflicted on the ἀτάκτων, *diſobedient*, or refractory there. But then a ſecond circumſtance in the Context will be obſervable, that v. 11. where the μὴ συναναμίγνυσθαι is repeated again, there is added to it, τούτῳ μηδὲ συνεσθίειν, *nor to eat with ſuch an one*. This is indeed more likely to belong to the interdicting all familiarity of civil commerce, and the rather, becauſe the Jews thought it unlawful to eat with the Samaritans, Publicans, and ſinners, (μὴ συγχεῶντες, *they will have nothing to do* with ſuch, and, *Why eateth your Maſter with ſuch?* ſay they to *Chriſt*'s diſciples) and a ſpecial example we have of it, 3 *Macc.* where ſpeaking of the ἀποχωροῦντες ἐξ αὐτῶν, *deſertors, apoſtates* from their Law by any notorious breach, 'tis ſaid, ἐβδελύσσοντο, καὶ ὡς πολεμίους τὸ ἔθνος ἔκριναν, καὶ κοινῆς ἀναστροφῆς καὶ συγχύσεως ἐστέρουν, *they expreſſed a deteſtation of them, judged them as enemies of the nation, and denied them the civility of common commerce and good uſage*; and the ſame is called afterward in that place χωρισμὸς *a ſeparating* from them, ἀποστροφαὶ, (though it be corruptly and without ſenſe read καταστροφαὶ) *averſation*, and expreſſed by ἀπεχθεῖς ἐφαίνοντο, *they appeared enemies* to them. And 'tis certain that the Jewiſh נדוי or firſt degree of Excommunication, being a ſeparation or remotion *ad quatuor paſſus*, not ſuffering any man to come within four paces of him that was under that cenſure, was an interdiction of civil familiar converſe, or of eating with him. And for this there is one farther argument from v. 10. For if he had meant only Church-aſſemblies, the caution he there interpoſeth of not extending it to Heathens had been ſuperfluous, ſince they who never were within their communion could not be ejected out of it. And ſo again the reaſon he gives for their converſe with them, *for* elſe *they muſt needs go out of the world*, ſeems

seems to denote a civil commerce, which is here interdicted. It is true indeed that the not-eating with the Fornicator may be also applied no farther then to sacred converse, (and accordingly the words may be thus read, μὴ συναναμίγνυσθαι τοιούτῳ, μηδὲ συνεσθίειν, including what is between in a *parentheſis*, *not to join nor eat with ſuch a man*) for in thoſe they eat together, συνδωχέμενοι, ſaith S. *Jude*, v. 12. *feaſting together* in their *agapæ*, the common ſuppers that accompanied the Sacrament in this *Epiſtle*, chap. 11. 20. and when *fornicators*, &c. were received or admitted there, S. *Jude* calls them σπιλάδες *ſpots in their feaſts*, unfit to be preſent there, as blemiſhed ſacrifices to be offered to God. And if there be any more then this meant by the μηδὲ συνεσθίειν *not eating with them*, it muſt probably relate to the particular caſe of the Church of *Corinth* at that time, as being then torn aſunder with ſchiſms, ch. 3. 4. and ch. 11. 1, 8. in which caſe the cenſures of the Church being neglected, (ch. 11. 31. and ſo here v. 2.) the Apoſtle might think fit to preſcribe to private Chriſtians this method of ſhewing their diſlikes, by avoiding all civil commerce or familiarity with notorious offenders, and that the rather, in reſpect of the ſcandal of ſuch ſins, that being not practiſed by the Gentiles there, but deteſted by them, v. 1. could not be committed by Chriſtians among them, without bringing great reproach on Chriſtianity: And that would not be removed by excluſion from ſacred meetings, which could not be viſible to the Infidels, and therefore might fitly be provided for by this ſeparation from familiar converſe or ſociety, an expreſſion of a clear deteſtation of ſo foul facts. And ſo 'tis poſſible the Apoſtle might deſign his exhortation, *Rom.* 16. 17. to *mark ſuch as cauſe diviſions*, &c. *among them, and avoid them*, and 2 *Theſſ.* 3. 14. to *note him that obeys not* S. *Paul*'s orders by *Epiſtle, and have no company with him*, as a direction not only for the publick cenſures in a quiet Church, where they may be ſeaſonably exerciſed, but alſo what private Chriſtians were to do for the diſcountenancing of offenders in caſe of ſchiſm, and of either the neglect or unefficaciouſneſs of the cenſures of the Church. And to that alſo may be applied that of *Chriſt*, *Mat.* 18. 17. *Let him be to thee an heathen, and a publican*; it being in this caſe reaſonable for private Chriſtians to reſtrain themſelves towards thoſe who reſiſt all fraternal methods of charity, and by outward behaviour to ſhew a diſlike of their contumacy and obduration, eſpecially when an Apoſtle at a diſtance ſhall paſs that judgement on any particular man, and the preſent ſtate of the Church leave no place for expectation of formal cenſures, the law of *Charondas* being not unreaſonable in this caſe, Ἀδίκῳ ἀνδρὶ ἢ γυναικὶ μὴ ὁμιλεῖν μηδένα ἢ ὀνειδίζεσθαι, ὡς ὅμοιον ὄντα, *That no man converſe with a wicked man or woman, or bring a reproach on himſelf, as if he were like him.* But this is not to be thought neceſſary, but when it is by the Governour of the Church, as 'twas here by S. *Paul*, preſcribed; nor prudent, but when by ſo doing we may hope to bring offenders to ſome ſenſe of their faults. And whenſoever it is done, it ought only to be deſign'd to charitable ends, and not to gratifie a man's own pride or wrath, to expreſs animoſities or revenges on any.

V. 10. *Extortioners*] What ἅρπαγες ſignifies here is ſomewhat uncertain. That which the other ſins with which 'tis mentioned encline it to, is, that it denote *violence* or *rapes*, *forcing* or *raviſhing to uncleanneſs*, the ἅλωσις 2 *Pet.* 2. 13. *preying* like vultures on all that come near them. The literal notation of the word from ἁρπάζω *rapio*, by which, as by ἁλόω, the Hebrew חרף is rendred. This was the ſin of *Sodom*, forcing of ſtrangers, and even of the Angels when they came into the city to deſtroy it. And this is it which ſeems to be meant by the *earth*'s being *full of violence*, *Gen.* 6. 11. joined with the *corruptneſs* of it *before God*; for which two there joined together, (as 2 *Pet.* 2. 12. ἅλωσις and φθορὰ *taking* and *corrupting*) the word *corrupt* is uſed alone, v. 12. which, we know, in the New Teſtament ſignifies thoſe pollutions, (ſee Note on 2 *Pet.* 1. b. and 2. b.) which probably were the ſin of the old world, a conſequent of the *ſons of God ſeeing and marrying with the daughters of men*, v. 1. (the like as happen'd after on the like occaſion, *Num.* 25. 1.) and they are therefore joined with *Sodom* in this matter, 2 *Pet.* 2. 5, 6. For to that of Uncleanneſs it is that this whole Chapter belongs, on occaſion of πορνεία *unlawful luſts* and *inceſt*, at the beginning. And to that of *violence* or *raviſhing*, or *uſing to unnatrual ſins*, ἁρπάζειν and ἅρπαγες ordinarily belongs. Thus in *Harmenopulus* ἐξάβιβ. 5. πτ. ζ. (where τὰ τοῦ ἅρπαγος εἰς δημόσιον εἰσκομίζονται, *the goods of the raviſher ſhall be carried and forfeit to the Exchequer*) the word is uſed in this ſenſe. So in the ſecond book of the *Sibylline Oracles* (written, I ſuppoſe, by ſome ancient Chriſtian) with

* Αἰδοῖλιν ἀπολιπόντες, ἀναιδείλιν ποθέοντες, * p. 172.

thoſe that had put off all ſhame, are joined ἁρπασιμάοι, *forcers, violaters of chaſtity*, and p. 216. with λεκτροκλόποι, εἰδωλολάτραι, and

Οἷς κακὸς ἐν στέρνοισιν ἔνι μεμαυηκὸς οἶστρος

(which is in effect all one with πλεονέκται and εἰδωλολάτραι here, *inordinate luſters* and *idolaters*) there is joined

——ἁρπάζοντες, ἀναίδεα θυμὸν ἔχοντες,

violent forcers, and *perſons of impudent luſts*, and στόξοισι κρυφίοις *ſecret loves* and *adulteries*, to which the *brimſtone*, the portion of *Sodom*, ſhould be allotted,

——θείῳ ἀποβήσεται ὀδμή.

And thus, I conceive, it is that ἁρπαγὴ and ἀκρασία, *violence* and *incontinence*, are joined together, *Mat.* 23. 25. and oppoſed both to καθαρὸν and καθαρίζειν, *pure* and *cleanſing*, v. 26. where S. *Luke*, c. 11. 36. in ſtead of ἀκρασία *incontinence*, hath πονηρία *villany* or *wickedneſs*, as that is uſed here, v. 13. and in *Geneſis*, c. 6. 5. in this ſenſe for *abominable luſts*. The full deſcription of this will be beſt fetch'd from *Strabo*, l. 10. ſetting down the cuſtoms, and among them the amours of the *Cretans*, altogether after this manner, of force and rape, ὃ ποιοῦσι καταγράζοντα τὰς ἐρωμένους, ἀλλ' ἁρπαγῇ, *they do not get their beloved youths by perſwaſion, but by force. The lover*, ſaith he, *ſome three days before tells the friends, that he means* ἁρπαγὴν ποιεῖσθαι, *to commit the rape, and they muſt not hide the youth or divert him from walking in his wonted way; for to do ſo is to confeſs that he is not worthy of ſuch a lover.* The whole manner of it is there ſet down, not worthy to be here tranſcribed, by which 'tis plain that this of ἁρπαγὴ *rape*, was among them the ceremony of their *Maſcula Venus*, and very creditable and cuſtomary among them, and τοῖς καλοῖς τῶν ἐπάνω, ἢ εὐγενῶν ὀπφανῶν, ἐραστὴν μὴ τυχεῖν αἰσχρὸν νομίζεται, 'twas a *ſhame to any handſome youth of good parentage not to have ſome ſuch lover*, that ſhould take him by violence; which being the heathen cuſtom of this Iſland of *Crete*, may well be thought to have given occaſion to that direction of S. *Paul*, *Tit.* 1. 6. that he that were choſen to be Biſhop ſhould be ſuch an one who had faithful children, μὴ ἐν κατηγορίᾳ ἀσωτίας, *not accuſed of riot*, not guilty of having ſuffered any ſuch villany as this.

Ib. *Idolaters*] That εἰδωλολάτραι here is not to be reſtrained to the particular ſin of *worſhipping pictures* or *images*, will be probable by the reſt of the ſins which are joined with it, for which a Chriſtian profeſſor is to be excommunicated, v. 11. It ſeems rather to refer either to the joining in the Idol-feaſts, of which the *Gnoſtick* hereticks were guilty, or elſe to thoſe filthy practices ſo frequent and cuſtomary in their myſteries, as prime rites of the heathen falſe worſhips, and taken up in a moſt vile manner by the *Gnoſticks* alſo. That the word ſhould thus be uſed, will appear moſt reaſonable, 1. becauſe of the words uſed in the Old Teſtament to ſignifie an idol; גלול is one which ſignifies *pollution*, or *filth*, by which any man is contaminated, and which is ſometimes rendred βδέλυγμα *abomination*, and the falſe God or idol meant ſometimes when βδέλυγμα *abomination* is uſed, as *Wiſd.* 12. 23. referring to thoſe abominable ſins which thoſe idol-worſhips were commonly guilty of; and to the ſame purpoſe is it that the Hebrew שקץ, *abomination* or *filthineſs*, commonly rendred βδέλυγμα or μίασμα, *abomination* or *pollution*, is ſometimes εἴδωλον *idol* alſo. And ſo ſaith *Lyra* on *Gen.* 21. of the word שחק, that it ſignifies *idolotrantem*, and *coeuntem* or *laſcivientem*, *idolatry, and any act of uncleanneſs* or *laſciviouſneſs*. 2dly, Becauſe their heathen worſhips were ſo full of theſe foul ſins. Thus *Wiſd.* 14. after an enumeration of many other wickedneſſes in their φάρμακα and κρύφια μυστήρια, *ſacrifices* and *ſecret myſteries*, v. 23. (that *Cereris arcanum*, *the ſecret of Ceres* in *Horace*, *ſecreta Ceres* in *Seneca*, *Hercul. Fur.* and *Cadmæa orgia condita ciſtis*, in *Oetem*) he concludes with μιασμοὺς, γενέσεως ἐναλλαγὴν, γάμων ἀταξίαν, μοιχείαν καὶ ἀσέλγειαν, *pollution, inverſion of nature, confuſion of marriages, adultery and* ſhameleſs

ſhameleſs uncleanneſs, v. 26. and concludes that *the worſhip of nameleſs idols*, or *idols not to be named, is the beginning and cauſe and end of all evil*, v. 27. So *Jer.* 44. 19. when they that dwelt in *Ægypt* juſtifie themſelves to *Jeremy*, that they did no harm in their ſacrifices to the Queen of heaven, becauſe they did it not ſecretly, without the privity of their husbands, 'tis clear that there were ſuch night ſacrifices uſed by women, and ſuſpected and diſliked by their husbands. Thus 1 *Kin.* 14. 24. after the mention of idols and groves, it follows that *there were Sodomites in the land, doing according to the abomination of the heathens which the Lord had caſt out before the children of Iſrael*; which withall notes the particularity of the ſin of the *Amorites* and other nations, for which they were rooted out, ſet down more fully, *Lev.* 18. 24, 25, 27, 28. and an expreſs threat from heaven, v. 29. that *Whoſoever ſhall commit any of theſe abominations ſhall be cut off from among their people.* To which purpoſe no doubt it was, that the ſign of God's covenant with his people was that of *Circumciſion*, σύμβολον ἡδονῶν ἐκλομῆς, *a ſign of the exciſion of pleaſures*, ſaith *Philo*, noting the *caſting off* that περιττεία κακίας *ſuperfluity of naughtineſs*, which had been practiſed among thoſe nations; and the ſame is more then intimated in our Baptiſme, the outward part of which is ἀπόθεσις ῥύπου σαρκὸς, *the waſhing away the filth of the fleſh*, and ſignifies the forſaking of all the ſinful luſts thereof. So 1 *Kin.* 15. 12. the *Idols* and the *Sodomites* are mention'd together, and 2 *Kin.* 23. 7. *the houſes of the Sodomites are caſt down.* Where there is alſo mention of the *groves* for thoſe dark purpoſes, by which, under the name of *Aſhteroth*, *Aſtarte* ſeems to be deſigned. So when the *Babylonians* made *Succoth Benoth*, that ſignifies *the tents of Venus*, in which the Virgins were ſolemnly proſtituted to the honour of that falſe Goddeſs, under the title of *Mylitta*; and ſo the proſtitution of their daughters for the honour of their Gods, which is mentioned not only by *Herodotus*, l. 1. and *Strabo*, l. 16. but in the *Epiſtle* of *Jeremie*, v. 43. where as the θυμιῶται πίτυρα, (from the Hebrew פמרה *apertura*) hath an unclean notation in it; ſo the *cords* there mention'd are the ſigns of their foul vows and obligation to pay their ſacrifices before they went. So *Iſa.* 57. 5. *You that inflame your ſelves with idols under every green tree*, noting that proſtitution of men and women in the groves about their Idol-Temples, in honour of their falſe gods. So 1 *Mac.* 5. 43. the Temple that was at *Carnaim* is expreſſed, 2 *Mac.* 12. 26. to be the Temple of *Venus*, for ſo Ἀπεργατεῖον ſignifies, אורעתא or ἀπάργατις being with the addition but of an א all one with ורעתא or Δερκατὼ, and with אתרה *Athara*, or ἡ ἀπείρωτος, the expreſſion of, and title for *Venus*. And 2 *Mac.* 6. 4. when the Heathens profaned the Temple of God, and transformed it into the Gentile worſhips, the firſt things that are mention'd is their ἀσωτία and κῶμοι, *luxury* and *unclean night-meetings*, (ſo the *Scholiaſt* on *Theocritus* explains κωμάζειν ὅτι τῇ νύκτα εἰς τὰς ἑορτὰς ἀπερχομένων) ῥᾳθυμούντων μεθ' ἑταίρων, καὶ ἐν ἱεροῖς βεβήλοις γυναιξὶ πλησιαζόντων, &c. *committing all filthineſs in the precincts of the Temple.* And ſo there is more then a trope or figure in it, that Idolatry in the ſcriptures of the old Teſtament is ſo oft expreſſed by *fornication*, having ſo much of the reality of that vice in it, *Philo* calling the πάθη τῆς ἡδονῆς, *ſenſual inordinate pleaſures*, εἴδωλα *idols*, and the heathen idols generally leading into thoſe heathen ſins alſo. Thus in the *Sibylline Oracles* ſpeaking of the Roman luſtrations, l. 3. p. 231 we find all the unnatural villanies mention'd, the ſame that *Rom.* 1. 26, &c.

Ἄρσην δ' ἄρσενι πησιάσει, σήσαί τε παῖδας
Αἰσχεῖς ἐν πήμασι, &c. And therefore in thoſe *Oracles*, p. 264. ſpeaking of the Chriſtian's giving over Idolatry, (ἀλλ' ἔργ' ἀνθρώπων χρύσια, &c.) 'tis added

Κ' ἀλλ' ἄρσενικὸς παῖδας μίγνυνται ἀνάγνως,
Ὀυαί τε Φοίνισσαι τ', &c. naming all the nations of the heathen world that were guilty of it; and p. 279. exhorting againſt *Idolatry*,

Φεύγετε λατρείας ἀδίκους· τῷ ζῶντι λάτρευε,
Μοιχείαν φύλαξο, καὶ ἄκριτον ἄρσενος εὐνάν.

Avoid unlawful worſhips, and ſerve the living God, keep from adultery and unnatural mixtures; and l. 4. p. 287. the true piety is ſet in oppoſition, as to the Idol-worſhip, ſo to

Ἀλλοτρίης κοίτης πόθος αἰσχέος,

and Ἄρσενος ὕβρεις ἀπεχθὴς τε συγχυσίη τε,

all unlawful and abominable luſt; and p. 216. the heathens title is-- Λεκτροκλόπαι εἰδωλολάτραι, *Idolaters that uſe ſtollen venery*; and ſo p. 296. and 315.

Μοιχεῖαι δὲ καὶ, καὶ παίδων μίξεις ἄθεσμος,

all to the ſame purpoſe, concerning the Roman's practice. And infinitely more in other Authors, of the *Eleuſinia ſacra*, *Cybele*'s *myſteries*, *Venus*'s and *Flora*'s feaſts among the *Græcians*. By this may appear the notion of εἰδωλολάτρης *Idolater* and *Idolatry* in this place for all thoſe foul ſins ſo practiſed by the worſhippers of falſe Gods, and from them taken up and improved by the *Gnoſticks*. So *Col.* 3. 5. *fornication*, *uncleanneſs*, πάθος, *evil concupiſcence* and *inordinate deſire*, ἥτις ἐστὶν εἰδωλολατρεία, *which is Idolatry*, where S. *Cyprian*; *Ep.* 51. will have ἥτις refer to all the foregoing ſins, *for which the wrath of God comes*, &c. So *Eph.* 5. 5. *Every fornicator, and unclean perſon, and* πλεονέκτης *inordinate luſter, who is an Idolater.* To this may be referred that of *Maimonides*, *More Neboch.* l. 3. c. 37. ſpeaking of the unnatural ſins of the Gentiles, and inſtancing in one of them, *Propter hoc*, ſaith he, *prohibitæ ſunt commixtiones, ſcilicet inſitio arborus in aliam ſpeciem, ut elongemur à cauſis Idololatriæ & fornicationum*, making Fornication, in that notion of *ſins againſt nature*, to be all one with Idolatry, or that which Idolaters freely practiſed. This may be alſo the notation of Idolaters, when the *Apoſtle* ſaith, 1 *Cor.* 10. 6. *Be not ye idolaters, as were ſome of them, as it is written, they ſate down to eat and drink, and roſe to play*, for the Greek παίζειν there rendred *to play*, may refer in that place to thoſe ſins of uncleanneſs; ſee Note on that place. But no queſtion, this is the meaning of ἀθέμιτοι εἰδωλολατρεῖαι *abominable, nefarious idolatries*, 1 *Pet.* 4. 3. as appears by the ἀσελγείαις juſt before, that is, the παρὰ φύσιν *unnatural ſins of uncleanneſs*, in *Phavorinus*, and the ἀναίδειαι ἀσωτίας, v. 4. *confuſion of ſexes*, and all kinds of villany not to be named, as thoſe words denote; ſee Note on that place. And ſo moſt manifeſtly in this *Epiſtle*, c. 6. 9. where *fornicators, idolaters, adulterers, effeminate abuſers of themſelves with mankind*, &c. *are joined together in the ſame matter.* And *Gal.* 5. 20. where among *the works of the fleſh* are in the front, *adultery*, *fornication*, *uncleanneſs*, *laſciviouſneſs*, *idolatry*, &c. all clearly of a making, if this notion of *idolatry* be accepted. And *Rev.* 21. 8. where among the ſeverals, to which fire and brimſtone belong, (the portion of *Sodom*) we have ἐβδελυγμένοι *abominable*, (in the ſenſe that c. 17. 4, and 7. βδελύγματα and ἀκάθαρτα τῆς πορνείας, *abominations and uncleanneſs of fornication*, are put together) *fornicators, idolaters*, &c. and c. 22. 15. *fornicators, idolaters*, &c. And this ſure was it that S. *John* referred to in his firſt *Epiſtle*, c. 5. 21. when he perſwades his *little children*, his new converts, to *keep themſelves from idols*, that is, from thoſe *Gnoſtick* practices, which had over-run all *Aſia*, as appears by the *Epiſtles* to the *Churches* there, *Rev.* 2. and 3. Thus in *Polycarp*'s *Epiſtle*, *He that abſtains not from unnatural luſts* (under the name of πλεονεξία, which is there miſtranſlated *covetouſneſs*; ſee Note on *Rom.* 1. h.) *ab Idolatria coinquinabitur, & tanquam inter Gentes judicabitur, ſhall be infected by Idolatry, and judged as among the Gentiles.* And ſo when *Bede* on *Mat.* 5. 32. ſaith of *fornication*, that by that word is not only underſtood *Adultery*, but *omnis concupiſcentia vel avaritia* (for πλεονεξία again) *vel Idolatria, every concupiſcence, inordinate luſt or idolatry.* And all theſe uſes of the word *Idolatry* in the New Teſtament, diſtinctly referring to the *Gnoſtick*'s practices, who, as they were content to be preſent at the idol-ſacrifices, making it an indifferent thing (rather then be perſecuted by the heathens) ſo they practiſed all theſe heathen villanies in the higheſt manner imaginable. I ſhall add but one teſtimony more to this purpoſe, that of the *Illiberitane Councill. Can.* 2. *Flamines, qui poſt fidem lavacri & regenerationis ſacrificaverunt, eo quòd geminaverint ſcelera, accedente homicidio, vel triplicaverint facinus, cohærente mœchiâ, placuit*, &c. *The Prieſts that, after the receiving the faith, and being baptized, have ſacrificed, in reſpect that they have doubled their ſins by the acceſſion of homicide*, (the bloodſhed in the Gladiator's prizes, which were ordinarily joined with their heathen ſacrifices) *or trebled them by the adherence of adultery*, or *ſins of uncleanneſs*, 'tis *decreed*, &c. where, it ſeems, theſe followers of the *Gnoſticks*, that, after the receiving of the Chriſtian faith, ſacrificed as heathen prieſts, undertook the office of their *Flamens*, lay under a treble guilt,

Περιττεία κακίας

Ἀπόθεσις ῥύπου σαρκὸς

Παίζειν

Ἀθέμιτοι εἰδωλολατρεῖαι

Ἀπέλγειαι

Βδελυγμένοι

Βδελύγματα

Φυλάξαι ἀπὸ τῶν εἰδώλων

Πλεονεξία

guilt, worſhip of falſe Gods, bloodſhed, and uncleanneſs alſo.

λοίδορος

V. 11. *Railer*] That λοίδορος ſignifies *a railer* or *opprobrious, contumelious ſpeaker*, there is no doubt; but that it ſignifies reproachful actions, as well as words, there is as little queſtion, and therefore *Heſychius* that renders it ὑβριστὴς ἢ κακολογῶν in reference to words, renders it ὕβρεως ἢ *a contumelious perſon*, it may be, in reſpect of actions alſo. And then it may be here another notation of the heathen *Gnoſtick*'s ſins of uncleanneſs, which in all languages have been civilly expreſs'd by words that note *contumely*, or *reproach*. So in the *Sibylline Oracles*,

Ἄρσενος ὕβρεις ἀπηχθὴς τε συγχέαι τε,

the contumelious uſing of mankind, abominable and baſe. So when the Apoſtle calls them ἄτιμα πάθη, *infamous, diſhonourable.* So to *abuſe* or *defame*, in *Engliſh*, is ordinarily, taken for theſe ſins of uncleanneſs committed on any, and in the Hebrew dialect, to *mock*, (and παίζειν and ἐμπαίζειν; ſee Note on 1 *Cor.* 10. c.) as of *Joſeph*, *He hath brought in an Hebrew to mock us*, *Gen.* 39. 14. and ſo ſaith *Lyra* of צחק *to mock*, (mention'd Note h.) that it notes *ludentem & coeuntem, mocking and defiling.* And thus ſure it may ſignifie in this place; and ſo all that are mention'd here will be reducible to the ſame head, of ſins of Uncleanneſs or Incontinence, ſave only that of Drunkenneſs, which, as another heathen rite, and ſenſual ſin, is fitly joined with them. But if this be not it, it may then, according to the ordinary uſe of the word for *reproachful ſpeeches*, refer to the uncharitableneſs of the *Gnoſticks* in accuſing the Chriſtians, and ſo ſtirring up perſecutions againſt them.

1.

V. 12. *For what have I to do*—] Some doubt there is of the reading and rendring the words from this place, to the end of the chapter. *Theophylact* tells us of ſome that ſet the point after οὐχί, and then began a new ſenſe without an interrogation. And then the reading muſt be, *what have I to do to judge thoſe that are without? No, Judge ye thoſe that are within*, adding as in a *parentheſis*, (*but thoſe that are without God judgeth*) *and ye ſhall take away the evil from among you*, which beſt agrees to the καὶ, (*and*, not *therefore*) in the Greek, and to the reading of *Chryſoſtome* and *Theophylact*, who read ἐξαρεῖτε τὸ πονηρὸν, *ye ſhall remove the evil thing*, (not ἐξαρεῖτε ὁ πονηρὸν, *remove the evil or wicked perſon*) *from among you*, referring, * ſay they, to the paſſage in the Old Teſtament, *Deut.* 13. 5. and 22. 21. And accordingly *Theodoret* and the *vulgar* read τὸ πονηρὸν *the evil.* For this latter part, that this reading and rendring is to be adhered to, there will be little doubt to any that conſiders how evidently theſe laſt words καὶ ἐξαρεῖτε——*and ye ſhall remove the evil from among you*, refer to the phraſe in the Old Teſtament, *Deut.* 22. 21. (though there the *Rome Edition* reads corruptly ὁ πονηρὸν) all the queſtion is of the former part, which depends on the pointing of the οὐχί, of which *Theophylact* adds, τινὲς δὲ συναπτῶς, καὶ ἐρωτηματικῶς, *ſome read it conjoined with what follows, and by way of interrogation*, as we do, and all the Copies that now we meet with. And that I prefer this reading, beſide the conſent of Copies, theſe are my reaſons. 1. Becauſe the Context agrees very well to it, the thing that the Apoſtle now hath in hand, being to diſclaim meddling with heathens, in the beginning of the verſe, upon which that which is here added, οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, τοὺς δὲ ἔξω ὁ θεὸς κρίνει; if it be read all in one interrogation, *Do not ye judge thoſe that are within, but thoſe that are without God judgeth?* will follow, and cohere very commodiouſly; for thus it will lie. *I have nothing to do to judge thoſe that are without*, but as ye, that is, the Church, uſe to cenſure thoſe that are within, who belong to your cognizance, ſo for all others they muſt be referred and left to God's tribunal: (many ſpeeches of this kind are taken notice of, Note on *Mat.* 9. d.) 2dly, Becauſe in the former reading, οὐχὶ is made an anſwer to ἤ, which I believe to be without example, the queſtion by ἤ being ſo ſtrong and familiar a negative, that generally there is not any negation added to it, and if there were, οὐκ would be it moſt regularly. 3dly, Becauſe οὐχὶ is very frequently an interrogative form, and οὐκ and μὴ, οὐδαμῶς and μηδαμῶς, the forms of anſwering the queſtion, and that argues the neceſſity of retaining the ſecond reading. The only difficulty remaining is how καὶ ἐξαρεῖτε, *and ye ſhall take away the evil from among you*, ſhall fitly connect with this ſenſe. For that καὶ ſhould be rendred *therefore* is not very reaſonable, and that alſo which ſuppoſeth the right reading to be ἐξαρεῖτε ὁ πονηρὸν, *take away the evil perſon*, not ἐξαρεῖτε τὸ πονηρὸν, *ye ſhall take away the evil thing*, which we have already with great reaſon pitch'd on for the true. The probableſt way to ſalve this difficulty is, either to affix theſe laſt words of the Chapter, and of this matter, as a teſtimony out of the Old Teſtament, to conclude, and to belong to the whole buſineſs of this Chapter, that by their obeying his directions in it, they ſhould thus *put away the evil from among them*, and ſecure themſelves from the puniſhments which elſe might fall on them, among whom notorious ſinners were thus permitted to live *impunè*, as it had oft fallen out among the Jews: Or elſe to put the whole 12th verſe, and the beginning of the 13th, in a *parentheſis*, (and not the beginning of the 13th only) and then to read it in ſenſe thus, from v. 11. *But now I have written to you not to accompany, or ſo much as to eat or uſe any familiar converſe with any unclean or drunken profeſſor, and by ſo doing ye ſhall put away the evil from among you: ſecure your ſelves from the judgments, which elſe you have reaſon to fear will come upon you*, then adding the *parentheſis* in its due place, to give an account of his reſtraining theſe cenſures to profeſſors or Chriſtians only. And this ſeems the faireſt way of compoſing all difficulty.

CHAP. VI. *Paraphraſe.*

1. DAre any of you, having * a matter againſt another, go to Law before the unjuſt, and not before the Saints?]

1. When there is any matter of controverſie betwixt you, about your wordly goods, I hear that you implead one another, (ſee Rom. 3. note b.) before the heathen tribunals, and uſe not that method preſcribed by Chriſt to Chriſtians, Mat. 18. 15. How dareth any Chriſtian do thus?

2. Do ye not know that the Saints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy † [a] to judge the ſmalleſt matters?]

2. You cannot but know, that in the great final judgment of all the world, the Saints of God ſhall bear God company in judging the wicked: and if Chriſtians ſhall then by God be vouchſafed that honour, to have any thing to do in matters of ſo much higher importance, is there any reaſon they ſhould be deemed unworthy to be intruſted with the judging of worldly differences, which are much inferior to thoſe of adjudging of men's eternal being?

3. Know ye not that we ſhall judge angels? * how much more things that pertain to this life?]

3. 'Tis certain that God's children, when crowned by him, ſhall pronounce ſentence againſt the evil ſpirits; and ſhall they not be thought fit to decide a controverſie about an ordinary treſpaſs among men?

4. † If then ye have judgment of things pertaining to this life, * ſet them to judge who are leaſt eſteemed in the Church.]

4. If therefore there fall out betwixt you any matters of controverſie concerning the matters of common life, which are to be brought to Judicatures, or will not otherwiſe be compoſed, and if ye do deſpiſe the Governours of your Churches, (which, ſince theſe diſſenſions are come in, are quite out of eſteem among you) ſo far, that ye do not think fit to ſtand to their ſentences or deciſions, yet ſure ye have all reaſon to refer it to the ſimpleſt and meaneſt Chriſtians, or even to ſet them in the tribunal, rather then carry your controverſie before the Gentile Courts.

5. I ſpeak this to your ſhame; † Is it ſo that there is not a wiſe man amongſt you? no not one that ſhall be able to judge between his brethren?]

5. My mentioning the meaneſt and moſt deſpicable among you, is to make you aſhamed of your unreaſonableneſs in ſuppoſing, (as by going to heathen courts, ye muſt be interpreted to do) that there is no one Chriſtian fit for this employment, that is, that there is not one man of them that hath underſtanding enough to arbitrate an ordinary buſineſs between fellow-Chriſtians, whoſe inclinableneſs to peace is to be preſumed of, and then that muſt needs work ſomewhat toward the pacification.

6. But

6. But one Christian impleads his fellow-Christian,

6. But brother goeth to law with brother, and that before the unbelievers.] and that before Gentiles.

7. It is not so well, that you go to law at all; it were the part of a more excellent magnanimous Christian spirit, to be content to lose somewhat that were his own, to bear some injuries, rather then to go to law upon every trespass.

7. Now therefore, there is utterly * b a fault among you, † because ye go to law one with another. Why do ye not take wrong? * why do ye not rather suffer your selves to be defrauded?] • a defect † that, ὅτι • Why are ye not rather defrauded? Διατί οὐ μᾶλλον ἀποστερεῖσθε;

8. But some of you are so far from this excellent Christian temper, that you are ready to injure others, even your fellow-Christians, and, so ye may gain to your selves, care not how you deprive others.

8. Nay, you do wrong, and defraud, and that *your* brethren.]

9. This is absolutely unconsistent with the Christian's duty or reward; Never do you flatter your selves with a belief of the contrary, nor permit the false teachers that are crept in among you, to give you any hope of it: And as for matters of injustice, so for all your other Gnostick practices of uncleanness, (see notes on c. 5. a, h, i.) and unnatural lust.

9. Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,]

10. Neither they that are guilty of them, nor of any other injustice, shall, without reformation, ever be capable of inheriting the crown which is by Christ promised to Christians.

10. Nor theeves, nor † covetous, nor drunkards, nor * revilers, nor † extortioners shall inherit the kingdom of God.] † men of inordinate lusts πλεονέκται • contumelious persons, see note on c. 5. k. † the violent, see note on e. 5. h.

11. And such sins as these were ordinary among you in time of your heathen state: but now you have given up your names to Christianity, which denounceth judgment against all these; your baptism is a renouncing of them all, your sanctification by the Spirit directly contrary to it, your justification by what Christ hath suffered and done for you, (see note on Mat. 7. b.) utterly incompatible with such impurities and injustices, spoken of either in the last or this chapter.

11. And such were some of you: but * ye are washed, but ye are sanctified, but ye are justified † in the name of our Lord Jesus, and by the spirit of our God.] • ye have been washed ἀπελούσασθε † through ἐν

12. And whereas your teachers, to allure you to sensual practices, tell you first that all meat is freely to be eaten, and so sooth you up in luxury, and then proceed and perswade you that the use of venery is as necessary for your bodies, and so as lawful, as eating of meat is; I shall tell you first, that supposing them lawful, yet it will befit a Christian to abstain from many things that are not utterly unlawful; and secondly, that if indifferent things begin to get a dominion over any, if men, upon conceit that meats are lawful, come to be enslaved to their bellies, (as of the Gnosticks 'tis affirmed, that they serve their bellies, and that they are lovers of pleasures more then of God) this is then absolutely unlawful.

12. All things are lawful * unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.] • for me, μοι

13. 'Tis true that meats are by God and nature appointed for the use of men, and that the body of man here in this life hath absolute necessity of them: And yet to take off our hearts from them, we may also consider that in the next life, which is a spiritual life, this eating and desiring of meat shall be taken away, and therefore even here we should keep the flesh in such a subordination to the spirit, that we may be able to deny our selves even lawful pleasures sometimes, especially when any occasion makes it more expedient, v. 12. But then for fornication, (whatsoever your former heathen principles, or present false teachers, the Gnosticks, teach you) that is no such lawful or indifferent thing, your bodies are to be consecrated to God, either in lawful wedlock, or in chaste single life, and by being kept pure here, must be made capable of rising to everlasting life with Christ hereafter. v. 14.

13. Meats for the belly, and the belly for meats; but God shall † destroy both it and them. * Now the body is not for fornication, but for the Lord, and the Lord for the body.] † take away, καταργήσει • But the τὸ δὲ

14. And then God, that raised up Christ's pure sinless body out of the grave, and hath made it a spiritual body, shall also do the same for us, though we lie down in the grave also.

14. And God hath both raised up the Lord, and will also raise up us by his own power.]

15. And this one consideration may have force on you. Your bodies expect to rise with Christ, as members with the head: ye must not then in any reason pollute a member of Christ, a devoted consecrated person, by such unclean embraces.

15. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.]

16. That which was said at the institution of marriage in paradise, that the man and the wife become one body, concludes, that the fornicator makes himself one body with a whore.

16. What, know ye not that he which † is joined to an harlot, is one body? for * two (saith he) shall be one flesh.] † cleaveth κολλώμενος • they two, οἱ δύο † cleaveth, v. 16.

17. As on the other side, he that keeps close to Christ's commandments, and so cleaves to him, Deut. 10. 20. hath a spiritual union with him, minds the same things that he minds, and so is very far from these carnal base joys, in which all the Gnostick's religion consists.

17. But he that † is joined unto the Lord, is one spirit.]

18. Be sure therefore that ye keep your selves far removed from that sin. Most other sins are committed against God, or the neighbour; but sins of uncleanness are against one's self, a defiling of his flesh, a polluting of that which by chastity and single life is set apart to be a temple of God, a place of sanctity and purity. v. 29.

18. Flee fornication. Every sin that a man doth, is without the body: but he that committeth fornication sinneth against his own body.]

19. Your bodies are, by your being Christians, consecrated to the service of the spirit, (and the Governours of the Church, of which sort the incestuous person is thought to be, (see c. 5. 2.) set apart in all purity to discharge that function, to which they are consecrated by receiving the holy Ghost.) This benefit of the spirit ye have received from God, and it is an engagement to you to think your own bodies are not now at your own disposal, to use them as you please, (as in your state of Gentilism, or without that engagement ye might be tempted to imagine.)

19. What, know ye not that your body is the Temple of the Holy Ghost *which is* * in you, which ye have † of God, and ye are not your own?] † from ἀπὸ

20. For God hath payd dear for the purchase of spirit, which are God's.

20. For ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are God's.]

you, hath given his son out of his bosom, and his very spirit, to this purpose, to purchase unto himself a peculiar people, zealous of good works, by this price making purchase of our bodies as well as our souls, and so engaging us to serve and glorifie him in both, and not leaving either of them at liberty for us to dispose of as we please.

Annotations on Chap. VI.

a. Κεῖνται

V. 2. *To judge*] That the word κεῖνται signifies not *matters*, but *places of Judicature*, appears by *Hesychius*, (Κεῖνται, ἀγορεύουσι) and Authors and Glossaries generally; and so in the sacred style, *Susan.* 49. where we read, *the place of judgment*. So *Judg.* 5. 10. *sit in judgment*, and *Dan.* 7. 10. *the judgment was set*, that is, the Court of Judges. And *Jam.* 2. 6. κεῖνται are distinctly and necessarily rendred *Judgment-seats*. And so here the *Arabick interpreter* renders it by words which are thus in Latin, *Subsellia Judicii ad mundum pertinentia*, *seats of judgment belonging to the world*.

b. Ἥττημα

V. 7. *A fault*] The word ἥττημα is used *Rom.* 11. 12. and is opposed to πλήρωμα *fulness*, noting there the great paucity of the Jewish converts to Christianity. Accordingly, though it be here applied to another matter, yet in the same notion it is a going less, or an inferiour degree, which in respect of that which is to be expected of the higher proficients in Christianity, is a defect or failing, a low pitch for any Christian, but not such as can absolutely and universally be counted a sin, as not being against any precept. *Contending*, or *going to law*, for light inconsiderable matters, is forbidden by *Christ*, *Mat.* 5. 40. but not absolutely, all contending for the recovering or defending ones own, when the matter is of

of weight or importance. Only they that have gotten a ſuperiority and contempt of the world, they will go higher then that ſtrict precept, and rather endure conſiderable loſſes, then engage themſelves in ſuch diſquiets of mind and turmoils, as ſuch contentions uſe to bring with them: and to this is to be applied that which here follows in this place, *why do ye not rather ſuffer injury and defraudation?* that is, it is more Chriſtian and excellent to do ſo. And in this reſpect, or comparatively to this higher vertue, the *going to law at all*, though it be not a ſin, ἁμάρτημα or ἔγκλημα, yet it is ἥττημα *a diminution*, a leſs degree of Chriſtian perfection; and that is all that is meant in this place. As for the word ὅλως, although that be left out in the King's *MS.* which reads ἥττημα ὑμῖν ὅτι *it is a diminution for you*, yet it may be well retained, and note, that this defect was univerſal among them. See Note on c. 5. a.

CHAP. VII.

Paraphraſe.

1. NOw concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.]

which (on occaſion of the Gnoſtick doctrine of marriage being from the devil, &c.) ſeems with ſome reaſon to prefer ſingle life before marriage, I thus far acknowledge, that, for them that can live chaſt and pure without marrying, is is better or more commendable that they do ſo.

1. Now in anſwer to that particular in your letter,

† But for fornications, διὰ δὲ τὰς πορνείας

2. † Nevertheleſs, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.]

or pollution, it is generally moſt ſafe and fit, that men and women ſhould betake themſelves to the conjugal ſtate.

2. But for the avoiding of all kinds of uncleanneſs

* the kindneſs which is due

3. Let the husband render unto the wife * [due benevolence] and likewiſe alſo the wife unto the husband.

3. All acts of conjugal love.

4. The wife hath not power of her own body, but the husband; and likewiſe alſo the husband hath not power of his own body, but the wife.

† by compact ἐκ συμφώνου

* be at leaſure for, σχολάσητε τῇ

† by reaſon of your not being able to contain

5. Defraud you not one the other, except *it be* [† with conſent for a time,] that ye may * give your ſelves to faſting and prayer, and come together again, that Satan tempt you not † [b] for your incontinency.]

duties of devotion, faſting, &c. wherein it was uſual to abſtain from thoſe things which are lawfully enjoyed at other times, (ſee note on Mat. 6. h.) which being paſt, ye may then take care to prevent thoſe dangers that may attend long abſtinencies, for want of ſtrength to reſiſt thoſe temptations that Satan may take advantage to preſent to you, or caſt in your way.

5. By mutual conſent for ſome time, particularly, that ye may have a vacancy for

the b.

† by way of advice, not by way of precept.

6. But I ſpeak this † by [c] permiſſion, *and* not of commandment.]

3, 4, 5. I ſay only by way of counſel, what appears to me to be beſt for men, generally ſpeaking, all being not able to contain, but herein I am far from laying any precept on any to marry.

6. What I thus ſay, v. 2,

c.

7. For I would that all men were even as I my ſelf: but every man hath his proper gift of God, one after this manner, and another after that.]

continue unmarried as I do; but that will not, I ſuppoſe, be beſt for every one, becauſe every one is not fitly qualified with the gift of continence, to undertake that more honourable pitch, and ſuch a man may have ſome other ſpecial excellence, whereby to glorifie God.

7. For I would rather deſire or adviſe all men to

8. I ſay therefore to the unmarried and widows, It is good for them if they abide even as I.]

ther to live unmarried, or when the wife is dead, to abſtain from ſecond marriages, for which ye have me for your example.

8. It is more worthy their deſign and endeavour, ei-

* have not power over themſelves, ſee note b.

† to be on fire πυροῦσθαι

9. But if they * cannot contain, let them marry; for it is better to marry then † to burn.]

that experience of their own ſtrength and ability to abſtain, and preſerve chaſtity, which may encourage them to this, let them marry in God's name: It is infinitely better to do ſo, and preſerve conjugal chaſtity, then by rejecting the uſe of that remedy to be enflamed with burning vehement deſires, perhaps to break out into unnatural practices (ſee Rom. 1. 27. Jude 11.)

9. But if they have not

much a

* I give warning, παραγγέλλω

10. And unto the married * I command, *yet* not I, but the Lord, Let not the wife † depart from *her* husband:]

tion or commandment, but Chriſt's, that the woman be not ſeparated from her husband.

10. But to them that are married, 'tis not my cau-

† be ſeparated, χωρισθῆναι

* be ſeparated χωρισθῇ

11. But and if ſhe * depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.]

fornication, ſhe be put away from her husband, let her either remain ſingle, or uſe means to gain the pardon and affection of her husband again; and for the husband, let not him in any caſe, but that wherein Chriſt allows it, the caſe of fornication, put away his wife.

11. Or, if upon juſt cauſe, that is, in caſe of

a the is Adultery

† For the reſt τοῖς λοιποῖς

12. † But to the reſt ſpeak I, not the Lord, if any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away.]

ver. 1, 6, 8, 10. or, For other things I give mine own judgment, not any precept of Chriſt's. 'Tis certain, and by the precept of Chriſt, (which commands not to put away a wife, but for cauſe of fornication) to be reſolved neceſſary, that if any Chriſtian husband have an heathen wife, and ſhe have a mind to live with him, he ſhould not put her away, unbelief being no ſufficient cauſe of divorce.

12. But in anſwer to the other parts of your letter,

the hath iſh

13. And the woman which hath an husband that believeth not, and if he be pleaſed to dwell with her, let her not leave him.]

that is married to an Infidel, if he be willing to live with her, let her by no means ſeparate from him.

13. And ſo in like manner for the Chriſtian wife

is

* hath been ſanctified, ἡγίασται † hath been ſanctified

14. For the unbelieving husband * is ſanctified by the wife, and the unbelieving wife † is ſanctified by the husband; [d] elſe were your children unclean, but now are they holy.]

obliges to this, other advantages there are worth conſidering; For it ſometimes hath come to paſs, and there is great reaſon to hope it, that the heathen husband may be converted by the Chriſtian wife living with him, and ſo the wife by the husband: and this one conſideration is the reaſon why the young children of Chriſtians are admitted to baptiſm before they come to knowledge, becauſe by their living in the family with Chriſtian parents, theſe children may be brought up in the faith, and kept from heathen pollutions, (and the Church requiring and receiving promiſe from the parents, doth conſequently preſume they will) and by the ſame reaſon it is that the children of the heathen are not ſo admitted.

14. And beſide the prohibition of Chriſt, which

ſi a ſi

† unloved δεδούλωται

15. But if the unbelieving depart, let him depart. A brother or a ſiſter is not * under bondage in ſuch caſes: but God hath called us to peace.]

by Chriſt, and therefore now promiſed to be defined by me, viz. is this, that in caſe the infidel will not live with the believer unleſs ſhe will forſake her religion, ſhe is not then ſo enſlaved or ſubjected ſo far, that ſhe may do acts prejudicial to her religion, and to the betraying thereof, for that end that ſhe may continue with her husband, but ſhe remains blameleſs, if ſhe remain ſeparate from him, upon ſuch his deſertion. But yet above all things, that which is moſt to be obſerved is, that the believing party do the utmoſt that is poſſible to keep peace and agreement with the other, not to fall out at all, or if they do, to repair the breach and be reconciled again; nay farther, not to marry again, as long as there remains any hope of returning or reconciliation.

15. But now the thing not ſtated or medled with

iſh a or Guardians s

† O husband, ἀνήρ

16. For what knoweſt thou, O wife, whether thou ſhalt ſave *thy* husband? or how knoweſt thou, † O man, whether thou ſhalt ſave *thy* wife?]

ſome means to work upon the infidel husband, or the Chriſtian husband on the wife, ſo as to bring him or her to repentance and the faith of Chriſt, and in intuition and hope of this any difficulties would be undergone: but when this poſſibility ceaſeth, as in caſe that the heathen party deſery, or will not live with the Christian, unleſs he or ſhe deſert the faith of Chriſt, then 'tis evident that this hope ceaſeth, and in this caſe the Chriſtian party is free from thoſe obſervances, v. 15.

16. For 'tis poſſible that the Chriſtian wife may uſe

eth th

ith eth

* Only πλὴν

17. * But as God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk, and ſo ordain I in all Churches.]

beſide him, if it be with an infidel wife, or the like, let him be content with it, and do as much good in it as he can, and not think himſelf privileged by his being a Chriſtian to throw it off. And this every where is my doctrine, and I deſire it be univerſally reſolved on in all Chriſtian Churches.

17. Only according to the lot that any man hath

ei unbelieving may

18. If one which hath been circumcised be converted to Christianity, let him contentedly continue in it, let him never trouble himself to get off that mark from his flesh, (as some did:) as on the other side, he that is not circumcised when he is converted, need not receive circumcision, (as some required of them, Act. 15. 1.)

18. Is any man called being circumciſed? let him not † become uncircumciſed: is any man called in uncircumciſion? let him not be circumciſed.]

† uſe means to become

19. For such outward things as these on either part, are no part of Christianity, but the observation of the precepts of Christ is all in all: see Gal. 5. 6. and 6. 15.

19. Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God.]

20, 21. In what condition of life soever a man is, when he is converted to Christianity, let him contentedly continue in it, and not think that Christian religion frees a man from any obligation that lay upon him before, for that is to make Christian liberty a pretence for covetousness, or lusts, or secular advantages, (see 1 Tim. 6. 5.) if either the being a Christian might manumit a servant, or free an husband or wife from former obligations. He therefore that being a bond-man is converted to Christianity, must not think it any disparagement to his Christianity, that he continues a servant still, nor be solicitous of changing his condition. Yet this is not so to be understood, but that if, by any fair regular means, he can obtain his freedom, he may then make use of them, and prefer liberty before servitude; for so he might have done if he had never been Christian.

20. Let every man abide in the ſame calling, wherein he was called.

21. Art thou called *being* a ſervant? * care not for it: † but if thou mayeſt be made free, uſe *it* rather.]

* take no care, μὴ σοι μελέτω
† but yet also if ἀλλ' εἰ καὶ

22. For he that being in the condition of a servant is converted to Christianity, doth by his conversion become a freeman in respect of Christ; not that he ceaseth to be a servant to his former master, or reaps any secular advantages thereby, but his advantages are spiritual, to wit, that by being a Christian he is now delivered from many servitudes, that of sin, &c. that lie upon all others, and to live in Christ's family, as one of his freemen, though in respect of the world he continue as a servant; and so on the other side, he that is a freeman and turns Christian, becomes thereby a servant of Christ, undertaking obedience to his commands, though he lose not his liberty in the world by that means. (By which 'tis clear that Christ meddles not with the secular government of the world, nor changes any man's outward condition by his becoming Christian.)

22. For he that is called in the Lord, *being* a ſervant, is the Lord's freeman: likewiſe alſo he that is called *being* free, is Chriſt's ſervant.]

* For the servant which is called in the Lord, Ο γὰρ ἐν κυρίῳ κλη θεὶς δοῦλος

23. On the other side they that have bought out their liberty, and obtained manumission, having been formerly servants to heathens, let them not sell themselves again, or revert voluntarily into that condition of slavery, but prefer liberty rather, v. 21.

23. ‖ Ye are § bought with a price, † be not ye the ſervants of men.]

‖ Are ye bought or redeemed
† be not ye made μὴ γίνεσθε

24. And so still, as he was when he was converted, so let him still abide; let not his being a Christian move him out of his state, or make him less, but rather more contented with it.

24. Brethren, let every man wherein he is called, therein abide with God.]

25. For your other question concerning virgins marrying at such a time as this, or of those that are betrothed, whether they should be bound to consummate their marriage or no, I must say again, that I have no command of Christ to build my answer upon; yet I shall again give you my opinion in it, as an honest faithful man, with all uprightness.

25. Now concerning virgins, I have no commandment of the Lord; yet I give my * judgment, as one that hath obtained mercy of the Lord to be faithful.]

* opinion γνώμην

26. First, then my opinion is that 'tis best in respect of the distresses that are daily to be look'd for on Christians, I say that 'tis best for men and women, (supposing them not contracted) to continue unmarried.

26. † I suppoſe therefore that this is good for the preſent diſtreſs, *I ſay* that *it is* good for a man ſo to be.]

† I think this then to be good, because of the necessity approaching, to wit, good Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλόν. see note on Mat. 7. d.

27. But if thou art engaged or betrothed to a woman, this is no excuse for thee to seek to get loose again, (for that cannot be done so as to be free to marry another, as long as she lives.) All that I say is, that it is not now the prudentest way to think of marrying, if thou art not already engaged.

27. Art thou bound to a * wife? ſeek not to be looſed: art thou † looſed from a wife? ſeek not a wife.]

* woman γυναικὶ
† free from a woman λέλυσαι ἀπὸ γυναικός

28. Yet not so, that if thou dost, 'tis a sin to marry, or that the virgin that now marries commits any sin; only (in such times as these) the married state is likely to be fullest of trouble, and therefore my kindness to you makes me perswade you not to marry.

28. But and if thou marry, thou haſt not ſinned; and if a virgin marry, ſhe hath not ſinned: nevertheleſs ſuch ſhall have trouble in the fleſh: but I ſpare you.]

29. But by the way let me tell you, that within a short time now 'twill come to pass, that they that have wives shall be as they that have none, all in great and equal dangers;

29. But this I ſay, brethren, * the time is ſhort; it remaineth that both they that have wives, be as † though they had none;]

* that the time is now short, or from henceforth short, that ὅτι ὁ καιρὸς συνεσταλμένος ἐστὶ τὸ λοιπὸν ἵνα
† they that have none, μὴ ἔχοντες

30, 31. And they that weep for the loss of husband or wife, as those that have lost neither; and those that rejoice for being newly married, as those that are not married at all; and rich men and purchasers, as those that keep nothing at all for themselves; those that deal in the world, as those that are wholly taken off from it: for as a scene which is turned and shews a new face, so doth now the fashion of this world begin to appear, the times are turning into very troublesome.

30. And they that weep, as * though they wept not; and they that rejoice, as † though they rejoiced not; and they that buy, as * though they poſſeſſed not;

31. And they that uſe this world, as † not abuſing it, for the faſhion of this world paſſeth away.]

* those that do not weep, see note on Rom. 12. b.
† those that rejoice not, μὴ χαίροντες
* those that poſſeſs not, μὴ κατέχοντες
† those that uſe it not, μὴ καταχρώμενοι

32. All the advantage therefore I wish you, is to be as unincumbered as may be, that you may have the less perplexity before-hand, and be able to attend the service of God, more than if you were married. He that is unmarried hath but one obligation of care, how he may serve God most acceptably.

32. But I, would have you * without careſulneſs: he that is unmarried careth for the things that belong to the Lord, how he may pleaſe the Lord.]

* to be without care, or solicitude, ἀμερίμνους εἶναι

33. But the married man hath another obligation of wife, care lying on him, viz. the pleasing of his wife, and by this means he is divided and distracted.

33. But he that is married careth for the things of the world, how he may pleaſe *his* wife.]

† and is distracted μεμέρισται

34. The widow and virgin being both unmarried have no diversion, nothing else to do but to serve God, and to take care to render themselves acceptable to him; whereas domestical affairs are part of the married woman's care, and it is part of her calling to be very careful to please her husband.

34. There is difference alſo between a wife and a virgin: † the unmarried woman careth for the things of the Lord, that ſhe may be holy both in body and ſpirit; but ſhe that is married careth for the things of the world, how ſhe may pleaſe *her* husband.]

† those that use it not, μὴ καταχρώμενοι

35. And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

35. And this I ſpeak for your own profit, not that I may † caſt a ſnare upon you, but for that which is comely, and ‡ that you may attend upon the Lord without diſtraction.]

† cast a snare in your way, βρόχον ὑμῖν ἐπιβάλω
‡ that you may decently wait on the Lord, εὐπρόσεδρον τῷ κυρίῳ

36. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not; let them marry.

36. But if any man think that he behaveth himſelf uncomely toward his virgin, if ſhe paſs the flower of *her* age, and need ſo require, let him do what he will, he ſinneth not; let them marry.]

* be above age, ὑπέρακμος
† that this must be, ἐὰν (the King's MS. reads) ᾖ (not ὦσιν) ὀφείλει γίνεσθαι. ὃ θέλει ποιείτω
‡ hath stood ἕστηκεν
§ determined this, to keep, κέκρικε τοῦτο τηρεῖν

37. But he that hath made a firm resolution to stay a while, and finds himself able to do it, and neither from any necessity arising from himself, nor from the condition of the virgin to whom he is betrothed, is any way obliged to present marriage, but hath free power in all respects to do what he will, and hereupon judges

37. Nevertheleſs he that ‖ ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath * ſo decreed in his heart, that he will keep his virgin, doth well.]

‖ and is distracted
* the unmarried woman and the virgin take which he likes

it fit and determines to keep his virgin, that is, not yet to marry her for a time, but at last in a better season to do so, this is a very commendable resolution.

† so that both he that marries doth well, and he that marries not doth better. Ὥστε καὶ ὁ ἐκγαμίζων καλῶς ποιεῖ, ὁ δὲ μὴ ἐκγαμίζων

38. † So then he that giveth *her* in marriage doth well: but he that giveth *her* not in marriage doth better.] 38. So that the conclusion is, that he that marries, even at this time, doth that which is absolutely lawful, and in the case mention'd, v. 36. expedient also: and again he that in the case set, v. 37. doth defer, and for a time abstain from marriage, makes a more prudent choice in the respects forementioned, v. 35. of attending the better on the service of God, and for avoiding of distraction.

39. The wife is bound by the law, as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord.] 39. As for her that is once married, she is by that obliged to her husband as long as he lives, but if he die, 'tis absolutely lawful for her to marry another: so that in the doing of it there be no other circumstance that make it unlawful, or so that considerations of piety be taken in in the doing of it, and not only carnal desires gratified thereby.

40. But she is happier if she so abide in my judgment: and I think also that I have the spirit of God.] 40. But 'tis more for her earthy advantages to continue unmarried, and more convenient toward the serving of God without distraction, v. 35. according to my judgment, and I think the spirit of God guides me in making this judgment, though I have no express precept for it.

Annotations on Chap. VII.

a. Εὔνοια

V. 3. *Due benevolence*] What εὔνοια here signifies will be best conjectured by the use of the Hebrew עונה *Exod.* 21. 10. (mention'd after food and clothing) that must not be denied the wife. The *Septuagint* render it ὁμιλίαν αὐτῇ, *accompanying with her*; the Hebrew word also signifies εὔνοια *benevolence*, which is therefore here used as a modester word, instead of the other; the Syriack reads *the love which he owes*, and some other Greek copies read ὀφειλομένην τιμὴν *due honour* or *worship*, which perhaps is the ground of the use of the word *worship* retained by our Church, in the form of marriage, meaning that kindness which is here said to be due unto her: but the King's *MS.* hath ὀφειλὴ only, all that by vow of marriage is due unto her.

b. Ἀνεγκία

V. 5. *For your incontinency*] What ἀνεγκία signifies here will be best gues's'd by the Context, where the reason of the advice, συνέρχεσθαι, for the man and the wife *to accompany together*, being this, *that the devil tempt them not*, διὰ τὴν ἀνεγκίαν, ἀνεγκία being the occasion or advantage that the Devil takes hold of to tempt, must signifie their want of ability to contain: Not that it signifies *incontinence*, for that is a sin against the marriage vow, and will not agree with the Context, which supposes no such sin; but, I say, *a want of ability to contain or abstain* any longer from the lawful pleasures of marriage, as ἐγκρατὴς is he that ἑαυτὸν ἐν κράτει ἔχει, *hath himself in his power*, his own command, and so οὐκ ἐγκρατεύονται, v. 9. *they that have not the command of themselves*, so as to live chastly without marriage, and so ἀκρατὴς, and thence ἀκρασία the contrary *inability to contain*; which inability or weakness is an occasion of temptation, and will be an advantage also to the tempter, by which, when he tempts, he may be most probably able to overcome.

c. Συγγνώμη

V. 6. *Permission*] That συγγνώμη may signifie *advice* or *counsel*, will be gathered from the Grammarians, *Hesychius* and *Phavorinus*; Συγγενώσομαι, say they, (it should be συγγνώσομαι) συμβουλεύσω, *giving counsel*, and Συγγινωσκόμενοι, πειθόμενοι *they that are perswaded by advice* or *counsel*. And then the plain importance of this verse is, that in respect of the contrary dangers of fornication, &c. v. 2, 5. he generally gives his advice, that men should marry, &c. v. 2, 3. Yet for this he is far from giving any command, or laying obligation on any. For if upon experience, and long tryal, there be no fear of those dangers, then his advice is to live unmarried. For so he had said, v. 1. that *it is good for a man not to touch a woman*, and again he subjoins it, v. 8. that it was *good for them to continue as he* was *himself*, that is, in single life. And so each of these, marrying, and not marrying, is according to several circumstances, matter of counsel, but neither absolutely of precept. If there be danger of fornication, then it is his advice, that for the avoiding of that, marriage be chosen, v. 2. and to the same purpose, *rather let them marry then burn*, v. 9. And because every man hath not the gift of Continence, and it is not presently discerned who hath, therefore in general speaking, and as far as belongs to those who do not discern that they have this gift, the contrary danger is so strictly to be avoided, that the Apostle's advice, (though not command) is, that ἕκαστος, and ἑκάστη, men and women generally, v. 1. betake themselves to that safer course. But this still far from any universal precept; for in case security from that danger of fornication be otherwise to be had, then the Apostle's counsel and advice is to follow his example, v. 7, and 8. and either in *Virginity*, or *Widowhood*, to remain unmarried. This is the meaning of Θέλω γὰρ *for I will*, or *would*, not that he commands or prescribes that, but that, in case a man hath the gift of containing, he prefers the single life. For the Hebrews, for want of a word in their language to denote comparative degrees, use Positives instead of Comparatives, and accordingly θέλω *to will*, signifies here *to wish rather*, or *to be more willing*, *to prefer*, or *recommend*, as better. And that is the meaning of καλόν ἐστι *it is good*, both v. 1, and 8, and 26. that is, κρεῖσσον *better* or *more eligible*, if that circumstance of the contrary danger doth not hinder it, or outweigh on the other side. Of this speech of the Apostle's concerning Marriage, it is *Tertullian*'s saying, *lib. De monogam. Dixit hoc Apostolus indulgens, non præcipiens, What the Apostle here said, he spake by way of indulgence, not by way of command*, rendring συγγνώμη *indulgence*, according to that other notion of the word, whereby it signifies *pardon* or *forgiveness of a fault*; and so saith *Hesychius*, Συγγνώμων, ἐλεήμων, it denotes *pity* or *mercy*. Thus it is possible *Tertullian* might interpret the place, being by the *Montanists* infusions somewhat unkind to marriage. But against this the Apostle's words are plain, (even when he advises single life as best at that present) *if thou marriest thou hast not sinned*, v. 28. And in this place the Context is no way favourable to that notion. For the ἕκαστος ἐχέτω *let every man have his own wife*, v. 2. and the γαμησάτωσαν *let them marry*, v. 9. (in case of the forementioned danger, διὰ τὰς πορνείας *because of fornications*, and εἰ οὐκ ἐγκρατεύονται *if they have not command over themselves*; see Note b.) is certainly more then this, even a free concession of marriage to all, and in case of that danger, an advice and counsel also. To which purpose it is observable, that as here συγγνώμη is opposed to ἐπιταγὴ *command*, so is γνώμη also, v. 25. where that γνώμη signifies *advice* or *counsel*, and not only *permission*, or *indulgence*, appears by the consequents, Νομίζω οὖν τοῦτο καλὸν——v. 26. *I think this is good*, (that is, as was said, *better*) *for the approaching instant distresses*, and again ὅτι καλὸν *that it is good*, or *better*, *for a man to be so*. From whence as it follows evidently, that γνώμη signifies *counsel*, as that looks on that which is better, and as counsel is generally opposed to precept, and as many things which are not under precept are yet under counsel; so in all reason the συγγνώμη differing so little from γνώμη, will by the opposition to ἐπιταγὴ *precept* (common to both of them) be determined also to this signification of *advice* and *counsel*. And so there is no question of it, that for all those who have not that command over themselves, which may give them some degree of security against the danger of fornication, it is κρεῖσσον γαμῆσαι, v. 9. *better to marry*, and so matter not only of permission, or indulgence, but of counsel to them.

Θέλω γὰρ

Καλόν ἐστι

Νομίζω τοῦτο καλὸν

Γνώμη

Κρεῖσσόν γαμῆσαι

d. Οὐκ Ἀκάθαρτα ἀλλὰ ἅγια

V. 14. *Else were your children unclean, but*——] The meaning of οὐκ ἀκάθαρτα, ἀλλὰ ἅγια, *not unclean, but holy*, in this place, appears by the Context to be clearly this, that the Children of Christians are not refused, or rejected from baptism, are suffered to come to the font, when others are not suffered: in the same sense that ἀκάθαρτα is used, when *Peter* refuses to preach to the Gentiles, because they are κοινὰ καὶ ἀκάθαρτα, *prophane and unclean*; where God, reforming his error, bids him *Call no man common, which God hath cleansed* or *sanctified*, that is,

Κοινὰ καὶ ἀκάθαρτα

reputed fit to be made partaker (there) of the privilege of preaching, (here of *Baptiſm*) For the ground of this ſaying here, that *Elſe were your*, (that is, the Chriſtians) *children unclean, but now are they holy*, is only this in the beginning of the ver. *For the unbelieving husband hath been ſanctified by the believing wife*, &c. that is, 'tis of common experience, and from thence preſumed very probable, that a Chriſtian living with an unbeliever will inſtil Chriſtianity into him or her, and therefore they ſhould live together. This he farther proves by the practice of the Church about children, thus: Were it not for the great probability that the Chriſtian living with the heathen, ſhould infuſe Chriſtianity into him, there could no reaſon be rendred of the practice of the Church, why the Chriſtian's child, which is no more a Chriſtian then the child of an heathen, (Chriſtianity being no natural gift, born with them) ſhould yet be capable of Baptiſm, and thought fit to receive that Sacrament, when the heathen's child is not wont to be ſo admitted; and this, it ſeems, by the general judgment and practice of the Church, with whom 'tis thought reaſonable thus to preſume, that the Chriſtian's child ſhall be educated in Chriſtian knowledge, which of the heathen's child they cannot preſume, unleſs he be taken out of the hand of the parents. This conſideration thus propoſed by the Apoſtle here by the way, is of great authority to prove the Apoſtolical uſe and practice of baptizing the infants of Chriſtian parents, viz. upon preſumption that theſe parents will ſee them educated and inſtructed in the knowledge of their undertaking, and vow of baptiſm; and when any other Chriſtian will undertake the ſame for the children of heathens, there is little doubt but they may be admitted to Baptiſm alſo, *paritate rationis, by analogie of the reaſon.* And thus it was the cuſtom of the Jews before *Chriſt*, in their receiving and baptizing of *proſelytes*, (from whence that the Chriſtian baptiſm was deduced, ſee Note on *Mat.* 3. a) For, ſay they, this baptiſm belonged not only to thoſe which being of years came over from heatheniſm to the Jewiſh religion, but alſo to their infant children, if their parents, and the *conſeſſus* under which they were, did deſire it in behalf of the children, promiſing to let them know and underſtand when they came to age, what was required of them by their proſelytiſm, and on condition that they ſhould not then renounce the Jewiſh religion; which is ſince the office of the *ſponſores* or *ſuſceptores*, *the godfathers* in the Church, who do it in the name of the *conſeſſus*, the *Church* or *congregation.* This practice of the Church ſeems clearly deducible from this place, where by the Context is concluded, that it is ſtrongly probable, (and being by the parents and *ſponſores* undertaken and promiſed, it is by the Church preſumed) that the Chriſtian's child will be catechized, and conſequently that ſuch an one may be allowed Baptiſm on that preſumption, and that it was then in the Apoſtle's time the cuſtom of the Church to baptize them; which is here expreſſed by νῦν δὲ ἅγιά ἐστι, *but now they are holy*, the word קדש, which is vulgarly *to ſanctifie*, ſignifying among the Jews, *to waſh*, as when the High-Prieſt's waſhing his hands and feet ten times on the day of Expiation is called עשרה קדושין *the ten ſanctifications*, *Joma* c. 3. ſect 3. which being the word that notes *the waſhing of* ſome *part of the body*, and diſtinguiſhed in uſe from the word מבילה which is *the immerſion of the whole body*, (ſee Note on *Joh.* 13. b.) may perhaps be an intimation, that the primitive Baptiſms were not always a dipping, or immerſion of the whole body, but that the waſhing or ſprinkling of ſome part might be ſufficient, for that was the meaning of the קדושין. As for any privilege which the parents faith have to ſave the child, or infuſe ſaving grace into it, it is not concluſible from hence, nor any thing, ſave only this, that Chriſtian's children, 'tis preſumed, will be catechized and inſtructed in the Chriſtian faith, and ſo may, and frequently uſed to be baptized, but the children of heathens brought up with them, will not probably be ſo inſtructed, and therefore are not to be thus admitted to *Baptiſm.* That this ſhould be the notion of ἅγια and ἀκάθαρτα will farther alſo appear by remembring the nature of legal uncleanneſſes or pollutions. They made the man to be ſeparated from the congregation; They that were ſo unclean, might not enjoy the privileges of the Temple till they were waſhed or ſanctified; and that is juſt proportionable to the notion here given of it. And accordingly ἁγιάζεσθαι *to be ſanctified*, in *Gregory Nazianzen* and the ancients, ſignifies *to be baptized.*

V. 17. *But as God hath*——] In this place ſome ancient copies give us another reading thus, τί οἶδας ἄνερ εἰ τὴν εἰ μὴ ἐνδίσῃ γυναῖκα σώσεις, ἢ μή; ἐνδίσῃ—— *What knoweſt thou, O man, whether thou ſhalt ſave thy wife, or no? As God hath diſtributed to every man*——This we learn from *Theophylact* upon the place: τινὲς, ſaith he, οὕτω ἀνέγνωσαν, *ſome have read thus.* And then this will take away all debate, what ſhould be the proper notation of εἰ μὴ in the beginning of the verſe, reading it εἰ μὴ ἐνδίσῃ—— For though, if it were certain that that were the true reading, ſome probable account might be given of it, as that εἰ μὴ might ſignifie *Only*, or the like; yet when other copies have read it in a form thus perſpicuous and free from all queſtion, it will be more reaſonable therein to acquieſce, eſpecially conſidering that if it ſhould be as our copies have it, εἰ μὴ, not ἢ μὴ, yet joining that to the end of v. 16. and not transferring it to the beginning of v. 17. (as 'tis certain the ancient copies were not divided into verſes, or ſo pointed as ours now are) then ſtill there will be as little difficulty in it; for ſo the words will be very current, τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις, εἰ μή; *What knoweſt thou, O man, if thou ſhalt ſave thy wife, if not?* that is, whether thou ſhalt or whether thou ſhalt not.

V. 18. *Become uncircumciſed*] Ἐπισπασμὸς ſignifies *attraction*, and particularly belongs to a practice of ſome Jews, who under the Ægyptian tyranny firſt, then under *Antiochus*, and laſtly under the Romans, being oppreſs'd for being Jews, of which their Circumciſion was an evidence, uſed means by ſome medicinal applications to get a new *præputium:* And theſe were called by the *Talmudiſts* משוכים, that is, ἐπισπασικοὶ *attractores.* And that it is poſſible to be done is affirmed by *Cor. Celſus* the famous Phyſician, but eaſier, ſaith he, in a boy then a man. So ſaith *R. Aleai* of *Achan*, that he made himſelf a *præputium*, in *Excerp. Gemar. Sanhedr.* c. 6. ſect. 2. This the author of the books of the *Maccabees* affirms, 1 *Mac.* 1. 15. ἐποίησε ἑαυτοῖς ἀκροβυστίας, *they made themſelves foreskins.* So under the tyranny of the Romans there were many who therefore were circumciſed again by *Bar-chuziba*, when he took upon him to be the *Meſſias*, and got power among the Jews two years and an half, and was at laſt ſlain under *Ælius Adrianus.* This alſo *Epiphanius* obſerves of the Jews when they turned Samaritanes, and of the Samaritanes when they turned Jews; for in both thoſe caſes there was uſe of the ἐπισπασμὸς *attraction*, that they might be capable of being initiated by Circumciſion, of which number *Symmachus* is ſaid to be one, (the *Greek Tranſlator* of the Old Teſtament) when being hated by the Samaritanes he betook himſelf to the Jews in the reign of *Severus* the Emperor. Now that this practice is here forbidden the *Corinthians* by the Apoſtle, may ſeem to be from hence, becauſe ſome that were converted to Chriſtianity from Judaiſm, did ſo zealouſly renounce all their Judaical rites, that they uſed means to attract the *præputia* again, which was an act of too much ſuperſtition and curioſity, and ſo is cenſured here.

V. 23. *Bought with*——] In this place the whole Context perſwades to read Τιμῆς ἠγοράσθητε, interrogatively; for ſo will it beſt anſwer Δοῦλος ἐκλήθης; *Art thou called being a ſervant?* or *is thy calling that of a ſervant?* Thus v. 18. both parts of the ſpeech are delivered interrogatively, Περιτετμημένος τις ἐκλήθη; *Is any man called being circumciſed?* and preſently ἐν ἀκροβυστίᾳ τις ἐκλήθη; *Is any man called in uncircumciſion?* For the confirming of this reading, 'tis to be obſerved, firſt, That as before and after thoſe two queſtions, v. 18. the rule is given, that *every man walk in*, or *abide in, that calling*, or *condition, wherein God hath placed him*, contentedly, without making advantage of Chriſtianity for his pretence of a change; ſo 'tis here likewiſe, before, v. 21. (where the interrogation is varied, *Art thou called being a ſervant?*) and after this verſe, which aſſures us of the continuing the ſame manner of ſpeaking, and ſo that this latter is by way of interrogation alſo. Secondly, That after the firſt queſtion, and the ſhort anſwer to it, *Art thou called being a ſervant? care not for it*, all that follows, as far as to this, v. 23. is but as in a *parentheſis*, (*but if thou mayeſt be free, uſe it rather, For he*, &c.) and ſo what here follows, v. 23. anſwers to that, by way of parallel, Τιμῆς ἠγοράσθητε, &c.

Which

Which yet will not be a parallel, or anſwerable to the former queſtion, unleſs, as before uncircumciſion was oppoſed to circumciſion, and the mention of the latter was interrogative as well as of the former, ſo here the *being bought with the price* be oppoſed to being *called a ſervant*, (which it cannot be, unleſs it ſignifie manumiſſion from ſervice) and the form of delivering it interrogative alſo. Laſtly, 'tis apparent that the deſign of the whole place is to aſſure Chriſtians, that they are not to expect ſecular immunities or privileges by being Chriſtians, that their being ſpiritually redeemed by *Chriſt* doth not make them free men that before were ſervants, and this 23d verſe is a *medium* to infer that, and the concluſion repeated immediately upon it, v. 24. *Let every one*, &c. Yet ſuch a *medium* it would not be, (but the contrary) if ſpeaking ſtill to the perſon, or perſons, laſt ſpoken to, v. 21. that is, to ſervants, he ſhould here tell them, they were *bought*, or *redeemed, by Chriſt*, (as the ſame phraſe evidently ſignifies, ch. 6. 20.) and therefore muſt not be *the ſervants of men*. And that he ſpeaks to any other, *viz.* to free men, it can no way be collected from any words unleſs from theſe, v. 23. nor yet can it from theſe unleſs τιμῆς ἠγοράσθητε ſignifie being bought out from humane ſervitude by ſome ſum of money, &c. as we know it was ordinary to buy freedom from heathen Maſters. Therefore in all probability that is it which is here meant, and then that is beſt expreſs'd by form of interrogation.

h. Μεμέρισται

V. 34. *There is difference*——] For the right underſtanding of the word μεμέρισται, it will firſt be neceſſary to ſet down out of the King's MS. a various reading of this whole place, which differs much from that which is vulgarly received, and ſeems very probably to be the truer: It is thus, v. 33. Ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικὶ, καὶ μέμερισται, v. 34. Καὶ ἡ γυνὴ ἡ ἄγαμος, καὶ ἡ παρθένος ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία τῷ σώματι καὶ τῷ πνεύματι, &c. *He that is married careth for the things of the world, how he may pleaſe his wife, and is divided*, or *diſtracted. And the unmarried woman*, (that is, the widow) *and the unmarried virgin careth for the things of the Lord, that ſhe may be holy both in body and ſpirit.* Here μεμέρισται ſignifies being *divided between two*, the ſervice of God, which lies upon him as a Chriſtian, and the *pleaſing his wife*, which lies upon him as an husband; and contrary to this is the ἀπερισπάστως *without diſtraction*, v. 35. which belongs to the unmarried. Thus the Hebrew חלק, to which μερίζω is punctually anſwerable, ſignifies ordinarily *to divide an inheritance*, but among the *Rabbines*, *in partes diſtractum eſſe*, *to be diſtracted ſeveral ways*, and when 'tis rendred *dividi to be divided*, it is yet oft to be taken in that notion of diſtraction. Hence it is that the *Hieruſalem Targum*, *Gen.* 22. 14. deſcribing *Abraham*'s faith and ready obedience, without any doubting or anxiety or diſtraction what to chuſe, deſcribeth it thus, *Tibi perſpicuum eſt, nullam fuiſſe in corde meo diviſionem, quo tempore juſſiſti me offerre Iſaacum*, &c. *Thou ſeeſt, O Lord, that I had no diviſion*, or *diſtraction, in my heart when thou bad'ſt me offer Iſaac*; and *Gen.* 25. 26. ſpeaking of *Jacob*'s not believing the news of *Joſeph*'s being alive, inſtead of *non credidit, he believed not*, the *Targum* reads, *& diviſit cor ejus, and he divided his heart.* The word in all other places in the New Teſtament ſignifies ſimply *to be divided into two parts*, *Mat.* 12. 25. *Lu.* 12. 13. 1 *Cor.* 1. 13. and ſo doth μερισμὸς, *Heb.* 4. 12. and μερισὴς, *Lu.* 12. 14. And there is no appearance of reaſon, that it ſhould do otherwiſe here. Now for the vulgar reading of the words, μεμέρισται in the front of verſe 34. (which indeed is very ancient among the Latines, as appears by *Tertullian*'s uſing it *De. veland. Virgin.* c. 4. *Diviſa*, inquit, *eſt mulier & virgo, quare? quoniam innupta i. e. virgo cogitat ea quæ ſunt Domini*——) that cannot well be imagined in the notion of *differing*. For though the Hebrew חלוק ſignifies with the *Rabbines*, *diviſio Arithmetica*, *diviſion in numbring*, and thence *differentia* and *diſcrimen*, *difference* of one from another, yet firſt that importance of the Noun is not obſerved to belong to the Verb among them, and 2dly, the Verb in the ſingular cannot be applied to the two Nouns, ἡ γυνὴ and ἡ παρθένος, *the woman* and *the virgin* in conjunction, (*mulier & virgo differt* would not be true Latine, nor would it be better Greek) and therefore if that ſhould be the reading, the words muſt be rendred ſeverally, *the woman is divided*, that is, diſtracted, *and likewiſe the virgin.* But there would be no great ſenſe in that, the Context ſpeaking only of the diſtractions of the married, whereas in the other reading, to which we adhere, the whole Context is very current, and the meaning perſpicuous, as we have expreſſed it. But the not underſtanding of this notion of μεμέρισται for *diſtraction*, ſeems firſt to have been the occaſion of taking away the καὶ, and then the μεμέρισται which is in the end of v. 33. was of neceſſity to be put in the front of v. 34 and from thence all the perplexedneſs of the place, which is clearly taken away by the other reading.

Μερισμὸς Μερισὴς

Ἀπερισπάστως

i. Εὔσχημον καὶ ἐυπρόσεδρον

V. 35. *That you may attend*——] This rendring of πρὸς τὸ εὔσχημον καὶ ἐυπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως, *that you may decently wait upon the Lord without diſtraction*, is avowed by the Syriack, and the figure of ἓν διὰ δυοῖν expreſſing *one thing by two* words, in the εὔσχημον καὶ ἐυπρόσεδρον, will bear it very well.

CHAP. VIII.

Paraphraſe.

1. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.]

1. Now for that other part of your letter, which enquires of the lawfulneſs of eating things offered to idols (on occaſion again of the Gnoſtick's iufuſions) and accordingly ſpeaks of the knowledge that you have (from whence the word Gnoſtick comes, ſee note on c. 1. c. and 2 Pet. 1. b. and Rev. 2. 6. that is, knowing men) that an idol is nothing, and ſo that that which hath been offered to idols may as freely and indifferently be offered to idols as any thing elſe; I ſhall now tell you, firſt, that we orthodox Chriſtians have knowledge too, to wit, that knowledge of our Chriſtian liberty, and therefore need not be deſpiſed by thoſe among you, who ſeparate your ſelves from us, in the pride of your hearts calling your ſelves Gnoſticks, which ſuppoſes all others ignorant but your ſelves; but our care is to join charity or the love of God with our knowledge, and that will encline us to ſuffer any thing for Chriſt's ſake, and ſo we ſhall not need to go to their idol-feaſts, to ſave us from perſecution, as the Gnoſticks do: and a little of this courage and love of Chriſt is much better, tends more to our profit, then all that pretended deep knowledge of their liberty which the Gnoſticks pretend to, and by that chuſe to go to the idol-feaſts, rather then confeſs and ſuffer for Chriſt. (ſee note on Rev. 2. b.)

2. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.]

2. And therefore if any man pleaſe himſelf with an opinion of his knowledge, from ſuch ſubtilities as theſe, and ſo come to deſpiſe other men, and not to conſider what tends to their good and edification, this man (let him call himſelf Gnoſtick, or what he will) is far enough from the true Chriſtian knowledge, or from directing his knowledge to the right end, for that is charity, or the edification of his brethren.

3. But if any man love God, the ſame is known of him.]

3. If any man love God ſincerely, and ſo adhere to him in time of danger, or temptation, he truly knows God, and conſequently is known and acknowledged by God.

4. As concerning therefore the eating of thoſe things that are offered in ſacrifice to idols, we know that [a] an idol *is* nothing in the world, and that *there is* none other God but one.]

4. Having premiſed thus much concerning the name and ſect of the Gnoſticks, who are ſuch aſſertors of their liberty to do all things, and particularly in this matter think they have argued ſo ſubtilely for liberty to eat of the idol-feaſts, to make that an indifferent thing, becauſe forſooth an idol is nothing, I come now to the thing it ſelf, by confeſſing their objection, that an idol indeed, according to the notation of the Hebrew word, is nothing, there being but one God, and all the heathen idol-gods being but fictions of theirs, ſo far from being gods, that they are but the works of mens hands.

5. For though there be that are called gods, whether in heaven or in earth (as there be Gods many, and Lords many)]

5. For though there be many called by that title, whether the celeſtial and ſupreme deities, ſo eſteemed among the heathen, or inferiour, of a ſecond order, called Baalim, or Lords, agents and mediators between the Gods and men, or whether the Sun and Stars of Heaven, or men of the earth deified. Theoph.

6. * But

6. Yet we Christians know and are assured that there is but one true God, as we had our being, so we likewise but one mediator, and us, all our prayers are

6. * But to us *there is but* one God, the Father, of whom *are* all things, and we † in him, and one Lord Jesus Christ, by whom *are* all things, and we by him.]

* Yet Αλλα
† to or for him εἰς αὐτὸν

the Creator of all things, to whom all mens prayers must be addressed, as to the supreme, from whom are to think our selves obliged to be his servants, and to make all our applications to him; and so but one Lord, by whom all things were created, and by whom, as the only mediator betwixt God addressed to heaven, viz. Jesus Christ.

7. But all men do not know or think this, that these idols or heathen gods

7. Howbeit, *there is* not in every man that knowledge: for some * with conscience of the idol unto this hour, eat it as a thing offered to an idol, and their conscience being † weak is defiled.]

* or, with the custom or common usage of the idol, until this time, for the King's MS. reads τῇ συνηθείᾳ τῶν εἰδώλων, ἕως ἄρτι

b.

are nothing, (for sure they that are accustomed to worship them think they are something) nay 'tis clear that some men that are of opinion that idols are something, and who fear them as able to hurt, (and so that must confess, that the eating of those feasts pollutes those that have cast off the worship of them) and that continue their custom and former heathen course to this very time, though they have received Christianity, do still go to idol-feasts as such, even now that they have received the faith of Christ; and their sick, that is, wounded, sinful consciences, see note b. (that is, they that go on still in this old heathen practice, not yet laid down) are defiled or polluted by doing so. This is certainly a sin in them.

8, 9. Now this being supposed, it will follow that he that goes to the idol-Temple with these, though he be not of their

8. But meat commendeth us not to God: for * neither if we eat, are we the better; neither if we eat not, are we the worse.

9. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.]

* or, neither if we eat not, do we any great matter, nor if we eat, do we come short, for the King's MS. reads ὅτε ἐὰν μὴ φάγωμεν ὑστερούμεθα

persuasion, may yet be a means of confirming them in their error, it being certain that they will think he comes as they come, that is, with an opinion of that deity, and of the benefit he shall reap by eating of, (that is, partaking in) the sacrifice, which inconvenience being counted of, there is no so great benefit to be reaped by going and eating there, as that it should be fit to incur that danger. For though neither eating nor abstaining be in it self in the sight of God of any moment, yet this care will befit every Christian, that he so use his own liberty, that he be not an occasion of sinning (or continuing in sin) to those that are already in that erroneous sinful course, by confirming them in it.

10. For if any man that, through an erroneous conscience, goes to those idol-feasts, shall see a Gnostick, at an idol-feast and partake

10. For if any man see thee, which hast knowledge, sit at meat in the idols temple, shall not the conscience of him † which is weak be * emboldened to eat those things which are offered to idols?]

† being weak ἀσθενοῦς ὄντος
* confirmed, οἰκοδομηθήσεται

(who within himself knows an idol to be nothing, and therefore eats this but as ordinary meat) be of it, will not he by this means be confirmed to go on in his erroneous course?

11. And that Christian of an erroneous conscience

11. † And through thy knowledge shall the weak brother perish, for whom Christ died.]

† or, Thy brother therefore for whom Christ died, growing sick through thy knowledge, is destroyed, for the King's MS. reads Ἀπόλλυται οὖν ὁ ἀσθενῶν ἐν τῇ γνώσει σε ἀδελφὸς δι'

(see note b.) shall be confirmed in his error and sin, and consequent ruine, by occasion of this practice of thine, all which, through confidence of thine own knowledge, without care of thy brother's heathenish errors remaining in him, thou hast been guilty of, which is a sin in thee, not only of uncharitableness to him, but of injury or robbery against Christ, in betraying a soul to ruine, for the saving of which Christ died.

c.

12. And though it should be granted that your presence at idol-feasts were no

12. But when ye sin so against the brethren, and c wound their weak conscience, ye sin against Christ.]

* scandalize my brother, σκανδαλίζει

impiety against God, yet sure this uncharitableness against thy brother, bringing him to a confirmation in his sinful practice, who through error is already in it, must be looked upon as an impiety and sin against God himself, who is concern'd in him.

13. If therefore this my eating in an idol-Temple of that feast, (or any use of my liberty in the same kind) be an occasion of confirming any Christian in an erroneous sinful practice, or bringing him to do any thing which is unlawful, I will sure deny my self the use of that liberty, be it supposed to be such as by the Laws of Christ truly belongs to me, when it shall prove of so dangerous consequence to my fellow-Christians.

13. Wherefore if meat * make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.]

Annotations on Chap. VIII.

a. Εἴδωλον οὐδέν

V. 4. *An Idol is nothing*] The meaning of this assertion of the *Gnosticks*, and concession of St. *Paul*'s, that εἴδωλον οὐδὲν ἐν κόσμῳ, *an Idol is nothing in the world*, must be fetch'd from the notation of the Hebrew word אליל, from אל that signifies *nothing*, that which hath no existence, *Job* 13. 4. *Jer.* 14. 14. *Zach.* 11. 17. and from thence comes אלילים *idols*, that is, so many nothings, so far from being Gods, that they are οὐδὲν ἐν κόσμῳ, *nothing in the world*, no part of God's first creation, only inventions and phancies of men, creatures of mens own creating, ποιηταὶ πονηρῶν δαιμόνων καὶ πλάσται καὶ μυσταγωγοὶ, saith *Greg. Nazianzene*, *wicked men are the formers first, and then the worshippers of their wicked deities.*

b. Ἀσθενεῖν

V. 7. *Weak*] That ἀσθενεῖν, signifies *being sick*, in the New Testament, hath been formerly made clear, Note on *Rom.* 8. m. And being applied to the soul or conscience, as here, it must needs signifie the disease or wound or sickness of the soul or conscience, which is sin or error. Thus in the Greek of the Old Testament, *Nahum* 2. 5. where we read out of the Hebrew, *they shall stumble in their walk*, there 'tis, ἀσθενήσουσιν ἐν τῇ πορείᾳ *they shall be weak*. And so generally the Hebrew כשל *impingere*, and *offendere*, *to stumble*, or *fall on gal-traps*, or any other mischief by the way, is rendred by the LXXII ἀσθενεῖν *being weak*, because they are wounded and galled by these means, and so made unable to go forward. So *Rom.* 14. 21. we have got together in the same sense σκανδαλίζεται and ἀσθενεῖ *being offended* (or *galled*) and *being made weak*. So *Rom.* 5. 6. Ἡμῶν ἀσθενῶν *when we were weak* signifies when we were in a wounded, mortally wounded state, noted by *when we were enemies* in other places, and there by ἁμαρτωλῶν ὄντων ἡμῶν, v. 8. *when we were sinners*, and by ἀσεβῶν, v. 6. *impious* or *ungodly*. So saith *Theophylact*, Ἀσθενῶν, τουτέστιν ἁμαρτωλῶν, ἀσθένεια γὰρ ἡ ἁμαρτία, ὥσπερ ἡ δικαιοσύνη ὑγίεια, *weak, that is sinners, for weakness is sin, as righteousness is health.* And thus, 'tis clear, it signifies in this place, the discourse being

in Ro. 5. 6.

of those who take the idol-gods to be true gods, and consequently that the eating or partaking of their sacrifices, which is a part of the *worship* of those idols, will stand them in stead, prove beneficial to them, and therefore go on purpose to those feasts, and eat the idol-sacrifice, ὡς εἰδωλόθυτον, *as*, or *because*, (or under that very notion, or upon that reason that) it is so; which certainly is an erroneous, and so an idolatrous, sinful conscience, though it be in one that hath embraced Christianity. So v. 9. it is used again for these same men of those erroneous consciences, leading them into that heathen sin, to whom a Christian's going to (or being present at, and eating of) their idol-feasts, though he eat it but as ordinary meat, will yet be a means of scandal, that is, an occasion of confirming them in their sin. Thus again v. 10, 11. where they are called *brethren*, which notes that this heathen error was *yet*, ἕως ἄρτι, v. 7. continued among some Christians at *Corinth*, not the *Gnosticks*, (for they pretended to know that an idol was nothing, and so profess'd not to eat of those feasts as idol-feasts, but only as of ordinary meat, who therefore are here warned to take heed that they do not confirm these others in their sin) but some more rude, ignorant, heathen Christians, that through the customariness of their former practice συνηθείᾳ τῷ εἰδώλῳ ἕως ἄρτι, *the custom of the idol until now*, and secondly through their νηπιότης, c. 3. 1. their *infancy* or rawness in Christianity, (which made S. *Paul* look on them not *as spiritual*, but *as carnal* men, not as Christians, but Heathens still) and thirdly through the infusions of corrupt false teachers (mention'd in the following chapter, the *wood*, and the *hay*, and the *stubble*, v. 12. that must be fired out of the Church) and fourthly through fear of losing all that they had by the heathen persecutors (which seems to be mentioned c. 10. 13. and which occasion'd many to offer sacrifice in after-times, when Christianity had taken deeper root then it had yet at *Corinth*) where still in these dregs and lees of Heathenism,

ism, after their embracing of Christianity; which will be no wonder to any that observes in this very Epistle, that they thought all kinds of Fornication, and even Incest, no sins, c. 5. and c. 6. 15. *suing one another at heathen tribunals*, no sin, c. 6. yea, and believed not the Resurrection, c. 15. And the villanies that were under pretence of Christian liberty practised by the *Gnosticks*, who took themselves to be persons of far deeper knowledge, at the beginning of this Chapter, were yet as gross and as heathenish and abominable as could be imagined, setting Christians at liberty from all their former obligations toward Husband, Master, Prince, and engulfing themselves in all the filthiness in the world, 1 *Tim.* 6. *Jude* 8. From this explication of ἀδυνεῖ will appear also the notion of it, *Rom.* 14. 21. where being placed also with προσκόπτειν *stumbling*, and σκανδαλίζεσθαι *being scandalized*, it must needs signifie *to sin* also.

V. 12. *Wound*] Τύπτειν signifying *to strike*, or *give any blow*, and being here applied to the *weak* or *sick*, that is erroneous, sinful conscience, and being parallel to σκανδαλίζειν *scandalize*, v. 13. must be understood in a notion which will be common to that other. Thus he that lays a stumbling-block in any man's way, at which he falls or breaks his shins, or otherwise hurts himself, is said πύπτειν *to strike*, or *hurt*, or *wound* him; and so it best agrees with this place, noting the confirming that man in sin, betraying him to all his after-commissions, whose conscience was before erroneous, and his practices sinful, which is as if in stead of curing a sick man, which sure stands in need of that charity, I should wound and hurt him more.

c. Τύπτειν

CHAP. IX.

Paraphrase.

1. AM I not an Apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord?]

1. And that you may not think that what I say, c. 8. 13. of abstaining from many things that are lawful, is magnificently and speciously, rather then with exactness of truth, spoken by me, I shall now mention my practices of this kind in other instances. And this the rather, because of another part of your letter, which mentions the deep knowledge of the teachers you have now among you, and intimates how I am despised by them, and that particularly for labouring in the works of my calling, making of tents, and so getting mine own living among you, (see v. 3. 4.) Now hereto I make this reply, that without the vanity of comparing with them, I may surely say four things of my self, 1. that I am an Apostle of Christ, called from heaven immediately to that office; 2. that I had no obligation to do what I have done among you, (see v. 4, and 19.) that is, to preach on free-cost to you, as I have, that I discern my Christian liberty so well, that I know I might have done otherwise; 3. that though I was none of Christ's followers here on earth, yet I have been equalled to them by seeing, and being spoken to by Christ out of heaven; and 4. that I am certainly he that converted you to the faith, that planted the Gospel at Corinth, and so surely am not unworthy to be considered by you.

2. If I be not an Apostle to others, yet doubtless I am to you: for the seal of mine Apostleship are ye in the Lord.]

2. For the first of these, mine Apostleship, Whatever I am to others, I am sure I am an Apostle in respect of you. Your conversion to the faith is as great a confirmation of my Apostleship, as a seal is to an indenture or instrument, or particularly to the letters dimissory, by which messengers were wont to be sent to the Churches.

3. *Mine answer to them that do examine me, is this,]

3. For the second, that of my getting my living by my labour, the account which I give unto them that backbite me for this, (as if I knew not the nature of Christian liberty, and so out of niceness of conscience, or scrupulosity durst not receive any reward from them to whom I preach) is this;

* My apologie to them Ἡ ἐμὴ ἀπολογία

4. Have we not power to eat and drink?

4, 5, 6. That we know sufficiently that 'tis lawful for us to take along with us in our travels for the Gospel, a believing woman such as Phœbe, (see note on Rom. 16. a.) as freely as others of the Apostles generally have done, to provide for us in our preaching, that so we may be able to eat and drink, and yet not be forced to work with our own hands to get our maintenance, (see Act. 18. 3. and 1 Cor. 4. 12.) I do not believe that any greater burthen lies upon Barnabas and me, any greater necessity of getting our living by our trades, then lies upon others that have left their trades, and so I know my Christian liberty well enough.

5. Have we not power † to lead about a sister, a wife, as well as other Apostles, and the brethren of the Lord, and Cephas?

† to carry about a sister woman ἀδελφὴν γυναῖκα περιάγειν

6. *Or I only and Barnabas, have not we power to forbear working?]

* or have I only and Barnabas no power Ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν

7. Who goeth to warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?]

7. For my Apostleship being a kind of warfare in the scripture phrase, a planting a vineyard, a feeding a flock, in all reason, in all these respects, I may expect a sufficient maintenance from them to whom I have these many relations.

8. Say I these things † as a man? saith not the Law the same also?]

† according to man κατὰ ἄνθρωπον

8. Nay this is not only rational discourse, but 'tis the doctrine of the law.

9. For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn: doth God take care for oxen?

9, 10. For when 'tis there commanded that the ox that treadeth out the corn, should, all the while he doth so, have liberty to eat of the corn before him; that precept that seems to respect the ox, belongs certainly to men, and signifies that men are obliged to reward all those that take pains for them, as the ploughman would never labour, were it not in hope of reward, and he that is at the pains of threshing, must in any reason have the encouragement of eating of the corn that he threshes out.

10. Or saith he it altogether for our sakes? for our sakes no doubt *this is* written; that he that plougheth, should plough in hope, and he that threshes * in hope, should be partaker of his hope.]

* or in hope of partaking, for the King's MS. reads ἐπ' ἐλπίδι τοῦ μετέχειν

11. If we have sown unto you spiritual things, *is it* a great thing, if we shall reap your carnal things?]

11. And then much more we that have laboured spiritually for your good, planted the Gospel among you, may think it but just and proportionable, that we receive some part of your wealth from you.

12. If others be partakers of *this* power over you, *are* not we rather? nevertheless, we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ.]

12. This I know, The false Apostles that come among you make use of this power, and receive the fruits of it, and then may not I have great confidence to do it? By what hath been said, 'tis clear we might require a maintenance from you, and that we know this our liberty, v. 1. but yet we have abstained from making use of it, and have rather chosen to take any pains our selves, Act. 18. 3. 1 Cor. 4. 12. yea and to suffer hunger many times, (that you may not think we abstain from receiving from you, because we have no need of it) and so make no use of this claim of ours, as we might lawfully do, (see note on c. 13, a.) rather then be thus burthensom to our auditors, on purpose designing this, that we may not hinder the course of the Gospel, or keep men from being alacrious and cheerful in it, by making it chargeable to them.

13. Do ye not know that they which minister about holy things, * live *of the things* of the Temple? and they which wait at the altar, are partakers with the altar?]

* eat of that which is holy, or, feed by the temple ἐκ τοῦ ἱεροῦ ἐσθίουσιν

13. In sacrifices 'tis clear that the priests, (see note on Joh. 6. b.) eat part of the consecrated offering, and all is not burnt upon the altar, the altar devours not all, but the priest divides with it, and eats or carries home some portions of the sacrifices.

14. Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.]

14. And accordingly God, that hath the free disposal of all men's estates, hath given an assignment to those that preach the Gospel, of so much out of their auditors substance, that they may be maintained by preaching it.

15. But I have used none of these things: † neither have I written these things, that it should be so done unto me; for *it were* better for me to die, then that any man should make my glorying void.]

† yet have I not written οὐκ ἔγραψα δὲ

15. But I have made no use of this privilege of an Apostle, but have preach'd to

to you on free-coſt: And I do not now ſpeak of it, as if I would deſire to receive any thing from you, for I am much better pleaſed to do it thus, yea and I would rather chuſe to famiſh by doing ſo, then be deprived of this way of advancing the Goſpel, v. 12. and I am ſo far from murmuring or complaining of this, that I would not for all the world loſe this comfort and joy, that I have preached to you without receiving any thing from you, it being far a more bleſſed thing to give, then to receive.

16. For I am commanded to preach the Goſpel, and conſequently by doing ſo I can expect no extraordinary reward from God; I do no more then ſtrict duty, (ſee note a.) I am ſent by God with Commiſſion to do ſo, and that lays an obligation upon me, and 'twere a damning ſin, if I did it not.

16. For * though I preach the Goſpel, I have nothing to glory of; for neceſſity is laid upon me, yea, wo is unto me, if I preach not the Goſpel.] * if I do

17. If I did indeed preach voluntarily without a command, then even for my preaching the Goſpel, as well as for my doing it without any reward, I might have ſome reaſon to expect ſome reward from God, as for an act of free-will offering: But ſeeing I do it not ſo, now all that can be ſaid of me, in reſpect of the preaching it ſelf, is only this, that I had a ſtewardſhip entruſted to me, and I diſcharged it, which if I had not diſcharged, I ought to be puniſhed, and having diſcharged it, I can expect no future reward for doing that which I was bound to do.

17. For if I do this thing [a] † willingly, I have a reward: but if againſt my will, * a diſpenſation *of the Goſpel* is committed unto me.] † voluntarily * I have been intruſted with a ſtewardſhip οἰκονομίαν πεπίστευμαι

18. What is it then that ſhall bring me in a reward? whence ſhall my reward come? why, if I preach freely, and make no uſe of that liberty or power which I know I have, v. 12, 15, 17. (ſee 2 Cor. 11. 9, 10.) then this will be rewardable in me.

18. † What is my reward then? Verily, that when I preach the Goſpel, I may make the Goſpel of Chriſt without charge, that I * abuſe not my power in the Goſpel.] † What then is reward to me? Τίς οὖν μού ἐστιν μισθός; * uſe not μὴ χρησάμενος

19. For being obliged to no man, I have freely ſerved all, preached to them without any wages, that I might be more likely to bring them to Chriſt.

19. For though I be free from all men, yet have I made my ſelf [b] ſervant unto all, that I might gain the more.]

20. In like manner I have denied my ſelf the uſe of my Chriſtian liberty in many other things alſo, obſerved many ceremonies of the Jewiſh Law, which I needed not to have done, but only to gain the Jews.

20. And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the Law, as under the Law, that I might gain them that are under the Law:]

21. To thoſe that obſerve not the Law of Moſes, I behave my ſelf in like manner (not as if I were irregular, but ruling my actions according to the Law of Chriſt and Chriſtian liberty) that I may make work on thoſe that are not obſervers of Moſes's Law.

21. To them that are without Law, as without Law, (being not without Law to God, but * under the Law to Chriſt) that I might gain them that are without Law.] * obedient to the law of Chriſt, ἔννομος Χριστῷ

22. To thoſe which were not ſufficiently inſtructed in the nature of their Chriſtian liberty, I reſtrained my ſelf of the uſe of mine, that I might attract thoſe the more probably; and ſo I dealt with all other ſorts of men, doing that which I thought moſt probable to win them to Chriſt.

22. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.]

23. And all this for the propagating the Chriſtian faith, that I may convert the more, that by ſo doing my reward in another world may be the greater.

23. All this I do for the Goſpel's ſake, that I might be a † partaker thereof with *you*] † copartner of it, συγκοινωνὸς αὐτῶν

24. You Corinthians have the Græcian Games in one part of your country, and therefore cannot be ignorant of the cuſtoms of thoſe, particularly how in that of running in a race, though many run, yet only one comes foremoſt to the goal, and conſequently only one receives that reward, which by the laws of the game belongs to him that comes firſt. Do you therefore ſo run, and ſo it becomes us all to do, that we may come foremoſt, and ſo receive the prize.

24. [c] Know ye not that they which [d] run in a [e] race, run all, but [f] one receiveth the prize? [g] ſo run, that ye may obtain.]

25. Now every man that undertakes any of thoſe combats or ſtrifes, binds himſelf to ſtrict laws of abſtaining from all ſuch things as are hurtful for him, doth nothing but what is in order to his deſign. Theſe indeed in thoſe heathen games, meerly to get a crown of leaves, or boughs, which preſenrly fade or wither; but we Chriſtians, that we may obtain an unfading, durable crown.

25. And every man that * ſtriveth for the maſtery, [h] † is temperate in all things: now they *do* it to obtain a [i] * corruptible crown, but we an † incorruptible.] * is a combatant, ἀγωνιζόμενος * obſervers a ſtrict abſtinence. * fading † unfading

26. My running therefore is not as if I knew not my way, or my reward, if I run well; my cuffing is not a bare brandiſhing my fiſt in the air, which hath no adverſary to ſtrike at, or miſſes him when he ſtrikes.

26. I therefore ſo run *, not as [k] uncertainly; ſo [l] fight I, not as one that [m] beateth the air:] * as not at uncertainties; I ſo cuff as not beating

27. But (as in one of the exerciſes, mixed of cuffing and wreſtling, they give blue eyes and falls to the adverſary, ſo) I macerate my ſelf, and bring my ſelf under by denying my ſelf thoſe indifferent liberties which I might enjoy, leſt having preſcribed to others the way of ſtriving, and getting the victory, and the crown, I my ſelf ſhould miſcarry, and miſs of it.

27. But † I [n] keep under my body, and ° bring it into ſubjection: leſt that by any means, [p] when I preached to others, I my ſelf ſhould be [q] a caſtaway.] † I ſtrike my body, and get it under me, leſt having been a herald to others, my ſelf ſhould become a reprobate

Annotations on Chap. IX.

a. Ἑκὼν πράσσω.

V. 17. *Willingly*] what is the meaning of ἑκὼν πράσσω *to do* any thing *voluntary*, or, as *a voluntier*, appears by ſeveral parts of the Context, 1. by the oppoſition to ἄκων *involuntary*, as that is explain'd by *a neceſſity is laid upon me, and woe is to me, if I preach not*, &c. v. 16. and *I am intruſted*, or *a truſt is repoſed in me*, v. 7. For that notes the voluntary action to be that which is by law required and cannot be omitted without ſin, and ſo becometh neceſſary. So ſaith *Theophylact*, Εἰ δὲ ἐπιτετραμμαι, πρόδηλον ὅτι οὐκ ἀπ' ἐμαυτοῦ τοῦτο ποιῶ ἀλλὰ διακονίαν ἐντολῆς πληρῶ τοῦτο γάρ ἐστι τὸ ἄκων, by theſe words, *If I am intruſted, 'tis manifeſt he means that I do it not of my ſelf, but perform the Lord's command, for this is to do it involuntary.* And therefore to do it ἑκὼν *voluntary* is to do it of ones ſelf, without any command or obligation on him to do it. So *Theophylact* interprets it, εἰ μὴ οὐκ ἐπιτετραμμαι τὸ κήρυγμα, ἀπ' ἐμαυτοῦ δὲ τοῦτο ἐποίουν, it ſignifies, *if this were not committed to me as a truſt, but I did it of my ſelf.* 2dly, By the mention of καύχημα *boaſting* v. 16. and 2 *Cor.* 11. 9, 10. for that implies what is done, to be done without obligation, and above that which was neceſſary by engagement of any precept. And ſo 3dly, by μισθὸν ἔχω *I have reward* here, and v. 18. for *reward* ſignifies a return or retribution to ſomewhat, which a man was not bound to do. So the phraſe is uſed among the Jews, and *Maimonides* hath a rule, *Mor. Neb.* l. 3. c. 17. *Ei datur præmium, qui injuſſus aliquid facit, to him a reward is given, who doth any thing unbidden.* And therefore the whole phraſe here, εἰ δὲ ἑκὼν τοῦτο πράσσω muſt thus be rendred moſt clearly, not *if I do*, or *ſhall do, this voluntary*, as ſuppoſing that poſſible that he may (for ſpeaking of *preaching the word*, he had before ſaid, that *neceſſity was laid upon him*, and therefore he cannot be free, or at liberty to do or not do it) but, as *ſuppoſitio non ponit, a ſuppoſition doth not affirm*, ſo the εἰ is to be rendred, *if*, that is, *on ſuppoſition that I did this voluntarily, a reward would then belong to me*, εἰ δὲ ἄκων, *but* ſeeing 'tis not ſo, ſeeing I do it not of my own inſtinct, but by appointment from God, &c. διὰ τοῦτο οὐ φιλοτιμία τὸ πρᾶγμα, *therefore there is nothing heroical*, or *matter of holy emulation*, or *ambition in it.* And accordingly it follows that the matter of preaching being to him diſtinctly under precept, there was but one thing which could bring him any reward, viz. the ἀδάπανον ἐμὲ ποιῶν *making it coſtleſs* to the auditors, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου, v. 18. *in not making uſe of that power which he had*, that is, the power of receiving maintenance from others, v. 5. which he might moſt lawfully have done, v. 7, 12, 14. and which *Cephas* and others freely did, v. 5. and the *not uſing* it would therefore be thankworthy with God, and yield him ſome reward from him. To this purpoſe clearly St. *Chryſoſtome* τὸ μὲν εἶναι ἐπίταγμα, τὸ δὲ ἐκ ἐμοῦ προαιρέσεως κατόρθωμα, *one was a precept, the other a virtuous action of his choice*, ἃ μὲν γὰρ ὑπὲρ τὴν ἐντολὴν γίνεται, πολὺν ἔχει τὸν μισθὸν καὶ οὗτος, *for what is done above the command, hath proportionably a great reward.* And again of the word Ἀνάγκη *neceſſity*, that it refers to the command, πρὸς ἀπαίδευτον ἐλευθερίας ἐν τῷ λαμβάνειν, *in oppoſition to the freedom*, or *liberty, of receiving* v. 12. So again *Theophylact*, τὸ εὐαγγελίσασθαι

Ἀνάγκη

Μισθὸν ἔχω

Καύχημα

γελίσασθαι ὅτι παγμά ἐστι, καὶ χεῖρον, καὶ ἐὰν πληρῶ τοῦτο οὐδὲν καλὸν ἔργον, &c. *Preaching the Gospel is a command, and so a debt, and if I do it, there is no great matter of virtue in it,* τὸ δὲ ἀδαπάνως κηρύττειν περιαιρέτως φιλοτιμία, καὶ διὰ τοῦτο καύχημά ἐστι, *but to preach without charging them is the ambition of my free will,* or *choice, and in that respect there is* place of *boasting,* or I may boast. And so St. *Augustine, Potuit beatus Paulus ex Evangelio sibi victum quærere, quod maluit operari, amplius erogabat; Blessed Paul might get his food by preaching the Gospel; but in that he chose to labour* with his hands, *he erogated the more,* did more in God's service, then by any particular precept was required of him.

b. Δοῦλοι

V. 19. *Servant to all*] *Servants* or δοῦλοι, *bondmen* or *slaves* were wholy in the power of their masters, they had power of life and death over them, much more of their bodies for labour, without giving them any wages or reward. To do all that they are commanded is but the due debt to their masters, which if they perform, they are not praised, but punished if they do it not; whereas they that are free, if they do any office for any, they may in reason expect to be paid for it. So here St. *Paul* being a free man, no slave to the *Corinthians,* that is, under no obligation to preach without maintenance, v. 1. might in reason expect from them a reward for all his service, his preaching, &c. but he did all this for nothing, and that he calls ἐδούλωσα ἐμαυτὸν πᾶσιν, his *serving them as a servant doth,* without any wages, or as though he were their servant.

Δουλὸν ἐμαυτὸν ποιῶ

c. Πῶς οἶδατε

V. 24 *Know ye not*——] The discourse that here begins, and goes on to the end of the chapter, is all perfectly Agonistical, no way to be explained but by the observation of the customs in the Grecian games or ἀγῶνες. Of these there were four most famous in *Greece,*

Τέτταρές εἰσιν ἀγῶνες ἀν' Ἑλλάδα, τέτταρες ἱεροί,

in the *Anthologie,* l. 1. the *Olympick, Pythian, Nemæan, Isthmian,* differing one from the other only in the places of the πανηγύρεις or *celebrations.* The last of them, the *Isthmian,* were kept among the *Corinthians,* and that occasions his speech in this place, οὐκ οἴδατε; *do you not know?* as presuming their particular knowledge of all those customs which he is about to mention or refer to.

d. Τρέχειν

Ib. *Run*] In every of those four ἀγῶνες, there were five exercises, as was said Note on *Rom.* 9. l. *Wrestling, Cuffing, Running, Leaping, Quoiting,* Πάλη, πυγμὴ, δρόμος, ἅλμα, δίσκος, which the *Anthologie* sets down with some little change,

Ἅλμα, ποδωκείλη, δίσκον, ἄκοντα, πάλλω.

putting ἄκοντα for πυγμὴν not very fitly. Beside these five single ones, there was another kind made up and compounded of the two foremost together, Cuffing and Wrestling both, and because to the performing of that all kind of strength and agility was required, it was therefore called παγκράτιον from κράτος *strenght,* not fron κρατῶ *to overcome.* Now the particulars that are here referred to are only two of these, that of δρόμος or ποδωκείη *running,* the third of the five, and this of παγκράτιον, the one compounded of the other two; the former of these in this and the two next verses, the latter in the last verse of the chapter.

e. Στάδιον Olymp. Od. 13.

Ib. *A Race*] Στάδιον was *the space wherein they run,* ὁ τόπος ἐν ᾧ ἔτρεχον, ὡς ὃ πηχέων τριακοσίων δρόμημα, &c. saith the *Scholiast* on *Pindarus, it was three hundred cubits long.*

f. Εἰς καταλαμβάνει

Ib. *One receiveth*] This race is open to all to run in, that is, to all that aspire to the crown or prize, who come from all coasts to that end, and from thence the *agones* were called πανηγύρεις or *frequentiæ, places of meeting* or *assembly.* But when never so many ran, there was no possibility for above one to overcome, to wit, he that came foremost to the goal, for to him only the reward or prize belonged, which was called in their idiom, βραβεῖον *bravium,* or ἆθλον, which two words differ no more then δῶρον and λῆμμα, the first in respect of the βραβεύς that adjudges, the second in respect of the ἀθλητὴς that receives it. This he was said λαμβάνειν, or καταλαμβάνειν, or ἐπιλαμβάνειν (see note on *Rom.* 9. l. *Phil.* 3. c.) which we render by *receiving,* or *obtaining,* that is, catching of the prize or βραβεῖον from the top of the goale, the βραβευταὶ, or *Judges,* having passed their sentence that he hath overcome, and it belongs to him.

Βραβεῖον

g. Οὕτω τρέχετε

Ib. *So run*] The οὕτω here refers to the laws or rules of the *Agones,* the observing of which was as necessary towards the obtaining the victory or prize, as the swiftness was. For in the race, there was not only the two terms, from which, and to which they ran; the first called Κάμψις and πύρμα, the latter ἐσκαμμένα, βαλβὶς, τέλος, σκοπὸς, but also κανὼν, the *rule,* a white line marking out the path, within which they were to run, τὸ μεταξὺ τῆς βάμψεως καὶ τῆς σκαμμάτων, *the middle space betwixt the two terms, from which, and to which they ran,* or *leaped,* saith *Jul. Pollux:* and if they transgressed or ran over it, they did not νομίμως ἀθλῆσαι 2 *Tim.* 2. 6. *run regularly,* and consequently they lost the prize; so saith St. *Chysostome,* ἂν μὴ πάντα ἁπλῶς διέλθοι τὰ τοῖς ἀθληταῖς προσήκοντα οὐδέποτε στεφανοῦται, *if they do not absolutely pass through, and perform all things that befit the combatants, they are never to be crowned.* Nay, if others observe aright (that they were bounded with swords on one side, and the river *Alpheus* on the other) the danger was greater then that of losing the prize, if they transgressed, they not only lost, but fell into the river, or on the swords point; which is very applicable to our Christian race. Beside these many other νόμοι ἀθλήσεως *laws,* or *rules, of combating* there were, all which were to be observed in order to obtaining the crown, and that is the meaning of the οὕτω τρέχετε here, *so run.*

Νομίμως ἀθλεῖν

V. 25. *Is temperate*] What is here ment by ἐγκρατεύεται πάντα will be best collected by recounting the manner of the *Athletæ* in preparing themselves for the games; first Negatively, that it was not by λεπτὴ δίαιτα *temperance* or *thin diet,* but directly the contrary, many times ἀναγκοφαγία *cramming, forcing themselves to eat,* that by that means they might become παχεῖς and πολύσαρκοι, *fleshy* and *corpulent.* So saith * *Lucian* of *Damosias,* the *Athleta,* whom *Charon* durst not take into his boat, τοσαύτας σάρκας περιβεβλημένον, *having such a weight of flesh about him.* To this agrees the phrase among Physitians ἀθλητικὴ ἕξις, and *athleticè* and *pancraticè valere,* for *a full habit of body.* So *Julian* of *Constantius,* that he did not think agreeable to an Emperor τὴν τῶν παλαίστρας καλουμένων θρυλλουμένην εὐεξίαν, *that famous full habit of the combatants,* or *palæstritæ,* and therefore that he used τροφῆς ὑπὲ πολλῆς, καὶ ταύτης ὑπὲ κρίσει πολύτιμα πάντως ὠνισμένης, *neither much meat, nor prescribed either for quantity or quality,* ἀλλ' ὃ ὁπωσοῦν τύχοι *but any that came next to hand.* By which it appears, that the farther he was from the diet of the *Athletæ,* the more temperate he was esteemed, but yet withal that the diet of the *Athletæ* was a prescribed, set diet, both for quality and quantity, prescribing so much, and of those kinds which were fittest for the turn, to give them a full habit of body, and requiring them to force it upon themselves. And *Andronicus Rhodius* gives the reason of this, Ἡ γὰρ ἰσχὺς γίνεται ἐκ τῆς πολλῆς τροφῆς λαμβάνειν, *strength is acquired by receiving much nourishment.* It will not then be proper to render ἐγκρατεύεται here by *temperance,* especially when *Suidas* labours a whole page together to prove that it differs ἀπὸ σωφρονισμοῦ *from temperance:* But one of these three notions will be agreeable enough to it, and will by the way set down the manner of preparing them to their games. 1. It may be rendred *continence;* so the word signifies in the matter of *Felix Act.* 24. 25. and I conceive, *Gal.* 5. 22. and 2 *Pet.* 1. 6. where the addition of it to γνῶσις *knowledge,* seems to refer to the *Gnosticks* of that time, which pretended to great knowledge of their Christian liberty, and by that fell into all uncleanness and incontinence. So *Tit.* 1. 8. it signifies, being annexed to ὅσιον *clean* or *pure,* and differing from σώφρων *temperate,* which went before. And then the meaning of this phrase here will be, that whosoever fits himself for these *agones,* either wholly abstains from women, or for the time containeth, according to that of *Horace, de Art. Poet.*

Ἐγκρατεύεται πάντα

* t. 1. p. 266.

Qui cupit optatam cursu contingere metam,
Abstinuit Venere, &c. And so saith *Eustathius* on *Homer* Ἰλ. δ. Ἀθληταὶ δὲ τῇ ἀθλῇ πάντα καιρὸν ἐκ ἀφίεντο πλησιάζειν γυναιξὶ, *The combatants, all the time of their combating, were not permitted to come near women.* So *Ælian* of the *Tarentinus Luctator,* ἀθλήσεως χρόνον διατελέσαι Ἀφροδίτης ἀμαθῆ, *he knew nothing of venery all the time of his combating.* So *Clem. Alexand.* speaking of the *Athletæ,* saith, they did δι' ἀσκήσεως σωματικῆς ἐγκρατεύεσθαι καὶ ἀφροδισίων ἀπέχειν, *contain in respect of their bodily exercise, and abstain from venery.* And so in *Ignatius*'s *Epistle* to the *Philippians,* εἴτις ἀγνεύει καὶ ἐγκρατεύεται, *if any be pure and continent,* &c. And after this example it was, that the ancient Christians that contained strictly, and lived a virgin chast life, were call'd ἀσκηταὶ *exercisers,* and thence *Hesychius* renders ἐγκρατὴς

Vit. Hist. l. 11. c. 3.

Par. in Titl. l. 2. c. 2.

Qqq

κράτεια *continence*, by ἄσκησις *exercise*. A second possible notion of ἐγκρατεύεται may be to signifie a constancy of mind in abstaining from all things that are hurtful; so doth *Suidas* render it ἡ ἀπὸ κακοῦ ἀποχή, *abstaining from evil*, and in *Hesychius*, ἐγκρᾶσθαι is ὑφίστασθαι, and so saith S. *Chrysostome* of *Job*'s great constancy in avoiding the occasions or beginnings of sin, that he did πάντα σίδηρον καὶ ἀδάμαντα τῇ τοῦ ψυχῆς ἐγκρατείᾳ παρελθεῖν, *go beyond iron or adamant in constancy of mind*: and agreeable to this saith the *Italian* note here, *S' astiene da tutte le cose che possino esserli in qual si voglia modo d' impedimento, He abstains from all things that can in any manner be hindrance to him.* So* *Antiochus Hom.* 6. Ἐγκράτειαν δὲ φαμὲν οὐ μόνον τὴν ἀπὸ βρωμάτων, ἀλλὰ καὶ συνεκτικὴν, τυτέστι καὶ ἀποχὴν τῶν ἀπηγορευμένων, *We mean abstinence not only from meats, but that which is comprehensive, that is, abstinence from all things that are forbidden*; and so it may be applied to the matter in hand of abstaining from the use of Christian liberty, when that abstaining may tend to the edifying of the brethren, or be profitable to his ministery. Lastly it may signifie his *having all things in his power*, πάντα ἐν κράτει ἔχων (see Note on c. 7. b.) and then the meaning of the place will be, that the combatant keeps a mastery over himself, suffers not himself to be brought under the power of any thing, but is superior to all carnal desires, first conquers himself, then attempts victory over others also; first subjugates one desire, denieth himself the use of one liberty, then of another, and so πάντα ἐγκρατεύεται *gets all into his own power*.

* Bibl. Pat. Gr. to. 1. p. 1035. C.

Ib. *Corruptible Crown*] The ground of this phrase φθαρτὸς στέφανος *a corruptible fading crown* hath been mentioned, Note on *Rom.* 9. l. For in all those famous games of *Greece*, that were so honourable in respect of their institution, their authors, and the celebrity and concourse of people to them, there was yet no reward proposed or obtainable by any of them, but the leaves of some plant, or boughs of some tree, which therefore *Lucian* calls τὸ φυλλινὸν στέφανον, *a leafy crown*, and in the person of *Anacharsis* sufficiently derides, περὶ γυμνασ. p. 727. to which is opposed not only the στέφανος ἀφθαρτος here, but more clearly the ἀμάραντος 1 *Pet.* 1. 4. *the not-fading crown, the not-withering inheritance*; to which perhaps may be applied also that of *Heb.* 12. 11. where having made mention τῶν γεγυμνασμένων *of them that are exercised*, he saith there is laid up for them καρπὸς εἰρηνικὸς *a peaceable fruit*, which, saith *Peter Faber*, denotes the crown made of the Olive tree, the emblem and token of peace.

V. 26. *As uncertainly*] The phrase ὡς ἀδήλως refers to the form or manner of the *stadia* or *courses* among the *Grecians*, wherein every racer had his course chalk'd out to him, both the place where he set out, the goale whither he went, and the way that he pass'd, so that unless a man winked he could not but see perfectly, (for ἀδηλία and ἄγνοια *uncertainty* and *ignorance* are all one in *Hesychius*) which way he must go, and whither aspire. To this may be farther added the δήλωσις *certainty* of the victory, and the assurance that he shall have the crown, if he do regularly perform the race and overcome. So in *Lucian* saith *Anacharsis*, εἶτ' ὅταν τοῦ ἀδήλου καὶ ἀμφιβόλου τὰ νίκης ποσῶσι πονῶν, *if they labour so, when the victory is uncertain and doubtful*, &c.

Ib. *Fight*] Here is the allusion changed from that of Running, to the other of Cuffing (for that is the particular notation of πυκτεύω and πυγμὴ) or rather to that of πυγμαχίαν, compounded of Cuffing and Wrestling, and so of which πυγμὴ was a part, for so saith S. *Chrysostome* here, καὶ δρόμου καὶ πυγμαχίαν, &c. the Apostle speaks of two exercises, *racing and* that called *pancratium*, (see Note d. and o.)

Ib. *Beat the air*] Ἀέρα δέρειν or δαίειν *beating*, or *striking*, *the air*, belongs to that of Cuffing, a *præludium* or *preparative* to which was σκιομαχία *fighting with*, or *beating*, *the air*, which *Virgil* describes by

——— *Alternâque jactat*
Brachia protendens, & verberat ictibus auras.

He thrusts out his arms one after another, and beats the air with his blows; and* *Lucian*, Ἤν τινα ἀθλητῶν ἴδῃς ἀσκιμάχουν ἔξω τοῦ ἀγῶνος, λακτίζοντα εἰς τὸν ἀέρα, ἢ πυξ κενὴν πληγὴν τινα καταφέροντα, *If you see a combatant exercising before the combate, kicking into the air, and with his fist giving it an empty blow.* This was only a brandishing before the fighting, of which saith *Budæus* on the *Pandects* p. 74. that there is nothing more ordinary then that they that excel in skill and dixterity at this, (so that they can before they meet with their adversary, shew their readiness to take all advantages of striking and wounding the enemy) yet when they came to fight in earnest, and proceed *à prolutione ad eruentum discrimen, from the prolution to the bloody combate, conciderint statim animo, nec artis suæ præceptorum meminerint, miscarry and fall presently in spirit, and forget all the precepts of their art.* Where the opposition between this *beating of the air*, and *bloodiness of the combate*, coming to sharps, as we call it, may give us the understanding of that phrase, *Heb.* 12. 4. *Ye have not yet resisted unto blood, striving against sin*, all that they had yet suffered being but a πειρυσμὸς or σκιομαχία, as it were, they were not yet come to the real blows, had but been in some skirmishes as yet. Another notion there may be of this phrase, to signifie the missing of the adversary, and hitting the air only. So saith *Eustath.* on Ἰλιαδ. ε'. οἱ πυγμάχοι πολλάκις ἂν ἐυστοχοῦντες μάτην κινοῦσι τὰς χεῖρας, *they that contend by cuffing do many times miss, and move their hands* (that is, strike) *to no purpose.* And thus will it here agree with the former phrase ὡς ἀδήλως for as those that cuff in the dark, though they strike never such καλὰς πληγὰς saith *Aristotle, lucky blows*, yet many times miss their aim, wound nothing but the air; so here, should the Apostle not be perfectly skill'd in the ἀγὼν or *combate* he was about, he might often lose his blows; but being perfectly instructed in his race, and what will bring him first to the goale, and being entred into the lists with his adversary, and set knowingly about his business, as it follows, ὡς παίζει καὶ δυλαγωγεῖ, he plays the *pancratiasta* notably.

V. 27. *Keep under*] What is the notion of ὑπωπιάζειν hath been formerly touch'd on *Luke.* 18. 5. and though there it signifie by a secundary borrowed signification *to reproach*, or *put to shame*, yet here 'tis certainly in a primary notion, *to strike under the eye*, or *in the face*, as the πύκται were wont to do. This being here joined to τὸ σῶμά μου, and applied to the matter in hand, of denying himself the use of his Christian liberty, must be rendred (according to the notion of עצע which is Hebrew for σῶμά μου *my body*, before mentioned, Note on *Rom.* 6. a. and is no more then ἐμαυτὸν *my self*) *I do give my self blue eyes*, as in Cuffing the combatant doth the adversary, *pugnis ductis cæstibúsque impactis lividum reddere*, I use great severity upon my self.

Ib. *Bring it into subjection*] Δυλαγωγεῖν *to bring under*, belongs to Wrestlers, who strive to throw the fellow-combatant, to get him under them, that so he may not be able to resist or strike. And this being adjoined to the former is the character of παγκράτιον, according to the plain words of *Aristotle, Rhetor.* l. 1. c. 5. Δυνάμῳ δὲ πάλιν, &c. παλαιστικὸς, ὁ μὲν δυνατὸς τῇ πάλῃ, πυκτικὸς ὁ δὲ ἀμφοτέροις τούτοις, παγκρατιαστὴς λέγεται, *He that can oppress and get down his adversary, is called good at wrestling; he that can strike him down with the fist, an able cuffer; but he that is for both these is the pancratiasta.* And so the plain sence of the place applied to the matter in hand will be this, That the Apostle is so far from making use of all his Christian liberty, that, saith he, *I subdue and bring my self down*, I bind my self to abstain from many things, which I might very lawfully enjoy, to labour with my hands, and suffer many hardships, which I need not; and all to acquire the crown, which belongs not to the idle person, or to him that doth no more then he is bound to, but to him that enters the lists, and overcomes there, and in order to that

Multa tulit fecitque ——— *sudavit & alsit,*

Abstinuit, &c. Thus is fasting expressed by the Arabians, that 'tis *sui domatio & depressio, & subjugatio concupiscentiæ*, (see *Greg. Abul Farai De Arabum moribus* p. 29. *the taming and depressing of himself, and subjugating of concupiscence.* And so *Philo Judæus* speaking of immoderate fasting (*lib. Pejorem insidiari meliori*) saith, they do λιμῷ καὶ κακώσει ψυχὴν καὶ σῶμα ἐπεγχειρίζειν, *by fasting and ill usages subdue their body and mind, as wrestlers do their adversaries*; and accordingly this of fasting, &c. is ordinarily stiled ἄσκησις and γυμνασία, *exercise*, relating to these *agones*.

Ib. *When I have preached*] Κῆρυξ in the *Olympick* or *Isthmian* games is the *præco* or *Herald*, (the word by its origination seeming to come from the Hebr. קרא *clamavit* & *proclamavit*, *to cry* and *proclaim*, and from thence κηρύσσω and κηρύττω by an easie change) whose office it was from a scaffold or eminent place to proclaim the combate that was

* in Hermot. p. 219.

i. Φθαρτὸς στέφανος

περὶ τῆς ἐπὶ μισθῷ Συνουσ. p. 321.

Ἀμάραντος

k. ὡς ἀδήλως

περὶ γυμνασ.

l. Πυκτεύω

m. Ἀέρα δέρειν

n. Ὑπωπιάζω

o. Δυλαγωγῶ

p. Κηρύσσων

was to be entred, to call the *Agoniſtæ*, to name the prizes, to admoniſh the *Athletæ*, to animate them, to ſet them the laws of the *agones*, to ſubject all to the examination of the judges, and as they ſhall determine, to pronounce the conqueror. So in *Iſidor. Peluſ. Epiſt.* l. 3. ὁ κήρυξ ἢ ἄξιον ἀγώνων τὸν νικήσαντα ἀναγηρύττει, ἀγῶνα τοῖς ἄλλοις διαπέμπει, *he propoſes the combate, and proclaims the conqueror and conquered.* Such are the Apoſtles under *Chriſt*, at once κήρυκες, and στεφανῖται, *heralds* and *crowners*, ſaith *Iſidore*, *pronouncing*, *proclaiming*, *citing*, *admoniſhing*, *binding*, *looſing*, *pronouncing ſome conquerors*, and ἀποκηρύττοντες *rejecting* others as unworthy.

q. Ἀδόκιμος

1b. *A Caſt away*] What ἀδόκιμος ſignifies, hath been ſaid in Note on *Rom.* 1. h. to miſcarry, and loſe the reward that he is contending for. Thus in good Authors ἀδόκιμον ἡγεῖσθαι and ἀποκηρύχθηναι are all one, and are oppoſed to στεφανοῦσθαι *being crowned* or *rewarded*. And ſo that will be the importance of this cloſe of the Apoſtle, that he denies himſelf many things which he might enjoy, as combatants are wont to do, puts himſelf to many hardſhips alſo, that (whilſt he is an Apoſtle to others, directing them to that courſe that will bring them to their crown, to wit, that of ſelf-denial and the croſs, by which *Chriſt* our captain attained it before us) he may not himſelf miſcarry, or be found unworthy to receive it.

CHAP. X.

Paraphraſe.

1. * MOreover, Brethren, I would not that ye ſhould be ignorant, † how that all our fathers were [a] under the cloud, and all paſſed through the ſea,]

* But I would not have you ignorant

a ὑπὸ τὴν νεφέλην

† that our fathers were all

οἱ πατέρες ἡμῶν πάντες

1. Now, my brethren, for thoſe of you that count your ſelves ſo acceptable to God, ſuch eminent, and, as you think, ſpiritual perſons, that have attained to an high pitch of excellence and perfection, and ſo call your ſelves Gnoſticks, ſee ch. 3. 1. I deſire that you ſhould remember that the antient Iſraelites had many high dignations from God, many miraculous works afforded toward them, and yet were not all very acceptable in God's eyes; and ſo it may well be with you alſo: As for example, not only Caleb and Joſhua, that came to Canaan, but even all the reſt of the Jews (all which periſhed in the wilderneſs beſide them two) had the favour of the cloud ro overſhadow them, (as you Gnoſticks ſay you have, whatſoever you do) and ſo alſo paſſed through the Red ſea, and were miraculouſly preſerved by God (and yet after periſhed in the wilderneſs.)

2. And were all baptiſed unto Moſes in the cloud, and in the ſea,]

2. And that cloud and that paſſage through the Red ſea, which were uſed as a means to confirm the miniſtery of Moſes, to aſſure them that he was ſent to them by God, and ſo were a kind of baptizing them into the belief of the doctrine of Moſes, and were a type of our baptiſm, were allowed to them all.

3. And did all eat the ſame ſpiritual meat,]

3. So the manna alſo that came down from heaven, and in that was a type of Chriſt, (and which was indued by God with a ſpecial excellency, ſuch various reliſhes, to agree with every ones taſt, noting the various gifts of the Spirit among us Chriſtians) was rained down among them all, and gathered by all, and ſo all, as it were, partakers of ſpirituality, fed from heaven miraculouſly.

4. And did all drink the ſame ſpiritual drink; (for they drank of [b] that ſpiritual rock that followed them, and that rock was Chriſt.)]

b ἐκ πνευματικῆς ἀκολουθούσης πέτρας

4. And they all (thoſe that periſhed, as well as others) drank the water which came out of Horeb, which flowed miraculouſly, and copiouſly, and as the Jews now affirm, followed them for their uſe a great while, and that rock ſignified Chriſt; ſo that in effect all the wicked which periſhed, as well as others, had myſtically taſted of Chriſt, and ſo were partakers of this ſpiritualneſs as well as others.

5. But with * many of them God was not well pleaſed; for they were † overthrown in the wilderneſs.]

* the moſt

τῶν πλείονων,

† ſtrayed, or deſtroyed

κατεσκάφησαν

5. And though they had ſo many degrees of miracles afforded them by God, ſo many degrees of ſpiritualneſs, yet were they not finally in the favour of God, but were deſtroyed and their carcaſſes ſcattered in the wilderneſs, all of them, except only two, after all this.

6. Now * theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted.]

* theſe were types of us

τύποι ἡμῶν

6. And theſe paſſages of ſtory are very obſervable and exemplary to us, that you that count your ſelves ſpiritual, and pretend to ſuch high perfections and privileges, ſhould keep your ſelves pure from baſe ſenſual luſtings, leſt you periſh after their examples.

7. Neither be ye idolaters, as *were* ſome of them, as it is written, The people ſate down to eat and drink, and roſe up † [c] to play.]

† to be wanton

7. And that you ſhould not fall into the ſnares of idolaters, ſome of you going ſtill to the idol-ſacrifices, as ye were wont to do before your converſion to the faith, (ſee ch. 8. 7.) others, as the Gnoſticks, being preſent at thoſe feaſts out of a confidence, that they knowing the idol to be nothing, are not polluted by going thither (ch. 8. 10.) and imitating the idol-worſhippers in their filthy unnatural beſtial ſins (for ſo the Gnoſticks did) and ſo follow the example of thoſe Iſraelites of whom 'tis ſaid, that from their idolatrous feaſts they fell into filthy beſtial ſins, the rites of thoſe heathen feſtivities.

8. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand.]

8. Neither let us Chriſtians fall into thoſe ſins of fornication and other villany, as the Iſraelites did at Shittim, Numb. 25. 1. after their idol-feaſts v. 2, 3. and were deſtroyed 23000 of them. A Judgment that might deſerve to be conſidered by the Gnoſticks of this age in the Church of Corinth.

9. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.]

9. Nor let us loath and be weary of the Goſpel, as the Iſraelites did Manna, Numb. 21. 5. and for it were deſtroyed by ſerpents, v. 6. and yet ſo do many of you by the Gnoſticks infuſions among you, which are quite weary of that heavenly Chriſtian temper of purity, and chaſtity, and ſufferings, which Chriſt commended to his diſciples Mat. 5. you muſt have ſecurity from perſecutions, and withal the fleſh-pots of Ægypt, the carnal heathen ſins, which were allowed in their worſhips: And for theſe two cauſes it is that you go to their idol-feaſts, to avoid perſecution, and to gratify your luſts.

10. Neither murmure ye, as ſome of them alſo murmured, and were deſtroyed of the d deſtroyer.]

10. Nor be you guilty of that ſin of murmuring at God's diſpenſations under the Goſpel, the nature of thoſe precepts which there he hath given us, as if the heaven promiſed were a good heaven, but the way thither, the duties to be performed, rough and unpaſſable (unleſs you may have your carnal joys afforded you.) For this were juſt after the manner of the Iſraelites, who brought up an evil report upon the land of Canaan, Numb. 13. 32. and from thence fell a murmuring c. 14. 2. and were ſwept away by the deſtroying Angel, that is, the plague, v. 36. and c. 16. 41.

11. Now all theſe things happened unto them for enſamples; and they are written for our admonition, upon whom the ends of the * world are come.]

* ages

αἰώνων

11. All theſe ſins and judgments on thoſe Iſraelites, who were vouchſafed ſuch wonderful mercies by God, which were his people under his immediate conduct, had ſo much of his Spirit among them, and yet ſinned ſo foully, and were deſtroyed ſo miſerably, are all emblems of our eſtate, if we do not beware of their ſins, and they are ſet down in the old Teſtament, as warnings for us Chriſtians.

12. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.]

12. And therefore let him which is the moſt ſpiritual among you, that ſeems to himſelf to ſtand the firmeſt, take care that he fall not into theſe carnal ſins, which bring ſuch ruine along with them.

13. There hath no temptation taken you, but † ſuch as is common to man: but God *is* faithful, who will not ſuffer you to be tempted above that you are able; but will with the temptation alſo make a * way to eſcape, that ye may be able to bear *it*.]

† humane

ἀνθρώπινος

* paſſage out, eſcape

ἔκβασιν

13. And though ſome motives there are now among you that may tempt you to join with the heathen in their idolatries, to wit, the perſecution of the heathens, among which you live, yet ought not this to work much upon you, to drive you out of your religion: For firſt, theſe are but ordinary, and to be looked for, (ſee note on Rom. 6. b.) and beſides, God that hath promiſed not to ſuffer his ſervants to be afflicted, that is, tempted (ſee note on Gal. 4. a.) above their ſtrength, will be ſure to make good his promiſe, and will give you a way of eſcaping their terrors, if you continue faithful and conſtant, that you ſhall be able to bear whatſoever befalls you.

14. Wherefore my dearly beloved, flee from idolatry.]

14. To conclude therefore, let no temptation bring you to yield to theſe ſins that are in their idol-feaſts, (ſee note on ch. 5. 1.) not at all to be brought to ſacrifice with them.

15. I need not ſpeak more plainly to you, what I mean by idolatry, you are wiſe enough to know: ſee note c. 1.

15. I ſpeak as to wiſe men: judge ye what I ſay.]

16. The Chriſtian feaſt of bread and wine in the Lord's ſupper, is the exhibiting to us (ſee note on Mat. 26. 26.) the making us partakers of the body and blood of Chriſt, (ſee note on Act. 2. c.) and is by us all acknowledged to be ſo; and therefore ſure the joining in an idol-feaſt is a participating of the idol-God.

16. The [a] cup of bleſſing which we bleſs, is it not the † communion of the blood of Chriſt? The bread which we break, is it not the * communion of the body of Chriſt?]

† communication κοινωνία
* communication

17. And all we that do partake of that one feaſt, are by that ſuppoſed to be one body, of the ſame kind one with another; and ſo in like manner if ye join with heathens, and partake of their idol-feaſts with them, ye are to be ſuppoſed of the ſame lump and mould with thoſe heathens.

17. For we being many are one † bread, and one body; for we are all partakers * of that one † bread.]

† loaf ἄρτος
of the one † loaf ἐκ τοῦ ἑνὸς ἄρτου
* the ſacrifices τὰς θυσίας

18. In the Jewiſh ſacrifices 'tis a known thing, that not only they that ſacrifice (the prieſts) but all they alſo that eat of any part of the ſacrifice, (the people) are ſaid to perform ſervice to God, to eat, as it were, and drink with God at the altar, and to partake of all the benefits that come from God upon the ſacrificers

18. Behold Iſrael after the fleſh: are not they which eat * of the ſacrifices, partakers of the altar?]

19. I need not then affirm (that which the objection c. 8. 4. denied, viz.) that an idol is any thing, or that that which is offered to a falſe God is in it ſelf at all different from any ordinary meat, from the contrary of which the Gnoſticks concluded, that there is no unlawfulneſs to join in eating at an idol-feaſt.

19. What ſay I then? that the idol is any thing? or that which is offered in ſacrifice to idols is any thing?]

20. No, I need not come to examine that nicety, 'tis ſufficient to ſay in plain words, that thoſe ſacrifices of the heathens are ſacrifices to devils, and that whoſoever eats of the feaſts joined to thoſe ſacrifices, doth communicate and join, and do ſervice to devils, and I would not have Chriſtians guilty of that.

20. † But *I ſay*, the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God; and I would not that ye ſhould * have fellowſhip with devils.]

† No, but that Ἀλλ' ὅτι
* be partakers κοινωνοὺς

21. The Sacrament of the body and blood of Chriſt, wherein we communicate with, and partake of the benefits of the death of Chriſt, will not well agree with communicating of, and joining with devils: ſee Rev. 13. note a.

21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords table, and the table of devils.]

22. Do we join devils in competition or rivality with God? do we think that we ſhall dare to give our ſelves up to all idolatry and heathen ſin, and yet that God will not puniſh us? when in the ſecond commandment he hath expreſs'd his jealouſie againſt thoſe that take in any other rival into their worſhip, and threatned to viſit and puniſh for it.

22. Do we provoke the Lord to jealouſie? are we ſtronger then he?]

23. Many things there are, (ſee c. 13. note i.) which I might lawfully do, but that they are hurtful and diſadvantageous to others, tend not to their edification, but to the ſcandalizing of them, either bringing them to, or confirming them in ſome ſin.

23. All things are lawful for me, but all things are nor expedient: all things are lawful for me, but all things edifie not.]

24. And 'tis not fit that any ſhould be ſo intent on what is lawful for him in reſpect of himſelf, or what is for his own advantage, as to neglect the benefit and advantage and edification of others.

24. Let no man ſeek his own, but every one † anothers wealth.]

† that which is anothers τὸ τοῦ ἑτέρου
* making no enquiry μηδὲν ἀνακρίνοντες

25, 26. And whereas you object that ſome portions of the heathen ſacrifices are ſold in the markets among other meat, and that therefore, if it be not lawful to eat what is offered to idols, ye muſt not eat what ye buy in the ſhambles, becauſe that may be ſuch, and then this is a great retrenchment of your Chriſtian liberty, by which ye may lawfully enjoy any of God's creatures; I anſwer, that in that caſe I may lawfully eat whatſoever is there ſold, and not think my ſelf bound in conſcience to enquire and examine, whether what I meet with there were a portion of an heathen ſacrifice or no: For if no man be preſent to ſee and know that that which I eat is ſuch a portion, or if I know it not my ſelf, then ſure I am guilty of nothing my ſelf, nor can any other come to any hurt by this means.

25. Whatſoever is ſold in the ſhambles, that eat, * asking no queſtion for conſcience ſake.
26. For the earth *is* the Lords, and the fulneſs thereof.]

27. Nay farther, if it be at an heathen's own table, where 'tis more probable that ſuch portions of their ſacrifices are to be met with, then 'twas in the ſhambles, yet there alſo ye may eat freely of all, and never think your ſelves bound in conſcience to enquire whether there be any of thoſe portions of their ſacrifices there.

27. † If any of them that believe not bid you *to a feaſt*, and ye be diſpoſed to go, whatſoever is ſet before you, eat, asking no queſtion for conſcience ſake.]

† But if εἰ δέ

28. But in caſe any man take notice that that which is before you was a portion of an idol-ſacrifice, and punctually tell you of it, then you are not to eat of that, leſt you confirm that man in (or betray him to) the ſin of idolatry by your example not underſtood by him aright, and ſo offend againſt a concience.

28. But if any man ſay unto you, This is offered † in ſacrifice unto idols, eat not for his ſake that ſhewed it, and for conſcience ſake.] [b] The earth *is* the Lords, and the fulneſs thereof.]

† the King's MS. reads ἱερόθυτον inſtead of εἰδωλόθυτον

29. When I ſay a conſcience, I mean not thine own but that other man's conſcience; This is, that thou art in this caſe to abſtain for the ſake of that other man's conſcience, leſt he be betray'd to ſin by that means, v. 28. and not for thy own; for there is no reaſon in the world that that other man's conſcience ſhould make that ſimply unlawful to me, which I receive as a gift of God, and acknowledge it from him, that is, render it altogether unlawful, abſtracting from the ſcandal annex'd, which were otherwiſe (by the liberty which Chriſt hath given) perfectly lawful to me.

29. Concience, I ſay, not thine own, but of the others: for why is my liberty judged of another mans * concience.]

* or conſcience, if I with thankſgiving partake, for the King's MS. reads σωτηρίας, εἰ ἐγὼ χάριτι μετέχω, τί

30. And certainly abſtract it from that caſe of ſcandal, and there will be no reaſon to find fault with, or accuſe me for eating of that before which I ſay grace, bleſs God for it, and eat it meerly as a bleſſing of his, without any reſpect unto any idol-god whatſoever.

30. For if I by grace am a partaker, why am I evil ſpoken of for that for which I give thanks?]

31. The only thing then conſiderable in this matter is the ſcandal, which tends to the diſhonour of God, and betraying men to, or confirming them in ſin, and that muſt be provided againſt, and care be taken, that in every bit I eat, or action I do, I may not diſhonour God, or do hurt to my brother.

31. Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.]

32. Let nothing you do be apt to betray any man to ſin, whether it be Jew or heathen on one ſide, or Chriſtian on the other.

32. Give none offence neither to the Jews, nor to the Gentiles, nor to the Church of God.]

33. Even as in my miniſtery, I conform my ſelf to all men, ſo as may be moſt for their advantage, not for my own, (ſee note on Rom. 14. c.) that by ſome means or other I may bring them to embrace the Goſpel, ch. 9. 20, &c.

33. Even as I pleaſe all men in all things, not ſeeking my own profit, but the *profit* of many, that they may be ſaved.]

Annotations

Annotations on Chap. X.

2. Τῇ Νεφέλῃ

V. 1. *Under the cloud*] The Jews have a known saying, (see Note on *Lu.* 13. c.) that *he that enters into God's Covenant, is gathered under the wings of the majestatick presence.* See *Maimonides Tit. Isuribia. cap.* 13. *Whensoever,* saith he, *a Gentile will enter into covenant* כנפי השכינה *and be gathered under the wings of God's presence,* or *glory,* or *majesty,* &c. The foundation of this speech is to be taken from that plain truth, that God obliges himself to take care of, and protect all those that undertake obedience to him; but the peculiarity of the expression refers to the manner of God's exhibiting himself in the holy of holies, viz. by the *Cherubim*'s wings over-shadowing the covering of the *Ark,* to represent to us, that as the bird covers and defends the young ones with her wings spread over them, (to which our Saviour refers, *Mat.* 23. 37.) so doth God, that is every where present, peculiarly exhibit himself to those that keep his covenant, and think upon his commandments to do them. And what was thus represented in the Tabernacle and the Temple, was before more really exhibited in the departure of *Israel* out of *Egypt*; For there we find mention of the *cloud* and the *fire, Exod.* 13. 21. *in,* or *by which, (the cloud by day,* and *the fire by night) God went before,* or *conducted* them. Where first it must be remembred, that this *going before* doth not necessarily denote any distance of space from them, so as a guide goes before the rider, when he is only to teach, or direct him the way, and he follows after, but (as was more agreeable to their condition at that time, who were to be shielded and protected, as well as led, and that protection noted by *God*'s *going before them,* the same God going behind them too, *The Lord shall go before thee, and the holy one of Israel shall be thy reward*) an encompassing them on every side. So in * *Rabbi Eleezer* מחנה ישראל כעיר מוקפת חומה עמוד הענן סיבבואת *the pillar of cloud encompass'd the camps of Israel as a wall invirons a city*; and therefore when it is said *Exod* 14. 19. that *the pillar of the cloud went from before their face, and stood behind them,* I suppose it must be interpreted by v. 20. that the inner part of the cloud that was next the Israelites, being a lightsome part, and the external *superficies* of it not so, (now, when the Ægyptians pursued the Israelites) the cloud was so disposed, as to be behind, as well as before them, shining round about them, and yet so to be (in respect of the luminous part of it) confined to them, as to give light only to the Israelites, but none to the Ægyptians that followed them. And secondly, that the word *pillar* applied to it is not to be looked on as a solid body, standing, and fastned on the ground, and so still passing before them, but as pillars were anciently built hollow, as a kind of house, or dwelling-place, (and accordingly *Simeon* the *Anchorite* is call'd στυλίτης, because he dwelt always in a pillar) a concave body over their heads, and so coming down to the ground, like wings enclosing and encompassing them on every side; and accordingly 'tis here said that they were ὑπὸ τὴν νεφέλην *under the cloud,* (and so the cloud over them, not plac'd or fix'd before them) which is all one with what is expres'd in other places by the *clouds overshadowing them* that it comes upon, hovering over them, as a dove before it lights on any thing; to which the *Psalmist* refers, when he saith, *under the shadow of thy wings I will rejoyce,* and *thou shalt hide me under thy wings,* &c. 3dly, That this *pillar of cloud,* and *of fire,* were all one, viz. a bright, shining cloud, such as is described *Mat.* 17. 5. φωτινὴ νεφέλη ἐπισκιάζουσα *a lightsome cloud overshadowing.* For that the same word in Hebrew signifies both *light* and *fire,* hath been formerly observed, (see *Lu.* 22. 56.) and that a *fiery* or *lightsome cloud,* though in the day time, when the Sun shines, it shineth not, doth yet shine in the night, and give light, as fire, 'tis evident. And this may yet be farther demonstrated by a passage of *Pindarus* in his description of *Ætna,*

* in Pirki c. 44. f. 40.

* *Usu venerat vesuviosque videbatur interdiu fumare Ætnam, noctu flammigerare.* Aul. Gell. Noct. Att. l. 17. c. 10.

——πόταμοὶ
Δ' ἀμέρσιοι μὲν πρόχουσι φόον καπνῷ
Αἰθων', ἀλλ' ἐν ὀρφναῖσι πύκαις
Φοίνισσα κυλινδομένα φλὸξ εἰς βαθεῖαν
Φέρει πόντου πλάκα σὺν πατάγῳ.

Which is, in his poetick expression, this plain historical truth, that *it was ordinarily seen in Ætna, that it * sent out smoke in the day time, and flames of fire in the night:* and though that Poem which *Virgil* left imperfect, hath confounded the times, and not taken notice (in his imitation of *Pindar*) of the distinctions of seasons, noted by him in the words ἀμέρσιον and ὀρφναῖον, yet hath he also mentioned both the smoke and the flames, the first in the style of *a black cloud,*

——*atram prorumpit ad æthera nubem*
Turbine fumantem piceo——

the latter by great *Globes of fire* going up to heaven,

Attollitque globos flammarum, & sidera lambit.

Just as here *a dark smoky cloud in the day* time, when the Sun out-shone it, and made the light of it useless and indiscernible; and *a fiery flaming shining cloud in the night,* when they needed such a conduct. And that I suppose is the reason why here is mention only of the *cloud,* not of the *fire,* though in *Moses* there is mention of both. All this being thus premised, it appears first, how fitly it is here said by the Apostle, that *our fathers,* that is, those Israelites that then went out of *Ægypt, were under the cloud, and pass'd through the sea,* these two being varied phrases of the same importance. For it must first be remembred that the Israelites pass'd not so through the Red Sea, as to go over it, entring on one side, and going out at the other, but came out again on the same side that they went in, as appears *Num.* 33. 6. (where before their passing through the sea, *they pitched in Etham, in the edge of the wilderness*) compared with v. 8. where after their *passing through the sea,* they *go three days journey in the wilderness of Etham.* And therefore secondly, this *passing through the sea* must be their entring into the channel, so as the sea first gave way to them, and then returned up to the shore again, dry ground being left to them in the midst of the channel, and the sea encompassing on every side of them, before them, behind them, on the right hand, and the left, and so as the cloud environ'd them, in like manner the sea environ'd them also, and as they were protected and secured by the one, so they were by the other. And therefore 2dly, from hence it also appears, why it is here said of them, that they were (*baptized in the cloud, and in the sea,* and why by both) *baptized into Moses.* For Baptism being among the Jews, (as well as Christians) the ceremony of initiation of all that entred into the Covenant, by the same reason that such are said to be *received under the wings of the divine presence,* they may also be said to be *baptized in,* or *with, the cloud, and sea,* that covering them with the cloud, and invironing them with the sea, being on God's part the receiving them under his protection to bring them safe to *Canaan,* and so to perform to them his part of the Covenant, and on their part, an obligation to be for ever obedient to God, under the conduct of *Moses*; the assuming of which, is *being baptized into Moses.* And this may serve for the literal explication of the verse, as it belongs to the *fathers.* Now for the application of it to the matter in hand, to which it is accommodated by the Apostle, it seemeth to lie thus. The *Gnosticks* were great pretenders to liberty, by reason of their being spiritual and perfect; and among the branches of their heresie, St. *Irenæus* insisting at large on *Marcus*'s followers, observes of them, among other things, their pretence that they were φύσει πνευματικοὶ, *naturally spiritual,* by which means, said they, no sin was able to defile them, any more then gold was defiled by being in a sink, or the sun-beams by shining on a dunghill; then that they had a shield, or cloud, or covering, which whatsoever they did make them ἀοράτους τῷ κριτῇ *invisible to the Judge,* and that this belong'd to all that had their ἀπολύτρωσις, *redemption,* as they styled their Baptism. That these Scholars of *Marcus* were after the Apostle's time, there is no doubt, but yet being branches of the *Valentinians,* it is to be thought that they did, as the same *Irenæus* saith of them, take the old doctrines of the *Gnosticks,* and εἰς ἴδιον χαρακτῆρα μεταρμόζειν *accommodate them to their own manner of speaking*; and so we may, from what we find in these latter, discern the deceits of those former hereticks, that unclean sink of the *Gnosticks,* that pretended to that perfection of knowledge, called themselves *the spiritual,*

διὰ τῆς Θαλάσσης

Βαπτιζόμενοι ἐν νεφέλῃ &c.

and

and *Simeon* their leader pretending that he was that God the Father that appeared in Mount *Sinai*, they were thoſe Iſraelites, ſhielded by him with the cloud, carried ſafe through the Red-ſea, and had a ſpecial kind of Baptiſm, or πλύνεσις, which they, by their γνῶσις, that is, myſtical interpretations of *Moſes*'s writing, made proportionable and parallel to the ſeveral things here named of the Iſraelites, v. 2. 3, 4. And this ſeems to occaſion the Apoſtle's diſcourſe in this place, where following their language of themſelves, and ſuppoſing, but not granting them parallel to thoſe Iſraelites that were ſo miraculouſly led and fed, he ſhews by their example, that if they go on in their ſins, they muſt expect that uſage that the Iſraelites then had, viz. to die in the wilderneſs, and not come to *Canaan*.

b. Ἀκολυθοῦσα πέτρα

V. 4. *That ſpiritual rock that followed them*] The Jews have now a relation, whether by way of ſtory, or of parable, that the water that came out of the rock in *Horeb*, *Exod.* 17. 6. or *the ſtreams* that *flowed*, or *overflowed*, *Pſal.* 78. 20. did follow the Iſraelites through their journeying in the wilderneſs: and that it did ſo may appear probable, becauſe in that dry wilderneſs we hear no more of their wanting water, till *Cadeſh*, which was ſome 36 years after this, when they had taken a contrary way in their journeying, by which means, (as alſo by God's making this new tryal of them, and to that purpoſe ordering the change of their journey) that water might now ceaſe to follow them, which before, as long as the miraculous flowing laſted, might naturally, without any new miracle follow them all their voyage. This ſaying of theirs S. *Paul* makes uſe of in a myſtical ſenſe, making *Chriſt* indeed to be the rock in a ſpiritual ſenſe, and that *Chriſt* following (coming really, ſo long after, into the world) but even then (ſo long ago) ſpiritually, and in power preſent among them.

i

c. Παίζειν

V. 7. *To play*] That the word παίζειν here is to be taken in an unclean ſenſe, may appear probably by the uſe of the word *mocking* among the Jews. This will be diſcerned by the *Hieruſalem Targum* on *Gen.* 21. 9. on that of *Iſmael*'s *mocking*; In ſtead of theſe words in the Hebrew, *Sarah ſaw the ſon of Hagar mocking*, they read by way of paraphraſe, *Et vidit Sara filium Ægyptiæ facientem opera mala, quæ fieri non oportuit, illudentem, & cultum peregrinum exercentem, And Sarah ſaw the ſon of the Ægyptian doing evil works which ought not to be done, mocking, and exerciſing ſtrange worſhip.* Where the *opera mala quæ fieri non oportuit, the evil works that ought not to be done*, are the ἄθεσμα, 2 *Pet.* 2. 7. and ἀθέμιτα, 1 *Pet.* 4. 3. that is, thoſe unnatural filthy ſins which were ſo ordinary among the heathens, uſed as part of their Gentile worſhip, and thoſe, it ſeems, noted by the phraſe of *illudere* or *mocking*, which there and here, and in other places (according to the civility of the ſacred ſtyle) is made uſe of, rather then others which ſignifie more groſly thoſe acts of unnatural filthineſs. So *Rabbi Solomon* mentions an interpretation, that *Iſmael* had *committed uncleanneſs*, and that that is the meaning of the Hebrew צחק *to mock*, *Gen.* 39. 17. And *Lyra* on that of *Gen.* 21. ſaith that the Hebrew word is equivocal, and ſignifies *ludentem, idololatrantem, occidentem, & coeuntem, vel laſcivientem, mocking, committing Idolatry, killing, committing uncleanneſs* and *wantonneſs*. And then there will be little doubt but the words of the ſame *Targum* on *Exod.* 32. 6. (the place from which the words in this place are taken) *& ſurrexerunt ſibi ludentes cultu peregrino, and they aroſe mocking themſelves after the ſtrange*, or *heathen*, *worſhip*, may belong to that alſo. To which purpoſe 'tis farther obſervable that ἐμπαίζειν (which may well be reſolved Synonymous to παίζειν, but cannot ſo well be miſtaken for *playing* as the other may, but diſtinctly ſignifies *illudere to mock*) is the rendring of צחק (which is the word in *Exodus* whence theſe words are cited) *Gen.* 39. 14. and 17. in that ſtory of *Potiphar*'s wife and *Joſeph*, and certainly ſignifies *uncleanneſs* there. Thus *Tobit* 3. 18. where *Anna* to ſhew her ſelf free from all uncleanneſs, ἀπὸ πάσης ἁμαρτίας ἀνδρὸς *from all ſin of*, or *with man*, v. 17. adds in St. *Jerome*'s tranſlation, *nunquam cum ludentibus miſcui me, I never aſſociated myſelf with them that mock'd*; where no doubt Uncleanneſſes are meant, and 'tis probable that the Greek, which he tranſlates *ludentibus*, was παιζόντων, though our Greek copies wholly leave out that part of the period. And if the comparing of the ſtory, *Act.* 7. 41. where 'tis ſaid in this matter εὐφραίνοντο *they rejoiced in the works of their hands*, be apt to encline to the other interpretation, as ſuppoſing that παίζειν *to play*, is all one with εὐφραίνεσθαι *to rejoice*, and conſequently that both denote their dancing before the idol, it will be eaſily anſwered, that εὐφραίνεσθαι *rejoicing* there ſignifies moſt properly the rejoicing at a feaſt, *Lu.* 22. 19. and 15. 23, 24, 29, 32. and 16. 19. and ſo following the offering of ſacrifice to their idols, ſhall note the ſacrifical feaſt, and be all one with *eating and drinking* here, but not with παίζειν, whether *playing*, or *mocking*, that attends it; and ſo ſtill παίζειν may fitly thus be interpreted, eſpecially when in this place it follows immediately after ἐπεθυμηταὶ κακῶν *luſters after evil things* (in the notion that κακῶς ζῆν *to live ill* is uſed by *Pharorinus* in the word ἀσελγῆ *wanton*, that is, for this very ſin, and ſo κακία *illneſs*, *Rom.* 1. 29.) and is attended with μηδὲ πορνεύωμεν *neither let us commit fornication*, &c. referring to that other act of the like ſin, *Num.* 25. 2, 3. and thence, I ſuppoſe, it is, that to his exhortation of *flying from Idolatry*, v. 14. he ſubjoins v. 15. *I ſpeak to wiſe men, judge ye what I ſay*, not willing to ſpeak more plainly, or to add more words on that ſubject, (ſee Note on *Eph.* 5 f.)

Εὐφραίνεσθαι

Κακῶν ἐπιθυμητὰι

d. Ἐξολοθρευτὴς

V. 10. *Deſtroyer*] That which is here called ἐξολοθρευτὴς *deſtroyer* is in the *Hieruſalem Targum*, *Exod.* 4. 26. called *perdens*, and that there explained by *Angelus mortis, a meſſenger of the Lord*'s, v. 24. *that came to kill him.* This is otherwhere called *the deſtroying Angel*; for what is here ſaid they *were deſtroyed by the deſtroyer*, is in the ſtory from whence 'tis taken, *Num.* 14. 37. *they died by the plague before the Lord.* So the Angels that came to *Lot*'s houſe are ſent to deſtroy the city, *Gen.* 19. 13. In all which and many more places where plagues are ſaid to be inflicted of God by Angels, it doth not appear that the Angels uſed as inſtruments of thoſe plagues, are the fall'n Angels or devils, but thoſe heavenly that wait on God to execute his wrath, as well as conveigh mercies. Thus *God*'s *coming with his Angels* is an expreſſion of deſtructions, and yet thoſe are μυριάδες ἁγίων *holy myriads*, *Jude* 14. or multitudes of heavenly Angels, (ſee Note on *Jude* d.)

καὶ' Ἀγγέλων Μυριάδες ἁγίαις

e.

V. 16. *Cup of bleſſing*] The Jews uſed to conclude the feaſt wherein the Paſchal lamb was eaten with a cup of wine. This they called כוס הלל *poculum laudationis the cup of praiſing*, becauſe they ſang an hymn at that time, ſee *Mat.* 26. 30. and εὐλογίας *of bleſſing*; and from thence the receiving the wine in the *Sacrament*, being by *Chriſt* inſtituted after his Paſchal ſupper, is here called by that title. Of the word εὐλογεῖν *to bleſs*, ſee Note on *Mat.* 14. c.

Ποτήριον εὐλογίας

f. ἀπὸ τοῦ Κυρίου ἡ γῆ

V. 28. *The earth is the—*] If theſe words be to be read in this place, the meaning of them will be, that in a matter of this nature of eating, they have little temptation to ſin againſt conſcience, when they conſider the great ſtore of other food, even all the plenty of the world, which they may lawfully enjoy, and let the idol-ſacrifices alone. But the King's *MS.* which leaves them out, ſeems to be in the right, (and 'tis eaſie to imagine how the tranſcribers might here inſert them on occaſion of διὰ συνείδησιν here, the ſame words after which v. 25. theſe words had followed) and then the 29th verſe will immediately adhere to the end of v. 28. *becauſe of conſcience*; *Conſcience, I ſay*, &c. which connexion will be otherwiſe diſturbed.

Paraphraſe. CHAP. XI.

1. And do ye in like manner, as oft as there is occaſion for the good of others, deny your ſelves the uſe of your Chriſtian liberty.

1. BE ye followers of me, even as I alſo am of Chriſt.]

2. Now for you that have written this letter to me, and aſked my advice in all theſe particulars, I cannot but commend you, that ye have been ſo mindful of my doctrine, that ye have adhered ſo cloſe to it, that ye have not been ſeducible by any falſe teachers in any of theſe particulars, but have appealed to me, for my opinion of them.

2. Now I praiſe you, brethren, that you remember me in all things, and keep the * ordinances as I delivered *them* to you.]

* traditions παραδόσεις

3. But

3. But I would have you know that the head of every man is Chriſt; and the head of the woman is the man, and the head of Chriſt *is* God.]

3. To proceed then to your next quære, in order to matters of decency in the Church, it is fit for you to conſider the ſubordination of perſons in the Church, viz. that as Chriſt in reſpect of his office of mediator is under God, but above all men, ſo the man being under Chriſt is above all women, and conſequently that their garb in the Church muſt be proportionable to this.

4. Every man praying or prophecying, having *his* head covered, † [b] diſhonoureth his head.]

4. Every man that doth any office in the Church, that either prays, or expounds the word of God, or ſings Pſalms, &c. (ſee Note on Luke 1. m.) if he do it with his head and face covered, this is indecent, againſt the liberty and dignity of his ſex, it being a ſign of ſhame and infamy in a man to have his head and face covered.

5. But every woman that prayeth or propheſieth with *her* head uncovered, * diſhonoureth her head: for it is even all one as if ſhe were ſhaven.]

5. But every woman that doth any office in the Church, that is employed as a member of a congregation, joining with the Miniſter, whether Paſtor, or Prophet, in diſcharging of any Chriſtian duty, ſuch as is prayer, or expounding, or ſinging Pſalms, &c. (ſee note on Luke 1. n.) and hath her head or face uncovered, this is contrary to decency in her, againſt the modeſty and meekneſs of her ſex, as much as it is for her to cut her hair, and wear it as men do.

6. For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.]

6. The uſe that is made of the not cutting a woman's hair, of letting it be worn at the length, is that it may be a kind of veil or covering to her, v. 15. which is an argument that as 'tis uncomely or unfaſhionable for her to have her hair cut after the manner of men, ſo it is uncomely to have her head uncovered after the manner of men, the diſtinction of ſexes being to be maintained in the one as well as in the other.

7. For the man indeed ought not to cover *his* head, for as much as he is the image and [b] glory of God: but the woman is the glory of the man.]

7. For the man indeed is to be uncovered, that being a ſign of power and majeſty, and man (being the image of God, and a beam and irradiation, as it were, of God) is an image of his power and majeſty, and therefore ought ſo to appear; but the woman ſhe is but the beam of the man, having no power but from him, and ſo her ſubjection to the husband being her duty, ſhe therefore is to be covered, which is a ſign of that ſubjection.

8. For the man is not of the woman, but the woman of the man.]

8. As you know in the forming of man and woman, the woman was made of the rib of the man, and ſo is to be reſolved inferior to him.

9. Neither was the man created for the woman, but the woman for the man.]

9. And the creation of the woman was, that ſhe might be the helper, miniſterial and uſeful to the man, not ſo the man to the woman; which is another proof of her being inferiour to him, and that a reaſon ſtill, why ſhe ſhould wear a covering on her head, eſpecially in the time of divine ſervice, where her behaviour ought to be moſt decent, and agreeable to her condition.

10. For this cauſe ought the woman to have † [c] power [d] on *her* head, [e] becauſe of the Angels.]

10. And eſpecially when the Angels are generally believed to be preſent in the places of God's publick worſhip, this piece of decency in the woman, her being covered, ought moſt ſtrictly to be obſerved, as we will be moſt careful of doing no indecent thing in the preſence of ſuch pure divine ſpirits.

11. Nevertheleſs, neither is the man without the woman, neither the woman without the man in the Lord.]

11. But this inferiority of the wife to the husband muſt not ſo be urged, that the man being independent from her, ſhould be thought to have no reſpect unto her, (which may be ſeaſonable to tell the Gnoſticks, who were great deſpiſers of marriage) any more then the woman ſhould be from the man.

12. For as the woman * *is* of the man, even ſo is the man alſo by the woman; but all things are of God.]

12. For as the woman was formed out of Adam's rib, ſo all the ſons of Adam were born and conceived and propagated by women, and man and woman united by God, from whom all things are.

13. Judge in your ſelves, is it comely that a woman pray unto God uncovered?]

13 But for that of women's behaviour in the place of publick ſervice, judge you by what is decent among you, is this decent for her to have her head uncovered in time of divine ſervice?

14. Doth not even [f] nature it ſelf teach you, that if a man † have long hair it is a ſhame unto him?]

14. Doth not the univerſal cuſtom of all nations make this diſtinction between ſexes, that men wear their hair cut, and that is decent in them?

15. But if a woman * have long hair, it is a glory to her: for her hair is given her for a covering.]

15. And women do not, but wear it at length, and that is decent in them: and to what purpoſe is this, but that their hair may be a kind of veil or covering to them?

16. But if any man ſeem to be contentious, we have no ſuch cuſtom, neither the Churches of God.]

16. And if after all this, any man will farther contend in this matter, all that I ſhall add is, the conſtant cuſtom of all the Apoſtolical Churches, that women in the Churches ſhould conſtantly be veiled, and that may be of ſufficient authority with you.

17. Now † in this that I declare *unto you*, I praiſe *you* not, that you come together not for the better, but for the worſe.]

17. Now one thing there is wherein you are much to be blamed, that your aſſemblies are not ſo Chriſtian as they ought.

18. For firſt of all, when ye come together in the Church, I hear that there be diviſions among you, and I partly believe it.]

18. For firſt I am told, and I have ſome reaſon to believe it, that there are diviſions and factions among you, which expreſs themſelves in your aſſemblies.

19. For there muſt be alſo * hereſies among you, that † they which are approved may be made manifeſt among you.]

19. And indeed there is ſome good uſe to be made of diviſions among Chriſtians, that ſo the honeſt and orthodox may be more taken notice of.

20. When ye come together therefore into one place, * *this* is not to eat the Lord's ſupper.]

20. That which I am to blame in you is, that your publick common meetings, which ſhould be as at the table of the Lord, to eat a Church-meal, a common Chriſtian feaſt, are indeed much otherwiſe, none of that communicativeneſs and charity among you, as is required in ſuch, ſee Note on Act. 1 f.

21. For in eating every one † taketh before *other* his own ſupper; and one is hungry, and another is drunken.]

21. For at your feaſts of charity accompanying the Lord's ſupper, which were intended for the relief of the poor, and wherein all the gueſts are to be equal, no man to take place, or eat before another, no man to pretend any right to what he brought, but every man to contribute to the common table, and to eat in common with all others, this cuſtom is utterly broken among you; he that brings a great deal, falls to that, as if it were in his own houſe, at his own meal, and ſo feeds to the full, whereas another, which was not able to bring ſo much, is fain to go hungry home; and ſo your meetings are more to feed your ſelves, then to practiſe a piece of Chriſtian charity, to which thoſe ſacramental aſſemblies were inſtituted.

22. What, have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God? and * ſhame them that have not? what ſhall I ſay to you? ſhall I praiſe † you in this? I praiſe *you* not.]

22. This certainly is to do as you were wont at home, and you may as well ſtay there and do thus; this is quite contrary to the inſtitution of Church-meetings, and the not only ſending away hungry, but even reproaching and putting to ſhame thoſe that are in want, and are not able to bring any great offering along with them. This ſure is a great fault among you.

23. For I have received of the Lord that which I alſo delivered unto you, that the Lord Jeſus the *ſame* night in which he was betrayed, took bread,

24. And when he had given thanks, he brake *it*, and ſaid, Take, eat, this is my body which is broken for you; this do in remembrance of me.]

23, 24. For from Chriſt it was that I received (thō I were not preſent there) what I delivered in my preaching among you, that Chriſt,

Chriſt, when he inſtituted his laſt ſupper, took, and bleſſed the bread, and then eat it not all himſelf, nor preferred any one before another by a more liberal portion, but gave it in an equal diſtribution to every one at the table, and that as an expreſſion and token of his life for all of them, without preferring one before another, and then appointed all his diſciples to imitate this action of his, to meet and eat as at a common table, not one to engroſs all or deprive others, and ſo to commemorate the death of Chriſt, and the unconfined mercy of that, by this ſignificative typical charity of theirs.

25. And when ſupper was ended, he took alſo the grace-cup, (ſee note on c. 10. e.) and delivered it about, telling them, that this action of his was an emblem of that covenant of grace and bounty, which he would ſeal in his blood to all, without reſpect of perſons, and commanding them to imitate and commemorate this impartial charity of his, whenſoever they met together at the holy table.

25. After the ſame manner alſo *he took* the cup when he had ſupped, ſaying, This cup is the New * Teſtament in my blood; this do ye, as oft as ye drink *it*, in remembrance of me.]

* Covenant διαθήκη

26. And do ye, ſaith he, in all your ſacred feſtivals thus ſhew forth to God and man, this gracious act of my bounty in giving my life for my people, and continue this ceremony till I come again at the end of the world.

26. For as often as ye eat this bread, and drink this cup, * ye do ſhew the Lord's death till he come.]

* declare ye καταγγέλλετε

27. So that to offend in this kind againſt this inſtitution of this feaſt, by doing contrary to the univerſal charity deſigned therein, is to ſin againſt the body and blood of Chriſt, to take off from the univerſality of Chriſt's goodneſs and mercy in that death of his.

27. † Wherefore whoſoever ſhall eat this bread, and drink *this* cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.]

† So that ὥστε

28. It is therefore fit that every man examine himſelf throughly, whether he be rightly grounded in the faith of Chriſt, of which this Sacrament is an emblem, and accordingly when upon examination he hath alſo approved himſelf, (ſee note on Rom. 2. f.) when he is fitly prepared, let him come to that table, and partake of it in a Chriſtian manner.

28. But let a man examine himſelf, and ſo let him eat of *that* bread, and drink of *that* cup.]

29. And he that doth come without that preparation, and ſo underſtands not the truth of Chriſt's univerſal mercy in his death, ſignified by this inſtitution of the Lord's ſupper, or conſequently receives it not in an holy manner, incurs damnation, in ſtead of receiving benefit by ſuch eating and drinking of it.

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not [g] diſcerning the Lord's body.]

30. And the want of this due preparation to, and performance of this duty, the factions and diviſions that are among you, have brought many puniſhments upon ſome of you, afflictions, (ſee Gal. 4. a.) diſeaſes and death it ſelf, as was threatned upon thoſe who at the feaſt of the Paſſover put not all leaven out of their houſes, Exod. 12. 19.

30. For this cauſe many *are* weak and ſickly among you, and * many ſleep.]

* Some ἱκανοὶ

31. Which had never fallen upon you, if you had not by ſuch faults needed admonition and diſcipline, God never puniſhing them that do not ſtand in ſome need of being awaked thus, and ſtirr'd up by his puniſhments.

31. For if we would † judge our ſelves we ſhould not be judged.]

† Examine διακρίνω

32. And when we are puniſhed, 'tis for our good, that being reformed by ſtripes, we may be freed from thoſe puniſhments which fall on the unreformed to all eternity.

32. But when we are judged we are chaſtened of the Lord, that we ſhould not be condemned with the world.]

33. To conclude then, when ye meet at one of theſe Chriſtian feſtivals, have that care and charity to all others as well as your ſelves, that all eat together by equality, as having a common right to a feaſt of charity, that ſo ye may celebrate it as ye ought to do.

33. Wherefore, my brethren, when ye come together to eat, tarry one for another.]

34. And he that cannot do thus, let him ſtay at home, and eat there, for he may there diſpoſe of himſelf as he pleaſe, which here he muſt not do: and his making no difference betwixt a meal at home, and this Chriſtian feſtival in the aſſembly, is a great ſin in him, and may expect puniſhment accordingly. For the other particulars mention'd by you, I will defer the ordering of them, till I come my ſelf unto you.

34. And if any man hunger, let him eat at home, that ye come not together to condemnation. * And the reſt will I ſet in order when I come.]

* As for the other things I will when I come give appointment for them, Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι

Annotations on Chap. XI.

[a] V. 4. *Diſhonoureth his head*] It was a part of the puniſhment of malefactors among ſeveral nations, to have a covering put over their faces; and therefore in the Roman form of giving ſentence this was part, *Caput obnubito, Cover his head*, and that belong'd to the whole head, the face alſo. So among the Perſians in the ſtory of *Heſter*, c. 7. 8. *the word went out of the King's mouth, and they covered Haman's face.* And this ſeems to be the literal notation of κατὰ κεφαλῆς ἔχων, *having over the head*, which is here uſed, *ſo having upon the head, as comes down upon the face alſo*, as that differs from ἐπὶ κεφαλῆς ἔχειν, *having* the veil *upon the head only*. This therefore, which was the faſhion of condemned perſons, is juſtly ſaid καταισχύνειν τὸν κεφαλὴν αὐτῆς, *to reproach*, or *ſhame his head.*

Καταισχύνειν τὴν κεφαλὴν

[b] V. 7. *Glory*] The Hebrew כבוד ſignifies both *glory* and *beam* (the beams of the Sun being ſo glorious, that all glory is deſcribed by them) and is rendred both by δόξα and ἀπαύγασμα, and one of them may be here taken for the other, δόξα *glory* for ἀπαύγασμα *beam* or *irradiation*, ſuch a beam which flowing from another, derived from another, implies that from whence it flows to be more honourable. Or elſe the word may ſignifie *ſimilitude, likeneſs*, in both places of this verſe; for ſo it is uſed by the *Septuagint*, *Num.* 12. 8. δόξα κυρίου, *the ſimilitude of the Lord*, and *Pſal.* 17. 15. δόξα σου *thy likeneſs*, where the Hebrew hath תמונה in both places. And ſo here it will agree with εἰκὼν, *the man is the image* and *ſimilitude of God, and the woman of the man.*

Δόξα

[c] V. 10. *Power*] What the word ἐξουσία ſignifies here will be beſt conjectur'd, not by hearkning to the critical emendation of *Jacobus Gothofredus*, who would read ἐξουβίαν the Latine *exuviam* in ſtead of it, but by looking on the Hebrew word which ſignifies *the woman's hood*, or *veil*, and that is רדיד, whoſe theme רדד ſignifies *dominion* or *power* over any thing or perſon, according to which notion of the theme, the word ἐξουσία muſt needs be anſwerable to the Hebrew רדיד, and conſequently, though it ſignifie *power* primarily, is yet fitly ſet here to ſignifie *a veil* (and by the Vulgar tranſlation in ſome copies rendred *velamen*) by the ſame proportion as רדיד, deduced from the root ſignifying *power*, is put for *a woman's veil, Cant.* 5. 7. and *Iſa.* 3. 23. and ſo *Gen.* 24. 65. and 38. 14. and explain'd by the *Targum* by צעיף *a veil, peplum, theriſtrum*, ſuch as *Rebecca* and *Tamar* uſed. And this more fitly in reſpect of the diſcourſe, or rational importance of this place, which v. 8. proves that the woman ſhould wear a covering in token of her husband's power over her. So when *Euſtathius* a Biſhop of *Sebaſtia* in *Conſtantine's* time, among other things τὰς γυναῖκας κείρεσθαι παρεσκεύαζεν, *cauſed women to be polled*, againſt him the Council of *Gangra* made a * *Canon* in theſe words, εἴτις γυναικὸν διὰ νομιζομένην ἄσκησιν ἀποκείροιτο τὰς κόμας, ἃς ἔδωκεν ὁ Θεὸς εἰς ὑπομνησιν τῆς ὑποταγῆς, ὡς ἀναλύουσα τὸ πρόσταγμα τῆς ὑποταγῆς, ἀνάθεμα ἔστω, *if any woman for ſome exerciſe of pretended piety ſhall poll her hair, which God gave for a remembrance of ſubjection, let her be excommunicated, as one that diſſolves the ordinance of obedience*, or *ſubordination*, of the woman to the man. So *Photius Epiſt.* 210. *The woman ought to be ſubject to the man*, καὶ τῆς ὑποταγῆς σύμβολα τὸ ἐπὶ τῆς κεφαλῆς κάλυμμα φέρειν, *and bear the ſign of her ſubjection, a covering on her head*, which he there ſets as the meaning of this place. As for that on which this whole interpretation is founded, the cuſtom of uſing one Greek word for another, when the Hebrew ſignifies both, it hath been formerly obſerved, Note on *Mar.* 14. f. and need not now ſeem ſtrange, or be repeated again.

Ἐξουσία de Dom. Mans c. 3.

Socrates Hiſt. l. 3. c. ult.

* Can. 17.

[d] Ib. *On her head*] The woman's *head* ſignifies her head and face both, which were cuſtomarily covered with a veil, and 'twas counted immodeſt to be without it, according to that ſaying of *Rabbi Abraham* in the *Talmud, tract. Sota*, that *the bare uncovering of the head is immodeſt for the daughters of Iſrael.* See *Schickard De jure Regio* p. 134 Thus among other writers alſo. *Plutarch* in *Problem. Rom.* Συνηθίσειεν ἢ μὴ γυναῖξιν ἐγκαλυμβάειν, τοῖς δ' ἀνδράσιν

Κεφαλὴ

ἀνδράσιν ἀκαλύπτοις εἰς τὸ δημόσιον παρεῖναι, *It is the cuſtom* (and conſequently decent) *for women to come into the publick covered, and for men uncovered.* And *Clemens Alex. Pædag.* l. 2. c. 10. Ἐγκαλύφθω δὲ τῷ κεφαλῷ, καὶ τὸ πρόσωπον ὑποσκιάζεσθαι προσήκει, ὡς μὴ δόσιν εἶναι θηρατὴν ἀνθρώπων τὸ κάλλος τοῦ σώματος, 'Twas *appointed that the heads and faces of women ſhould be covered and ſhaded, and that the beauty of the body ſhould not be a ſnare to catch men.* So ſaith *Dicæarchus* of the Thebans, ἱματίων ὄντι τῆς κεφαλῆς κάλυμμα τοῦτο τὸ ὄζειν, ὥστε προσωπίδι δοκεῖν πᾶν τὸ πρόσωπον κατειλῆφθαι, οἱ γὰρ ὀφθαλμοὶ διαφαίνουσι μόνον, τὰ δὲ λοιπὰ μέρη τοῦ προσώπου πάντα κατέχεται τοῖς ἱματίοις, *Their heads and faces were all covered as with a mask, and nothing but their eyes to be ſeen.* And ſo of the city of *Tarſus*, (St. *Paul's* country) ſaith *Dio Chryſoſtome*, that *the women came ſo attired into publick*, ὡς μηδὲν αὐτῶν μέρος ἰδεῖν τινα, μήτε τοῦ προσώπου, μήτε λοιποῦ σώματος, *that no part, either of their face, or the reſt of their body, might be ſeen.* And for thoſe that have not uſed, or retained that cuſtom of wearing veils or coverings, yet the univerſal cuſtom of women among all people, is to wear their hair at length, and that is uſeful to cover their faces, and necks, and ſhoulders, and that is the reaſon of the mentioning their *long hair*, that *nature teaches* them, v. 15. and that it is as fit for her to be ſhaven as uncovered, v 6.

Ib. *Becauſe of the Angels*] The preſence of God in any one place more then in another is not eaſily conceivable by any. And therefore that any place ſhould be called his *houſe*, or *place of reſidence*, his *temple wherein he dwells*, 2 *Cor.* 6. 19. muſt needs be in ſome other reſpect, and what that is, is ſufficiently explicated by *Jacob*, who upon the viſion of Angels at *Luz*, *awakes, and ſays*, that the place was venerable, and that *God was in it*, and that it was *the houſe of God*; which concludes that the appearance or preſence of Angels is that from which God is ſaid to be peculiarly preſent any where, and which fits that place to be God's houſe; and thus *Eccleſ.* 5. 5. when we read, from the Hebrew, *before the Angel*, the *Septuagint* interpret it πρὸ προσώπου τοῦ Θεοῦ *before the face of God*, making *the Angel* and *God's preſence* all one. Thus *Pſal.* 68. the *Myriads of Angels* are ſaid to be *God's Chariots*, places to receive God, as he is ſaid to *ſit on the Cherubims*, and to *flie on the wings of the wind*; or Angelical ſpirits, *Pſal.* 18. Agreeable to this was it, that God was ſaid to be in the Ark between the *Cherubims*, and that the Ark was therefore called *the glory*, *the Schechinah* or *inhabitation of God*, and many things of this nature in the Old Teſtament, (ſee Note on *Mat.* 3. k.) And proportionably, both under the Old and New Teſtament, the Angels have been thought to be preſent in the places of God's publick ſervice. Thus *Phil.* περὶ ἀρετ. p. 541. ſpeaking of the hymns of *Moſes*, ſaith, *they were compoſed* διὰ πατρὸς ἁρμονίας καὶ συμφωνίας εἰδους ὑφ' ὃ καταλύσειν ἄνθρωπόν τε καὶ ἄγγελοι λειτουργοί, *with all kind of harmony and ſymphony, that men and angels, which attend, do hear*, making the Angels, as well as men, auditors of the hymns in the Temple, and, as it follows, ἔφορος διακόσμου μὴ τι παρ' ὠφέλειαν ἐκπλεῖ, *overſeers to look that all be done as it ought.* So *Tertullian De Orat. Angelo adhuc orationis aſtante, the Angel of prayer ſtanding by.* So *Chryſoſtome* ſpeaking of the diſorderlineſs of ſome in the Church, οὐκ οἶδας ὅτι μετ' ἀγγέλων ἕστηκας; ſaith he, *knowe'ſt thou not that thou ſtandeſt with the Angels?* μετ' ἐκείνων ᾄδεις, μετ' ἐκείνων ὑμνεῖς, καὶ χορὸς γελᾷς; *thou ſingeſt with them, praiſeſt God with them* (referring queſtionleſs to the ancient form in the *Liturgy*, *with Angels and Archangels*, &c. *we laud and magnifie*, &c.) *and ſtandeſt thou laughing?* Agreeable to which is that of the *Pſalmiſt* in the *Septuagint tranſlation*, *Pſal.* 138. 1. ἐναντίον ἀγγέλων ψαλῶ σοι, *In the preſence of the Angels I will ſing unto thee*; which that it belongs to the Temple, appears by that which follows v. 2. προσκυνήσω πρὸς ναὸν ἅγιόν σου, *I will worſhip toward thy holy temple*, that is, the Sanctuary, they ſtanding *in atrio*, *in the Court*, not in ναῷ *in the Sanctuary*, when they worſhipp'd. So in St. *Baſil's Liturgy* we have this form, Δέσποτα κύριε ὁ Θεὸς ἡμῶν ὁ καταστήσας ἐν οὐρανοῖς τὰς τάγματα, καὶ στρατιὰς ἀγγέλων, &c. εἰς λειτουργίαν τῆς σῆς δόξης, συνελθεῖν σὺν τῇ εἰσόδῳ ἡμῶν καὶ σύνοδον ἁγίων ἀγγέλων συνεργούντων ἡμῖν, καὶ συνδοξολογούντων σοὶ τὸν Χριστόν σου, O *Lord our God, that conſtituteſt the orders and hoſts of Angels and Archangels for the miniſtry of thy glory, make thy holy Angels enter with us, that we may officiate and praiſe thy goodneſs together.* Thus ſaith * *Procopius* of God, that *he doth by the Angels* οἰκείαν ποιεῖν ἐπιφάνειαν ἐν ναῷ, *exhibit himſelf*, or *appear* peculiarly *in the Temple*. And ſo in the very heathen *Plutarch* (περὶ ἐκλελ. χρησ.) ſpeaking of the δαίμονες, which differ little in their notion from that of Angels among Chriſtians, he ſaith of them, that they are ἐπίσκοποι θείων ἱερῶν, καὶ μυστηρίων ὀργιασταὶ, *overſeers of their divine offices, and prieſts of their myſteries*; and *Iamblichus* to the ſame purpoſe, that *every Temple hath its keepers.* Which being ſuppoſed and taken for granted, the account will be clear, why the woman muſt *be covered becauſe of the Angels*, that is, that ſhe ought to do that which was moſt decent, in that place where the Angels were preſent to behold them, and that yet more particularly, when ſhe hath thoſe Angels, (which uſe to be preſent in ſuch places) for her example alſo, who by covering their faces uſe to teſtifie their ſubjection toward God; for ſo we read of the *Seraphim*, *Iſa.* 6. 2. *with two wings they covered their face*, To which *Photius* adds *Epiſt.* 210. that *the Angels are* ἐπόπται καὶ μάρτυρες τῆς ἐξ ἀνδρὸς γυναικὸς γενέσεως αὐτῆς καὶ ὀπτῆρες, *lookers on, and witneſſes of the woman's production out of the man.*

V. 14. *Nature*] What is meant by φύσις here, which is ſaid to teach that men are to cut, women not to cut their hair, may be gueſs'd, firſt by the practice and vow of the *Nazarites*, of never cutting their hair, which yet was allowed and commended by God in ſome men, which it would not have been, if the practice had been againſt the law of Nature, or if that were the notion of φύσις here; ſecondly, by the words precedent, v. 13. πρέπον ἐστὶ, &c. *is it decent?* which though it belong to the woman's *praying uncovered*, yet when *being uncovered* and *cutting her hair* are made unfit upon the ſame principle, v. 6. the τὸ πρέπον or *decency* will be an interpretation of the φύσις *nature*, as v. 6. αἰσχρὸν *uncomely* is applied to both the being *ſhaven*, and *uncovered*; thirdly, by the notion of φύσις in other Authors for *cuſtom*, ſo ἤδη ἔθη πέφυκε φύσεις, *cuſtoms are acquired natures* in *Galen*, and in *Ariſtotle Rhet.* l. 1. c. 11. καὶ γὰρ τὸ εἰθισμένον ὥσπερ πεφυκὸς ἤδη γίνεται, ὅμοιον γὰρ τὸ ἔθος τῇ φύσει, ἐγγὺς γὰρ τὸ πολλάκις τῷ ἀεὶ ὄντι· διὰ δὲ μὲν φύσις τὸ ἀεὶ, τὸ δ' ἔθος τὸ πολλάκις, *Cuſtom and nature are near and like one another, and that which is frequently done is next that which is always done.* And therefore when in *Lucian*, in the perſon of *Demoſthenes*, we have συγγίνωσκέ μοι μὴ πεφυκότι κακῷ γίνεσθαι, *pardon me, that am not born to be ill*, or *naturally ill*, *Phil. Melanchthon* renders it *ignoſce mihi, qui non conſuevi inconſtans eſſe, pardon me that am not wont to be ſo*, that being an ordinary notion of πεφυκέναι among Authors; and ſo 'tis ordinary for that to be called the law of Nature, which was but the law of Nations, ὥσπερ ἔθνος ἐν, ἢ ἔθνη χρῶνταί τινα, *which one nation, or ſome nations uſe*, in *Harmenopulus*, ἐξαβ. l. 1. *tit.* 1. And ſo in the *Digeſts* (*de ſtat. Hom.* l. *lex naturæ*) that which was but the law of many nations, *ut qui naſcitur ſine legitimo matrimonio matrem ſequatur* (which, though it held among the Grecians and Romans, did not among other nations) is called *lex Naturæ*, *the law of Nature*; as on the other ſide, *Dio. Chryſ.* ἀεὶ ἔθους, *of cuſtom*, comprehends the law of Nature under that ſtyle. Fourthly, by the uſe of the word φύσις in the New Teſtament, as *Epheſ.* 2. 3. τέκνα φύσει ὀργῆς *children of wrath by nature*, applied to the national univerſal cuſtom of idolatry among the Gentiles, as appears v. 2. *in which you* (Epheſian Gentiles) *ſometimes walked*, and v. 3. *among whom we all* (we Romans, from whom he wrote) ἀνεστράφημέν ποτε, *ſometime converſed*, ὡς καὶ οἱ λοιποὶ *as the reſt alſo* of the heathen world. Juſt as the ſame Idolaters, *Wiſd.* 13. 1. are called φύσει μάταιοι, *vain*; that is idolatrous, by that general cuſtom among them. To this matter the teſtimony of *Suidas* is moſt clear on the word φύσις, where having enlarged on the ſignification of it in Philoſophy, he adds, ὅταν δὲ ὁ Ἀπόστολος λέγῃ, καὶ ἡμεν τέκνα φύσει ὀργῆς, ὡς καὶ λοιποὶ, οὐ χρὴ τοῦτο τὸ σημαινόμενον τῆς φύσεως λέγειν, ἐπεὶ τὸ ποιῆσαν ἔθος ἂν εἴη τὸ ἔγκλημα, ἀλλὰ πάθος ἔμμονον καὶ κακίαν πολυχρόνιον καὶ κενὴν καὶ πονηρὰν συνήθειαν, *but when the Apoſtle hath thoſe words, which were by nature, &c. he takes not the word, Nature, in this notion, but for an evil, durable diſpoſition, or chronical cuſtom.* So when the Apoſtle ſaith of the Gentiles, that παρὰ φύσιν *beſide nature* they *were graffed into a good olive tree*, being but *a wild olive* themſelves, *Rom.* 11. 24. he ſure means by *Nature* the cuſtom of the Jews, which by analogie with *Levit.* 19. 19. was extended to a prohibition of graffing one fruit-tree into

another kind, or else he refers to the constant custom and rules of gardening, never to graff an ill fruit upon a good stock. And so sure 'tis in this place, either the universal custom of all nations, or the fashion of the place, or of the generality of people, for men and women to distinguish their sexes by cutting or not cutting of the hair.

g. Διακέλευση

V. 29. *Discerning*] The Hebrew קדש signifies two things, *to sanctifie*, and *to discriminate*, and is accordingly sometimes rendred by ἁγιάζειν, and once by διαστέλλειν, *Jos.* 20. 7. From hence it seems to be that διακρίνειν here, being the literal rendring of one notion of the Hebrew קדש, is taken for the other of *hallowing* or *sanctifying the Lord's body*, that is, eating the Lord's supper, (in a different manner from that of eating our ordinary meal, or ἴδιον δεῖπνον *our own supper*, viz.) as the institution of *Christ*, to represent his death for the world, and the diffusive mercy of that, by our Christian liberality, and furnishing a common table, where the poor as well as rich may feast, and not the rich eat all to themselves; which is the profaning of that feast of the body of *Christ*.

Paraphrase.

CHAP. XII.

*the spiritual πνευματικῶν

1. Now to that other part of your letter, concerning those that are moved and acted by the spirit, whether good or ill, (see c. 14. 37. and Note on Luke 9. d.) and foretell, &c. by that means, I desire to admonish and direct you, brethren, and to give you some characters to discriminate one from the other, when they come into your assemblies, as sometimes some with evil spirits did, (Euseb. Hist. l. 4. 16.) and as Simon the Magician is said to have contended with S. Peter.

1. NOW concerning * a spiritual *gifts*, brethren, I would not have you ignorant.]

2. When ye were heathens, ye know the oracles pretended to foretel things to come, and by your desire to know such things, ye were seduced to idols; which were so far from being able to presage, that they were not able to speak, and the answers that were given you there, were neither given you by the idols, nor their priests, but by the devil in them.

2. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.]

3. The way therefore to discriminate them is this, that no man who pretends spiritual gifts in the Church, who is led or speaks by the Spirit of God, will ever speak evil of Jesus; and no such man again hath any of those extraordinary powers of miracles, &c. and doth them in the name of Christ, but he is acted by the holy Spirit, the doctrine and commands of Christ being so contrary to, and destructive of the evil spirits, and their designs among men, that the devil will never assist men with his power to set up that.

† anathema ἀνάθεμα
* the Lord Jesus κύριον Ἰησοῦν

3. Wherefore I give you to understand, that no man speaking by the spirit of God, calleth Jesus † accursed: and *that* no man can say, * that Jesus is the Lord, but by the holy Ghost.]

4. But of the gifts that come from the Spirit of God there are differences, and though all men do not the same things, yet in them all the Spirit is the same: and therefore they that have not these extraordinary gifts in so high a degree as others, should not be sadned for that, as long as they have sufficient to demonstrate that they have the Spirit.

4. Now there are diversities of gifts, but the same Spirit.]

5. And there are diversities of offices and ministeries, but all performed to the one true God.

5. And there are differences of administrations, but the same Lord.]

† them all in all men πάντα ἐν πᾶσιν

6. And there are diversities of affiations or inspirations, but the God that worketh all these in all men is the same.

6. And there are diversities of operations, but it is the same God which worketh † all in all.]

* for that which is profitable πρὸς τὸ συμφέρον

7. But the exercise of these spiritual gifts, whereby the Spirit manifests it self to be in any man, is designed still for some benefit or advantage of the Church; and therefore those powers that tend to no use or advantage in the Church, are to be suspected not to come from the Spirit of God.

7. But the manifestation of the Spirit is given to every man * to profit withal.]

8. The gift that one man hath from the Spirit is the special ability of speaking parables, and veiling wise conceptions: Another hath the understanding and interpreting the mysteries of Scripture, (see note on ch. 1. c. and note on 2 Pet. 1. c.)

8. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit,]

9. Another hath a miraculous faith, or by which he works all kinds of miracles: another hath from the same Spirit a peculiar power of curing diseases without the help of physick.

9. To another faith by the same Spirit, to another the gifts of healing by the same Spirit,]

† the operations of powers ἐνεργήματα δυνάμεων

10. Another hath strange formidable powers of inflicting diseases, nay death it self, on malefactors, (see note d.) Another the faculty of interpreting scripture. Another of knowing men's hearts, whether they be sincere or no, (in order to Ecclesiastical discipline in censures and diseases.) Another to speak some languages which he was never taught, (see note g.) which served both as a miraculous act to confirm the Gospel, and as a help to reveal it to men of all countries. Another the power of interpreting strange languages to such in the congregation, who had not understood the language in which the Apostles had spoken, v. 30.

10. To another † the working of miracles, to another prophecie, to another discerning of spirits, to another *divers* kinds of tongues, to another the interpretation of tongues.]

11. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12. So in like manner is Christ and his Church many members in one body, see Gal. 3. note d.

12. For as the body is one, and hath many members, and all the members of that one body being many are one body: [so also *is* Christ.]

13. For in baptism being made partakers of the same Spirit we are entred into one body to be fellow-members with all Christians, of what quality or sort soever we are: And the cup of charity or thanksgiving, appointed by Christ in his last supper to be used in his Church, is a token and band of the same unity among Christians, and signifies the animating of all by the same spirit.

13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.]

14, 15, 16, 17. For as the body is made up of several members for several uses, so is the Church of Christ, each of them profitable for some end; and therefore though one be inferiour to some others, yet hath that no reason to envy them.

14. For the body is not one member, but many.

15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16. And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17. If the whole body *were* an eye, where were the hearing? If the whole *were* hearing, where *were* the smelling?]

18. It hath therefore seemed best to God to give several men several offices in the Church, which they are to be content with, not repining that they are not more honourably employed.

18. But now hath God set the members every one of them in the body, as it hath pleased him.]

19. For if every member were equal to all others, there could not be a subordination, and an assignation to several offices, as in a body there must be.

19. And if they were all one member, where *were* the body?]

20. And therefore God hath so ordered it, that each should have his peculiar office, and all together be united into one body.

20. But now *are they* many members, yet but one body.]

21, 22. Every one having need and use of every

21. And the eye cannot say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22. * Nay

22. * Nay much more thoſe members of the body which ſeem to be feeble, are neceſſary.]

* But the members of the body that ſeem to be more weak are! much more neceſſary. Αλλὰ πολλῶ μᾶλλον, τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι

and are aſhamed of, being moſt neceſſary.

23. And thoſe *members* of the body which we think to be † leſs honourable, [* upon theſe we beſtow more abundant honour,] and our uncomely *parts* have more abundant comelineſs.

† more diſhonourable or ſhameful ἀτιμότερα

23. we cloath and cover moſt diligently;

24. For our comely *parts* have no need: [but God hath tempered the body together, having given more abundant honour to that part which lacked.]

24. but God hath ſo diſpoſed of the ſeveral parts of the body, that ſome ſhall have a natural beauty, others that want that, ſhall be ſupplied by clothes, which are an artificial beauty,

25. That there ſhould be no ſchiſm in the body, but *that* the members ſhould have the ſame care one for another.]

25. That there may be no ſeparation of intereſts or deſires in the body, and ſo likewiſe in the Church, but that the ſeveral members may be as ſolicitous every one for another member, as for its ſelf.

26. And whether one member ſuffer, all the members ſuffer with it; or one member be † honoured, all the members rejoice with it.]

26. From whence it follows, that as in the body, every member hath a fellow-feeling with each other, ſo all true members of the Church have the ſame common intereſts and concernments, whether of ſuffering or of rejoycing.

27. Now ye are the body of Chriſt, and members * in particular.].

* about theſe we put τούτοις ἐστὶ δεμὼ

27. And this muſt be by you applied to your ſelves, who are, being conſidered all together, the Church, though not the Church Univerſal, yet a ſpecial part thereof, the Church of Corinth, (ſee Chryſoſtome) and ſo the myſtical body of Chriſt, and the ſeveral perſons of you, members of that body, that particular Church.

28. And God hath ſet ſome in the Church, firſt [b] Apoſtles, ſecondarily [c] prophets, thirdly [d] teachers, after that [e] miracles, then gifts of healings, [f] helps, [g] governments, [h] † diverſities of tongues.]

† made glorious δεξάζεται

28. And the chief officers conſtituted by God in the Church, are 1. Apoſtles ſent to plant the faith, and having done ſo, either to govern being preſent, or ſuperintend being abſent, in all Churches. 2. Prophets, who having many ſpiritual gifts, teach where the Apoſtles have planted, and confirm believers, and impoſe hands, (ſee note on Act. 15. e.) 3. Doctors or teachers of Churches already conſtituted, and ſo all one with Biſhops, differing from prophets only in this, that they taught out of the inſtructions which they had themſelves received, without any ſpecial revelation. Then as endowments of theſe and parts of their function, were theſe five things, 1. Powers of inflicting diſeaſes and death it ſelf upon the diſobedient. 2. Gifts of healing them that received the faith. 3. The care of the poor. 4. The power of governing the Churches where they were planted. And laſtly, ſome ſorts of languages neceſſary to their preaching to the Gentiles, (though not the gift of all tongues, which came down on the Apoſtles.) b. c. d. e. f. g. h.

29. *Are* all Apoſtles? *are* all prophets? *are* all teachers? * *are* all workers of miracles?

* have all powers

30. Have all the gifts of healing? do all ſpeak with tongues? do all interpret?]

29, 30. Thus do the ſeveral offices and gifts in the Church belong to ſeveral perſons, and not all to one, and each is to be content with his lot, and uſe it to the benefit of the Church.

31. But covet earneſtly the beſt gifts: And yet ſhew I unto you † a more excellent way.]

† a far more excellent καθ' ὑπερβολὴν

31. I conceive then that you do well every one to ſeek (and contend in prayer) earneſtly for thoſe gifts which are moſt uſeful and profitable to the Church, wherein you miniſter: But therein deceive not your ſelves, (as they do that make uſe of theſe to faction and diviſion, ſcorning and vilifying of thoſe that are not ſo well gifted as they) but know from me, that none of thoſe external abilities are to be compared with that one grace of charity, the love of our brethren, and the performance of thoſe duties toward them which God requires of us, chap. 13. 4. &c. the ſeverals of which, as they are deſpiſed by you, ſo they are much more excellent then thoſe offices and gifts that tend moſt to the edifying of the Church, and I ſhall proceed to ſhew you that.

Annotations on Chap. XII.

a. Πνευματικὰ ἀν

V. 1. *Spiritual gifts*] That Πνευματικῶν may here be uſed in the Maſculine, not Neuter Gender, is moſt evident; and if it be ſo, then it muſt ſignifie *ſpiritual perſons*, not *things*. So the word is certainly uſed c. 14. 37. *If any ſeem to be a Prophet* or *ſpiritual*, ſuch as have any divine afflation. Thus in *Palladius*, *Lauſiac. Hiſt.* c. 43. *Ἔγνων ἀκριβῶς πνευματικὸν αὐτὸν ὄντα, καὶ προγινώσκειν πάντα, I knew exactly that he was a ſpiritual perſon, and foreknew all things.* *p. 963. D.

b. Ἀπόστολοι

V. 28. *Apoſtles*] The word Ἀπόστολοι *Apoſtles* is known to ſignifie here, not *meſſengers* of a *common* nature, but *commiſſioners* from *Chriſt*, ſent with the ſame power which he had from his father, *Joh.* 20. 21. to *plant* and govern the Church, and to that end, to part the world between them into ſo many μοῖρες, and κλῆροι, and ἴδιοι τόποι, *portions*, and *lots*, and *proper places*, and *provinces*, *Act.* 1. 25. over which they were ſet. And ſo though, when *Chriſt* was here on earth, theſe were Diſciples and followers of his, yet after his departure, and the deſcent of the Holy Ghoſt, they are inſtated in the ſupreme authority in the Church. See Note on *Joh.* 20. b.

c. Προφήτας

Ib. *Prophets*] Next after the Apoſtles are Prophets placed in the Church, both here, and *Epheſ.* 3. 5. and 4. 11. Their office was to preach more fully the Goſpel of *Chriſt* to thoſe who had formerly received it, and to that end they were inſpired by God with that ſpecial gift of interpreting the prophecies, &c. of the Old Teſtament, thereby to confirm the Jews in the faith, and beſide many other ſpiritual gifts, they had that of foretelling things to come, as appears by *Agabus*, and thoſe that went down from *Jeruſalem* to *Antioch*, *Act.* 11. 27. Theſe differed from Apoſtles on one ſide, were inferior to them ἐκ εἶχον τὴν Ἀποστολὴν, *had not that higher commiſſion*, ſaith *Theophylact*, and being joined with *Doctors*, *Act.* 13. 1. did yet in this differ from them, ſay the *Scholiaſts*, that *the Prophets did ſpeak all from the Spirit*, πάντα ἀπὸ πνεύματος φθεγγόμενοι, οἱ δὲ διδάσκαλοι οἰκοθεν, *but the doctors from themſelves.* Such were *Judas* and *Silas*, *Act.* 15. (ſee note e.) who being Biſhops of *Judæa*, were farther furniſh'd with the gift of prophecie, and προφῆται ὄντες *being prophets*, v. 32. διὰ λόγου πολλοῦ παρεκάλεσαν ἀδελφοὺς καὶ ἐπεστήριξαν, *exhorted and confirmed the brethren*, or Chriſtians, as other the like did *lay on hands on Paul* and *Barnabas* by revelation from the Holy Ghoſt, *Act.* 13. 3. their revelation being an evidence of their gift of prophecy, their *laying on hands* an exerciſe of their Epiſcopal power. And ſuch were the *two witneſſes*, *Rev.* 11. 3. who are there ſaid to *propheſie in ſackloth*, that is, after the manner of Prophets in the Old Teſtament, to preach the will of God, and foretel things to come, who that they were the Biſhops of *Jeruſalem*, ſee Note on that place.

d. Διδάσκαλοι

Ib. *Teachers*] Διδάσκαλοι *Doctors* are here ſet down in the third place, differing, as hath been ſaid, from Prophets only in this, that they ſpake οἰκοθεν *from themſelves*, and had not the gift of foretelling things to come. But for the office of teaching and confirming thoſe which had already received the Goſpel, and for the governing of the Churches as Biſhops, in that they agreed with them; and accordingly *Act.* 13. 1. the ſame perſons are there call'd *Prophets* and *Teachers*. And therefore 'tis to be obſerved, that *Epheſ.* 4. 11. *Teachers* are ſet as all one with ποιμένες *Paſtors* (the *Biſhop*'s title, ſaith * *Chryſoſtome*, and ſo ſay the *Scholiaſts*, τοὺς τὰς ἐκκλησίας ἐγκεχειρισμένους, &c. *thoſe that govern the Churches*, the Biſhops, *he calls Paſtors*, ſuch was *Timothy*, *Titus*, and the like.) So in *Bede Eccl. Hiſt.* l. 2. c. 2. *Epiſcopos ſive Doctores*, *Biſhops or Doctors*. So * S. *Chryſoſtome*, *Epiſt.* 2. ſpeaking of the inceſtuous Corinthian, πολλοὶ φασιν ὅτι καὶ διδασκάλου τάξιν ἐπεῖχε, *many ſay he had the place of a Doctor*, ſtreight adds, τὰ πρωτεῖα ἔχειν τῆς ἐκκλησίας, *he had the preſidency of the Church*: τοὺς μὲν ποιμένας καὶ διδασκάλους, *ſome paſtors and teachers*, not diſtinguiſhing them, as *Apoſtles*, and *Prophets*, and *Evangeliſts*, with a τοὺς δὲ *ſome* to each, but only connecting them with the καὶ, ἐξηγητικὸν, the particle *and*, *by way of explication*, and ſo noting them to be two names for one thing, and accordingly ποιμένες *Paſtors*, is not mentioned here.

* on Epheſ. 4. 11.

* To. 7. p. 97 l. 4.

here. The particular notation of the word διδάσκαλοι must be first taken from the difference observable betwixt κηρύσσειν and εὐαγγελίζεσθαι, *preaching*, on one side, and διδάσκειν, *teaching*, on the other, so as the *word* and *doctrine* differ, 1 *Tim.* 5. 17. the first belonging to the *planting*, the second to the *watering*, that is, instruction and exhortation and confirmation superadded to the preaching or planting the faith any where. This office of instructing and confirming cerainly belonged primarily to the Bishop in every Church, *Act.* 13. 1. and was not competible to any but him, or whom the Bishop appointed to it, (as the Apostles sent the Evangelists to preach for them, where they could not come themselves) by neglect of which wholsome practice, all heresies and seeds of new doctrines have gotten into the Church. Thus in *Justine Martyr Apol.* 2. when the *Anagnostes* or *Reader* hath read the portion of Scripture out of the Apostles or Prophets, he holds his peace, and the προεστὼς *Præfect* or *Bishop* τὴν διδασίαν ποιεῖται *makes the exhortation*, after the manner that we see practised by *Paul*, *Act.* 13. 15, 16. And agreeable to that it is that the Bishop should be stiled Διδάσκαλος *Teacher*. So *Chrysostome*, and *Theophylact* on 1 *Tim.* 4. 14. Τὸ τῆς διδασκαλίας καὶ ἱερωσύνης ἀξίωμα μέγα ὄν, &c. *the dignity of Teacher or Priest being great*, &c. by both noting the ἱερωσύνη or *Priesthood*, to which ὁ Τιμόθεος ἤρθη, *Timothy was* there *chosen*, that is, his Episcopal power. (Of this see more, Note on *Jam.* 3. a.)

e. Ib. *Miracles*] Having set down the three prime sorts of dignities in the Church, *Apostles*, *Prophets*, *Teachers*, with the distinctive terms of πρῶτον, δεύτερον, τρίτον, *first*, *secondly*, *thirdly*, the Apostle adds now in another stile, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, *after powers*, *then gifts of healings*. Of which two it must first be observed, that they do not denote several persons distinct from the former, (for 'tis evident the Apostles had both, the *powers*, and the *gifts*) but only several χαρίσματα, or extraordinary *gifts*, with which the Apostles and Prophets and Teachers were all endowed. And consequently these cannot be imagined to constitute new orders in the Church, nor those that follow in this place, *helps*, &c. Secondly, for the meaning of δυνάμεις *powers*, it is most probable that by it is denoted the same thing that by the ἐνεργήματα δυνάμεων v. 10. *operations of powers* (which are there also join'd with *gifts of healing*) and those may denote those operations or exercises of powers which we find exemplified in St. *Peter* on *Ananias* and *Sapphira*, in *Paul* on *Barjesus*, (either inflicting immediate death, or diseases upon them, or pronouncing that they should come, and accordingly it followed) and in those first times, in the Governours of the Church, by their censures delivering men up to Satan, εἰς ὄλεθρον σαρκὸς, *to the destruction of the flesh*, to inflict deseases on them. And this may very probably be the meaning of δυνάμεις *powers* here also; and so 'tis acknowledged by *Theophylact*. And these seem to be the τέρατα *prodigies* wrought by the Apostles, *Act.* 2. 43. upon which 'tis said that *fear was on every soul*, in like manner as it was said upon the death of *Ananias* ch. 5. 10. in respect of these powers of the Apostles

δυνάμεις

Τέρατα

f. Ib. *Helps*] That ἀντιλαμβάνεσθαι signifies *to succour*, or *relieve* any in distress, hath been said, Note on *Lu.* 10. b. and there is no doubt but ἀντιλήψεις here is to be taken in that sense, relieving and providing for the poor out of the stock of the Church; and this here set down as a special part (as the κυβερνήσεις is another) of the office of those men which were set down in the beginning of the verse, the *powers* and the *gifts of healing* referring to the virtues and assistances by which they were back'd in the discharge of their office, and so, in an inferiour degree, the γένη γλωσσῶν, *sorts of tongues*, in the close of the verse, skill in some languages, which was usefull to their preaching to the nations; but these two, *helps* and *governments*, denoting two special parts of their office, under which all was indeed contained, which had not been before intimated in their names. For as to the former of these, the relieving of the poor, that always belonged to the Apostles and Bishops; and though the Deacons were employed in one inferiour part of it, the *serving tables*, *Act.* 6. the distributing of the several portions daily to the poor widows, &c. as διάκονοι under the οἰκονόμος, *servants* under the *steward*, yet the supream trust and charge was reserved to the Apostles and Bishops of the Church. So *Act.* 20. 35. St. *Paul* appoints the Bishops, ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, *to relieve*, or *succour*, *those that were weak*, or *sick*, which by the Context, (the mention of *Christ*'s words, *It is better to give than to receive*) is applyed to acts of charity, supply of corporal wants. And so in the 41. Can. of the *Apostles*, Δεῖ τὸν ἐπίσκοπον, &c. *A Bishop must have the care of the monies, so that by his power all be dispensed to the poor by the Presbyters and Deacons*, and *we command that he have in his power the goods of the Church.* So *Justin Martyr Apol.* 2. Συλλεγόμενον παρὰ τῶν προεστῶτος ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε καὶ χήραις, *that which is gathered is deposited with the Præfect*, or *Bishop*, *and he helps*, *relieves the orphans and widows*, καὶ ἁπλῶς πᾶσιν ἐν χρείᾳ ὅσοι κηδεμὼν γίνεται, *and becomes the curator*, or *guardian*, *to all absolutely that are in want.* So *Ignatius* in his *Epistle* to *Polycarp* the Bishop of *Smyrna*, μετὰ τὸν κύριον σὺ χηρῶν φροντιστὴς ἔσο, *After the Lord thou shalt be the curator of the widows.* And accordingly *Polycarp* himself speaking of the Elders or Bishops, among the parts of their office reckons ἐπισκεπτόμενοι πάντας ἀσθενεῖς *they visit and take care of all that are sick*, μὴ ἀμελοῦντες χήρας ἢ ὀρφανοῦ ἢ πένητος, *not neglecting the widow*, *or orphan*, *or the poor*, and therefore, saith he, *must be far from the love of Money*, as St. *Paul* appoints in the qualification of the Bishop. And therefore as the bounty of the first believers, *Act.* 2. was brought to the Apostles feet, and they by that means were made the dispensers of it; so the contribution that *Paul* and *Barnabas* brought in time of famine to the poor brethren in *Judæa* was by them delivered into the hands of the Elders or Bishops of the Churches of *Judæa*, *Act.* 11. 30. as to the stewards which had the supream power on earth of ordering this family of *Christ*. And so *Epaphroditus* that was sent with the liberality of the Church to *Paul*, *Phil.* 4. 18. and is therefore called λειτουργὸς τῆς χρείας μου, *he that ministred to* his *wants*, *Phil.* 2. 25. is by *Theodoret* and others affirmed to be the Bishop of the *Philippians* at that time. By all which the account and reason appears why the ancients do explain ἀντιλήψεις by προστασίας, *helps* here, by *præfectures*, this office of providing for, and looking to the poor being a special part of the Bishop's power, which he had over the goods of the Church in the forecited *Canon Apostolical.*

Ἀντιλήψεις

Λειτουργὸς τῆς χρείας μου

g. Ib. *Governments*] The word κυβερνήσεις is all one with the Latin *gubernationes*, and so denotes the power and office of ruling and governing particular Churches already planted by the Apostles, and by them committed to the care of the Bishops, set down here under the stile of διδάσκαλοι *teachers*, who, as they farther instructed the congregations which had received the faith, so did they rule and order and administer them (Κυβερνᾷ διοικεῖ, saith *Hesychius.*) Hence I suppose it is, that as ποιμὴν *pastor*, and ποιμαίνειν *to discharge the office of a Pastor*, denotes this power of ruling, and is the description of an ἡγεμὼν *a ruler*, *Mat.* 26. ὅστις ποιμανεῖ τὸν λαὸν, *who shall rule the people*, and is applied first to *Christ*, *Mat.* 26. 31. *Joh.* 10. 11, 14. *Heb.* 13. 20. 1 *Pet.* 5. 4. (and join'd with *Bishop*, 1. *Pet.* 2. 25.) then to St. *Peter*, *Joh.* 21. 16. then to the Bishops of *Asia*, *Act.* 20. 28. then to the Bishops of the Jews in their several dispersions, 1. *Pet.* 5. 1. so 'tis joined with διδάσκαλος *teacher*, *Ephes.* 4. 11. and not as a several office from that (as *Apostles*, *Prophets*, and *Evangelists* had been) but as two parts of the same persons office, τοὺς μὲν ποιμένας καὶ διδασκάλους *some Pastors and Teachers*, noting these governours of the several Churches to have been the teachers also: And so here the διδάσκαλοι being named in the former part of the verse, κυβερνήσεις is added in the latter, to denote the *ruling powers* that belonged to those teachers: διδάσκαλοι with the addition of ἀντιλήψεις and κυβερνήσεις here, being all one in effect with the Pastor and Teacher in one person, *Eph.* 4.

Κυβερνήσεις

Ποιμὴν

h. Ib. *Diversities of tongues*] What γλωσσῶν here signifies, will be best discerned by * *Eustathius*, who expresseth it by ἀποξενωμένην διάλεκτον, *a strange language*; and by * *Clemens*, who calls them ἀπεπλήκτους τὰς βαρβάρων φωνὰς, *the voices of barbarians which have not been learn'd.* And tho' this equally belongs to all strange languages, yet it must be observed that γένη γλωσσῶν *kinds*, or *sorts*, *of tongues* in this place, and v. 10. signifies with some restraint, not all the languages of the world, as was in the effusion of the spirit on the Apostles *Act.* 2. but some sorts of languages which they had never learn'd, in order to their preaching to those people which used those languages. For it must be observ'd, that though the power of miracles, indefinitely *all miracles*, even to the *raising the dead*, *removing*

Γλωσσῶν.

* *In Iliad.* 1.

* *Strom.* 1.

Γένη γλωσσῶν

removing mountains, &c. were beſtowed on the Apoſtles by *Chriſt*, and ſo in like manner power of ſpeaking all languages of the world; yet theſe in this full latitude were not thought fit to be beſtowed on other perſons after them, but with ſome limitations, to one this, to another that, which was uſeful toward the building up of the Church, now that the foundation was already laid by *Chriſt* and the Apoſtles. Hence is it that ſome are peculiarly endowed with gifts of healing, not having thoſe other powers, called δωάμεις or ἐνεργήματα δωάμεων here and v. 9. nor the πίστις *faith*, v. 9. that which extended to all miracles, even to *removing of mountains*, ch. 13. 2. And ſo in like manner, ſome had ſome certain languages (as a χάρισμα or *gift*) by inſpiration; yet not all, becauſe that was not in order to their buſineſs. And as the power of ſpeaking with all tongues is called indefinitely λαλεῖν ἑτέραις γλώσσαις *ſpeaking with other tongues*, and here ch. 13. 1. γλώσσας ἀνθρώπων λαλεῖν καὶ ἀγγέλων, *ſpeaking with the tongues of men and of Angles*; that is, all kind of languages imaginable (proportionable to the πᾶσα πίστις *all faith* v. 2.) ſo this more limited gift is expreſſed by γένη γλωσσῶν, *ſorts*, or *kinds*, *of languages*, and γλώσσῃ λαλεῖν, ch. 14. 2. *ſpeaking with a tongue*, that is, ſome one tongue or more; for of him it is ſaid, ver. 13. *Let him pray that he may interpret*, which it ſeems he is not yet able to do, and ſo not to *ſpeak with all tongues*. For if he could, then underſtanding himſelf well enough (as he is ſuppoſed to do, v. 4. 14.) it muſt needs follow, that he would alſo be able to interpret himſelf, and not need another qualified to that purpoſe, v. 27. In like manner as here, v. 30. tongues and interpreting belong not both to the ſame perſons, nay, c. 14. 28. when *two or three ſpeak* in *unknown tongues*, 'tis ſuppoſed poſſible that neither of them may be able to interpret or declare intelligibly to the people what hath been ſaid, in which caſe the Apoſtle bids them that ſpeak *ſtrange languages*, *hold their peace in the Church*, that is, in the preſence of believers, for to them the ſtrange language is wholly uſeleſs. Thus though St. *Paul thank God that* he doth γλώσσαις λαλεῖν μᾶλλον πάντων ὑμῶν, c. 14. 18. *ſpeak with tongues more then all*, in the Church of *Corinth*; yet his very ſaying ſo is an intimation that he had not the gift of all tongues, as being not one of thoſe Twelve on whom that gift deſcended, *Act.* 2. yet furniſhed abundantly for his office with the languages of all thoſe to whom he was to preach.

Λαλεῖν ἑτέραις γλώσσαις

Γλώσσῃ λαλεῖν

CHAP. XIII.

Paraphraſe.

1. THough I ſpeak with the tongues of men and of Angels, and have not charity, I am become * as [a] ſounding braſs, or a tinckling cymbal.]

1. If I have never ſo perfect a degree of the gift of languages, and do not withal ſtudy and endeavour the good and edifying of the Church, I am no better then a trumpet or cymbal that ſounds a triumph, for vanity or boaſting, but not at all for profit or benefit of the Church.

* a reſounding braſs, or a loud-ſounding cymbal

2. And though I have *the gift of* prophecy and underſtand all myſteries, and all knowledge, and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing]

2. And though I can expound ſcripture, and know all the moſt myſterious and ſubtile parts of it, as the Gnoſtick hereticks pretend to have (ſee note on 2 Pet. c. 1.) and if I have the higheſt degree of that faith by which miracles are wrought, ſo as to be able to remove mountains, and do not employ my gifts to the good of others, I am not to be compared with thoſe that have that moſt excellent gift, c. 12. 13. and make uſe of it accordingly, to the benefit of (and preſerving unity in) the Church.

3. And though I * beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.]

3. If I have the liberality to give away all my goods, and even the care and ſolicitude to diſtribute them to thoſe that ſtand in need of them, and do not this out of any principle of charity and compaſſion, to contribute to the good of others, but either to pleaſe men, or acquire glory; and ſo in like manner, if I proceed to part with my very life, adventuring the moſt cruel death, even to be burnt alive, and have no charity, or ſincerity of love to others, live and die without that moſt Chriſtian neceſſary virtue, I am in compariſon never the better for it.

* diſtribute all my goods and ψωμίζω πάντα τὰ ὑπάρχοντά μου

4. Charity [b] ſuffereth long, *and* [c] is † kind, charity envieth not, charity [d] vaunteth not it ſelf, is not puffed up,]

4. It is the property and commendation of this virtue of charity, to be ſo far from wronging others, that it teacheth forbearance, makes a man perfectly patient, and not revengeful of injuries, very kind, tender and compaſſionate, as ſenſible and zealous of other mens good as of his own, makes a man far from envying, very well pleaſed at all other mens happineſſes, abates all fooliſh elation of mind, ambition and oſtentation, as alſo all pride and inſolence in over-valuing himſelf, and deſpiſing others, ſo very obſervable in the preſent Hereticks, and diſturbers of the Church, the Gnoſticks,

† courteous

5. Doth not [e] behave it ſelf unſeemly, ſeeketh not her own, is not * eaſily provoked, [f] † thinketh no evil,]

5. Keeps men from uſing others unſeemly either in words or geſtures, or from diſorderly behaviour in the Church, enclines them to take care of others good and profit, and not only of their own praiſe, &c. (ſee note on Rom. 14. d.) permits not a man to fall into immoderate, violent diſtempers of anger upon what ever provocation (ſee note b.) imputes and reckons all the good, but none of the evil that is done by any,

* highly provoked or exaſperated † doth not impute the evil

6. [g] Rejoyceth not in iniquity, but * rejoyceth in the truth,]

6. Is far from rejoycing at any other ſins, his doing amiſs, nay is paſſionately affected with ſorrow for it; but when others live and act as faithful Chriſtians ought to do, he is very much concerned in that, rejoyceth at it,

* congratulates with the truth, συγχαίρει τῇ ἀληθείᾳ

7. † [h] Beareth [i] all things, believeth all thing, hopeth all things, endureth all things.]

7. Inclineth a man to hide or conceal all the evil of another that he knows, ſo far as is for his good, and is not contrary to the greater good of others, to believe without prejudice all the good that he hears, or can have any ground in charity to believe of him, to hope that which he believes not, and never ſo far to deſpair of his repentance, as to give over the uſing all probable means which may reclaim him, and to endure much pain, and trouble, and loſs, to procure a greater good for others, then the evil we ſuffer herein is to our ſelves.

† covereth

8. Charity never faileth: but whether * *there be* prophecies, they ſhall fail; whether *there be* tongues, they ſhall ceaſe; whether † *there be* knowledge, it ſhall vaniſh away.]

8. And for this charity, the love of God and our brethren, as it hath many branches of excellent virtue in it, ſo hath it privileges above all other graces or gifts of the Spirit, particularly this, that it ſhall be uſeful to us, and be exerciſed by us in another world, it ſhall never be outdated, but laſt even in heaven, when our imperfect gifts of prophecy, languages, explication of myſteries, ſhall be ſwallowed up in that abyſs of perfections

* prophecies they ſhall be done away, προφητεῖαι, καταργηθήσονται

† Knowledge that ſhall be done away, γνῶσις καταργηθήσεται

9. For we know in part, and propheſie in part.

10. But when that which is perfect is come, then that which is in part ſhall be done away.]

9, 10. For our knowledge and prophecie, and other graces and gifts being now imperfect, muſt give way to the perfect ſtate, and become abſolutely uſeleſs then.

* was affected, ἐφρόνουν † reaſoned, ἐλογιζόμην

11. When I was a child, I ſpake as a child, I * underſtood as a child, I † thought as a child; but when I became a man, I put away childiſh things.]

11. As it fares in the change of ages in a man, our words, our affections, our inclinations, and our reaſonings, are quite changed; in the compaſs of a few years, we neither ſay, nor deſire, nor underſtand any thing, as ſome years before we did: ſo much more is it betwixt this and another life.

* we ſee yet βλέπομεν ἄρτι † I yet know, ἄρτι γινώσκω

12. For * now we ſee through a glaſs darkly, but then face to face: † now I know in part, but then ſhall I know even as alſo I am known.]

12. For now our viſion is very dark and imperfect, looking at things as when they are ſhewed us through a glaſs, on purpoſe to give us but a glimpſe of them; but when we come to heaven, we ſhall then ſee as perfectly as if we look'd cloſe to it, know God as truly as we have hitherto been known by him.

13. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.]

13. So that it is evident, that as faith, hope, and charity, are far to be preferred before all other gifts of the ſpirit, which are given men for the benefit of others v. 2. ſo of thoſe three graces or divine virtues charity is the moſt excellent, whether conſidered in it ſelf, or in the duration of it. In it ſelf it is the moſt neceſſary grace here, v. 1. &c, and all the other whether graces or virtues are but means for the working of this, our Faith teacheth it, and our Hope excites it, and Charity is the end of the Commandment, and Faith muſt be perfected

perfected by it, and without it all the gifts mentioned, v. 1, 2. are nothing worth, and are given men for the working of that in others: and ſo likewiſe in reſpect of the duration, the gifts were ſoon to vaniſh, (and are now vaniſhed long ſince, the gift of miracles, of languages, &c.) and Faith and Hope will vaniſh with this life; for Faith is of things not ſeen, and therefore ceaſeth when viſion cometh, and ſo Hope, if it be ſeen, is not Hope, but Charity ſhall never be outdated, but laſt and flouriſh when we come to heaven, and be then a ſpecial ingredient in our happineſs, which indeed conſiſts in loving God, and having common deſires with him, and loving all whom he loves, (not the damned, who are veſſels of his wrath) and that eternally.

Annotations on Chap. XIII.

a. Κύμβαλον

V. 1. *Sounding braſs*] That κύμβαλον *cymbal* here is an inſtrument of loud muſick may appear, not only by the Epithets which are given it *Pſal.* 150. 5. *the loud cymbals*, and *the high-ſounding cymbals*, but alſo by the reſt of the conſort there mentioned, *the ſound of the trumpet* in the firſt, and (after *the Pſaltery and harp, timbrel and pipe, ſtringed inſtruments and organs*) this of the *Cymbal* in the laſt and higheſt place, and that no doubt a πνευματικὸν *a wind inſtrument* of braſs, as appears by *Heſychius*, who renders χαλκόστομα *inſtruments with braſen mouths*, by χάλκα κύμβαλα *braſen cymbals*. So improbable is it that this ſhould be that tinckling inſtrument of ſo ſlight and low a ſound, that now we call by that name. This more appears by Ἀλαλάζον the Epithet here added to it, ἀλαλάζον, which certainly ſignifies a loud noiſe or cry, a ſhout either of mariners and the like, when they ſet all uniformly to ſome work of difficulty, to hoiſe the main ſail, to which they all muſt join, and ſummon one another to it by that ſhout, or elſe of conquerors in a field, Ἀλαλάζει, ὀπινικίως ἠχεῖ, the word notes *ſhouting for victory*, ſaith *Heſychius*, and Ἀλαλαγμὸς, ὀπινικὸν ὕμνον, ἢ εὐφημον βοὴ, 'tis *a ſong of victory, or ſhout of acclamation.* And that ſignifies this inſtrument to be ſuch as was then uſed (as the trumpet, ment, I ſuppoſe, by the χαλκὸς ἠχῶν *reſounding braſs*, is now) for thoſe ſolemn military Ovations and triumphs; and in that reſpect it ſeems moſt applicable to the gift of tongues in the Church, as that is oppoſed to charity. Charity is all for the edification, the benefiting and profiting of others; but the gift of tongues being only uſeful, as a miracle, to convince unbelievers, and to ſpeak intelligibly to them which are of another nation, and not at all uſeful to believers of their own nation that underſtood not a ſtrange tongue, may, in reſpect of them, fitly be compared to a Cymbal, or trumpet, ſounding a triumph for oſtentation, but not for edification, as is inſiſted on at large in the fourteenth Chapter.

b. Μακροθυμεῖν

V. 4. *Suffereth long*] The notion of μακροθυμεῖν for *ſlowneſs to wrath*, or *revenge*, in oppoſition to quick reſentment of injuries, is ſufficiently known, *Rom.* 9. 22. and ſo it is to be taken here, as a firſt and principal act of charity, on which χρηστεύεται, *is kind*, or *good*, or *gentle*, or *gracious*, fitly attends. This differs from the ὐ παροξύνεται, *is not exaſperated*, or *highly provoked to anger*, v. 5. eſpecially in two things. 1. Παροξυσμὸς notes the height or pitch to which it advanceth, as the paroxyſme is the ſharp fit of the fever; and ſo that part of the character of Charity is, that where that is planted, it moderateth anger, and ſuffers it not to boil to that height, but this of μακροθυμία is the *deferring* and *putting it off*; the charitable man is ſo far from raſh anger, or ſudden revenges, that he can bear and forbear long. 2. Παροξυσμὸς is reſtrained to *the paſſionate, ſharper part of anger*, which is called ὀργὴ, as the former to the rational and heavier part of it, θυμὸς, which relates to revenge, or inflicting of puniſhment. This is otherwhere expreſſed by βραδὺς εἰς ὀργὴν *ſlow to wrath*, *Jam.* 1. 19. by ἀνεξίκακος 2 *Tim.* 2. 24. *bearing with evil*, not apt or forward to puniſh thoſe that do amiſs; to which is annexed ἐν πραΰτητι παιδεύων, *in meekneſs inſtructing oppoſers.* Contrary to this are the ἀνήμεροι *fierce* 2 *Tim.* 3. 3.

c. Χρηστεύεται

Ib. *Is kind*] Χρηστότης ſignifies εὐσπλαγχνίαν, ἤ ὠμὸς ἢ πάλαι σωφιλάνθρωπον, τὸ ἀπὸ ὡς οἰκεῖα ἰδιοποιούμενον, ſaith *Phavorinus*, *tenderneſs of compaſſion, kindneſs toward the neighbour, making all things that belong to him as if they were his own*; and ſo it ſeems to ſignify here, that it is the property of Charity, where it is planted, to infuſe a benignity into their nature, making them conſider others as they do themſelves, and ſo extend the ſame liberality and kindneſs to them that ſtand in need of it, that in the like caſe they would wiſh to themſelves; a God-like quality, attributed to God himſelf, ὅτι Κύριος χρηστὸς, *the Lord is gracious*, 1 *Pet.* 2. 3.

d. Περπερεύεται

Ib. *Vaunteth not*] What the word περπερεύεται) ſignifies, or of what origination it is, whether Greek or Latin, is ſomewhat difficult. Among the ancient Greeks it is not met with, but among the moſt ancient Latins it is; *Perperi* in *Accius*, and *perperitudo*, and *perperàm facere* very ordinarily: Which makes it reaſonable to reſolve it a Latin, not a Greek word originally. Then for the meaning of it, in the Latin it ſignifies generally *to do amiſs*, *perperàm* oppoſed to *rectè*; but in the Greek, the *Gloſſaries*, and the ancient Fathers do differ, and yet pretty well agree. Περπερεύεται, καταπαίρεται, ſaith *Heſychius*, is *elated*, ſets himſelf out at the greateſt advantage; and Πέρπερος μὴ βλακείας ἐπαιρόμενος, *lifted up, and fooliſh*, (and therefore when in *Phavorinus* we read Περπερεία, ἢ κλακεία, it ſhould doubtleſs be read ἢ βλακεία *fooliſhneſs*, and ſo preſently to the ſame word he hath, ἢ ἡ βλακεία.) And *Phavorinus* hath pointed to this place, ὃ περπερεύεται, ὁ Ἀπόστολός φησι, τυτέστιν, ὃ περπατεῖ, (for which St. *Chryſoſtome* reads, ὃ περπαιύεται, and what that is will be beſt judged from *Antiochus*, * λογ. ὁ'. μὴ ὑπεραιρόμενον——μήποτε περπευόμενον, *not lifted up above meaſure, not exalted with an opinion of himſelf*, as appears by the oppoſites there, ταπινόφρων *lowly-minded*, κατεσμένος τῇ καρδίᾳ, *depreſs'd in heart*, λογιζόμενος ἑαυτὸν ἀχρεῖον δοῦλον εἶναι, *accounting himſelf to be an unprofitable ſervant*) *when the Apoſtle ſaith*, ὐ περπερεύεται, *the meaning is, that he runs not headlong, præcipitous*, as giddy proud fools are wont to do. Περπιτὴς, ſaith *Heſychius*, πρόπλων πρὸ τοῦ λογισμοῦ, *that falls upon any action before conſideration*, or *deliberation, raſh, unadviſed*: ſo * *Antiochus* λογ. ρι'. ſpeaking of longanimity and lenity of mind, ſaith, that he that hath it, is (among other things) ἀπέρπερος, *not guilty* of that *præcipitous* raſhneſs that wrathful men are ſubject to (and therefore when *Heſychius* hath Περπερᾷ, περπέπει, it will be reaſonable to correct, and read it, περπιπεῖ.) * *Clemens Alexandrinus* renders περπερεία καλλωπισμὸς, *adorning and dreſſing* ones ſelf *gayly*; and † St. *Baſil*, Τί ἔτι περπερεύεσθαι; πᾶν ὃ μὴ δὰ χρείαν, ἀλλὰ δὰ καλλωπισμὸν παραλαμβάνεται *What doth it ſignify? All that is put on not for uſe, but ornament.* So in * *Cicero ad Attic.* *Ego autem ipſe, Dii boni, quomodo* ἐνεπερπερευσάμην *novo auditori Pompeio?* that is, πῶς ἐκαλλωπισάμην, *how did I ſet my ſelf out, play the orator*, decking or adorning my ſpeech with borrowed beauty? where, it ſeems, it notes an *oſtentation of eloquence*, as of any thing elſe. From theſe ſeverals put together the reſult may ſeem to be this, that περπερεύεται ſignifies that ambitious oſtentation, ſetting himſelf out, which proceeds from a fooliſh, giddy pride and elation of mind; and puts a man forward upon all headlong, precipitous actions in purſuit of his own glory, or to ſatisfy his own intemperate humour. Thus in *Accius*, *ductabilitas nimia*, and *perperitudo*, are put together, *an eaſineſs to be led*, and *an haſty raſh precipitous behavior*. And then the excellence of charity (as in other things) appears in this, that, where it is truly planted, it keeps a man from this fooliſh, giddy elation of mind, which breaks out precipitouſly into all ambitious, oſtentatious actions, and renders him ridiculous by an undue unconſiderate purſuit of his own glory, or praiſe; whereas the true Chriſtian love of others, ſo contrary to ſelf-love, the ſource of all this, is buſied in the advancement of the real concernments of others, and ſets conſiderately about that, and runs not headlong after ſuch improper ways of getting in any aerial empty good unto themſelves.

* *Bib. Pat. Gr. to.* 1. p. 1131. C.

* p. 1204. B.

* *Padag.* l. 3. c. 1.

† *in Deſpit.*

* l. 1. *Ep.* 13.

e. Ἀσχημονεῖ

V. 5. *Behave it ſelf unſeemly*] What ἀσχημονεῖ here ſignifies, is a matter of ſome queſtion. That which ſeems moſt commodious to ſome circumſtances of the place is, that it is one effect of the grace and duty of Charity to our Brethren, that he that hath it, doth never uſe others unſeemly in words or geſtures, but eſpecially not reproachfully. Thus will it fitly be joined to ὐ φυσιοῦται *is not puffed up*, contumelious behaviour being a natural concomitant of pride and arrogance. And accordingly as *Heſychius* renders Ἀσχημονεῖ (for ſo it ſhould be read, not as the copy corruptly hath it, Ἀσχολῶς) ἀκοσμεῖ *doth uncomely* in general, ſo he explains Ἀσχήμων θάνατος ὀνειδισμὸς *an uncomely death*, by ὀνειδισμὸς *reproachful, contumelious*, to which it will be conſequent

quent, that the Verb may alſo ſignifie *to deal reproachfully*, and to do ſo is very contrary to Charity, of which therefore it is here denied. The notion which *Eraſmus* hath of it for *being aſhamed of nothing*, doing any the meaneſt offices, though it might be agreeable to the Context, as an act of high Charity, doth no yet any way agree with the nature of the word. And the other notions of *doing no diſhoneſt thing*, &c. affixt by others, will not agree with the Context, which belongs all to duties of charity to other men, whereas this is terminated in our ſelves. Only it may be worthy of conſideration, whether (this chapter of the marks and effects of charity being founded in the diſcourſe of giſts in the Church, c. 12. and both compared with and ſet before them, here, *v.* 1, 2, 8. and alſo ſet oppoſite to the factions and diviſions incident to the irregular uſe of them, and ſo particularly purſued c. 14.) this, and many other parts of the character of charity, be not ſo to be interpreted, as may moſt immediately refer to that matter. Thus the three immediate precedents here, ὐ ζηλοῖ, ὐ περπερεύεται, ὐ φυσιῦται, *envieth not, vaunteth not, is not puffed up*, ſeem peculiarly to mark out the malice and pride and oſtentation of the *Gnoſticks*, and then, proportionably, ſo may ὐκ ἀσχημονεῖ *behaves not it ſelf diſorderly*; that is, where true Chriſtian charity is, (oppoſed to γνῶσις *knowledge*, c. 8. 1.) it hath this effect, it keeps men from irregular diſorderly behavior in the Church, ſuch as are mentioned *c.* 14. throughout, but eſpecially *v.* 23, 35. and in reſpect of which it is preſcribed in the end of the chapter, *that all things be done* (in the Church certainly) εὐσχημόνως *orderly*, which may very reaſonably be thought to interpret the contrary here, ὐκ ἀσχημονεῖ, and therefore I have not omitted this interpretation in the paraphraſe.

Ib. *Thinketh no evil*] What λογίζεται τὸ κακὸν ſignifies muſt be doubtful, becauſe both λογίζεσθαι and κακὸν are capable of two interpretations: λογίζεσθαι may ſignify *to think*, as that ſignifies to deſign; Λογεῖται, διαλογίζεται, ἐνθυμεῖται, ſaith *Heſychius*; and κακὸν *evil* may be hurt or miſchief: and then λογίζεσθαι τὸ κακὸν will be *to imagine miſchief*, *deſign in the mind*, *contrive hurt* to any, and ſo *thinking evil* ſignifies *Gen.* 50. 20. and διαλογισμοὶ πονηροὶ, *evil thoughts*, are wicked machinations, (ſee Note on *Mat.* 15. e.) On the other ſide λογίζεσθαι is *to reckon*, *to account*, and τὸ κακὸν *evil* is alſo wickedneſs in any man, as well as miſchief to him. And then λογίζεσθαι τὸ κακὸν is *to impute*, or *account*, *ſin* to any man. Thus λογίζεσθαι ἁμαρτίαν *Rom.* 4. 8. is rendred truely, *imputing of ſin*, that is, accounting ſin to any, reckoning it, charging it on him. To this purpoſe S. *Chryſoſtome* ὐδὲν πονηρὸν ὑποπτεύει κατὰ τοῦ φιλουμένου, *he ſuſpects no ill of him whom he loves*, and μηδὲ ὑπόνοιαν πονηρὸν δέχεσθαι ἀνέχομένη, *charity endures not to receive any ill ſuſpicion of any*. And this latter is more probably the meaning of the Phraſe here. For this may fitly be reckon'd among the excellent effects of Charity, that it keeps a man, in whom it is, from *reckoning* or *imputing of evil* to any man; whatſoever good another doth, it makes one impute that to him, commend him, reward him for that, as it was God's charity to *Abraham* (and to all ſincere believers) that he did λογίζεσθαι δικαιοσύνην, *impute righteouſneſs* unto him, though he performed not exact obedience, or ſuch to which the reward was due. But τὸ κακὸν *the evil*, that which is amiſs, (all one with τὸ ἁμαρτίαν *the ſin*) ὐ λογίζεται, it will not ſuffer him to impute that any way to his diſadvantage. This a man will be otherwiſe apt enough to do, if Charity do not reſtrain him; and a moſt commendable virtuous act it is, a ſpecial ingredient in raiſing that great elogie of Charity premiſed in the firſt verſes of the Chapter, that it *accounts*, *reckons*, *imputes the good*, but *not the evil*, whereas the deſigning of miſchief is it ſelf ſo vile a thing, ſo contrary to the laws of common humanity, that an heathen virtuous man, without the advantage of Chriſtian charity, will not think fit to do ſo: And meerly to reſtrain one from that diabolical, malicious humour, is not ſo commendable, or ſo excellent a thing. To this rendring of it agree the ſeveral *gloſſes* in *Heſychius*, Λογισμοῖς, ὑποῖς, and Λογιζόμενοι, ἀπειλημμένοι, and Λογίζεται, φυλάττεται· 'tis certainly a falſe print for ὑποίζεται, for it follows Λογίζομαι, τῷ χοιρὶ ὑποίζω· and Λογίζομαι, εὐθυμοῦμαι, φυλάττω, it ſhould certainly be again εὐθυμοῦμαι, ὑποίζω. All tending to this, that it ſignifies *to reckon*, (ſee Note on *Rom.* 3. b.) as generally it doth in the New Teſtament. Another notion yet there is which is affixed to this phraſe, that λογίζεσθαι τὸ κακὸν is *to ſuſpect evil*, but that is expreſs'd by another phraſe, ἐνθυμεῖσθαι πονηρὰ, *Mat.* 9. 4. and that Charity permits not a man to do that, is in effect ſaid, v. 8. in πάντα πιστεύει *it believes all things*, believes always the beſt of every man, for that is all one with *ſuſpecteth not evil*.

V. 6. *Rejoiceth not in iniquity*—] For the explaining this verſe, it muſt firſt be reſolved what is meant by ἀδικία *iniquity*, and ἀλήθεια *truth*. Ἀδικία may ſignifie (in oppoſition to the peculiar notion of truth) *deceit* or *falſeneſs*, as when it is ſaid of *Chriſt*, ὅτι ἀληθής ἐστιν, *this is true*, and ὐκ ἔστιν ἀδικία ἐν αὐτῷ, *Joh.* 17. 18. *there is no unrighteouſneſs in him*, that is, no deceitfulneſs, (ſee Note on *Lu.* 16. a.) And then the meaning will be, that true Charity infuſes ſuch a value of truth, and diſlike of deceit and couſenage, that it permits not any man to be pleaſed with any ſuch Act either in himſelf or others. But as ἀδικία is oft uſed in a wider ſenſe for all wickedneſs, and peculiarly for the villanies of the *Gnoſticks*, *Rom.* 1. 18. ſo is ἀλήθεια taken for purity and ſincerity of goodneſs, 1 *Cor.* 5. 8. and ſo 3 *Joh.* 3. and often in other places; and then as ὐ χαίρει, ὐ *rejoiceth not*, denotes the taking no pleaſure, but on the contrary being very ſad, extreamly grieved, (as *Iſa.* 66. 4. *that in which I delighted not* is *their abominations*, v. 3.) ſo the full meaning of the verſe will be, that Charity will make a man truly mourn and grieve at any ſin committed by others (ſo far is it from the practice of the *Gnoſticks*, which delight in debauching men to unchriſtian ſins,) and moſt heartily rejoice to ſee men diſcharge their Chriſtian duty, live in all manner of ſincerity. And thus ſaith S. *John* 3 *Joh.* 4. that he *hath no greater joy*, *then to hear that his children walk in the truth*.

V. 7. *Beareth*] That στέγω ſignifies *to cover*, and is within a very little, the Latine *tego*, and from thence στέγος *tectum*, is ſufficiently known; and therefore by *Heſychius* 'tis firſt expreſſed by κρύπτει, ζωώχει, to *cover*, to *contain*, and then by βαστάζει, ὑπομένει, to *carry*, to *endure*. And that this notion of *covering* belongs principally to concealing, in oppoſition to ſpeaking out or reporting, may appear by *Heſychius* alſo, who in the word στέγανον explains it by τὸ δυνάμενον στέγειν τοὺς λόγους, καὶ μὴ ἐξαγγέλλειν, *to cover words, and not report them*, and Στεγανώτερον, σιωπηλότερον, *referring to ſilence*, or *holding the peace*. And this is the moſt probable notion of the word here, where ſpeaking of Charity, that it *rejoiceth not in iniquity* (that is, is ſo far from joying to ſee another offend, that it produceth great ſorrow and compaſſion for it) *but*, on the other ſide, *rejoiceth together in the truth*, is very glad to ſee men do as they ſhould do, live in all Chriſtian ſincerity, he adds πάντα στέγει, as a farther evidence of that temper, *conceals all* the ill of another, unleſs when 'tis greater charity to reveal it, (as *Pro.* 10. 12 it is ſaid of love, that it *covers all ſins*) and then goes on, πιστεύει πάντα, *believeth all things*, that is, all thing that are ſaid for the excuſe or mitigation of a fault, (which is the quality of the ſupernal wiſdom, *Jam.* 3. 17. that 'tis εὐπειθὴς *eaſy to be perſwaded* of that which tends to mitigate the fault) and when nothing is ſaid in defence, or excuſe, yet ἐλπίζει πάντα *hopeth* the beſt that the matter is capable of: And then follows πάντα ὑπομένει *endureth all things*, whatſoever of injury comes to him by another's fact, he is moſt ready to bear, and never meditate revenge. Which is the very thing that muſt be meant by this phraſe πάντα στέγει, if it were rendred, *beareth all things*; as in *Heſychius* 'tis manifeſt that στέγω in that notion of *bearing* is ὑπομένω *to endure*. And that is one farther evidence that στέγω is here in the other notion; for elſe there would be no avoiding a tautologie. It is true that ch. 9. 12. it may bear another ſenſe (for the word certainly ſignifies *to endure*, as well as *to conceal*) and yet that with ſomewhat of this notion in it; for the ſenſe lies thus, we might uſe our liberty or authority, claim the privilege of labourers, that is, to be provided for by thoſe for whom we labour, but we have not done ſo, but πάντα στέγομεν, make no ſuch claims, but endure hardſhip, rather then hinder the propagating the Goſpel by inſiſting on this right.

Ib. *All things*] The word Πάντα *all things* though it be an univerſal, is not to be taken in the utmoſt extent, but according to the uſe of the like phraſes in all languages, wherein the univerſal ſign affixed either to perſons, or times, or places, or things, ſignifies only a greater number, but not all without exception. So when *Pſal.* 14. 4. it is ſaid of the children of men, that *they are all gone*

out of the way, all become abominable, it is manifeſt that it is not ſpoken of all men without exception; for v. 8. there is mention of *Gods people*, and v. 9. of *the righteous*. So for things *Joh.* 14. 26. *the holy Ghoſt ſhall teach you all things, and bring all things to your memory*; not abſolutely all, but all that were uſeful to their office. So 1 *Cor.* 10. 23. *All things are lawful to me*, that is, many of thoſe things which are unexpedient, or all indifferent things. So *Phil.* 4. 13. *I can do all things* is determined there to the things there ſpoken of, *to want*, and *to abound*, &c. and ſo here *the covering*, and *believing*, and *hoping*, and *enduring all things*, is the concealing and burying in forgetfulneſs many conſiderable injuries and evils of other men, believing, and hoping, and enduring very many things, which they which have not this excellent divine grace of Charity will never do.

CHAP. XIV.

Paraphraſe.

1. Let the prime ſupreme care be to do good to others, and in order to that, of all ſpiritual gifts which you are to deſire zealouſly, that of interpreting Scripture is the moſt uſeful, ſee note on Lu. 1. n.

1. * Follow after charity, and deſire ſpiritual *gifts*, but rather that ye may propheſy.] * purſue Διωκετε

2. For he that by the gift of God ſpeaketh any unknown languages, only to ſhew what he can do, muſt be ſuppoſed to ſpeak to the underſtanding of none but of God, and then he ſpeaks indeed by that gift or afflation, myſteries, or hidden things, but no body receives benefit by him.

2. For he that ſpeaketh in an *unknown* tongue, ſpeaketh not unto men, but unto God; for no man underſtandeth *him*, † howbeit in the Spirit he ſpeaketh myſteries.] † though he by the ſpirit, πνευματι δε

3. But he that declareth to others what himſelf underſtands of holy things, ſpeaks to men's profit and inſtruction, admoniſheth and exhorteth them to all Chriſtian practice, and comforteth them from the promiſes of Chriſt.

3. But he that propheſieth ſpeaketh unto men † to edification, and exhortation, and comfort.] † edification οἰκοδομὴν

4. He that ſpeaks a ſtrange language, can benefit no body but himſelf; but he that interprets Scripture, doth that which much tendeth to the comforting and benefiting the congregation, improving them in ſpiritual knowledge.

4. He that ſpeaketh in an *unknown* tongue edifieth himſelf, but he that propheſieth, edifieth the Church.]

5. I had much rather that ye had the gift of propheſying then of ſtrange tongues, for expounding of Scriptures is infinitely more uſeful to the Church then the gift of tongues, unleſs he that uſeth that gift doth after tell them in plain words what he meant, for unleſs he do ſo, the Church can receive no advantage by him.

5. I would that ye all ſpake with tongues, but rather that ye propheſied; for greater is he that propheſieth than he that ſpeaketh with tongues, except he interpret, that the Church may receive edifying.]

6. For ſtrange tongues are not at all profitable for them that are already Chriſtians; that which is profitable is either 1. expounding ſacred figures, or 2. communicating ones knowledge in great myſteries (ſee note on 2. Pet. 1. c.) or 3. interpreting of difficulties of Scripture, or 4. moral catechiſtical inſtitution, teaching you what men ought to do and believe.

6. Now brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?]

7. This you may diſcern by an ordinary ſimilitude; for when ſounds are made by inſtruments, unleſs thoſe ſounds are ſet to ſome tune, no man can tell what to make of it.

7. And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?]

8. And particularly the trumpet, which is uſed to ſound alarms, doth ſo by a particular diſtinct ſound; and if that be not ſounded, no man that hears a trumpet will think himſelf bound to make ready.

8. For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battel?]

9. So if you, that have the gift of ſtrange languages, do not by that means ſpeak that which the Auditors may underſtand (for to that end ſure were thoſe languages given, that you might ſpeak to every one in his own language, Act. 2. 6.) how ſhall any man be the better for your languages? your words ſhall be poured out into the air unprofitably.

9. So likewiſe you, except ye utter by the tongue * words eaſie to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air.] * intelligible ſpeech, εὐσημον λόγον

10. There are, for example, ſeventy languages, and every nation ſpeaks ſome or other, and underſtands that, but ordinarily no other.

10. There are, it may be, ſo many kinds of † voices in the world, and none of them are without ſignification.] † languages —and none of them is without ſome language, φωνων—καὶ οὐδεν ἀφωνον (but the K's MS. leaves out αὐτων) ἀφωνον

11. And therefore if he that hath all theſe languages ſpeak to me in any but that which I underſtand, he ſpeaks to no more purpoſe to me, and I receive no more advantage from him, then if a couple of men of ſeveral countries ſhould talk one to another, and neither underſtand a word of the other.

11. Therefore if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh a Barbarian, and he that ſpeaketh *ſhall be* a Barbarian unto me.]

12. So ye alſo, ſeeing ye would fain have ſome of thoſe extraordinary gifts of the ſpirit (ſee note on Lu. 9. e.) ſeek thoſe gifts eſpecially by which the Church may receive edification and advantage, that ſo you may do ſomewhat more than ordinary, and of that ſort is propheſying.

12. Even ſo ye, for aſmuch as ye are zealous of ſpiritual *gifts*, ſeek that ye may excell to the edifying of the Church.]

13. And inſtead of amazing people with ſtrange languages which they underſtand not, let him pray to God for the gift of expounding ſtrange languages, that he may help others to underſtand them that ſpeak thus.

13. Wherefore let him that ſpeaketh in an *unknown* tongue pray that he may interpret.]

14. For if by that gift of tongues I pray in an unknown language, my gift, or the gift of tongues which is given me, prays, but my underſtanding lies idle (ſee note on Lu. 9. e.) does no body elſe any good; I make uſe of my gift of tongues, which I my ſelf underſtand, but I make no uſe of that underſtanding of mine to make others do ſo too.

14. For if I pray in an *unknown* tongue, my ſpirit prayeth, but my underſtanding is unfruitful.]

15. What then is it that is moſt deſirable? Why, that if in praying I make uſe of the gift of tongues, which is intelligible to my ſelf, I pray alſo by my underſtanding, ſo as he that hath not the gift of tongues is wont to pray, that ſo my underſtanding may be uſeful to others, and help them to underſtand alſo; and ſo likewiſe that I may make uſe of the gift of tongues in ſinging Pſalms, and ſing alſo by my underſtanding, ſo as he that hath not thoſe extraordinary gifts is wont to ſing, that is, ſo as ſhall be intelligible to others.

15. What is it then? I will pray † with the ſpirit, and I will pray * with the underſtanding alſo; I will ſing † with the ſpirit, and I will ſing * with the underſtanding alſo.] † by the ſpirit πνευματι * by the underſtanding, τοῦ νοὶ † by * by

16. For if thou adminiſter the Sacrament in an unknown tongue, how ſhall the people that receive, ſay, Amen, at thy adminiſtring of it, when they underſtand thee not?

16. Elſe, when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the † unlearned ſay [a] Amen, at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?] † vulgar perſon ἰδιώτου

17. And in that caſe how well ſoever that be done which thou doſt, yet 'tis clear 'tis not for the advantage of others, or benefit of the Church.

17. For thou verily giveſt thanks well; but the other is not edified.]

18. I have the gift of tongues more than any of you hath it.

18. I thank my God, [I ſpeak with tongues more than you all.]

19. But for the benefit of others 'twere much better that I ſpake, though never ſo little, from my own underſtanding, ſo as he that hath not the gift of tongues is wont to ſpeak, ſo that others may underſtand, and be inſtructed by me, then never ſo much by the gift of tongues, when no man knows what I ſay.

19. Yet in the Church I had rather ſpeak five words * with my underſtanding, that † by *my voice I* might teach others alſo, then ten thouſand words in an *unknown* tongue.] * by † I may inſtruct κατηχήσω

20. Brethren,

* in your affections πᾶις φρονεῖν † wickedneſs τῇ κακίᾳ *affections be ye perfect, πάις φρεσὶ τέλειοι γίνεσθε

20. Brethren, be not children * in underſtanding; howbeit, in † malice be ye children, but in * underſtanding be men.]
childiſhly affected (ſee note on Lu. 1. 5.) to brag or boaſt of uſeleſs, gainleſs things, ſuch as is ſpeaking what no man underſtands: In reſpect of ſin, be as like children, that is, as innocent as you will, but be more mature and manly in your affections

20. Brethren, 'tis a pitieous thing to be thus

† or, by the lips of others, or ſtrangers, for the Kings MS. reads ἑτέρων ἑτέροις

21. In the Law it is written, With *men of* other tongues and † other lips will I ſpeak unto this people: and yet for all that will they not hear me, ſaith the Lord.]
Iſaiah c. 28. 11. 'tis mention'd as a miracle ſhewed to the people, that God would ſend prophets to them in languages which they underſtood not, and yet that this ſo great a miracle ſhould not work on them.

21 In the old Teſtament in the prophecy of

22. Wherefore tongues are for a ſign, not to them that believe, but to them that believe not: but propheſying *ſerveth* not for them that believe not, but for them which believe]
tongues is principally as a miracle, and that for the converting of unbelievers; but interpreting Chriſtian doctrines, is that that is moſt proper for believers.

22. By which it appears that the uſe of the gift of of Scriptures, and teaching

23. If therefore the whole Church be come together into ſome place, and all ſpeak with tongues, and there come in thoſe that are * unlearned or unbelievers, will they not ſay that ye are mad?]
ſhall ſpeak ſtrange languages, what will an ordinary man, or an unbeliever think or ſay? would he not think them all mad, if he ſhould caſually come among them.

* vulgar perſons v. 16.

23. If therefore in a ſociety of Chriſtians and none elſe, all that ſpeak

24. But if all propheſy, and there come in one that believeth not, or *one* unlearned, he is † convinced of all, he is judged of all.]
terpreting of Scripture, promulgating the doctrine of Chriſt, this may probably work upon them that hear, though they came in unbelievers.

† diſcovered ἐλέγχεται

24. But if that which they are about be the in-

25. And thus are the ſecrets of his heart made manifeſt, and ſo falling down on *his* face he will worſhip God, * and report that God is in you of a truth.]
be forced to do reverence, and confeſs that God is in ſuch a congregation as that.

* proclaiming that God is really among you ἀπαγγέλλων ὅτι ὄντως ὁ θεὸς ἐν ὑμῖν ἐστι

25. And coming to a ſight of their ſins they will

26. How is it then, brethren? when ye come together, every one of you hath a Pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: let all things be done unto edifying.]
Take care eſpecially that, what ever ye do, whether by the afflation of the Spirit ye compoſe pſalms (ſee note on Eph. 5. g.) for the praiſing of God, as was uſed eſpecially in the Eucharift v. 15, 16. or whether ye make uſe of your gift of languages (note on c. 12. h.) or whether ye explain the figures of the old Teſtament (ſee note b.) or whether ye interpret what others have ſpoken in an unknown tongue, all be done ſo as may be moſt to the benefit and advantage of others.

26. If then ye demand, how ye ſhall behave your ſelves in Church-meetings;

27. If any man ſpeak in an *unknown* tongue, *let it be* by two, or at the moſt *by* three, and that † by courſe, and let one interpret.]
let not above two or three do it at one time, and they one by one, and let one of them interpret all that the reſt have ſpoken.

† διὰ μέρους ſeverally

27. And whenſoever any uſe the gift of tongues,

28. But if there be no interpreter, let him keep ſilence in the Church, and let him ſpeak to himſelf and to God.]
him that hath the gift of languages ſpeak in the Church, the place of believers (but reſerve his tongues for the converting of ſtrangers) and in the mean time keep his languages to himſelf, to be uſed at his own home betwixt God and him in private.

28. And if none preſent be able to do that, let not

29. Let the prophets ſpeak, two or three, and let the other judge]
of tongues, ſo next for propheſying, let that be done by thoſe who are endowed with that gift, two or three in a day, the reſt of thoſe who have the like gift of propheſy, paſſing judgement on that which is done by them.

29. And as for the gift

30. If *any thing* be [b] revealed to another that ſitteth by, let the firſt hold his peace.]
that hath that gift is reading or expounding any part of Scripture, another that ſitteth by and hath the like gift be able to give any expoſition of a ſacred figure or other emergent difficulty, let it be free for him to do ſo, and in the mean while let the other, that was ſpeaking, give way to him.

30. And if, while one

31. For ye may all propheſy one by one, that all may learn, and all may be † comforted.]
the gift of propheſy may give your ſenſe of Scripture one after another, and if ye do ſo, that will be the beſt way to inſtruct and exhort all others.

† exhorted παρακαλῶνται

31. For ye all that have

32. And the ſpirits of the prophets are ſubject to the prophets.]
objected againſt this, that they that are thus inſpired, cannot thus ſtop themſelves; for the afflations or inſpirations of ſuch prophets as are here ſpoken of, may be ruled by the prophets, that is, by them that have them; the Chriſtian gifts of expounding, &c. being not like the afflations of evil ſpirits which put them into extaſies, God's gifts to the Church are (as even Prophecy it ſelf appeared to be in Jonah) ſuch, as it is in their power to reſtrain, and conſequently they may propheſy one after another, v. 31.

32. And it cannot be

33. For God is not *the* * *author* of confuſion, but of peace, as in all Churches of the ſaints.]
impetuous, but a quiet, ſoft ſpirit, as appears by the effects in all well-tempered, conſtituted Churches.

* God of diſturbance ἀκαταστασίας θεὸς

33. For the Spirit of God is not a violent, extatical,

34. Let your women keep ſilence in the Churches: for it is not permitted unto them to ſpeak, but † *they are commanded* to be under obedience, as alſo ſaith the Law.]
teaching, that they do not ſo much as ſpeak, by way of asking queſtions, in the Church, but acquieſce in the judgments of their Superiors, particularly their husbands, as the Law of God commands, Gen. 3. 16.

† or, let them be ſubject to their huſbands, for the Kings MS. reads ὑποτασσέσθωσαν αὐτὰς τοῖς ἰδίοις ἀνδράσιν

34. As for your women, let them be ſo far from

35. And if they will learn any thing, let them ask * their husbands at home: for it is a ſhame for women to ſpeak in the Church.]
they muſt ſeek it by their husbands, by whom it may be conveighed to them (if not from their own skill, yet from thoſe that are able to inſtruct, the officers of the Church) much more decently then by their ſpeaking or asking queſtions in the Church, the doing of which is uncomely in a woman, as arguing ſome Pride in her, or weakneſs in her husband.

* their own τοὺς ἰδίους

35. What therefore they deſire to be inſtructed in;

36. What? came the word of God out from you? or came it unto you † only?]
upon you to order otherwiſe, are you the planters of the Goſpel? or did the Apoſtles, that planted, give none but you directions, that you muſt do contrary to all other Churches, particularly to Jeruſalem, and ſuffer women to ſpeak in your Churches?

† alone μόνας

36. As for you that take

37. If any man think himſelf to be a Prophet, or ſpiritual, let him acknowledge that the things I write unto you are the commandments of the Lord.]
ſpiritual gift, or afflation, let him receive theſe directions as the commands of the Lord, or not pretend to be a true prophet. For the Apoſtles (and ſuch am I) being the men intruſted by Chriſt to conveigh the Goſpel to the world, and to preſerve order in the Church, are to be obeyed by the Prophets themſelves; and in matters of difference the reſolution is to be made by the Apoſtles, as the Governors of the Church, not by the prophets or the ſpiritual.

37. If any man be a prophet, or have any other

38. But if any man be ignorant, let him be ignorant.]
of it, reſiſt the directions, let him continue to do ſo, his will be the danger of it.

38. But if any man doubt,

39. Wherefore, brethren, covet to propheſie, and forbid not to ſpeak with tongues.]
fore propheſying, teaching, exhorting is the thing by which the church is moſt profited, and for the gift of tongues, 'tis that that they which have may be allowed to uſe, if they do it according as I have directed.

39. To conclude there-

* according to appointment, κατὰ τάξιν

40. Let all things therefore be done according to the cuſtom of the Church, (which is the rule of decency) and according to the orders and directions which now, and at other times, have or ſhall be given you by me. And this is all I ſhall now add on this ſubject.

40. Let all things be done decently, and *in order.]

Annotations on Chap. XIV.

a. ἡμὴν

V. 16. *Amen*] The word *Amen* is an expreſſion ordinarily uſed by the people, by way of aſſent to the prayer made by another before them, being an Hebrew Adverb of *affirming*, and ſo rendred by *Symmachus* πιστωμένως *faithfully*. For, as *Maimonides* ſaith, 'twas a cuſtom of the Jews in their daily prayers, that he that had not skill or ability to pray himſelf, ſhould ſay *Amen*, but he that had ability, ſhould pray himſelf. The former of theſe was he that is here called ἰδιώτης *the private* or *vulgar perſon*, νεώτερος 1. *Pet.* 5. 5, *the younger*, as **Lucian* defines ἰδιώτης, Πολὺς ὅμιλος, ὃς ἰδιώτας καλοῦσιν οἱ σοφοὶ, *the multitude* or *congregation*, *which the wiſe men call Idiots*. This cuſtom is clearly deduced from *Deut.* 27. where all the people of *Iſrael* join in this; and ſo in the *Pſalmiſt* particularly on this occaſion of εὐλογία *bleſſing of God*, *Bleſſed be the Lord God of Iſrael from everlaſting and world without end, and let all the people ſay, Amen.* So *Neh.* 8. 7. *All the people anſwered, Amen*, λαὸς, *the laity* peculiarly, (as that differs from the Prieſts) who therefore in all reaſon are here meant by ἰδιώτης. The *Tulmudiſts* have a threefold *Amen*: 1. *Amen pupillum*, ſaith † *Caninius*, when one prays, and another that underſtands not what he ſaith, gives anſwer to him, parallel to this of *the idiote* in this place; 2ly, *Amen ſurreptitium*, *a ſtolen Amen*, when 'tis before the end of the prayer; and 3ly, *Sectile*, when he cuts it into two parts, *A-men*, as he that yawnes, or is a doing or minding ſomething elſe. Now the uſe of this *Amen* ἐπὶ τῇ σῇ Εὐχαριστίᾳ *at thy giving thanks*, ſeems here to refer to the cuſtom of the ancient, and it ſeems Apoſtolical, Primative Church, which was at the conſecrating of the Lord's Supper, for to that the giving of thanks ſeems to belong, according to the uſe of the word εὐχαριστία or εὐλογία c. 10. 16. At the ending of which, ſaith *Juſtine Martyr Apol.* 2. there was a ſolemn ἐπιφώνημα, Ἀμὴν, *acclamation of Amen* by the people.

Ἰδιώτης

* ἀφελὴς πνθ. p. 788.

ἐπὶ τῇ σῇ Εὐχαριστίᾳ

† ex. N. T. c. 5.

30. *Revealed*] That ἀποκάλυψις doth not always ſignifie *a viſion*, or paſſively *a receiving a revelation*, *by extaſie*, or *dream from God*, but only *a ſenſe* or *notion*, *a meaning* or *interpretation* of a piece of Scripture, that through ſome figure (or the like) hath much difficulty in it, may appear by ver. 6. where in oppoſition to the *miraculous ſpeaking of tongues*, thoſe four ways of expounding in the Church are ſet down, and the firſt of them ἀποκάλυψις, *revelation*, or *expounding of ſacred figures*, &c. So v. 26. ἀποκάλυψιν ἔχει *hath a revelation*, as *hath an interpretation*, is of him that can expound any ſuch figure, as the other is he that can interpret a ſtrange language; and ſo here in this verſe, that which is here *hath a revelation* muſt be expounded by the *Prophet's ſpeaking* ver. 29. For thus it lies, *Let the prophets ſpeak, two or three*, that is, ſo many in a meeting: *If another that ſitteth by have any revelation*, that is, if whilſt one is a ſpeaking, another be, or conceive himſelf able to expound the difficulty, then *let the firſt*, that is, the prophet then a ſpeaking, *hold his peace*, give way to him; where, as the *propbets ſpeaking* is all one with *having a revelation*, ſo the thing thus delivered being to be judged of by others, whether it be right or no, (*let others judge*, v. 29.) is conclued not to be any ſpecial revelation from God, for if 'twere ſuppoſed ſuch, it ought not to be ſubject to others judging of it. And then what is here ſaid will clearly be explained by that which we read in *Philo* (*lib. Omnem probum liberum eſſe*) where ſpeaking of the Doctors of the Jews, when they are ſet in the Synagogues, Ὁ μὲν, ſaith he, τὰς βίβλους ἀναγινώσκει, *One reads the bible*, ſome part of it, ἕτερος δὲ τῶν ἐμπειροτάτων ὅσα μὴ γνώριμα παρελθὼν ἀναγινώσκει, *And another of the more skilful*, or *Doctors*, *paſſing through thoſe that are not known*, that is, the more difficult paſſages, *expounds*. This was called among the Jews דרש *preaching* or *expounding* in their *Synagogues*. See Note on ch. 1. c.

b. Ἀποκάλυψις.

Paraphraſe. CHAP. XV.

1. As to that great hereſie of ſome among you v. 12. that deny the reſurrection, I ſhall now ſpeak the very ſame which at my firſt preaching the Goſpel among you I taught, and which ye then embraced, and for ſome time, till the Gnoſtick falſe teachers crept in among you, ye never made queſtion of,

1. MOreover, brethren, I declare unto you the Goſpel which I preached unto you, which alſo ye have received, and wherein ye * ſtand,]

* have ſtood ἑστήκατε

2. By which alſo you were converted and fetch'd but from the midſt of the Gentile world, after what manner, if your memory ſerve you, I delivered the ſtory to you with all the circumſtances and explication of difficulties, unleſs your believing and receiving the Goſpel were light and raſh and inconſiderate, or unleſs what you then received be now quite vaniſhed.

2. By which alſo † ye are ſaved, * if ye keep in memory what I preached unto you, unleſs ye have believed † in vain.]

† you are eſcaped, σωζεσθε

* after what manner I preach'd unto you if you keep in memory τίνι λόγῳ εὐηγγελισάμην ὑμῖν

3. For one of the principal things which I told you, and which I my ſelf had learned at my firſt believing the Goſpel, was this, that as Chriſt died for our ſins,

3. For I delivered unto you *firſt of all that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures,]

† rathly εἰκῇ

* among the principal things, ἐν πρώτοις

4. And his body was laid in the grave, and ſo on the third day, according to the prophecies of the ſcripture, he roſe from the grave,

4. And that he was buried, and that he roſe again the third day according to the ſcriptures.]

5. And after his riſing appeared to Peter, Luke 24. 34. and then to the whole college of diſciples, Luke 24. 36. conſiſting formerly of twelve, and ſo ſoon after again, though now one of them was wanting.

5. And that he was ſeen of Cephas, then of the twelve.]

6. After that he was ſeen in Galilee, Mat. 28. 7. by near five hundred believers or Chriſtians at one time, of whom a great part are now ſtill alive ready to teſtifie it, but ſome of them are dead.

6. After that he was ſeen of above five hundred brethren at once, of whom the greater part remain unto this preſent, but ſome are fallen aſleep.]

a. 7. Beſides all theſe, he was, preſently after his reſerrection, ſeen by James the Biſhop of Jeruſalem, then by all the twelve Apoſtles, John 20. 25.

7. † After that he was ſeen of [a]James, then of all the Apoſtles.]

† Then Ἔπειτα

b. 8. And after his aſcenſion to heaven he ſpake from thence, and exhibited himſelf to be ſeen by me, who before had not ſeen him, being not a diſciple of his then, but after his aſcenſion converted by him, and received through his ſpecial favour into the number of his Apoſtles, though moſt unworthy of that dignity.

8. And laſt of all he was ſeen of me alſo, as of *one [b]born out of due time.]

*an Abortive ἐκτρώματι

9. For I having firſt been a great perſecutor of Chriſtianity, though by Chriſt I was thus miraculouſly called to be an Apoſtle of his, am not yet worthy to be ſo eſteemed, but being by Chriſt ſo conſtituted, am yet for that former life of mine, inferior to all the reſt of the Apoſtles of Chriſt, who were never thus guilty.

9. For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God.]

10. But

10. But by the * grace of God I am what I am: and his grace which *was* † *beſtowed* upon me was not in vain: but I laboured more abundantly then they all: yet not I, but the grace of God which was with me.]

10. Though being by his ſpecial favour ſo conſtituted, I have ſince laboured to walk worthy of it, and have been more induſtrious and laborious then all the reſt that had been his diſciples here; yet what I have thus done is not to be imputed to me in any manner, but to the grace and goodneſs of God that went along with me, and enabled me to do what I have done.

11. Therefore, whether *it were* I or they, ſo we preach, and ſo ye believed.]

11. Well then, whether ye look upon me, or upon them to whom he appeared here upon earth, and ſo were eye-witneſſes of his reſurrection, I am ſure ye can have no grounds from either of doubting of this truth, for both they and I preached the ſame among you, and at our preaching you then received and believed it.

12. Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you that there is no reſurrection of the dead?]

12. Now upon this foundation thus laid, that you can have no reaſon to doubt it, it follows that the dead truly riſe, and then how comes it to paſs that ſome of your Churchmen, that have received the faith by our preaching, begin now to deny all reſurrection?

13. But if there be no reſurrection of the dead, then is Chriſt not riſen:]

13. Theſe are preſently confuted, ſuppoſing it granted that Chriſt is riſen from the dead:

14. And if Chriſt be not riſen, then *is* our preaching vain, and your faith *is* alſo vain.]

14. Which if it be not true, then is that falſe which both we preached and ye believed v. 11. and in all probability whatever elſe we have built upon it.

15. Yea, and we are found falſe witneſſes of God, becauſe we teſtified of God that he raiſed up Chriſt, whom he raiſed not up, if ſo be that the dead riſe not.]

15. And ye muſt ſuppoſe of us who taught you Chriſtianity, that we taught you a meer forgery, for ſuch muſt the reſurrection of Chriſt be, if there be no reſurrection from the dead.

16. For if the dead riſe not, then * is not Chriſt raiſed.]

16. For thus one may argue backward, If there be no poſſibility for a man by the power of God to be raiſed from death, then is not Chriſt raiſed.

17. And if Chriſt be not raiſed, your faith *is* vain, ye are yet in your ſins.]

17. And if ſo, then all that we have preach'd to you, particularly remiſſion of ſins upon repentance, being bottom'd on the reſurrection of Chriſt, Act. 5. 31. is to be ſuppoſed falſe alſo.

18. Then they alſo which are fallen a ſleep in Chriſt are periſhed.]

18. And they that have loſt their lives for Chriſt's ſake, have had nothing to pay them for thoſe loſſes, have periſhed eternally, and ſo loſt very much by their fortitude, which muſt argue madneſſe in them, if they believed not a reſurrection, (for then they had better have kept the life they had, till a natural death had call it from them) and muſt argue a groſs error in thoſe firſt Chriſtians, Stephen and James, &c. if they believed that which had not truth in it.

19. If in this life only we † have hope in Chriſt, we are of all men moſt miſerable.]

19. And indeed, if Chriſt were not riſen, if all our hope in Chriſt hath been terminated with this life of his on earth (or if all the advantages which we reap by Chriſt, are thoſe which we enjoy here, who are worſe uſed then any other men, perſecuted continually for our profeſſion of Chriſt) it would then follow, that (as once the Apoſtles deemed themſelves upon his death, not knowing he was to riſe again, ſo) we Chriſtians ſhould be the moſt unhappy perſons, the moſt proper objects of Compaſſion that are in the world.

20. But now is Chriſt riſen from the dead, *and* become the firſt-fruits of them that ſlept.]

20. Which now, bleſſed be God, is much otherwiſe, for Chriſt being riſen, he, by riſing himſelf, raiſeth all others with him (as in the conſecrating of the firſt-fruits, the whole harveſt is alſo conſecrated) and then we that are miſerable here, ſhall be rewarded there, (and ſo his reſurrection is a certain proof, that other men ſhall have a reſurrection alſo, which is the ſum of the arguing from v. 12. till this place.)

21. For * ſince by man *came* death, by man *came* alſo the reſurrection of the dead.]

21. For as one man brought death, ſo another brought reſurrection into the world.

22. For as in Adam all die, ſo in Chriſt ſhall all be made alive.]

22. For as upon Adam's ſin, all that are partakers of his nature, are concluded under the ſentence of death pronounced againſt him; ſo all regenerate believers, all that are like, that belong to Chriſt, v. 23. ſhall be raiſed to immortal life,

23. But every man in his own order; Chriſt the firſt-fruits, after they that are Chriſt's at his coming.]

23. But this with ſome diſtance of time betwixt: Chriſt the firſt-fruits, ſome time before the reſt, then all regenerate Chriſtians at his laſt coming to judgment.

24. Then *cometh* the end, when he † ſhall have delivered up the kingdom to God, * even the Father, when he ſhall † have put down all rule, and all authority and power.]

24. Then I mean, when in the concluſion of this world, of this ſpiritual kingdom of Chriſt in the Church here below, he ſhall deliver up all his power exerciſed by himſelf and his commiſſioners, into the hand of God his Father, having firſt deſtroyed all earthly dominions, pronouncing ſentence on the great potentates, as well as the meaneſt men, or elſe having ſubdued all to his power, by converting ſome, and deſtroying all others.

25. For he muſt reign, * till he hath put all enemies under his feet.]

25. For to this purpoſe was the promiſe made to Chriſt, Pſal. 110. that his ſpiritual kingdom on earth ſhould laſt ſo long, till God hath brought all the world to be ſubject to him.

26. The laſt enemy *that* † ſhall be deſtroyed, *is* death.]

26. And of the enemies to be ſubdued death is the laſt, which therefore muſt be ſubdued (and ſo men raiſed from death.)

27. For he hath put all things under his feet; but when he ſaith, All things are put under *him*, *it is* manifeſt that * he is excepted which did put all things under him.]

27. The evidence being clear, for all enemies, all things, no one excepted, that God will ſubdue them all under Chriſt; alwaies ſuppoſing that God himſelf is excepted, of whom 'tis affirmed that he will put all things under Chriſt.

28. † And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.]

28. And when all is ſo ſubdued to Chriſt, then ſhall Chriſt lay down that office which 'till then he exerciſeth, and in which he is conſpicuous in his Church (which 'till then he is to adminiſter) and then ſhall God the Father, Son, and holy Ghoſt, fill all the elect with glory and bliſs eternally.

29. * Elſe what ſhall they do which are baptized c for the dead, if the dead riſe not at all? why are they † then baptized for the dead?]

29. Now for them among you v. 12. which ſay there is no reſurrection of the dead, and conſequently that the dead ſhall not be raiſed at the coming of Chriſt (which was the point in hand v. 23. and from that verſe to this all betwixt being to be read as in a parentheſis, ſetting down the ſtate of all things at and after that reſurrection) I ſhall only make this demand, Why then have they in their baptiſm made profeſſion of their belief of it (ſe ver. 14, 17.) it being certain that the dead, or the reſurrection of the dead (expreſſed here for brevity under that word [the dead]) is one of the articles, and that a prime and ſpecial one, to the belief of which they were baptized, and to which baptiſm (being the putting in and taking out of the water) doth refer, as a ſignificant emblem, firſt of Chriſt's then of our reſurrection from the grave? And therefore to what end did theſe men in their baptiſm profeſs their belief of this article, if they believe it not? To be a baptized Chriſtian, and not to believe the reſurrection, is a ſtrange ridiculous thing, an hypocriſie which they will never be able to anſwer to God or man, and that which actually deprives them of all benefits of baptiſm; and yet ſuch are they if they make doubt of this.

30. And why ſhould we Chriſtians ever adventure any danger that might poſſibly bring death upon us, if we were not aſſured that there were another life, wherein all our patience and valour for Chriſt ſhould be rewarded by him? *v. 18.*

30. And why * ſtand we in jeopardy every hour?]

* do we run hazards κινδυνευομεν

31. I for my part proteſt by that which I take moſt joy in of any thing in the world, my fidelity to Chriſt, that I daily run the hazard of death, which ſure I ſhould not do, if I had not confidence of another life after this.

31. I proteſt by your rejoicing, which I have in Chriſt Jeſus our Lord, I die dayly.]

d. 32. Certainly all the hazards which I ran at Epheſus Act. 19. being as to man, to the eye of man, or as far as mens purpoſes could go, ſet to combate with wild beaſts, that is ſentenced and condemned (2 Cor. 1. 9.) to that kind of bloody execution on their theatres (though by the providence of God I was delivered) can bring me no advantage, unleſs there be another life after this: And were it ſo, there were ſome place for that ſaying of ſome among you, Let us enjoy the good things of this world at preſent, for within a while death comes, and there's an end of all.

32. If † [d] after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink, for to morrow we die.]

† according to man.

e. 33. And 'twill concern you, that are not yet thus ſeduced, to take heed that ſuch ſpeeches and diſcourſes as theſe, ſuch atheiſtical temptations to ſenſuailty upon pretence of the no future ſtate, no being after that of this life, do not work upon you: The very converſing with ſuch diſputers as theſe may corrupt ſuch eaſy ſeducible credulous people as it ſeems ſome of you are.

33. Be not deceived: evil communications corrupt * good ‖ manners.]

‖ diſpoſitions

a e 34. 'Tis all reaſon and more then time that you ſhould truly (ſee note on Lu. 16. a.) or throughly rouze your ſelves out of that drouſie condition of ſin, that you have gone on in, at leaſt ſome of you, ver. 12. that by their behaviour and diſcourſe ſhew themſelves to be mear heathens ſtill: Of whom I tell you, that it may work ſhame in you, that you have ſuch men among you, rather then that you permit your ſelves to be tempted to imitate them.

34. Awake * to righteouſneſs, and ſin not; for ſome have not the knowledge of God: † I ſpeak this to your ſhame.]

* truly, δικαιως † I tell you it that you may be aſhamed, προς ἐντροπην ὑμιν λεγω

35. But ſome object, that if men die, how can they live again? or what kind of body ſhall they have, that which they had being rotten in the grave? (ſee note on Act. 15. c.)

35. But ſome man will ſay, How are the dead raiſed up? and with * what body doe they come?]

* what kind of ποιῳ

36. But this is a fooliſh objection, for even in corn that is ſowed, the rotting of the corn is neceſſary to the enlivening of it, or ſpringing of it up again.

36. Thou fool, that which thou ſoweſt is not quickned, except it die.]

37. And it is not the cuſtom to ſow that very thing which after comes up, the blade, and ear, and corn in it, but only the corn without the reſt, as the corn of wheat, or the like.

37. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other *grain.*]

38. And when ſuch a ſingle corn is ſown without an ear or chaff about it, God cauſeth it to come in this or that form, a root and blades, and ears of wheat, and proportionably from other ſeeds according to the property of each.

38. But God giveth it a body, as it hath pleaſed him, and to every ſeed his own body.]

39. And as it is among us, one ſort of fleſh differs very much from another, ſo much more a body of a man here on earth may differ in qualities from a glorified body in heaven.

39. All fleſh *is* not the ſame fleſh: but *there is* one *kind of* fleſh of men, another fleſh of beaſts, another of fiſhes, *and* another of birds.]

40, 41, 42. Two things are obſervable in the reſurrection: 1. the improvement of all mens eſtate, who have their part in the reſurrection of the juſt, above that which here they enjoy: 2. the ſeveral degrees of glory that they then ſhall have one above another. For as heavenly bodies are more glorious then earthly, and one heavenly then another, ſo is it in the reſurrection. And for the firſt of theſe, which is the chief matter of preſent conſideration, the bodies that riſe differ from thoſe that died, the ſtate of the reſurrection differs from that of this life; that which was here, was a corruptible body, that which riſes, an incorruptible.

40. *There are* † alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial *is* one, and *the glory* of the terreſtrial *is* another.

41. There is one glory of the ſun, another of the moon, and another glory of the ſtars; for *one* ſtar differeth from *another* ſtar in glory.

42. So alſo *is* the reſurrection of the dead: it is ſown in corruption, it is raiſed in incorruption.]

† both ye

43. The body here hath ſome diſhonourable deformed parts c. 12. 3. others weak and feeble, ſubject to, or decayed by diſeaſes and age; but the future body is quite contrary, glorious and ſtrong.

43. It is ſown in diſhonour, it is raiſed in glory; it is ſown in weakneſſe, it is raiſed in power.]

44. The body here is ſuſtained by meat and drink, but in the future ſtate 'twill be a body immortal, that wants nothing to ſuſtain it. Such bodies indeed there are of both theſe ſorts.

44. It is ſown * a natural body, it is raiſed a ſpiritual body. There is † a natural body, and there is a ſpiritual body.]

* an animal ψυχικον † an animal

45. One ſuch as Adam is mentioned to have had, Gen. 2. 7. and ſuch as we had from Adam, who communicated life to his poſterity; the other we ſhall receive from Chriſt, that reſtores them from the grave when they have been dead.

45. * And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam *was made* a quickening Spirit.]

* For ſo it hath been written

46. The immortal body was not firſt formed, but that which needed ſuſtenance, ſo as without that it was to periſh, and after that the immortal body is to be returned to us in ſtead of that mortal.

46. Howbeit, that *was* not firſt which is ſpiritual, but that which is natural, and afterward that which is ſpiritual.]

47. The ſtock of the animal life was Adam, ſo called as an earthy man, made out of the earth; the ſtock of the immortal, Chriſt the Lord, that came down from heaven.

47. The firſt man † *is* of the earth, earthy; the ſecond man *is* the Lord from heaven.]

† was

48. Such a body as Adam himſelf had, ſuch have all we mortal men; and ſuch a body as Chriſt now hath, ſuch ſhall we, that live like him, according to his example and precept, have at the reſurrection.

48. As *is* the earthy, ſuch *are* they that are earthy; and as *is* the heavenly, ſuch *are* they alſo that are heavenly.]

49. And as we have firſt been made like the mortal Adam, ſo ſhall we be made like the immortal Chriſt, when we come to heaven.

49. And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly.]

f 50. One thing only I ſhall add, that 'tis not poſſible that theſe earthy, corruptible, weak, ignominious bodies of ours ſhould come to heaven, unleſs they be firſt changed, purified, immortalized (ſee note on Mat. 16. 17. c.)

50. Now this I ſay, brethren, that [f] fleſh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.]

51. And therefore for thoſe that are found alive at the day of Doom, I ſhall tell you a ſecret not yet diſcovered to you, that though they do not die at all, yet muſt they all be changed before they go to heaven, theſe bodies, thus qualified as now they are, cannot come thither, ver. 50.

51. Behold * I ſhew you a myſtery; we ſhall not all ſleep, but we ſhall all be changed,]

* I tell you a ſecret. μυστηριον ὑμιν λεγω

52. In

† he ſhall ſound the trumpet, σαλπίσει

52. In a moment, in the twinkling of an eye, at the laſt trump (for † the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.)]

52. And this change ſhall be wrought in them in a minute, at the point of time when all the world are ſummoned to judgment; for God ſhall make the Angels ſound a trumpet, or make a noiſe like that of the trumpet, call the whole world of men, that ever was or ſhall be, to judgment, and at that inſtant all that were formerly dead ſhall ariſe in immortal bodies, and thoſe that are then alive ſhall from their mortal be changed into ſuch.

53. For this corruptible muſt put on incorruption, and this mortal *muſt* put on immortality.]

53. For 'tis moſt certain and neceſſary v. 50. that our mortal bodies muſt be changed into immortal. m

54. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up ‖ in victory.]

54. And when this is done, then ſhall that ſaying of Hoſ. c. 13. 14. be made good, that death ſhall be deſtroyed for ever, never to recover ſtrength again over any thing, nothing from thence forth ſhall ever die. g.

‖ hades, ᾅδης

55. O death, ‖ where *is* thy ſting? O * grave, where *is* thy victory?]

55. In contemplation of which a Chriſtian may look on death as a hurtleſs thing, the ſting or wounding power of which is taken away by Chriſt; and ſo on the ſtate of ſeparation of ſoul from body, that it is ſuch as ſhall not laſt for ever. h. n

56. The ſting of death *is* ſin, and the ſtrength of ſin *is* the Law.]

56. The only thing that makes death like a ſerpent, able to do us any hurt (without which it differs nothingh from a calm ſleep) is ſin, as that which gives ſin any ſtrength to miſchief us is the Law, which prohibits it; and conſeqently brings guilt upon us.

57. But thanks *be* to God which giveth us the victory, through our Lord Jeſus Chriſt.]

57. But thanks be to God, who by what Chriſt hath done for us hath given us victory over ſin and death, and by the conqueſt of ſin, getting out of the power of that, hath made death but an entrance to immortality.

58. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, alwaies abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord.]

58. Theſe are arguments ſufficient to teach any Chriſtian conſtancy and perſeverance in doing and ſuffering God's will, and to oblige him to the utmoſt induſtry and diligence in the ſervice of God, knowing that nothing that we thus undergo ſhall fail of receiving a reward.

Annotations on Chap. XV.

2. Ἰακώβῳ ὤφθη

V. 7. *Seen of James*] What is here ſaid of *Chriſt*'s appearance unto *James*, is not mentioned in the Goſpels, yet is it by S. *Jerome* mentioned from the tradition of the Church, and that preſently after his Reſurrection, before thoſe other appearances which are here mentioned before it; which if it be true, it is neceſſary that ἔπειτα be not rendred *afterward*, but either as an Ordinal of dignity, not of time; or as a form of numbring up ſeveral times, without exact obſervation of the order of them, *then, beſides*, or *in the next place*, as the word is uſed in this *Epiſtle*, c. 12. 28. ἔπειτα δυνάμεις; where nothing of order is conſidered. Now what *James* this was, is affirmed by S. *Hierom* alſo, that *James*, the brother of our Lord, whom he * calls *the Thirteenth Apoſtle*, ſtyled *James the Juſt*, ſaith *Euſebius*, l. 2. c. κγ'. and, ſaith he, reckoned by S. *Paul* among the ſpecial witneſſes of the reſurrection, *James* the known Biſhop of *Jeruſalem*, whom therefore ſome of the antients affirm to have been conſtituted Biſhop there by *Chriſt* himſelf at this appearance of his unto him; ſee *Jerome* in *Catal.* and on *Gal.* c. 1. *Epiph. Hær.* 78. *Greg. Turonenſ.* l. 1. c. 17. *Chryſoſtome Hom.* 1. on the *Acts*, *Theophyl.* on 1 *Cor.* 15 7. Ὤφθη Ἰακώβῳ τῷ ἀδελφῷ τῷ κυρίου τῷ ὑπ' αὐτοῦ κατασταθέντι ἐπισκόπῳ πρώτῳ Ἱεροσολύμων, *He was ſeen by James the brother of the Lord, conſtituted by him the firſt Biſhop of Jeruſalem.* So *Photius* the Patriarch of *Conſtantinople*, *Epiſt.* ριζ. Ἰάκωβος ὁ πρῶτος ἀρχιερέων, ᾧ διαπαντὸς χεὶρ τὸ ἱερὸν χρίσμα, καὶ ἡ ἐφεδρία Ἱεροσολύμων λαχών, *James the firſt of High-prieſts* (or *Biſhops*) *who by the Lord's hand received the holy unction and Biſhoprick of Jeruſalem.* What is thus ſaid of his being conſtituted Biſhop by *Chriſt*, is by others ſaid to have been done by *Chriſt* and the Apoſtles, (*Euſeb.* l. 17. c. ιθ'. Ἰάκωβος πρῶτος ἡ Ἱεροσολύμων ἐκκλησίας ἡ ἐπισκοπὴν ἔσχε λαχὼν μετὰ τοῦ Σωτῆρος καὶ τῶν Ἀποστόλων τὸν θρόνον, *James the firſt Biſhop of Jeruſalem received it from Chriſt himſelf and the Apoſtles,*) by others from the Apoſtles immediately. So *Euſebius* from *Clem. Alexandr.* l. 6'. Πέτρον, φησὶ, καὶ Ἰάκωβον, καὶ Ἰωάννην, μετὰ τὴν ἀνάληψιν τοῦ Σωτῆρος, οὐκ ἐν καὶ τοῦτο τοῦ κυρίου περιτιμηθέντας, μὴ ἐπιδιεκδικεῖσθαι δόξης, ἀλλὰ Ἰάκωβον τὸν Δίκαιον ἐπίσκοπον Ἱεροσολύμων αἱρεθῆναι, *He ſaith that Peter, and James, and John, after the aſſumption of Chriſt, as being the men that were moſt favoured by Chriſt, did not contend for the honour, but choſe James the Juſt to be Biſhop of Jeruſalem.* So, before *Clemens*, *Hegeſippus* ἱστορ. ε'. in *Euſeb.* l. 2. c. κγ'. τῶν δὲ τὸν τόπον διαδεχομένων ἐκκλησίαν ρα' (or, as others read, ρβ') Ἀποστόλων ὁ ἀδελφὸς τοῦ κυρίου ὁ Ἰάκωβος, ὀνομαζόμενος ὑπὸ πάντων Δίκαιος, *After this manner did the brother of the Lord, James, called by all men the Juſt, receive the Church* (of *Jeruſalem*) *from the Apoſtles.* And that this was done the firſt year after the death of *Chriſt*, is the affirmation of *Euſebius* in *Chronico* p. 43. which makes it out of queſtion that this was the *James* that is mentioned *Acts* 12. 17. when *Peter* being delivered out of priſon commands word to be carried *to James and the brethren*, that is, the Biſhop and the Believers there. And thence it is that he is called *an Apoſtle*, *Gal.* 1. 19. and *Act.* 15. 6. and 22. *the Apoſtles came together*, and *It ſeemed good to the Apoſtles*; ſo ſaith *Theodoret*, Τοὺς νῦν καλουμένους ἐπισκόπους Ἀποστόλους ἀνόμαζον, &c. *Thoſe whom they now call Biſhops, they called Apoſtles*, bringing this for a proof of his affirmation, ὅτω καὶ ἡ Ἱεροσολύμων τοῖς ἐν Ἀντιοχείᾳ ἔγραψαν οἱ Ἀπόστολοι, *ſo the Apoſtles wrote from Jeruſalem to thoſe in Antioch.* And this is the reaſon that in this his Church of *Jeruſalem*, *James* is ſet before *Peter* and *John*, *Gal.* 2. 9. and is ſaid to *give the right hand of fellowſhip to Paul and Barnabas*, and accordingly *Paul*, aſſoon as he comes to *Jeruſalem*, preſently goes into *James*, *Act.* 21. 18. And this is the *James* that wrote the *Epiſtle*, and is called *James the Apoſtle* in the Inſcription of the *Epiſtle*, though in the beginning of it he ſtyle himſelf *a ſervant of Jeſus Chriſt*. See Note b. on the Inſcription of that *Epiſtle*. th

* Comm. in Gal.

Ἔπειτα *id*

V. 8. *Born out of due time*] The full importance of this phraſe ὡσπερεὶ ἐκτρώματι may beſt be taken from a proverbial form among the Romans, begun in *Auguſtus*'s time. It is, from *Suetonius*, taken notice of by *Baronius*, *An. Chr.* 44. n. 74. but ſomewhat miſrepreſented. The words of *Suetonius* lie thus, in the life of *Auguſtus*, c. 35. *Erant ſuper mille* (*ſenatores*) *& quidam indigniſſimi, & poſt necem Cæſaris per gratiam & præmium allecti, quos Abortivos vulgus vocabat, There were at that time an enormous number of Senators, above a thouſand, and ſome of them moſt unworthy of that dignity, having after the death of Cæſar by favour and bribery gotten to be elected. Theſe the multitude proverbially ſtyled Abortives.* To this proverbial ſtyle of reproach St. *Paul* in great humility ſeems here to refer, making his own election into the Apoſtleſhip parallel to the choice and admiſſion of thoſe ſupernumerary unworthy perſons into the Senate, *viz.* that he, like them, was none of the regular number of the Twelve, none of thoſe firſt taken in, in *Chriſt*'s life time, no way *worthy to be an Apoſtle*, as having *perſecuted the Church of Chriſt*, v. 19. and yet by *Chriſt*'s grace and ſpecial favour, called and admitted to this dignity (*by the grace of God I am what I am*, v 10.) and in theſe ſo many reſpects, fit to be look'd on, in his own opinion of himſelf, as they were reproachfully by the people, *viz.* as an ἔκτρωμα *an untimely birth*, which conſequently hath not thoſe full dimenſions, which thoſe children are born with who have ſtay'd in the womb their full time; to which moſt aptly agrees that which follows, v. 9. as the reaſon of this expreſſion, *for I am the leaſt of the Apoſtles*, as the *Abortive* is the leaſt of children. And this is ſtill but proportiona- b. Ἔκτρωμα

ble

ble to what he every where, when he ſpeaks of himſelf, is forward to ſay, calling himſelf *the greateſt*, or *chief, of ſinners, leſs than the leaſt of all Saints*, and attributing all to the ſuperabundant mercy and grace of God, that he ſo unworthy was thus vouchſafed and dignified by *Chriſt*.

c. V. 29. *For the dead*] 'Tis to little purpoſe to ſet down the ſeveral interpretations of this place (ſee *Juſtell.* in *Cod. Can. Eccl. Univerſæ*, p. 173.) This which hath been ſet down in the paraphraſe is moſt natural, rendring ὑπὲρ *for*, anſwerable to the Hebrew על. For the νεκροὶ *the dead*, is but the title in brief of that grand Article of the *Creed*, that of *the reſurrection of the dead*, juſt as among the Hebrews עבודה זרה על *of*, or *for*, *ſtrange worſhip*, denotes that precept of the ſons of *Adam* and *Noah*, which prohibiteth the worſhip of any ſtrange gods, or על ברוכת השם *of*, or *for*, *the benediction of the name*, is the precept of worſhipping and ſerving the one true God: and ſo generally titles of *Conſtitutions* and of *Articles* are abbreviates, in a word or two. To this purpoſe 'tis the obſervation of the Learned * *Joſ. Scaliger*, that not only the *Rabbini*, but generally other Doctors, *notiſſimas & vulgò tritiſſimas ſententias dimidiatas ſolent citare, Uſe to cite by abbreviature known and vulgar ſentences*, inſtancing in δῶρον, *Mat.* 15. 5. So it appears by *Suidas*, uſing the Proverb ἀπὸ καταδυομένης, *from the ſinking*, which is but the abbreviature of Ἀπὸ καταδυομένης ὅπ, ἂν λάβῃς, κέρδος, *From a ſinking ſhip whatſoever thou getteſt, muſt be counted gain.* Of this interpretation of ὑπὲρ νεκρῶν we have the teſtimony of *Harmenopulus De ſect.* ια'. who refuting the *Marcionites*, adds, ἀγνοοῦντες ὡς διὰ τὸ ὅπι ὁμολογίᾳ ἡ τῶ νεκρῶν ἀναςάσεως —— τοῦθ' ὕτως εἴρηται, *not knowing that it is ſpoken of the confeſſion of the reſurrection of the dead.*— Of this alſo ſee *Chryſoſtome*, *Tom.* 3. *p.* 514. Of whoſe underſtanding of it, becauſe I ſee ſome poſſibility of doubting, I ſhall more largely conſider the words; Μετὰ τὴν ἀπαγγελίαν τῶν μυςικῶν ῥημάτων ἐκείνων καὶ φοβερῶν, καὶ τὰς φρικτὰς κανόνας τῶν ἐν τῷ ἱερατῷ κατεγχθέντων δογμάτων, καὶ τοῦτο τοῖς τέλει προσλέγομεν, ὅταν μέλλωμεν βαπτίζειν, κελεύοντες λέγειν ὃν πιςεύω εἰς νεκρῶν ἀνάςασιν, καὶ ὅπι τῇ πίςει ταύτῃ βαπτιζόμεθα, *After recitation of the ſacramental and dreadful word, and the venerable rules of the doctrines brought from heaven, this at the end we add, when we are about to baptize, we command him to ſay, I believe in the reſurrection of bodies, and we are baptized in*, or *on, this faith.* Μετὰ δὲ τὸ ὁμολογῆσαι τοῦτο μὴ τῶν ἄλλων, τότε καταδόμεθα εἰς τὴν πηγὴν τῶν ἱερῶν ναμάτων ἐκείνων, *For after profeſſing this with the other articles, we are put into the fountain of thoſe ſacred waters.* Τοῦτο τοίνυν ἀναμιμνήσκων ὁ Παῦλος ἔλεγεν, εἰ μὴ ἔςιν ἀνάςασις, τί καὶ βαπτίζῃ ὑπὲρ τῶν νεκρῶν, τυτέςι, τῶν σωμάτων; S. *Paul therefore remembring them of this* (*viz.* this cuſtom of *profeſſing before baptiſm, with other articles*, this of the *reſurrection* of the *dead*) *ſaid, Why alſo art thou baptized for the dead*, that is, *the dead bodies? &* διὰ τοῦτο βαπτίζῃ τὸ νεκρὸν σῶμα εἰς ἀνάςασιν πιςεύων, ὅτι οὐκέτι μένει νεκρὸν, καὶ σὺ μὲν διὰ τῶν ῥημάτων λέγεις νεκρῶν ἀνάςασιν, *For on this thou art baptized, believing the reſurrection of the dead body, that it abides no longer dead, and thou indeed by words believeſt the reſurrection of the dead.* Here 'tis evident that the phraſe ὑπὲρ τῶν νεκρῶν βαπτίζεσθαι, *being baptized for the dead*, is otherwiſe expreſſed by him, by διὰ τοῦτο βαπτίζεσθαι, *being baptized in*, or *on this*, and that farther expreſſed by τὸ νεκρὸν σῶμα εἰς ἀνάςασιν πιςεύειν —— *believing the reſurrection of the dead body*, and διὰ τῶν ῥημάτων λέγειν νεκρῶν ἀνάςασιν, *by words reciting the reſurrection of the dead.* Nothing then can be more manifeſt, then that this was his underſtanding of St. *Paul*'s words, that *being baptized for the dead*, was being baptized in the faith and profeſſion, as of other articles of the *Creed*, ſo of this particularly, and in the laſt place, of *the Reſurrection of the body.* To this indeed he farther adds, Ὁ ἱερεὺς ὥσπερ ἐν τινὶ εἰκόνι, ὅπερ δείκνυσι, καὶ διὰ τῶν ῥημάτων ὁμολόγησας, δείκνυσί σοι καὶ διὰ τῶν πραγμάτων αὐτῶν, *Then the Prieſt, as in an image, or repreſentation, demonſtrates to thee, by what he doth, the things that thou haſt believed, and profeſs'd by words*, ὅταν πιςεύεις σημεῖα μὴ δίδως, τότε σοὶ καὶ τὸ σημεῖον παρέχει, *when thou believeſt without a ſign, he allows thee a ſign* —— *viz.* in *putting in*, and *taking out of the water*, which is σύμβολον τῆς εἰς ᾅδου καταβάσεως καὶ τῆς ἐκεῖθεν ἀνόδου, *the ſign of deſcending into the ſtate of the dead, and aſcending from thence.* Where though the action of the Prieſt, *putting in*, and *taking out of the water*, be a ſignificative proof of the ſame thing, that *the baptized are baptized into the faith of the reſurrection of the dead*, yet was the interpretation of the Apoſtles words fully accompliſhed in that former, *of being baptized into that article of the Reſurrection*, of which this action of the Prieſt was the lively ſign. And accordingly *Theophylact*, who ordinarily copies out S. *Chryſoſtome*'s interpretations, doth content himſelf with the firſt only, Οἱ μέλλοντες βαπτιζῶσθαι πάντες ἀπαγγέλλουσι τὸ σύμβολον τῆς πίςεως, ἐν ᾧ μὴ ἦν ἄλλων καὶ τοῦτο περίκειται, περὶ τῶ εἰς ἀνάςασιν νεκρῶν. *They that are to be baptized do all profeſs the Symbol of the faith* (that S. *Chryſoſtome* had called *the venerable rules of the doctrines that were brought from heaven*) *in which after others this is ſet down, I believe in the reſurrection of bodies*: φησὶν οὖν, ὅπι οἱ πιςεύοντες ὅπι ἔςιν ἀνάςασις νεκρῶν σωμάτων, καὶ βαπτιζόμενοι ἐπὶ τοιαύταις ἐλπίσι, τί ποιήσουσιν ἀπατηθέντες; *The Apoſtle therefore ſaith, that they that believe there is a reſurrection of the dead bodies* (there's *Chryſoſtome*'s explication of *dead*, by *bodies*) *and have been baptized in*, or *on, theſe hopes* (there's his ἐπὶ τούτῳ *on this*) *if they be deceived* (that is, if there be no reſurrection) *what ſhall they do?* Τί ἦν ὅλως καὶ βαπτίζονται ἄνθρωποι ὑπὲρ ἀναςάσεως, τυτέςιν ἐπὶ πεποιθήσει ἀναςάσεως, εἰ νεκροὶ οὐκ ἐγείρονται; *And indeed why are men at all baptized for the reſurrection, that is, on the expectation of the reſurrection* (ſtill ὑπὲρ and ἐπὶ πεποιθήσει, *for*, and *on, the expectation of the reſurrection*, are all one) *if the dead are not raiſed?* *Zonaras* alſo on *Can.* 18. of the *Council* of *Carthage*, though with *Chryſoſtome* he take in the action of the Prieſt, in *putting in* and *taking out of the water*, (which is but the confirmation of this, and is not a new interpretation of St. *Paul*'s words) yet he firſt inſiſteth on this, that *they that are baptized are inſtructed in the power of the ſacrament, and ſo taught to hope for* (that ſure comprehends to believe) ὧν τῶν ἄλλων, *among others* (the articles wherein the *Catechumeni* are inſtructed) καὶ ἀνάςασιν νεκρῶν, *the reſurrection alſo of the dead.* And *Balſamon* on that *Canon* is juſt to the ſame purpoſe. To this there is but one thing neceſſary to be added, which will remove all difficulty from it, *viz.* that τινὲς ἐξ ὑμῶν v. 12. is the Nominative caſe to βαπτίζονται, thoſe of the *Corinthians*, that now doubted of the Reſurrection, had in their Baptiſm among other things made profeſſion of the belief of it. Which makes the Apoſtle's argument unanſwerable, becauſe they had not yet renounced their Baptiſm, though they denied the Reſurrection. The truth of the fact, that ſome of the Church of *Corinth* did deny the Reſurrection, is the expreſs affirmation of the Apoſtle v. 12. And that that may not be thought ſtrange, it may be remembred what *Photius* relates of ſome of the Philoſophers, that this was the laſt article of the Chriſtian faith which they received, as thinking it moſt contrary to thoſe Philoſophical principles imbibed by them; and, by name, of *Syneſius*, that he was made a Biſhop before he believed the truth of that article; for which they that had made him being queſtioned, made this Apology for ſo doing, that they found ſo many excellent graces in him, that they could not but think them uſeful to the Church of God, and confidently hope that God would not let them all periſh, but would in time give him this grace alſo, which accordingly came to paſs.

Τοὺς περὶ τὸν Ἐφέσιον

V. 32. *After the manner of men I have fought with beaſts*] d. That St. *Paul* here refers to that which befel him at *Epheſus*, *Act.* 19. may appear, 1st, by 2 *Cor.* 1. 8. where he mentions his great perſecution in *Aſia*, (of which *Epheſus* was the *Metropolis*) and preſſure ſo heavy, *that*, ſaith he, *I deſpaired even of life, having the ſentence of death* paſſed on him, as far as he could gueſs of himſelf, and ſo making his deliverance a wonderful unexpected act of God's, a kind of raiſing him from the dead; 2dly, by the mention of *fighting with beaſts*, which was a puniſhment that malefactors were condemned to in thoſe days. And of that particularly in *Aſia* we have an inſtance in thoſe firſt times in the *Epiſtle* of the Church of *Smyrna* there, about the martyrdom of *Polycarpus*, where they call the *Aſiarchæ* to let looſe a lion upon *Polycarp*: and by his anſwer there (that he might not, becauſe πανηγύρεις τε ἐνεργοῦνται *the agones were ended*) three things will be obſervable; 1st, that at that time in *Aſia* (where that was done) their feſtivities or ſolemnities kept in honour of their Gods, had theſe *fightings with beaſts* on the Theatres annexed to them, as a chief ceremony of them (ſee

Euſeb. l. 4. c. 15.

Note

Note on *Act.* 19. f.) 2dly, that malefactors were wont to be puniſhed at ſuch their feſtivities (as among the Jews at the Paſſover; ſee *Act.* 12. 4.) not only to make their puniſhments more exemplary, but as a piece of ſacrifice to their Gods; 3dly, that the *Aſiarchæ, the governors of Aſia*, that is, the chief officers among them, as they had the ordering of the *agones*, (ſee Note on *Act.* 19. e.) ſo they had the puniſhing of malefactors committed to them. Now that S. *Paul* was condemned, at leaſt by the multitude deſigned, to this puniſhment at that time, *Act.* 19. may thus appear, 1st, by the expreſs words of 2 *Cor.* 1. 9. *we had the ſentence of death in our ſelves*, that is, paſſed on us, *but*, as it follows, *God* delivered him out of it: 2dly, by the phraſe κατ' ἄνθρωπον here (in the ſame ſenſe as χριθῶμαι κατ' ἀνθρώπους 1 *Pet.* 4. 5. and τὸ κατ' ἐμὲ *as much as in me* is, nothing on my part wanting, *Rom.* 1. 15.) that is, ὅσον τὸ εἰς ἀνθρώπους, ſaith *Theophylact*, *as much as related to*, or concerned *men*, (parallel to that of ἐν ἑαυτοῖς *in our ſelves*, in that place to the *Corinthians*, that is, men ſo deſigned me, though God took me out of their hands, ἐξήρπασε τῆ κινδύνων *ſnatched me out of the dangers* (parallel to *God's raiſing* him from *the dead* there, and *delivering* him *from ſo great a death* v. 10.) 3dly, by the ſtory in the *Acts* c. 19. where v. 29. the city being in an uproar, they all with one conſent run to the Theatre, the place where theſe bloody Tragedies were acted, and haled *Gaius* and *Ariſtarchus*, two of *Paul*'s companions, thither. And if *Paul* had come into ſight, they would have done ſo to him alſo, but the Chriſtians there would not permit him to come amongſt them, ver. 30. And v. 31. the *Aſiarchæ* having ſome kindneſs to *Paul* (a great work of God's providence that they ſhould) ſent and gave him warning that he ſhould keep cloſe, and μὴ δῦναι ἑαυτὸν εἰς τὸ θέατρον *not give himſelf to the theatre*, that is, not run the hazard, by coming out, to be carried thither, knowing the full purpoſe of the people to ſet him to the θηριομαχία *combating with wild beaſts*, if he did. Which farther appears by the Regiſter's words (in his ſpeech whereby he pacified the people) ver. 37. *Ye have brought theſe men, being neither robbers of your Temple, nor blaſphemers of your Goddeſs*; that is, ye have dealt with them as if they were ſome notorious malefactors, to be thus publickly puniſhed on the Theatre, whereas they have done nothing worthy of ſuch proceedings. This is a clear interpretation of theſe words, and gives a fair account of the κατ' ἄνθρωπον, ſo as to ſignifie *as far as man's purpoſe cocerning us* (who had condemn'd us to this death, though God delivered us) of which learned men have given ſo many, and ſo wide conjectures.

κατ' Ανθρωπον

α

δῦναι ἑαυτὸν εἰς τὸ Θέατρον

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V. 33. *Good manners*] What χρηστὰ ἤθη here ſignifies, may perhaps be beſt underſtood by *Heſychius* in the word Εὐήθως, which he there explains by βλακῶς, χρηστόθως, ἀνόητος: by which it appears that the phraſe refers not to *goodneſs of manners*, as that ſignifies actions, and as *Heſychius* renders Ἦθια, συνηθῆς τρόποι, (for which the ordinary print reads τόποι) and Κακοηθείας, κακοτροπίας, but to *ſimplicity* and *deceivableneſs* of mind, and accordingly it is moſt properly rendred *good diſpoſitions*, or *good natures*, of which it is ordinarily obſervable, that they are ſubject to be ſeduced, and miſled into error or falſe doctrine, as here the denying of the Reſurrection. And accordingly it is introduced, and inforced with a μὴ πλανᾶσθε, *be not deceived*, noting what corruption was here to be taken heed of, that of error. The rendring the phraſe *good manners*, refers it peculiarly to the ſenſe of being debauch'd and corrupt in their lives, which is not commodiouſly applicable to this place, which treats only of intellectual error, and therefore this other ſenſe is with more reaſon to be here faſtned on, That converſation and diſcourſe (ſo ὁμιλία ſignifies) with Hereticks, or Philoſophers, that diſputed againſt the poſſibility of the bodies returning to life, after it was once perfectly dead, might probably ſeduce and deceive εὐήθεις, χρηστόθεις, *eaſie, well-natured auditors*, who are not ſo circumſpect as they ſhould be: And thus hath *Theophylact* interpreted χρηστὰ ἤθη, τὰ εὐεξαπάτητα, the *good diſpoſitions* denote *thoſe that are eaſily deceived*, or *cheated*.

e. Χρηστὰ ἤθη

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Ομιλίαι

V. 50. *Fleſh and blood*] That *fleſh and blood* ſignifies that ſtate of growing, feeding, corruptible bodies, ſuch as theſe we carry about us, there is little doubt. How, or with what propriety it comes to do ſo, may receive ſome light from that of *Homer*, Ιλιαδ. ε'. There of the Gods he ſaith,

f. Σὰρξ καὶ αἷμα

——ὑ γὰρ τοὶ ἔδμεν, ὑ πίνομ' αἴθοπα οἶνον,
Τὕνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι καλέονται. *Il.* 5. 341.

They eat no meat, nor drink no wine, therefore they have no blood, and are called immortal. Thus in the Goſpel 'tis ſaid of the ſaints in heaven, which are clearly anſwerable to the ſobereſt notion of their gods, that *they neither eat nor drink*, and from thence (agreeably to that which *Homer* concludes from thence) they are here ſaid not to be *fleſh and blood*, nor, as it follows, *corruptible*, denoting the difference betwixt the natural body we have here, and the ſpiritual hereafter.

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V. 54. *In victory*] The Hebrew phraſe לנצח, which is ordinarily rendred εἰς νῖκος *Lam.* 5. 20. 2 *Sam.* 2. 26. *Job* 36. 7. *Jer.* 3. 5. *Amos* 1. 11. doth in all of them ſignifie *forever*, and is rendred εἰς τὸν αἰῶνα *Iſa.* 13. 20. and εἰς τέλος *to the end Pſal.* 13. 2. and ſo 'tis in this place, *Death ſhall be forever* (or, *perfectly*, or, *finally*) *devoured*.

g. εἰς Νῖκος

V. 55. *Where is thy ſting*] Theſe words are taken out of *Hoſea*, c. 13. 14. where yet we read, *I will be thy plague*. And ſome have conjectured, that in ſtead of the Hebrew אהי *I will be*, the Greek read איה *where?* But *R. Tanchum* and *Eb. Jannahius*, ſaith *Mr. P.* affirm, that the Hebrew אהי is all one with איה, and ſo ſignifies *where*, in that very chapter of *Hoſea*, v. 10. אהי מלכך, *where is thy ſting?* and ſo then the *Septuagints* rendring will be literal, and the Apoſtles words lightly varied from it.

h. Ποῦ τὸ κέντρον

the Greekish Reading is

CHAP. XVI.

Paraphraſe.

1. NOw concerning the collection for the ſaints, as I have given order to the Churches of Galatia, even ſo do ye.]

1. Now concerning the contribution for the ſupply of the wants of the poor Chriſtians in Judea, exhauſted partly by their former Chriſtian liberality, Act. 2. 45. making ſale of their goods, and communicating their ſtock to the Chriſtians, and partly being ſpoiled of their goods by the perſecuting Jews, 1 Theſ. 2. 14. the ſame order that I gave to the Churches of Galatia, I now give to you.

2. Upon the firſt *day* of the week let every one of you lay by him * in ſtore, as *God* hath proſpered him, that there be no gatherings when I come.]

2. On the day of the Chriſtian aſſembly it is not reaſonable for any to come to the Lord empty, (ſee Exod. 23. 15. Deut. 16. 16.) and therefore at ſuch a time, upon ſuch a ſpecial occaſion as this, let every one lay aſide whatſoever by God's bleſſing comes in to him by way of increaſe, ſo that there may be a full collection made, without any more gatherings when I come among you.

3. And when I come, whomſoever you ſhall approve † by *your* letters, them will I ſend to bring your liberality to Jeruſalem.]

3. And then ye ſhall have the choice of the meſſengers who ſhall carry it, that ye may be confident of the due diſpoſing of it, according to your intentions; and whom ye chooſe, I will in may letters recommend them, and ſend them to Jeruſalem.

4. And if it be * meet that I go alſo, they ſhall go with me.]

4. And if the collection be ſuch an one as may make it fit for me to be the bearer of it, I will go my ſelf, and they along with me.

shall go

5. Now I will come unto you, when † I ſhall paſs through Macedonia: for I do paſs through Macedonia.]

5. And my coming to you I deſign as ſoon as I have ſpent ſome time in the ſeveral parts of Macedonia: for I ſhortly intend to remove from hence, and in my way to Jeruſalem, to paſs through that region.

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6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey * whitherſoever I go.]

6. And perhaps when I come, I will ſtay the whole winter with you, which being done I will go farther, and I ſuppoſe ſome of you will go ſome part of my way with me.

* treaſuring up whatſoever he gains, θησαυρίζων ὅτι ἂν εὐοδῶται)

† thoſe by letters will I ſend, for Theophylact, &c. ſever δι' ἐπιστολῶν from the preceding δοκιμάσητε

* worthy for me alſo to go ἄξιον τοῦ κἀμὲ πορεύεσθαι

† I ſhall have paſt, διελθω * whither I go, ἐὰν πορευωμαι.

7. For

7. For I will not ſee you now by the way, but I truſt to tarry a while with you, if the Lord permit.]

7. For I mean not now to come to you, becauſe if I did, I ſhould not be able to ſtay, or to do any more than take you in paſſing, but my purpoſe is by God's leave to ſpend ſome time with you, when I next come:

8. But I will tarry at Epheſus until Pentecoſt.]

8. At the preſent purpoſing to ſtay at Epheſus till it be fit for me to ſet forward toward Jeruſalem, where I mean to be at Pentecoſt.

9. For a great door and effectual is opened unto me, and *there are* many adverſaries.]

9. And I have great reaſon to do ſo; for as I have a great deal of hope that I may be able to do much good, to propagate the Goſpel in thoſe parts, ſo there are many that oppoſe the truth, which makes it more neceſſary for me to ſtay there ſome time, for the quelling of them.

10. Now if Timotheus come, ſee that he may be with you * without fear: for he worketh the work of the Lord, as I alſo *do*.] * ſecurely ἀφόβως

10. When Timothy comes to you with this Epiſtle, be careful that the ſchiſmaticks among you give him no diſturbance, and do ye look upon him as ye would upon me.

11. Let no man therefore deſpiſe him, but [a] conduct him forth in peace, that he may come unto me; for I look for him with the brethren.]

11. Take heed to all he ſaith, let him have an authority among you, and when he returns bring him on his way, and provide him with neceſſaries when ye take your leave of him, that he may return to me, for I and the brethren expect him.

12. As touching *our* brother Apollos, I greatly † deſired him to come unto you with the brethren: but his will was not at all to come unto you at this time, but he will come, when he ſhall have convenient time. † exhorted παρεκάλεσα

13. Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.]

13. Be careful and vigilant, that ye be not ſeduced, continue conſtant in the truth, and whatſoever temptations ye have to ſollicit you, ſhew your ſelves courageous and well armed againſt all aſſaults.

14. Let all your things be done with charity.]

14. Away with all diviſions and ſchiſms from among you.

15. * I beſeech you, brethren, (ye know the houſe of Stephanas, that [it is the firſt fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints)] * I exhort παρακαλῶ

15. Received the Goſpel at the firſt preaching of it in Achaia, and have ever ſince been very bountiful to all the poor chriſtians, ſee Luk. 8. a.

16. That ye ſubmit your ſelves unto ſuch, and to every one that † helpeth with *us*, and laboureth.] † worketh with them συνεργοῦντι

16. That you honour and reverence them and ſuch as they, and all that join with them in the propagation of the Goſpel and faith of Chriſt.

17. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus; for that which was lacking on your part, they have ſupplied.]

17. I was very glad at the coming of Stephanas, &c. (probably the ſons of Chloe,) who have told me of the ſchiſms among you, ch. 1. 11. and of all other matters of importance, and ſo ſupplied your place, done that which you ought to have done, See Mar. 12. b.

18. For they have * [b] refreſhed my ſpirit and yours, therefore acknowledge ye them that are ſuch.] * quieted

18. For they came very much deſired, and very welcome to me, and will ſo, I preſume, to you at their return; ſuch men as they deſerve all reverence from you.

19. The Churches of Aſia ſalute you; Aquila and Priſcilla ſalute you much in the Lord, with [the [c] Church that is in their houſe.]

19. All the Chriſtians in their family.

20. All the brethren greet you: [greet ye one another with an holy kiſs.]

20. See note on Rom. 16. c.

21. The ſalutation of *me* Paul with mine own hand.

22. If any man love not the Lord Jeſus Chriſt, let him be [d] Anathema Maranatha.]

22. If any man love not Chriſt ſo well as to confeſs him, but renounceth him in time of temptation, as the Gnoſticks affirm it lawful to do, let him fall under the heavieſt cenſures of the Church.

23. The grace of our Lord Jeſus Chriſt *be* with you.

24. My love *be* with you all in Chriſt Jeſus. Amen.

The Firſt *Epiſtle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

Annotations on Chap. XVI.

a. Πεμπω it is needfull

V. 11. *Conduct.*] Πεμπειν is *to accompany, to bring on the way*, v. 6. and *to ſet forth*, and, if need be, *to provide for the neceſſaries of his journey*. So *Tit.* 3. 13. where 'tis explained by ἵνα μηδὲν ὑστερῆται λείπῃ *that they want nothing*. So *Act.* 15. 3. where they that were ſent by the Church of *Antioch*, in all reaſon are to be beleived to have had the charge of their journey defrayed by them. As for the phraſe ἐν εἰρήνῃ *in peace* here added, it ſeems to refer to that notion of peace (as in, *Peace be with you*, &c.) which is a form of ſalutation, eſpecially at diſmiſſing the aſſembly (ſee Note on *Rom.* 16. c.) or at any other parting, or taking of leave, which was among the Chriſtians uſed by way of benediction, and then ἐν εἰρήνῃ *in*, or, *with peace*, will be no more then, when ye take leave, or part with them.

ἐν Εἰρήνη

α

b. Ἀνέπαυσαν πνεῦμα, th

V. 18. *Refreſhed my ſpirit*] This phraſe ἀνέπαυσε πνεῦμα *quieted the ſpirit*, is taken out of the *Greek tranſlation* Zach 6. 8. in ſtead of which the *Chaldee* have עבידו יתרעתי *they have done my deſire*, that is, ſaith *Maimonides*, *they were acceptable and welcome to me*. See *Joh. Coch. Tſt. Talmud.* p. 300.

c. Ἐκκλησία

V. 19. *Church that is in their houſe*] The word ἐκκλησία *the Church* doth not only ſignifie the place of aſſembling together, but the perſons of thoſe that uſe to do ſo, that is, all the Chriſtians in any place. So in the beginning of this *Epiſtle* having named the *Church which is in Corinth*, he proceeds ἡγιασμένοις, κλητοῖς ἁγίοις, &c. *the ſanctified, the ſaints*, that is, all the Chriſtians in that place, which are meant by the word *Church* preceding. And ſo here *the Church* is all the members of the Church of *Chriſt*, the Chriſtians; and then οἶκος *houſe* ſignifying in like manner not the walls of the houſe, but the family, the perſons in it, (as when 'tis ſaid of *Cornelius* that he was *a proſelyte* σὺν παντὶ τῷ οἴκῳ αὐτοῦ, *with all his houſe*, that is, he and all the perſons of his family,) it is evident what is meant by *the Church in their houſe*, that is, all the believers of their family. The ſame are called ἡ κατ' οἶκον αὐτῶν ἐκκλησία *Rom.* 16. 4. the *Church*, or *Chriſtians, belonging to their family*: the prepoſitions ἐν and κατὰ being promiſcuouſly uſed in theſe writings. To this * *Theophylact* farther adds, that by this phraſe is intimated the great piety of the Maſters of theſe families, that had *made all their houſe Chriſtians* (ὅτως ἦσαν εὐσεβεῖς, ὥστε τὸν οἶκον αὐτῶν πάντα ποιῆσαι πιστὸν, τούτου γὰρ ἐκκλησίαν ὀνόμασεν) and again their great *hoſpitality* to *ſtrangers*: For where, ſaith he, ſuch virtues are, ἐκκλησία ὁ τοιοῦτος οἶκος, *that houſe is a Church*.

ἡ κατ' οἶκον ἐκκλησία

* on Rom. 16. 15.

d.

V. 22. *Anathema Maranatha*] Of ἀνάθεμα, as it was the ſecond degree of Cenſures taken from the Jews, and accommodated to the uſe of the Chriſtian Church, ſomewhat hath been ſaid, Note on c. 5. e. Now the addition of *Maranatha* μαρὰν ἀθὰ to it, ſignifies the third and higheſt degree of Excommunication, ſuper-added to that ſecond. For though ſome queſtion have been of late made of it by learned men, yet there is little reaſon to doubt, but there were among the Jews thoſe three degrees of Excommunication, נדוי, חרם, and שמאתא: the firſt a *remotion* from familiar converſe, *ad quatuor paſſus, for four paces*; the ſecond more ſolemn, with execrations out of *Moſes* law added to it; the third leaving the

Μαρὰν ἀθὰ hath

the offender to divine vengeance. This laſt is denoted, without doubt, by the origination of the word שמאתא whatſoever that be. For three derivations it is capable of, two mentioned in *Moed Katon*, in theſe words, *What is Schammatha? Rab anſwered* שם מיתה *there is death, and Samuel ſaid* שממא תהא *there ſhall be deſolation.* The third is from שם אתא *Dominus venit, the Lord comes.* That this third ſhould not be it, there is only this pretence, that then there would be no reaſon for the *dageſh* or doubling of the *m* in *ſchammatha.* But conſidering that that is no great change, and that in either of the other two greater are admitted, in the firſt the ה in the end of מיתה turned into א. and much greater in the ſecond, the word μαρὰν ἀθὰ here will give us great reaſon to forſake the two former, and pitch upon that third derivation, it being clear that the word אתא *comes* is the ſame in both, and for the שם and מרן it is as clear, that they are directly the ſame. The word שם is *name*, but in ordinary ſpeech among the Jews ſignifies *the name of God*, or *God* himſelf. And ſo doth *Maran* in the Eaſtern tongues ſignifie *Dominus Lord*, whence in *Etruria* the Kings were called *Marani*, ſaith *Servius* on *Æneid.* 12. and the *Syrians* are now called *Maronitæ*, becauſe they call *Chriſt* מראני *our Lord.* Agreeable to which it is that in *Epiphanius* God is by the *Gazari* called *Marnas*, and by the *Cretians* their virgins are ſtyled Μάρναι, that is, Κυρίαι *Ladies.* And thus both theſe words *Schammatha* and *Maranatha* will be directly all one with the denunciation of *Enoch*, *Jude* 14. ἦλθε Κύριος *the Lord cometh*, and that there explained by ποιῆσαι κρίσιν *doing judgment againſt wicked men*, that will not be reformed. According to this it is, that among the Spaniards, who have ſo much of the remainders of the Jews among them, this form hath been uſed, *ſit Anathema maranatha, & excommunicatus*; or מחר מא מן רחא אל רב *let him be excommunicated from the hope of the Lord.* A paſſage there is in *Stephanus Byzant.* περὶ πόλ. which in all probability belongs to this word. Κεραυνωθείς τε ποιμὴν ἔλεγε Ῥαμάνθας, τουτέστιν, ἀφ' ὕψους ὁ Θεός, *A ſhepherd being thunderſtruck*, ſaith he, *cried out, Ramanthas, that is, God from above.* Where though, out of *Philo* the Grammarian, he derive it from *Raman*, ſignifying *height*, and *Athas*, *God*, yet there is little doubt to be made but the word is a corruption in the vulgar, and ſo in the ſhepherds uſe of it for *Maranatha* here. The only thing remaining of difficulty is, how, ſuppoſing this a form of Excommunication, it can here be applyed to the *not loving of Chriſt*, which, being a ſin of the heart, ſeems not to be capable of any judges cognizance, nor conſequently of their cenſure. But it muſt be obſerved that *the love of Chriſt* ſignifies that *perfect love* that *caſts out fear*, and contains in it the confeſſion of *Chriſt*, adhering and cleaving to him (as *to love a maſter*, *Mat.* 6. 24. is, to hold to him, in that verſe) the *not loving of Chriſt*, is the denying of him in time of trouble, and ſignifies here him that was tainted with the error of the *Gnoſticks*, and ſo would not confeſs *Chriſt* in time of perſecution (ſee Note on *Rev.* 2. b.) and then there is nothing more reaſonable then that the Apoſtle, having written this whole *Epiſtle* againſt the ſchiſms and vicious practices and hereſies infuſed into the Church of *Corinth* by theſe men, ſhould conclude with a denunciation of the higheſt degree of Excommunication againſt all thoſe who ſhall thus renounce *Chriſt*, and fall off to theſe *damnable hereſies, denying the Lord that bought them*, 2 *Pet.* 2. 1.

THE SECOND EPISTLE OF *PAUL THE APOSTLE* TO THE CORINTHIANS.

a. Δευτέρας Κορινθίους

THE occasion and time of writing this *Second Epistle* are the only things which will here be necessary to be premised; and both of these may probably be discovered. At the end of his three years stay in *Asia*, when he was now hastening towards *Jerusalem*, 1 *Cor.* 16. 8. that is, *An. Ch.* 54. he had, before his departure from *Ephesus*, (see Note a. on the title of 1 *Cor.*) written his *First Epistle* to them, for the checking of many enormities among them, which *Stephanas*, and *Fortunatus*, and *Achaicus* had brought him word of. And when the success of that *Epistle* of his was soon declared unto him by *Titus*, how that the Censures inflicted on the offenders had reduced many, and that there was a very discernable Reformation wrought amongst them by these means, he makes all haste (as soon as he had received this account) to send this *Second*, milder *Epistle* unto them, to qualifie the seeming severities of the former, and to take off the Censures again from those that had thus seasonably been reform'd by them, c. 2. 7. and 10. This shews that it was written within a short time after the former. And the same also appears by the solemn mention of the danger which he had pass'd at *Ephesus*, (which he had but intimated in the former *Epistle*, c. 15. 32. but now enlargeth on it, at the beginning of this *Epistle*, c. 1. 8. and c. 4. 7. &c.) *viz.* that caused by *Demetrius* and the Silver-smiths, *Act.* 19. 24. in which he had like to have been brought to the Theatre, to combat with wild beasts, and escaped narrowly with life: Which deliverance of his was, it seems, now fresh in his memory, and fit to be recounted by him again and again, and to be thankfully acknowledged by all that had any interest in him.

Θύρα ἀνεῳγμένη

As for the point of time wherein it was written, it may be thus probably collected. In this *Epistle*, c. 2. 12. he mentions his being at *Troas* to preach the Gospel, and his good success in converting many, which is the meaning of *the door being opened him in the Lord*; from thence he saith he hastened to *Macedonia*, on purpose to meet *Titus*, and understand from him the success of his *former Epistle* to these *Corinthians*, and there it seems he found him, and presently dispatch'd this *Second Epistle* to them, which is accordingly in the Subscription of it dated from *Philippi in Macedonia, by Titus and Lucas.* That this was done in that journey set down *Act.* 20. in the beginning, there is no question, but in what verse of that chapter this his being at *Troas*, (mention'd here c. 2. 12.) is described, that is the only difficulty. That it is not to be referred to that mention of *Troas Act.* 20. 6. appears by this, that there they came from *Philippi* (that is, from *Macedonia*) to *Troas*, but at the point of time mention'd in this *Epistle*, 'tis evident they went from *Troas* to *Macedonia*. Again, in that verse of the *Acts* they stayed at *Troas* but seven days, and in those days *the disciples came together to break bread*, on the Lords day, and *Paul* διελέγετο *discoursed to them* till midnight: All which supposeth them of *Troas* to have formerly received the Gospel, whereas at his being in *Troas*, which is mention'd in this *Epistle*, he seems to have first revealed the Gospel unto them, the door which was then opened unto him being the first reception of the Gospel in that place. It is therefore most reasonable to suppose this his being at *Troas* to be contained *Act.* 20. 1. in his passing from *Ephesus*, the *Metropolis* of *Asia*, into *Macedonia*. That *Troas* was not so much out of the way betwixt these two, but that by it he might pass from one to the other, appears in the following verses; for in the return from *Macedonia* v. 3. into *Asia* v. 4. they are all found at *Troas* v. 5. and 6. and from thence it is as clear, that *Troas* might be taken in his way v 1. as he went from *Ephesus* to *Macedonia*. But the brevity of S. *Luke*'s narrations keeps this from being mention'd there, which yet may be supplied by this of S. *Paul*'s own pen, c. 2. 12. And from thence it will be concluded that either at his being in *Macedonia* v. 1. (at which time he met with *Titus* there, 2 *Cor.* 2. 12.) or possibly at his return through *Macedonia* from *Greece* v. 2, 3. this *Epistle* was written by him, to follow the former, as soon as he discerned the success of it, and to comfort them whom that had cast down. And that it was in the second point of time, that of his *return from Greece through Macedonia*, may appear by c. 1. 16. where mentioning two resolutions, which he had to visit them, the former in his passage into *Macedonia*, the second at his return from it, both of these must needs be pass'd before the writing hereof. In this *Epistle* he also excuseth his not coming to them, and addeth many other things occasionally; especially he is careful to vindicate his Apostleship from some calumnies, that malicious seducers, crept into that Church, had cast upon him. And this is all that was useful to be said before-hand on this *Epistle*.

Paraphrase.

CHAP I.

1. Timotheus that was with you by my appointment 1 Cor. 16. 10. to see my directions observed among you, to the Christian Church in the City of Corinth, and in all other Cities and Regions through all Achaia.

1. PAUL an Apostle of Jesus Christ, by the will of God, and [Timothy *our brother, unto the Church of God which is at Corinth, with all the saints that are in all Achaia,]

2. Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3. Blessed *be* † God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comforts,]

3. I have all reason to bless and magnifie the name of God, which purposely sent our Lord Jesus Christ into the world, and by that, and his many other gracious acts of his particular providence, hath shewed himself to be a most merciful and gracious Father unto us.

4. Who in all the pressures that have befallen me, hath eminently relieved and succoured me, and by those experiences hath enabled me to refresh and cheer up all those that are in any Affliction.

4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.]

5. *For as the sufferings of Christ †abound in us, so our consolation also aboundeth by Christ.]

*Because ὅτι † upon us abound εἰς ἡμᾶς περισσεύει * wrought by ἐνεργουμένη ἐν

so frequent evidences, that according to the proportion of our suffering for Christ, Christ doth constantly afford us comforts and reliefs, the greater our afflictions are, the greater also our refreshments from Christ.

5. By this one consideration, of which I have had

6. And whether we be afflicted, *it is* for your consolation and salvation, which is *effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.]

led or discouraged in your Christian course by that means: for sure 'tis for your advantage that we are so. Our afflictions are matter of comfort to you, viz. that you can fall under no persecutions your selves, but what you see us endure before you, and those meerly for our doing you good, preaching the Gospel to you, endeavouring to bring you to repentance and to bliss, which is not ordinarily to be come to, but by suffering after my example. And then the refreshments and extraordinary reliefs that Christ afforded me in all my sufferings, those sure will be matter of comfort to you also, as a pledge of assurance that Christ will afford you the like refreshments here, and reward hereafter.

6. And so what afflictions soever befal us, there is no reason you should be startled or discouraged in your Christian course by that means: for sure 'tis for your advantage that we are so. Our afflictions are matter of comfort to you, viz. that you can fall under no persecutions your selves, but what you see us endure before you, and those meerly for our doing you good, preaching the Gospel to you, endeavouring to bring you to repentance and to bliss, which is not ordinarily to be come to, but by suffering after my example. And then the refreshments and extraordinary reliefs that Christ afforded me in all my sufferings, those sure will be matter of comfort to you also, as a pledge of assurance that Christ will afford you the like refreshments here, and reward hereafter.

† for ὑπὲρ * you are.

7. And our hope †of you *is* stedfast, knowing that as you are partakers of the sufferings, so *shall ye be* also of the consolation.]

your parts in the afflictions, so ye shall also of the reliefs and advantages by suffering.

7. And of this I make no doubt, but that as you have your parts in the afflictions, so ye shall also of the reliefs and advantages by suffering.

8. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:]

you of the sharp persecutions that I lately met with at Ephesus, the chief Metropolis of Asia, Act. 19. (see note on 1 Cor. 15. d.) where I had like to have been brought out to the theatre to be devoured by the wild beasts, and indeed had no humane means to avert, nor consequently to escape it.

8. All this I say by way of preface to this advertisement which I desire to give you of the sharp persecutions that I lately met with at Ephesus, the chief Metropolis of Asia, Act. 19. (see note on 1 Cor. 15. d.) where I had like to have been brought out to the theatre to be devoured by the wild beasts, and indeed had no humane means to avert, nor consequently to escape it.

† we our selves ἐν ἑαυτοῖς

9. But †we had the sentence of death in our selves, that we should not trust in our selves, but in God which raiseth the dead;]

believed I should be put to death, the more I might be engaged by my deliverance, never to depend on any worldly trust, but only on God, who can rescue from the greatest extremity, even from the grave and death it self.

9. And this advantage I had of it, that the more I believed I should be put to death, the more I might be engaged by my deliverance, never to depend on any worldly trust, but only on God, who can rescue from the greatest extremity, even from the grave and death it self.

10. Who delivered us from so great a death, and doth deliver; in whom we trust that he will *yet deliver us:]

*also yet καὶ ἔτι

out of the imminent danger, and so still continues to deliver me, and I verily believe will yet longer continue preservations to me.

10. Even that God who hath actually delivered me

† the favour conferr'd on us for the sakes of many, may by many be thankfully acknowledged, ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ

11. You also helping together by prayer for us, that †for the gift *bestowed* upon us [a] by the means of many persons, thanks may be given by many on our behalf.]

duce, that you will earnestly pray for me: for as the prayers of many are an effectual motive to God to do what they pray for, when by that means the favour being granted to many at once, those many shall be all engaged to thank God, and magnifie his name; so the benefit afforded me in favour to many others, viz. to the believers who pray for me, and may receive profit by my life, may by those many be received with thanksgiving to God in my behalf.

11. To which purpose I suppose 'twill much con-

12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.]

cheerful testimony in all my actions, that I have had no ends or designs of my own, but in a pious simplicity and sincerity of heart, not as worldly wisdom would direct, but according to the Gospel-rules (see note on Heb. 13. d.) we have behaved our selves toward all men, but toward you beyond all others.

12. For of this I can say with joy and comfort, that my conscience gives me a

* or, those things also ye acknowledge, for the Syriack leaves out ἢ

13. For we write none other things unto you, than what you read, *or acknowledge, and I †trust you shall acknowledge even to the end.]

to the doctrine preached by me, and by you received, when I was among you: what in my Epistles you read, you cannot but acknowledge to be that which you have been taught, and I hope you will never be drawn away from that acknowledgment.

13. For my writings to you are perfectly agreeable

† hope that ye will

14. As also you have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours, in the day of *the Lord Jesus.]

* our ἡμῶν

came in among you, I have been rejected and vilified by some, yet some others of you have acknowledged your selves to take joy and comfort in me, as I profess to do in you, and am confident I shall do, when Christ comes to reward his faithful servants.

14. This I say, because though since these divisions

15. And in this confidence I was minded to come unto you before, that you might have a second †benefit,]

and perswasion of your kindness to me, I did design to come to you, that thereby you might be confirmed in that faith, and grow in that knowledge which was first preach'd to you.

15. And with this affection of kindness to you,

† Grace χάριν

16. And to pass by you into Macedonia, and *to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.]

nia, and being hindred from doing it then (and going another way, viz. by Troas, c. 2. 12.) I have had a second resolution of visiting you at my going from Macedonia into Greece, Act. 20. 16. that so I might have been conducted by some of you toward Judea, whither I am going with Contributions to the poor Christians there.

16. This I first meant to do in my way to Macedo-

*again from Macedonia to come to you πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς

17. When I therefore was †thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be [b] yea, yea, and nay, nay?]

to my charge for this, as if I did make resolutions lightly, rashly and inconstantly, as men use ordinarily to do.

17. And though I did not come, yet have my calumniators nothing to lay

† had this resolution τῇ βουλῇ τοῦτῃ βεβουλευμένος, or, was thus willing, for the King's MS reads βουλόμενος

18. But *as* God *is* true, our word toward you was not yea and nay.]

God is faithful, there was no levity or inconstancy in my resolution.

18. No, I assure you, as

* by ἐν

19. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but *in him was yea.]

Jesus the Son of God among you, which is also calumniated by some, as if it were light, uncertain, liable to inconstancy, but that most unjustly, for what was preached by us there among you, was confirmed be Christ himself, that is, by miracles wrought by his power among you.

19. As little as there was in our preaching of Christ

† are in him yea, ἐν αὐτῷ τὸ ναί * or, therfore through him are Amen, for the King's MS reads διὸ καὶ δι' αὐτοῦ τὸ ἀμήν † to God for his glory. Θεοῦ πρὸς δόξαν * but ἀλλὰ † give God's * but ἀλλὰ

20. For all the promises of God †in him are *yea*, and *in him Amen, †unto the glory of God by us.]

him are undoubtedly true, so accordingly, in this particular, he gave us power to confirm by miracles what we taught from him; and this I hope hath and will tend to the glory of God, by our ministery.

20. For as all the promises of God proposed by

21. Now he which stablisheth us with you *in Christ, and hath anointed us, *is* God;]

firms both you and us in the truth acknowledged by us, and which hath given us such testimony for the proof and confirmation of the Gospel (see note on Act. 10. e.) is God:

21. Now he that con-

22. Who hath also sealed us, and †given the earnest of the Spirit in our hearts.]

set his Seal or Signature upon us, marked and secured us, sealed us up for his own, and already given an assurance of his future dealing with us, by giving us his Spirit, the gifts and graces thereof, a pledge of the full promise which shall after be performed (see note on Ephes. 4. i.)

22. Who hath as it were

23. *Moreover I call God for a record upon my Soul, that to spare you I came not as yet unto Corinth.

solution of coming to you in my way to Macedonia v. 17. and according to my promise 1 Cor. 16. 5. I shall tell you the clear reason of it, (besides or over and above that of the spirits disposing me otherwise, contrary to my resolution intimated v. 17.

23. As for that of my not performing my first re-

ſee Theophylact) I had heard of ſuch enormities among you, that if I had then come, I muſt have been forced to uſe a great deal of ſeverity among you, in caſe my former Epiſtle were not obeyed, of which I had not particular knowledge till I met with Titus, c. 2. 13. which was at my coming to Macedonia. And that was then the only reaſon of my forbearing, that I might not be forced to exerciſe that Apoſtolical ſharpneſs againſt you. (as for the other, the reaſon of the change of his reſolution is plain, Act. 20. 3.)

24. That ſeverity of diſcipline I mean, that muſt not be look'd on as an act of dominion, of deſigning any advantage to our ſelves by you (ſee Mat 20. 25. and note on 1 Pet 5. 3.) but that which Chriſt hath commanded and preſcribed us, by that means to reform and amend, to work faith, and hope, and rejoycing, and all good things in you. For by Faith, that is, the doctrine of Chriſt, it is that you were firſt brought in to the ſervice of the true God, and wherein you continue ever ſince, and we deſire you ſhould do ſo ſtill, not relying on any doctrine of ours as it differs from that.

24. Not † for that we have dominion over your faith, but are helpers of your joy; for by faith ye * ſtand.]

† that we exerciſe dominion, ὅτι κυριεύομεν
* have ſtood ἑστήκατε.

Annotations on Chap. I.

a. Πολύπροσωπον

V. 11. *By the means of many perſons*] The Greek πρόσωπον is ordinarily parallel and proportionable to the Hebrew פנים *facies*, which coming from פנה *reſpexit*, ſignifies oftentimes *reſpectus*, and ſo מפני *de facie*, ſignifies *for*, or *in reſpect of*; and agreeable thereto ἐκ πολλῶν προσώπων, *of*, or *from*, *many faces*, here ſignifies in reſpect of many, in relation to many, for the ſakes of many, or in any of thoſe forms of ſpeech by which מפני would be rendred.

b. Ναὶ καὶ

V. 17. *Yea yea, and nay nay*] is diſtinctly this, when we do not agree, or are inconſtant to our ſelves, now *yea*, and anon *nay*, in our words or actions. Whence is that old word *naucus* for *a light*, or *frivolous perſon*, from ναὶ καὶ, as 'tis deduced by *Feſtus*. The difference of this from the ἀπὸ τοῦ νὶ τὸ ναὶ ναὶ, καὶ τὸ οὒ, *Jam.* 5. 12. is cleared by the conſtruction, *Let your yea be yea, and your nay be nay*, that is, let your words and actions accord; ſo that the ſecond *yea* and the ſecond *nay* is not joined with the firſt, as here, but as the prædicate affirmed of it, whereas here the two *yeas* being all one (and ſo indeed expreſſed by a ſingle *yea* v. 18.) are the ſubject of the ſpeech, and the two *nays*, being all one again, the prædicate. To this agrees that proverb of the Jews, *The juſt mans yea is yea, and his nay, nay.* A third expreſſion there is, that of *Mat.* 5. which is in ſound very near this, and yet diſtant from it, *Let your communication be yea yea, and nay nay*, that is, let there be no other language but this, or the like, uſed by you, in oppoſition to the more licentious forms of oaths there mentioned.

Lex. p. 1174.

Paraphraſe.

CHAP. II.

1. And now that inſtead of coming, I write again, I was reſolved to defer it ſo long, till I ſhould hear of ſome reformation among you, that ſo this might not be, as formerly my letters were, to puniſh, to afflict, to cenſure you, ſee note on 1 Cor. 5. c.

1. BUT I determined this with my ſelf, that I would not come again to you in heavineſs.]

2. For when you are check'd or cenſur'd by me, this is ſo far from being pleaſant to me, that it is indeed at the ſame time matter of ſuch grief, that I cannot be comforted by any thing, but by the ſame you, by ſeeing that the Cenſures have wrought ſome good on you, cauſed the reformation of that in you, for which I had meant them to you.

2. For if I make you ſorry, who is it then that maketh me glad, but he that is made ſorry by me?]

3. And this ſeverity of proceeding, v. 1. which now I ſpeak of, I did rather chooſe to ſend you in a letter, 1 Cor. 5. then to defer it till my coming, in hope to find your faults amended, to have all the ſorrowful matter, that of cenſure, paſt before that time, that ſo I might have nothing to do then, but to abſolve and receive penitents, and ſo to rejoice among you, (not to inflict cenſures upon you) and that I was confident would alſo be moſt acceptable to you all.

3. And * I wrote this ſame unto you, leſt when I came, I ſhould have ſorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the joy* of you all.]

* this very thing did I write, αὐτὸ τοῦτο ἔγραψα

4. For out of much affliction and anguiſh of heart I wrote unto you with many tears, not that ye ſhould be † grieved, but that ye might know the love which I have more abundantly unto you.]

4. For that which I wrote with ſome ſharpneſs, and was matter of grief to you, was ſo much more to me at the very writing of it, was a moſt heavy preſſure upon my heart, and fetch'd abundance of tears from me; by which you may know that what I did was not out of any pleaſure that I take to cenſure or afflict you, but as an effect of the greateſt love to you all, which could be imagin'd.

† made ſorry λυπῆσαι

a. 5, 6. But for the inceſtuous perſon, the author of all this ſadneſs and ſeverity, (ſadneſs not to me alone, but in ſome meaſure, that I ſay no worſe, to all you) it is now ſufficient which he hath ſuffered by the delivering him up to Satan, 1 Cor. 5. and the ſad conſequence thereof.

b.

5. But if any have cauſed grief, [a] he hath not grieved me, * but in part; that I may not overcharge you all.

6. Sufficient to ſuch a man is this [b] puniſhment, which *was* † *inflicted* of many.]

* but in part, that I may not lay weight upon him, all you
† before the many

7. And it is now more then time that he be abſolved by the Church, and forgiven the offence committed againſt it, and by abſolution be cheer'd up again, leſt the continuance of ſuch ſharp puniſhments ſhould not have a benign, but noxious influence upon him.

7. So that contrarywiſe, *ye ought* rather to forgive *him*, and comfort *him*, leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow.]

8. And therefore my preſent counſel is, that by prayers for his releaſe you expreſs your reconciliation to him, and ſo abſolve him from the Cenſures.

8. Wherefore I * beſeech you, that you would confirm your love towards him.]

* exhort, παρακαλῶ

9. And this I now write, that I may ſee whether you are as ready upon my appointment to reſtore penitents, as to inflict puniſhments upon offenders, which is another branch of your Chriſtian charity.

9. For to this end alſo † did I write, that I might know the proof of you, whether ye be obedient in all things.]

† have I written, ἔγραψα

10. Whom you are willing to have reſtor'd from excommunication (as being ſatisfied with his penance and expreſſion of repentance) I appoint or give leave to do it: (For if I have abſolved any man, I have done it by the authority I have from Chriſt, but yet in reſpect unto you, or with conſideration of what may be beſt for you, that is, for your whole Church.)

10. To whom ye forgive any thing, I *forgive* alſo: for if I * forgave any thing, to whom I forgave *it*, for your ſakes *forgave I it*, in the perſon of Chriſt.]

* have forgiven, κεχάρισμαι

11. That the too long continuance of the puniſhments upon the penitent offender may not be made uſe of by Satan to the hurt and ruin of the Church, either by ſwallowing him up by deſperation, v. 7. or by heightning your zeal againſt ſin into an unreconcileableneſs with the ſinner, v. 9. for Satan hath many hidden ſecret arts to miſchief Souls, which we think not of.

11. * Leſt Satan ſhould get an advantage of us, for we are not ignorant of his deviſes.]

* that we be not overreach'd by Satan ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ

12. When Act. 20. 1. (ſee note on the title of this Epiſtle) I came to Troas to preach the Goſpel of Chriſt, and my preaching had a very happy reception there, and brought many to the faith.

12. † Furthermore, [when I came to Troas, * to *preach* Chriſts Goſpel, and a door was opened to me † of the Lord,]

† But δὲ
* for the Goſpel of Chriſt εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ
† in ἐν
* out ἐξελθὼν

13. I was much troubled in mind that I could hear no tydings of Titus, by him to be adverticed of the ſucceſs of my Epiſtle among you, and in purſuit of him I left that City, and went into Macedonia, in hope that I might find him there.

13. I had no reſt in my ſpirit, becauſe I found not Titus my brother, but taking my leave of them, I went * from thence into Macedonia.]

14. Now

14. Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of * his knowledge by us in every place.]
good news of the happy success of my Epistle among you, and that obliged me to bless that God, who hath hitherto prospered us exceedingly, (see Mark 14. f.) in the propagating of the Gospel, and by us hath made Piety and Christianity famous, and well reputed of in every place.

* the knowledge of him τῆς γνώσεως αὐτοῦ

15. For we are unto God a sweet savour of Christ, † in them that are saved, and in them that perish.]
very acceptable service to God, and bring in glory to his name, offer up a sweet smelling sacrifice unto him, among all sort of people, both among the penitent believers, which receive the faith, and live according to it, and the impenitent unbelievers, that receive it not.

† among them that are escaped, ἐν τοῖς σῳζομένοις

16. To the one *we are* the savour * of death unto death, and to the other the savour of life unto life: and who is sufficient for these things?]
impenitent hath been the most perfect poison (as high perfumes sometimes are) they have grown the worse for the Gospels coming among them; yet to all that have forsaken their old courses of sin, and obeyed this call to a new life, it hath been the most comfortable vital savour that ever came to them. This is a weighty imployment, and unless God did particularly enable us, we could never be fit for it.

* or, from death to death, for the King's MS. reads ἐκ θανάτου, as after ἐκ ζωῆς

17. For we are not as many, which † corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ.]
any secular advantage to our selves in preaching the Gospel, as the Gnostick heretical teachers are observed to do, 1 Tim. 6. 5. but have sincerely revealed to you what we have been taught by Christ, without any other aim, God knows, than that we may perform faithful service to him.

† deal as hucksters with

14. And having met with him, he hath given me the
15. For by our preaching the Gospel we perform a
16. For though this sweet perfume to the obstinate
17. This we are sure of, that we have not designed

Annotations on Chap. II.

V. 5. *He hath not grieved me*] The sense affix'd to these words in this paraphrase (very distant from that which the words, as they are ordinarily read and rendred, sound) is taken distinctly from the *Scholion* of *Theophylact*, who resolving it the Apostles meaning, in both these verses, to have his charity to the incestuous person expres'd, and to give order for his Absolution, thinks this way of rendring it most proper, that joining them with himself in the dislike and sorrow, and consequently infliction of censures for the sin, he might ingage them jointly with himself in the absolving the transgressor; and *this*, saith he, *most wisely disposed by him, that they who had so lately been commanded by the Apostle to avoid him, as a detestable person, should not now upon his giving orders for his absolution be scandalized at him,* ὡς μεταμβάλλοντα *as inconstant and mutable.* This, saith he, is the reason that he takes them in, as partakers with him of the sorrow and censures, that he might have them his willing partners in the absolution and joy of that. And so this, saith he, is the sense of the words, ὑ γὰρ λελύπ. —— *For he hath not*, saith S. *Paul*, *grieved me alone, but all you in part*, that is, a little, or in some degree, *that I may not say, he hath altogether grieved you, lest I should lay overmuch weight upon him*; or in plain words, the truth is, *he hath grieved you* in like manner as me, but yet that I may not overburthen him that was guilty of that incest, or aggravate the matter against him, all that I say is, that *in part*, or *in some measure, ye were grieved* by him. This is a very commodious sense, and necessarily requires some small change of the punctation, (though the printed text in *Theophylact* have not observed it) partly by including in a *parenthesis* the latter part of this 5 verse, from ἵνα μὴ —— to the end of it, partly by putting a *comma* after βεβαρῶ, that so πάντας ὑμᾶς may connect with ὑπὸ πλείονων, thus 5. *But if any have caused grief, he hath not grieved me, but in part,* (*that I may not aggravate*, or *lay weight, on him*) *you all.* 6. *Sufficient to such a man* —— And this is a plain sense, and agrees very well with all that follows of their joint and chearful proceeding to the Absolution of the incestuous.

Ex μέρει ὑμᾶς πάντας

Ex μέρει] Partim

V. 6. *Punishment which was inflicted of many*] What is here meant by ἐπιτιμία ἡ ὑπὸ τ πλειόνων, *the punishment which was inflicted under the many*, will appear by 1 Cor. 5. 4. where concerning the incestuous person, and such as he, order is distinctly given, that he shall be *delivered up to Satan for the destruction of the flesh*, or bringing corporal inflictions upon him, which is certainly the ἐπιτιμία *punishment* here mentioned, and that συναχθέντων ὑμῶν *you being gathered together*, that is, in the presence of the whole congregation, to add the greater solemnity to it: And that is all one with the ὑπὸ πλειόνων here, *under*, or *in, the presence of the many*. Mean while as there the sentence was St. *Paul's*, κἀγὼ V. 3. *I have judged as present*, and v. 4. *when ye are gathered together and my spirit, with the power of the Lord Jesus Christ* (bestowed on the Apostle, and rulers of the Church) so here it must be supposed to be, though the solemnity was transacted with the company, and in the presence of the whose congregation.

b. ἐπιτιμία ἡ ὑπὸ τ πλειόνων

V. 17. *Corrupt*] That καπηλεύ & ὃς *the word of God* signifies the Gospel here, as it was by St. *Paul* made known unto men, the Christian Religion preached by him, there can be no doubt. All the difficulty is, what is meant by καπηλεύοντ. not that there can be any question of the native proper signification of that word, for it certainly signifies doing as κάπηλοι do, and those are *little pedling merchants*, that buy and sell to get gain; but because it is possible it may refer to some practices which such Merchants are vulgarly guilty of, mixing, and dashing their commodities, and so deceiving others, that they may inrich themselves. But though the word may possibly by a figure signifie this, yet the genuine proper notion, being very agreeable to the Context, is in all reason to be preferred. *We are not*, saith St. *Paul*, ὡς οἱ πολλοὶ, *as the many*. This sure refers to the false teachers of his time, and those, we know, were the *Gnosticks*, who as they are said to *serve their belly*, to *love the world*, and to *love pleasures*, and so generally to design themselves advantages by their profession, and of all things hated the Cross, renounced Christianity when it was persecuted, and brought any dangers or losses upon them; so they are particularly marked out 1 *Tim.* 6. 5. (that chapter where the *Gnosticks* are named, v. 20. and their character particularly set down) to be such as *deem Godliness gain*, think the Christian profession brings men secular advantages of liberty, &c. and so cannot be so single-hearted, so wholly bent to approve themselves to God, as St. *Paul* here professeth to be. To this interpretation of the place I am inclined by two passages in the *Epistles* of *Ignatius*, which though they are omitted in the *Laurentian Copy*, are yet constantly to be found in others, and if they were put in by any *interpolator*, they may yet be of good use to us in this matter, there being no reason to suspect the hand that inserted them of any ill design, nor yet of ignorance either of the *Gnostick* heresie, or of the use of the word. The former place is in the *Epistle ad Philadelphienses*, where speaking of the *Gnostick* Judaizers, *enemies of the cross, whose God is their belly, minding earthly things, lovers of pleasures, and not lovers of God, having a form of Godliness, but denying the power thereof*, he adds, οἱ χειρίμπορει, ἢ λόγῳ καπηλεύοντες, ἢ ἀληθῶς πωλῶνται, *Merchants of Christ, huckstering the word, selling Jesus*, going on to other parts of the character of the *Gnosticks*, *corrupters of women, coveting what belongs to others*, χρηματισμὸν ἀγαπῶντες *greedy lovers of money*. The second place is agreeable in *Ep. ad Trall.* There are, saith he, *some vain speakers and impostors*, οἱ κεκιβδηλευμένοι διὰ κακοδοξίαν, οὐκ ἐμφυτευόμενοι τῷ δένδρῳ τῷ ἁγίῳ, ἢ ἀποκοπησόμενοι ἐκ λόγου τῆς ἀγαπῆς —— *not Christians, but Merchants of Christ, corrupting the name of Christ by deceit, huckstering the word of the Gospel*; and who these are, he specifies in the progress of that Epistle; *Simon the first-born of Satan, Menander, Basilides, the unclean Nicolaitans*, τοὺς ψευδωνύμους, *those that are falsely named*, that is, the *Gnosticks*, &c.

c. *with* Καπηλεύοντες

e

CHAP.

CHAP. III.

Paraphraſe.

1. Why ſhould I again be forced to mention the uprightneſs of my dealing toward you, the orthodoxneſs and purity of my doctrine after the manner that is uſual in the Church, in commending from one Church to another thoſe that are ſtrangers to them? have I any need of commendations to you, or from you to other men?

1. DO we begin again to commend our ſelves? or need we, as ſome *others*, epiſtles of commendation to you? or *letters* of commendation from you?]

2. The works of converſion that we have wrought among you, of which our own Conſcience gives us teſtimony, will ſerve us abundantly inſtead of letters commendatory from you to all others, who cannot but have heard the fame of it.

2. Ye are our Epiſtle written in our hearts, known and read of all men.]

3. And you (that is, your faith) are moſt conſpicuouſly an epiſtle of Chriſt, of the writing of which we have only been the inſtruments, the Spirit of God ſupplying the place of ink, and your hearts of the writing tables, and by this Epiſtle, this teſtimony, Chriſt that great Biſhop of our Souls doth recommend us to all men.

3. * For as (*much as ye are*) manifeſtly declared to be the epiſtle of Chriſt miniſtred by us, written not with ink, but with the Spirit of the living God, not in tables of ſtone, but in fleſhly tables of the heart.]

* being manifeſted that ye are, φανερούμενοι ὅτι ἐστὲ

4. Thus confident am I by the ſtrength of Chriſt to ſpeak boldly, and in a manner to boaſt of my behaviour, and happy ſucceſs in my Apoſtleſhip,

4. And ſuch † truſt have we through Chriſt to God ward.]

† confidence πεποίθησιν

5. Not that we are able to do, or ſo much as to think, or enter upon any thing of this nature, in order to the Converſion of men, of our ſelves, as by our own ſtrength; but whatever we are able to do, it is of God, whoſe title that is Iſa. 13. 6. to be Shaddai, almighty or ſufficient.

5. Not that we are ſufficient of our ſelves to think any thing as of our ſelves; but our ſufficiency *is* of God.]

6. And what ſufficiency of his he hath expreſs'd in the powers and methods, with which he hath furniſhed, and to which directed us the preachers and diſpenſers of the new Covenant (ſee note on the title of theſe books) that is, not of the law (ſee note on Mat. 5. g.) written and brought down in Tables by Moſes, but of the Goſpel, called by this title of the Spirit, firſt, becauſe it comes near to the ſoul, and requires purity there; ſecondly, becauſe the Holy Ghoſt came down both on Chriſt and on the Diſciples to confirm this new way; thirdly, becauſe Grace is a Gift of the Spirit, and now is joined to the Goſpel, but was not to the Law; which adminiſtration of the Spirit, and annexation of it to the word under the Goſpel, gives men means to attain eternal life, when the law is the occaſion, and by accident the cauſe of death to them, in denouncing judgment againſt ſinners, and yet not giving ſtrength to obey.

6. Who alſo hath * made us able miniſters of the new † Teſtament, not of the * letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life.]

* fitted us, or enabled, ἱκάνωσεν
† covenant διαθήκης
* writing γράμματος

7. And if the delivery of the Law which brought nothing but death with it; when it was written in tables of ſtone (ſee note on Mat. 5. g.) was with the appearance of Angels, and a bright ſhining which caſt ſuch a ſplendor on Moſes's face, that it would dazle any man's eyes to look on it, and yet now that glory, and that law ſo gloriouſly delivered, is done away:

7. But if the miniſtration of death † written *and* ingraven in ſtones was * glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, † which *glory* was to be done away:]

† in the writings, being engraven, ἐν γράμμασιν, ἐντετυπωμένη
* in glory ἐν δόξῃ
† which is done away τὴν καταργουμένην

8. How much rather ſhall the preaching of the Goſpel be matter of reverence to all? (ſee Mat. 5. g.)

8. How ſhall not the miniſtration of the Spirit be rather * glorious?]

* in glory ἐν δόξῃ

9. For if the delivery of the Law, which could help men to condemnation, but could not abſolve any man, were in ſo much glory, God by his Angels appearing ſo dreadful in the mount; then much more the Goſpel, which brings with it juſtification and pardon of ſin, is to be counted exceeding glorious, to be look'd on and received by us with all reverence.

9. For if the † miniſtration of condemnation * *be* glory, much more doth the miniſtration of righteouſneſs exceed in glory.]

† adminiſtration διακονία
* were ἦν

10. For the Law though otherwiſe glorious, yet being compared with the Goſpel, hath no glory at all in it (as the moon compared with the ſun is ſo utterly outſhined by it, that it appears not in the preſence thereof.)

10. For even that which was glorious † had no glory in this reſpect, by reaſon of the glory that excelleth.]

† was not ſo much as glorious, οὐ δεδόξασται

11. For if that which was it ſelf to be abolliſh'd, being but the cover that contain'd the true jewel under it, were yet deliver'd dreadfully and by a glorious appearance, then much more ſhall that which endureth for ever, that jewel it ſelf, the Goſpel or ſubſtance, contain'd under thoſe coverings or ſhadows, and ſo which is never like to be aboliſhed, and hath a durable fruit belonging to it (Grace, which the other had not) deſerve to be eſteemed glorious.

11. For if that which is done away *was* * glorious, much more that which remaineth † glorious.]

* by glory διὰ δόξης
† in glory ἐν δόξῃ

12. Upon theſe grounds I ſay (mentioned from verſe 5. to this verſe) I cannot but ſpeak boldly and confidently to you in vindication of my Apoſtleſhip, ver. 4.

12. Seeing then that we have ſuch hope, we uſe great plainneſs of ſpeech;]

13. Having no need to imitate Moſes who vailed his face, which was a type of the dark, not clear propoſing of the Goſpel (which is the end or principal part of the law, and the jewel contain'd under that covering) to them of old.

13. And not as Moſes, * *which* put a vail over † his face, * that the children of Iſrael could not ſtedfaſtly look to the *.b end of that which is aboliſhed.]

* put ἐτίθει
† his own ἑαυτοῦ
* ſo that πρὸς τὸ
† looked not μὴ ἀτενίσαι
* or face; for the King's MS. reads τὸ πρόσωπον.

14. And accordingly ſo it continues remarkable to this preſent, the Jews ſee not Chriſt in the reading of the Old Teſtament, and ſo the cover ſtill remains upon Moſes's face, as it were, but by the Chriſtian clear doctrine, or by faith, is removed.

14. But their minds were blinded: for until this day remaineth the ſame vail untaken away, in the reading of the Old Teſtament: which *vail* is done away in Chriſt.]

15. And ſo though they have heard it over and over many times, yet ſtill they do not underſtand the true ſenſe of the law.

15. But even unto this day, when Moſes is read, the vail is upon their heart.]

16. But when Iſrael v. 15. or their heart v. 15. ſhall accept of the Goſpel of Chriſt then they ſhall ſee and underſtand plainly, what now is ſo obſcure to them.

16. Nevertheleſs, when it ſhall turn to the Lord, the vail ſhall be taken away.]

17. Now Chriſt is, beſides his humane nature, indued with a divine Spirit, and the Goſpel of Chriſt is called the Spirit v. 6. and where the Spirit of Chriſt, or the Goſpel is, there is freedom, and conſequently the vail (a token of ſubjection alſo 1 Cor. 11. 10.) is taken away.

17. Now the Lord is that Spirit, and where the Spirit of the Lord *is*, there *is* liberty.]

18. And ſo all we that believe in Chriſt, have that vail done away, and do clearly, though not yet ſo perfectly, behold the doctrine of the Goſpel received into our hearts changeth us into purity, &c. ſo ſhall be rewarded with eternal glory hereafter, the ſame Spirit of Chriſt which worketh the one in us, being certain to produce the other alſo.

18. And we all with open face beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, *even* as by the Spirit of the Lord.]

beholding as in a glaſs the glory of the Lord, are changed from glory to glory, *even* as by the Spirit of the Lord.] of Chriſt, and by beholding him are changed to be like him; other men, to ſuch a viſion of Chriſt here, in imitating his Spirit of Chriſt which worketh the one in us, being cer-

Annotations on Chap. III.

a Συστατικαὶ ἐπιστολαὶ

V. 1. *Epiſtles of commendations*] Συστατικαὶ ἐπιστολαὶ, and γράμματα in this place are an intimation of an ancient cuſtom in the Apoſtolical primitive Church, which ordinarily gave their teſtimonies to all Chriſtians, that travailed from one place to another, and recommended them to an hoſpitable reception. The original of this cuſtom ſeems to have been taken from the heathens, who had their *teſſeræ hoſpitalitatis*, which from one friend to another, help'd them that brought them to kind entertainment, and *Tertullian* continues the phraſe *conteſſeratio hoſpitalitatis*. Many mentions of this cuſtom we find amongſt ancient writing. In *Syneſius* τῇ φιλίᾳ τῇ Cῦ τὸν Θαυμάσιον Cωίστημι, *I commend Thaumaſius to your friendſhip*, &c. And in *Phavorinus*, Σωίστημι τῇ φιλίᾳ καὶ τῇ ἀγαθότητι τῇ Cῆ τὸν Λαυρέντιον, ὃν πολλοῦ μοι μαθητὴν ὄντα, *I commend to your friendſhip and kindneſs Laurentius, who of a long time hath been my ſcholar.* And again Cωίστησί τις τινὰ τινὶ, μαρτυρῶν αὐτῷ βέλτιον, *one commends a man to another, when he gives a good teſtimony of him.* This was done among Chriſtians, by teſtifying the piety and orthodoxalneſs of any, and the agreement with them from whom they come in the ſame faith. And therefore when *Fortunius* a Biſhop of the *Donatiſts* affirmed and boaſted that their Church was the Catholick Church, S. *Auſtin* Ep. 163. *ad Eleuſium*, convinceth him by asking him, whether a *Donatiſt* could by his *Literæ formatæ*, or *communicatoriæ*, gain a man entertainment, or reception in any Church that he would name to him, being confident he could not do it. Thus ſaith *Nazianzen* of *Julian* * ſplitiſſ. a. that he imitated many of the Chriſtian rites, † εἰς τὰς δεομένους φιλανθρωπίαν, *all humanity, charity to them that wanted*, τὴν τε ἄλλην καὶ † ἐν τοῖς ἐπιστολιμαίοις Cωβήμασιν, οἷς ἡμεῖς ἐξ ἴσου μὲν τοῦτο τὰς χρείας ἐφοδιάζομεν, *that way of it eſpecially which conſiſted in ſending letters and tokens, with which* (ſaith *Nazianzen*) *we uſe to furniſh them that are in want from one nation to another.* The ſame, ſaith *Zozomen*, l. 5. c. 5. and *Nicephorus Calliſtus*, l. 10. c. 21. almoſt in the ſame words, Οὐχ ἥκιστα ζηλῶσαι λέγω τὰ συνήθη αὐτῷ ἐπιστολικῶν χαρμάτων, οἷς ἔθος ἀμοιβαδὸν τοὺς ξένους ὁποιδήποτε διϊόντας, καὶ παρ' οἷς ἂν ἀφίκωνται πάντως καταγίνεσθαι, καὶ θεραπείας ἀξιοῦσθαι, οἰόμενοι γνωρίμους καὶ φιλτάτους διὰ † τῆς συμβόλου μαρτυρίας, *He eſpecially imitated the tokens* (or *teſſeræ*) *of the Biſhops letters, by which they are wont mutually to commend thoſe that travel any whither, and by that teſtimony obtain for them all friendly entertainment, as for their moſt familiar acquaintance.* The ſame we may find in *Lucian*, in his *Peregrinus*. By which alſo will appear the ancient notion of the κοινωνικὰ γράμματα, not to ſignifie (as *Baronius ad an.* 314. and out of him *Binius*, t. 1. *concil.* p. 271. and *Ferrarius De antiq. Eccleſ. Epiſt. genere*, l. 1. p. 45. would have them) *Epiſtles by which men were teſtified to be in communion with the Church of Rome*, (which they never did, but when they were written by the Biſhop of that Church, and neither then any more than thoſe that were written by the Biſhop of any other particular Church ſignified that man's agreement in faith and communion with that particular Church) but only *Letters commendatory* from one place or Church to another, to recommend a perſon that ſhould travel thither, and ſo obtain for him an hoſpitable reception, lodging, diet, and all things elſe that are contained in *Zozomen* under the word θεραπεία *proviſion*, or *neceſſaries*, that they wanted; and this according to the notion of κοινωνέω formerly mention'd (ſee note on *Act.* 2. c.) for *liberality* and *beneficence*; though there is no queſtion but among other degrees of charitable reception, that of admitting them to their Churches and Sacraments was included alſo, proportionably to the forms of their teſtimonies, which, ſaith *Mat. Blaſtares*, were wont to mention the uprightneſs of the perſons faith, unreprovableneſs of his life, and his degree in the Church, if he had any. See *Fuſtell. in cod. Can. Eccl. Un.* p. 132.

* Ep. 42. p. 102.

b. Τέλος τῆς καταργουμένης

V. 13. *End of that which is aboliſhed*] If the reading be τέλος, then muſt *Chriſt* (which is *the end of the law*) that is, the Chriſtian precepts and promiſes typified by the Moſaical rites and ſhadows, be meant by it; but if the reading be πρόσωπον, then will the ἀντιπόδοσις, or *ſecond part of the reſemblance*, be more perfectly anſwerable to the former, thus *Moſes put a vail over his own face, to ſignifie that the Iſraelites would not ſee the face* (that is, diſcern clearly the moſt eminent and principal part) *of the law, which is now aboliſhed*, that is, of the Ceremonial law. For certainly the principal part of that was the inward purity and piety ſignified and adumbrated by thoſe ceremonies, and now taught by *Chriſt* more diſtinctly and plainly, and ſo that *covering taken away*, v. 14. only the *Jews will not ſee it, but as yet their underſtandings are blinded*, in the beginning of the verſe.

CHAP. IV.

Paraphraſe.

1. Herefore ſeeing we have this miniſtery, as we have received mercy, we * ſaint not;] 1. Being therefore intruſted by God with ſo honourable a charge, the preaching of this divine and glorious Goſpel of Chriſt, c. 3. 4, and 18. we have been diligent in attendance on our work;

* grow not fluggiſh, or cowardly, ἐκκακοῦμεν

2. But have renounced the hidden things of † diſhoneſty, nor walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God.] 2. And have been far from uſing any of thoſe vile arts, which † ſhame might make us diſguiſe and conceal, but dealt ſimply and plainly, mixing nothing of our own with the word of Chriſt, but contenting our ſelves with ſo much of the approbation of men, as the making known the truth of God unto men ſincerely and uprightly will help us to.

† ſhame αἰσχύνης

3. But if our Goſpel be hid, it is hid * to them that are loſt,] 3. Which we have done ſo plainly, that if the Goſpel of Chriſt preached by us be yet obſcure, it is ſo only among obdurate obſtinate unbelievers, v. 4. ſee c. 2. 15.

* in ἐν

4. † In whom the God of this world hath blinded the minds of them which believe not, * left the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.] 4. Such as have their eyes ſo blinded by *Satan*, or their own worldly advantages, that the Goſpel of Chriſt moſt powerfully and plainly revealed by him, and ſhining forth in our preaching, ſince his departure from the earth, (and this moſt certainly the revelation of the immutable will of God, whom Chriſt repreſents to us, not as an ordinary picture doth the body, but as a real ſubſtantial image of him) is not permitted to have any impreſſion or influence on their hearts, they will not ſee, be it never ſo illuſtriouſly viſible.

† among ἐν

* ſo that the illumination of the Goſpel of the Glory of Chriſt hath not ſhin'd to them, εἰς τὸ μὴ αὐγάσαι αὐτοὺς ὁ φωτισμὸς τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ

5. For we preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your ſervants for Jeſus ſake.] 5. Certainly nothing but this can obſtruct mens minds againſt the Goſpel, as it is delivered by us, being preached ſo, as not to deſign any thing of honour to our ſelves, but only unto Chriſt, and for our ſelves, only to offer men our ſervice, to do them all the humbleſt offices of Chriſtian charity imaginable.

6. For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the * face of Jeſus Chriſt.] 6. For it is not any worldly conſideration that hath put us upon this employment, but that God that by his word created the light, when there was nothing but darkneſs in the world, hath in a like wonderful manner imparted this light to us, in ſending down his own Son to ſhine in our hearts, to reveal his will unto us, and this on purpoſe that we might reveal it to others, inſtruct them in the knowledge of thoſe glorious myſteries, (ſee note on 1 Pet. 1. c.) ſo illuſtrious in themſelves and advantageous to us, which God hath revealed to us by Chriſt.

7. But

b. 7. But we that are intruſted with this great treaſure of the Goſpel, are not ſo fine and pretious our ſelves, we carry bodies about us ſubject to all manner of oppoſition, and preſſures, and afflictions, and this on purpoſe deſigned by God alſo, that all the good ſucceſs we have in our Apoſtleſhip may be imputed to Chriſt, and not to us, as it would be, if we came with any ſecular power or grandure to plant the Goſpel

7. But we have this treaſure in [b] earthen † veſſels, that the excellency of the power may be of God, and not of us]

† or in veſſels of theſe

c. 8, 9. The way which God rather ſaw fit to chuſe, was to permit us to wreſtle with all difficulties, and then to ſuſtain us by his own inviſible aſſiſtance, not by any ſecular humane means, and carry us through all, and give good ſucceſs to our preaching by theſe very means:

8. We *are* * [c] troubled on every ſide, yet † not diſtreſſed; *we are* perplexed, but not in diſpare;

9. * Perſecuted, but not forſaken; caſt down, but not deſtroyed:]

* griped † brought to extremities, ſtraitned, but not diſparing * purſued, but not left behind

10. Carrying about us the croſs and ſufferings of Chriſt, daily ſuffering after him, that ſo the ſaving effects of his reſurrection, in turning men from their evil ways (converting Infidels by our preaching) might through our ſuffering in this imployment be more conſpicuous.

10. Always bearing about in the body the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.]

11. For we Apoſtles, that are looked on by ſome with envy, are continually ready to be put to death for the Goſpel, that the vital power of Chriſt in raiſing up ſinners to a new life may, through the dangers by us undergone in preaching the Goſpel, be ſhewed forth among our auditors, that receive the faith from us.

11. For we which live are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.]

12. And ſo truly we are not any extraordinary gainers by our employment, as to the eye of the world; the death of Chriſt v. 10. is wrought, perfected in us, we fill up his ſufferings, Col. 1. 24. by ſuffering after him, but the reſurrection and vital efficacy of Chriſt, v. 10. and 11. is ſhewed forth, and as it were perfected, in you, by our preaching and begetting faith, and confirming it in you by our afflictions, and by the example of our conſtancy, and of Gods deliverance afforded us, ch. 12. 9.

12. So † then death worketh in us, but life in you.]

† that the death is wrought in us, but the life in you, ὁ μὲν θανατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν

13. And having the ſame ſpirit of faith which is ſpoken of in that writing of Davids, Pſalm 116. 10. where he ſaith, I believed, and therefore I ſpake, I was ſore afflicted, &c. we do accordingly by afflictions, and pacience and conſtancy therein, confeſs God, and expreſs our faith in him.

13. We having the ſame ſpirit of faith, according as it is written, I believed and therefore have I ſpoken, we alſo believe and therefore ſpeak.]

14. Believing ſtedfaſtly that he that raiſed Chriſt out of the loweſt condition, even from death it ſelf, will make our afflictons a means of raiſing us, and preſenting us glorious in his ſight, together with you, if you do ſo too.

14. Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent *us* with you.]

15. For 'tis for your good that we preach and ſuffer all this, that your faith may be more confirmed, and that ſo the mercy of God extending to more perſons, may, by their bleſſing God for it, abound, and tend more to the glory of God, ch. 1. 11.

15. For all things *are* for your ſakes, that the * abundant grace might through the thankſgiving of many † redound to the glory of God.]

* benefit having abounded χάριν πλεονάσασαν † exceed περισσεύῃ

16. Whereupon it is that we do not give over upon theſe diſcouragements, but are by theſe outward preſſures more incited inwardly, and animated to the performance of our duties.

16. For which cauſe we * faint not, but though our outward man periſh, yet the inward man is renewed day by day.]

* are not ſlothful οὐκ ἐκκακοῦμεν

17. For our tranſitory light ſuffering is ſo accepted by God, that it is alſo ſure to be rewarded by him with a moſt exceeding, eternal, weighty crown of bliſs or glory.

a 17. For our light affliction, which is but for a moment, worketh for us a † far more exceeding *and* eternal [d] weight of glory:]

† moſt ſuperlative, καθ' ὑπερβολὴν εἰς ὑπερβολὴν

18. Which makes it moſt reaſonable for us to go courageouſly through all difficulties, as deſpiſing and not thinking of this world, and whatever loſſes or ſufferings of that, but of that reward which our faith preſents unto us, which is as far beyond any thing that we can part with here, as eternity ſurpaſſes time.

18. While we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen *are* * temporal, but the things which are not ſeen *are* eternal.]

* temporary πρόσκαιρα

Annotations on Chap. IV.

a. Πρόσωπον Ἰησοῦ

V. 6. *Face of Jeſus*] This phraſe πρόσωπον Ἰησοῦ *the face of Jeſus*, and this whole verſe, refers to the ſtory of *Moſes*, deſiring to ſee *the glory of God*, *Exod.* 33. For there God in his own glorious nature could not be ſeen, v. 20. the luſture was ſo great; but with that ſight that was afforded him, though but of an Angel ſuſtaining the perſon of God, *Moſes*'s face was enlightned, and ſhone, and became glorious, (to which the Apoſtle had before referred, c. 3. 7.) And ſo here *the glory of God*, that is, the revelation of his moſt divine councels for the ſaving of men under the Goſpel, is by God communicated to *Chriſt*, and by that means he, as he is *the Son of man*, and executes this Prophetick office upon earth, is much more ſhining and glorious then *Moſes*'s face was; and then we to whom the Goſpel is now preached, look upon this face of his, though the Iſraelites could not on *Moſes*, and are illuminated thereby, receive the knowledge of theſe councels of God, whenſoever we look on him.

a

b. Σκεῦος ὀστράκινον

V. 7. *Earthen Veſſels*] Σκεῦος ſignifies any of the *utenſils* about an houſe *Mat.* 12. 29. *Mar.* 11. 6. (ſee Note on *Mat.* 21. b.) *a diſh, a cup*, &c. Of theſe ſome are *teſtacea, made of ſhells of fiſhes*, and they are here ὀστράκινα, as 2 *Tim.* 2. 20. (the only other place where the word is uſed in the New Teſtament) and this agrees very well with the matter in hand, it being ordinary to lay up thoſe things we value in ſhels, or boxes, or cabinets made of ſuch; and thoſe, in reſpect of the brittleneſs, and of the nature of them, (as the ſhells are the outſides of fiſhes) very fit to reſemble our bodies, wherein our ſouls do inhabit. And accordingly the *Platoniſts* making two bodies of a man, one that which carries the ſoul in it, ὄχημα ψυχῆς, *the chariot of the ſoul*, the other that which we touch, and ſee, the groſſer carnal part, call that ſecond ὀστράκινον, that which is the ſame to us which the ſhell is to the fiſh, which hath another finer body within it. The word Ὄστρακον *teſta* ſignifies not only *a ſhell* (from whence thoſe kinds of fiſhes are called ὀστρακόδερμα, the ſhell to them ſupplying the place of skin, and ſome others διπλόστρακα *ſoft-ſhelled*, as καρκῖνοι in * *Nemeſius*) but alſo πηλὸν ὀπτημένον *baked earth*, and veſſel of the potter, that hath paſſed the fire, and is taken out of the kiln, and ſo *Theophylact* interprets it here, and ſo it frequently ſignifies in authors. The difference of ſuch σκεῦη ὀστράκινα *earthen ware*, from σκεῦη κεραμέως *the potters veſſels*, or πήλινα *veſſels of clay*, before they are burnt, whilſt they remain in the potters hand in moulding, is ſet down exactly by * St. *Chryſoſtome* in his κατηχ. φωτ. πρὸς τοὺς μελλ. φωτίζ. that the *former* if they be broken, ὡς λάβοι διορθωσιν, *are not capable of recovery*, διὰ τὴν ἐκ τοῦ πυρὸς ἐγγινομένην αὐτοῖς ἀπὸ παντὸς ἀναισθησίαν, *becauſe of the hardneſs once gotten by the fire*, whereas the other, that are but of clay unbaked, and unhardened, if they be ſpoiled once, ῥᾳδίως πρὸς τὸ ἀγαθὸν ἐπανέλθῃ χῆμα, *they may eaſily by the skill of the potter be returned to ſome ſecond form.* Whence, ſaith he, it is that *Jer.* 19. 1. when the prophet was to deſcribe an irreparable deſtruction, he is bid to *figure* it by σκεῦος ὀστράκινον, ſuch a *veſſel*, or *bottle of earth, broken to pieces*, v. 10. But when he would put them in ſome hope of reſtauration, then God ſhews σκεῦος πήλινον ἐν ταῖς χερσὶ κεραμέως γινόμενον διαπίπτον, *an earthen veſſel fallen, when it is in the hands of the artificer*, c. 18. 2, 3. which he takes up, and moulds anew, the matter being yet capable of it. And this ſence and notion of ὀστράκινον alſo the place will bear, and therefore I have now ſet them both down, and lift the Reader to chuſe which he ſhall think moſt probable.

* Πλ. φιλ. ἀνδρ.

* T. m. 6 p. 855. L to. are

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V. 8. *Troubled on every ſide*——] Theſe two verſes in every word refer to the antient heathen cuſtoms in the *agones*, of which ſomewhat hath been ſaid, Note on 1 *Cor.* 9. 24. St. *Chryſoſtome* explains them ſo in common (ἀλγῶμεν γὰρ ὑποτυχόντος, ἀλλ' οὐκ ἔστιν, ὅτι ἀπαυθένησεν ἢ πεπτωκώς,

χείμωνα, εἰς γυμνασίαν, ἢ εἰς ἵτταν, *We are cold*, &c. as *Horace* of the racer, *ſudavit & alſit*, *he ſweats and friezes*,) but he applies them not ſeverally to the particular exerciſes. This, I ſuppoſe, may fitly be done, by accommodating three of the pairs to the cuſtoms of Wreſtling; one to that of Running in the race, θλίβεσθαι belongs clearly to πάλη, *wreſtling*, ſo ſaith *Ariſtotle Rhet.* l. 1. c. 5. (ſee the *anonymous Scholiaſt* on that place) ὁ μὲν δυνάμενος θλίβειν καὶ κατέχειν, παλαιστικὸς, *He that can gripe his adverſary, and take him up, is good at wreſtling*, there being two dexterities in that exerciſe, *comprimere antagoniſtam, & ſubſternere*, *to gripe, and throw down*, which *Heſychius* alſo calls ὠθεῖν and κρατεῖν· the firſt of theſe is here mentioned, and expreſs'd by θλίβεσθαι *preſſure*, to which is here oppoſed, as in a higher degree, στενοχωρεῖσθαι, *ad anguſtias redigi*, *to be brought to deſtreſs*, as when we can neither get out of his hands, nor make any reſiſtance againſt him, ſo *Iſa.* 28. 20. στενοχωρούμενοι ἐν δυνάμεσι μάχεσθαι, *being brought to ſuch extremities we can fight no longer*. So again ἀπορεῖσθαι *perplexity*, is fit for the wreſtler, who being ſhrewdly put to it, knows not what to do; ſo ſaith *Theophylact*, though we fall εἰς ἀμηχανίας to ſuch a condition that *we know not what to do*; ſo in *Heſychius*, Ἀπορεῦντες, ἀμηχανοῦντες, *they that are not able to do*, or *attempt*, *any thing*, yet are not ἐξαπορούμενοι, *miſcarry* not finally, ὀρθοὶ ἱστάμενοι, *ſtand after all upright*, οὐκ ὑπομένοντες, καὶ ὑπτιάζοντες, *deſpare not*, *nor are they overcome*, but find an happy iſſue out of all, νικῶντες, *conquerors* at laſt, ſaith *Theophylact*. Then for διωκόμενοι *purſued*, that is peculiar to δρόμος *racing*, as hath been formerly ſaid (Note on 1 *Cor.* 9. 25.) when one being foremoſt in the race, others purſue, and get up cloſe after him, being ready to outſtrip, or get before him, but do not ſo: and that is the meaning of οὐκ ἐγκαταλειπόμενοι, *not outſtrip'd*, or *caſt behind*, the word ἐγκαταλείπειν ſignifying *to be out-gone*, *relinqui* literally in *Horace*'s notion,

——*mihi turpe relinqui eſt.* *Vi. Æn.*

So in *Plutarch*, τοὺς ἀπολειφθέντας καὶ στεφανοῦσι, *they do not crown them that are lag*, or *left behind*, and 1 *Cor.* 9. *all run, but one receives the prize*. So *Euſtathius* on *Homer*, Il. Φ'. Τὸν γὰρ ἁπλῶς ὑπτιασθέντα λελεῖφθαι φαμὲν, *He that is overcome we ſay is left*; and in *Heſychius*, Λεῖπτο, ἥλω ἀπεπυγχάνετο, corruptly for Λειπετο (that is, ἐλείπετο) ἄθλα ἀπεπυγχάνετο *to be left*, is *to miſs the reward*: and therefore *Jam.* 1. 4. thoſe that are perfect and conſummate crowned, or fit to receive the crown, are ſaid to be ἐν μηδενὶ λειπόμενοι, *left behind in nothing*, victorious ſtill. 'Tis true indeed that the vulgar notion of *forſaken* is applicable to the word among good authors. As in *Ariſtotle*, Rhet. l. 1. c. 10. τοὺς συγκινδυνεύοντας ἐγκαταλιμπάνειν διὰ τὸν φόβον, *cowards for fear forſake*, *deſert thoſe that are in the ſame danger with them*. But the contexture, and conſort of ſo many other *agoniſtical* words, and the *examples* of this uſe of it joined thereto, do rather incline it to the *former*. Then for καταβαλλόμενοι, that belongs again to πάλη, *wreſtling*, where he that throws the other firſt is conqueror; whereupon *Heſychius*, Καταβαλεῖ, νικήσῃ, ῥίψει, *to caſt down*, is *to overcome*, *to throw*. The ſame is expreſs'd by ὑποσκελίζειν, σφηρίζειν, *ſupplanting*, *tripping up the heels*, whence is that *ſcholion* of *Theophylact*, καταβαλλόμενοι φησὶ τῶν ἀνταγωνιζομένων, *thrown by them that wreſtle with us*; and then the οὐκ ἀπολλύμενοι, *not deſtroyed*, may either ſignifie literally ſo, *not killed*, that is, lying upon the ground, but not like carcaſſes there, or elſe riſing up again after the fall, and not, as the Elephant, irrecoverably down. All which belongs to the afflictions that befel the Apoſtles, their hardſhip in theſe ἀγῶνες and *combats* of theirs.

V. 17. *Weight of glory*] The Hebrew כבד ſignifies primarily two things, *weight*, and *plenty*, and from thence two things more, either *glory* or *riches*. From hence it comes, that βαρὺ is in the Greek of the Old Teſtament taken for *multitude*, or *greatneſs*, that is applied to a train, or hoſt, 1 *Kin.* 10. 2. and 2 *Kin.* 6. 14. and 18. 17. and 2 *Chron.* 9. 1. δύναμις βαρεῖα, *a great numerous troop of attendants*, or *army*, and 1 *Mac.* 1. 17. ὄχλος βαρὺς *a very great multitude*, and 3. *Mac.* συμπόσιον βαρύ, *a great magnificent feaſt*. Accordingly βάρος δόξης here, will be, *riches*, *plenty*, *and abundance of glory*, the word βάρος being the rather here uſed in oppoſition to the lightneſs of the afflictions precedent, but not to denote the *heavineſs* but *abundance*, or *riches* of this, as *Gen.* 13. 2. *Abraham* is ſaid to be כבד *heavy*, that is, plentiful, *in cattle* &c. the LXXII. read πλούσιος *rich*, and ſo c. 1. כביד ſignifies *riches*.

Paraphraſe. CHAP. V.

1. For of this we are confident, that if our bodies wherein we dwell as in a moveable tent, or tabernacle, be deſtroyed by the preſent preſſures that lie upon us, if our dangers ſhould end in death it ſelf, this were a matter of no terror to us, having ſo much a better abiding place provided for us by God, ſo much an happier condition then any this world is capable of, and out of reach of all ſublunary dangers, ſure to be continued to us for ever.

1. For we know that if our earthly houſe of *this* tabernacle were deſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.]

2. For while we are in this inferiour ſtate of bodies, we are for ever unſatisfied, , and impatient, deſiring to have thoſe ſpiritual bodies, 1 Cor. 15. 44. that purer ſtate of bliſs and immortality, as an upper garment to adorn and hide the blemiſhes and imperfections, and keep off the cold and preſſures that this body of ours is ſubject to.

2. For in this we groan earneſtly, deſiring to be * clothed upon with our houſe, which is from heaven.]

3. This I ſay upon ſuppoſition that we ſhould never die, that we were in the number of thoſe mentioned 1. Cor. 15. 53. and 1 Theſſ. 4. 15, 17. that are found alive at the laſt trump, at the day of doom, as ſome ſhall certainly be, and yet even thoſe very hartily glad to be changed, to have theſe natural bodies ſpiritualized.

3. If ſo be † that being clothed we ſhall not be found naked.]

4. For while we are in theſe bodies of clay, we are ſubject to weights and preſſures, and thoſe give us a great impatience and wearineſs, and this hath a very obſervable meaning in it; for 'tis certain we do not deſire to put off theſe bodies, to part with them finally, how weary ſoever we are: This therefore is the ſignification of it, that there is another ſort of bodies, and another ſort of life, infinitely more deſirable then theſe which we now enjoy, an eternal, immutable life of theſe our bodies, in ſtead of that mortal (ſubject to afflictions, and death it ſelf) which we now live, and that we are naturally a deſiring, a panting, a groaning after

4. For we that are in *this* tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that * mortality might be ſwallowed up of life.]

5. And the ſame God that hath created and framed us after this manner, with bodies ſubject to ſuch preſſures, that we perpetually deſire to change them for impaſſible, hath by Chriſt promiſed us, that he will make this proviſion for us, raiſe us to immortal lives; and as a pledge and pawn to aſſure us that he will perform this promiſe, he hath by the preaching of the Goſpel, ſent to cleanſe and purify us here in ſome meaſure, which is a kind of ſpiritualizing of our bodies, and a pawn and earneſt of our future immortality, to which that Spirit ſhall raiſe us which raiſed Chriſt from the dead.

5. Now he that hath * wrought us for † the ſelf-ſame thing, is God, who alſo hath given unto us the earneſt of the Spirit.]

6. By theſe conſiderations therefore being enabled to look cheerfully on death, as that which only brings us home to God, from which theſe earthy bodies keep us ſtrangers.

6. Therefore *we are* always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord.]

7. (And which gives us that really to be enjoyed, which we have here in this life only by faith.)

7. (For we walk by faith, not by ſight.)]

8. We make choice rather, and are infinitely better pleaſed, to leave this body behind us here, to go out, to die, that by this means we may come to our home, our bliſs in heaven; and ſo the fear or expectation of death is far from being painful to us.

8. We are confident, *I ſay*, and willing rather to * be abſent from the body, and to † preſent with the Lord.]

9. All our ambition and deſign being but this, that whether we continue in this earthy body of ours, or go out of it, whether living or dying, we may be acceptable to God.

9. Wherefore * we labour that, whether † preſent or abſent, we may be accepted of him.]

* we are ambitious φιλοτιμέμεθα

† we be at home or abroad ἐνδημοῦντες ἐκδημοῦντες

10. For there will certainly come a day, when every perſon that ever lived ſhall be judged by God, ſet as it were in an eminent conſpicuous place, as men that are impleaded are wont to be, and every action of his life taken into conſideration, that accordingly every man may be puniſh'd, or rewarded, body and ſoul together, according to his actions, of what ſort ſoever they be, whether good or bad, which in his life-time he hath committed in his body and ſoul together.

10. For we muſt all * appear before the Judgment ſeat of Chriſt, that every one may [a] receive the † things *done* in his body, according to that he hath done, whether *it be* good or evil.]

* be made manifeſt φανερωθῆναι

† things by the body, or the proper things of the body. τὰ διὰ τοῦ σώματος

11. Conſidering therefore the dreadfulneſs of this appearance of God, as on one ſide we labour to perſwade men to embrace the truth, and live as thoſe that are thus to be judged, ſo we deſire to approve our ſelves to God, as our judge alſo, who, I am confident, doth approve of our ſincerity herein, and I hope you are as well ſatisfied alſo of our uprightneſs toward you.

11. Knowing therefore the terror of the Lord, we [b] perſwade men; but we are manifeſt unto God, and, I truſt alſo, are made manifeſt in your conſciences.]

12. What I ſay, is not as if I wanted again commending to you, but that I may arm you againſt thoſe falſe Apoſtles that come among you, and glory much of outward things, but know in their conſciences that they have little cauſe to do ſo, againſt whom you may fortifie your ſelves, and make anſwer to them by glorying of my patience, and perſeverance, and performances in the Goſpel, and to this end only it is, that I ſay this unto you.

12. For we commend not our ſelves again unto you, but give you occaſion to glory on our behalf, that you may have ſomewhat to *anſwer* them which glory in appearance, and not in heart.]

13. And what we do herein, is meant for good, my ſpeaking thus largely of my ſelf is for the glory of God, whoſe grace it is that enables me to do any thing, and any more moderate language or actions are deſigned by me to your advantage alſo: Or both together, whether one or other, they are meant to the giory of God, and your good.

13. For whether we be * beſides our ſelves, *it is* to God: or whether we be ſober, *it is* for your cauſe.]

* tranſported (ſee note on Mar. the 3. c)

14, 15. For our love to Chriſt, founded on his to us, hath us in its power, to make us do whatſoever he will have us, making this argument from this certain acknowledged truth of Chriſts having died for all men, that then certainly all men are ſinners, laps'd in a loſt eſtate, and ſo hopeleſs, unleſs they uſe ſome means to get out of that eſtate; which that he might help us to do, was the deſign of Chriſts dying for all, that we might (having received by his death grace to live a new life) live no longer after our own luſts and deſires, but in obedience to his commands that died and roſe again to that end, (to bleſs us in turning every man, &c. Act. 3. 26.)

14. For the love of Chriſt conſtraineth us, † becauſe we thus judge, that if one died for all, then were all dead:

15. And * *that* he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.]

† judging this κείναντας τοῦτο

* he died ἀπέθανεν

16. Wherefore now we eſteem or value no man according to the outer advantages of this world, wiſdom, riches, learning, &c. which are wont to ſet men out in the eyes of the world; and although it were true that we had familiarly convers'd with Chriſt here, as ſome among you ſay they have, (they that ſay I am of Chriſt 1 Cor. 1. 12.) and prefer themſelves before others for that, and expect their doctrine ſhould be received before the doctrine of others, yet now we know that he is gone from this earth, and no man can now pretend to know Chriſts will (otherwiſe then as it was revealed at his being here) above, or any more then another, upon this bare ſcore, becauſe he once convers'd familiarly with Chriſt here: All that now we have to do with Chriſt, is to look on him, not under any ſuch notion, as a Chriſt talking familiarly with us on earth, but as an heavenly King, offering and deſigning us a ſpiritual kingdom upon our obedience and fidelity, not any temporal advantage, or matter of boaſting, upon our acquaintance with him here.

16. Wherefore henceforth know we no man after the fleſh: yea though we † have known Chriſt after the fleſh, yet now * henceforth know we *him* no more.]

† had known ἐγνώκαμεν

* we know him ſo no longer οὐκέτι γινώσκομεν

17. If any man profeſs to have any peculiar claim to Chriſt, this muſt be the way of judging of the ſincerity of his pretentions, if he think himſelf obliged to live a new life. The ſtate of the Goſpel is a change of every thing from what it was before, more grace, promiſe of pardon on repentance, and ſinſerity for the future, more explicite promiſes of heaven, and precepts of greater perfection: and what is all this, but an obligation, in all reaſon, to a new and a Chriſtian life?

17. Therefore if any man be in Chriſt, he is a new creature: old things are paſt away, behold all things are become new.]

18. Now all theſe things depend on God, as the author of them, who hath uſed this means of making up that breach between him and us, and hath given us power and commiſſion to give men reconciliation, peace, or pardon, or abſolution, upon renewing of their lives.

18. * And all things *are* of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the † miniſtery of reconſiliation,]

* but all theſe things τὰ δὲ πάντα

† adminiſtration διακονίαν

19. And the tenure of our commiſſion runs thus, That God hath uſed Chriſt as a means to make peace between him and the greater and worſer part of the world, the Gentiles at this time, as well as the Jews, (not by pardoning their ſins while they remain in them, but by admitting them to repentance, by not ſhutting up ways of mercy, and moreover calling them, uſing admirable methods of mercy in revealing himſelf to them) and hath put in our hands the word of reconciliation, the preaching of this Goſpel, and making known the means of grace, and adviſing and perſwading all men to make uſe of it.

19. To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them, and hath * committed to us the word of reconciliation.]

* placed or depoſited in us, Θέμενος ἐν ἡμῖν

20. This therefore is the nature of our preſent imployment, to be (as our title of Apoſtles imports) proxies and negotiators of Chriſt, we ſupplying the place of Chriſt on earth, and ſo treating with men, after the manner that Chriſt did when he was here, calling ſinners to repentance, and that with all the affectionate importunity imaginable, as ſent from God on purpoſe to intreat men to it: and accordingly now we do, in Chriſts ſtead, we beſeech you to reform your lives, and make your ſelves capable of the return of Gods favour to you, (ſee note on Mat. 5. m.)

20. Now then we [c] are Ambaſſadors for Chriſt, as though God did beſeech *you* by us; we pray *you* in Chriſts ſtead, be ye reconciled to God.]

21. For Chriſt, an innocent, pure, ſinleſs perſon, hath God ſent to be a ſacrifice for our ſins, that we might imitate his purity, and thereby be, through the benefits of his death, accepted and juſtified by God.

21. For he hath made him *to be* [d] ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.]

Annotations on Chap. V.

a. Κομίζεσθαι τὰ διὰ σώματος

V. 10. *Receive the things done in his body*] Κομίζεσθαι ſignifies *to receive*, by way of reward, a crown, or prize, *to carry it away*, as ἁρπάζειν and λαμβάνειν *to ſnatch*, and *take* off the crown ſtanding over the goal. Then τὰ διὰ σώματος *the things by the body*, muſt be relative, and anſwerable to πρὸς ἃ ἔπραξεν that follows, τὰ without mentioning what, only πρὸς ἃ ἔπραξεν, to *what he hath done*, noting this agreement and proportion betwixt that which he receives, and what he hath done, which is the clear ſence of thoſe other places, wherein *God* is ſaid *to render to every man according to his works.* Some *MSS.* and printed copies, the *Complutenſe Edition*, read in ſtead of τὰ διὰ τῷ σώματος, with the change of one letter, τὰ ἴδια τῷ σώματος, *the proper*, or *peculiar*, *things of his body*, and that will be very agreeable alſo, *Every man ſhall receive that which is proper to him*; either as the body is the ſhop of action, wherein, and whereby, as by the inſtrument, every thing is done, or as τὸ σῶμα ſignifies *himſelf*, by an Hebraiſm formerly mentioned, according to, or by way of, retribution to what he hath done, &c

b. Πείθειν ἀνθρώπους

V. 11. *Perſwade men*] What πείθειν *to perſwade*, and peculiarly πείθειν ἀνθρώπους *to perſwade men*, ſignifies in theſe books, will be ſet down at large, Note on *Gal.* 1. 6. (ſee alſo Note on 1 *Joh.* 3. e.) *viz. to pacifie, to propitiate,*

to

to gain in upon men, and obtain their approbation either of the cause they plead, or of themselves, whom they desire to approve to them. And though it be a very obvious and commodious sense of these words, *knowing the terrors of the Lord we persuade men*, that the consideration of the judgment to come is a very proper, forcible swasorie to amendment of life, &c. yet the circumstances of the Context rather incline it to the other notion of πείθειν, knowing the judgment to come to be so exact, that it descends to every action that is done, whether good or bad, we Apostles, who have a weighty task of duty lying on us to win souls to *Christ*, are obliged to pursue this work, *to gain in upon men* as much as we can, to approve our selves to them in all things; that they may not be scandalized by any thing done by us, but chearfully led on with a good opinion of our preaching and our persons, this being very useful toward the Apostolical design of working good upon men. Agreeably to which it follows in this same verse, *we are made manifest to God, and I hope also to be manifested in*, or *to, your consciences:* Where *to be manifested to their*, or *in their, consciences*, is all one with this notion of *persuading them*, that is, approving himself to them. And to this matter that which follows, v. 12. pertains also, and therefore *Theophylact* interprets, πείθομεν ἀνθρώπους, *we persuade men*, by πάντα πράττομεν ὥστε μὴ σκανδαλίζειν τοὺς ἀνθρώπους, *we do all things that we may not scandalize men*; and again by σκάνδαλα διορθούμεθα, *we cure*, or *provide against*, *scandals*, such as may hinder men in their proficiency in the Gospel.

V. 20. *Are Ambassadors*] The Hebrew שלוחים *Apostles*, signifies *Legates*, *Nuntios* also, so as in the ancient *formulæ*, *Missi* signifies *Embassadours*; see *Marculphi form.* and *Bignonius*'s notes on *lib.* 1. *c.* 40. And so here πρεσβεύομεν is the Apostolical office, and that from God to men, offering pardon on his part, and requiring on their part reformation for the future. So as in *Philostratus de vita Apoll.* l. 4. c. 5. 'tis said that he was sent of an embassy from *Hercules* to the *Thessali*, ὁ δὲ τοῦς τῆς πρεσβείας ἦν, μὴ ἀπολέσθαι αὐτούς, &c. *the sum of the embassy*, saith he, *was, that they would not be destroyed*, but that having omitted sacrifice, they should now perform them again.

V. 21. *Sin for us*] What is meant here by the word ἁμαρτία *sin* will best appear by the notion of it in the Old Testament sometimes, and by the opposition to δικαιοσύνη *righteousness* here. In the Old Testament 'tis taken for *a sacrifice for sin*, *Lev.* 4. 3, 29. and 5. 6. and *Psal.* 40. 7. and so *piaculum* in Latin is both *a sin* and *a sacrifice of expiation*, or *the person that is so sanctified*. And there is nothing more ordinary in the *Septuagint*, then for ἁμαρτία to signifie *a sacrifice for sin*, and so in the *Chaldee paraphrase* also, *Exod.* 29. 14. where the Hebrew reads *sin*, they read, *a sacrifice for sin*: for indeed the Hebrew חטאת signifies primarily two things, *sin* and *legal uncleanness*, and secondarily two things more, *a sacrifice of propitiation for sin*, and *of purification for uncleanness*; and consequently being rendred sometimes, ἁμαρτία, both in the notion of *sin*, and also of *uncleanness*, *Lev.* 12. 6. *Num.* 6. 2. sometimes ἱλασμὸς and ἐξιλασμὸς *propitiation*, *Ezek.* 44. 27. 45. 19. and sometimes ἅγνισμα *purifying*, *Num.* 19. 19. ἁγνισμὸς *purification*, *Num.* 8. 7. from hence comes, that this one Greek word ἁμαρτία, as if it were of the same latitude with the Hebrew חטאת, is made use of to signifie all these severals. For that of *sin* I need not instance: for that of *legal uncleanness*, see *Num.* 6. 2. ἥμαρτε περὶ ψυχῆς, *he was unclean by the touch of a dead body*. For that of *sacrifice of expiation*, among many others, see *Lev.* 4. 25. the blood of the ἁμαρτία, *sin*, that is, *sin-offering*: And in the last for *purification*, either of a leaper, or a woman after child-birth, or after the touching of a dead body, the word generally used is περὶ ἁμαρτίας, *for sin*: so in the New Testament *Rom.* 8. 3. περὶ ἁμαρτίας, *for sin*, is the sacrifice of propitiation; and so *Heb.* 10. 6. and 13. 11. and so here ἁμαρτία *sin*, without περὶ, most distinctly. Then for the opposition wherein ἁμαρτία *sin* is here set to δικαιοσύνη *righteousness*, *Christ* made ἁμαρτία *sin*, *that we might be made* δικαιοσύνη *righteousness*, that is an argument, that as our being δικαιοσύνη *righteousness*, signifies our being sanctified first, and then accepted by God, justified; so his being ἁμαρτία signifies his being condemned, that is, consecrated as a sacrafice is wont to be devoted for the sins of the people.

CHAP. VI.

Paraphrase.

1. WE then * *as* workers together *with him*, beseech *you* also, that ye receive not the grace of God in vain:]

1. And we whose office it is to labour for that for which Christ hath laid down his life, c. 5. 21. do exhort you not to frustrate all these gracious methods of God, not to permit the Gospel (see note Heb. 13. d.) to be cast away upon you.

2. (For he saith, I have heard thee in a time accepted, and in the day of † salvation have I succoured thee: behold now *is* the accepted time, behold now *is* the day of salvation.)]

2. For the Prophet saith in the person of God, Isa. 49. 8. In a season which I had chosen, I have hearkened to thee, and in the fittest time for deliverance to come, I have interposed my help. It seems God hath his times and seasons to give deliverances, and such is this wherein I now speak, a point of time wherein God hath resolved to deliver all his persevering, faithful servants out of their persecutions. And this in all reason ought to be laid hold of by us, to escape out of the sins of the world, and so out of the wrath that belongs to them that remain therein.

3. Giving no * offence in any thing, that the ministry be not blamed.]

3. And one especial part of our labour and care is, to abstain strictly from all things that may avert any man from the faith, endeavouring to approve our selves to all, that all men may look on our behaviour in the Gospel with reverence, and not with censure, and so be attracted to Christian life, not deterred by us.

4. But in all things approving our selves as the ministers of God, in much patience, in affliction, in necessities, in distresses,]

4. Approving our fidelity in the discharge of our office, by all proper means; first by the constant, patient enduring of all sort of afflictions, viz. pressures, wants, exigencies,

5. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,]

5. Scourgings, imprisonments, seditions, by pains taking, denying our selves our ordinary sleep and food,

6. By pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned,]

6. By continence, by the study of the divine Law in the more secret sense (see note on 2 Pet. 1. c.) by long-suffering, by bounty, by the extraordinary gifts of the Spirit, (prophesying, languages, &c.) by sincere charity, and zeal to the good of souls,

7. By the word of truth, by the power of God, by the armour of righteousness, † on the right hand, and on the left,]

7. By preaching the pure Gospel of Christ, by the power of God in doing miracles, &c. by weapons evangelical of all sorts for the temptations of a prosperous and an adverse condition, the spears in time of prosperity to repel the temptations of the world, resolution against all the assaults of carnality, and the shield in order to dangers, and approach of evil, patience, constancy and perseverance, to defend us from them;

8. By honour and dishonour, by evil report and good report, as deceivers, and *yet* true;]

8. Through the various fates of being contumeliously used by some, as well as reverently by others; vilified, as well as commended; counted as deceivers, when yet we are most faithful dispensers of the truth of God;

9. As unknown, and *yet* * well known; as dying, and behold we live; as chastned, and not killed;]

9. Esteemed and look'd on by some as if they knew us not, by others own'd and valued; some judging us as lost men, that by our needless zeal had brought destruction on us, whereas by God's help we are still alive, permitted by God to be afflicted and chasten'd, but not yet to be put to death, though of some of us 'twere verily purposed that we should, 1 Cor. 15. 32. and 2 Cor. 1. 8.

* that work συνεργοῦντες

† deliverance

* occasion of falling πρόσκοπην

† For

* acknowledged ἐπιγινωσκόμενοι

10. Our lives pitied and look'd on, as made up of nothing but ſadneſs, whilſt yet we are always chearful, and rejoicing in the teſtimony of a good conſcience; as poor our ſelves, and yet enriching whole multitudes of men with that which is the moſt valuable true riches: and though we are deem'd, and that truly, to have nothing, yet are we ſo provided for by God's good providence, as to want nothing that is neceſſary or uſeful for us.

10. As ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* poſſeſſing all things.]

11. I have ſpoken clearly and freely to you, O Corinthians, and my heart as well as my mouth hath been enlarged to you alſo, ſo great is my kindneſs and affection to you.

11. O ye Corinthians, our mouth is opened to you, our heart is enlarged.]

12. Ye are not pent up in us, as in a narrow room; my whole ſoul is open to you, and at your ſervice, you have no ſmall place in my affections: but you do not retribute as ye ought, ye are ſomewhat ſtraitned in your affections toward me.

12. Ye are not ſtraitned in us, but ye are ſtraitned in your bowels.]

13. And truly it were but a juſt return, as from children to your parent, if ye would be, back again, as kind and affectionate to me, as I have been to you.

13. † Now for a recompenſe in the ſame, (I ſpeak as unto *my* children) be ye alſo enlarged.]

† But by way of this very recompenſe τὸν δὲ αὐτὸν ἀντιμισθίαν

14. Is there any reaſon you ſhould be more inclinable, more favourably affected to them that are not Chriſtians, to falſe prophets or teachers, then to us? Is it poſſible for you Chriſtians to receive any benefit from ſuch? doth impiety advantage juſtice? or darkneſs contribute any thing to light?

14. * Be ye not [b] unequally yoked together with unbelievers: for what † fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?]

* Do not ye become more inclinable to † participation is there betwixt righteouſneſs and wickedneſs? what communication betwixt light and darkneſs? μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; τίς δὲ κοινωνία φωτὶ πρὸς σκότος?

15. What agreement of deſires can Chriſt or a Chriſtian have with Satan, or a lawleſs man? what accord a believer with an unbeliever? and ſuch are many of thoſe Gnoſtick hereticks that are ſo followed by you.

15. And what concord hath Chriſt with Belial? or what part hath he that believeth with an infidel?]

16. Or how can ye reconcile God's temple and the idol temples? Now ye are the temple of God, among whom he dwells, and walks, and owns you for his people, as he hath promiſed to do to the Jews upon condition of their obedience to him.

16. And what agreement hath the Temple of God with idols? for ye are the temple of the living God, as God hath ſaid, I will dwell * in *them* and walk † in them, and I will be their God, and they ſhall be my people.]

* among ἐν
† among

17, 18. This lays an obligation upon you to get out of ſo wicked company and unclean converſation, not to comply with the Heathen Idolaters by going to their temples and feaſts with them, 1 Cor. 8. 7. but to abſtain ſtrictly from ſuch ſociety; for upon doing thus depend all the promiſes of the Goſpel, of God's receiving us, owning and acknowledging us for his children.

17. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you,

18. And will be a * father unto you, and ye ſhall be † my ſons and daughters, ſaith the Lord Almighty.]

* for a father εἰς πατέρα
† to me for ſons μοὶ εἰς υἱοὺς

Annotations on Chap. VI.

a. Σωτηρία

V. 2. *Salvation*] What σωτηρία ſignifies, hath been often ſaid, (ſee *Rom.* 13. c.) Gods reſcuing his faithful perſevering ſervants out of their diſtreſſes; thus it clearly ſignifies here, proportionably to what it had done in the prophecie here cited, *Iſa.* 49. 8. *In an acceptable time have I heard thee*, that is, in a time that God choſe, and ſaw fit for the turn, *in the day of ſalvation have I help'd thee, and I will preſerve thee, and give thee for a Covenant to this people*, (a kind of rainbow to the drowned world, a ſign of a covenant that God will drown them no more in ſuch afflictions) *to eſtabliſh, or raiſe up the earth, to cauſe to inherit the deſolate heritages.* And therefore when he ſaith, *now is the accepted time*, the ſeaſon that God hath pitch'd on, *now is the day of ſalvation*, the meaning will be, that now the time is approaching, that the true pure Chriſtian profeſſion, thus long perſecuted by the Jews and *Gnoſticks* ſo ſharply, (by which means it comes to paſs, that many daily fall off to ſave themſelves) ſhall ſuddainly have reſpite by the deſtruction of the enemies every where. And ſo this is a ſeaſonable conſideration, to back the exhortation, v. 1. which the Apoſtle in all his *Epiſtles* did at that time ſo earneſtly preſs, that they that had received the Goſpel, and gone on ſo long, ſhould not at laſt, by falling off loſe all in the laſt act, (ſee *Heb.* 10. 36, 37, 38) that is, receive it in vain, loſe all the benefit that attended it. To which purpoſe the Apoſtle proceeds, v. 3. &c. to mention himſelf and his fellow-labourers, as examples to them of thoſe things which were moſt directly contrary to the *Gnoſticks*: Firſt, Inoffenſive living; ſecondly, Conſtancy and perſeverance under perſecutions: Firſt, blameleſneſs of converſation, v. 3. (For this falling off of the Chriſtians to the *Gnoſticks* was the greateſt offence and ſcandal imaginable to Chriſtianity, having ſo much impurity, &c. among them) then v. 4, 5. *patience* and *conſtancy* in all kind of *preſſures*, upon which again he ſubjoins, v. 6. ἁγνότης, *pureneſs*, and γνῶσις, *knowledge*, μακροθυμία, *long-ſuffering*, *patience*, and *perſeverance*, in oppoſition to the compliances and apoſtaſies of the *Gnoſticks*; *pureneſs*, in oppoſition to their luſts and uncleanneſs; *knowledge*, in oppoſition to their pretended knowledge of the ſecret meanings of Scripture, (juſt as 2 *Pet.* 1. 5. we find *virtue*, (or *courage*) *knowledge*, ἐγκράτεια *continence*, and *patience* put together) and at length πνεῦμα ἅγιον *the holy Spirit*, in oppoſition to their pretences of being *the ſpiritual*, 1 *Cor.* 12. 1. And after many verſes ſpent on that ſubject, he looks on thoſe apoſtate hereticks as ἄπιστοι *unfaithful* deſertors, v. 14. and conjures them μὴ ἑτεροζυγεῖν *not to encline to them*, being an heatheniſh diabolical ſort of people, v. 15. with whom being entangled, they muſt abſolutely forſake, and *come ont of them* as from *Sodom*, v. 17. which is again noted by the *filthineſs of the fleſh and ſpirit*, *foul luſts* and *factions*, &c. c. 7. 1.

Ἁγνότης Γνῶσις

b. Ἑτεροζυγεῖν

V. 14. *Unequally yoked*] The word ἑτεροζυγεῖν the *Vulgar* renders *jugum ducere*, which ſeems to have given occaſion to *Budæus*, and *H. Stephanus* out of him, to affirm that ἑτεροζυγεῖν here in this Apoſtle is uſed for ὁμοζυγεῖν *to be in the yoak with another*. But this is a miſtake without any grounds, ſave only the equivocalneſs of the word ζυγὸς, which ſignifies *a yoak* to draw in, as well as *a ballance* to weigh in. The word ἑτεροζυγεῖν is doubtleſs to be rendred here as in Greek authors it ſignifies, among whom a pair of ſcales or ballance, whoſe beam enclines or propends toward one part, is called ταθμὸς ἑτεροζυγὼς, (in oppoſition to ἰσόζυγος, *equally enclined* both ways, or *whoſe beam ſtands even*) *trutina alteri jugus*, ἑτερόρροπος, *non* ἰσόρροπος, a *ſcale that weighs down one way, ſtands not in the equilibration.* So in *Phocylides.*

Σταθμὸν μὴ κρύειν ἑτεροζύγον, ἀλλ' ἴσον ἔλκειν,

Let the ballance ſtand even, not enclined more to one ſide.

And ſo the ſenſe of the place will be, Be not more propenſe and enclined toward the propoſals of theſe Apoſtatizing *Gnoſticks*, that hereſie to which your preſent leaders would ſeduce you, then you are to us the Apoſtles of *Chriſt*, who love you ſo paſſionately: Which is the argument almoſt of the whole Chapter. Thus in *Clement*'s *Epiſtle* to the ſame *Corinthians*, we find a phraſe directly parallel to this, ἑτεροκλινεῖς ἀποδρῶντες ἀφ' ἡμῶν, *inclining the other way from us*, that is, diſaffected to us.

c

Paraphraſe. CHAP. VII.

1. Wherefore having ſo rich promiſes made you by God, promiſes of being received by Chriſt, as children into his family, but thoſe promiſes, conditional promiſes, made upon con-

1. HAving therefore theſe promiſes (dearly beloved) let us cleanſe our ſelves from all * filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.]

* defilement μολυσμοῦ

condition that you forſake all impurity, &c. c. 6. 17, 18. my earneſt exhortation to you is, that you purifie your ſelves from the ſins (of all kinds) that are now crept in among you, particularly from the pollutions of the fleſh that your idol-feaſts are apt to betray you to, and of the ſpirit, as pride, faction, ſchiſm, &c. preferring falſe teachers before us, which planted Chriſt among you; practiſing to the end all manner of piety with all diligence (ſee note on Phil. 2. c.)

2. Receive us; we have wronged no man, we have corrupted no man, we have † defrauded no man.]

2. The falſe-teachers that you receive ſo willingly, injure you, defile you, and either defraud or perhaps ſeduce you into abominable ſins, ſee Epheſ. 4. 22. and 2 Pet. 1. b. But we have been far from doing any of theſe, and therefore are fitter to be embraced by you, c. 6. 14. See Rom. note 1.

3. I ſpeak not this to condemn *you*, for I have ſaid before, that you are in our hearts to die and live with *you*.]

3. I ſpeak not this to you, for I love you moſt paſſionately, as I ſaid before.

4. Great *is* my * boldneſs of ſpeech toward you, great *is* my glorying of you, I am filled with comfort, I † am exceeding joyful in all our tribulation.]

4. My freedom (ſee note on Jo. 7. a.) in mentioning your faults is great indeed, but withal I am as free in boaſting of your obedience; and though I have had much grief and fear v. 5. through the ſins that were among you, yet the joy which I take in your repentance is extreamly more abundant then the ſorrow was.

5. For * when we were come into Macedonia, our fleſh had no reſt, but we were † troubled on every ſide, without *were* fightings, within *were* fears.]

5. For the truth is, all our journey long from Epheſus to Macedonia, Act. 20. 1. we had a ſad time of it; for as we met with many oppoſitions from others, ſo the many fears we had concerning you were very troubleſom to us.

6. Nevertheleſs, God that comforteth * thoſe that are caſt down, comforted us by the coming of Titus.]

6. But through the mercy of God, who relieves thoſe that are in greateſt want of relief, Titus's coming freed us from all.

7. And not by his coming only, but by the conſolation wherewith he was comforted † in you, * when he told us your earneſt deſire, your † mourning, your * fervent mind towards me, ſo that I rejoiced the more.]

7. And it was not the bare preſence of Titus that was ſuch ſolace to me, but the news that he brought me, and with which he himſelf was ſo much comforted, to wit, the news of your panting after me, lamenting moſt ſadly the ſins that I had in my former Epiſtle laid to your charge, and your earneſtneſs for me againſt thoſe that traduced me.

8. † For though I made you ſorry with a Letter, I do not repent, though I did repent; for I perceive that * the ſame Epiſtle hath made you ſorry, though it *were* but * for a ſeaſon.]

1. So that now though thoſe directions of mine in my firſt Epiſtle brought the cenſures of the Church upon ſome of you, (for ſo I find they did, though but for a time, with place for ſpeedy remiſſion, upon reformation) I have no reaſon to be ſorry for what I did, though the truth is, I was a while ſorry for it, and wiſh'd I had not been ſo ſevere.

9. Now, I rejoice, not that ye were † made ſorry, but that ye * ſorrowed to repentance: for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.]

9. But now that I hear what ſucceſs it hath found among you, what reformation hath been wrought by it, I profeſs my ſelf to rejoice, not that you had the cenſures inflicted on you, but that thoſe cenſures produced that effectual reformation and change, for you were dealt with according to the cuſtom of Evangelical Diſcipline; And ſo 'tis clear enough that you have not been damnified by me in this matter, but much advantaged thereby.

10. For † godly ſorrow worketh repentance to ſalvation * not to be repented of, but the ſorrow of the world worketh death.]

10. For that Diſcipline which Chriſt hath now ordained in his Church (ſee 1 Cor. 5. note c.) is very proper to work ſuch change of mind as ſhall advance to a conſtant perſevering, durable forſaking all known ſins (ſee note on Rom. 10. a.) whereas the puniſhments which are uſual in the world ordinarily end in the taking away of men's lives, or ſomewhat analogical to them in a lower degree.

11. For behold, this ſelf ſame thing † that ye ſorrowed after a godly ſort, * what carefulneſs it wrought in you, yea, † *what* clearing of your ſelves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement deſire, yea, *what* zeal, yea, *what* revenge: In all things you have approved your ſelves to be clear in this matter.]

11. And an evidence thereof I have in you, whoſe having the cenſures of the Church inflicted on ſome of you, hath wrought a vehement care to make all right again, a clearing of the guiltleſs, a diſpleaſure and diſdain againſt the guilty, fear of my diſpleaſure, deſire to give me ſatisfaction, earneſtneſs to reform, yea, to deny our ſelves lawful liberties by way of penance for the former inordinacies. And ſo you have done all that is poſſible toward the acquitting your ſelves in this buſineſs.

12. Wherefore though I wrote unto you, *I did it* not for his cauſe that had done the wrong, nor for his cauſe that had ſuffered wrong, but that our * care for you in the ſight of God might appear unto you.]

12. When therefore I wrote ſo ſharply to you, the interpretation which you are to make of it is this, that it was not out of any diſpoſition of ſeverity againſt them that had committed thoſe crimes, the fornicators and inceſtuous perſon, 1 Cor. 5. 1. the man that ſued his brother, c. 6. 1. nor out of any partiality of kindneſs to them that had been ſufferers by thoſe crimes, him that was defrauded, 1 Cor. 6. 8. or diſturbed with law-ſuits before the heathen judicatures, v. 1. but only to expreſs my care of you, that by my writing to you in that manner you might diſcern how diligent I am to do you any good.

13. * Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we. for the joy of Titus, becauſe his ſpirit was refreſhed by you all.]

13. And by this means I have received much matter of joy, hearing what good effects the cenſures had wrought upon you; and this joy was very much increaſed, to ſee how Titus was joyed, and inwardly inlivened by you.

14. For if I have boaſted any thing to him of you, I † am not aſhamed; but as we ſpake all things to you in truth, even ſo our boaſting which *I made* before Titus is found a truth.]

14. For whatever good I told him of you, whatever I have boaſted of your kindneſs to me, you have made it all good; and as I never ſaid any falſe thing to you, ſo whatſoever I ſaid to Titus about you, he hath by experience found to be perfectly true alſo.

15. And his inward affection is more abundant toward you, * whilſt he remembred the obedience of you all, how with fear and trembling you received him.]

15. And he hath huge kindneſs toward you, conſidering what readineſs of obedience you expreſs'd to my directions, and what chearful reception you gave him that was thus ſent from me unto you (ſee note on Phil. 2. c.)

16. I rejoice therefore that † I have confidence in you in all things.]

16. This therefore is matter of all joy to me, that I can thus confidently promiſe my ſelf of your obedience, &c. and never fear to find my ſelf deceived in my confidence.

† coveted — † have a ſuperabundance of joy over — * we were — † griped — * the lowly — † about — * telling — † ſad lamentation — * zeal for or concerning — † Wherefore though I grieved you by that Epiſtle — * that Epiſtle though for a ſhort time hath grieved you. — * were grieved, ſorrowed, bewailed, — * were grieved, ſorrowed, bewailed. — † grief according to God — * not repented of, — † your being grieved according to God — * how great apologizing — * diligence for or toward you might be made manifeſt before, or in the preſence of God —

† ἐπλεονέκτησε * ἐκκλίνουσιν † περισσεύω * ἐγενόμεθα † θλιβόμενοι * ταπεινοὺς † περὶ * λύπη † ἀναζῆλον † κατὰ θεὸν * ἀμετάμελητον † ὑμῶν λυπηθῆναι κατὰ θεὸν * ἐκδίκησιν

For this cauſe we have been comforted with— Διὰ τοῦτο παρακεκλήμεθα ὅπ. † have not been put to ſhame, οὐ κατη- * when he remembers ἀναμιμνησκομένου † in every thing I have a confidence among you ἐν παντὶ θαῤῥῶ ἐν ὑμῖν

Annotations on Chap. VII.

V. 8. *For a ſeaſon*] The word καιρὸς ſignifies *a ſeaſon*, and any part of time indefinitely, but yet both in Greek and Latin is oft uſed for *a ſmall*, or *ſhort ſpace*; ſo *Philem* 15. πρὸς καιρὸν *for a ſhort ſpace*, and 1 *Theſſ.* 2. 17. πρὸς ὥραν καιρὸς *for the ſpace of an hour*; that is, for a ſhort ſpace. And ſo here εἰ καὶ πρὸς καιρὸν, *though but for an hour*, that is, for a ſhort ſpace; which being joined with ἐλύπησεν ὑμᾶς; *hath grieved you*, in the notion of that phraſe for inflicting the cenſures (ſee Note on 1 *Cor.* 5. c.) it denotes the infliction of ſome penance, a ſentence of abſtention for a while, for a ſhort ſpace, (for the bringing forth fruits of repentance,) after which it is to be remitted again. This

the

the *Nicene* fathers expreſs by this ſtyle, ἐφ' ὃν ὁ χρόνος ὥρισται ἢ καιρὸς ἔταξε, *for whoſe cenſures the time is determined, and ſeaſon ſet*; Zonoras by καιροὶ ὡρισμένοι τῇ μετανοίᾳ τῶν πεπτωκότων, *the times ſet for the penance of the lapſed.* And this is anſwerable to the *Nidui* among the Jews, a remotion for thirty days. Another ſort of cenſures there was, *ſine præfinito tempore, without determining of the time, irrevocabile anathema*, in *Aſcimus*, *perennis excommunicatio, a laſting, irrevocable excommunication*, *Concil. Turon.* 2. *c.* 20. and *Concil. Pariſi* 3. *can.* 5. but this not abſolutely ſo, but *uſque ad reformationem, for ever if they reform not.* Hereby it appears that 'twas not only the inceſtuous perſon, 1 *Cor.* 5. 1. which is here referred to, for he was *delivered up to Satan for the deſtruction of the fleſh*, and that is parallel to the *perennis excommunicatio, the durable excommunication*, or that which was to continue until reformation; but others, it ſeems, which had been found fault with in that *Epiſtle*, (as he that went to law, c. 6. and the like) fell under the cenſures, though only εἰς καιρόν, *for a definite time*, that they might bring forth fruits of repentance: and accordingly they did, v. 11.

CHAP. VIII.

Paraphraſe.

1. Now I thought good to mention to you the liberal collection for the poor and other Churches in Macedonia,

1. MOreover, brethren, we * do you to wit of the grace of God beſtowed on the Churches of Macedonia,] which hath been made (ſee Act. 2. 47. and 4. 34. note on 1 Pet. 3. d.) at Philippi and Theſſalonica,

2. That being under an heavy affliction themſelves, they were very chearful in their liberality, being themſelves in the depth of poverty; they expreſs'd a very great bounty to others.

2. How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.]

3. For having no obligation upon them to do ſo, as being poor, v. 2. and not being ſollicited by me, they did voluntarily contribute what they were able, nay I may truly ſay more then they could well ſpare,

3. For to *their* power (I bear record) yea, and beyond their power, *they were* willing of themſelves,]

4. Inſtead of being intreated by me, earneſtly beſeeching me to receive their charity and collection (ſee note on Act. 2. e.) and convey it from them for the relief of the poor Chriſtians in Judæa,

4. Praying us with much intreaty, that we would receive the † gift, and *take upon us* the fellowſhip of miniſtring to the ſaints.]

5. And not only this, but as they had firſt given themſelves up to the ſervice of God, ſo they offered me their ſervice alſo, (God ſo moving them) that is, not only their bounty, but their pains, not only to ſend or give their goods, but to go themſelves, ſome of their company, to Corinth,

5. * And *this they did*, not as we hoped, but firſt gave their own ſelves to the Lord, and unto us, by the will of God.]

6. On a meſſage from me, to deſire Titus, who had before done ſomewhat among you concerning this contribution to the poor Chriſtians in Judæa, that he would now perfect it among you.

6. † Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo finiſh * in you the ſame grace alſo.]

7. And that as ye have been richly furniſhed with faith in believing your ſelves, all that have been revealed to you, with ability of inſtructing others, with knowledge of myſteries (ſee note on 1 Cor. 1. b. c.) with all care and induſtry to do whatever you could to bring forth fruits of faith, and with extream kindneſs towards me, ſo ye would exceed in this liberality and contribution toward the poor Chriſtians alſo.

7. † Therefore (as ye abound in every thing, in faith, and * utterance, and knowledge, and in all diligence, and in your love to us) † *ſee* that ye abound in this grace alſo.]

8. This I ſay not by way of precept or command, laying any obligation upon you, ſee v. 10. but only by mentioning how forward others have been, the Macedonians by name, when they were themſelves in diſtreſs, v. 2. to tell you that this will be a trial of your charity, how ſincere it is, by comparing it with others, who were not ſo rich as you, and therefore if yours be as hearty as theirs, 'twill probably expreſs it ſelf on ſuch an opportunity as this.

8. * I ſpeak not by commandment, but by occaſion of the forwardneſs of others, and to prove the ſincerity of your love.]

9. For ye know the † grace of the Lord Jeſus Chriſt, that * though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.]

9. For to ſuch performances as theſe ye can want no motives, when ye conſider the example of Chriſt in his dealings toward us, his liberality and bounty, in exhauſting himſelf for us, ſubmitting himſelf to ſo mean a condition, and even to death it ſelf that thereby ye, and all that will make uſe of his bounty, may be ſpiritually enriched,

10. And herein though for the degree of your liberality no precept doth oblige you, Chriſt's command of relieving the poor, leaving to you the liberty to determine the proportion, yet I ſhall give you my opinion, that as you have formerly expreſs'd ſome forwardneſs, not only to do ſomewhat for that preſent, but to reſolve to do more, if you had been, or when you ſhould be able, ſo 'twill not now be for your credit, or the reputation of your bounty, to fall ſhort of that purpoſe.

10. And herein I give *my* advice: for this is expedient for you † who have begun before, not only to do, but alſo [a] to be forward a year ago.]

11. And therefore now you may do well to perfect what ye then begun, that as then at a diſtance ye were forward to make the reſolution, ſo you may now perform according to your preſent ability.

11. * Now therefore perform the doing of it; that as *there was* a † readineſs to will, ſo *there may be* a performance alſo out of that which ye have.]

12. For ſuppoſing a man chearfully to do what he is able, that reſolution of his if it be perform'd, that is, if he do according to his ability, ſhall be well accepted and rewarded by God, and that which he is not able to do, ſhall never be expected of him.

12. For if * there be firſt a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.]

13, 14. And this collection that I ſpeak of is not ſo deſigned, that other men ſhould be releaſed of their burthen by having it laid on your ſhoulders, that they ſhould be made up by your liberality, and you diſtreſs'd by giving them, but that there may be an equality, you relieving them now in this time of famine in Jewry, out of your plenty, and when you want (ſee Mar. 12. 6.) as they now do, they, when the famine is over, ſhould relieve you again out of their plenty:

13. For *I mean* not that other men be eaſed, and you burdened.

14. But by an equality, * *that* now at this time your abundance *may be a ſupply* for their want, that their abundance alſo may be *a ſupply* for your want, that there may be equality:]

15. That as it was in the gathering of Manna, no man had the more or the leſs for gathering more or leſs; ſo it might be among fellow-Chriſtians, they that had for the preſent leſs poſſeſſions, ſhould yet by ſupply from others have ſufficient, and they that had greater poſſeſſions, by relieving others, have no more left to them then they had need of.

15. As it is written, † He that *had gathered* much, had nothing over, and he that *had gathered* little, had no lack.]

16. And what I write to you for your advantage by way of care of (and advice to) you, it ſeems Titus hath had in his mind already, out of the ſame care of you, God be thanked who put it into his heart.

16. But thanks *be* to God, which put the ſame earneſt care into the heart of Titus for you.]

17. For he was very willing at the firſt word, nay, prevented my exhortation, and before he was ſpoken to, of his own free choice he went to you about it.

17. For indeed he accepted the exhortation, * but being more forward of his own accord he went unto you:]

* make known unto you the grace of God which hath been beſtowed in the — Τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς

† charity and contribution, or liberality of adminiſtration toward the ſaints, χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους

* And not as we hoped, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον

† That we might intreat, εἰς τὸ παρακαλέσαι ἡμᾶς

* among you this charity also ἵνα καθὼς περισσεύετε ἐν πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε

† But, or And that, ἀλλ'

* word λόγῳ

† ye abound περισσεύητε

* I ſpeak not by way of injunction, but by the forwardneſs of others making trial of the ſincerity of your love alſo, Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων

† charity τὴν χάριν

* being rich πλούσιος ὤν

† as many of you as formerly began from a year ago, not only to do, but alſo to reſolve, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προεκάματε ἀπὸ πέρυσι

* And now conſummate the work, or doing alſo, Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε

† forwardneſs to reſolve προθυμία τοῦ θέλειν

* the forwardneſs precede ἡ προθυμία πρόκειται

† Not that other men might have releaſe, but you preſſure, Οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλῖψις

* at this ſeaſon your abundance to their want, ἐν τῷ τῶν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα

† he that had much ὁ τὸ πολὺ

* nay being more diligent he went out to you of his own accord, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς

18. And

18. And we have ſent with him the brother, † whoſe praiſe *is* in the Goſpel throughout all the Churches.]

18 And with him we ſent the Evangeliſt, (probably St. Luke, ſee note on Rom. 16. 6.) whoſe diligence in preaching the Goſpel through all Churches is ſo much commended,

19. And not *that* only, but who was alſo * choſen of the Churches to travel with us, with this † grace, which is adminiſtred by us to the glory of the * ſame Lord, and *declaration* of your ready mind,]

19. And whom the Biſhops in Synod ordain'd to go along with me this journey, and was not by my ſelf choſen to it, (ſee 1 Cor. 16. 3.) to carry this collection (wherein I had done nothing, but as a ſervant and officer made uſe of by the Macedonians) to the honour of God (whoſe ſervants they were that were thus reliev'd, and whoſe grace it was that the Macedonians were ſo liberal) and to the ſtirring up your alacrity and forwardneſs by their example.

20. † Avoiding this, that no man ſhould blame us in this abundance * which is adminiſtred by us,]

20. This I then did, and of this I now give this ſo particular account, as being very careful, that I might not be under ſuſpicion or cenſure in managing or diſpoſing that great ſum of money collected, or received by me.

21. † Providing for honeſt things, not only in the ſight of the Lord, but in the ſight of men.]

21. Providing for a good reputation before men, as well as for a good concience before God.

22. And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence * which *I have* in you.]

22. And with Titus and Luke, I have by conſent of the Churches v. 9. ſent a third, of whoſe induſtry and diligence we have often had experience, but in this buſineſs found him much more willing to be induſtrious, upon the ſpecial confidence he hath of your goodneſs and expected liberality.

23. Whether † *any do enquire* of Titus, *he is* my partner and fellow * helper concerning you: † or our brethren *be enquired of*, *they are* the * meſſengers of the Churches, *and* the glory of Chriſt.]

23. In brief, the perſons that are intruſted in this buſineſs are ſuch as may be truſted, Titus that accompanied me, and help'd to convert you; the other brethren, Luke, &c. men of eminence and rule in the Churches of Chriſt (ſee note on Rom 16. 6.) and ſuch as have been uſed as inſtruments to advance the Goſpel.

24. Wherefore ſhew ye to them, and before the Churches, the proof of your love, and of our boaſting on your behalf.]

24. And therefore it will concern you by your behavior in this matter to demonſtrate your own Chriſtian charity, and to let them ſee, that what I have boaſted of you hath not been without reaſon.

† who is praiſed for the Goſpel, ὃ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ
* ordained by the Churches our fellow-traveller χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν
† charity diſpenſed χάριτι διακονουμένῃ
* the Lord himſelf, and your forwardneſs of mind or incouragement, αὐτῷ τῷ Κυρίῳ, καὶ προθυμίαν ὑμῶν
† Taking care of this, Στελλόμενοι τοῦτο
* diſpenſed τῇ διακονουμένῃ
† Forecaſting what will be honeſt, προνοούμενοι καλὰ
* he hath toward you τῇ εἰς ὑμᾶς. † for Titus ὑπὲρ Τίτου * labourer συνεργὸς † whether our brethren εἴτε ἀδελφοὶ ὑμῶν, * Apoſtles ἀπόστολοι

Annotations on Chap. VIII.

a. θέλειν

V. 10. *To be forward*] What θέλειν *to will* ſignifies in this place will appear by the ποιῆσαι *to do* precedent: For when *to will* goes before *doing*, as *Phil.* 2. 13. it doth, then it muſt be conceived to denote the reſolving of that which is after done; but when it is ſubſequent to doing, as here, then it cannot belong to that, but to ſome farther action ſtill future, either of the ſame kind with that formerly done, or of any other which is ſpecified. That here it refers to ſome farther degree of liberality to be ſuperadded to what they had already done, appears by the enſuing exhortation to conſummate the work, v. 11. and by the mention of the προθυμία τοῦ θέλειν, the *forwardneſs to will*, that is, to reſolve to do more, *as they ſhould be able*. In which reſpect it is that c. 9. 2. *Paul* ſaith he hath *boaſted* of them, that they had (ἀπὸ πέρυσι, as here, *from a year ago*) *made a preparation* for this new ſupply, for ſo παρεσκεύασται *hath been prepared* ſignifies, as paſſives are oft uſed for Reciprocals. As for the τοῦτο ὑμῖν συμφέρει *this is profitable for you* in the former part of this verſe, though it may fitly be applied to ſeveral ways of profit, that their liberality would probably bring in unto them, yet it ſeems by what follows ch. 9. 3, 4. to refer peculiarly to the reputation of their liberality that *Paul* had ſo proclaimed, which would render it a reproachful thing to them, if they ſhould not make it good, according to their purpoſe and his boaſting of them.

ἀπὸ πέρυσι
Παρεσκεύασται
Συμφέρει

CHAP. IX. *Paraphraſe.*

* Now concerning the contribution περὶ μὲν γὰρ τῆς διακονίας
† hath been prepared from a year ago, παρεσκεύασται ἀπὸ πέρυσι
* the emulation which came from you ὁ ἐξ ὑμῶν ζῆλος
† But, or Now, δὲ
* put to ſhame in this confidence of boaſting, κατισχυθῶμεν ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως
† before declared προκατηγγελμένην

1. FOR as touching the miniſtery to the ſaints, it is ſuperfluous for me to write to you.]

1. Now concerning this contribution to the poor Chriſtians of Judæa, I ſuppoſe it utterly ſuperfluous for me to uſe any arguments to exhort you to it.

2. For I know the forwardneſs of your mind, for which I boaſt of you to them of Macedonia, that Achaia † was ready a year ago: and * your zeal hath provoked very many.]

2. For of your forwardneſs therein I am ſo far from doubting, that I have made boaſt of it to others, that the Chriſtians of all Achaia (of which Corinth was the chief city) have for a twelve-month made a preparation to ſend a new ſupply, beyond that which they then did (ſee ch. 8. 10. and note a.) and the emulation to your example, or the opinion of your forwardneſs hath ſtirred up, hath wrought much in Macedonia, made them very liberal.

3. † Yet I have ſent the brethren, leſt our boaſting of you ſhould be in vain in this behalf, that, as I ſaid, ye may be ready,]

3. And that what I have thus boaſted of your preparation, may be found true, and that you may be indeed prepared before-hand, and not ſurprized at my coming, I have ſent theſe bearers to give you warning;

4. Leſt happily if they of Macedonia come with me, and find you unprepared, we (that we ſay not, you) ſhould be * aſhamed in this ſame confident boaſting.]

4. Leſt if the Macedonians, to whom I have boaſted of your forwardneſs v. 2. come along with me to you, and find that you have not your ſupplies ready, it be matter of great ſhame to me, as it muſt be alſo to you (ſee c. 8. 10. note a.) that I have had the confidence (ſee note on Heb. 11. a.) and vanity to boaſt thus of you without cauſe.

5. Therefore I thought it neceſſary to exhort the brethren, that they would go before unto you, and make up before-hand your bounty, † whereof ye had notice before, that the ſame might be ready, as *a matter of* bounty, and not as *of* covetouſneſs.]

5. This is the reaſon for which theſe come now to you by my direction, that they may prepare and get together, and ſo compleat and perfect that collection of yours which I have talk'd of, that it may be ready as an act of beneficence and liberality in you, before I come, and not as a collection gratingly extorted from you at my coming.

6. But this *I ſay*, He which ſoweth ſparingly ſhall reap ſparingly; and he which ſoweth bountifully ſhall reap bountifully.]

6. And for your encouragement, this ye muſt know, that the more liberality ye ſhew herein, the greater the advantages will be to you from God, that rewardeth ſuch charities, and that in proportion to the ſeveral degrees of it.

7. Every man according as he purpoſeth in his heart, *ſo let him give*; not grudgingly, or of neceſſity; for God loveth a chearful giver.]

7. Whatſoever then ye have determined to give, let it be given chearfully, not with any trouble to part with it, not as if it were extorted from you, for if it be not done chearfully, 'twill never be accepted, much leſs rewarded by God.

8. And

a

8. And to this end I ſhall add one argument more, which will ſatisfie your only fear (that ſuch liberality may bring your ſelves to ſtraits or want) by telling you that God is the fountain of all plenty, and only diſpenſer of it, and is therefore able (and having oft promiſed it, is ſure to make it good) to make you the richer, not the poorer, by your liberality, to make every alms you give, like the oyl in the cruize, to multiply (ſee v. 10.) as you pour it out, and ſo to give you continually a ſufficient portion of wealth, that you ſtill be able out of your abundance to ſupply others, and have enough for every object of charity that can be offered to you.

8. And God *is* able to[a] make * grace abound towards you, that ye always having all ſufficiency in all things, may † abound to every good work:]

* charity χάριν † have plenty for περισσεύητε εἰς

i may

9. (According to that which the Pſalmiſt ſaith, Pſal. 112. where there are ſignal promiſes of wealth and riches in the houſe of a good man or righteous (that is, of the liberal alms-giver) v. 3, and 9. and of bleſſing or abundance to his poſterity, v. 2. and of exaltation and honour unto him, v. 9. ſo that all wicked and covetous men ſhall look on him with envy and gnaſhing of teeth, v. 10. which Pſalm being made up not only of affirmations what God is able to do, but of promiſes what he will certainly perform, and being here by the Apoſtle applied to this matter of encouraging men to liberal alms-giving, is in effect the aſſuring of the truth of that Old Teſtament promiſe [of plenty to the alms-giver] to belong alſo unto, and ſtand firm under the New Teſtament, and ſo conſequently, that all manner of temporal felicities are the portion of this righteous man now ſtill under the Goſpel, which conſequently is the ſum of the Apoſtle's prayer, v. 10.)

9. (As it is written, He hath diſperſed abroad, he hath given to the poor, his righteouſneſs remaineth for ever.)]

may who

10. Now that God that furniſheth the liberal man (which giveth away that which he hath) with ſo much more, provide all neceſſaries for you, and make you the richer for your liberality, and encreaſe unto you thoſe fruits which are naturally the iſſue of liberality, a greater plenty for the future; (ſee note a.)

10. Now he that miniſtreth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs,]

11. Having enough to be very liberal at all times, which is a moſt deſirable condition, and that which brings in thankſgiving and glory to God.

11. Being enriched in every thing to all bountifulneſs, which cauſeth through us thankſgiving to God.]

12. This charitable and ſerviceable Miniſtring to, and ſupplying of other men's wants, being not only a means to relieve thoſe Chriſtians that are in neceſſity (ſee Note on Mar. 12. b.) and ſo a charity to our brethren, but alſo an invitation and obligation of many mens gratitude unto God, and ſo an occaſion, if not a ſpecial act, of piety alſo,

12. For the * adminiſtration of this ſervice not only ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God,]

* diſtribution of this obligation, (ſee note on Lu. 1. h.)

13. Whilſt men that ſee and obſerve this charity and diſtribution of yours to the diſtreſſed Chriſtians in Judæa, bleſs and magnifie the name of God, firſt, that ye are ſo ready to believe and obey the Goſpel of Chriſt, to confeſs Chriſt by doing what he commands, and ſecondly, that by your liberality theſe poor ſaints, and all others in their ſympathy with them, do receive ſo much benefit from you;

13. While by the experiment of this miniſtration, they glorifie God for † your profeſſed ſubjection unto the Goſpel of Chriſt, and for your * liberal diſtribution unto them, and unto all men,]

† the ſubjection of your confeſſion τῆς ὁμολογίας * liberality of communicating (ſee note on Act. 2. d.)

14. And laſtly, they are hereby raiſed up to pray for you, out of that paſſionate love and affection toward you, which the ſight of the abundant virtues and graces of God in you do work in them.

14. And by their prayer for you, which long after you, for the exceeding grace of God † in you.]

† toward, εἰς

15. For all this goodneſs of God to you, and by you to others, his name be ever praiſed.

may

15. Thanks *be* unto God for his unſpeakable gift.]

Annotations on Chap. IX.

a. Πεποιῆσαι χάριν

V. 8. *Make all grace abound*] There is no way of rendring Θεὸς δυνατὸς πεποιῆσαι χάριν but by putting πεποιῆσαι in an *Active* ſenſe *to make abound*, and that hath been formerly noted to be ordinary in the New Teſtament, (ſee Note on *Mar.* 14. f.) The Greek wanting the Hebrew conjugation *Hiphil*, which denotes *making to do* a thing, and having no way to ſupply it, but by uſing the *Active* voice in that ſenſe, ſo as πεποιῆσαι ſhall not only ſignifie Neutrally *to abound*, but alſo to make any man or thing to abound: Of which kind there be innumerable examples. And ſo the making their *charity to abound toward them* here, that is, God's bleſſing their liberality, ſo that it ſhall enrich, in ſtead of impoveriſhing them, will be all one with the *encreaſing the fruits of their righteouſneſs*, v. 10. *their righteouſneſs* there ſignifying *their charity*, (as hath been oft ſhewn) and the plenty conſequent to their exerciſes of that virtue, being proportionable to the fruit that comes by ſowing (the *hundred-fold* encreaſe which *Chriſt* promiſes even *in this life* to thoſe that *forſake*, or *part with*, any thing *for his ſake*) and accordingly 'tis there join'd with *multiplying their ſeed*, where their acts of charity are figuratively call'd *their ſeed*, and the bleſſings conſequent thereto *the fruits* of it.

are

Paraphraſe. CHAP. X.

1. Now I, that Paul that am ſo calumniated by ſome among you, and ſaid by way of reproach to be mild and contemptible, when I am perſonally preſent with you, but, when I am abſent, ſevere and confident toward you, I exhort you by the meekneſs and gentleneſs of Chriſt, which was ſo remarkable in him, and which I ſhall not be aſhamed to imitate, be I never ſo vilified for it: And as I exhort you, ſo

1. NOw I * Paul my ſelf † beſeech you by the meekneſs and [a] gentleneſs of Chriſt, who * in preſence *am* baſe among you, but being abſent, † am bold toward you:]

* the ſame Paul αὐτὸς Παῦλος † exhort παρακαλῶ * when I am in perſon among you, am lowly κατὰ πρόσωπον ταπεινὸς ἐν ὑμῖν † am confident θαρρῶ

if am

2. I beſeech God (or you) that at my coming, I may not have occaſion to exerciſe that ſeverity which I think my ſelf obliged to exerciſe againſt ſome who accuſe me for a weak behaviour in my Apoſtleſhip, as either fearing or flattering of men, too mild, on one of thoſe grounds.

2. But I beſeech you that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome, which think of us as if we walked according to the fleſh.]

ine

3. For though I am an infirm perſon, obnoxious my ſelf to many afflictions and diſtreſſes, for which your are apt to deſpiſe me, yet do I not exerciſe my Apoſtleſhip in a weak manner, or by weak weapons.

3. For though we walk in the fleſh, we do not war after the fleſh.]

ine

b.

4. (For the inſtruments of our Apoſtleſhip, the cenſures of the Church, are not weak, or contemptible, but ſuch as have a divine force upon the conſcience, for the beating down all the fortifications which are raiſed in us, againſt the power of the Goſpel, or ſubduing the moſt refractory offenders.)

4. (For the [b] weapons of our warfare *are* not carnal, but mighty * through God, to the pulling down of ſtrong holds,)]

* τῷ Θεῷ

5. But I uſe the cenſures of the Church to bring down all the diſputings and reaſonings of men's underſtandings againſt the Chriſtian doctrine, all notions and conceits of vain heretical men, to the acknowledgment and practice of the truth.

5. Caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt,]

6. And

† ſhall have been fulfilled ἀναπληρωθῇ

6. And having in a readineſs to revenge all diſobedience, when your obedience † is fulfilled.]

6. And truly thus I am reſolved, when you have made good your obedience, reduced your ſelves to good order, and demonſtrated that, to puniſh thoſe that remain refractory with ſeverity enough. For when the whole Church lies in diſobedience, thoſe acts of ſeverity are not ſo fit to be uſed; but when the reformation of the greater part is ſo conſpicuous, that it may be prudent to proceed againſt the refractory, then I ſhall not fail in my duty, but inflict theſe cenſures as ſhall be fit.

* conclude λογιζέσθω

7. Do ye look on things after the outward appearance? if any man truſt to himſelf that he is Chriſts, let him of himſelf * think this again, that as he *is* Chriſts, even ſo *are* we Chriſts.]

7. Do you judge ſo ſlightly, and, as the weakeſt and moſt paſſionate men are wont, only according to outward appearances? If any man out of confidence that he is a ſpecial favourite of Chriſts, think fit to deſpiſe me, let him conſider, and by all thoſe arguments, by which he will be able to conclude that he is the Deſciple or Apoſtle of Chriſt, he will be able to conclude it of me alſo.

8. For though I ſhould boaſt ſomewhat more of our authority (which the Lord hath given us for edification, and not for our deſtruction) I ſhould not be aſhamed:]

8. Nay if I ſhould pretend to ſome more authority from Chriſt, then hath been given to others (all for the advantage, not the hurt or deſtruction of any) I ſhould be able to make it good.

* as it were to δὲ ἂν

9. That I may not ſeem † to terrifie you by letters.]

9. But that my Epiſtles may not be taken for ſuch bug-bears, as ſome affirm them to be.

* heavy βαρεῖαι

10. For *his* letters (ſay they) *are* * weighty and powerful, but *his* bodily preſence *is* weak, and his ſpeech contemptible.]

10. Saying that his letters are ſevere, and authoritative, but his perſonal preſence weak, and his ſpeech contemptible, (this verſe is to be read as in a parentheſis.)

† conclude, ſee v. 7.

11. Let ſuch an one † think this, that ſuch as we are in word by letters when we are abſent, ſuch *will we be* alſo in deed when we are preſent.]

11. Let him that thus calumniates me, believe aſſuredly that as my abſent words are, ſo ſhall my preſent performences be, when I come among you.

* exalt, advance our ſelves, or compare with any of thoſe that— ἐγκρῖναι ἢ συγκρῖναι ἑαυτοὺς τισὶ τ—

12. For we dare not * c make our ſelves of the number, or compare our ſelves with ſome that commend themſelves: for they meaſuring themſelves by themſelves, and comparing themſelves among themſelves, are not wiſe.]

12. For I ſhall not think fit to aſſume any thing to my ſelf, plead any worth of mine, or ſeek praiſe by making comparifons with thoſe that take ſo much upon them, ver. 7. but only I think fit to mind them that they, by judging of their gifts and virtues by their own fancies, and ſo flattering themſelves, fall into great and pitiful folly by that means,

† Nay neither will we Ἡμεῖς δὲ οὐ

13. † But we will not boaſt of things without *our* d *meaſure*, but according to the meaſure of the * rule † which God hath diſtributed unto us, a meaſure to reach even unto you.]

13. Neither will we take upon us to have authority over thoſe who are not within our province, but only go as far as God hath given us commiſſion to go, as far as God hath determined our province, which is certainly as far as to you.

* line κανόνος

14. * For we ſtretch not our ſelves beyond our meaſure, as though we reached not unto you, for we † are e come as far as to you alſo, in *preaching* the Goſpel of Chriſt;]

14. For by extending my ſelf to you, I do not over extend, or go beyond my line, as they which meddle with other mens labours, where they were never before: for indeed I have in my travels been among you, I have advanced as far as to you in the preaching of the Goſpel, and that before any other was with you, I planted the faith among you.

† by which God hath divided ἐμερισεν ὁ Θεὸς

15. Not boaſting of things without our meaſure, *that is*, of other mens labours, but having hope, when your faith is increaſed, that we ſhall be enlarged by you * according to our rule abundantly,]

15. I do not pretend any title to thoſe whom others have brought up in the Goſpel, but yet entertain my ſelf with an hope, that as your Church increaſeth in the faith, ſo my province will become the larger in length or extent, I ſhall have more profelytes to Chriſt by your merchandizing and traffick with other countreys,

* For we do not over-extend our ſelves, as they which come not to you Οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς

† came foremoſt as far as you in the Goſpel of Chriſt

16. To preach the Goſpel in the *regions* beyond you, *and* not to boaſt in f another mans line † of things made ready to our hand.]

16. And ſo preach the Goſpel far beyond Acaia,

* in reſpect of our line κατὰ τὸν κανόνα ἡμῶν

† over thoſe *regions* that are ready εἰς τὰ ἑτοιμα

17. But he that glorieth, let him glory in the Lord.]

17. For it is a moſt ridiculous thing for any man to rejoice or glory in any thing, but in having done that which is acceptable to God, in diſcharge of his duty.

18. For, not he that commendeth himſelf is approved, but whom the Lord commendeth.]

18. For 'tis not our own good opinion of our ſelves, which qualifies us for reward or acceptation, but the ſincerity of our actions before God, which may render us acceptable in his ſight.

Annotations on Chap. X.

a. Ἐπιείκεια

V. 1. *Gentleneſs*] Ἐπιείκεια is the ordinary word of the philoſopher, taken from him by the Lawyers to ſignifie *mitigation of* exact or ſtrict *juſtice*, when that is not ſo agreeable to rules of charity, and ſo it notes in general the fit, proper temper, which is to be obſerved in all things. Ἐπιεικὲς, ſaith *Heſychius*, καθῆκον, πρέπον, πρόσφορον, ἁρμόδιον, that which is *fit*, *decent*, *due*, &c. And according to the diverſity of matter about which it is converſant, ſo it hath ſeveral notions in the New Teſtament. In this place being ſpoken of *Chriſt*, and join'd with that meekneſs which was ſo imitable in him, *Mat.* 11. 29. it ſignifies *gentleneſs*, or *clemency*, as that is oppos'd to ſeverity in puniſhing, which is here expreſs'd by θαῤῥῆσαι, and τολμῆσαι, and πεποίθησις, *daring*, *boldneſs*, and *confidence*. But *Phil.* 4. 5. τὸ ἐπιεικὲς ſeems to belong to another ſort of gentleneſs, that of the lamb, which before or under the the ſhearer is dumb, *and opens not the mouth*, viz, a cheerful endurance of all the perſecutions that were upon the Chriſtians at that time. To this the Context there inclines, which uſhered it in with a repeated exhortation *to rejoice in the Lord always*, in adverſity as well as proſperity (and ſo 1 *Theſſ.* 5. 16.) which being contrary to the joy of the *world*, moſt fitly denotes that χαρὰ καὶ ἀγαλλίασις *Mat.* 5. 12. (*rejoicing and being exceeding glad, rejoicing and leaping for joy, and thinking it all joy, Jam.* 1. 2.) which is upon their being perſecuted for *Chriſt*, and ſo likewiſe enforced with a reaſon agreeable to this matter, for *the Lord is at hand*, *the time of your redemption* from your preſſures *draws near*, *Heb.* 10. 37. And accordingly 'tis attended, (as *Chriſt's* inſtructions to the Apoſtles are in this caſe, *Mat.* 10. 19.) with μὴ μεριμνᾶτε, a prohibition of all ſollicitous thoughts, referring the whole matter *to prayer*, *and ſupplication to God*, ver. 6. This word is again uſed *Jam.* 3. 17. *the wiſdom from above* is ἐπιεικὴς *gentle*, which following *peaceable*, and being attended with other words of that nature, muſt be rendred in order to that, ſo as to ſignifie *a receding from his own ſtrict right, in order to peace*, as ἐυπειθὴς that follows immediately, notes *an eaſineſs to be perſwaded of that which belongs to the excuſe of another*, or mitigating of his faule, as 'tis ſaid of *charity*, that it *believes all things* 1 *Cor.* 13. 7. and accordingly theſe qualities of *the wiſdom from above* are ſhut up ver. 18. under the title of *peace to them that love or make peace*, So 1 *Tim.* 3. 3. and *Tit.* 3. 2. ἐπιεικεῖς are join'd with ἀμάχους in both places, and ſo note the contrary to μάχαι, all kind of *contentions*, and are attended in the latter place with *ſhewing all meekneſs* to all men. Ἐυπειθὴς

b. "Οπλα τῆς στρατείας

V. 4. *Weapons of our warfare*] That the ὅπλα τ στρατείας ἡμῶν, *weapons of our warfare*, which are here ſaid *not to be weak, but mighty to God*, ſignifie the cenſures of the Church, may thus appear probable, firſt, by the Context, where the Apoſtle ſpeaks of proceeding againſt offenders, which he calls θαρρεῖν εἰς ὑμᾶς, *being bold toward them*, v. 1, 2. and ἐκδικεῖν παρακοὴν *to avenge diſobedience*, v. 6. and this according to the ἐξουσία or *authority*, which *the Lord had given for edification* (building them up farther in the faith and all Chriſtian virtue) *and not for deſtruction*; and then he adds a caution to remove a calumny or prejudice that ſome had againſt him, that *his Letters are ſevere*, and ſo he, when abſent; but far from all ſeverity when he came among them, χ᾽ πρόσωπον ταπεινὸς ἐν ὑμῖν, *vile*, or *tame*, or unconſiderable, *when he was among them*: that is, that in his abſence he threatned cenſures, but when he came, would not inflict them, which he calls ἐκφοβεῖν δι᾽ ἐπιστολῶν, *terrifying by Letters*, ver. 9. and ἐπιστολαὶ βαρεῖαι and ἰσχυραὶ, *weighty and powerful letters*, ver. 10. that is, ſevere, and terrifying, which yet he threatens ſhall be equal'd by his actions, when he comes among them ver. 11. And ſo all along, the buſineſs is of the cenſures of the Church, and ſo in all reaſon in this verſe alſo. Secondly, this will appear by the words themſelves: for as στρατία ἡμῶν ſignifies confeſs'dly the Apoſtles miniſtery (ſee Note on 1 *Tim.* 1. f.) according to the importance of the Hebrew צבא, which is ſomtimes rendred στρατία *warfare*, ſometimes λειτουργία *miniſtery*; ſo ὅπλα τ στρατείας, *weapons of warfare*, are the means to diſcharge their duty in the miniſtery. Of which nature though there be more, Prayer, Preaching, Catechizing, adminiſtration of Sacraments, Confirmation, &c. yet the antecedents and conſequents here, belonging to the buſineſs of cenſures, muſt needs incline it to that notion peculiarly. Then that theſe are not σαρκικὰ *carnal*, ſignifies that they are not weak, for ſo σὰρξ *fleſh* frequently ſignifies, as here v. 3. *though we walk in the fleſh*, that is, are weak, as men, and have no power over you, yet as officers of *Chriſt* we are not, our miniſtry is with power, and therefore follows ἀλλὰ δυνατὰ τῷ Θεῷ, but *mighty*, or *powerful*, *through* or *to God*, or perhaps *exceeding powerful*, and that εἰς καθαίρεσιν τ ὀχυρωμάτων *to the pulling down of ſtrong holds*, that is, either the pulling down all fortreſſes that maintain or ſecure a man in ſin, or more critically, as καθαίρεσις ſignifies *excommunication* it ſelf, v. 8. and c. 13. 10. and generally in the *Canons of the Councils*; and then ὀχυρώματα *ſtrong holds* will ſignifie all impenitent, obdurate, impregnable ſinners, called v. 15. *every high thing that exalts it ſelf againſt the knowledge of God*, that is, againſt piety and Chriſtianity. And ſo the plain meaning of the verſe will be, that the Apoſtles cenſures were exceeding powerful, and that power exerciſed in excommunicating, and *delivering up to Satan*, ἵνα παιδευθῶσι, *that they may be diſciplined*, 1 *Tim.* 1. 20. and thereby ſubduing contumacious offenders. According to that of the *writer* of the *Anſwers ad Orthodoxos*, Ὅτι διὰ τ μακροθυμίας τ ὑβριζούσαν ὁ τινες) διόρθωσις, τότε ἡ ἀποτομία τ μακροθυμίας τοῖς ἀδιορθώτοις ἴσως χρησιμωτέρα, *when by clemency offenders are not reformed, then exciſion to the incorrigible is more uſeful then clemency.* Agreeable to which is that of *Pletho* in his *ſcholia* on *Zoroaſter*, Αἱ ποιναὶ, ἤτοι αἱ κολαστικαὶ δαίμονες, ἀγκτῆρες τ ἀνθρώπων εἰσὶ, ἤτοι ζυνεκτικαὶ τ ἀπάγειν τ ψυχὰς αὐτὰς, τῇ ἀρετῇ ἐγκαταδοῦσαι, *The revengeful furies, or devils, or puniſhments do gripe men to bring them off from ſin, and ſet them on virtue.*

Θαρρεῖν

χ᾽ πρόσωπον ταπεινὸς

Ἐκφοβεῖν δι᾽ ἐπιστολῶν

Ἐπιστολαὶ βαρεῖαι

Στρατεία

Σαρκικὰ

Δυνατὰ τῷ Θεῷ

Καθαίρεσις ὀχυρωμάτων

V. 12. *Make our ſelves of the number*] What ἐγκεῖναι ſignifies properly is ſet down by *Budæus*, ἐνατάγειν, ἐγκαταλέγειν, *to chuſe*, or *admit any into* any *order*, as in *Ariſtides* τὰς ἐπιλυσὰς θεοὺς μετὰ τ ἄλλων ἐνίκειναν, *they admitted the foreign Gods with the others*; and in *Demoſthenes*, εἰς γερουσίαν ἐγκρίνεσθαι *to be choſen*, or *admitted*, *into the Senate.* Thus ἐγκρίνειν and ἀνακρίνειν are uſed, as in *Plato de leg.* 12. ἀνακρίνοντας νεότητι, τοὺς δὲ ἄλλους ἐγκειναντες *rejecting ſome, and chuſing others.* Hence *Heſychius*, Ἔγκριτος, ἐκλελεγμένος, ἐξειλεγμένος, the participle ſignifies *ſelect*, or *choſen*, and ſo here ἐγκρῖναι ἑαυτὸν *to give ſuffrage to himſelf*, to take upon him to be ſome eminent perſon.

c. Ἐγκεῖναι

V. 13. *Our meaſure*] Of the *agones* among the Grecians, particularly among the *Corinthians*, and of δρόμος *racing*, one of them, we have formerly ſpoken (Notes on 1 *Cor.* 9. c. d. e.) and ſo again diſtinctly of κανὼν (Note g.) *the white line*, which bounded or marked out the path, or race. To this the Apoſtle here refers, making his Apoſtleſhip or preaching of the Goſpel to be his ſpiritual exerciſe, or running as it were in a race, his ἐν τῷ δρόμος, and then the province or dioceſe to which he is by God deſign'd and ſent to preach, is his μέτρον τ κανόνος ἐμέρισεν αὐτῷ ὁ Θεὸς, *the compaſs*, or *ſtage of ground*, *which by that white line* in the race, as 'twere, *God hath mark'd out to him*, to run in, and contend, and obtain his prize. Beyond or out of which line he that runs, or pretends to have to do, he doth καυχήσασθαι εἰς τὰ ἄμετρα *boaſt without his meaſure*, and ὑπερεκτείνεσθαι *overextend himſelf*, v. 14.

d. ἰσθ

Μέτρον κανόνος

Καυχήσασθαι εἰς τὰ ἄμετρα

V. 14. *Come as far*] That the word φθάνειν is Agoniſtical alſo, ſee Note on *Rom.* 9. l. and ſo conſtantly it ſignifies *coming foremoſt to the goal*, or *being foremoſt in the running toward it*; and ſo it ſignifies here, preaching the Goſpel among the *Corinthians*, before any body alſe had been there, for as it is ſaid, 1 *Cor.* 3 6. *Paul planted*, that is, firſt brought the Goſpel among them.

e. Φθάσειν

V. 16. *Another mans line*] The ἀλλότριος κανὼν is that province which ſome body elſe hath undertaken; the κανὼν, as before, denoting *the line* by which his race was terminated, and the ἀλλότριος referring to the cuſtom in the *ſtadia* forementioned, that each of the racers had his path, where he was to run, chalk'd out to him, and if one did ſtep over into the others path, he did ὑπερεκτείνεσθαι, *extend himſelf* (or *run*) *over his line.* In reference to this the Apoſtle here ſaith, that he had ſome hope that he might μεγαλύνεσθαι εἰς περισσείαν, *enlarge his courſe in length*, as it were, by running farther then the goal that was firſt ſet him, that is, go farther in preaching the Goſpel, and yet not go *over his line*, that is, not run over into the other mans path or race, but χ᾽ κανόνα ἡμῶν, *keep within his own white*, or *line*, which divided his province from other mens on the other ſide of him.

f. Ἀλλότριος κανὼν

Μεγαλύνεσθαι εἰς περισσείαν

χ᾽ κανόνα ἡμῶν

Paraphraſe. CHAP. XI.

1. The fear that I have that you ſhould be ſeduced, tempts me to do that which you will be apt to count boaſting, and think me to be a fool for doing ſo, viz. to praiſe my ſelf, and magnifie the pains that I have taken among you: This piece of folly you may do well to pardon in me:

1.* WOuld to God you could bear with me a little in *my* folly, and indeed bear with me:]

*I would you would pardon me a little piece of folly.

Ὄφελον ἠνείχεσθέ μου μικρόν τι τῆς ἀφροσύνης

2. For 'tis cauſed by nothing but my kindneſs to you, my zeal to your good, and jealouſie that other men may get away your love and eſteem from me; which is a jealouſie not ſo much for my ſelf, as for God, that he ſhould loſe a Church beloved by him. For I have been to you as that officer among the Grecians was to their virgins, I have taken upon me the educating and forming of you, the cultivating and fitting of you, the taking care and watching over you, that ſo I might preſent you a fit and a pure ſpouſe to Chriſt.

2. For I am jealous over you with godly jealouſie; for I have †a eſpouſed you to one husband, that I may preſent *you as* a chaſt virgin to Chriſt.]

†a prepared you to preſent a pure virgin to one man, to Chriſt

3. But there being ſuch deceivers entred into the Church, Simon Magus and his followers, uſing ſorcery to beguile, and infuſe his falſities, I have reaſon to fear that you may be corrupted from that purity and integrity which ought to be in Chriſtians.

3. But I fear leſt by any means, as the ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is *in Chriſt.]

*towards εἰς

4. For if ſome other teachers that are come among you preach another Chriſt, ſhake the whole foundation of your religion, promiſe you more extraordinary, miraculous, ſpiritual gifts, then thoſe which from us you have received, and in ſum preach another Goſpel to you, then you may give me leave (it being more then time) to magnifie my ſelf, and expoſtulate with you whether they come to you (or any one of them) with ſuch authority as I come, or whether there be any appearance or ſhew of reaſon why you ſhould prefer them before me.

4. For if he that cometh preacheth another Jeſus, whom we have not preached, or *if* ye receive another ſpirit which ye have not received, or another Goſpel which ye have not accepted, ye might † well bear with *him.*]

† do well to pardon me, καλῶς ἠνείχεσθε

5. For

5. For I ſuppoſe, * I was not a whit behind the very chiefeſt Apoſtles.]
my ſelf with the deceivers, I may juſtly compare with the moſt eminent of the true Apoſtles, Peter and James and John.

5. For not to compare

* that I have no way come ſhort of thoſe which are the moſt eminent Apoſtles, μηδὲν ὑστερηκέναι τῶν ὑπερλίαν Ἀποστόλων

6. But though *I be* rude in ſpeech, yet not in knowledge; † but we have been throughly made manifeſt among you in all things.]
that my language hath nothing extraordinary in it, yet ſure nothing can be objected againſt my skill, my explaining the myſteries of the Gospel (ſee note on 1 Cor. 1. c.) but in our preaching and behaviour toward you, we are acknowledged by all men not to come ſhort of any other Apoſtle in any piece of knowledge or revelation uſeful for you.

6. And if it be objected to me, and perhaps truly,

† but in every thing we are made manifeſt among all men toward you, ἐν παντὶ φανερωθέντες εἰς πάντας εἰς ὑμᾶς

7. Have I committed an offence in abaſing my ſelf that you might be exalted, becauſe I have preached to you the Goſpel of God freely?]
(and yet I have been guilty of no other that might make me vile in your eyes) that I have ſo much and ſo little mine own, that all my preaching among you hath put you to no kind of charge.

7. Sure it ought not to be eſteemed a fault in me tendred your advantages,

8. I robbed other Churches, taking wages *of them*, to do you ſervice.

8, 9. Nay I have been beholden to other Churches, receiving proviſion from them, that I might preach freely to you: And when I fell ſhort at my being with none of you to make it up; but as ſometimes I laboured with my hands, and earned my living, 1 Cor. 4. 12. and 9. 6. ſo at other times I received ſupply from the Philippians, Phil. 4. 15, 16. as they came from Macedonia, and ſo have neither yet put you to any charge, nor mean I ever to do ſo.

b.

9. And when I was preſent with you, and wanted, [b] I ‖ was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia ſupplied: and in all things I have kept my ſelf from being burdenſome to you, and *ſo* will keep *my ſelf.*]
you, and had not wherewithal to ſupply my wants, yet I made not my wants known, I troubled

[b] asked, importuned no man

10. As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the regions of Achaia.]
any ſincerity in me, I will not be deprived of this matter of boaſting through all Achaia, I will receive nothing for my pains or relief in all thoſe regions

10. As I am an Apoſtle of Chriſt, and as there is

11. Wherefore? becauſe I love you not? God knoweth.]
any want of love, that I make this reſolution; God knows that is not the reaſon.

11. And do not think 'tis

* advantage ἀφορμὴν

12. But what I do, that I will do, that I may cut off * occaſion from them which deſire occaſion, that wherein they glory, they may be found even as we.]
will keep ſtedfaſtly, is this, that they that would fain find ſome fault with me, and magnifie themſelves before me, may not find any ground of doing ſo, but rather find me before them, and have ſomewhat to imitate in me, in that very particular wherein they think they exceed me.

12. But the only cauſe of my reſolution, which I

† For ſuch falſe Apoſtles are deceitful workmen, Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι ἐργάται δόλιοι

13. † For ſuch *are* falſe Apoſtles, deceitful workers, transforming themſelves into the Apoſtles of Chriſt.]
infuſe falſe doctrines into you, behave themſelves as cunningly as they can, and do labour to imitate, and ſeem to do thoſe very things that we true Apoſtles do.

13. For the truth is, theſe men that come to

14. And no marvel, for Satan himſelf is transformed into an Angel of light.]
matter for deceivers and ſeducers to do ſo, for Satan himſelf pretends to do thoſe things that the good Angels do, makes as if he meant you all kindneſs, when he comes to deſtroy you.

14. And 'tis no unuſual

15. Therefore *it is* no great thing, if his miniſters alſo be transformed as the miniſters of righteouſneſs, whoſe end ſhall be according to their works.]
ſeducing hereticks imployed by him do imitate the actions of the Apoſtles of Chriſt; but according to the hypocriſie of their actions ſo ſhall their ends be.

15. And therefore 'tis not any thing ſtrange, if

* or if εἰ δὲ

16. I ſay again, let no man think me a fool: * if otherwiſe, yet as a fool receive me, that I may boaſt my ſelf a little.]
glorying ſhould make you count me imprudent: or if it do, 'tis no great matter, I will venture that rather then ſuffer ſycophants to ſeduce and corrupt you.

16. There will be no great reaſon that this my

17. That which I ſpeak, I ſpeak *it* not after the Lord, but as it were fooliſhly, in this confidence of boaſting.]
as a piece of Goſpel, but as an external incidental diſcourſe in this matter, of which the falſe Apoſtles boaſt, and I have much more reaſon then they, (ſee note on Heb. 11. a.)

17. Yet what I ſay in this matter, I deliver not

18. Seeing that many glory after the fleſh, I will glory alſo.]
think fit to glory or boaſt of ſuch extrinſick things as theſe, I may have leave to do the like.

18. And ſeeing others

† do with pleaſure bear with fools ἡδέως ἀνέχεσθε τῶν ἀφρόνων

19. For ye † ſuffer fools gladly, ſeeing ye *your ſelves* are wiſe.]
not wont to be angry, but are many times pleaſed, to ſee others play the fools, and ſo do you in many other things.

19. For wiſe men are

20. For ye ſuffer if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man * exalt himſelf, if a man ſmite you on the face.]
you can give men leave to take you captive to their doctrines, how falſe ſoever, to deprive you of all you have, to inſult over you, to uſe you as contumeliouſly as is poſſible.

20. I am ſure you can bear with greater matters,

* inſult ὑπερῆρεν

21. I ſpeak as concerning reproach, † as though we had been weak: howbeit, whereinſoever any is bold, I ſpeak fooliſhly, I am bold alſo.]
proachfully you have been uſed by them: as indeed I have alſo been ſet at nought, and vilified by them; for which there hath been little reaſon. For whatſoever reaſon any of them hath to think well of himſelf, I have ſure as much cauſe as he (though to ſay ſo, may go for folly in me, as being a kind of boaſting.)

21. Which I tell you, to put you in mind how re-

† as we alſo have ὡς ἠσθενήκαμεν

22. Are they Hebrews? ſo *am* I: are they Iſraelites? ſo *am* I: are they the ſeed of Abraham? ſo *am* I:

22, 23. Theſe ſeducers boaſt they are Hebrews, and Iſraelites, and of Abraham's ſtock, and then that they are Apoſtles of Chriſt.

* toyls πόνοις

23. Are they miniſters of Chriſt? (I ſpeak as a fool,) I *am* more: in * labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft.]
And ſure I am every one of theſe: and for the laſt, I cannot but ſay it, though it will be deemed boaſting and folly in me, that I am more then an ordinary Apoſtle, one that have taken more pains, ſuffered more of ſcourgings and impriſonments, and dangers of imminent death, then any of the very twelve Apoſtles.

24. Of the Jews five times received I [c] forty *ſtripes* ſave one:]
ſcourged of the Jews without any mitigation, with the greateſt ſeverity that the law would permit.

24. Five times was I

25. Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwrack, a night and a day I have been [d] in the deep:

25, 26, 27. Thrice was I beaten with wands, probably by the Roman officers, (ſee note b.) once by a tumult of a ſeditious multitude of Zealots I was without any judicial proceſs ſtoned, and left for dead, Acts 14. 19. and ſtill from time to time I have been exerciſed in all kinds and degrees of diſtreſſes.

26. In journeying often, in perils of waters, in perils of robbers, in perils by *my own* countrey-men, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren:

27. In wearineſs and painfulneſs, in watchings often, in hunger and thurſt, in faſtings often, in cold and nakedneſs.]

† other things that I omit τῶν παρεκτὸς

28. Beſides † thoſe things that are without, * that which cometh upon me daily, the care of all the Churches.]
gent imployments that lie upon me, in reſpect of the ſollicitude I have for all things that concern any Church, eſpecially of my plantation, are a ſufficient evidence of what I ſhould ſay, if I did think fit to boaſt.

28. And, not to name all, the many daily emer-

* the concurrence of buſineſs that comes daily upon me, the ſollicitude for all. ἡ ἐπισύστασίς μου ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν

29. If any man be ſick or ill-affected in ſpirit, I am in ſympathy with him, in care how to relieve and get him up again: If any be fallen into ſin, or fallen back from Diſcipleſhip, I am conſtantly inflamed with a holy zeal to get him out of it.

29. Who is weak, and I am not weak? who is †offended, and I *burn not?] †ſcandalized σκανδαλίζεται *am not on fire, πυροῦμαι

30. And theſe my ſufferings are the only things which I ſhall think fit to boaſt of, now I am by my calumniators conſtrained to do ſo.

30. If I muſt needs glory, I will glory of the things which concern mine infirmities.]

31. The God and father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

32. In Damaſcus the †governour under [c] Aretas the king kept the city with a garriſon, deſirous to apprehend me: †Governour of the nation ἐθνάρχης

33. And through a window in a basket was I let down by the wall, and eſcaped his hands.

c. Acts 9. 24.

Annotations on Chap. XI.

a. Ἡρμοσάμην ἑνὶ ἀνδρὶ

V. 2. *Eſpouſed you to one husband*] The *Vulgar* ſeems to have read theſe words ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ, with a *comma* after them, and accordingly render them *deſponsi vos uni viro, I have eſpouſed you to one husband*, according to that of * *Julius Pollux*, ὁ δὲ πατὴρ ἐγγυᾷ, ἁρμόζει, ὅταν πρὸς τὴν πολλῶν ἁρμοσθῇ ἢ μνηστῆρα ἐκάλεσε, making ἐγγυᾶν *eſpouſe* all one with ἁρμόζειν. So in *Cinnamus* l. 4. p. 228. γάμοις ἁρμόζεται, *he married her*. But the more probable punctation is by reading it without any *comma*, till after ἁγνὴν παρθένον, and then the notion of the word ἁρμόζειν muſt be taken from that uſe of the word which is agreeable to the office of the ἁρμοσταὶ, or ἁρμόσυνοι, among the *Lacedæmonians*. Among the magiſtrates of that city thoſe were two prime names, and between them ſome ſlight difference. The ἁρμοσταὶ were a kind of *provincial Rulers* (placed by * *Nic. Cragius* among the μέγιστα ἀρχαὶ *the prime magiſtrates* of that city) ſent to govern the provinces, or confederate cities, and preſerve them in their fidelity, and were, ſaith † *Ulpian*, ſo called διὰ τὸ ἁρμόζειν τὰ ἔθη τῶν πολιτῶν τοῖς τῶν Λακεδαιμονίων, *becauſe they conformed the manners of the citizens to thoſe of the Lacedæmonians*, for ſo ἁρμόζειν ſignifies *to adapt*, or *conform*. So ſaith *Phavorinus* out of *Eratoſthenes*, ἁρμοσταὶ, οἱ ὑπὸ Λακεδαιμονίων εἰς τὰς ὑπηκόους πόλεις ἄρχοντες ἀποπεμπόμενοι, *the governours that are ſent by the Lacedæmonians to the cities under them*. Theſe are by *Heſychius* call'd ἁρμοστῆρες, by * *Plutarch* σωφρονισταὶ, in the ſame ſenſe that the *Athenians* Ἐπίσκοποι and Φύλακες, *Overſeers* and *Guardians*. From whence it is that † *Theophraſtus* obſerves that the *Lacedæmonians* ſending magiſtrates to the provinces, ſtyle them much more commodiouſly ἁρμοστὰς, then the *Athenians* do Ἐπισκόπους and Φύλακας. From whence alſo it is that in the Chriſtian Church the ancient author that goes under the name of *Dionyſius Areopagita*, calls Biſhops ἁρμοστὰς. But then the Ἁρμόσαιοι (which ſeem more peculiarly to belong to the uſe of the word in this place) were a peculiar ſort of governours, which had to do with the education of women, eſpecially for the forming of their lives and manners, and breeding of them (as among the *Athenians* γυναικονόμοι,) from the verb ἁρμόζεσθαι, becauſe they were ſet over them to fit and order their manners, and make them regular and harmonical, a kind of *Cenſors of manners* among them. So ſaith *Heſychius* and *Phavorinus* in the ſame words, Ἁρμόσυνος ἀρχή τις ἐν Λακεδαίμονι διὰ τῆς εὐνομίας τῶν γυναικῶν, *'twas an office in Lacedæmon to bring up and breed women*. And this is the notion of ἡρμοσάμην here, I am your ἁρμόσυνος (ſee *Tit.* 2. a) ſet over your congregation, as he over a ſingle virgin, to breed and fit you, that I may preſent you to *Chriſt* a pure virgin, &c.

* de rep. Lac. l. 2.

† Schol. in Dem. or. cont. Leptinen.

* in vit. Lycurgi. ἁρμόσαι καὶ σωφρονισταὶ

† 1. πολιτικ. πρὸς τοὺς χαρίεις

b. Καταναρκῆσαι * Qu. 10.

V. 9. *I was chargeable*] Καταναρκῆσαι, ſaith S. *Jerome* * *ad Algaſiam*, is a *Cilician* word; the full meaning of it here will be judged by that which *Ælian* ſaith of the fiſh called νάρκη, *the torpedo*, Ὁ ἰχθὺς ἡ νάρκη, ὅτι ἂν περιπέσῃ, τὸ ἐξ αὐτῆς ὄνομα ἔδωκέ τι, καὶ ναρκᾶν ἐποίησεν, *the torpedo fiſh whatſoever it toucheth, it gives its own name, makes it to be benumm'd*. Now they which ask any thing of another, are proverbially ſaid to do that which the *torpedo* doth, to give a chilneſs or numneſs. *Moleſtum verbum eſt & onerosum, Rogo*, ſaith *Seneca*, *asking*, or *begging*, *is very troubleſome and burthenſome*; and therefore καταναρκᾶν, which literally ſignifies *to chill* or *benumm* (and ſo in *Theocritus*, *Idyll.* 7.

νάρκασιν ἀνίηρὸν ἐδώδιν)

doth in reſpect of this conſequence ſignifie *to ask*, or *intreat*; and ſo here, οὐ καταναρκήσω ἔδωκα, *I begged*, or *asked*, *of no man*, *I importuned no man*.

c. Τετραπλοῦν παρὰ τὰ πέντε

V. 24. *Forty ſtripes ſave one*] Of this puniſhment of S. *Paul*'s theſe four things are to be obſerved: 1st, that S. *Paul*, as a Roman, was not to be whipp'd *Ex Lege Portia*, and therefore *Act.* 22. 24. when the Tribune had commanded him to be beaten thus, underſtanding he was a Roman, he diſmiſs'd him, and was afraid, ſaith *S. Luke*, becauſe he had bound him; 2dly, that he was yet ſubject, as a Jew, to the laws of the Jews, which were yet in force, and ſo was ſubjected to this Jewiſh puniſhment, as a Jew; 3dly, that he was dealt with as a robuſtious offender, in ſuffering ſo oft the utmoſt extremity of the Jewiſh law, when they that were weak, or which upon any other ſcore had any mitigation, were not uſed ſo ſeverely; according to that of *Maimonides Hil. Sanhedrim*, c. 17. *They inflict*, ſaith he, *no more then forty ſtripes, though he be as ſtrong as Samſon, but if he be weak, they abate of that number*; 4thly, that that ſum of *thirty nine* was the ſolelm proportion in the Jewiſh puniſhments, when they were moſt ſeverely inflicted. So in *Joſephus*, of one that had accuſed his wife falſly of the loſs of her virginity before marriage, ἐκπυέτω πληγὰς τεσσαράκοντα μιᾶς λειπούσης λαμβάνων, *let him extend himſelf and receive thirty nine ſtripes*. For when the number which might not be exceeded was by the Law defined to be *forty*. *Deut.* 25. 3. and when the cuſtom was taken up of executing this puniſhment with a rod of three branches, and ſo of giving three ſtrokes at one blow (or, as it is in *Maccoth*, c. 3. §. 12. with one twiſted cord, unto which two more were faſtened) every ſtroke conſequently going for three, (as *Maimonides* affirms in *Sanhedr.* c. 17. §. 2.) it was conſequently impoſſible to inflict more ſtripes then *thirty nine*, unleſs they exceed to two and forty, and ſo that of *thirty nine* was the laſt among thoſe that were lawful. See *Talmud Babyl.* in *Maccoth*, cap. 3. As for the beating with rods which follows, ver. 25. that differs from this of the ſcourging, the ῥάβδοι *rods* being *wands* or *cudgels*, a bundle of which was carried before the Roman Conſul, and he that carried them call'd ῥαβδοῦχος, which makes it probable that this was a Roman ſort of puniſhment, and ſo here differenced from the ſcourging with twiſted cords, which was ὑπὸ Ἰουδαίων inflicted *by the Jews* (ſee Note on *Lu.* 23. b.) howſoever ſo much *diſtinguiſh'd* from the other, as rods and ſcourges differ. ῥαβδίζω

d. Βυθῷ

V. 25. *In the deep*] To what paſſage of S. *Paul*'s ſtory this of his being a day and a night ἐν τῷ βυθῷ *in the deep* doth belong, cannot be ſhewed out of Scripture. 'Tis not altogether improbable what *Beda l. quæſt. qu.* 3. *tit.* 8. ſaith out of *Theodorus Tarſenſis*, that in *Cyzicum* (which is in the *Propontis*, a famous city) there is a priſon, which for the depth of it under ground is called βυθὸς, or *the bottom of the ſea*, a moſt noiſome filthy priſon, as in *Athens* there was one called βάραθρον *hell*, at *Syracuſe* Λατομία *the mineral*, and many the like in other places; ſee *Suidas* in the word Βάραθρον. Into this as a moſt infamous priſon S. *Paul* might well be caſt, paſſing from *Troas* to that city, though S. *Luke*, who reports not things particularly, ſave when he himſelf was preſent, make no mention of it. And indeed whatſoever elſe may be meant by the word βυθὸς, S. *Luke* ſeems not to have made mention of this paſſage, there being no reaſon to apply that of *Act.* 27. to it, the *Epiſtle* being written before that time, in the compaſs of the *Macedonian* progreſs, *Act.* 20. 1. and if it might be conceived to be written after it, that would more reaſonably be defined to be one of his three ſhipwracks foregoing here. *Theophylact* ſpeaks of ſome that interpreted it of a *well*, called βυθὸς, *profundity*, becauſe of the

the great depth of it, wherein after his danger at *Lystra* he hid himself.

V. 32. *Aretæ*] The *Gassanii* reigned in *Syria*, some say 400, others 600 years; many of them were called *Harethi*, or *Aretæ*, which is the name of the King here. See Mr. *Pocock*'s notes on *Gregorius Abul Faraiius* his story of the *Arabians*, p. 77, 78.

CHAP. XII.

Paraphrase.

1. *But it is not expedient for me, doubtless, to glory; † I will come to visions and revelations of the Lord.]

1. But I shall give over these things, for if I should go on in it, I should then come to mention the visions and revelations which I have had from God.

2. * I knew [a] a man in Christ above fourteen years ago, (whether in the body I cannot tell, or whether out of the body, I cannot tell; God knoweth: such a one) † caught up to the third heaven.]

2. I know one that was transported in a vision by the Spirit of Christ; that is, I my self about fourteen years past was in an ecstasie, Acts 22. 18. such an one that I am not able to say whether I were bodily removed, and carried to the third heaven, the place of Gods glorious residence, or whether only in a vision such representations were made to me remaining upon the earth.

3. And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth)]

3. I say, I know not which of these it was, God only knows.

4. How that he was caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter.]

4. But whether bodily, or in vision, me thought I was in the highest heaven ver. 2. here called paradise in respect of the joys that dwell there, and had such revelations made to me by an Angel from God, as were wonderful to consider, but which I was forbidden to declare to others.

5. Of such a one will I glory, yet of my self I will not glory, but in mine infirmities.]

5. And though I have this abundant matter of glorying, yet shall I not make use of it any farther, or more plainly, but boast only of my sufferings for Christ.

6. For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above * that which he seeth me *to be*, or *that* he heareth of me.]

6. For if I would speak of this, I justly might, for it is most certainly true: but I will say no more of this subject, for I desire not to put men into any other opinion of me, then what they have from those more visible evidences, my ordinary constant actions, or words.

7. And lest I should be exalted above measure through the † abundance of revelations, there was given to me [b] a thorn * in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.]

7. And indeed after I had these high transcendent revelations, that I might not be elevated with them, a sharp affliction was sent me in mercy by God, but inflicted on me by Satan and some instruments of his, who dealt very roughly with me, beat me, imprisoned me, scourged me (see Chrysost. Epist. 15. to. 7. p. 101. lin. 40.) and this was by God designed to keep me humble.

8. For this thing I besought the Lord thrice, that it might depart from me.]

8. And I earnestly prayed to God to be delivered from it.

9. And he said unto me, My † grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may * rest upon me.]

9. And the only answer I received was this, It is enough for thee that what I do is for thy good; afflictions are the means to do the Christian most good, the greater the pressures are, the more visible is the perfection of the divine assistance, or, the more thy persecutions are, the more is the Gospel propagated by thee (Theophylact) nay afflictions therefore are the things I rejoice in (see Heb. 3. a.) more then any thing, even then revelations themselves, as the means by which the power of Christ and his presence may appear more visible upon me (see note on Rom. 9. b.) then by any other means it could, even in as glorious a manner as that wherein God exhibited himself in the Ark.

10. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake: for when I am weak, then am I strong.]

10. This therefore of diseases, and afflictions, and reproaches, and persecutions for Christ, is a thing with which I am perfectly pleased, I have nothing of exception against them; for in time of afflictions the strength of Christ is more eminently visible in me, the heavier the pressures are, the greater supports I have from him; or, the more I suffer for, the more Proselytes I gain to, it (Theophylact.)

11. I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest Apostles, though I be nothing.]

11. You see how vain I am in boasting; yet your calumnies have made it necessary for me to do so: For sure I have done and suffered as much as any the most valued Apostle, though indeed I have no reason to have any opinion of my self for all this.

12. Truly the signs of an Apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.]

12. If patience of whatsoever sufferings for the Gospels sake, if working of miracles of all kinds be able to testifie a man to be sent and authorized by Christ, (as beyond all other things that is most proper to do it) then sure it doth appear that I am an Apostle, in despite of my calumniators.

13. For what is it * wherein ye were inferior to other Churches, except *it be* that I my self † was not burdensome to you? forgive me this wrong.]

13. For there is no Church that hath had more pains taken among them, more gifts bestowed for the building them up, more of any thing that is needful, then ye have had from me: the only thing wherein ye differ from others is, that all hath been done without any charge of yours, without my asking or receiving any thing from you: and if this be a wrong, you will easily, I suppose, forgive it me.

14. Behold the third time I am ready to come to you, and I will not be burdensome to you, for I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children.]

14. I have now made a third resolution (see c. 1. 16.) to come shortly among you, and I will do it without putting you to any charge, for I covet not your possessions, but your salvation, and as a parent I desire to do all manner of good to you, and to receive none from you.

15. And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.]

15. And I will offer up my self most chearfully for the good of your souls, exhaust all the small goods I have, and venture even my life for you, and never be discouraged, though as my love and the effects thereof encrease toward you, so yours lessen toward me.

16. But be it so, I did not burden you: nevertheless being crafty, I caught you with guile.]

16. But it is by some among you suggested against me, that although I never received any pay from you for the preaching the Gospel, yet I have cunningly and underhand gotten a great deal from you.

17. Did I make a gain of you by any of them whom I sent unto you?]

17. If this have any truth in it, let it appear, have I done this by any of those whom I have sent to you?

18. † I desired Titus, and with *him* I sent * a brother; did Titus make † a gain of you? walked we not in the same spirit? *walked we* not in the same steps?]

18. I perswaded Titus to come to you (see c. 9. 5.) and sent Luke along with him; did Titus or the other make any kind of gain of you? did he defraud you of ought? did not he behave himself just after the same manner as I had done before?

19. *Again

---

e. Ἀρέτας

* But it δὲ † for I shall come ἐλεύσομαι γάρ * I know οἶδα † snatcht as far as ἁρπαγέντα ἕως

* what he sees me, or hears any thing from me, ὃ βλέπει με ἢ ἀκούει τι ἐξ ἐμοῦ

† height ὑπερβολῇ * to-- σαρκὶ

† favour χάρις

* inhabit ἐπισκηνώσῃ

† I perswaded or besought Παρεκάλεσα * the brother † any τι

[a] 2 Cor. 5. 13. Gal. 2. 20.

[b] Gal. 4. 13, 14.

19. Do not think, as formerly ye have done, that what I thus ſay is ſpoken largely, as to take off the objections which you have againſt me, by ſome fair ſpecious colours and excuſes. No, in the ſight of God I ſpeak the very perfect truth, and would not ſay it for my own ſake, were it not, in probability, to tend to your good, to take you off (by my giving this account of my ſelf) from the factious courſes, which through admiration of other mens perſons ye are engaged in.

19. *Again, think you that we †excuſe our ſelves unto you? we ſpeak before God in Chriſt: but *we do* all things, dearly beloved, for your edifying.*]

*Do you again think
†make apologies

20. For I would fain prevent what I ſee too probable, that when I come to you, we ſhall neither of us be much pleaſed at the meeting; not I with you, ſeeing you ſeduced and corrupted, nor you with me, when I ſhall be forced to inflict cenſures upon you; I mean, leſt theſe ſparks of Faction and diviſion, that are among you, break out into flames.

20. For I fear, leſt when I come, I ſhall not find you ſuch as I would, and *that* I ſhall be found unto you ſuch as ye would not; leſt *there be* debates, *envyings, wraths, ſtrifes, back-bitings, whiſperings, ſwellings, tumults;*]

*emulations

21. And I be forced to exerciſe ſeverity among you, to inflict cenſures on many of thoſe who had formerly offended, and been warn'd, (if not puniſh'd) by my former Epiſtle, and have not yet reformed and forſaken thoſe baſe unnatural ſins to which the heathen Idol-feaſts had betray'd them. See note on 1 Cor. 5. c. and 2 Cor. 2. b. and c. 13. 2.

21. *And* leſt when I come again, my God will humble me among you, and that I ſhall bewail many that have ſinned already, and have not repented of the uncleanneſs, and fornication and laſciviouſneſs which they have committed.]

Annotations on Chap. XII.

a. Ἀνθρωπ☉ ἐν Χριστῷ ἐν ἑαυτῷ ἐν πνεύματι

V. 2. *A man in Chriſt*] What ἀνθρώπ☉ ἐν Χριστῷ *a man in Chriſt*, here ſignifies, may poſſibly be gueſs'd by other phraſes of the ſame making; ſuch is that of Saint *Luke*, *Act.* 12. 11. where 'tis ſaid of *Peter*, γενόμεν☉ ἐν ἑαυτῷ *being in himſelf*, that is, having been formerly in a trance, and now return'd out of it; and that is call'd *being in himſelf*: ſuch that *Revel.* 1. 10. ἐγενόμην ἐν πνεύματι, *I was in the ſpirit*, that is, I was in a trance or ecſtaſie, and there received a viſion or revelation from God: ſuch *Mar.* 1. 23. ἄνθρωπ☉ ἐν πνεύματι ἀκαθάρτῳ, and the ſame again c. 5. 2. *A man in an unclean ſpirit*, that is one agitated with a diabolical ſpirit, rapt and carried to do things which of himſelf he would never do. And accordingly here *a man in Chriſt* may be one that by the ſpirit of *Chriſt* was thus tranſported, received Revelations from *Chriſt*, and therefore v. 1. there is mention of *viſions* and *revelations*, of which this is here an inſtance, and ſo v. 7. And all the circumſtances of the Context incline to this Interpretation. And this is the importance of the ἔκστασις *ecſtaſie* (ſee note on *Mark* 3. c.) being *out of himſelf*, *tranſported* either by a good or evil ſpirit; when by a good, it ſignifies a Prophetick viſion, when by a bad, a kind of madneſs, as in the Dæmoniacks, (though the word is no where in the New Teſtament uſed of them) and both contrary to the being ἐν ἑαυτῷ *in himſelf*, moved only by that humane principle of reaſon, &c. which he hath within him, neither διαφορούμεν☉, nor δαιμονιοφορούμεν☉, *carried by God*, nor *the devil*.

b. Σκόλοψ τῇ σαρκὶ

V. 7. *A thorn in the fleſh*] What this σκόλοψ τῇ σαρκὶ *thorn to the fleſh* here ſignifies, will be beſt gueſs'd from *Ezech.* 28. 24. where *the pricking brier* and *grieving thorn* is ſet to ſignifie a ſore affliction, to wound and torment, from the deſpiſers, as it there follows, or perſecuters of *Iſrael*. And ſo it will here ſignifie no more but a ſad and ſharp affliction, inflicted on Saint *Paul* (ſaith *Irenæus* l. 4. the laſt *ch.* and *Theodoret* and *Theophylact* on the place) by ſome followers of *Simon Magus*, that is, *the Gnoſticks*.

Paraphraſe. CHAP. XIII.

1. I am now this third time about to come among you, (ſee c. 12. 14.) and this is my ſolemn ſecond admonition by Epiſtle, which if it be not obeyed, will certainly bring cenſures upon you at my coming.

1. *This *is* the third time I am coming to you; in the mouth of two or three witneſſes ſhall every word be eſtabliſhed.*]

2. I gave you a ſolemn warning in my former Epiſtle, which was of the ſame force as if I had been perſonally with you, and behold now I do ſo again; and though I am ſtill abſent, yet this Epiſtle is to ſupply the place of my perſonal preſence, and therefore I do now ſolemnly write, and denounce, both to thoſe that had then ſinn'd, and have not wrought any full reformation, and to all others that have ſince been drawn into ſuch irregular courſes, that with all ſuch I will proceed ſeverely at my coming among you.

2. I told you before, and *foretel you as if I were preſent the ſecond time, and being abſent now I write to them which heretofore have ſinned, and to all other, that if I come again, I will not ſpare:*]

*foretel you the ſecond time, as if I were preſent
προλέγω ὡς παρὼν τὸ δεύτερον

3. And this I ſhal do the rather, becauſe you are ſo high, as to call my commiſſion for Apoſtleſhip into queſtion, and to require me to prove that what I ſpeak or do is from Chriſt; when by that which hath been done already, by miracles and other evidences, it is moſt manifeſt, that Chriſt hath expreſs'd himſelf to ſpeak to you by me, and ſo to own the doctrine I teach, and the authority I pretend to among you.

3. Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty †in you.]

†among εἰς

4. For as Chriſt appeared to be a weak and frail man in being crucified, but was evidenced to be omnipotent God by his reſurrection; ſo I alſo may appear weak and a meer ordinary man, fit to be deſpiſed and contemned by you, (as you look upon me in my ſelf, and in reſpect of the afflictions which have been, and are upon me) but yet I ſhall ſhew that I am an Apoſtle of Chriſt, armed with commiſſion and power from God, which I have already both by preaching and miracles, and ſhall farther by cenſures upon the contumacious, evidence unto and among you.

4. For though he was crucified through weakneſs, yet he liveth by the power of God: for we alſo are weak *in him, but we ſhall live with him by the power of God toward you.*]

*or with him for the Kings MS. reads σὺν

5. Make trial by what you pleaſe, whether I am not an Apoſtle of Chriſt, and have planted Chriſt among you, taught you the true faith. Have there not been ſuch evidences of my Apoſtleſhip c. 12. 12. ſuch aſſurances of Chriſts giving me authority of his preſence among you in my miniſtery, that you your ſelves cannot chuſe but acknowledge it? yes certainly there are, if you are not the moſt ſenſleſs wretched perſons in the world, the moſt unfit for God to approve, or wink at.

5. Examine your ſelves whether ye be in the faith, prove your own ſelves: †know ye not your own ſelves, *how* that [b] Jeſus Chriſt is *in you, †except ye be reprobates?*]

*Do ye not diſcern your ſelves Ἢ οὐκ ἐπιγινώσκετε ἑαυτούς
*among ἐν
†truly if in ſome meaſure ye do not, ye are reprobates, εἰ μήτι ἀδόκιμοί ἐστε

6. But whatever you are your ſelves, or whatever ye think of me, ye ſhall find, I doubt not, I am not diſapproved by Chriſt, but abundantly owned by him.

6. But I truſt that ye ſhall know that we are not reprobates.]

7. Now I pray God to preſerve you from every evil way, from all corruption or ſeduction, not that I may have occaſion to approve my Apoſtolical power among you, by puniſhing offenders, but that you may live like Chriſtians, whatſoever opinion you have of me.

7. Now I pray to God that ye do no evil, not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates.]

8. For though we have no ability to do any thing, in caſe we ſhould ſet our ſelves againſt Chriſt and his Goſpel, yet in defence of it we are able to do ſomewhat by his aſſiſtance and bleſſing; or, we have no power or authority to puniſh thoſe who do not offend, or if we do, God co-operates not with us in that act. (Theophylact.)

8. For we can do nothing againſt the truth, but for the truth.]

9. And in this ſenſe the weaker we are, that is, the leſs ſevere, the leſs proofs we give of our Apoſtolical power, the better we are pleaſed, and the ſtronger, that is, the more innocent and blameleſs, ye keep your ſelves; having no delight in inflicting cenſures on offenders, but much rejoiced to ſee your innocence: and there is nothing that we more deſire, then that you be made up into ſuch a form or frame which ſhall be acceptable in Gods ſight, or that ye live together in communion, undivided, ſee note c. no one of you being broken off by excommunication.

9. For we are glad when we are weak, and ye are ſtrong; and this alſo we wiſh, *even your *perfection.*]

*Ἢ κατάρτισιν ὑμῶν ‖ knitting together, ſee note c.

10. There-

10. Therefore I write theſe things being abſent, leſt being preſent I ſhould uſe ſharpneſs, according to the power which the Lord hath given me to edification, and not to deſtruction]

10. And this is the reaſon of my giving you theſe wholſome warnings before I come, that when I come I may not proceed to exciſion (according to the authority given me by Chriſt) but deal with you according to that milder way of inſtruction, not of excommunication, which is to take place among contumacious offenders, ſuch as I deſire not to find you at my coming.

11. Finally, brethren, farewell: * [c] be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you.]

* be knit together

11. And now I take my leave of you, beſeeching God's bleſſing upon you, and I pray, be ye careful to keep together in the united profeſſion of the ſame faith, and if there fall out any thing croſs among you, ſupport it chearfully, be all mutually kind and peaceable without any diviſions or ſchiſms among you: And that is the way to have that God, who ſo much values, and ſo ſtrictly commands love and peace among all, to be for ever among you by his grace. c.

12. Greet one another with an holy kiſs.]

12. Greet one another from me with all kindneſs, ſee Rom. 16. c.

13. All the ſaints ſalute you.]

13. All the Chriſtians here ſend you greeting.

14. The grace of the Lord Jeſus Chriſt, and the love of God, and the [d] [† communion of the holy Ghoſt,] *be* with you all. Amen.

† communication

14. Bounty or liberal effuſion of the grace of God's ſanctifying Spirit. d.

The ſecond *Epiſtle* to the Corinthians was written from Philippi *a city* of Macedonia, by Titus and Luke.

Annotations on Chap. XIII.

a. V. 1. *This is the third time*] In the method preſcribed by *Chriſt* to prepare for the cenſures of the Church, *Mat.* 18. 15. there is a threefold admonition; the firſt by one man alone, the injured perſon (if it be a matter of that nature) going and reproving him: And if that do not ſucceed, then *take with thee ἔτι farther* (or over and above) *one or two, that in the mouth of one or two witneſſes every word may be eſtabliſhed)* that is, that the thing which thou layeſt to his charge, be ſo confirmed (according to that of *Joh.* 8. 17. *The teſtimony of two men is true*, that is, (ἀληθὴς, *true* in the ſenſe of πιστὸς) *fit to be credited*, of ſufficient authority in law to be heeded, and proceeded upon) that by the teſtimony of theſe, as of witneſſes, he may be convinced, and no longer able to deny the fact, as *Heb.* 6. 16. *an oath* is ſaid to be εἰς βεβαίωσιν, *for eſtabliſhing*, or *confirmation*, as being ἀντιλογίας πέρας, *an end of contradicting*, that is, of affirming and denying. The thing ſo eſtabliſhed (βεβαιωθὲν or πιστὸν) by oath, cannot longer be denied, or the parties denial will not ſtand him in any ſtead. Or ſecondly, that the offendor may by authority of theſe be induced (as the judge is on the accuſed perſon, *Deut.* 19. 15. *Heb.* 10. 28.) to give ſentence on himſelf, and ſo think fit to reform what he is admoniſhed of. Now that this place diſtinctly refers to this part of diſcipline, this ſecond admonition appears moſt probable by his reciting of the very words in the inſtitution, *In the mouth of two or three witneſſes every word ſhall be eſtabliſhed*; and proportionable to that, προείρηκα καὶ προλέγω, *I foretold and foretel*, which notes the firſt and ſecond admonition. And though there precede a τρίτον ἔρχομαι, *I come to you this third time*, yet that refers evidently to this his third reſolution perſonally to appear among them, c. 12. v. 14. having reſolved it twice already, and before that time comes, this ſecond *Epiſtle* is to ſupply the place of a ſecond admonition, as his firſt had been a firſt. And ſo the words will be rendred thus, προείρηκα καὶ προλέγω δεύτερον, *I have foretold*, or *admoniſhed, you once* in my firſt *Epiſtle*, and do now ſo again the ſecond time, and both thoſe ὡς παρὼν, *as preſent*; theſe Epiſtolary warnings being to have the ſame force with them, as if he were preſent among them. And if this method, anſwerable to the firſt and ſecond admonition inſtituted by *Chriſt*, do not prevail with you, then that which remains is, that he proceed to cenſures, and that he is reſolved to do, οὐ φείσομαι, *I will not ſpare*. Where the Apoſtolical power which he had over them, maketh it improper for him to proceed to any third admonition, that of *telling it to the Church*, in S. *Matthew*. So *Biſhop Titus* is appointed to deal with an *heretick*, *After the firſt and ſecond admonition reject him*, *Tit.* 3. 10. without any third degree intervening, immediately to proceed to cenſures.

b. V. 5. *Jeſus Chriſt is in you*] That *Chriſt*'s being *among them* ſignifies the preſence and power of the Goſpel among the *Corinthians*, or in their Church through S. *Paul*'s Apoſtleſhip, may appear, not only by the Context, which wholly looks that way, but by that place *Exod.* 17. 7. to which theſe words ſeem to refer; where the tempting contumacious Iſraelites, after all the ſigns and miracles ſhewed among them, do ſtill remain infidel, and ask in theſe very words, εἰ Θεὸς ἐν ἡμῖν, *is the Lord among us*, or no? So that the meaning of the Apoſtle's queſtion here is, Many Miracles of *Chriſt* and his Spirit have been wrought among you by me, ſo that if you do not yet believe that I am an Apoſtle of *Chriſt*, and ſo that *Chriſt is among you*, you are ſure of the number of thoſe Iſraelites, who after ſo many miracles, ſtill required more ſigns, or of the Phariſees, who did the ſame, *Mar.* 18. 11. which being put in form of a queſtion, *Diſcern you not that Chriſt Jeſus is among you?* the anſwer is in the next words, εἰ μή τι ἄρα ἀδόκιμοί ἐστε, which cannot be more diſtinctly and literally rendred then thus, Εἰ μή τι (referring to the ἐπιγινώσκετε precedent) *if ye do not*, that is, *if ye do not diſcern it*, in ſome degree, ἄρα ἀδόκιμοί ἐστε, *doubtleſs ye are reprobates*, ſenſeleſs, obdurate perſons, moſt impious, and uncapable of faith, or any thing that is good. What the notion of ἀδόκιμοι is, hath been formerly mentioned. See Note on *Rom.* 1. g.

c. V. 11. *Be perfect*] The proper original notion of the word καταρτίζειν is *to compact* or *knit together*, either members in a body, or parts in a building. Thus it is applied to a building, *Exod.* 15. 17. κατοικητήριον ὃ κατηρτίσω *the place which thou haſt made* for thee *to dwell in*; and to walls, *Ezra* 4. 13, 16. to a body, *Pſal.* 40. 6. σῶμα κατηρτίσω μοι *a body thou haſt framed*, or *compacted, for me*. From hence it doth more largely ſignifie *to prepare*, or *make ready*, in the ſame kind as builders do fit one part to another, and make it ready for uſe; and ſo again to *corroborate* and *ſtrengthen*, as that which is well compacted and knit together is made ſtrong by that means; and laſtly *to perfect*, as the building of an houſe is the perfecting of it, eſpecially in the paſſive voice, becauſe that which is compacted and built is perfected and compleated by that means. Anſwerable to theſe ſeveral notions is the *Gloſſarie* of *Heſychius*, Καταρτίσαι (not, as it is corruptly read, Καταρτίσαι) κατασκευάσαι, τελειῶσαι, στερεῶσαι, the word ſignifies *to prepare*, *to perfect*, *to ſtrengthen* or *corroborate*. In the New Teſtament the word is variouſly uſed, but ſo as will by the circumſtances of the Context be appliable to one or more of theſe three notions. *Mat.* 4. 21. and *Mar.* 1. 19. it is applied to the mending of the fiſhers nets, knitting them together, and ſo either ſtrengthning, or preparing them for uſe; *Mat.* 21. 16. κατηρτίσω αἶνον (in reference to the childrens *Hoſannahs* or teſtimonies of *Chriſt*) *Thou haſt out of their mouths compacted*, or *made up*, or *made ready*, *a ſong of praiſe*, or *confeſſion*, or *teſtimony*; *Lu.* 6. 40. Every ſervant ſhall be κατηρτισμένος, *made up*, *perfected*, *fitted* for his crown, after the ſame manner as his maſter *Chriſt* is. So 1 *Theſſ.* 3. 10. κατηρτίσαι ὑστερήματα, *to make up*, or *perfect*, or *repair*, *defects*, and *Heb.* 13. 21. κατηρτίσαι ὑμᾶς, *perfect you*, *build you up*, and ſo perhaps v. 9. of this chap. τὴν ὑμῶν κατάρτισιν, *I pray for your being perfect in all goodneſs*, as v. 7. *I beſeech God that you do no evil*: So *Rom.* 9. 22. *veſſels of wrath* κατηρτισμένα εἰς ἀπώλειαν: c.

it signifies *formed*, or *framed*, or *made fit*. So *Heb.* 10. 5. out of the *Septuagint* of the Psalm, σῶμα κατηρτίσω μοι, *a body thou hast framed me*, and *Heb.* 11. 3. *by faith we conceive* κατηρτίσθαι τοὺς αἰῶνας, *that the ages of the world were framed*, that is, the world created. But besides all these places, one sort more there is, wherein, by reason of the affinity between the Church of *Christ*, and a building or body, the word hath a peculiar signification to compact Christian people (the stones in the building, or the members in the body of the Church) together into a society, where they may live and publickly serve God together: and that either, 1st, by first forming those societies, uniting men in the profession of the same truths, and performance of the same services; or 2dly, by recovering or restoring any that hath been broken off from the Church by any fault, or criminous commission, especially if he have been for that cause cut off by the Governours of the Church, that is, cast out by Ecclesiastical Censures; or 3dly, by reducing him that hath voluntarily broken himself off by schism, *&c.* or 4thly, by God's restoring peace and tranquillity to the Church, that they may thus freely meet together. In the first sense we have it, *Ephes.* 4. 12. where he speaks of the several offices ordained in the Church, and the first end which he assigns of so doing, is, πρὸς τὸ καταρτισμὸν τῶν ἁγίων, *for the compacting of the saints*, that is, for the holding the body of the Church together to frequent publick assemblies, *&c.* In the second sense 'tis clearly used, *Gal.* 6. 1. where the *spiritual*, or Governours of the Church, are advised to indulgence and tenderness, not too much sharpness or severity toward offenders, or *lapsed* persons, and accordingly are appointed καταρτίζειν, *to restore such an one in the spirit of meekness*; that is, either by mild reprehension, and exhortation, to recover him to a sense and reformation of his fault, without proceeding to any sharper course, or else, in case of greater severity, to be soon mollified again toward him, to take off the censures of the Church from him. Which there appears not only by the evidence of the words themselves, but by the subsequent precept of *bearing one another's burthens*, ver. 2. as that may be explained by a parallel place in *Ignatius*'s *Epistle* to *Polycarpus*, where he bids him as a Bishop, τὴν ἑνώσιν φροντίζειν, καὶ πάντας βαστάζειν, καὶ πάντων ἀνέχεσθαι ἐν ἀγάπῃ, *take care of the unity*, (that is, the καταρτισμὸς here, the keeping whole *Christ*'s body, the Church) *bear all, and suffer*, or *bear, with all in love*. And so perhaps in this chapter κατάρτισις, ver. 9. may be the restoring of the *lapsed* offenders upon their sincerity of reformation, or rather the continuing them in the communion of the Church, without need of having the censures inflicted upon them; for so it there follows, as the consequent of his praying for their κατάρτισις, *for which cause I write these things being absent, that being present I may not* ἀποτόμως χρῆσθαι, *deal sharply*, or *use excision*: where κατάρτισις, *making up, restoring*, or *keeping whole*, may very fitly be rendred, as opposite to ἀποτομία, *excision*, the word set to denote the censures. Thus in *Hippodamus* the *Pythagorean*, in his book *De Republ.* prescribing society or meeting together of old and young, in order to preservation of peace, and moderating all sorts of affections, he adds, ἐπειδήπερ τὶ μὲν νέον δέονται σωφρονισμοῦ καὶ καταρτύσεως, *because young men need to be taught sobriety*, or *moderation, and to have their excesses corrected and allayed*, καταρτύσεως, *correction*, saith the interpreter in *Stobæus*, p. 250. but that sure not by way of punishment, for the φειδιτίαι and συσσίτια, *the friendly meetings* and *feasts* were no places of judicature, nor instituted to any such like design but by way of exhortation or friendly advice, the elder to the younger, who might have such an authority with them καταρτύειν (which is all one with καταρτίζειν) *to settle*, or *accomplish* them, bring them to a stayedness and stability of temper. In the third sense 'tis used 1 *Cor.* 1. 10. where ἦτε κατηρτισμένοι, their *being knit*, or *compacted together, in the same mind*, or *opinion*, is set opposite to having *schisms* among them, and *contentions*, v. 11. and so here καταρτίζεσθε, *be ye knit together*, is preparative to their *being of the same mind*, and *having peace among them*. In the fourth or last sense it seems to be taken 1 *Pet.* 5. 10. where he prays to God for the dispersed Jew Christians, that after that short time of sufferings, God will αὐτὸς καταρτίσαι ὑμᾶς, *himself*, by his special providence, *take care for them*, and restore them halcyonian days of peace, to serve him in the publick assemblies. Thus S. *Ignatius* (in his *Epistle* to the *Smyrnæans*, making a motion to them to send a congratulation into *Syria*, διὰ τὸ καὶ τὴν Θεὸν αὐτοῖς γινομένην εὐδίαν, *that they had a fair sunshine in respect of the service of God*) doth thus express it, ὅτι εἰρηνεύουσι, καὶ ἀπέλαβον τὸ ἴδιον μέγεθος, καὶ ἀπηκατεστάθη αὐτοῖς τὸ ἴδιον σωμάτιον, or σωματεῖον, *because they have peace, and have received their own magnitude, and their own body is restored to them*; where the ἴδιον μέγεθος, and the σωμάτιον, are *the body* of the *Church* meeting together in assemblies, which is there said ἀποκατασταθῆναι *to be restored*, as here καταρτίζεσθαι *to be repaired*, or *made up*, that is, restored to them. See *Jude* Note c.

Καταρτισμὸν ἁγίων

Καταρτίσεις

Ἀποτόμως χρῆσθαι

V. 14. *Communion*] What is the notion of κοινωνία for *charity*, or *liberality*, hath been formerly observed, Note on *Act.* 2. d. and 2 *Cor.* 8. 4. And agreeably, though in a spiritual sense, is κοινωνία πνεύματος, *the communication of the Spirit* here, the liberality of the holy Ghost in the plentiful effusion of his gifts, so as it will be all one with δωρεὰ τοῦ ἁγίου πνεύματος, *the gift of the holy Spirit*, *Act.* 2. 38. and so as will be most fit to joyn with χάρις Ἰησοῦ Χριστοῦ, *the grace*, or *charity*, or *liberality*, *of Christ, and the love of God*, (as in *Cicero de Nat. Deor.* l. 3. *Dei gratia & charitas*, *God's grace* or *favour, and charity* or *love*, are put together) For thus is χάρις Χριστοῦ, *the grace of Christ*, used 2 *Cor.* 8. 9. and thus κοινωνία πνεύματος, *the communion of the Spirit*, *Phil.* 2. 1. being joined with σπλάγχνα and οἰκτιρμοί, *bowels* and *mercies*, that is, the evidences of the highest liberality.

d. Κοινωνία

THE EPISTLE of *PAUL* the APOSTLE TO THE [a]GALATIANS.

THE time of the Apoſtles writing this *Epiſtle to the Galatians*, is generally concieved to be near the time of that to the *Romans*, *An. Chr.* 55. above 20 years after his converſion. *Chryſoſtom* and *Theophylact* ſet it before that: And then there can be no poſſibility of believing the ſubſcription of the *Epiſtle*, which affirms it to be written from *Rome*, where we know the Apoſtle had not been when he wrote his *Epiſtle to the Romans*. But although of the time of writing this *Epiſtle* we have no ſure evidence, yet two things we diſcern of it: Firſt, That the chief deſign of it was to vindicate the liberty of the Goſpel from the Judaical yoke, which by being by them impoſed upon all Gentiles which ſhould receive the faith, was likely to prove a great hindrance to the progreſs of the Goſpel among the heathens, or uncircumciſion, of whom S. *Paul* profeſs'd to be the Apoſtle. Secondly, That they which in this Church preſs'd this yoke moſt eagerly, were thoſe (which did not themſelves obſerve it,) heretical Chriſtians, the *Gnoſticks*, which were not themſelves circumciſed, as being many of them neither native Jews, nor Proſelytes of their Covenant, yet, to avoid perſecution from the Jews, did thus far comply with them, in preſſing circumciſion upon the converted Gentiles; to which end, they vehemently oppoſed S. *Paul*'s doctrine and practice, affirming that what he had, he had received from the other Apoſtles, and conſequently was to be rectified by them, S. *Peter*, &c. and indeed that he varied from himſelf. From which calumnies he ſeverally vindicates himſelf in this *Epiſtle*, ſhewing that he received his doctrine from none but *Chriſt* himſelf, that thoſe other Apoſtles profeſs'd the ſame doctrine that he did, and that though he himſelf uſed a greater liberty at ſome times than at other, in reſpect of the advantages of the Church, yet his doctrine was always the ſame, the truth of which he therefore confirms by many arguments. That theſe hereticks were, ſoon after the planting the Faith here, crept in among them, appears by his words, c. 1. 6. he *marvels* they *were ſo ſoon removed*, &c. The Goſpel having, ſome three years before, been there if not planted, yet confirmed by his preaching, *Act.* 18. 23. about the time of *Apollos* being at *Corinth* (that is, about *An. Chr.* 51, or 52.) as it is affirmed *Act.* 19. 1. *Galatia* and *Phrygia* being in the number of thoſe upper coaſts (of *Aſia*, or *Natolia*) which there he is ſaid to have paſs'd through. By which, it appears how cloſe at the heels of the Apoſtles, that ſowed the good corn, the *Gnoſticks*, the Officers of the envious Man, follow'd, to ſow their darnel, as in *Samaria* firſt, ſo in other Cities and Regions, where the Faith was planted by the Apoſtles, and oppoſed by the Jews, and perſecuted.

a. Γαλάτας

CHAP. I.

Paraphraſe.

* from ἀπ'

1. PAUL an Apoſtle not * of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead.]

1. Paul an Apoſtle, (that had not my commiſſion from any meer man (as ſome others, the ſecondary Apoſtles, had) but from God in heaven, and was not called by any other Apoſtle of Chriſt, or aſſiſted by any, but firſt called to the faith by the immediate voice of Jeſus Chriſt ſpeaking to me out of heaven, then by revelation from him, *Act.* 9. 15. authorized to preach among the Gentiles, and after, *Act.* 13. 2. by ſpecial direction of the holy Ghoſt ſeparated to the Apoſtleſhip, who alſo received all my inſtructions from him by viſion to Ananias, and ſo in effect from God the Father, which by his power raiſed him from the dead, and gave all power unto him,)

2. And all the [a]brethren which are with me, unto the Churches of Galatia.]

2. And all thoſe that are conſtantly with me (ſee *Phil.* 4. 22.) my fellow-labourers in the Goſpel, ſend greeting to all the ſeveral Churches in the cities and regions of Galatia.

3. Grace *be* to you, and peace from God the Father, and *from* our Lord Jeſus Chriſt,]

3. See Rom. 1. 7.

† approaching, or, inſtant wicked age, ἐνεστῶτος αἰῶνος πονηροῦ.

4. Who gave himſelf for our ſins, that he might deliver us from this † preſent evil world, according to the will of * God, and our Father:]

4. Whoſe dying for us was purpoſely deſigned to work a reformation, and mortification of ſin in us, and to take us off from the corrupt practices of the men of this age, both idolatrous Gentiles, and corrupt hypocritical Jews, which, with a zeal to circumciſion, and the like Moſaical rites, live in all the impurity and impiety in the world; and wherein Chriſt hath done nothing but what is exactly according to the will and appointment of the eternal God, and father of us all, the God of Iſrael, whom the Jews acknowledge, and profeſs to worſhip.

* our God and father, τοῦ Θεοῦ καὶ πατρὸς ἡμῶν

5. To whom *be* glory for ever and ever. Amen.

6. I marvel that you are ſo ſoon removed from him that called you * into the grace of Chriſt, unto another Goſpel.]

6. Having ſo lately preached the Goſpel of Chriſt among you, Act. 18. 23. and thereby either confirmed, or firſt converted you to the faith, I wonder you ſhould ſo ſuddenly forſake thoſe infuſions you received from me, and remove quite from the truth of the Goſpel to a new ſtrange doctrine.

* through εἰς

7. Which is not another, but there be ſome that trouble you, and would pervert the Goſpel of Chriſt.]

7. Which indeed is far from being another Goſpel, or doctrine of Chriſt, fit to come in competition with what I preached to you, far from being taught, as is pretended, by other Apoſtles; Only there are ſome Gentiles that had lived in Judæa, of the ſect of the Gnoſticks, ſuch as were at Philippi, ch. 3. 3. teaching the Gentile converts that they muſt be circumciſed, not out of any principle of piety, or true zeal to the Moſaical Law, but that they might curry favour with the Jews, and avoid the preſſures that lay upon the Chriſtians, whoſe perſecutions were generally cauſed by them, and theſe do quite pervert and change that doctrine that I delivered you from Chriſt.

† if even εἰ καὶ

* ſhall preach, for the King's MS. reads εὐαγγελίσηται

† anathema ἀνάθεμα ſee Rom. 9. 3.

8. But † though we, or an Angel from heaven, * preach any other Goſpel unto you than that which we have preached unto you, let him be † accurſed.]

8. And if any attempt to do that, though it were I my ſelf, or even an Angel from heaven, I proclaim unto you mine opinion and Apoſtolical ſentence, that you are to diſclaim and renounce all communion with him, to look on him, as on an excommunicated perſon, under the ſecond degree of excommunication, that none is to have any commerce with in ſacred matters.

* anathema v. 8.

9. As we ſaid before, ſo ſay I now again, If any *man* preach any other Goſpel unto you than that ye have received, let him be * accurſed.]

9. And that ye may take more heed to what I ſay, I repeat it again, Whoſoever teaches you any new doctrine contrary to what I at firſt preach'd to you, let him be caſt out of the Church by you.

† would not have been, οὐκ ἂν ἦμεν

10. For do I now [b]perſwade men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I † ſhould not be the ſervant of Chriſt.]

10. By this you may gueſs whoſe doctrine is moſt to be heeded; theirs ſure that deſire not to get the favour of men, to avert the diſpleaſure of men, but to ſecure the favour of God, to approve themſelves to him: and I hope 'tis clear, that is my only deſign, and not theirs, who labour to propitiate the perſecuting Jews, as by their new infuſions 'tis manifeſt your Gnoſtick teachers do. This if I did, I muſt profeſs, I ſhould not faithfully diſcharge the truſt repoſed in me by Chriſt; or, If I had had a mind to this, I had never turned Chriſtian, loſing thereby all my intereſts among the Jews.

b.

11. But

11. And whereas it is objected to me, that being none of Chriſt's immediate retinue; ſome change in it, I now declare to you, that the Goſpel preach'd unto you by me, hath a more than humane authority, and ſo is not to receive prejudice by the lateneſs of my vocation.

11. But I certifie you, brethren, that the Goſpel which was preached of me is not * after man.]

* according to κατὰ

I have received the Goſpel from men, and not from Chriſt, and therefore may be thought to have made

12. For as it is not pretended to be any tradition of the Jews, nor taught me by my inſtructers in the Jewiſh religion, v. 13. (which if it were, there were reaſon that now their verdict ſhould be taken in it,) ſo it is evident that I had it not from thoſe that were Chriſtians and Apoſtles before me, but by call from heaven, and by immediate revelation from Chriſt, in oppoſition to that way that had been taught me among the Jews.

was

12. For I neither received it of men, neither was I taught *it*, but by the revelation of Jeſus Chriſt.]

13, 14. For ye cannot but have been told what I did, how I employed my ſelf when I was a Jew, that I was the moſt zealous perſecutor of Chriſtianity, and maintainer of the Jewiſh cuſtoms (and traditions, ſuperadded to the Law) of any man.

13. For ye have heard of my converſation in time paſs'd in the Jews religion, *how* that beyond meaſure I perſecuted the Church of God, and waſted it;

14. And profited in the Jews religion above † many my equals in mine own nation, being more exceedingly zealous of the tradition of my fathers.]

† many of my kindred which were of the ſame age with me πολλοὺς συμηλικιώτας μου ἐν τῷ γένει μου

15, 16. But when God, who had from an infant determined to make uſe of me, and to ſet me apart for his ſervice, had in his good time, Act. 9. actually called me, and that when I deſerved no ſuch dignity or favour from him, (nay, when I was bloodily ſet on perſecuting Chriſtianity) and ſoon after that, expreſſed his pleaſure by Ananias that I ſhould preach the Goſpel to the Gentiles, and gave me authority to do ſo, Act. 9. 15. my miſſion from any mortal man, (ſee Note on Mat. 16. e.)

c.

15. But when it pleaſed God, who ᶜ ſeparated me from my mothers womb, and called *me* by his grace,

16. To reveal his Son * in me, that I might preach him among the heathen, immediately I † conferred not with fleſh and blood,]

* by ἐν

† applied not my ſelf προσανεθέμην

17. Or to go up to Jeruſalem to Peter, James, &c. as

17. Neither went I up to Jeruſalem, to them which were Apoſtles before me, but I * went into Arabia, and returned again to Damaſcus.]

* departed ἀπῆλθον

to thoſe that were inſtated to that office before me, and conſequently might inſtruct me in the Chriſtian doctrine; but without applying my ſelf to any, after my miſſion from Chriſt, I went preſently from Damaſcus into Arabia, and after returned again to Damaſcus, Act. 9. 19. and there preach'd Chriſt in their ſynagogues, v. 20.

18. Then being in danger of treachery from the Jews, I eſcaped their hands, Act. 9. 25. and I came to Jeruſalem, v. 26. and was by Barnabas brought to Peter, v. 27. and ſtay'd with him and in Jeruſalem fifteen days, v. 28. and this ſome three years after my converſion.

18. Then after three years I went up to Jeruſalem to ſee Peter, and abode with him fifteen days.]

19. But beſide him, I ſaw not any Apoſtle of the firſt rank, that is, of the twelve, no nor any of the other rank, ſave only James the kinſman of Chriſt, who was Biſhop of Jeruſalem at that time, and ſo an Apoſtle of a ſecond rank, (ſee Note on Rom. 16. b.) though not one of the twelve. See Note on ch. 2. a.

19. But other of the Apoſtles ſaw I none, ſave James the Lord's brother.]

20. Of the truth of all this that I ſay, I call God to witneſs, (as in a matter of greateſt weight, on the belief of which the profitable diſcharge of my office, and reception of my labours very much dependeth.)

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20. Now the things which I write unto you, behold, before God I lie not.]

21. After this I went (by admonition from God, Act. 22. 17, 18.) to Cæſarea which is in Syria, (ſee Note on Mat. 16. c.) and thence to Tarſus, (my native city in Gilicia, Act. 22. 3.) Act. 9. 30.

21. Afterwards I came into the regions of Syria and Cilicia:]

22. And all this while I was not ſo much as known to the Churches of Judæa that had received the faith, that is, to thoſe other beſide that of Jeruſalem mentioned v. 18. (All which I have ſaid, to ſhew (what was undertaken v. 11.) how far I was from receiving inſtructions from any other but Chriſt himſelf, v. 16.)

22. And was unknown by face unto the Churches of Judæa which were in Chriſt.]

23. All that they knew of me was, that they had heard of my preaching the Chriſtian doctrine, which I had perſecuted.

23. But they had heard only that he which perſecuted us in times paſt, now preacheth the faith which once he deſtroyed.]

24. And they magnified the name of God for this mercy of his wrought in my converſion.

24. And they glorified God in me.]

Annotations on Chap. I.

1. Ἀδελφοὶ σὺν ἐμοὶ

V. 2. *Brethren which are with me*] The word ἀδελφοὶ *brethren* doth oft ſignifie no more than believers, Chriſtians; but here being joyned with *Paul* in the writing of the *Epiſtle* οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *all the brethren with me*, it ſeems to denote thoſe that accompanied S. *Paul* in his travails, and aſſiſted him in the preaching of the Goſpel, ſuch as *Timothy* and *Clemens Phil.* 4. 3. and the reſt, who are there called his *fellow-labourers*. Thus *Phil.* 4. 21. *The brethren that are with me* ſeem to ſignifie, being diſtinguiſh'd from πάντες ἅγιοι *all the Saints*, v. 22. And thus in the *Epiſtles* to the *Philippians* and *Coloſſians*, *Timothy* is joyned with him in the Inſcription, and *Silvanus* and *Timotheus* both in the *Epiſtles to the Theſſalonians* (and ſo the ſame probably here, or the like, though they be not named.) And ſo ὁ ἀδελφὸς *the brother*, 2. *Cor.* 8. 18. and c. 12. 18. is thought to be either *Silvanus* or S. *Luke*, the conſtant companion of S. *Paul* for ſome time: And ſo *our brethren*, 2 *Cor.* 8. 23.

are

b. Πείθειν

V. 10. *Perſuade*] What πείθειν ἀνθρώπους, and Θεὸν, *to perſuade Men* and *God* ſignifies, muſt be taken from the like phraſe in the Old Teſtament, 1 *Sam.* 24. 7. where the Greek hath theſe words, Ἔπεισε Δαβὶδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις, *David perſuaded his Men with words*, where we read, *David ſtay'd his ſervants with theſe words*. The men that were with *David* were very eager to have him take the advantage againſt *Saul*, and kill him, v. 4. and were ready to riſe up againſt him to kill him, v. 7. and *David*'s ſpeech to them took them off from this bloody purpoſe, and that is expreſs'd by Ἔπεισε, *perſuading them, appeaſing, pacifying* them. Thus is it the office of a *Rhetor*, or *advocate*, πείθειν *to perſuade*, that is, *to appeaſe* the judge to the client whoſe cauſe is pleaded, *to propitiate* him. So *Mat.* 28. 14. *If the Governour hear of it*, that is, of the ſouldiers being ſo negligent, as to let *Chriſt* be ſtollen out of the Grave which they were ſet to watch, πείσομεν αὐτὸν, *we will perſuade him*, that is, *appeaſe him*, obtain his pardon for you, and, as it follows, ὑμᾶς ἀμερίμνους ποιήσομεν, *we will free you from all ſollicitude* of ſecuring your ſelves from that heavy puniſhment that by the Roman Laws Martial was due to the watch-man that fell aſleep. By which it is clear that πείθειν is *to propitiate*, or *gain ones favour*, *to appeaſe wrath*, or *Puniſhment*, *to avert diſpleaſure*; and ſo it is here, to *perſuade men*, that is, to ſay, or teach thoſe doctrines which will avert the diſpleaſure of the perſecuting Jews, which the *Gnoſtick* teachers did; and to *perſuade God* is to endeavour to ſay and preach that which may avert God's Wrath, be acceptable to him, obtain and ſecure his favour. And this is in the next words explained by ἀρέσκειν *to pleaſe men*, as that is contrary to, and unreconcileable with, the ſervice, or approving himſelf to God.

Πείσομεν αὐτὸν

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c. Ἀφορίζειν

V. 15. *Separated me from my mothers womb*] Ἀφορίζειν *to ſeparate* in this place ſignifies in the ſame manner as *Act.* 13. 2. (ſpoken of this Apoſtle) a conſecration to the Apoſtolical office, only with this difference, that there it is ſpoken of it as inſtantly to be performed by the miniſtry of men, here only in the deſignation or decree of God, which is therefore ſaid to be ἐκ κοιλίας, *from the womb*, to denote the no-contribution made by him toward this decree of giving him a commiſſion to be an Apoſtle, or the no-merit conſider'd in him by God, when he deſigned him to this office. This farther includes a purpoſe of God's to call him from heaven, in the midſt of his madneſs againſt Chriſtians,

ἐκ Κοιλίας

n

ſtians, (which mercy of God's to him was founded in his doing it *ignorantly*, 1 *Tim.* 1. 13.) and his foreſight that he would immediately convert upon that call; which two being firſt ſuppoſed (in God's eternal purpoſe and preſcience) it muſt needs follow to be an act of his unmerited free choice from all eternity, that God purpoſed to make uſe of him for the converting of others, who had himſelf been wonderfully changed from ſo profeſſed an enmity to the faith, to ſo perfect an obedience to it. But this being a deſignation only to the dignity of the Apoſtolical office, (as *Jeremy* c. 1. 4. and *John Baptiſt*, and others appear to have been deſigned to the prophetick) can with no reaſon be ſo applied as to infer any irreſpective decree or deſtination of his perſon to heaven and bliſs; that being laid up for him as *a crown of righteouſneſs*, a reward of the *finiſhing* his *courſe* and perſeverance, 2 *Tim.* 4. 8.

CHAP. II.

Paraphraſe.

* Afterward † about fourteen years

1. *Then [a] † fourteen years after I went up again to Jeruſalem with Barnabas, and took Titus with me alſo.]

1. After this, ſome fourteen years after my converſion, (mentioned ch. 1. 16.) I went a ſecond time to Jeruſalem, Barnabas and I together, and Titus alſo attended me. a.

* ſeverally κατ' ἰδίαν † the chief men τοῖς δοκοῦσι

2. And I went up by revelation, and communicated to them that Goſpel which I preach among the Gentiles, but * privately [b] to † them which were of reputation, leſt by any means I ſhould run, or had run in vain.]

2. And by God's appointment, either firſt ſignified, or after confirmed to me by viſion (ſuch as Paul often had about ſeveral matters) I went up at this time to Jeruſalem, and gave the Church there an account of my preaching (and the ſucceſs of that) among the Gentiles. This I thought fit to do, and yet firſt to do it to thoſe that were the principal men among them, James the Biſhop of Jeruſalem, and Peter, and John, v. 9. who were all Apoſtles of the circumciſion, or Jewiſh converts: and my reaſon of doing ſo was, leſt I ſhould miſcarry on one ſide or other, loſe either my preſent or my paſt labour, my preſent among the Jews, my paſt among the Gentiles; that is, leſt by the Jews I ſhould be thought to preach a different doctrine from thoſe who had been called before me, or by the Gentiles (if I ſhould to their prejudice comply with the Jews) I ſhould be thought inconſtant, and be deemed not to count it lawful to converſe with them, which would utterly obſtruct their way to receiving the faith, and ſhut it up from them. b. for the the of

* not ſo much as οὐδέ

3. But * neither Titus, who was with me, being a Greek, was [c] compelled to be circumciſed.]

3. And by what I then did, they did all to fully conſent to my doctrine (that Gentile Chriſtians were not bound to the Jewiſh obſervances) that, as I would not yield, ſo they did not force Titus to be circumciſed, though he were known to be a Greek, and familiarly converſed with me, and was employed by me. c. was

† But this by reaſon of × Διὰ δὲ * inſinuating themſelves παρεισάκτους † not place ſo much as for an hour by ſubmiſſion, οὐδὲ πρὸς ὥραν τῇ ὑποταγῇ * toward πρὸς † the chief men * added nothing οὐδὲν προσανέθεντο

4. † And that becauſe of falſe brethren * unawares brought in, who came in privily to ſpie out our liberty which we have in Chriſt Jeſus, that they might bring us into bondage.]

4. This I thus did, becauſe of the falſe Jews, that making as if they were Chriſtians, came to obſerve what liberty I took in omitting the obſervances of the Law, that by ſome means or other they might accuſe me, and either by the verdict of the Councel of Jeruſalem, or by ſome other means (by bringing perſecution, &c. upon me,) inforce me to the obſervation of the Jewiſh ceremonies. c

5. To whom we gave † place by ſubjection, no not for an hour, that the truth of the Goſpel might continue * in you.]

5. To theſe men (though at other times I was content to comply with the weak,) I could not think fit to do it never ſo little while, though but for that ſpace of my ſtaying at Jeruſalem, or to yield by any kind of acknowledgment or condeſcenſion, that the Gentiles ſhould be obnoxious to that yoke, and this, that we might not betray the Goſpel of Chriſt, but preſerve it entire to you.

† wrought in Peter, ἐνεργήσας Πέτρῳ * toward εἰς † wrought alſo in me ἐνήργησε καὶ ἐμοὶ * are reputed οἱ δοκοῦντες † communication κοινωνίας

6. [d] But of theſe who ſeemed to be ſomewhat, (whatſoever they were, it maketh no matter to me, God accepteth no mans perſon) for † they who ſeemed *to be ſomewhat* [e] * in conference added nothing to me.]

6. As for thoſe prime men, intimated ver. 2. and named ver. 9. (James, and Peter, and John, I need not give any other Character of them, God is not moved in this matter with the perſonal excellencies of any, but can make uſe of any the meaneſt, as well as moſt excellent inſtruments,) for theſe, I ſay, though they were perſons of great knowledge, and dignity, and authority, and that moſt juſtly, yet when they underſtood what I had done, they gave me no advice to alter any thing, nor ſaid any more to me than what I knew before. d. e.

7. But contrariwiſe, [f] when they ſaw that the Goſpel of the uncircumciſion was committed unto me, as *the Goſpel* of the circumciſion was unto Peter,]

7. But on the other ſide theſe three diſcerning (by the account I gave them of my ſucceſſes) that I had received from Chriſt the commiſſion of preaching to the Gentiles, and ſo an equality of office Apoſtolical to Peter, whoſe commiſſion was to preach to the Jews eſpecially, f. the

8. (For he that † wrought effectually in Peter * to the Apoſtleſhip of the circumciſion, † the ſame was mighty in me toward the Gentiles,)]

8. (For the ſame God that had enabled Peter, and given him gifts and miraculous Powers to diſcharge that office of an Apoſtle to the Jews, gave me alſo the like commiſſion and abilities to be an Apoſtle to the Gentiles.)

9. And when James, Cephas, and John, who * ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of † fellowſhip, that we *ſhould go* unto the heathen, and they unto the circumciſion.]

9. Theſe three, I ſay, James the Biſhop of Jeruſalem, and Peter, and John the ſon of Zebedee, two prime Apoſtles, who were looked on as the pillars of the Church, approved and commended all that we did, or had done, acknowledged us as their companions, joined with us, and did by conſent make an agreement, that they and we ſhould betake our ſelves ſeverally (into what city ſoever either of us entred) we to the Gentiles, and they to the Jews of the city, and ſo conſtitute ſeveral congregations in each city, of Jews and Gentiles, (ſee Note on Rev. 11. b.)

10. Only *they would* that we ſhould remember the poor, the ſame which I alſo was forward to do.]

10. And all that they inſiſted on to us, was that we ſhould take into our care the wants of the poor Chriſtians in Judæa, who were ſadly ſpoiled and waſted by their unbelieving countrymen, 1 Theſſ. 11. 14. Heb. 10. 34. (ſee Chryſoſtom) and get collections for them among the Gentiles, which I was as forward to do as they to have me.

* face to face, because he had been blamed, κατὰ πρόσωπον

11. But when Peter was come to Antioch I withſtood him * to the face, becauſe he was to be blamed.]

11. But when, after this, Peter came and preach'd to the Jews at Antioch, I who was there alſo at the ſame time preaching to the Gentiles of that city, reſiſted him, becauſe they that had taken notice of his former actions, and the change that was obſervable in him, did look upon him as a diſſembler, and laid that to his charge, not knowing the true ground of what he did. g.

12. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion.]

12. For before the time that ſome believing Jews of Jeruſalem, (James's See) who were generally zealous for the Moſaical performances, Act. 21. 20. came from thence to Antioch (in like manner as thoſe, Act. 15. 1.) he freely converſed with the Gentile Chriſtians, and eat with them; but while they were preſent, out of fear of diſpleaſing and ſcandalizing thoſe Jewiſh Chriſtians, and occaſioning their falling off, or forſaking the faith (ſee Theophylact and Chryſoſtom interpreting it by a like phraſe, c. 4. 11. I am afraid of you, leſt I have beſtowed on you labour in vain) he abſtained from uſing that liberty, and did not uſe any converſation with them for a time. ate

13. And the other Jews diſſembled likewiſe with him, inſomuch that Barnabas alſo was carried away with their diſſimulation.]

13. And the whole number of the Jewiſh converts of Antiochia followed his example, and abſtained from converſing freely with the Gentiles, making as if they were ſuch zealots of the Moſaical law, as that they would not uſe this illegal liberty; and this was ſo univerſally done by all, that Barnabas, that came with me, began to be wrought on by it, and to make ſcruple to converſe familiarly with the Gentiles, as if it were not lawful to do ſo. was

* the ſtraight path to the truth, ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν

14. But when I ſaw that they walked not * uprightly according to the truth of the Goſpel, I ſaid unto Peter before *them* all, If thou, being a Jew, liveſt after the manner of the Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?]

14. Whereupon conſidering the inconvenience that would come on this, and that it would be a way to ſhut out all the Gentiles from the faith, if by Peter's fear of ſcandalizing the Jews, men were brought to believe that the Gentiles might not freely be accompanied with, (and

(and conſequently could not be preached to by us) and ſo that this was not the way which was moſt conducible to the propagating of Chriſtian religion, which was like to conſiſt more of Gentiles than of Jews, I thus ſpake publickly to Peter, Thou haſt hitherto lived like (and converſed with) the Gentile Chriſtians, and not obſerved the Jewiſh rules; why doſt thou now by thy practice, bring the Gentiles to think it neceſſary for them to obſerve the Jewiſh law?

13. Certainly that which these men learn and think to be implied by this practice of thine, is far from being true doctrine: For we that indeed were, before our Chriſtianity, Jews born, and ſo far more obliged in any reaſon to obſerve the Moſaical Law, than the idolatrous ignorant heathens, whom the Jews themſelves never thought obliged to the Moſaical performances, and therefore looked upon them with ſuch contempt, as impure, and not fit to be converſed with,

15. We *who are* Jews by † nature, and not ſinners of the Gentiles,] † birth φύσει

16. We, I ſay, being taught by Chriſtianity, that by the obſervation of the Law (ſee Note on Mat. 5. g.) by performance of the Moſaical rites, juſtification is not to be expected, but only by the faith of Jeſus Chriſt, without that we, I ſay, do thus our ſelves receive the Chriſtian Religion, and ought in any reaſon to teach it others, ſo as not to depend on the Moſaical performances for juſtification, but on the faith of Chriſt, without them, and that upon this grand principle, that neither Jew nor Gentile can be juſtified by legal obedience, and therefore muſt ſeek to Chriſt for it, who not now requiring of us theſe outward rites, but the inward purity ſignified by them, is conſequently to be obeyed in what he requires, and the liberty that he alſo gives to be vindicated by us againſt all contrary pretenders, who indeed will be far from changing their minds by our yielding to, or complying with them.

16. Knowing that a man is not juſtified by the works of the Law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the Law; for by the works of the Law ſhall no fleſh be juſtified.]

17. But then it is objected by thoſe that ſtand ſo for the Jewiſh law, that if, ſeeking to be juſtified by faith in Chriſt, we neglect the Moſaical Law, and live like Gentiles, we make by this means, or ſuppoſe Chriſt to be an enemy to the Law, and a favourer of Gentiliſm, (one that aſſiſts that againſt Judaiſm, makes proviſion for it.) To which we anſwer, that whatſoever be ſaid of his favouring thoſe that do not bind themſelves to the Judaical Law, he is yet ſure no favourer of Gentiliſm or heathen life.

17. But if while we ſeek to be juſtified by Chriſt, we our ſelves alſo are found h ſinners, is therefore Chriſt the miniſter of ſin? God forbid.] h

18. But on the other ſide rather, when a man hath renounced juſtification by the Moſaical Law, and depended only on Chriſt for it, if he ſhall again return to that which he hath renounced, and aſſert juſtification by that Law, affirm that the obſervance of Moſaical rites is neceſſary to juſtification, what doth he then but apoſtatize in ſome meaſure, depart from his former profeſſion, in returning to Judaiſm again?

18. For if I build again the things which I deſtroyed, I make my ſelf a tranſgreſſour.]

19. We are all taught by the very Old Teſtament, the Law and Prophets, that we muſt ſeek farther than the Law, viz. to Chriſt, and ſo I have done, and learned by the Law it ſelf not to value it too much, but to give over hope of juſtification or life by thoſe legal performances, that ſo I may find it in God, through Chriſt, in the New Covenant.

19. For I * through the Law am dead to the Law, that I might live unto God.] * by the law did die Διὰ νόμου ἀπέθανον

20. Chriſt by his death hath aboliſhed the Moſaical Law, Epheſ. 2. 14. that is, hath taken away the diſcrimination betwixt Jew and Gentile, brought juſtification into the world for thoſe that obſerve not the Moſaical Law, and I by being a Chriſtian, have been made partaker of this fruit of Chriſt's death, and ſo am alſo dead to the Law, v. 9. and Rom. 7. 4. and now I am no longer the man I was, that is, a Jew, but a Chriſtian, and am now bound to no other obſervations but thoſe which Chriſt requireth of me, to whom I am obliged by all the bands of love and duty, having given his own life for me to free me from the Moſaical Law, among other things.

20. † I am crucified with Chriſt: *nevertheleſs I live, yet not I, but Chriſt liveth in me, and † the life which I now live in the fleſh I live by the faith of the Son of God, who loved me, and gave himſelf for me.] † I have been crucified Συνεσταύρωμαι * but, or, and I live, not any longer I, ζῶ δὲ οὐκέτι ἐγώ † what I now live ὃ νυνὶ ζῶ

21. This freedom therefore I make uſe of, and do not depend on the Law for juſtification, nor think the Moſaical obſervances ſtill neceſſary; for that were to evacuate the Goſpel of Chriſt, (ſee Note on Heb. 13. c.) for if ſtill the Moſaical performances are neceſſary and ſufficient to our juſtification, then Chriſt needed not to have died, it would be matter of no advantage to us, that he thus came into the world, and laid down his life for us.

21. I do not fruſtrate the grace of God; for if righteouſneſs *come* by the Law, then Chriſt is dead in vain.]

Annotations on Chap. II.

V. 1. *Fourteen years after*] What διὰ δεκατεσσάρων ἐτῶν here ſignifies is by learned men made a matter of ſome queſtion. The time to which S. *Paul* refers muſt be that of his going (with *Barnabas* here mention'd) from *Antioch* to *Jeruſalem*, on the queſtion here diſcourſed of, about the neceſſity of the gentile Chriſtians being circumciſed; that ſo firſt it may connect with the ſpaces mention'd c. 1. 18, 21. (ſo as the word πάλιν *again* ſeems to import) to denote the next time of his going to *Jeruſalem* after that mentioned v. 18. and 2dly, ſo as to denote a time wherein *Peter* may be ſuppoſed ſtill to reſide at *Jeruſalem*, and wherein *Titus* may be ſuppoſed to be with S. *Paul* as a *neophytus*, and a companion, (and ſo in danger of being preſſed to be circumciſed) not yet employed, or ſent out by him on any ſervice in the Churches. Now this is thought ſo unlikely to be *fourteen years* after the ſpace laſt mention'd c. 1. 21. (his going to *Syria* and *Cilicia*, *Act.* 9. 30.) that it hath been thought probable, that (as in numeral Letters it oft happens) *fourteen* ſhould be here ſet inſtead of *four*. For which emendation ſeeing there appears not any ground in the antient *Manuſcripts*, it will ſurely be more reaſonable to obſerve, 1. that διὰ doth not diſtinctly ſignifie *after* (as μετὰ c. 1. 18. had done) but *by*, or *about*, that is near that ſpace, though not preciſely *fourteen years*: 2dly, that the Ἔπειτα *Afterward*, or *then*, refers not to that which was mention'd immediately before, his *paſſing through Syria and Cilicia*, ſo as to affirm this to have been *fourteen years after that*; no, nor to the former *Epocha*'s, either his *going up to Jeruſalem*, v. 18. or *departing into Arabia*, v. 17. but to that great *Epocha*, ſo conſiderable to him, the time of his converſion, which immediately ſucceeding the death of S. *Steven* may reaſonably be placed (in the firſt year after *Chriſt*'s aſſumption,) *An. Ch.* 34. From whence to the time of that Councel, which is ordinarily placed, *An. Chr.* 47. it was about *thirteen* or *fourteen years*. And then there will be no more need of an emendation, than there is authority for the imagining any.

V. 2. *To them which were of reputation*] For the notion of δοκοῦντες here, and δοκοῦντες εἶναί τι, v. 6. it muſt be obſerved, that it ſignifies not the mens own opinion of themſelves, or their aſſuming any great authority over others (as of *Simon Magus* it is ſaid, *Act.* 8. 9. *that he did* λέγων εἶναί τινα ἑαυτὸν μέγαν, *ſay*, or *take upon him, that he was ſome great one*) but that they were ſo in the reputation and eſteem of others, and that the great opinion that at that time all Chriſtians had of them, above the reſt of the Apoſtles, was it that moved *Paul* to go up, and addreſs himſelf particularly to them. This is fitly expreſs'd by οἱ δοκοῦντες, as from that Verb the Noun δόξα, *reputation* or *glory*, comes, thoſe *that are in eſteem in an eminent manner*, and more ſo by δοκοῦντες εἶναί τι, *thoſe that are eſteemed to be ſomething*, that is, ſomething above other their ὁμότιμοι or *fellow-Apoſtles*; not *ſeemed*, ſo as that is equivocal either to ſeeming falſely, bare ſeeming, or ſeeming in their own eyes, but ſeeming ſo in truth, and to the generality of the beſt and wiſeſt Chriſtians. In proportion to this, οὐδέν μοι διαφέρει, *it maketh no matter to me*, ver. 6. is far from any thing of ſcorn or deſpiſing in S. *Paul*, that ſpeaks it: it is a ſolemn form only of inſiſting on his own commiſſion from *Chriſt*, which could no way be prejudiced by the real excellency of their perſons, how great ſoever they were. *God, who accepts no perſons*, and attends not to perſonal excellencies, may give his Commiſſion to an ἄνθρωπος, to the meaneſt and unworthieſt as well as to thoſe which are really of the greateſt eminence. All this paſſage therefore is rather an expreſſion of great reverence to *Peter*, &c. than of ſcorn. Only for his miſſion and revelations, *Paul* hath them from *Chriſt*, not from any man, cap. 1. 16. and 2. 6.

V. 3. *Com-*

c. ἰκ Ἠναγκάσθη

V. 3. *Compelled*] What ἰκ ἠναγκάσθη, *was not constrained*, signifies here, is a matter of some difficulty, which being explained will make the next verse perspicuous, which otherwise seems not intelligible. That some pretended Christians looked very jealously on S. *Paul*, as one averse from the Mosaical Law, is sufficiently known. These, when *Paul* came to *Jerusalem*, laid it to his charge that he preached to the Gentiles that were not circumcised, conversed freely with them, and *Titus* (being a Grecian, and at that time with him) they specified to be one of them, and him they would have constrained to be circumcised. But, saith S. *Paul*, ἰκ ἠναγκάσθη, though he were such as was pretended, and though this were thus pressed by them, and though I was by this means likely to aliene the Jews minds from the Gospel, as it was preach'd by me, (this being an act of confession that I was guilty of what was laid to my charge) and so matter of some scandal to the Jews of *Jerusalem*; yet I that was willing to yield at some times (to avoid the scandal of the *Jews*) to perform some ceremonies of the Law, *Act.* 21. 26. and so circumcised *Timothy*, was resolved not to do it now, because if I did, it must appear that those false brethren, pretended Christians, had overcome me at *Jerusalem*, and that the Church there judged on their side against me, and so that *Titus* had been by order of the Church or Councel of *Jerusalem* forced to be circumcised: Which thing must needs have been matter of so much greater scandal and discouragement to the Gentiles, in aliening their minds from the Christian faith, and that scandal have been more considerable to the hindrance of the progress of the Gospel, which was to be hoped for more plentifully among the Gentiles than the Jews, that I was very resolute, and took special care that *Titus* should not be circumcised. And this v. 3. διὰ τοὺς παρεισάκτους ψευδαδέλφους, *because of the false brethren*, that came in to watch what I would do, and to carry it against me in the Councel at *Jerusalem*, which is expressed by καταδουλώσωνται *bringing under* in the end of the verse. By these *Paul* resolved he would not be worsted, and therefore though at other times he was content to comply πρὸς ὥραν *for some short time*, yet now he would not do so, that *the truth of the Gospel might abide toward you*, that is, that the *Galatians*, that is, Gentile Christians, might not be scandalized at this compliance, which is before meant by μήπως εἰς κενὸν δράμωμεν, v. 2. *lest I should have run in vain*, that is, lest I should discourage and lose the Gentiles, which I had brought to the faith; as on the other side he went and gave an account at *Jerusalem* to the δοκοῦσι *eminent* persons there, of his preaching the Gospel to the uncircumcised Gentiles, and the reasons of it, μή πως εἰς κενὸν τρέχω, lest he should now scandalize the Jews that were Christians, and aliene them (at *Jerusalem* and elsewhere) from hearkning to him.

Παρεισακτοι

Καταδουλώσωνται

heathenish

εἰς Κενὸν δράμωμεν

δοκοῦσι

d. Συντάξεις ἑλληνίζουσι

V. 6. *But of these*——] What hath often been observed of the usuage of Greek words, in these sacred writers, otherwise than in the propriety of the Greek language belongs to them, must also from words be extended to *syntaxis*, which is oft such as the rules of Grammar and use of authors doth not admit of. And this for the most part falls out by the interposing of some *parenthesis*, of greater or lesser length, and then prosecuting what was begun before it in another form of construction, than that in which it had been begun. Some examples of this in an inferior degree are observable *Col.* 1. 10. where after περιπατῆσαι ὑμᾶς, some words interposing, the construction is altered, and goes on with καρποφοροῦντες καὶ αὐξανόμενοι——And c. 3. 16. where after ὁ λόγος ἐνοικείτω ἐν ὑμῖν——*Let the word of God inhabit in you*, the construction is soon alter'd into διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς——So *Eph.* 3. 17. where after κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν follows v. 18. ἐῤῥιζωμένοι, καὶ τεθεμελιωμένοι· and so chap. 4. 1. where after ἀξίως περιπατῆσαι, &c. (after a few words follows ἀνεχόμενοι, and ἀποδίδοσθε, which doth not regularly cohere with it. But this is more eminently observable in the beginning of the second and third Chapters of that *Epistle*. In the second after Ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ, there follows a long *parenthesis* to ver. 4. by which means the Verb that should govern ὑμᾶς is omitted, and the period again begun, with Ὁ δὲ Θεὸς——ἠγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ, which συνεζωοποίησε *hath quickned together with Christ* was sure the Verb omitted in the first verse. So c. 3. 1. after Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος—— *For this cause I Paul a prisoner of Christ Jesus for you Gentiles*, comes in a long *parenthesis*, εἴγε ἠκούσατε, &c. and another involved in that, ver. 3. καθὼς προέγραψα, &c. to the end of the fourth verse, and then the former *parenthesis* resumed again either unto the end of verse 7. and then the form of the construction is changed from ἐγὼ to ἐμοὶ, or perhaps to the end of v. 12th. or possibly the 13th. and then the period begins anew, Διὸ αἰτοῦμαι, that is, *For which cause* I (that *Paul, the prisoner of Jesus Christ*, ver. 1.) *beseech you that ye be not discouraged at my tribulations*, or *for this cause I bow my knees*, &c. or yet more probably, it concludes not 'till the the end of that chapter, the fourth chapter beginning, *I therefore the prisoner in the Lord beseech you*——And by this means the ἐγὼ Παῦλος hath no Verb following it, whersoever the *parenthesis* be concluded. 'Tis true indeed some have endeavoured to avoid this by acknowledging an *ellipsis* in that first verse, and supplying it thus, *For this cause I Paul* am *the prisoner*——But there be many inconveniences consequent to that rendring. And the many other examples of the like, shew that there is no reason to flie to that refuge. And to omit other instances, thus it is twice in this place; First, v. 4. where having begun the period with Διὰ δὲ τοὺς παρεισάκτους——some words intervening by way of *parenthesis* to the end of the verse, the sense begun is not finish'd, but instead of it, οἷς οὐδὲ πρὸς ὥραν εἴξαμεν, ver. 5. And then in like manner here v. 6. the period being begun, Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, *but from these prime men*, or *that appeared to be somewhat*, (by which it appears that οὐδὲν ἔλαβον *I received nothing*, or somewhat like, was designed to be joyned to it) after the interposing of a *parenthesis*, ὁποῖοί ποτε ἦσαν, &c. *Whatsoever they were it maketh no matter to me*, &c. the sense is begun again in another form, Ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, *For these prime men added nothing to me*. So *Theophylact* on occasion of a reading in his Copy *Heb.* 10. 1. οὐκ ἐπόησαν), in the plural, *they could not*, which we read ἐποίησα) in the singular, acknowledgeth that so it must be read as we read, ὅσον γε τὸ τῆς γραμματικῆς ἀκριβείας ἀκόλουθον, *as far as concerns the consequence of Grammatical exactness*, that is, in respect of the *Syntaxis*, ἵνα μὴ σολοικισμὸς ἀνακύψῃ *that there may be no solœcism in it* (for such it must be, in an high manner, if with his Copy we read δυνάμεθα) ἐποίησα) in the plural, and understand προσφέροντες, as he doth, for the Nominative case to govern it) ἐπειδὴ δὲ, saith he, τῇ γραφῇ τεχνολογιῶν οὐδεὶς λόγος, *but because the Scripture style takes no care of technical*, that is, Grammatical, *exactness*, κἂν οὕτως αὐτὸ νοήσωμεν, ὡς τὰ ἀντίγραφα ἔχουσι, *we may so understand it as the copies have it*, that is, so as the words will yield a very good sense, if only the Grammatical exactness be dispensed with, *viz.* that *the offerers*, that is, the Levitical priests, cannot *perfect those that come* (that is, bring their sacrifices) *unto them*. In which words his opinion and testimony is clear, *viz.* that the sacred writers stood not upon such niceties as other authors do, bound not themselves to the observation of Grammatical rules. And so frequently in S. *Hierom*, On the *Ephes.* cap. 3. *Quotiescumque solœcismos aut tale quid annotamus*, speaking of the Apostles writings, and so *Eph.* cap. 1. *qu.* 10. 2dly. That copies were not to be disturbed, or any change attempted in them upon this one score, the avoiding of a solœcism in the period. So the learned Mr. *Bois* on *Act.* 27. 10. *Laudandi mihi videntur, quibus in sacris Literis vel solœcismos manifestos, modo veritari nihil detraherent, religio esset emendare*, they are to be commended that would not in the Scripture mend manifest *solœcisms, so they do not hurt the truth of the matter*. And the same was the account of Dr. *Reynolds*, a very learned man among us, when he was by Sir *Henry Savile* consulted in a like matter. For when in preparing the Edition of S. *Chrysostom*, there were some expressions observed, unvaried in all copies, which

yet

yet were not allowable by any rules of Greek *Syntaxis*, and from thence a neceſſity appeared of either receding from all copies, or elſe admitting of falſe Greek, the queſtion was propoſed to that Doctor, whether it would be derogatory to that divine writer and learned Orator S. *Chryſoſtom*, to acknowledge that he wrote falſe Greek; and his anſwer was, **that ſuch writers were more careful of the ſenſe than of the Syntaxis, and ſo the former were perſpicuous, oft neglected the latter, eſpecially when the falſe Greek was moſt promptly intelligible* (as in the inſtances produced it generally was) adding, that indeed S. *Paul himſelf was guilty of the like*, out of whom he ſet down two places (for a λέξις) which were not reconcilable with the rules of Grammatical *Syntaxis*. The places have already been taken notice of in the *Epiſtles* to the *Coloſſians*, c. 3. 16. and *Epheſians*, c. 4. 2. To this I add the obſervation of *Maimonides*, *More Nev.* l. 2. c. 29. *Unumquemque prophetam eâ linguâ, eâque loquendi ratione, quæ ipſi eſt familiaris & conſueta, impelli à prophetia ſua ad loquendum ei qui ipſum intelligit, That every Prophet is by his prophecy impelled to ſpeak in that language and manner of ſpeaking which is familiar and cuſtomary to him*; that is, (ſaith *Buxtorfe* out of the *Rabbins* Commentaries) *ſi propheta eſt Hebræus, impellit eum prophetia ut loquatur Hebraicè; ſi purum & ornatum ſermonem habet, eodem modo prophetiam ſuam eloquitur; ſi minùs ornatum, minùs ornatè quoque prophetiam ſuam profert; ſi Ephraimita, Ephraimiticè, ſi Galilæus, Galilaicè; If the prophet be an Hebrew, his prophecy impels him to ſpeak Hebrew, &c. if he have pure language, he delivers his prophecy after that manner; if his language be leſs pure or eloquent, he doth deliver his prophecy leſs eloquently; if he be an Ephraimite, Ephraimitically, if a Galilean, he ſpeaks in that dialect.*

* *Viros magnos τῷ νομοθέτῃ intentos emendatam verborum ſtructuram ſæpe negligere.* See Note in Gen. p. 5. & 27. where after mention of the many ἀνακόλουθα and ἀναπόδοτα he adds, *nè quis ſperet hæc omnia ad Grammaticæ normam dirigi.*

Ib. *In conference added nothing to me*] What is the full meaning of οὐδὲν ἐμοὶ προσανέθεντο, *they added nothing to me*, is, I think, exactly ſet down by S. *Chryſoſtom*, in οὐκ ἀνατιθέμενοι, ἀλλὰ καὶ συνιστάντες καὶ συνεφώνουν, *they oppoſed me not, but conſpired and accorded with me*, οὐ πλέον τι προσέθηκαν ὧν ἤδειν, *they added no more to me than I knew before*, μαθόντες ἐμὰ, οὐδὲν προσέθηκαν, οὐδὲν διώρθωσε, *when they had knowledge of my affairs, they neither added nor altered any thing in my courſe*: and this as a farther explication of what went before, that they gave no appointment for the circumciſing of *Titus*, that went along with *Paul*, and never had been circumciſed. And ſo in proportion to this ſenſe follows his notion, ἀλλὰ τἐναντίον, *but contrariwiſe*; not that they were taught by *Paul*, for they needed not that, but that they were ſo far from blaming or altering any thing in his practice, that they not only approved, but commended his whole courſe.

V. 7. *When they ſaw*] the three names that lie in the Greek, v. 9. will in the conſtruction be beſt placed here, v. 7. as the *Nominative* caſe to which ἰδόντες, *ſeeing*, agrees. Now who theſe three were that are here called *pillars*, and who are by S. *Paul* found at *Jeruſalem*, may appear by what hath been ſaid (Note on 1 *Cor.* 15. a.) out of antient writers, of *James* the brother of the Lord. Him, ſaith *Clemens* Ἀλεξ. l. 5. *Peter, James*, and *John* choſe Biſhop of *Jeruſalem* (ἐπίσκοπον Ἱεροσολύμων, not *Apoſtolorum*, *Biſhop of the Apoſtles*, as *Ruffinus* miſreads, or miſrenders it) and though they were the *three by Chriſt preferred, and more honoured than all the reſt of the twelve, yet did they not contend one with another for this dignity, but after our Saviour's reſurrection* (the next year, ſaith *Euſebius in Chronico*, or the 19. of *Tiberius*) *unanimouſly conferred it on James the Juſt.* So before *Clemens*, *Hegeſippus*, *James*, ſaith he, *the brother of the Lord, called by all James the Juſt, received*, or *undertook, the Church of Jeruſalem with*, (not as S. *Hierom reads*, *poſt*, *after*, as if it were μετ' Ἀποστόλους, *not* Ἀποστόλων) *the Apoſtles.* So ſaith *Athanaſius* in Συνοψ. *Epiphan. Hær.* 78. *Greg. Nyſſ. de Reſurrect. Or.* 2. *Hierom* in *Catal.* and in *Gal.* 1. Now 'tis clear, that at this time of which S. *Paul* ſpeaks, one of theſe three Apoſtles who made him Biſhop, *James* the ſon of *Zebedee* (one of the πρωτόκλητοι *preferred before* the other Apoſtles) was dead, and ſo only *Peter* and *John* left, who therefore are the latter two here named, and *James* the *Juſt* ſet foremoſt before either of them, as being now Biſhop of *Jeruſalem*; A dignity, ſaith *Clemens*, even in reſpect of the Apoſtles themſelves. In reſpect of which dignity placed on him, it is alſo that he is called *an Apoſtle* c. 1. 19. and *Act.* 15. 6. and 22. and by S. *Hierom*, *Apoſtolus decimus tertius, the thirteenth Apoſtle.*

V. 11. *Was to be blamed*] The Hebrew חקר, which ſignifies *to find out, to detect*, and is ſometimes render'd ἰχνεύειν, ἐξιχνιάζειν, δοκιμάζειν, ἐλέγχειν, is alſo rendred κατακρινόσκειν *to condemn*; ſo *Prov.* 28. 11. σοφὸς παρ' αὐτῷ πλούσιος, ὁ δὲ νοήμων πένης κατακρινόσκει αὐτόν, *The rich man is wiſe in his own conceit, but the poor man that hath underſtanding ſhall detect him.* So *Eccluſ.* 5. 17. κατάκρισις πονηρὰ ἐπὶ διλώσῳ, *Detection is very grievous*, or *troubleſome, to a man that is double-tongued.* Accordingly the word properly belongs to that charge or blame that falls on an hypocrite when his diſſimulation ſeems to be detected: and that this is the meaning of κατεγνωσμένος here, appears by that which follows v. 13. Συνυπεκρίθη, &c. *the reſt of the Jews diſſembled with him.* As for the præter-tenſe, wherein here 'tis ſet, that ordinarily ſignifies in the ſenſe of the *præteritum pluſquam perfectum*; and ſo *Theophylact* here interprets it, *he had been found fault with*, or *charged of hypocriſie* (viz. that ſpecified v. 12.) not by *Paul*, but ὑπὸ ἄλλων, *by others* that ſaw the fact, but knew not why he did it, and ſo thought it hypocriſie in him to eat with the Gentiles, when they of *Jeruſalem* were abſent, and to withdraw from the Gentiles, when they of *Jeruſalem* were preſent.

V. 17. *Sinners*] What ἁμαρτωλοὶ ſignifies in this place, will beſt be reſolved by the Context, which enforceth the ſenſe (which I have given it) of Gentiles, in oppoſition to the Jews; ſo v. 15. ἐξ ἐθνῶν ἁμαρτωλοὶ *ſinners of the Gentiles*, oppoſite to φύσει Ἰουδαῖοι *Jews by birth.* (See Note on *Lu.* 7. b.) It is known that the Jews look'd on all Gentiles with an *odium*, as on thoſe which were of a contrary religion to them, and ſo they did conſequently on all thoſe that convers'd with them, and it was that, (and not ſo much their other ſins) that made the Publicans ſo odious to them in *Chriſt*'s time; and as *Chriſt*'s eating with ſuch, and not obſerving (as they thought) the Judaical Law, made them look upon him as an ἁμαρτωλὸς, *a ſinner*, *Joh.* 9. 24. ſo S. *Paul*'s teaching liberty to lay aſide the Moſaical performances, is here look'd on by them as Gentiliſm, and ſo is objected to him in this phraſe, that he being a Jew born is found ἁμαρτωλὸς *a ſinner*, that is, guilty of Gentiliſm under the name of ἁμαρτία *ſin*, and that by teaching this to be the Doctrine of *Chriſt*, he makes *Chriſt* διάκονον ἁμαρτίας one that came to aſſiſt and contribute to the ſetting up of Gentiliſm againſt Judaiſm. This S. *Paul*, that knew what Judaiſm truly ſignified, (the doctrine of good life in the Old Teſtament, which was by God thought fit to be fenced in by thoſe Ceremonies, not placing Religion in the bare obſervance of the Ceremonies, without heeding the ſubſtance of them) doth with deteſtation deny, μὴ γένοιτο *God forbid*, taking the words of the objection as by them that made it they were meant, that he taught *Chriſt* to be a favourer of Idolaters, and the worſhip of the heathen falſe Gods, in oppoſition to the way of worſhipping the true God by himſelf preſcribed to *Moſes.* This *Paul* denies knowing that thoſe Moſaical ceremonies were not the thing wherein (abſtracted from the inward purity ſignified, and deſired by God to be ſecured by them) the worſhip of the true God conſiſted; as on the other ſide he neither favoured any part of heathen worſhip, or wicked life, nor by any thing he preach'd, taught *Chriſt* to be a favourer of it, but directly the contrary. All this being thus implied in this form of averſation, and diſclaiming, and deteſting the calumny in the objection, he proceeds v. 18. to a farther anſwer, by retorting the objection on ſuch as did as S. *Peter* had done, (whoſe action ſet down v. 11, 12. occaſion'd this diſcourſe, which brought in this objection) firſt converſing with the Gentiles, and then teaching by his example v. 12. that they were not ſo freely to be converſed with; which he juſtly calls the *building again what he had deſtroyed*, teaching the unlawfulneſs of a Jews converſing with Gentiles,

tiles, which from a divine vision, *Act.* 10. he had both by his doctrine and practice formerly asserted. And this, saith Saint *Paul*, is the making himself *a transgressor*, παραβάτης, the word that is elsewhere used for *an Apostate*, one that forsakes and disclaims that true doctrine which he had formerly taught, and is by way of eminence since applyed to *Julian* ὁ παραβάτης *the Apostate*, that forsook the Christian faith which he had once embraced. And it can be no more strange that this should be applyed to this action of Saint *Peter*'s, than that ὑπέστειλεν ἑαυτὸν, *he withdrew himself*, should be used of him, ver. 12. when *Heb.* 10. 38. the same word ὑποστείλεται is evidently used of the *Gnosticks* falling off for fear of persecution, which is c. 3. 12. ἀποστῆναι *departing*, or *apostatizing*, *from the living God*. ὑποστέλλεσθαι ὑποστολὴν

CHAP. III. *Paraphrase.*

1. O Foolish Galatians, [who hath bewitched you, that you should not obey the truth, * before whose eyes Jesus Christ hath been evidently set forth, b crucified among you?]

1. What heretick with his sorceries hath brought you off from Christianity to Judaism again, (see c. 4. 10.) you, I say, to whom Christ crucified hath been formerly as convincingly declared by our preaching, as if he had been set before your eyes, nailed to the cross among you.

2. This only would I learn of you, Received ye the spirit by the works of the Law, or by the hearing of faith?]

2. I pray let me dispute it a while with you, and demand this one thing, which may reasonably set an end to the whole controversie, The gifts of the Spirit that are in your Church, were they there 'till the Gospel was preach'd to you? (1 Cor. 12. 28.) was the Mosaical Law able to give you any such privileges, to work such miracles among you? undoubtedly it was not.

3. Are ye so foolish? having begun in the Spirit, † are ye now made perfect by the flesh?]

3. And then is there any reason, that having by the Gospel receiv'd the gifts of the Spirit, and so begun to be a Christian Church, thriven and prospered well in that plain way, you should now think it necessary to take in the Law as a suppletory; to make your selves up with the external, Mosaical, carnal rites and ceremonies?

4. Have ye suffered so many things in vain? * if *it be* yet in vain.]

4. You have suffered many persecutions and hardships for Christianity, which, if you would have Judaized, you might have avoided (your persecutions generally proceeding from that fountain;) and if this doctrine be true, then what are ye the better for all these sufferings? Nay, 'twere well if this were all, that you should only lose the benefits of your sufferings; 'tis to be feared this change will bring worse effects on you, the loss of that Evangelical spirit, if you mend not.

5. He therefore that ministreth to you the Spirit, and worketh miracles among you, *doth he it* by the works of the Law, or by the hearing of faith?]

5. God therefore that hath furnish'd your Church with so many extraordinary gifts of the Spirit, and wrought so many miracles among you, did he any such thing under the Mosaical Law? is there any thing in that fit to draw you back to it again from the profession of the Gospel? v. 2. Is not faith it that all the great privileges and advantages have still belonged to?

6. Even as Abraham believed God; and it was accounted to him for righteousness.]

6. As 'twas believing upon which Abraham was justified.

7. Know ye therefore, that they which are of faith, the same are the children of Abraham.]

7. From whence it follows, that those which are justified as Abraham was, are not the Mosaical observers, but believers only, those that receive and obey that doctrine which is taught and required by Christ, the Gentiles as well as Jews.

8. And the Scripture foreseeing that God would justifie the heathen through faith, preached before the Gospel unto Abraham, *saying*, c In thee shall all nations be blessed.]

8. And the words of the promise made to Abraham, which was an Evangelical not legal promise; did in effect contain this in them, that all nations of the world, and not only the Jews, should be justified by faith, and so the Gentiles now, and that without legal Mosaical performances, for thus the words of the promise ran, In thee shall all the nations of the earth be blessed; [All the nations] and so the heathens, and not only the Jews, who lived according to the Law, [shall be blessed in thee] that is, the form of benediction used among the Gentiles, and not only the Jews, shall be with mention of Abraham's name, viz. that God will bless them as he blessed Abraham, justifie them as he did him, make the whole Gentile world partakers of that promise made personally to Abraham, on condition they believe and obey as he did: All looking on Abraham's obedience and justification, as the example of all Christians, that all that believe and obey, as he did, shall be blest as he was.

9. So then they which be of faith, are blessed with faithful Abraham.]

9. From all which 'tis clear, that believers or Christian livers, without Mosaical performances, have their part of that blessing that was promised to Abraham; and those that sprang from him (from his faith, as well as from his loins) are blest on the same terms as he was.

10. For as many as are of the works of the Law are under the curse, for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the Law to do them.]

10. For all that expect to be justified by the Law without the faith of Christ, (which if it be acknowledg'd, takes away the wall of partition betwixt Jew and Gentile, and consequently the Law, which in the external part of it establish'd that partition and non-communion between them) or without accepting those reformations, and changes of shadow for substance, brought in by Christ, do set up Moses, not only absolutely, but comparatively and exclusively to Christ; and they that do thus, are still involved under the curse for every sin they are ever guilty of, and consequently being guilty of some breach or other, can never have any thing but curse by this means, and so are far from being justified.

11. But that no man is justified by the Law in the sight of God, *it is* evident; for, * The just shall live by faith.]

11. And the same is proved by that known testimony, Heb. 2. 4. (see Rom. 1. 17. Heb. 10. 38.) They to whom life is promised are the believers, or they that are justified after the Evangelical manner.

12. And the Law is not of faith; but the man that doth † them, shall live in them.]

12. Whereas the Law makes no account of faith, allows no justification but on condition of legal obedience, performance of all that is required.

13. Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed *is* every one that hangeth on a tree.]

13. In which case, there being no means in the Law to justifie any, but rather to bring curses on all, because all have sinned, v. 10. Christ hath been seasonably pleased to interpose, to make satisfaction for sin, to bear that curse which belonged to us (and that he did by being crucified, which being a Roman punishment was yet near kin to that of hanging on a tree, that is, a gibbet of wood, Deut. 19. 23. which is said there to be an accursed death.)

14. That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith.]

14. That the favour bestowed on Abraham, of being justified by faith, and not by ceremonial observances, may be communicated to the Gentiles who believe in God as Abraham, and all those pretious consequents thereof, the gifts of the Spirit useful to the building up of a Church, v. 5. as well as that single promise of justification.

15. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto.]

15. Brethren, 'tis ordinarily acknowledged among men, that a covenant, though it be but of a man, being once firmly made, cannot be voided.

16. Now to Abraham and his seed were the promises made; he saith not, And to seeds, as of many, but as of one, And to thy seed, which is d Christ.]

16. And much less can the promises of God miscarry, which were made to Abraham and to his seed; not to seeds in the plural, which might make a difference betwixt Jews and Gentiles, but in the singular, To thy seed, viz. as to Isaac (who was therein a type of Christ) so distinctly to Christ, as he is the head of a Family, a spiritual father of children, all believers coming from him as a spiritual progeny, and consequently to all Christians without discrimination, Jews or Gentiles, circumcised or uncircumcised.

17. And this I say, *that* the covenant that was confirmed before of God * in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

17. To the same purpose again it is observable, that the Law, that was delivered by Moses above four hundred and thirty years after the time that that promise was made to Abraham, Gen. 12. 3. cannot in any reason be thought

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* to whom before your eyes Jesus Christ hath been set forth among you, having been crucified, or (leaving out, among you, for the Kings MS. omits ἐν ὑμῖν) to whom Jesus Christ that was crucified, hath been set forth before your eyes.

† do you now end in the flesh? νῦν σαρκὶ ἐπιτελεῖσθε

* and I would it were even in vain, εἴγε καὶ εἰκῇ

* the just by faith shall live ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται

† those things ταῦτα

* to Christ εἰς Χριστὸν, but the King's MS. omits those words.

thought to diſannul, or fruſtrate, or invalidate the covenant made by God to Abraham, and in him to all believers or Chriſtians, his ſpiritual as well as carnal progeny, ſo as to leave believers now under obligation to obſerve the Moſaical Law, or to propoſe juſtification to them upon no other terms but thoſe; when in the promiſe to Abraham, ſo long before, it was made over to them upon theſe other cheaper and better terms of fidelity, and ſincerity, and purity of the heart.

18. For if the bleſſing that is promiſed to Abraham's ſeed, whether carnal or ſpiritual, that is, to believing Gentiles as well as circumciſed Jews, came by the performance of the Moſaical Law, then comes it not by the promiſe made to Abraham; which is directly contrary to the Scripture, wnich affirms it to come, as to Abraham, ſo to all others, by promiſe only.

18. For if the inheritance *be* of the Law, *it is* no more of promiſe; but God gave *it* to Abraham by promiſe.]

19. You will ask then if the promiſe made to Abraham be the only thing by which now and ever ſince juſtification hath been to be had, to what purpoſe the Law was given. I anſwer, It was given to reſtrain men from ſin, and to ſhew them their guilt, and to make them ſeek out for a remedy, which is to be found only in the doctrine of the Goſpel; and in this reſpect it was uſeful for the while, till Chriſt and his Members, diſciples and believers, ſhould come; and that the Law might be the more effectual to that end to reſtrain us from ſin, it was given in a glorious formidable manner, by Angels delivering the ten Commandments in thunder, ſo terribly, that the people durſt not approach the mountain, and therefore was Moſes called up to be a Mediatour, ſtanding betwixt God and the people to ſhew them the word of the Lord, Deut. 5. 5. and by his hand it was delivered to them.

19. † Wherefore then *ſerveth* the Law? it was added becauſe of tranſgreſſion, till the ſeed ſhould come to whom the promiſe was made: *and it was* * ordained by Angels in the hand of a mediatour.]

† What then is Τί ὃν

* delivered διαταγεὶς

20. Here again it may be objected, that if in the delivery of the Law Moſes were a mediatour, he muſt then needs be ſo between God and the Iſraelites, and then it muſt be ſuppoſed that as in a covenant, ſo in that giving of the Law, there muſt be a contract between God and the people, and then the ſubject matter of this contract will in all probability be juſtification upon performance of legal obedience, and then God will by pact be obliged to obſerve this truth ſtill, and juſtifie ſuch, and none elſe.

20. Now a mediatour is not *a mediatour* of one, but God is one.]

21. To this I anſwer, that if this were concluſive, it would then make void thoſe promiſes made to Abraham, which muſt be as carefully preſerved as the objecter ſeems careful to make good God's pact by the Law. And indeed the true way of ſtating the difficulty muſt be, by preſerving both as far as the matter will bear. But there is one thing ſuppoſed in this objection which is utterly falſe, and the cauſe of all the miſtake, viz. that 'tis poſſible to perform the Law (for that muſt be preſuppoſed before we can talk of juſtification by that contract betwixt God and man) or that the Law furniſhes with ſtrength ſufficient to do it. If that indeed were true, there would be no reaſon to expect the performance of the promiſes made to Abraham, and conſequently of juſtification, but only by the Law; but when the Law doth no ſuch matter, 'tis clear that that cannot be a valid contract, but void as ſoon as made, and ſo that it ſuperſedes not that other of promiſe to Abraham, or that which is now by me inſiſted on in Chriſt, which is purpoſely to ſupply the defects and defailances of the Law.

21. *Is* the Law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the Law.]

22. But 'tis clear by Scripture, that all men of all nations, Jews and others, are guilty of ſin, Rom. 3. 19. and ſo uncapable of Juſtification by the Law, which requires perfect obedience, or elſe cannot juſtifie, and ſo ſtill there is no juſtification to be had upon other terms but thoſe of Grace and promiſe, upon condition of performing ſincere Evangelical faithful obedience.

22. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.]

23. All that can be ſaid of the Law is, that before Chriſt and the Goſpel came, we were by God put under that œconomy, kept under and diſciplin'd by it, as in a ſtate of candidates or expectants, until the time ſhould come for the revelation of the Goſpel.

23. But before faith came we were kept under the Law, ſhut up unto the faith, which ſhould afterward be revealed.]

24. And ſo the Law was only a guardian or inſtitutor of us, in time of minority, as it were, an imperfect rule proportion'd to an imperfect ſtate, not to juſtifie, but only to keep us in order, and to leave and deliver us up to the Goſpel only for juſtification.

24. Wherefore the Law was our ſchool-maſter *to bring us* unto Chriſt, that we might be juſtified by faith.]

25. Now therefore the Goſpel being come, the ſchool-maſter, or guardian in minority, is quite out-dated.

25. But after that faith is come, we are no longer under a ſchool-maſter,]

26. For all that are true believers are adopted by God, and conſequently juſtified without legal obſervances only by faith.

26. For ye are all the children of God by faith in Chriſt Jeſus.]

27. According to that known rule, that All of what ſort ſoever that have received the faith, and are accordingly baptized into it, are made members of Chriſt.

27. For as many of you as have been baptized into Chriſt have put on Chriſt.]

28. And there is no diſcrimination from any outward accidents of country, relation, ſex, but circumciſed or uncircumciſed, ye are all equally accepted in Chriſt, if ſincere believers, or being members of Chriſt, v. 27. ye are all accepted by God.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are * all one in Chriſt Jeſus.]

* or, all Jeſus Chriſt's, for the King's MS. reads ἅπαντες γὰρ ὑμεῖς ἐστε Χριστοῦ Ἰησοῦ

29. And if received and accepted by God, as members of Chriſt, then are you that ſpiritual ſeed of Abraham, to whom the promiſes of juſtification made by him do belong by way of inheritance, without any neceſſity of legal performances or any other ſuppletory claim or tenure.

29. And if ye *be* Chriſts, then are ye Abrahams ſeed, and heirs according to the promiſe.]

Annotations on Chap. III.

V. 1. *Bewitched you*] Theſe two words ἀνόητοι and ἐβάσκανε, *fooliſh* and *bewitched*, being applyed by the Apoſtle to theſe *Galatians*, refer to the prevailing of the *Gnoſticks* infuſions upon them, the ſorceries uſed by the Leaders of that Sect, and the follies of thoſe that were ſeduced by them: or, if the time would agree, 'tis not improbable that the former of theſe, ἀνόητοι, ſhould refer to ſome beginnings of the hereſie of the *Ebionites*, the ſpreading of which not long after this (in *Trajan*'s time) is ſet down by *Euſebius* at large, l. 3. c. κζ', but ſo as it is uncertain whether the original of it were not more antient, as early as might be taken notice of by this Apoſtle. Of them it is *Euſebius*'s obſervation, that their name was given them from the Hebrew אביון *poor*, διὰ τὴν πτωχείαν διανοίας αὐτῶν, *becauſe of the poverty of their underſtandings*, the men being very filly men, and their hereſie accordingly a ſenſeleſs one. They did πτωχὰς καὶ ταπεινὰς περὶ Χριστοῦ δοξάζειν, ſaith he, *entertain very mean and poor thoughts and opinions of Chriſt*, and that he was ψιλὸς καὶ κοινὸς ἄνθρωπος, *a meer and common man*, καὶ προκοπῇ πόνων δεδικαιωμένος, *by proficiency in vertue juſtified*, but yet not more than a man; and moreover, δεῖν καὶ τοῖς ἀπὸ τοῦ νόμου τὴν ἀρχὴν ἔχειν, &c. *that Chriſtians had need of legal obſervations, and not only of Faith and Chriſtian life, to ſalvation.* In reference to which their doctrine, (and perhaps by this time, known title,) it is not ſtrange that when the Apoſtle looks upon any ſeeds of this hereſie among the *Galatians*, he ſhould, to awake and reproach them out of it, in an unaccuſtomed ſtyle of ſome contumely call them ἀνόητοι Γαλάται *fooliſh Galatians:* It being ſuch a ſcandalous piece of folly in them to leave the Apoſtles to follow ſuch filly teachers as theſe. To this agrees the ſtyle which he gives theſe legal obſervances, calling them ἀσθενῆ καὶ πτωχὰ στοιχεῖα c. 4. 9. *weak and poor elements*, in relation, as it ſeems probable, to that name of *Ebion* ſignifying *poor*. And becauſe *Simon Magus*, and after him *Menander*, had uſed Magick and Sorcery, done ſome feigned miracles to gain them followers and diſciples (as appears by *Euſebius* l. 3. c. κε'. and therefore among the ſins of the fleſh, which the *Gnoſticks*, a great ſpawn of them, had brought into the Church, he puts Φαρμακεῖαι in the ſecond place; ſee Note on c. 5. 20. but theſe poor fools did not pretend to any ſuch, as *Euſebius* there ſaith,) therefore it may well be (if the times will permit) that he here adds τῇ ἀληθείᾳ μὴ πείθεσθαι; *who hath bewitch'd you not to obey the truth?* intimating, that they have not had any ſuch excuſe for their being ſeduced, the fathers of this *hereſie*, which now he is about to ſpeak of, being no ſuch witches, having not ſo much ſubtlety or

a. Ἀνόητοι Γαλάται

πτωχὰ στοιχεῖα

τῇ ἀληθείᾳ μὴ πείθεσθαι;

or cunning, and consequently not able to seduce any but meer sots and fools. Now among the doctrines of these *Ebionites* we find in *Eusebius*, in the places forecited (beside that so much to the diminution of *Christ*) that they taught the observation of the Jewish Law, δεῖν πάντως αὐτοὺς τὴν νομικὴν θρησκείαν, ὡς μὴ διὰ μόνης τῆς εἰς τὸν Χριστὸν πίστεως καὶ τοῦ κατ' αὐτὸν βίου σωθησομένους, *that they were altogether bound to retain the legal service or Judaical religion*, and *that the faith in Christ, and living according to it, would not prove sufficient to save them.* And speaking of a second brood of them, differing from the first in the point of the conception of *Christ*, yet, saith he, *they agreed with them in this*, ὁμοίως ἐκείνοις τὸν σωματικὸν ἔτι τὸν νόμον λατρείαν διέπειν, *that they were obliged to observe the bodily legal religion, as the former did*; and thereupon, saith he, they rejected the *Epistles* of St. *Paul*, ἀποστάτην αὐτὸν καλοῦντες τοῦ νόμου, *calling him an apostate from the Law*, and using the Gospel, which is called *the Gospel according to the Hebrews*, and no other, observing the Sabbath, καὶ τὰ Ἰουδαϊκὰ ἄλλα ἀφυλῶ, *and all their other observances*, and on the Lord's days joining with the Christians in commemorating the resurrection of *Christ*, and doing ἀφομοίωσιν ἡμῖν, *like to us Christians.* Agreeably to this we here find these so many things which possibly refer to them or some seeds of them. First, the vindicating of the doctrine of *Christ* crucified, v. 1. (which in other places contains the whole ground of our Christian profession, and particularly that of the abolition of the Mosaical rites; see c. 2. 20. and *Eph.* 2. 14.) by the clear undeniable evidences of it set forth and testified among them, before these silly teachers came among them, so that 'tis a prodigy to see them seduced by such men, against such conviction and evidence to the contrary. Secondly, the phrase ἐν σαρκὶ, *in the flesh*, v. 3. to denote their σωματικὴν λατρείαν, *bodily religion*, circumcision, *&c.* asserted by them. Thirdly, the whole discourse following, concerning the necessity of the Mosaical Law, and the ἔτως ἀνόητοι; *are ye so foolish?* (Again, v. 3.) to introduce it. Mean while it must be remembred, that at that time, the heresie of the *Gnosticks* being the great pest of the Church, into which all other lesser Sects like diseases were converted, the common sewer or sink into which they were poured, this of the *Ebionites*, if it were now sprung, was in conjunction with that of the *Gnosticks* also, and not separated from it.

b. ἐν ὑμῖν ἐσταυρωμένος

Ib. *Crucified among you*] That it should be here said to the *Galatians*, that *Christ Jesus* was ἐν ὑμῖν ἐσταυρωμένος, *crucified among them*, is not well to be imagined, neither is there any reason to understand the words so, which are otherwise interpretable, either by removing the *comma* after προεγράφη, or by setting it after ὑμῖν, thus, *To whom Jesus Christ having been crucified, hath been set forth among you, before your eyes*, that is, with evidence and conviction. Another way of construction might also be pitch'd on, by joining οἷς and ἐν ὑμῖν (as 1 *Pet.* 2. 24. ᾧ τῷ μώλωπι αὐτοῦ, *by whose stripes of him*, that is, *by whose stripes*) *among whom*, that is, *you.* But that which removes all difficulty, is, that the King's *MS.* leaves out ἐν ὑμῖν *among you*, and then the sense will be obvious, and the construction clear, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη, *to whom before your eyes* (that is, evidently) *Christ Jesus hath been set forth*, or *exposed to publick view*, (so προγράφειν signifies; see Note on *Jude* a.) ἐσταυρωμένος *having been crucified*, that is, made known and evidenced in his sufferings, whereby he took away the partition betwixt Jew and Gentile, abolished the ceremonies of the Mosaical Law, and so also in the power of his resurrection, the consequent of these sufferings of his.

c. ἐν σοὶ εὐλογηθήσονται

V. 8. *In thee shall all nations be blessed*] The likeliest way of interpreting this phrase ἐν σοὶ εὐλογηθήσονται, will be by observing first, what is meant by εὐλογητός, and then by ἐν σοί. For the first, it refers clearly to the form of benedictions among the Jews, *Lev.* 9. 23. used solemnly by the priests, who did bless the people in set forms, *Num.* 6. 24. (as well as bless God for them, as *Gen.* 14. 19. *Melchisedek blessed Abraham, and said, Blessed be Abraham of the most high God*, as well as, *Blessed be the most high God*, v. 20.) Thus also did parents bless their children, *Isaac*, *Jacob*, *Gen.* 28. 3. and *Jacob* his sons, *Gen.* 49. Then for the ἐν σοὶ, that will be interpreted by the use of the phrase *Gen.* 48. 20. where *Jacob* speaking to, and blessing *Ephraim* and *Manasseh*, saith, *In thee shall Israel bless*, (the very same phrase as here) *saying, God make thee as Ephraim and as Manasseh.* By which it may be reasonable to conclude, that to bless others in this form, *God make you as Ephraim, &c.* to make use of his ensample in blessing any, is to bless them ἐν Ἐφραὶμ *in Ephraim.* And so proportionably this will be the meaning here of ἐν σοὶ, *In thee shall all the nations of the earth be blessed.* They among all the nations or Gentiles, and not only the Jews, that bless themselves or others, shall use this proverbial form of benedictions, by mentioning the blessings that God bestowed upon *Abraham*, *God make thee as Abraham, &c.* or as the form is set down *Gen.* 28. 4. *God give to thee the blessing of Abraham.* Thus *Rabbi Solomon* interprets it on *Gen.* 12. 3. that men shall say to their children, *Be thou as Abraham*, adding, that the phrase is used in Scripture always in this sense. And so sure it hath been used according to that prediction; ever since, this form hath been retained among the Gentile part of the world, *The God of Abraham*, &c. *bless thee.* And the full importance of that blessing is, that God's mercy to *Abraham*, his blessing him and his seed in this world with those blessings of prosperity, but especially his looking upon him as on a friend, (upon his faith in God's promises, and obedience to his commands) his *justifying him by faith without the deeds of the Law*, is and shall be recited as an example of God's dealing not only with the rest of the Jews, but also with the Gentile world; and the form of the Gentiles blessing or praying for themselves, or of the priests for them, shall be this, that God will deal with them as he did with *Abraham*: which is here used by the Apostle as a proof that the Gentiles are now to be justified by faith, without the Mosaical performances, which was the thing to be proved, v. 7. Thus was the phrase used in the places of *Genesis*, to which this here refers, *Gen.* 12. 3. where v. 2. these other phrases are used to the same purpose, *I will make thy name great*, or *illustrious, and thou shalt be a blessing*, that is, thy name shall be proverbially used in benedictions. So c. 18. 18. so c. 22. 18. the form is a little changed, *In thy seed shall all the nations of the earth be blessed*, that is, I will give thee so numerous, and potent, and victorious a progeny, and make good the promises made to thee, so visibly to them also, to *Isaac* and *Jacob*, &c. *Eccl.* 44. 22. justifie them as I have justified thee, (and that the progeny of *Esau* as well as *Jacob*, those that shall obey me of the Gentiles as well as Jews,) by faith without Judaical observances, that all the Gentiles shall take notice of them, and when they would bless themselves or others, or pray for God's acceptation or justification, they shall use the mention of thy progeny or posterity, that God would deal with them whom they bless as he dealt with *Abraham*'s seed, exceedingly prosper them, and multiply them, bless, and accept, and justifie them. So *Act.* 3. 25. where these words are cited again of God's telling *Abraham* τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς, *in thy seed shall all the families of the earth be blessed*, the meaning is clearly this, that God hath so blessed *Abraham*'s seed, the Jews, in giving *Christ* to them, and to them *first* or *primarily*, v. 26. that all the families or nations of the earth, when they shall bless themselves (as the Greek passive is oft in the sense of the *Hebrew Hithpael*) or when they shall be blessed by their parents, or priests, or friends, this shall be the form, *God bless thee as he did the Jews*, or *Abraham's seed.* To this matter it may perhaps be farther observable, that the phrase, *It was counted unto him for righteousness*, so often applied to *Abraham*, *Rom.* 4. may seem to signifie in this same sense also, that his faith and ready obedience in *going out of his country*, &c. were by God looked on as such heroick acts, in one brought up among examples of idolatry and villany, that it took off that entail of curse that lay upon that nation and family, and entailed a signal blessing on him and his seed, *viz.* upon that part of it that imitated him, *Isaac* and *Jacob*, and the obedient Jews (though the rebellious were cut off in

ἐν σοὶ Ἐλογίσθη εἰς δικαιοσύνην

the wilderneſs, and after by captivities, and at laſt the crucifiers of *Chriſt* by the Roman Eagles) accordingly as it is ſaid of *Phinees* upon that heroical fact of his, *It was counted to him for righteouſneſs among all poſterities for evermore*; that is, that act of his zeal to God brought a bleſſing not only upon his perſon, but upon his poſterity, as it is ſaid, *Num.* 25. 12. *Behold I give unto him my covenant of peace, and he ſhall have it, and his ſeed after him, the covenant of an everlaſting prieſthood.* And why may not (in *Analogy* to this uſe of the phraſe in the *Pſalmiſt*) that of *imputing Abraham's faith* to him *for righteouſneſs*, be this *bleſſing his ſeed*, thoſe of his ſtock, and all others that imitated his obedience, for his ſake, or in the like manner as God had bleſſed him.

d. Χριστὸς

V. 16. *Chriſt*] The word Χριστὸς ſometimes ſignifies *Chriſt*, conſidered as head of the Church, together with the body annex'd to it, that is, *Chriſt* and all believers, or Chriſtians. So 1 *Cor.* 12. 12. *As the body is one, and hath many members; and all the members of that one body, being many, are one body, ſo alſo is Chriſt.* Where anſwerable to *the body* with *many members* in the firſt part, is ὁ Χριστὸς *Chriſt* in the ſecond, which muſt therefore ſignifie the whole ſociety of Chriſtians. So 1 *Pet.* 1. 11. when he ſpeaks of *the ſpirit of Chriſt*, that is, of prophecy, foretelling the ſufferings which ſhould befall *Chriſt*, and the glories after them, it ſignifies not perſonally to *Chriſt*, but in this greater latitude, the crucifixion of *Chriſt*, and the perſecuting of Chriſtians, and proportionably the reſurrection of *Chriſt*, and the deliverance of the perſecuted Chriſtians by the deſtruction of their enemies. And ſo here the Context makes it clear, that by *Chriſt* all Chriſtians are to be underſtood, circumciſed or not, Jews or Gentiles: So if ver. 17. the words εἰ Χριστὸν be to be retained, it muſt be underſtood of the whole body joined with the head, the Chriſtians or all faithful people, with *Abraham* the father of all ſuch, for to them was that covenant eſtabliſhed, and thoſe promiſes made. But thoſe words are left out in the King's *MS.* and ſo it ſeems moſt probable they ſhould be, and then the ſenſe will be clear, that the covenant was eſtabliſhed by God to *Abraham*.

Paraphraſe. CHAP. IV.

1, 2. Now as it is of heirs to eſtates among men, when though their fathers are dead they are in their minority, they are governed by guardians, and their eſtates ordered for receits and expences by ſtewards, till the time come, after which either their father in his will, or elſe the laws of the land put them in their own power, and free them from guardians, though all this while they are owners of their whole eſtates:

1. NOw I ſay *that* the heir, as long as he is a child, differeth nothing from a ſervant, though he be lord of all:
2. But is under * tutors and governours, until the time appointed by the father.]

* guardians and ſtewards ἐπιτρόπους καὶ οἰκονόμους

3. So was it with us children of Abraham and of God, we were obliged to obſerve thoſe firſt rudiments of the worſhip of God in the Jews religion, (ſee Note on Col. 2. b.) with which God would have men brought up, and exerciſed to the more ſublime pure way of ſerving him:

3. Even ſo we, when we were children, were in bondage under the elements of the world:]

4, 5. But when that time was come, v. 2. wherein God ſaw it fit to remove the guardian of the heir, that is, to lay the Moſaical Law aſide, then God ſent his own Son in humane fleſh, who ſubmitted to, and performed the whole Law, to redeem us out of that ſlavery of Moſaical performances, and to receive us into participation of the promiſes made to Abraham, that is, to juſtification, without thoſe legal obſervances; and he, at his parting from the world, finally removed all thoſe obligations from the Chriſtians ſhoulders, nailed thoſe ordinances to his croſs, aboliſhed them by his death, Epheſ. 2. 14, &c.

4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the Law,
5. To redeem them that were under the Law, that we might receive the adoption of ſons.]

6. And that you are ſons appears by this, that God hath ſent his Spirit into your hearts, giving you power and authority to call upon God, and make your addreſſes to him, not only as your God, but your father, the Goſpel aſſuring you that ye are no longer in that ſervile condition, bound to legal obediences, but that God will deal with you according to the promiſes made to Abraham and his ſeed, juſtifie you upon the Goſpel-terms of faith, without the deeds of the Law.

6. And † becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, father.]

† that ὅτι

7. So that you are no longer enſlaved to thoſe Moſaical performances, but are put into the ſtate of ſons, and conſequently through faith in Chriſt you are ſure of juſtification, according to the promiſes made to Abraham.

7. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.]

8. In time of your heatheniſm, before your converſion to Chriſtianity, ye ſerved idols, and were far from thinking your ſelves obliged to the Moſaical Law, knowing and conſequently heeding nothing of it:

8. Howbeit then when ye knew not God, ye did ſervice unto them which by nature are no gods:]

9. But now that you have converted to Chriſt, or rather are prevented by God, and called to this ſonſhip, when you were not a looking after it, but lay immerſed in idolatry, what reaſon is there, or how comes it to paſs, that now being Chriſtians, and ſo obliged to no part of the Jewiſh Law, whoſe Proſelytes ye are not, ye ſhould make another change ſo extremely to the worſe for your ſelves, in falling to the Moſaical performances, from which Chriſtian religion hath freed thoſe which were before obliged to them, that is, the Jews themſelves, (and which, now Chriſt is come, the ſubſtance of thoſe ſhadows have nothing in them for which they ſhould be valued) and reſolving to be ſervants ſtill, in deſpight of that liberty of ſons that Chriſt hath given you?

9. But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggerly elements, whereunto ye deſire again to be in bondage?]

10. Ye obſerve the Moſaical ceremonies, (ſee Note on ch. 3. a.) ſabbaths, and new moons, and ſolemn feaſts, and anniverſary feaſts, or thoſe that return every ſeventh and every fiftieth year, ſabbatical years, or Jubilees, after the ſame manner that the Jews before Chriſt thought themſelves obliged to obſerve them.

10. Ye obſerve days, and months, and times, and years.]

11. Theſe practices of yours make me fear that the Goſpel by me preached will ſoon be loſt among you.

11. I am afraid of you, leſt I have beſtowed upon you labour in vain.]

12. I pray follow my example, for I did once place my truſt in the Law for juſtification: And I beſeech you, do not think that 'tis out of any ill affection that I write this; I have not been at all provoked by you, nor conſequently is it imaginable that I ſhould mean you malice, or deſire to bring on you perſecutions to no purpoſe, (the avoiding of which is the only bait which the Gnoſticks make uſe of to ſeduce you.)

12. Brethren, I beſeech you, be as I *am*, for * I *am* as ye *are*: ye have not injured † me at all.]

* I was alſo as ye, κἀγὼ ὡς ὑμεῖς

† formerly τὸ πρότερον

13. Nay, why ſhould this fear ſo trouble you now, more than formerly it did? You know, and cannot but remember, that when I formerly preached unto you, I was perſecuted for my doctrine.

13. Ye know how through [a] infirmity of the fleſh I preached the Goſpel unto you † at the firſt.]

14. And you then were not at all moved by that diſcouragement to deſpiſe me or my preaching, but received me with all the reſpect, and belief, and chearfulneſs imaginable.

14. And my temptation which was in my fleſh ye deſpiſed not, nor rejected, but received me as an Angel of God, *even* as Chriſt Jeſus.]

15. And then how happy did you think your ſelves, that you had ſuch an Apoſtle? What would you not have parted with for our ſakes, were it never ſo dear to you, though now you are ſo ſhie and afraid of a little perſecution? or what is now become of all that for which you were ſo taken notice of, and magnified among men, as the kindeſt and lovingeſt of any to your teachers, ſo kind, that I am able to bear you witneſs, that nothing was ſo precious to you, but you would have parted with it for my ſake? (Theophylact.)

15. * Where is then the bleſſedneſs that you ſpake of? for I bear you record, that if *it had been* poſſible you would have plucked out your own eyes, and have given them to me.]

* What therefore is, or was, your happineſs Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν;

16. Am

16. Am I therefore become your enemy becauſe I tell you the truth?]
16. Am I then, who was at firſt ſo pretious to you, now taken for an enemy of yours, for one that means you miſchief, and am likely to bring perſecution and preſſures among you, (of which your now teachers, the Gnoſtick compliers, undertake to rid you) for no other crime but only telling you my conſcience, and revealing the truth of the Goſpel unto you? This is a little unhappy.

† Wooe you very earneſtly ζηλοῦσιν ὑμᾶς
17. They † zealouſly affect you, *but* not well: yea, they would exclude* you, that you might † affect them.]
17. Their great zeal toward you is out of no ſincere affection, or deſire of your good, but that they may ſupplant me, and get all your affection to themſelves, or that they may ſhut you out of the fold of Chriſt, that ye may follow them as your new paſtors.

* the King's MS. reads ὑμᾶς you, but other copies have ἡμᾶς us
18. But *it is* good to be zealouſly affected always in a good thing, and not only when I am preſent with you.]
18. But in a good cauſe ye ought to be conſtant, and therefore ſo you ought in your affections to me, and to the doctrine then preached to you, and that now when I am abſent, and not only when I am preſent among you: Such a feeble decaying affection as that is good for nothing.

† wooe them ζηλῶτε αὐτοὺς
19. My little children, of whom I travail in birth again, until Chriſt be formed in you,]
19. My babes, which coſt me the ſame pain now, that you would if I were now to convert you anew, till I can hear that the doctrine and practice of the Goſpel be purely and perfectly received among you, (Thus great is my kindneſs to you.)

* reſolved to come to you ere now, ἤθελον παρεῖναι πρὸς ὑμᾶς
20. I * deſire to be preſent with you now, and to change my voice, for † I ſtand in doubt of you.]
20. It was no want of care or kindneſs in me, that I was not with you before this. Many reſolutions I have had to come to you, and to ſpeak with (inſtead of writing to) you, and ſo to apply theſe remedies, ſharper or milder, as ſhould appear moſt convenient, being uncertain at this diſtance which is the beſt way of dealing with you.

† I am poz'd concerning you ἀποροῦμαι ἐν ὑμῖν
21. Tell me ye that deſire to be under the Law, do ye not hear the Law?]
21. Certainly ye that ſtand for the neceſſity of legal performances to juſtification, may in the very Law it ſelf ſee your ſelves confuted.

22. For it is written that Abraham had two ſons, the one by a bond-maid, the other by a free-woman.]
22. For of the two children that Abraham had, the one of Hagar, which denotes the Law, the other of Sarah, which denotes the Goſpel, without legal performances;

23. But he *who was* of the bond-woman, was born after the fleſh: but he of the free-woman *was* by promiſe.]
23. 'Tis apparent that one, viz. Hagar's child, was born after an ordinary manner; but Sarah's child was not by the ordinary courſe of nature, but above it, by the power of God, and by virtue of the promiſe made to Abraham.

* are allegorical, or do expreſs one thing by another
24. Which things * are [b] an allegory; for theſe are the two Covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar.]
24. And theſe two mothers are figurative expreſſions, and allegorically denote the firſt and ſecond Covenant, (ſee Note on the Title of theſe books) the Law and the Goſpel; Hagar denotes the Law given from Sinai, and that brings nothing with it but ſervitude, and ſtrict obſervances, and yet thereby helps no man to the condition of ſons, to juſtification.

† the word, or name Hagar Τὸ Ἀσὰρ * but is anſwerable συστοιχεῖ δὲ
25. For † this Hagar is mount Sinai in Arabia, * and [c] anſwereth to Jeruſalem which now is, and † is in bondage with her children.]
25. For the name of Hagar ſignifies the mount where the Law was given; and this is anſwerable to the preſent ſtate of the Jews, theſe Hagarens and all that ſpring from Iſmael being by their own laws bound to be circumciſed, and obſerve the Moſaical Law, like the Jews, and ſo they, like Hagar their mother, are in a ſervile condition ſtill.

† ſhe is in bondage, or ſerves, δουλεύει * the ſupernal Jeruſalem ἡ ἄνω Ἰερουσαλὴμ
26. But * Jeruſalem which is above is free, which is the mother of us all.]
26. But Sarah, which denotes the ſtate of the Goſpel, that new city which Chriſt hath brought from heaven with him, (ſee Rev. 21. b.) of which all we Chriſtians are free-men or citizens, ſhe is a free-woman, and ſignifies that we Chriſtians, Gentiles as well as Jews, are free from the Moſaical rites, &c. and that we may be juſtified without them.

27. For it is written, Rejoice thou barren that beareſt not, break forth and cry thou that travaileſt not, for the deſolate hath many more children then ſhe which hath an huſband.]
27. According to that prophecy, Iſa. 54. 1. Rejoice, &c. the meaning of which is, that the Goſpel-covenant, which when Chriſt was here on earth, had few children, few that were brought forth by it, after his death, upon the preaching of the Goſpel by the Apoſtles to the Gentiles, had many more than among the Jews in his life-time.

28. Now we, brethren, as Iſaac was, are the children of promiſe.]
28. But, my brethren, as Iſaac was born only by ſtrength of God's promiſe, not by any ordinary means, Abraham and Sarah being beyond age, ſo are the children of God received to be ſuch, and juſtified only by the promiſe of God (that is, through the ſtrength of that promiſe to Abraham and covenant in Chriſt, that all faithful, obedient, perſevering believers ſhould be juſtified) without any Moſaical performances.

29. But as then he that was born after the fleſh perſecuted him *that was born* after the ſpirit, even ſo *is it* now.]
29. But as Iſmael then, who was born by the ſtrength of nature, perſecuted him that was born by the ſtrength of God's promiſe only, viz. Iſaac, ſo now it comes to paſs; they that depend on the Law for juſtification, perſecute them that depend only on God's promiſe, that are perſuaded that through faith, without legal performances, they ſhall be juſtified.

30. Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not [d] be heir with the ſon of the free-woman.]
30. To theſe therefore is applyable that which follows in the ſtory, that Iſmael is to be caſt out, and none but Iſaac to inherit: they that depend on the Law for juſtification never attain to it, but they that depend on the ſole promiſe of God, and accordingly expect to be juſtified upon performance of ſincere Evangelical obedience, without neceſſity of legal performances, they only ſhall be heirs of this mercy.

31. So then, brethren, we are not children of the bond-woman, but of the free.]
31. And ſo all this belongs to us who are Chriſtians, and conſequently are not obliged to the Moſaical performances, but juſtified by the Goſpel-way without them.

Annotations on Chap. IV.

a ἀδύνεια
V. 13. *Infirmity of the fleſh*] What ἀδύνεια σαρκὸς *infirmity of the fleſh* here ſignifies, will appear by the ordinary uſe of ἀδύνεια for *afflictions*. So 2 *Cor.* 12. εὐδοκῶ ἐν ἀσθενείαις *I take pleaſure in infirmities*, that is, afflictions, of which the ſeveral ſorts follow, *contumelies*, *neceſſities*, *perſecutions*, *diſtreſſes for Chriſt*. The ſame as before v. 6. *I will not rejoice but in mine infirmities*, that is, afflictions, (as elſewhere he reſolves *not to rejoice but in the croſs of Chriſt*;) and ſo v. 9. when he prays for deliverance from the *thorn in the fleſh*, that is, afflictions; (ſee Note on that place:) he ſaith God's anſwer was, *My ſtrength is perfected* ἐν ἀσθενείᾳ *in weakneſs*; that is in the afflictions that befall my ſervants, the giving them ſtrength to bear thoſe is an act of the greateſt power and mercy. So 1 *Cor.* 11. 30. πολλοὶ ἀσθενεῖς *many weak*, may ſignifie afflicted, as that notes preſſures on their eſtates, becauſe for diſeaſes on the body, they follow in the ἄῤῥωστοι *ſick*; though elſewhere 'tis manifeſt that ἀδύνεια is uſed particularly for *diſeaſe*, as *Jam.* 6. 14, and 15. (ſee Note on *Rom.* 8. m.) So 1 *Cor.* 2. 3. *I was among you* ἐν ἀσθενείᾳ *in weakneſs*, that is, perſecution, as it follows, *and in fear, and much trembling*. So 2 *Cor.* 11. 29. Τὶς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; *who is weak, and I am not weak*, that is, afflicted? for it follows v. 30. *If I muſt glory, I will glory of my* ἀσθενείας *weakneſſes*, the afflictions that I ſuffer for *Chriſt*, as he inſtances thereupon c. 9. And ſo here, as appears by v. 14. where it is expreſs'd by another phraſe of the ſame importance in the Scripture-dialect, ὁ πειρασμὸς ἐν τῇ σαρκὶ, *temptation in the fleſh*, that is, affliction, as when 'tis ſaid that God *will not ſuffer us to be tempted above what we are able, but will with the temptation give us* ἔκβασιν, *a paſſage out*; and ſo πειρασμὸς ἀνθρώπινος *temptation* or *affliction that* ordinarily this *humane ſtate is ſubject to*, 1 *Cor.* 10. 12, 13.

ἐν Ἀσθενείᾳ
τὴν Ἀσθένειαν
ὁ πειρασμὸς ἐν τῇ σαρκὶ
πειρασμὸς ἀνθρώπινος

πολλοὶ ἀσθενεῖς

b. ἀλληγορούμενα

V. 24. *An Allegory*] The word ἀλληγορία ſignifies a *figure*, *expreſſing one thing by another*, from ἄλλος, and ἀγορεύω *enuntio*; and here the Verb *medium* muſt be in the Active ſenſe, ſo ἅτινά ἐστιν ἀλληγορούμενα will be beſt rendred *which things do expreſs, enuntiate, one thing* ſi

ἄλλῳ *by another*; for as it follows, *these are two Covenants*, that is, signifie two Covenants.

c. Συστοιχεῖν

V. 25. *Answereth to*] Συστοιχεῖ is by *Theophylact* interpreted γειτνιάζει, ἄπλετ), mount *Sinai* being not far from *Jerusalem*, but, as he acknowledgeth also, it signifies originally *to walk along with*, and being Metaphorically used of things compared one to another, it signifies *to be parallel*, *answerable*, or *proportionable* to another; and accordingly here in the comparison begun v. 22. *Hagar* is made parallel to *Jerusalem*, the then present state of the Jews: and the parallel consisted in two things; First, that as the people of the *Hagarens* bound themselves to Circumcision, and the observation of the Mosaical Law in many particulars, so the present Judaizers did; and Secondly, that as in this respect, these *Hagarens* were just as their mother had been, in a servile estate, so these Judaizers kept themselves and all their disciples in a meer servile condition, opposite to the liberty of the Gospel. Of the *Hagarens* or *Ismaelites* being circumcised, *Josephus* gives clear testimony, l. 1. c. 12. Ἄραβες περιτέμνονται μὲν ἐπὶ τεισκαιδεκάτῳ. Ἰσμαὴλ γὰρ ὁ ἡγεμὼν αὐτῶν τῇ ἔθνους, Ἀβραάμου γεγονὼς ἐκ τῆς παλλακῆς, ἐν τούτῳ περιτέμνετ) τῷ χρόνῳ, *The Arabians are circumcised at thirteen years old. For Ismael the founder of that nation, being the son of Abraham by the handmaid, was circumcised at that time.* So *Origen* in Φιλοκαλία, shewing the ridiculousness of them that ascribe all to the χημαϊσμὸς ἐπὶ τ γενέσεως, *the position of the stars at their birth*, professes not to imagine how they can assign the Circumcision of all the Jews (and so the wounding, and want of a Physician's help) on the eighth day (constantly) after they are born, to any such position: ἢ ἵν ἐν Ἰσμαηλίταις τοῖς χρ τ Ἀραβίαν τοιόνδε, ὡς πάντας περιτέμνεσθ τεισκαιδεκαετεῖς· τοῦτο γὰρ ἰσόρροπον περὶ αὐτῶν, *and on the other side, that the position of the stars at the nativity of all the Ismaelites in Arabia shall be such as shall cause them to be circumcised when they are thirteen years old, for so,* saith he, *'tis storied of them.*

h

V. 30. *Be heir with the son of*] The explication of this depends on the Jewish matrimonial laws, or the nature of concubinate, *viz.* when a servant, or a Gentile woman was taken in by a Jew to be (his wife she was not to be by law, but) his concubine, upon agreement first made concerning her dowry. For such a person as this is among them improperly called a *wife*, though far from any ill character of a whore, or any unlawful copulation, any farther than will be affirmed of Poligamy, which yet we know was allowed among the Jews, and practised by the Patriarchs. Now the sons of these concubines were excluded from succession to the inheritance, and instead thereof the father gave them gifts or portions (and that was agreed upon by pact with the wife at first) *Gen.* 25. 6. Thus was *Jephthe* ejected from the inheritance by his brethren, because his mother was *a strange woman*, *Jud.* 11. 2. Agreeable to this is that custom of *matrimonium morgengabicum* in some countries, as *Denmark*, &c. at this day, where the second wife, and her children that shall come from her, are not taken in to a right to the husband's estate, she to have any part of it for her jointure, or they for their inheritance, but only some gifts or portions assigned them by compact,, which are called **Morgengab**, or *Marriage-gift*, with which they are to content themselves without any part of the inheritance.

d. Κληρονομῶν μὴ ἐλευθέρας

oh

is not

Paraphrase.

CHAP. V.

1. From all this the conclusion is of exhortation to you and all Christians, that ye retain the freedom from being obliged to the Mosaical Law, which Christ hath bestowed on all, and not return to your former yoak, or weight of observances again, which are a servility perfectly unprofitable, and nothing else.

1. STand fast therefore in the liberty * wherewith Christ hath made us free, and be not intangled again with the yoke of bondage.] * to which ἧ

2. I your known Apostle, that have been, and taught the faith among you, pronounce to you positively, that if you depend on circumcision and legal observances for justification, Christ will stand you in no stead.

2. Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.]

3. For by laying upon himself a necessity of circumcision, and expecting justification by that, he absolutely obliges himself to perfect obedience, without which the Law cannot justifie any, chap. 3. 10.

3. For I testifie again to every man that is circumcised, that he is a debtor to do the whole Law.]

a. 4. All that run this way of the Judaizers, must know that Christ is become uneffectual to them: If you expect to be justified by legal performances, ye have disclaimed all title to the Gospel. See Heb. 13. a.

4. † Christ is [a] become of no effect unto you: whosoever of you are justified by the Law, ye are fallen from grace.] † ye are discharged from Christ.

5. For we, according to the Gospel, and the promise made to Abraham, expect to be justified without legal performances, only by faith or Evangelical obedience.

5. For we * through the Spirit wait for the hope of righteousness by faith.] * by the Spirit through faith πίστ. μᾶλι ἐκ πίστεως.

b. 6. For now under the Gospel 'tis not material whether a man be circumcised or no, all that is required to our justification is faith; not all that is called by that name, but such as is made perfect by addition of those duties which we owe to God and our brethren.

6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which † [b] worketh by love.] † is consummate by charity.

7. Ye began well in receiving the Gospel, as I preach'd it to you; who hath caused you not to continue in that course?

7. Ye did run well; who did hinder you, that ye should not obey the truth?]

8. This new doctrine of the necessity of Judaical observances is not taught you by God, or by him (whether my self, or any others) who brought you to the faith.

8. This perswasion *cometh* not of him that * calleth you.] *called you καλέσ)

9. It comes from a few false teachers among you, that have infected you with this sour false doctrine of Judaizing, which will spoil all your Christianity, v. 2, 4.

9. A little leaven leaveneth the whole lump.]

10. And I hope it will not extend far, for I am confident of you in respect of the faith planted among you, that you will not be carried away with these errors; but the teachers of this doctrine, whosoever they are, or of what quality soever, shall suffer and be censured for it.

10. I have confidence † in you through the Lord, that you * will be none otherwise minded: but he that troubleth you shall bear † *his* judgment, whosoever he be.] † toward εἰς * will not mind any other thing, οὐδὲν ἄλλο φρονήσετε † the condemnation τὸ κρίμα

11. Some of your teachers, it seems, have told you, that I am for the urging of circumcision upon Christians, and that I have done so in some places: But I pray do you guess of the truth of this suggestion, by the persecutions which I suffer, which generally fall upon me among the Jews, for my affirming the Mosaical Law to be abolished, and would not fall upon me if I pressed the observation of the Mosaical Law in this particular of so great importance. The great exception that the Jews have against my preaching, and others believing me, is the abolition of the Mosaical Law, and the removing of that one exception would be the appeasing of the wrath of the Jews, who probably would oppose it no longer; but this, you see, is not done, for the Jews are still as great opposers of Christianity (where it is preached by me) and of me for preaching it, and of others that so receive it from me, as ever they were.

11. * And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? † then is the offence of the cross ceased.] * But I ἐγὼ δ † Is the offence of the cross (the King's MS. adds τῦ Χριστῦ) of Christ ἄρα.

c. 12. Thus unreasonable are their pretensions that would seduce you from your constancy, and are content to say any thing, though never so false and improbable, to that purpose; all that I have to say of them is, I wish they were excommunicated, turned out from among you, that thus endeavour to pervert you.

12. I would they were even [c] cut off which * trouble you.] * unsettle you ἀνα-σαίνοντες

13. Christ hath freed you believers from the rigour of the Law, that is, both from the necessity of Mosaical observances, and of perfect exact obedience under the penalty of the curse: only do not you make an uncharitable or a carnal use of this liberty, either to contemn and scandalize those that dare not use this liberty, Rom. 14. 1. or to fall into acts of sin, and to think your Christian liberty will excuse you; but by charity behave your selves toward all your brethren in this matter of legal ceremonies, as may be most for their advantages.

13. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.]

14. For

14. For all the Law is fulfilled in one word, *even* in this, Thou ſhalt love thy neighbour as thy ſelf.

14. For this is indeed the ſum of that Law which ye

pretend ſo much to vindicate, endeavouring the good of all others as much as ye can, or as you would your own, and not permitting your zeal to ſet you on deſigns of malice, and defaming of others.

15. But if ye bite and devour one another, take heed that ye be not conſumed one of another.]

15. But if you be ſo uncharitable as to calumniate

and defame one another, this will break out in a while, as in other places it doth already, to open feuds, perſecuting and miſchieving your fellow-Chriſtians.

* fulfill not μὴ τελέσητε

16. *This* I ſay, Walk in the Spirit, and * ye ſhall not fulfil the luſts of the fleſh.]

16. My advice therefore is, that you order your actions according to the Goſpel rule, and do not thoſe things which are moſt acceptable to the ſenſes, moſt agreeable to your carnal or worldly ends.

† do not μὴ ποιῆτε

17. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh, and theſe are contrary one to the other: ſo that ye † cannot do the things ye would.]

17. For this is certain, that he that will ſerve God muſt

do many things contrary to his ſenſual or ſecular ends: For there being two deſires in you, the one proceeding from the carnal, the other from the rational ſpiritual faculty or reaſon inſtructed by the Goſpel, and theſe being ſo oppoſite one to the other, that whatſoever one liketh, the other diſliketh, it follows that whatſoever you do in compliance with the one, you do in oppoſition to the other, and ſo that you do not will or chuſe with both wills, rational and ſenſual, whatſoever you will or chuſe, but one of theſe ſtill reſiſteth the other.

18. But if ye be led by the Spirit, ye are not under the Law.]

18. That then which is

your duty, is, to follow the duct of the Spirit; and if ſo, if you follow the Goſpel rule in deſpight of all the temptations of the fleſh, whether luſts of the fleſh, or fear of perſecution for the Goſpel, to the contrary, then you are neither obliged to the Moſaical performances, nor to the perfect exact obedience, without which the Law allows no juſtification.

19. Now the works of the fleſh are manifeſt, which are *theſe*, Adultery, fornication, uncleanneſs, laſciviouſneſs,]

19. Whereas on the other ſide, the actions that the fleſh

is moſt apt to betray one to, and which you have moſt need to be admoniſhed of, are ſuch as every man knows to be ſuch, and which yet your preſent falſe-teachers do induſtriouſly infuſe into you: ſuch are, breaking the bands of wedlock, nay making marriage abſolutely a work of the devil, that that perſuaſion may bring after it all manner of unlawful luſts (ſee note on 1 Cor. 5. a.) which marriage might prevent,

d.

20. Idolatry, [d] witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies,]

20. The ſenſual villanies committed in the idol-wor-

ſhips (ſee note on 1 Cor. 5. 1.) to which the Gnoſticks would bring you back, and ſo likewiſe ſorceries, and then all the ſorts of uncharitableneſs, hating or maligning of others, &c.

21. Envyings, murthers, drunkenneſs, revellings, and ſuch like; of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the kingdom of God.]

21. And at length envying either the quiet, or the innocence of all that will not

do as they do, and ſo falling into all acts of riotous and bloody malice againſt them, together with drunkenneſs and night-revels, &c. all which are of a moſt dangerous and deſperate nature, and will certainly deprive and exclude all that are guilty of them from the kingdom of God.

* kindneſs χρηστότης

22. But the fruit of the Spirit is love, joy, peace, long-ſuffering, * gentleneſs, goodneſs, faith,]

22. On the contrary, the duties that the Goſpel re-

quires of us, are 1. love to our brethren; 2. joy in doing them any good, (ſee note on Rom. 14. c.) 3. ſtudy to preſerve peace among all men, (ſee Note on Phil. 4. b.) 4. a patient bearing with the provocations and injuries of other men; 5. a kindneſs in diſpoſition and actions, actual performance of all kindneſs to others; and 6. fidelity, in oppoſition to betraying others, or inconſtancy to our courſe,

† continence, ἐγκράτεια * the Law is not againſt ſuch, κατὰ τῶν τοιούτων οὐκ ἔστι νόμος

23. Meekneſs, † temperance; * againſt ſuch there is no Law.]

23. Meekneſs and quietneſs of ſpirit, in oppoſition to unquietneſs and ſedition; and laſtly, perfect charity either in the ſingle or conjugal ſtate: And be you never ſo ſtrict and zealous obſervers of the Law, that can never engage any of you to neglect theſe Chriſtian vertues (as many of you, that pretend to be all for the Law, that maintain the neceſſity of the Moſaical performances, are yet found to do, behaving your ſelves ſo carnally in your religion, and oppoſing all other Chriſtians ſo bitterly, v. 19, 20, 21. as if you thought that the Law did as much countenance your filthineſs, and your perſecuting others, as it doth countenance or oblige, in your opinion, to thoſe ceremonies.)

24. And they that are Chriſts have crucified the fleſh, with the affections and luſts.]

24. And however ye may

be deceived in thus judging of the law, yet 'tis certain that Chriſtianity is directly contrary to all this; the true believers, or Chriſtians, have in their baptiſms renounced all the deſires of the fleſh, and accordingly muſt perform.

† by the Spirit πνεύματι * by

25. If we live † in the Spirit, let us alſo walk * in the Spirit.]

25. And they that are ſpiritual, as the Gnoſticks pretend to be, let them behave themſelves in all their actions Chriſtianly and ſpiritually, in oppoſition to all theſe carnal ſins, or elſe know that they have no right to that title.

26. Let us not be deſirous of vain-glory, provoking one another, envying one another.]

26. And not be puffed up with an opinion of themſelves, and the vanity of appearing to the Jews to be great zealots, and thereupon inciting the Jews to the perſecuting of the orthodox, and vehemently maligning of them.

Annotations on Chap. V.

a. Καταργέω, ἐκπίπτω

V. 4. *Become of no effect*] Καταργέω, ἐκπίπτω, ſaith *Phavorinus*; the word ſignifies according to the notion of ἀργός, whence 'tis compounded, *fruſtration*, *annullation*, *evacuation*, *abolition*; and ſo 'tis applied to the Law, νόμος καταργεῖται, *the Law is annulled*. In a ſenſe not far from thence 'tis uſed *Rom.* 7. 2. when 'tis ſaid, that the husband being dead, *the wife* κατήργηται ἀπὸ νόμου τοῦ ἀνδρός, *is diſcharged from the law of the husband*, that is, receives no benefit from, nor owes any obedience or obſervance to the matrimonial contract. So here κατηργήθητε ἀπὸ τοῦ Χριστοῦ, *ye are diſcharged from Chriſt*, as when a ſervant is from the maſter, or as a wife from the husband, diſcharged from the advantages as well as burthens, ye receive no benefit or virtue *from Chriſt*, or the ſecond Covenant (all one with *Chriſt*) *ſhall profit* ὠφελήσει *you nothing*, ver. 2. and ἐξεπέσατε, in the end of this verſe, *ye have fallen from*, diſclaimed all right or title to the Goſpel, or ſecond Covenant, that of *Grace*.

b. ἐνεργούμενος

V. 6. *Worketh*] 'Tis not amiſs in this place to ſet down the particular notion of ἐνεργούμενος in the New Teſtament. And to that purpoſe the firſt thing to be obſerved, will be, that there is no kind of neceſſity or reaſon to render it in an Active ſenſe, but rather in a Paſſive, throughout theſe books. So *Rom.* 7. 5. *the motions of ſin* ἐνηργεῖτο ἐν μέλεσιν, *were wrought*, or *conſummate*, or *perfected*, *in our members*, that is, the motions and inclinations were brought to act and habit. So 2 *Cor.* 1. 6. σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ, *ſalvation which is perfected*, or *conſummate*, *by patient enduring*. So 2 *Cor.* 4. 12. θάνατος ἐν ἡμῖν ἐνεργεῖται, &c. *death is wrought in us*, as it appears by the Context εἰς θάνατον παραδιδόμεθα, *we are delivered to death*, v. 11. So *Epheſ.* 3. 20. κατὰ τὴν δύναμιν ἐνεργουμένην ἐν ὑμῖν, *according to the power which is wrought in*, or *among*, *you*, parallel to *Col.* 1. 29. κατὰ τὴν ἐνέργειαν αὐτοῦ ἐνεργουμένην ἐν ἐμοὶ, *according to the force*, or *act*, or *virtue which is wrought in me*. So 2 *Theſſ.* 2. 13. of the word of God, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν *which is wrought in you*, preached unto you, and obtained its end (or perfection) to which it was deſigned, *among you believers*. So 2 *Theſſ.* 2. 7. *the myſtery of iniquity* ἤδη ἐνεργεῖται *is made*, or *wrought*, or (as in the Preſent tenſe) *is in fieri*, *agitur*, ſaith *Caſtellio*, agreeably to that of *Heſychius*, Ἐνεργεῖται, καταπαλαίεται, *is prepared* to enter, to diſcloſe it ſelf to the world. And ſo here πίστις δι' ἀγάπης ἐνεργουμένη, *faith perfected by charity*; ſo the *Syriack* reads it, and ſo *Tertullian*, *Perficitur per charitatem fides*, *contra Marcion.* l. 5. directly parallel to that of S. *James* ch. 2. 22. ἐκ τῶν ἔργων πίστις ἐτελειώθη *faith is made perfect by works*, as an habit by the effects of fruits. To which purpoſe it is obſervable that in *Clemens Alexandrinus Strom.* l. 4. ἀγάπη τελεῖται, and δι' ἀγάπης τελεῖσθαι, and ἐνεργούμενον, are put as phraſes of the ſame importance. There is one only place behind, where this word is uſed, that of *Jam.* 5. 16. of the righteous man's prayer, δέησις δικαίου ἐνεργουμένη, of which what is the direct importance will not perhaps

Edit. Sylburg. p. 222.

δέησις ἐνεργουμένη

haps be eaſily reſolved, but yet there is little reaſon to doubt but that it is in the Paſſive ſignification alſo. To which purpoſe it will be obſervable, that one other notion of the word there is, which is ordinary among Eccleſiaſtical writers, for one that hath received afflation from ſome Spirit, evil or good. Thus (among many other examples,) in the *Author of the Eccleſical Hierarchy*, when there are repelled from the Sacrament καθηχέμενοι, ἐνεργέμενοι, &c. there ſaith *Maximus* the *Scholiaſt*, ἐνεργέμενοι, τυγχάνουσιν ὑπὸ πνευμάτων ἀκαθάρτων, *they that are acted by unclean ſpirits*. Why it ſhould not be taken alſo in a good ſenſe, for thoſe that are acted by good ſpirits or the Spirit of God, there is no reaſon imaginable from the natute of the word, only 'tis true the moſt frequent uſe is of thoſe that are poſſeſſed by the Devil (οἱ ἐνεργέμενοι, δηλονότι δαιμονιῶντες, ſaith *Pachymerius* the *Paraphraſt* of that *Author of the Eccleſiaſtick Hierarchy* p. 136.) but yet in the Apoſtle 1 *Cor.* 12. 6, 10. ἐνεργήματα is uſed of the *chariſmata* or extraordinary *gifts* of the Spirit of God: and ſo ſaith *Phavorinus*, ἐνεργημάτων, ἀντὶ τῶν χαρισμάτων, of which the gift of healing (and doing that only by praying and anointing,) being one, in thoſe times, 'tis poſſible enough that δέησις ἐνεργουμένη may be that prayer of him that hath that gift of healing, and conſequently that which is thus formed by afflation of the Spirit (for that the word belongs not only to perſons ſo acted by any ſpirit, but to actions that are ſo produced, appears by the uſe of the word in *Juſtin Martyr*, in *Dial. cum Tryph.* p. 87. where ſpeaking of Magicians, he ſaith, they were πρὸς πάσας κακὰς πράξεις τὰς ἐνεργουμένας ὑπὸ τῦ δαιμονίυ ἐσχυλισμένοι, *carried captive by the devil to all wicked diabolical actions*) which is here accordingly joined with the gift of healing, and therefore called εὐχὴ πίστεως v. 15. *the prayer of faith*, viz. of that faith which is mentioned 1 *Cor.* 12. 9. which enabled them to work cures, σώζειν κάμνοντα *to recover the ſick*, as there it follows, or which πολὺ ἰσχύει here, *availeth much*, that is, miraculouſly, or as much as *Elia*'s prayer for rain or fair weather did, in the next words. To that which hath been thus looſly ſaid of this word, may be added by way of appendage the words of *Heſychius* in his *Gloſſary*, ἡ ἐνεργουμένη, αἱ μὴ ἀρσαὶ, εἰσαχουομένη, τελουμένη. In which 'tis clear, as in the greateſt part of that Book, that there is ſome corruption in the copy, I ſuppoſe from ſome decays in the *MS.* from whence 'twas printed. 'Tis poſſible there might be ſome *Lacuna* in the parchment which might take away part of the words in the midſt of this, which he that printed it was fain to repair by conjecture, and therein might miſtake. And then this other form of words I ſhall only propoſe (inſtead of that which we now read in the printed book,) Ἡ ἐνεργουμένη δαιμονῶσα καὶεχομένη, τελουμένη or τελειουμένη, ſuppoſing that the word δαιμονῶσα and καὶεχομένη were ſo either blotted or eaten out, that there remained nothing of them but thus much ——— αιμ ——— ομένη. If this conjecture be not too wide, then this *Gloſſary* will clearly afford the ſeveral notions of this word ἐνεργουμένη in the latitude, *viz.* that it ſignifie two things among ſacred authors, firſt δαιμονῶσα as *Pachymerius* rendred it, (and καὶεχομένη, which is all one) *a perſon poſſeſſed with the Devil*, or that had ſome afflation, and ſecondly, τελουμένη, or τελειουμένη, *wrought*, or *conſummate*. One thing only more will be obſervable in this verſe here to the *Galatians*, that by compating it with other parallel places ch. 6. 15. 1 *Cor.* 7. 19. it appears that πίστις ἐνεργουμένη δι' ἀγάπης, *faith conſummate by charity*, is all one with καινὴ κτίσις, *the new creature*, in one place, and τήρησις ἐντολῶν *the keeping of the commandments* of God, in the other, as indeed *charity* is the *fulfilling the whole law*, of all the moral law, together with the ſuperſtructions of *Chriſt*. Agreeable to which is that of *Marcus Eremita* περὶ πνευμ. νόμ. Πᾶσα χάρις δίδοται ἐν βαπτισμῷ, πληροφορεῖται δὲ λοιπὸν διὰ τῆς ἐρασίαν τῶν ἐντολῶν, *Every grace is given in baptiſm, but 'tis perfected* (as πληροφορεῖσθαι and πληροῦσθαι is all one) *by performing of the commandments*.

ἐνεργήματα

ἐυχὴ πίστεως

πολὺ ἰσχύει

p. 283.

V. 12. *Cut off*] ἀποκόπτεσθαι here, and in the *Canons* of the ancient *Councils* ἐκκόπτεσθαι, καθαιρεῖσθαι, ἀφορίζεσθαι, are all expreſſions of Excommunication of the higheſt degree, anſwerable to the *ſhamatha* among the Jews (ſee Note on 1 *Cor.* 16. d.) and conſequently here the ὄφελον γὰρ ἀποκόψονται, *I would they were cut off*, is an expreſſion of a menace or threatning of Excommunication, an Apoſtolical denunciation, that they that do not mend this ſeditious, ſchiſmatical humour, ſhall be *cut off*: or if the ὄφελον be but a wiſh, it is then becauſe he diſcerned ſo much of the obſtinacy of the evil humour, that he thought this would not be likely to cure, but exaſperate it, or becauſe he ſaw his authority contemn'd among them. As for that other notion of ἀποκόπτεσθαι, which S. *Hierom* and others ſeem to refer to, in relation to the matter of theſe men's diſturbance, *viz.* that about Circumciſion, which they would impoſe upon all Chriſtians, *Si putant ſibi hoc prodeſſe, non ſolùm circumcidantur, ſed etiam abſcindantur*, 'tis ſomewhat too light to be affixed to the words of the Apoſtle.

c. ἀποκόπτεσθαι

ὄφελον

V. 20. *Witchcraft*] Among the practices of the *Gnoſticks* φαρμακεῖαι *ſorceries* are here juſtly reckoned (ſee Note on c. 3. a. and *Rev.* 9. 21. and c. 21. 8. and 22. 15.) And the grounds of that are clear, not only by the founder of them *Simon*, who was a Magician, but alſo by *Menander* his ſucceſſor, who was ſuch alſo; ſee *Euſeb.* l. 3. c. 26. Εἰς ἄκρον τε γοητείας ἦλθεν οὐδενὸς ἧττον τοῦ διδασκάλου προβεβηκὼς, μείζοσιν ὑπερβαλλομένῃ τερατολογίαις, *He was not inferiour to his maſter in magick, but more vainly profuſe in his portentous undertakings*, and aſſuming to himſelf to be ſent for the ſaving or delivering of men from the inviſible ἄνωθεν or *angels*, ἄγγελοι κοσμοποιοὶ, as he calls them, taught that no man could eſcape out of their power but he that was brought up in the μαγικὴ ἐμπειρία *magical skill*, and by the Baptiſm by him delivered to them, of which they that were vouchſafed to partake, he promiſed them eternal life here in this world, without any danger of death or old age. Of this *Irenæus* hath ſpoken at large, and *Juſtin Martyr* hath given this account of it. See 2 *Tim.* 3. 7, 8.

d. φαρμακείας

Paraphraſe.

CHAP. VI.

1. When any Chriſtian falls into a fault, you that are the governours in the Churches ſhall do well not to exerciſe too great ſeverity on him, but either to regain him by friendly advice, or elſe upon ſight of his contrition reſtore him to the peace of the Church again, conſidering how poſſible it is, that thou alſo thy ſelf may'ſt fall into the like ſin in time of temptation. See Jam. 1. 13.

1. BRethren, * if a man be † overtaken in a fault, ye which are ‡ ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs; conſidering thy ſelf, leſt thou alſo be tempted.

* though ἐὰν καὶ
† ſurprized προληφθῇ
a.

2. Eaſe one another as much as ye can, as in a building every ſtone aſſiſts the next, helps to bear the weight that lyes upon it, and contributs its part to the ſupport of the whole fabrick, &c. and lay not weight on one another by cenſuring and aggravating of other men's crimes, for ſo charity requires, which is the ſum of the Law, ch. 5. v. 14.

2. Bear ye one anothers burthens, and ſo fulfill the Law of Chriſt.]

3. And, becauſe of the aſſuming, haughty Gnoſticks among you, I ſhall add, that if any man think highly of himſelf above other men, that man firſt, is nothing, his opiniating is an argument of it; and beſides, ſecondly, he brings danger upon his own ſoul by this errour, falls into cenſuring and contemning of others, and into many dangerous ſins by that means, and ſo cheats himſelf, and perſuades no man elſe, but becomes ridiculous by his vanity.

* being nothing μηδὲν ὤν

3. For if man think himſelf to be ſomething, * when he is nothing, he deceiveth himſelf.]

4. But let every man ſo prove and examine his own actions, as to approve them to his own conſcience and to God (ſee Rom. 2. Note f.) and then he ſhall take comfort in looking on himſelf abſolutely, (and not only in compariſon with others, whom he judgeth to be inferiour to him,) and diſcerning how he is a better Chriſtian to day then he was yeſterday.

† toward himſelf only, and not toward another εἰς ἑαυτὸν μόνον καὶ οὐκ εἰς τὸν ἕτερον

4. But let every man prove his own work, and then ſhall he have rejoicing † in himſelf alone, and not in another.]

5. For

5. For every man ſhall bear his own burthen.]
no man's ſins but your own, and therefore need not buſie your ſelves about other mens actions, but only your own.

5. For you ſhall anſwer for your own.

6. Let him that is taught in the word communicate unto him that teacheth * in all good things.]
from another, ought to be very liberal and communicative of all that he hath to that perſon's wants.

* of all his goods ἐν πᾶσιν ἀγαθοῖς

6. He that receiveth the benefit of ſpiritual inſtruction

7. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap.]
ally of piety toward thoſe that are employed by God, let a man reſolve, that as he deals with God, ſo ſhall God deal with him: as a man's courſe of life is, ſo ſhall he ſpeed at God's tribunal.

7. And in this, as in all other acts of charity, eſpeci-

8. For he that ſoweth to the fleſh, ſhall of the fleſh alſo reap corruption: but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting.]
his care and wealth for the feeding his own carnal deſires, ſhall thereby bring loſs and ruin to himſelf; to the Goſpel rule of liberality and charity to others, v. 6. and lays himſelf out in works of piety, &c. ſhall thereby inherit eternal life.

8. For as he that makes proviſion, and lays out all ſo he that liveth according

9. And let us not † be weary in well doing, for in due ſeaſon we ſhall reap, if we faint not.]
annexed to them, let us not be diſcouraged, though we meet not preſently with our reward; For as if we fall off, we ſhall loſe all our reward, even for that which we have hitherto laboured, ſo if we hold out conſtantly, we ſhall be ſure to have our reward in that ſeaſon which God ſees fitteſt for us, whether in this life or another.

† grow ſlothful ἐκκακῶμεν

9. And in duties of charity, &c. which have promiſes

10. As we have therefore * opportunity, let us do good unto all men, eſpecially unto them who are † of the houſhold of faith.]
to make uſe of thoſe abilities that God hath or ſhall give us, and accordingly to expreſs our liberality and beneficence to all men, eſpecially to thoſe that are of the family of the Goſpel, and make gains continually in the work of the Lord (in Apoſtleſhip, &c.) and whoſe lot is the Lord, who preaching the Goſpel are to live by it in all reaſon; ſee v. 6.

* ability, ſee Note on Phil. 4. d. † the domeſticks of the faith, οἰκείους τῆς πίστεως

10. This is ſufficient matter of encouragement to us,

11. You ſee ‖ [b] how large a letter I have written unto you with mine own hand.

‖ with what kind of letters

b.

12. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed, only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.]
them, and not to be perſecuted by them (for the Jews out of zeal to their law did then perſecute the Chriſtians) will needs have you circumciſed, that by that means they ſeeming earneſt for Judaiſm (not Chriſtianiſm) may eſcape perſecution from the Jews; ſee Note on Rev. 2. b.

12. They that deſire to appear Jews, and comply with

13. For neither * they themſelves who are circumciſed keep the Law, but deſire to have you circumciſed that they may glory in your fleſh.]
not any conſcientious perſuaſion of the obligingneſs of the Law; for they do not themſelves obſerve the Law in other things, perhaps not in that of circumciſion, (ſee Note on Rev. 2. c.) but that they may make a fair ſhew that way, by being able to ſay that they have made you obſerve the Judaical law, they force you to be circumciſed, &c.

* do they themſelves being circumciſed keep the law, οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν

13. This, 'tis clear, is the ground of their practice, and

14. But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.]
forbid that I ſhould ever make uſe of, or of any other, but only that one matter of true boaſting and rejoicing in my ſufferings for Chriſt, in my conſtancy to the Chriſtian religion and diſcipleſhip, by which the pleaſures, and honours, and riches of the world are become liveleſs and untempting to me, and I in like manner liveleſs, mortified to the world: and therefore as I profeſs not to be wrought on by thoſe motives with which your Judaizing falſe-teachers are moved, ſo I would not have you cheated by them.

14. Such compliances and ſuch boaſtings as theſe God

15. For in Chriſt Jeſus neither Circumciſion availeth any thing, nor uncircumciſion, but [a new creature.]

15. The renewed regenerate heart, c. 5. b.

16. And as many as walk according to this rule, peace *be* on them, and mercy, and upon [the Iſrael of God.]
cumciſed or no, are equally the people of God, and acceptable in his ſight.

16. All renewed regenerate perſons, which, whether cir-

17. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus.
are Chriſtians, or would be eſteemed ſo, would not cauſe trouble or vexation to me, for I am now otherwiſe employed than to need that trouble, and have greater evidence of my being a ſervant of Chriſt, than to doubt of the ſincerity of the diſcharge of my office, and my acceptance with him, howſoever I am looked on by you; for I have on me thoſe afflictions which are marks and notes of a ſervant of Chriſt, and which teſtifie me to belong to him, and that 'tis not long before he will ſeiſe me as his own peculiar.

17. For the time to come, I ſhould be glad if they that

18. Brethren, [the grace] of our Lord Jeſus Chriſt *be* with your ſpirit. Amen,

18. The favour and loving kindneſs.

Unto the Galatians, written from [Rome.]

See Note on the Title to the Epiſtle.

Annotations on Chap. VI.

V. 1. *Spiritual*] What is meant by οἱ πνευματικοὶ *the Spiritual* here, may appear by what hath been ſaid of the word πνεῦμα *Spirit*, *Luke* 9. d. which ſignifies not only the Spirit of God, whereby men are reformed, and the deeds of the fleſh (in the precedent chapter) mortified, but alſo the χαρίσματα, *the powers* and *gifts*, which were beſtowed on men in the Church, in order to Miniſterial functions or offices there. And that πνευματικοὶ *Spiritual*, are here thus to be underſtood in proportion to, and by Analogy with, theſe, may be gueſs'd by the ſeverals which here follow: firſt, the πνεῦμα πραότητος, *Spirit of meekneſs*, which theſe Spiritual men are to uſe. This clearly belongs to the power of the keys, veſted in the Governours of the Church, and is therefore ſet oppoſite to ῥάβδος *the rod*, 1 *Cor.* 4. 21. where as *coming with the rod*, evidently ſignifies proceeding to diſcipline, to Cenſures of Excommunication, ſo *coming in the Spirit of meekneſs*, (and ἐν πραότητι παιδεύων, *diſciplining in meekneſs*, 2 *Tim.* 2. 24.) is admoniſhing thoſe meekly that have offended, (and to whom that method of fraternal reprehenſion is firſt neceſſary) as perhaps alſo admitting to repentance and abſolution thoſe that have reformed upon the infliction of the Cenſures. And accordingly this *Spirit of meekneſs* here is this milder part of the Apoſtolical office, which is to precede the more ſevere; (and to prevent it, if it be poſſible,) firſt, Admonitions and Reprehenſion, which if they prevail, there is no need of proceeding any farther; and ſecondly, an eaſie admiſſion to penitence, (in caſe the Cenſures have paſs'd upon him) without proceeding to any higher degree of Cenſures, as in caſe of obſtinacy might be ſeaſonable. To this ſecond the word καταρτίζειν may incline, which we render *reſtore*, but ſignifies properly to *put in joint* any member of a body which is diſlocated, and ſo it fitly belongs to the reſtoring an Excommunicate perſon to the ſociety and peace of the Church; but yet not only ſo, but ſignifies alſo to recover the offender to a ſenſe and reformation, be it by admonition, reprehenſion, or any ſuch milder means; ſee Note on 2 *Cor.* 13. c. And the doing of this being proper to the Governours of the Church, it follows, that theſe be here meant by the *Spiritual*.

V. 11. *How large a letter*] What πηλίκοις γράμμασι ſignifies, *Theophylact* hath expreſs'd his opinion. S. *Paul*, ſaith he, was accuſed to preach in other places for the obſervation of the Moſaical Law, contrary to what this *Epiſtle* contains. This forced him to teſtifie, what here he ſaith, under his own hand, that he did no where preach for the Law, c. 5. 2. and c. 6. 14. And therefore, whereas his other *Epiſtles* were oft written by an *Amanuenſis*, and only the ſalutation with his *own hand*, yet here, ſaith he, he was forced to write all himſelf, and that, as he will conjecture, though he was *not very well ſkilled in writing*, μὴ εἰδὼς δεινὰ γράφειν, ſaith he: And this, as he thinks, is noted by πηλίκοις γράμμασιν.

γεγράμμασιν. πηλίκος is by *Heſychius* rendred οἷος, ὁποῖος, πόσος, not *how long*, or *how great*, but *of what manner*, *what ſort*, noting the quality rather than quantity. γράμματα And γράμματα are *letters*, meaning the letters of the *Alphabet*, and not ſo properly *an Epiſtle*. And accordingly, ſaith *Theophylact*, πηλίκοις, ὁ μεγέθους ἀλλὰ δηλωτικὸν, ἀλλὰ τῆς ἀμορφίας τῶν γραμμάτων, *it is not to denote the length* or *magnitude*, *but the deformity of the letters*, or *characters*, in which this *Epiſtle* was written, S. *Paul* being neceſſitated to write it all with his own hand. But now granting, as we have reaſon, this to be the right notion of the ſingle words, yet there is no neceſſity either this ſhould be thus applyed to the illneſs of the character, or inlarged to the writing the whole Epiſtle with his own hand: that is not ſo much as intimated in any other place, or in any antient record, and this one place cannot conclude it; for πηλίκοις notes the ſort or kind of the hand indefinitely, not defining what it was, ſave only that it was ſuch as was known to be his. For ſo 2 *Theſſ.* 3. 17. the writing the ſalutation (ſome few words in the cloſe) with his *own hand*, was, ſaith he, σημεῖον ἐν πάσῃ ἐπιστολῇ, *the token in every Epiſtle*, that by which it was known to be his. And ſo if here it be ſuppoſed, that the whole Epiſtle were written by an *Amanuenſis*, as far as to c. 6. v. [illegible] and then the pen taken into the Apoſtles *own hand*, and uſed by him to the end of the Epiſtle, he may well begin thus, Ἴδετε πηλίκοις γράμμασιν ἔγραψα, *you ſee and know with what kind of letters I have written*, you know the character, that it is my *own hand*, under which it is that I teſtifie all that is before written in the Epiſtle, particularly that which is in anſwer to the calumny againſt me, as if I preached circumciſion, &c. in other places, which I have aſſured you, and demonſtrated by my perſecutions from the Jews, that I do not; and to this purpoſe I here add again, *under my own hand*, a character of your *Gnoſtick* ſeducers, v. 12, 13. and the profeſſion of my own opinion and practice, v. 16, 18. and again an evidence of my doctrine and practice from my ſufferings, v. 17. And thus the whole difficulty is ſufficiently explicated without imagining any more. Or if the ἔγραψα *I have written*, ἔγραψα be thought to conclude, that he had written that which went before, and ſo the whole Epiſtle; I anſwer that it is poſſible he might, but not neceſſarily to be concluded by that form of that word; becauſe if we ſtill reſtrain it to theſe laſt verſes, this will have perfect truth in it. For when he ſaith, Ἴδετε *ye ſee*, he Ἴδετε. muſt needs refer to that point of time wherein his Epiſtle ſhould be received and read by the *Galatians*, and then 'tis certain that ἔγραψα *I have written* will be as true of the laſt verſes, as of the former part of the Epiſtle. And ſo that difficulty is removed alſo.

THE

THE EPISTLE of *PAUL* the APOSTLE TO THE [a]EPHESIANS.

THAT *Epheſus* was the prime *Metropolis* of the *Lydian* or *Proconſular Aſia*, hath been elſewhere ſhew'd, (ſee Note on *Col.* 4. a.) And therefore this *Epiſtle* inſcrib'd to the *Epheſians*, muſt not yet be ſo confined to them, but that it belong alſo to the other cities of this Province, even to all *Aſia*. Here S. *Paul* was, *and diſputed with the Jews*, *Act.* 18. 19. (which ſeems to be about *An. Ch.* 51.) at which time he ſtayed not ſo long among them as to convert many, but left *Aquila* and *Priſcilla* there, v. 19. And to them *Apollos* came, v. 24. And by theſe the Chriſtian faith ſeems to be planted there, *Act.* 18. 25, 26. And accordingly at *Paul*'s return thither *Act.* 19. it is ſaid that he *found diſciples* there, v. 2. but thoſe only *baptized with the baptiſm of John*, which ſeems to conclude them to be of *Apollo*'s converting, who when he firſt preached, *knew only the baptiſm of John*, c. 18. 25. Soon after *Paul* returned thither again, according to his promiſe, *Act.* 19. 1. There he is oppoſed by the Jews, and by their inſtigation by the Gentiles alſo, yet continues preaching the Goſpel among them near *three years*, *Act.* 20. 31. ſo that *all Aſia*, both Jews and Gentiles, had it preach'd to them, and that with a *mighty* ſucceſs, c. 19. v. 20, and 26. At his departure from thence, going to *Macedonia*, *Act.* 20. 1. he gave *Timothy* commiſſion to be Biſhop there, 1 *Tim.* 1. 3. there being already ſome hereticks, ἑτεροδιδασκαλοῦντες *teaching other*, that is, falſe *Doctrines*, infuſing the leaven of the *Gnoſticks* among them, againſt whoſe poiſon *Timothy* was to watch, and ſo alſo the Elders, or Biſhops of the other cities in *Aſia*, ordained by the Apoſtle at his planting the Goſpel there, and all together, at a meeting at *Miletus*, are ſolemnly warned to *watch over their flocks*, and defend them againſt the grievous wolves, and *Gnoſtick* hereticks, which he foreſaw would ſpeedily break in among them. And accordingly here in this *Epiſtle* (as afterwards in *Chriſt*'s *Epiſtle* to them *Rev.* 2.) the doctrines, but eſpecially the practices of theſe men are inveighed againſt, which if permitted would ſoon bring them all back to heatheniſm again. In which reſpect it is, that he labours ſo magnificently to ſet out the mercies of God in receiving the Gentiles to the faith, and their huge advantages thereby, which therefore they are not to betray or loſe for all the flattering ſhews of either the Jewiſh ceremonies, or the Gentile philoſophy, of which two the *Gnoſticks* divinity was compounded, and their lives filled with all villany. This *Epiſtle* was written and ſent to them from *Rome*, after his carrying thither, about the year 58. ſome ſix years after his *firſt* preaching at *Epheſus*. And it was ſent them by *Tychicus*, to which he ſeems to refer 2 *Tim.* 4. 12. *And Tychicus have I ſent to Epheſus.*

a. Ἐφέσιοι

ἑτεροδιδασκαλοῦντες

Λύκοι βαρεῖς

CHAP. I.

Paraphraſe.

1. PAUL an Apoſtle of Jeſus Chriſt by the will of God, [to the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus;]

1. to the ſociety of Chriſtians which are under the chief Metropolis of Aſia, Epheſus, and which do ſtill adhere faithful and conſtant to Chriſt, in deſpight of all the temptations to the contrary.

2. Grace *be* to you, and peace from God our father, and *from* the Lord Jeſus Chriſt.

3. Bleſſed *be* the God and father of our Lord Jeſus Chriſt, [who hath bleſſed us with all ſpiritual * bleſſings in heavenly *places* in Chriſt;]

3. who hath called us to Chriſtianity, and thereby afforded us, as many as have received the faith, and live in obedience thereto, all things in great abundance which may tend to our ſpiritual and eternal good:

* benediction in the things that belong to heaven through Chriſt, εὐλογίᾳ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ

4. According as he hath [a] choſen us in him, before the foundation of the world, that we ſhould be holy and without blame before him in love;]

4. Agreeably to what before the creation of the world he had determined in his decree of giving of Chriſt, viz. to call men from vicious living to Chriſtianity, and ſanctity, and purity of life, ſuch as he will accept of, coming from the ſincere love of him, and of our brethren;

5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of † his will,]

† his own αὐτοῦ

5. Having in his eternal purpoſe of mercy appointed his Son to be preach'd unto the world, and that as many as received his meſſage, obeyed his commands, ſhould be received by way of adoption into the number of his children, and live lives of obedience, of holineſs and purity unto him; a mercy attended with very rich advantages, all which have accrued to us, not from any merit or deſert of ours, being ſuppoſed ſinners and enemies unto him, but only from his free goodneſs toward us, which was pleaſed ſo to determine it.

6. To the praiſe of the glory of his grace, * wherein he hath made us accepted in the beloved:]

* with which he hath favoured us ἐν ᾗ ἐχαρίτωσεν ἡμᾶς, or, which he hath afforded us, for the King's MS. reads ἧς ἐχαρίτωσεν

6. And this tends eminently to the ſetting forth the exceeding luſtre of his mercy towards us, or of the Goſpel, revealed to ſuch unworthy wretches, (ſee Note on Heb. 13. c.) whom in Chriſt, the ſon of his love, he hath received graciouſly, as many as perform obedience unto him:

7. In whom we have redemption through his blood, the forgiveneſs of ſins according to the riches of his ‖ grace,]

‖ or bounty, for the K.'s MS. reads χρηστότητος

7. Having by that precious ranſom paid for us, the blood of that dear Son of his, afforded us captives to ſin a way of freedom, viz. a free pardon for all our paſt ſins, upon our preſent repentance and renovation; a work of the abundant favour and bounty of almighty God,

8. * Wherein he hath abounded toward us in all wiſdom and prudence,]

* which he hath made to abound, or abundantly poured out εἰς ὑπερεύσευσε

8. Wherein alſo his infinitely wiſe diſpoſal hath eminently appeared in this (of all others) moſt probable and powerful means of bringing home ſinners to new life and bliſs.

9. Having made known unto us the myſtery of ‖ his will, according to * his good pleaſure, which he hath purpoſed in himſelf,

10. † That in the diſpenſation of the fulneſs of times, * he might [b] gather together in one all things in Chriſt, both which are in heaven, and which are on earth, † *even* in him:]

9, 10. Having now by the preaching of the Goſpel to the Gentiles alſo manifeſted to us that ſecret will of his, of which there can be no cauſe or motive rendred, but his own free mercy and purpoſed reſolution, which till now hath been kept as a myſtery (no man imagining that God ever intended any ſuch thing,) but which he had long ſince propoſed to himſelf, and referred in his wiſe diſpenſation to be performed and delivered out at this ſeaſon, in theſe laſt and worſt times, when the ſins of men being advanced to ſuch an height, it might rather have been expected

‖ his own αὐτοῦ * his own † For the diſpenſation or adminiſtration εἰς οἰκονομ. or, Againſt, or, According to, for the Kings MS. reads χρ. ἐν ᾧ * to gather ἀνακεφαλαιώσασθαι † in the ſame, in whom we alſo, ἐν αὐτῷ, ἐν ᾧ καὶ, for ſome printed copies have a full point after γῆς, and begin the next verſe with ἐν αὐτῷ,

peſted that God ſhould proceed to execute vengeance on them. This, I ſay, which was the juſt time that God had reſolved on: for this purpoſe, to gather together his diſperſions, as it were, and to unite all in Chriſt, to bring into the pale of the Church a whole world of believers, the very Gentiles, (ſee Note on Col. 1. c.) all diſcrimination being removed by Chriſt through his death and reſurrection:

e. 11. Through the ſame Chriſt, I ſay, by whom we Jews have had the will of God revealed to us, now above all that we ever had before, the Goſpel being firſt preached unto us, Act. 3. 26. and thoſe of us which have believed, taken poſſeſſion of, as of a patrimony, or portion aſſigned and ſet apart to God, to ſerve him in holineſs, according to the ſecret counſel of him, who had long ſince decreed and determined this, of his own free mercy to us,

11. In whom alſo we † have [c] obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things according to the counſel of his own will,]

† are become his portion, ἐκληρώθημεν, or, we are called, for the King's MS. reads ἐκλήθημεν

12. To this end, that we that were firſt converted to Chriſtianity, might publiſh, and preach, and make known the Goſpel to all others, and ſet it out as illuſtrious as might be.

12. That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt:]

13. By whom alſo it is that ye Gentiles, though after called, yet now alſo having heard and believed the Goſpel, by which you are eſcaped out of your idolatrous ſinful courſe, are in like manner ſecured, and marked out by God for good, by receiving that Spirit which is promiſed to believers, and which is the mark of all thoſe whom God receives, (ſee Note on c. 4. 30. k.)

13. In whom * ye alſo *truſted*, after that ye heard the word of truth, the Goſpel of your ſalvation; in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe,]

* you alſo, having heard the word of truth, the Goſpel of your ſalvation, and ὑμεῖς, ἀκούσαντες — ἐν ᾧ

in whom having believed ye were ſealed by the ἐν ᾧ ὑμεῖς, ἀκούσαντες, ἐσφραγίσθητε τῷ.

d. e. 14. Which is given by God as a pledge or firſt part of payment of that inheritance which he hath deſtined to us, (grace, pardon, ſalvation, and all the inheritance that God will inſtate upon his children) and this on purpoſe to purchaſe to himſelf a peculiar people, living gracious and godly lives, which tends ſo much to the illuſtrating of his grace and glory.

14. Which is the [d] earneſt of our inheritance, † until the [e] redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.]

† for the buying out of the poſſeſſion, εἰς λύτρωσιν τῆς περιποιήσεως

f. 15. Conſidering therefore this mercy of God, as to others, ſo particularly to you, both knowing my ſelf the good ſucceſs of my preaching the faith among you, and having received advertiſement of your great proficiency in it, ſince the time I was among you, and of that inſeparable effect and branch of it, your great charity to all Chriſtians that want your aſſiſtance,

15. Wherefore I alſo, * [f] after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,]

* having heard ἀκούσας

16, 17. I cannot chooſe but (as I pray for you continually, ſo) give thanks for you to God continually alſo; farther beſeeching the ſame God, who is known now to us by a more glorious title than that of the God of Abraham, even the God of our Lord Jeſus Chriſt, whom he hath own'd on earth, and now raiſed and ſet at his right hand in heaven, and who is the author, as of raiſing Chriſt glorioufly from the dead, ſo of all grace, and bliſs, and glory to all that are obedient to the faith, that he will beſtow on you all things needful to a Chriſtian Church, the gift of underſtanding the higheſt natural and ſpiritual truths, the skill of veiling the higheſt conceptions, ſpeaking parables, &c. and of underſtanding and interpreting prophecies, and diſcerning Chriſt and his doctrine in them; ſee Note on 1 Cor. 1. c.

16. Ceaſe not to give thanks for you, making mention of you in my prayers,

17. That the God of our Lord Jeſus Chriſt, the father of glory, may give unto you the Spirit of wiſdom and revelation, † in the knowledge of him,]

† to the acknowledgment of him ἐν ἐπιγνώσει αὐτοῦ

18. That by this means of illumination ye may be furniſh'd to all ſpiritual uſes, diſcerning throughly what is the benefit of his calling us to Chriſtianity, and what the glorious bleſſed condition of thoſe graces of his which are diſtributed among Chriſtians here (as alſo of thoſe endleſs joys, which are now inſtated on all penitent obedient faithful ſervants of his) as an inheritance to the children, infinitely above that Canaan that was beſtowed on Abraham's poſterity;

18. The eyes of your underſtanding being inlightened, that ye may know what is the hope of his calling, and * what the riches of the glory of his inheritance in the ſaints,]

* τίς ὁ πλοῦτος what the riches] is left out in the King's MS.

19, 20. And withall the infiniteneſs of his power that hath been engaged in this work toward us believers in ſubduing our enemies, ſin, and death the puniſhment of ſin, and raiſing us ſinners, firſt to a new, and then to an eternal life, which was a work of the ſame omnipotence with that which he firſt evidenced in that miraculous raiſing of Chriſt from the grave, and exalting him to the higheſt degree of glory, next to himſelf in heaven, (an emblem and eſſay of the methods which he hath now uſed toward us, by the preaching of the Goſpel to raiſe us from the grave of ſin, to a new Chriſtian life, and from thence to a glorious eternity,)

19. And what *is* the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power,

20. Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly *places*,]

21. Far, infinitely far above all thoſe rulers and potentates (that have but fading power) by whom he was here put to death, yea above the higheſt degree of Angelical powers that inhabit heaven to all eternity;

21. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come;]

22. And by ſo doing gave him victory and ſuperiority over all his enemies, and conſtituted him the Prince of his Church, who ſhould till the day of doom have in his hands the ſole diſpoſing of that (every one that is placed in any power therein, moving regularly, and ſubordinately to him.)

22. And hath put all things under his feet, and gave him *to be* head over all things to the Church,]

23. The Church, I ſay, which is the body of Chriſt, and ſo is required to make him perfect in this relative perfection (as the body is required and neceſſary to the perfection of the head) though abſolutely conſidered, he is moſt exactly perfect of himſelf, (ſee Note on Rom. 11. d.)

23. Which is his body, the fulneſs of him † that filleth all in all.]

† which is altogether complete, or filled, or perfected in all things, τὸ τὰ πάντα ἐν πᾶσι πληρούμενον

Annotations on Chap. I.

a. V. 4. *Choſen us in him*] What is the notion of ἐξελέξατο *choſing*, in this and all other places, will be found ſet down at large, Note on 1 *Pet.* 2. c. All that muſt here fitly be enquired is, what is meant by ἐν αὐτῷ ἐξελέξατο *God's choſing in Chriſt.* And that will beſt be diſcerned by comparing it with the phraſe εὐλογήσας ἐν Χριστῷ, *bleſſing us in Chriſt* ver. 3. For that the *bleſſing* and the *electing* belong to the ſame matter, appears by the καθὼς *according as*, a term of proportion or ſimilitude in the front of this verſe, which makes the connexion betwixt them thus, that *God* hath *bleſſed* us in *Chriſt*, *according as he hath choſen us* in *Chriſt*, that is, that his actual, preſent bleſſing them, at that point of time, was correſpondent to what God had *decreed before the foundation of the world.* Now what the *bleſſing* there ſpoken of is, appears in general by the addition of πνευματικῇ, and ἐν τοῖς ἐπουρανίοις, *a ſpiritual bleſſing*, or *bleſſing in things which belong unto heaven*; and again by the predeſtination (in order of nature precedent to it) which is ſpecified to be εἰς υἱοθεσίαν *to adoption*; and laſtly, by what is here added, ἵνα ἡμᾶς ἁγίους καὶ ἀμώμους, *for us to be*, or *that we ſhould be holy, and unblemiſh'd before him in love:* all which ſpecifie the matter of the *election* here ſpoken of to be the ſame as of his *bleſſing* of us, *viz.* our holy blameleſs converſation, ſuch as becomes ſons of God, a ſpiritual, Chriſtian obedience in all manner of piety and charity, ſuch as *Chriſt* came to plant in the world, and in which reſpect he is ſaid to *bleſs us in turning every one from his iniquities*, *Act.* 3. 26. and ſo 'tis here diſtinctly added c. 2. 10. that *good works* are the things to which *God hath before prepared* (that is, elected) *us*, *that we ſhould walk in them.* This then being the general matter of the *election* here ſpoken of, (not ſalvation, or bliſs in another world, but) holineſs, or piety here, is yet farther determined, or limited, by the ἐν αὐτῷ, or

ἐν αὐτῷ ἐξελέξατο

καθὼς

ἐν Χριστῷ or ἐν Χριστῷ, *in him*, or *in Chriſt*, ſpecifying *Chriſt* to be the means of bringing all, particularly the Gentiles, to this holy life, from all eternity predetermined by God to do ſo; as in that place of the *Acts*, *God ſent him* thus *to bleſs us*. And this *Chriſt* hath done by revealing God's Will both in the precepts which contain this holy and blameleſs life in them, and by his promiſes, which ſo ſtrongly and powerfully invite and oblige, and by his terrors, or threats, which engage us to the performance of his precepts; and ſo again by the miracles, *&c.* which ſignifie him to be ſent by God, but eſpecially by his death and reſurrection; the firſt to teſtifie the truth of what he preach'd, and withal to expiate for our ſins, and ſtrike, and ſeal in his blood a covenant of mercy with all, Gentiles as well as Jews, of pardon of foregoing ſins, upon condition of reformation and amendment, and of giving ſtrength and grace to perform what God now under this covenant requires of us (without which as we ſhould have had no encouragement to amend, ſo we had been utterly unable to have performed that work of reformation:) and the ſecond to confirm from heaven that he died an innocent perſon, in the teſtimony of that truth thus owned by his father, and by enſtating him in that power and dominion at God's right hand, to enſtate on him alſo the power of actual giving that grace to Gentiles as well as Jews, which by his death he purchaſed for all. This then is the plain meaning of *God's electing in Chriſt*, &c. God's free, undeſerved mercy in decreeing to beſtow *Chriſt* upon all, as the means (of all other moſt effectual) to engage and bring men to holineſs and purity of life, that is, by what *Chriſt* hath done and ſuffered for Gentiles as well as Jews, to call and bring home ſinners of all ſorts to repentance. And this farther appears, v. 9, 10. where the *myſtery of his Will* (*Μυστήριον τῦ θελήματος*) *according to his own good pleaſure* (which is all one with his *election* here) is ſpecified to be the (*τὰ Πάντα*) the *gathering all things*, that is, Jews and Gentiles, *together in Chriſt*, that is, making *Chriſt* the means of calling and bringing in the moſt Idolatrous Gentiles, as well as Jews, to receive the faith, and obey the commands of God in *Chriſt*. And this is the ſubject of a great part (ſee ch. 2.) of this enſuing *Epiſtle*. All which as it makes the vocation of the Gentiles as well as Jews to be the matter wherein God's election here is terminated (and is very far from denoting any irreſpective Decree, of beſtowing eternal ſalvation on ſome few, which includes the abſolute rejection or dereliction of all others) ſo it no way infers their faith or repentance to be irreſiſtibly wrought in them by this Decree of election, or by the means determined therein, but only that God hath in *Chriſt* pitch'd on moſt wiſe, moſt powerful, moſt efficacious means of calling, and melting even the Gentiles, the worſt of men, which he likewiſe foreſaw would be effectual on many by the power of his grace, though many others through their own obſtinacy would contemn, and not make uſe of it.

b. (*Ἀνακεφαλαιώσασθαι*) V. 10. *Gather together in one*] Κεφάλαιον in Arithmetick ſignifies *a ſum*, *συναθροισμὸς the putting many members together into one*; hence *ἀνακεφαλαιοῦν to put many ſeverals together*, and when 'tis uſed of ſpeech, then 'tis *to ſpeak briefly and ſummarily*, Eccleſ. 32. 8. and ſo ſaith *Chryſoſtom*, *ἐν τύπῳ τὰ ἐπὶ μακρὸν λεγόμενα*, *&c. to contract a long diſcourſe into few words*. It is uſed in military affairs for the *contracting* or putting together *ſcattered ſoldiers into one troop*. In *Rhetorick* it is *the repeating and gathering the head of the former diſcourſe* or *oration*. In all, it is the bringing into one thoſe that were ſeveral, and ſo it is here the uniting and joining together of thoſe that were diſparate and ſevered before; the ſame that in the parallel place *Col.* 1. 20. is *ἀποκαταλλάξαι* and *εἰρηνοποιῆσαι*, *bringing* all *to an agreement* or *pacification*.

c. (*Κληρωθέντες*) V. 11. *Obtained an inheritance*] Κληρωθέντες (if *ἐκληρώθημεν* be the right reading) ſignifies, *to be taken as a* κλῆρος, *lot* or *patrimony*, in the paſſive voice and ſenſe. Now the κλῆροι among the Hebrews were thoſe *portions* of land that fell by lot to any in the diviſion of a land or eſtate, as in the firſt diviſion of *Canaan*, *Judah* had his lot, or portion, or diviſion, *Reuben* his, and *God* was *Levi*'s lot, or inheritance, or poſſeſſion, as we call it. So in like manner, when in the diviſion of the world into Jews and Gentiles, God choſe the Jews, they were ſaid to be his κλῆρος or *portion*, *Deut.* 4. 20. and ſo believers or Chriſtians are now ſtyled 1 *Pet.* 5. 3. and in a more peculiar manner they that preached the Goſpel, the Apoſtles, who ſeem to be here noted by the ἡμεῖς (raiſing it ſomewhat higher than thoſe had had *the knowledge of his Will*, v. 9.) and ſurely are the ἡμᾶς *we* v. 12. and προηλπικότες *the firſt that hoped*, or *believed in Chriſt*, and who, as ſuch, were before others preferred to that dignity. And ſo accordingly have all that have ſerved God in the miniſtery been called *God's* κλῆρος or *clergy*, by whom therefore they are here ſaid κληρωθῆναι, *to become God's peculiar poſſeſſion*, or *portion*. But the King's *MS.* hath not this word, but only ἐκλήθημεν, *we were called*. προηλπικότες

d. (*ἀρραβῶνα*) V. 14. *Earneſt*] The Greek ἀρραβῶν is a Syriack word, ערבון from ערב *contraxit*, *mercatus eſt*, *fidejuſſit*, *to make any bargain*, as it ſignifies *Gen.* 38. 17. *a pledge* or *firſt part of a payment*, which is an aſſurance, or ſecurity, that the reſt of the whole price ſhall not fail to follow. This is it which in Engliſh is peculiarly called the *Earneſt*, that which confirms and aſſures the bargain. And ſo the Spirit and gifts thereof after the Aſcenſion of *Chriſt* poured out not only upon Jews but Gentiles, is the pledge or earneſt paid by God, the firſt part of the price which he hath agreed to give for the bringing in and redeeming the Gentiles out of the hands of Satan and ſin, to be the ſervants of the living God: Thoſe many other graces and rich treaſures conſequent to that gift, pardon of ſin, increaſe of grace, and at laſt ſalvation it ſelf, being the reſidue of the price, and here called κληρονομία ἡμῶν, *our portion*, or that which we receive in the bargain, in this great purchaſe of God's, his work of redeeming of ſouls. κληρονομία ἡμῶν

Ib. *Redemption*] What περιποίησις ſignifies will be ſeen Note on *Heb.* 10. d. and on 1 *Pet.* 2. e. Here it muſt be taken not for the *action of acquiring* or *poſſeſſing*, but *the perſons that are* ſo *acquired*, all one with λαὸς εἰς περιποίησιν, *a people for a poſſeſſion*, or, which is all one, λαὸς περιούσιος, *a peculiar people*, *Tit.* 2. 14. that is, a Church of pure Chriſtian livers, which are here ſaid to be *to the praiſe of his glory*, as in the place of S. *Peter*, *That they may ſhew forth the power*, or *virtues*, *of him that hath called them out of darkneſs into his marvellous light*. As for ἀπολύτρωσις *ranſoming* or *redeeming*, that is uſed ſometimes for temporal deliverance, ἀπολύτρωσις σώματος *redeeming*, or *reſcuing the body* out of perſecutions and calamities, (ſee *Rom.* 8. Note l.) but here for ſpiritual deliverance from the power of reigning ſin, as *Tit.* 2. 14. λυτρώσηται ἀπὸ πάσης ἀνομίας, *redeeming from all iniquity*, reſcuing from all wicked life. And ſo ἀπολύτρωσις περιποιήσεως is no more than that which is mentioned of *Chriſt*, *Luke* 1. delivering men from their ſpiritual enemies, ranſoming them from thoſe ſervile habits of ſin wherein they lived, *that they may ſerve him in holineſs*, &c. Hereby may alſo appear what is meant by the ἡμέρᾳ ἀπολυτρώσεως *day of redemption*, cap. 4. 30. that redemption which had here been mentioned, the redeeming them out of their courſe of ſin to the ſervice of God (every one that is redeemed being his goods, poſſeſſion, ſervant, that bought him) and ſo the *ſealing* them *by the Spirit to the day of redemption* there, is perfectly agreeable to the *ſealing* them here, *by the* ſame *Spirit*, v. 13. to this redemption of God's peculiar people; God's ſending his Spirit and the gifts thereof among the Gentiles (which was done at the firſt preaching the Goſpel to them) being the marking them out as God's purchaſe, ſuch as are to be ſervants of his, and being ſo, ſhall be *accompliſh'd* and crown'd by him. e. περιποίησις ἀπολύτρωσις

V. 15. *After I heard*] The word ἀκούω *to hear*, is anſwerable to the Hebrew שמע, and that ſignifies *to know*, as well as *to hear*, and is ſometimes rendred εἰδέναι and γινώσκειν *to know*: And ſo it ſeems to be uſed in this *Epiſtle*, ch. 3. 2. εἴγε ἠκούσατε, *If indeed ye have known*, not *heard*, for the Apoſtolick Commiſſion to the Gentiles, which is the thing there ſpoken of, was that which they to whom he had *preach'd* f. ἀκούσαντες εἴγε ἠκούσατε

must needs know immediately, and not by hearſay only. And ſo here their faith was a thing known by him alſo, and not only *heard*; though it is alſo true, that their growth in the faith ſince he was there, and the evidences of their charity might be brought to him by the advertiſement of others. Thus ch. 4. 21. *If ye have heard him* is, if ye have known.

CHAP. II.

Paraphraſe.

1. And you heathens lying like ſo many carcaſſes, deſparately gone in all kind of ſins (ſee Note on Luke 15. c.) hath God quickned and raiſed to new life, v. 5. (all between being to be read as in a parentheſis)

1. AND you *hath he quickened*, who were dead in treſpaſſes and ſins,]

2. You, I ſay, that for ſo many years together lived formerly, and ſecurely went on in the Epidemical ſins of the nations, the cuſtoms of the Gentile world, following the direction of your Idol falſe Gods, (who preſcribed all villany in their worſhips) that is, of Satan, that hath ſuch power here below, and doth ſtill exerciſe his power among all that have not received the Goſpel of Chriſt,

2. Wherein in time paſt ye walked according to the courſe of this world, according to the Prince of the power of the air, the ſpirit that now worketh in the children of diſobedience,]

3. Among whom we of the Gentile Church of Rome from whence I write, formerly lived, and yielded our ſelves to thoſe ſenſual ſins and idol-worſhips which our luſts and our phanſies were pleaſed with, and ſo went on in thoſe heathen cuſtoms, which did univerſally overſpread them, and were born, and lived, and continued in a damning condition (ſee Note on 1 Cor. 11. f.) as all other heathens did.

3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of * the mind, and were by † nature the children of wrath, even as others.]

* imaginations, διανοιῶν
† birth φύσει

4. But God, who is infinitely merciful, beyond what we can ask or think, without any thing in us to invite him to it, meerly out of that kindneſs of his which he bare to us, as we were in that ſad deſolate condition of ſin and miſery,

4. But God who is rich in mercy, for his great love wherewith he loved us,]

5. Hath by that power by which he raiſed Chriſt from the grave, raiſed us out of this heathen ſtate of all kind of impieties, a ſtate ſo far from meriting any ſuch dealing, that it deſerved nothing but utter deſertion (and therefore 'tis as wonderful an act of goodneſs and mercy in God, that we are thus reſcued, and eſcaped out of that condition by the preaching of the Goſpel to us, (ſee Heb. 13. c.) as it was for Lot, when he was by the Angel led out of Sodom, and commanded to eſcape for his life, &c.)

5. Even when we were dead in ſins, hath quickned us together with Chriſt, (by grace ye are * ſaved)]

* delivered, σεσωσμένοι

6. And as he hath quickned us out of this ſpiritual death, ſo in Chriſt our head he hath alſo in aſſured hope raiſed us up from the dead, and ſet us with him in heaven: For he ſitting there, which is our head, we are at preſent not unfitly ſaid to ſit there alſo, and ſhall infallibly come thither in due time,

6. And hath raiſed *us* up together, and made *us* ſit together in heavenly *places* in Chriſt Jeſus,]

7. By which means he hath given an eminent teſtimony to all ages that ſhall follow this of the Apoſtles, how exceedingly gracious he is to thoſe that live under Chriſtianity (which is called The age to come, ſee Mat. 11. Note a.) by thoſe undeſerved mercies ſhewn unto us, by giving us Chriſt and his Goſpel to be revealed to us.

7. That † in the ages to come he might ſhew the exceeding riches of his grace, in *his* kindneſs towards us, through Chriſt Jeſus.]

† on the enſuing ages ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις

8. For you are delivered out of that heathen ſtate by the meer undeſerved mercy of God, who might juſtly have left you in it without ever calling you (who had ſo ſinned againſt nature) out of it; and the preaching of the Goſpel, which hath been the means of reſcuing you thus, is a meer free, undeſerved gift of God, the matter of the Goſpel being no way to be known, but by divine revelation, and God having ſent Chriſt, and Chriſt his Apoſtles, to make that known unto you, without which you had never heard, as without hearing you could never have believed, ſuch ſupernatural truths, (ſee Rom. 10. 17. and Note on Heb. 13. c.) and all this an act of God's free will and merciful pleaſure;

8. For by grace are ye * ſaved through faith, and † that not of your ſelves; *it is* the gift of God:]

* delivered σεσωσμένοι
† this is not from you, τοῦτο οὐκ ἐξ ὑμῶν

9. Not from any merits of yours to move God to it, that ſo all may be imputed to him, nothing at all unto your ſelves.

9. Not of works, leſt any man ſhould boaſt.]

10. For we are formed anew by God, and as it were out of a ſtate of nothing (the heathen idolatry, in which we were) raiſed by the preaching of the Goſpel to a being, and a life, and ſo are as ſo many new creatures of his creating, on purpoſe that we ſhould bring forth fruit, live Chriſtianly, and that we might do ſo, he hath accommodated us with all things which may be any way uſeful to that end.

10. For we are his workmanſhip, created in Chriſt Jeſus unto good works; * which God hath before ordained that we ſhould walk in them.]

* to which God hath before prepared us, οἷς προητοίμασεν

11. And this conſideration and remembrance may be uſeful to you, viz. that by birth or natural generation ye were originally Gentiles, called the uncircumciſed by the Jews, who had that circumciſion in their fleſh wrought by the hands of men,

11. Wherefore remember that ye *being* in time paſſed Gentiles in the fleſh, who are called uncircumciſion by that which is called the circumciſion in the fleſh made by hands,]

12. That being then without Chriſt, ye lived in a very diſtant manner from the Iſraelites, both in reſpect of cuſtoms and laws, but eſpecially of the worſhip of God, were juſtly deteſted, and not permitted to live among them; and for the promiſes made to Abraham, ye were utterly ſtrangers from them; and ſo in the firſt reſpect you had no God, nothing but Idols to worſhip, and in the latter, no kind of hope of good to entertain your ſelves with.

12. That at that time ye were without Chriſt, † being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and * without God in the world.]

† far removed from the citizenſhip of Iſrael, ἀπηλλοτριωμένοι τῆς πολιτείας
* Atheiſts ἄθεοι

13. But now, inſtead of that great diſtance formerly kept, an affinity and league hath been made between you (ſee Act. 20. 39.) Gentiles and Jews, and Chriſt's blood hath been the ſolemn rite by which that league (after the manner of the Eaſtern nations, which uſe that ceremony of blood in making leagues) hath been ſtruck.

13. But now in Chriſt Jeſus ye, who ſometime were afar off, are made nigh by the blood of Chriſt.]

14. For he is our peacemaker, and hath joined thoſe two diſtant people into one, having, as it were, broke down or removed that little ſept or wall in the Temple, that ſeparated the court of the Jews from that of the Gentiles, and ſo hath laid all common, brought them both into his Church to live without any diſcrimination of ceremonies, &c.

14. For he is our peace, who hath made both one, and hath broken down the [a] middle wall of partition between us:]

15. Having by his ſufferings brought the Gentiles that believe to that condition, that the people of God ought not to look upon them as enemies, and perſecute them, as now the Judaizers do, for neglecting the Ceremonies of the Moſaical Law, and by the doctrine of the Goſpel taken away the obligingneſs of the Moſaical precepts, which made the converſing with the Gentiles, eating their meats, &c. unlawful alſo, that ſo he might form them both together into one new man, making an agreement or peace between them,

15. Having aboliſhed * in his fleſh the enmity, *even* the Law of commandments, *contained* in ordinances, † for to make in himſelf, of twain, one new man, *ſo* making peace,]

* the enmity by his own fleſh, the Law of commandments by doctrines, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν
† that he might form the two by himſelf (or, together; for the King's MS. reads ἐν αὐτῷ, not ἑαυτῷ) into one new man, ἵνα τοὺς δύο κτίσῃ εἰς ἕνα καινὸν

16. And having united them one to another, might alſo reconcile them to God, having by his ſufferings taken away all quarrel or falling out, whether betwixt God and them, or (eſpecially here) betwixt Jew and Gentile, having died for both indifferently, and thereby ſealed his covenant of mercies to both.

16. And that he might reconcile both unto God in one body by the croſs, having ſlain the enmity * thereby;]

* upon it, ἐν αὐτῷ

17. And

† he hath come and ἐλθὼν ἐυηγ.

17. And † came and preached peace to you which were afar off, and to them that were nigh]
(ſee Note on 1 Pet. 3. e.) preached the Goſpel, and in it all kind of good news to you Gentiles, as well as to the Jews.

17. And accordingly it is that he hath by his Apoſtles

18. For through him we both have an acceſs by one Spirit unto the Father.]
made in him, we have both admiſſion afforded us, and confidence to approach to God as to our father, having the Spirit of Christ to intercede for us, both Jews and Gentiles.

18. For by the covenant

* domeſticks of God, οἰκεῖοι † being the corner-ſtone of it ὄντος ἀκρογωνιαίου αὐτοῦ * being compacted together, will encreaſe συναρμολογουμένη αὔξει ‖ for ἐν * By, or Through, ἐν

19. Now therefore ye are no more ſtrangers and foreiners, but fellow-citizens with the [b] ſaints, and * of the houſhold of God :

19, 20. And ſo now ye are no longer foreiners, as the Gentiles were wont to be called by the Jews, but taken to be fellow-citizens with the

b. ἅγιος

20. And are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt † himſelf being the chief corner-*ſtone*.]
Jews, and members of God's family, that is, received into the Church, into the number of believers, added to that building of which Chriſt was the corner-ſtone, and the Apoſtles and Prophets joined to him, as the foundation built thereon.

21. In whom all the building * fitly framed together, groweth unto an holy temple ‖ in the Lord.]
and Gentiles, how diſtant ſoever formerly, united now, and knit together, are thereby enabled to continue in that unity, and make up one Chriſtian Church, to adore and worſhip God together.

21. On whom all Chriſtians being built, and Jews

22. * In whom you alſo are builded together for an habitation of God through the Spirit.]
come and reſide among you, by communication of all thoſe benign influences which flow down to your Church from the Spirit of Chriſt.

22. Being alſo by Chriſt thus united, that he may

Annotations on Chap. II.

a. Μεσότοιχον τοῦ φραγμοῦ

V. 14. *Middle wall of partition*] We have oft ſpoken of the Gentile Proſelytes, the ſecond ſort of which, thoſe *of the Gates*, which were not circumciſed, were by the Jews ſo far accounted unclean according to the Law, that they were not permitted to come into that court of the Temple, called *holy*, where the Jews were. So it is charged upon them as a fault, *Ezek.* 44. 7. that they had *brought into God's ſanctuary ſtrangers*, &c. and *Act.* 21. 28. on *Paul*, that *he brought Greeks into the Temple*. The *Proſelytes of righteouſneſs* indeed, thoſe that had undertaken the whole Law, which were circumciſed, *&c.* they were admitted with the Jews into the inner court : but theſe other only into the outer court, called *the court of the Gentiles*, and *the unclean*, in which reſpect it is that the Temple is called *the houſe of prayer to*, or *for*, *all nations*, *Mar.* 11. 17. becauſe in that court the Gentiles were admitted to pray. In the ſecond Temple theſe courts were divided one from the other by a little ſept of ſtone, three cubits high, called, ſaith *Joſephus*, by the Hebrews γάζος, and by the Greeks δειγὸς, by the *author* of the book of *Maccabees* (1 *Mac.* 9. 54.) τὸ τεῖχος τῆς αὐλῆς τῆς ἁγίων ἐσωτέρας, *the wall of the inner court of the ſanctuary*, which *Alcimus* there commanded to be taken down. On this wall was written in many places μὴ δεῖν ἀλλόφυλον ἐντὸς ἰέναι, *that no alien might go within*. The firſt mention of this law in *Joſephus* is *Ant.* l. 12. c. 3. where he ſets it down as a ſanction of *Antiochus*, Μηδενὶ εἶναι ἀλλοφύλῳ εἰς τὸ περίβολον εἰσιέναι τοῦ ἱεροῦ, *that no alien might enter into that court of the ſanctuary*, *which was incloſed with the ſept*, (ſo περίβολος ſignifies *a court incloſed.*) So again l. 15. c. *ult.* in the deſcription of the Temple built by *Herod*, there is mention of ἔρκιον *a ſept*, which incompaſſed the περίβολος or *court*, whereon there was a prohibition εἰσιέναι ἀλλοεθνῆ, *that any of another nation ſhould enter*. This is called by him δρυφακτὸς λίθινος, and ἔρκιον λίθινον δρυφακτὸς, *a partition of ſtone*, or *a ſept of a ſtone-partition*, the word δρυφακτὸς from δρῦς (*an oak* primarily, then *any* kind of *tree*) being ὅτι δρυῶν φραγμὸς *a partition* (the word that is here uſed) *made of timber*, and vulgarly uſed for any kind of partition, though here of ſtone (as a *leaden ink-horn* or a *ſilver box* among us.) This doth *Gorionides* affirm to have been a ſilver wall, betwixt the Sanctuary and the porch, with a golden door in it, (but this I ſuppoſe not that the maſs of the wall was ſilver, or of the door gold, but that they were ſilver'd and gilt over) on the upper poſt of which, ſaith he, there was a golden ſword of twelve pounds of gold, on which were written theſe words, הגר הקרב יומת, *A ſtranger that comes near ſhall die*. That this is it which is here called moſt expreſly τὸ μεσότοιχον τοῦ φραγμοῦ, *the middle-wall of partition*, there is no queſtion; and this *Chriſt* is ſaid to *take down*, by making the Jews and Gentiles for the future, without any diſcrimination, one ſheepfold under one *Chriſt*. To this ſept and prohibition of entring, as it ſtood among the Jews, that of *Eccleſiaſticus* 19. 29. ſeemeth to refer, where the man of the houſe is ſaid to turn the ſtranger out of doors, as out of the Sanctuary or inner court, ἔξιθι, παρεγίνε, ἀπὸ παρεμβάτου τῆς δόξης, *Go out*, *ſtranger*, *from the preſence of glory*, that is, as ſtrangers were commanded to go out of the Temple, where was the *ſchechina* or *appearing of God*, which is ordinarily called δόξα *glory*.

οἶκος προσευχῆς πᾶσι τοῖς ἔθνεσι

δόξα

b. ἅγιοι ξένοι

V. 19. *Saints*] That ἅγιοι *ſaints* here ſignifie the Jews, will appear by the oppoſition to ξένοι *ſtrangers* before, for in reſpect of the Jews it was that they were called *ſtrangers*, they being the only people of God before, and now the Gentiles, that were but גרי *ſtrangers* (vulgarly known by that name) being received in to be συμπολίται *fellow-citizens*; with whom? why, with the ſame to whom they were ſtrangers, that is, the Jews. Thus doth *Procopius* interpret it in *Iſa.* p. 683. who accordingly calls the Jews τὸ ὂν παρὰ πάντων ἁγίων ἔθνος *the nation made up of the holy fathers*: which ſaying of his gives the reaſon of this phraſe, why the Jews are called ἅγιοι *holy*, *viz.* in reſpect to the *Patriarchs*, *Abraham*, *&c.* who were truly ἅγιοι *ſaints*, to whom the promiſes were made, to the participation of which the Gentiles are now called.

CHAP. III. *Paraphraſe.*

1. FOR this cauſe I Paul, the priſoner of Jeſus Chriſt for you Gentiles,]

1. Hereupon I Paul, as an Apoſtle, ſo at this time a priſoner alſo of Jeſus Chriſt, who am perſecuted for this one thing, becauſe I preach to the Gentiles, and according to the doctrine of Chriſt vindicate the liberty of the Gentile converts, and the no-neceſſity of circumciſion to them, (ſee Note on Gal. 2. c.)

2. If ye have heard of the diſpenſation of the grace of God, which is given me to youward ;]
derſtand (ſee Note on c. 1. f.) any thing of my Apoſtleſhip, my commiſſion to preach and conſtitute Churches among you Gentiles,

2. Which you cannot chuſe but know, if you un-

* have afore written περιγε-γραπται

3. How that by revelation he made known unto me the myſtery (as I * wrote afore in few words,

4. Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt.)]
ſaid a little already in this Epiſtle c. 1. 9. &c. by which you may diſcern (if you read and conſider) ſomewhat of that ſecret or myſtery which I ſpeak of,)

3, 4. To wit, that Chriſt ſhewed to me by revelation, or viſion, that great ſecret of ſending the Goſpel to the Gentiles (of which I have

5. Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit,]
being revealed to men, that it was generally thought unlawful to converſe or have any thing to do with the Gentiles, till now the contrary

5. Which myſtery in the former ages was ſo far from

trary hath been revealed (as to Peter, Act. 10. ſo) particularly to me v. 3. and generally to the Apoſtles and others (that received viſions to that purpoſe, and extraordinary gifts for the benefit and uſe of the Church, the gifts of tongues, &c. on purpoſe that they might preach to all nations,)

6. Viz. That the Gentiles were to be taken in with the Jews into the ſame inheritance, and have part in all the pardon and grace, acceptation and reward, which is now made over to believers in Chriſt, that they were to be members of Chriſt, and ſo receive influences from the head, (as well as the Jews) that they were to partake of all the promiſes made in Chriſt, and that the preaching of the Goſpel to them was to be a means of all this;

6. That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpel,]

7. In which work I have been made uſe of as an inſtrument, God out of his free grace to me, that was a perſecutor, being thus pleaſed to employ me, and by the gift of tongues and miracles, &c. fitting me for the diſcharge of it.

7. Whereof I was made a miniſter, according to the gift of the grace of God given unto me, by the effectual working of his power:]

a. 8. I, I ſay, who am the unworthieſt perſon, and moſt unfit for ſuch an office, have yet had this dignity, this favour, this commiſſion vouchſafed to me, to make known to the Gentiles this bounty of Chriſt's towards them, in receiving them freely into covenant, without thoſe impoſitions of circumciſion, &c. which were required of the Jews: A thing which could not by any clue or ſearch have been found in the Jewiſh Law, if Chriſt had not commanded, and I and other Apoſtles received revelation to do it;

8. Unto me, who am leſs then the leaſt of all ſaints, is this [a] grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt,]

9. And to let all men ſee what this myſtery is which hath ſo long lain hid in God (who, as he created all things at firſt by Jeſus Chriſt, ſo hath now wrought this great work of new creation, of regenerating the Gentiles, calling them out of their heathen idolatries by Chriſt alſo) but is now communicated to the world; (ſee Note on Acts 2. d.)

9. And to make all men ſee what *is* the † fellowſhip of the myſtery which * from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt:]

† communication κοινωνία
* hath been hid from the ages ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων

10. That by what is now done in the Church, the very Angels may now come to know that which before they knew not, the great variety of God's wiſe diſpenſing of things, as in his dealing formerly with the Jews, ſo now in calling the Gentiles to the light of the truth, and knowledge, and practice of all Chriſtian vertue,

10. † To the intent that now unto the principalities and powers in heavenly *places* might be known by the Church the manifold wiſdom of God,]

† That now ἵνα νῦν

11. According to that which he had before-hand decreed in Chriſt, of the ſeveral ages of the world, to diſpoſe things after that manner, that in the laſt age theſe worſt of men, the heathen idolaters, ſhould have Chriſt revealed to them;

11. According to the * eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord,]

* fore diſposing of the ages, πρόθεσιν τῶν αἰώνων

12. Through whoſe mediation the Gentiles, all that believe, have now boldneſs given them and liberty to approach (ſee Note on Joh. 7. a.) and addreſs themſelves to God, with confidence of reception and acceptation.

12. In whom we have boldneſs, and acceſs with confidence by the faith of him.]

13. And therefore I that am perſecuted for this reaſon peculiarly, becauſe I preach to the Gentiles (which the Jews think to be unlawful, and 'tis not ſtrange they ſhould, when it was a myſtery not formerly revealed to the very Angels, v. 10.) do deſire and pray firſt for my ſelf (as after he prays for them, v. 16.) that I be not amated at any thing that befalls me in this cauſe; or I do beſeech you and pray for you that you be not diſcouraged, or ſtopt, or amated (ſee Note on Luke 18. a.) in your courſe, upon conſideration of the ſufferings that have fallen on me for your ſakes, (that is, becauſe I converſe with and preach to you, or aſſert this dealing of God toward the Gentiles) which ſhould be rather matter of glorying or rejoicing to you.

13. Wherefore I * deſire that you faint not at my tribulation for you, which is your glory.]

* intreat you not to be diſheartned αἰτοῦμαι μὴ ἐκκακεῖν, or, I deſire or pray not to be, or that I be not troubled; ſo the Syriack, that my ſpirit be not troubled.

14. For this cauſe I humbly beſeech God daily for the ſake of his dear ſon Chriſt Jeſus our Lord,

14. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt,]

15. (Through whom it is that the whole world of men, Gentiles as well as Jews (ſee Note on Col. 1. c.) are now acknowledged and owned by God as children, called after his name, Chriſtians, received into his family upon their receiving of the faith)

15. Of whom the whole family in heaven and earth is named,]

16. That according to the abundance of that power by which he hath called you to the faith, and wrought in you obedience to it, he will alſo by his Spirit give you to grow in all inward ſtrength and abilities of the ſoul, to perform all holy duties,

16. That he would grant you according to the riches of † his glory, to be ſtrengthned * with might by his Spirit in the inner man,]

† his own αὐτοῦ
* in power by his own Spirit δυνάμει διὰ τοῦ πνεύματος αὐτοῦ

17. That ye may continue conſtant in the faith of Chriſt, and by your zeal and ſincerity of love toward him be ſo faſtned to him (as a tree that hath taken deep root, or as a building firmly founded) that no temptation or perſecution be able to ſhake you, v. 13.

17. That Chriſt may dwell in your hearts by faith, † that ye being rooted and grounded in love,]

† being rooted and founded in love, that ye may be able, ἐν ἀγάπῃ ἐῤῥιζωμένοι, καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε

18, 19. That ye may be perfectly skilled, (as all holy men ſhould be) in the knowledge of immenſe wiſdom, and other attributes of God (Joh. 11. 8, 9.) or (as the antients are willing to underſtand theſe dimenſions) underſtand and ſearch into the immenſity of Chriſt's love to us, beſt expreſſed by the ſeveral dimenſions of the croſs to which he was faſtned, being extended upward, and downward, and on both ſides; I mean, that unſpeakable and unfathomable love of Chriſt, the knowledge of which is a ſcience of great concernment unto us, far beyond all that myſterious knowledge that the Gnoſticks boaſt of; or to conſider the infinite mercy of God in revealing Chriſt unto us, that this may inflame your hearts with the love of God, who thus loved us, and ſo fill you with that vertue which is moſt divine, 1 Joh. 4. 16. and which will fortifie you againſt all the perſecutions which are now apt to diſcourage you, v. 13.

18. May be able to comprehend with all ſaints, what *is* the breadth, and length, and depth, and height,

19. And to [b] know * the love of Chriſt, which paſſeth knowledge, that ye might be [c] filled † with all the fulneſs of God.]

* or, the ſuperlative love of the knowledge of Christ; for the K.'s MS. reads ὑπερβάλλουσαν ἀγάπην τῆς γνώσεως
† to εἰς

20. Now to that all-wiſe and all-merciful God, that can do moſt abundantly above what we can imagine, and will do liberally above what we can pray for to him, an evidence of which we have in that mighty work which is now wrought among you, in the preaching of the Goſpel, and affording ſuch miracles to be done among the Gentiles,

20. Now to him that is able to do * exceeding abundantly above all that we ask or think, according to the power † that worketh in us,]

* ſuperabundantly ὑπὲρ ἐκ περισσοῦ
† which is wrought among us ἐνεργουμένην ἐν ἡμῖν, or, among you, for the K.'s MS. reads ὑμῖν

21. To him be all honour aſcribed through Jeſus Chriſt, by what is now done in the Church, even by the means of the faith and doctrine of Chriſt, which is now preached to the Gentile world: And may this for ever tend to the glory of God, and not only at this preſent time, but among all poſterities, through all parts of the world. Amen.

21. Unto him *be* glory [d] in the Church * by Chriſt Jeſus, throughout all ages, world without end. Amen.]

* or, and, or even by Christ, for the King's MS. reads καὶ ἐν

Annotations on Chap. III.

V. 8. *Grace*] The word χάρις here, and χάρισμα in other places 1 *Tim.* 4. 14. ſignifies ſome ſpecial *favour* of Gods in order to ſome charge or office, that eſpecially of the miniſtery. So when *Levi* is called *God's holy one*, *Deut.* 33. 8. the word there uſed in the Hebrew is חסידך, not *thy ἅγιος* ſo properly, (that would be קדוש) as *thy* κεχαριτωμένος, חסד ſignifying χάρις *favour* here; and ſo the perſon to whom the חסד belongs, is he that is favoured by God in a ſpecial manner, preferred to ſuch a dignity (an office) before others, without conſideration of any dignity in the perſon, only upon the free mercy and good pleaſure of God.

V. 9. *Know*] The meaning of this verſe will not eaſily be pitch'd on, becauſe it is not certain whether the reading be ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, or as the King's *MS.* reads, ὑπερβάλλουσαν ἀγάπην τῆς γνώσεως τοῦ Χριστοῦ. If the firſt be the right reading, it muſt then be rendred

rendred *the love of Chriſt which exceedeth knowledge*; where the compariſon being laid betwixt *the love of Chriſt* and *knowledge*, and *the love of Chriſt* being by ver. 18. determined to ſignifie *Chriſt's love* of *us*, the *knowledge* muſt probably ſignifie thoſe things which the *Gnoſticks* pretend to know, and boaſt ſo much in that knowledge; and ſo to *know the love of Chriſt, which paſſeth knowledge*, is to ſtudy and contemplate that one ſubject, *Chriſt's* infinite love to us, which is infinitely more worth our ſtudying than what they boaſt of: and ſo this is no improbable ſenſe of the place, that the Apoſtle having prayed that they may *comprehend the immenſe love of Chriſt toward them*, v. 18. ſhould add alſo, that they may *know that love of Chriſt's, which excelleth knowledge*, that is, (as the *Gnoſticks* are very proud of their deep and ſecret knowledge, and place great perfection therein, ſo they on the other ſide ſhould) look upon the huge love of *Chriſt* toward them, ſuch as being conſidered, will by way of gratitude incline them to ſuffer any thing for his ſake, in oppoſition to being *diſcouraged at tribulations*, v. 13. and to poſſeſs their hearts of that, as that which is far more worth their thinking of and ſtudying, than the higheſt knowledge or skill of myſtical interpretations, which the *Gnoſticks* ſo pretended to. As for the notion of γνώσεως for *knowledge* ſimply taken, ſo as to *exceed knowledge* ſhould ſignifie *unſearchable, unintelligible*, that cannot probably be the meaning of it, when at the ſame time he prays they may know it, and beſides the Genitive caſe γνώσεως, being the note of compariſon, ſeems rather to refer to the former notion, to compare *love* and *knowledge* together, and prefer the former. But if the other be the right reading, then the rendring will be plain, *the exceeding love of the knowledge of Chriſt:* and though that be capable of ſeveral interpretations, whether firſt, the love of God in revealing, and of *Chriſt* in vouchſafing to be known to us, or ſecondly, our love of Chriſtian knowledge; yet the former will be more commodious, becauſe more agreeable to v. 18. where it is *God's love* toward us that they are to *comprehend*, and this is one ſpecial branch of that, his revealing his Son unto us; to which alſo it is conſequent, that we ſhould (which is the point in hand v. 13.) adhere conſtantly to him, endure perſecutions, and not ſuffer our love to be cooled by them. And to this interpretation the words which follow will well connect, ἵνα πληρωθῆτε, &c. *that ye may be filled to all the fulneſs of God*, (ſee Note c.) as an effect in us of this knowledge, or conſideration of God's infinite love toward us.

Ἀγάπη Χριστοῦ ὑπερβάλλουσα γνώσεως

Ib. *Filled with all the fulneſs of God*] Πληρόω *to fulfill* ſignifies to *fill up* vacuities, *to perfect, to complete*; ſee Note on *Mat.* 5. h. ſo here having recommended to them the βάλλος ἀγάπης *exceeding love*, or *charity*, of God toward them, *viz.* rich love, and promiſes of God in *Chriſt*, he adds that they may be fulfilled, that is, (as an effect of their conſideration of God's love towards them) filled up and perfected to the higheſt pitch that God now in *Chriſt* requires of us, and that is properly called πᾶν πλήρωμα Θεοῦ, *all the fulneſs of God*, that is, all that perfection of charity to which God in *Chriſt* hath deſigned to elevate the Chriſtian, and wherein in a manner all Chriſtianity doth conſiſt, and to which we are engaged by his love to us.

πλήρωμα Θεοῦ

V. 21. *In the Church*] The variety of reading, either with, or without καὶ *and*, makes it doubtful how this verſe ſhould be rendred. If it be without καὶ *and*, then it muſt firſt be obſerved, that the prepoſition ἐν, ἐν ſignifying ſometimes *in*, as in a place (and ſo it may poſſibly be here, *in the aſſembly of Chriſtians for ever*) ſignifies alſo *through* and *by*; and ſo it may moſt probably ſignifie here, and be all one with διὰ τῆς ἐκκλησίας *by the Church*, v. 10. that as there *the various wiſdom of God* was demonſtrated *by the Church*, that is, by God's dealing in it, ſo here that *various wiſdom* and *mercy* of his ſhould be acknowledged with *thankſgiving*. And then, though 'tis poſſible ἐν Χριστῷ may adhere to ἐκκλησίᾳ, and ſo be rendred, *the Church in Chriſt Jeſus*, that is, the Chriſtian Church; yet becauſe probably, if that were it, it would be expreſſed by repeating the article τῇ after ἐκκλησίᾳ, as it is 1 *Cor.* 1. 2. therefore it will be more reaſonable to render ἐν Χριστῷ *through Chriſt*, as the mediator *through* whom as we *pray Rom.* 1. 8. ſo we *give thanks* and *praiſe* to *God* alſo. And ſo the meaning will be, *All honour and glory be unto God through Jeſus Chriſt* (by whom theſe mercies are conveyed to us) *for*, or *by*, or *through the Church*, that is, through thoſe gracious and wiſe diſpoſals of his, that are now wrought by receiving the Gentiles into the Church, a thing which is likely to have main influence upon all poſterities of the world for ever. But if the καὶ be taken in, (as in that antient *MS.* it is) then as that muſt neceſſarily connect ἐκκλησίᾳ and Χριστῷ, *Church* and *Chriſt*, whether it be rendred *and* or *even*, ſo the ἐν cannot ſignifie *in*, as in a place, becauſe that cannot be applied to ἐν Χριστῷ *in Chriſt*, but muſt neceſſarily be rendred *by*, or *through*, and *the Church* and *Chriſt* muſt be the two means (though perhaps thoſe two knit into one, by rendring καὶ *even*) whereby this *glory* is to come in to God, and ſo is aſcribed to him, thus, *All glory be to God the Father*, the wiſe diſpoſer of all, *through* that which is now done in the Church, *and*, or *even*, *through* what hath been done *by Chriſt*, in reconciling the Gentiles, and bringing them into the ſame fold with the Jews, making up one Church of both.

ἐν Χριστῷ

CHAP. IV.

Paraphraſe.

1. I Therefore the priſoner * of the Lord, † beſeech you that you walk worthy of the vocation wherewith ye are called,]

1. I therefore the Apoſtle that am at this time a priſoner for the cauſe of Chriſt, ch. 3. 1. (from whence to this place ſeems to be one long parentheſis, ſee Note on Gal. 2. c.) do exhort you to behave your ſelves like perſons that have been vouchſafed by God that great mercy of revealing Chriſt to you in your Gentile ſtate.

2. With all lowlineſs and meekneſs, with long ſuffering, forbearing one another in love,]

2. And that muſt be by the exerciſe of that Chriſtian charity, and thoſe many effects of it, (1 Cor. 13. 4, 5.) a lowly opinion of your ſelves, a mild behaviour towards others, a patient bearing (oppoſed to revenging) of injuries, much more of weakneſſes and ignorances,

3. Endeavouring to keep the unity of the Spirit in the bond of peace.]

3. Labouring your utmoſt to preſerve that unity in the Church, which is kept in the body, by being animated by the ſame Spirit, and by being joined one member friendly and peaceably to another, be ſinews, &c. that is, unity of charity, as the Spirit, and of outward communion, as the ſinews, to knit you all together into a peaceable Church, loving, and living peaceably one with another.

4. * *There is* one body and one ſpirit, even as ye are called in one hope of your calling;]

4. That as ye are one ſociety, one body of Chriſtians, ſo ye may have one ſoul, as it were one Spirit of love to animate that body, according to that one aim, (in which you all conſpire, and to the obtaining of which Chriſtianity gives you all the ſame pretenſion and hope) viz. eternal life.

5. One Lord, one faith, one baptiſm,]

5. And according as ye have but one maſter, whoſe commands ye are bound to obey, one body of Creed to be believed by all, and the ſame form of initiation, the ſame vow of Baptiſm appointed to be adminiſtred to all.

6. One God and father of all, who *is* above all, and through all, and † in you all.]

6. And as having all of you the ſame God which created, and now owneth you for his children, who overſeeth all actions, piercеth through all ſecrets, and powerfully worketh in you by his gifts and graces.

7. But unto every one of us is given grace, according to the meaſure of the gift of Chriſt.]

7. But theſe gifts, and capacities, and qualifications for the ſerving of Chriſt in the Church, are not in the ſame manner and meaſure given to all, but ſeverally, and in divers degrees, ſuch as Chriſt in his ſeveral diſtribution of gifts is pleaſed to diſpenſe.

8. Where-

8. According to that of the Pſalmiſt, Pſal. 68. 18. that

8. Wherefore he ſaith, * When he aſcended up on high, he led captivity captive, and [a] gave gifts for men.]

at his aſcenſion he carried Satan, ſin and death captive, and ſcattered many ſeveral gifts and extraordinary graces by ſending the holy Ghoſt upon his Diſciples, as Elias did upon Eliſhah at his aſcent.

9. (And what doth this his aſcent to heaven ſignifie,

9. (Now that he aſcended, what is it but that he alſo deſcended firſt † into the lower parts of the earth ?]

but that he firſt deſcended from heaven to theſe lower parts of the world, called the earth, or to the Virgins womb, to be conceived there in humane fleſh, which is by the Pſalmiſt alſo ſtyled [being faſhioned beneath in the earth] Pſal. 139. 15. (ſee Paulus Fagius on Targum, Gen. 37. 36.) or elſe to the grave, called The lower parts of the earth, Pſal. 63. 9.

10. And as his deſcent was on purpoſe to do us good, to

10. He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might * fill all things.)]

beſtow and ſcatter his graces among us; ſo his aſcending again, though it were for a time the leaving of us, yet it was deſigned to the ſending down the holy Ghoſt upon the Apoſtles, by that means to ſupply all our wants, to do what was neceſſary to be done to the planting and governing of his Church.)

11. And to that end he hath conſtituted ſome to be

11. And he gave ſome Apoſtles, and ſome Prophets, and ſome [b] Evangeliſts, and ſome Paſtors and Teachers,]

founders and governours of all Churches, (ſee note on Joh. 20. 21. and on 1 Cor. 12. b.) others to teach and confirm them when they are founded (ſee Note on Act. 15. c. and 1 Cor. 12. c.) others, followers of the Apoſtles, ſent to preach the Goſpel, where the Apoſtles could not go, (ſee Note on Joh. 20. 21.) others to reſide as Biſhops, and govern particular Churches, and inſtruct them alſo,

12. For the holding together the body of the Church,

12. For the † perfecting of the ſaints, for the work * of the miniſtery, for the edifying of the body of Chriſt :]

to frequent publick aſſemblies (ſee Note on 2 Cor. 13. c.) and either for the maintaining the poor by the contribution of the rich (ſee Note on Luke 8. a.) or for the ſupplying all the ſpiritual wants of the Church, and for the building of the Church, and farther inſtructing thoſe that are in it, and bringing others into it:

13. Till Jews and Gentiles all coming to the Church, and joining in the ſame faith

13. Till we all come in the unity of the faith, and of the † knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt :]

and profeſſion of Chriſt, attain to full age, as it were, and ſtature, ſuch as uſes to have full knowledge belonging to it, viz. the perfect knowledge of Chriſt's will revealed to them :

14. Which may ſecure us from that which we now ſee is the fate of many, viz. to

14. That we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the [c] * ſleight of men, *and* cunning craftineſs, whereby they [d] lye in wait to deceive :]

be (as children are wont) carried from one doctrine to another (as a wave of the ſea is carried about with every wind that comes, ſometimes this, ſometimes another way) through the cheats and ſorceries uſed by the Gnoſticks, and the cunning and induſtry of ſuch falſe teachers, who are moſt dexterous in contriving of deceits, (ſee Note on Jude f.) and laying them ſo, that they may get moſt Proſelytes to them :

deceit, τῇ κυβείᾳ τ ἀνθρώπων ἐν πανουργίᾳ πρὸς τ μεθοδείαν τ πλάνης

15. But that preſerving unity of faith and charity, we may improve (as members in unity with the head) and grow in all Chriſtian knowledge whatſoever :

15. But † ſpeaking the truth in love, may * grow up into him in all things, which is the head, *even* Chriſt :]

τες * increaſe in him αὐξήσωμεν εἰς αὐτὸν

16. Chriſt being that head from whoſe influence, (as from the influence of the

16. [e] From whom the whole body † fitly joined together and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.]

principal member, the body of any living creature is ordinarily compacted, and by the ſupplies that the veins and arteries binding faſt the joints, afford to every part, proportionably to the power or efficacy of the one, and the wants of the other, doth daily increaſe and grow, till it come to perfect maturity, and all this through the mutual amity that is preſerved in the body, ſo) the whole body of the Church being held together in frequent aſſemblies ver. 12. by every man's doing his beſt in the capacity he is in, towards the ſervice of the Church, (or by means of the rich men's contributing to the maintainance of the poor, accordingly as one wants, and the other is able to ſupply) grows into a complete ſpiritual body fit for the ſervice of Chriſt, and all this by the means of mutual love and charity.

17. This command therefore I give you with all earneſtneſs in the name of Chriſt,

17. This I ſay therefore, and teſtifie in the Lord, that ye henceforth walk not as * other Gentiles walk in the vanity of † their mind,]

whoſe Apoſtle I am, that being converted from heatheniſm to Chriſtianity, ye do not any longer live after the manner of the heathens, in the vileneſs of thoſe practices uſed in their idol-worſhips, (ſee Note on Rom. 8. h.)

18. That long courſe of ſin having blinded their underſtandings, ſo that they ſee not that which by the light of nature they are enabled to ſee, and by that groſs ignorance and obduration of heart run into all impiety, are far removed from that life which God and nature requires of them.

18. Having the underſtanding darkned, being alienated from the life of God, * through the ignorance that is in them, becauſe of the † blindneſs of their heart :]

19. And in a kind of ſenſeleſneſs and benummedneſs yield themſelves up to all ſoftneſs and impurity, to the committing of all inordinate unnatural ſins of the fleſh.

19. Who being * [f] paſt feeling have given themſelves over unto laſciviouſneſs, to work all [g] uncleanneſs † with greedineſs.]

20. The contrary to all which ye have been taught by the Chriſtian religion, and therefore ought not to permit your ſelves to be ſeduced by falſe teachers, the Gnoſticks, under pretence of Chriſtian liberty to ſuch unchriſtian licentiouſneſs.

20. But ye have not ſo learned Chriſt.]

21. This certainly is your duty, and ſo you will believe,

21. If ſo be that ye have heard him, and have been taught * by him, as the truth is in Jeſus ;]

if you have known (ſee Note on ch. 1. f.) and been throughly inſtructed in the truth of Chriſtian doctrine,

22. To wit, that you ſhould change your former

22. That ye put off concerning the former converſation the old man, which is corrupt according to the † deceitful luſts,]

courſe of life, and put off all your idolatrous uncleannneſſes that before you lived in, defiled and corrupted by unnatural luſts, (ſee 2 Pet. 1. b.) which now your falſe teachers the Gnoſticks deſire to bring in again ;

23, 24. And being inwardly and cordially changed to new deſires and purſuits,

23. And be renewed in the ſpirit of your mind ;

24. And that you put on that new man, which after God is created in righteouſneſs and * true holineſs.]

confirm all your actions alſo to this new rule of Chriſtian purity, and ſincere unfeigned holineſs.

25. To this purpoſe theſe ſo many ſins will be fit to

25. Wherefore putting away lying, ſpeak every man truth with his neighbour ; for we are members one of another.]

be avoided at this time : Firſt that of lying, which is a ſin deſtructive to ſociety, and for the reſtraining of this, ye muſt conſider that not only all Chriſtians, but all men are members of the ſame body, viz. of mankind, and ſure one member never ſpeaks falſe, or deceives another member, nor conſequently muſt we lie to any man in the world, though he be not a Chriſtian, much leſs when it is to the injuring of our fellow-Chriſtians.

26. Another ſin to be guarded by you is wrath ;

26. Be angry, and ſin not : [h] let not the ſun go down upon your wrath.]

and if you be ſurprized ſuddenly with any commotion of mind for any thing done injuriouſly to you or others, yet let it not break out into bitter or contumelious behaviour, or if it do, make all haſte to ſubdue that rage, and to reconcile thy ſelf to him that hath been thus injured by thee.

27. And to this end take

27. Neither give place to the † devil.]

care that you give not ear to calumniators ; or do not ſuffer the devil to gain in upon you, and bring you to thoſe black deteſtable ſins of malice, miſchievous machinations, &c. by your continuing indulgently in this ſin of wrath, v. 26.

28. Let

* or Having aſcended to the height, and led captive, he gave — for the King's MS. reads, αἰχμαλωτίσας — ἔδωκεν

† unto εἰς

* fulfill πληρώσῃ

† compacting, or knitting together, καταρτισμὸν

* of miniſtration διακονίας

† acknowledgment ἐπιγνώσεως

* ſubtilty of men, through their craftineſs for the managing of

† keeping the truth ἀληθεύοντες

† compacted and cemented together by every joint of ſupply, according to its power in proportion of every part, works

* the reſt of the Gentiles τὰ λοιπὰ ἔθνη

† their own αὐτῶν

* becauſe of the ignorance διὰ τὴν ἄγνοιαν

† hardneſs πώρωσιν

* benummed

† inordinate deſire, ſee Note on Rom. 1. i.

* in ἐν

† luſts of deceit, ἐπιθυμίας τῆς ἀπάτης

* holineſs of the truth, ὁσιότητι τῆς ἀληθείας

† calumniator, ſee Note on Mat. 4. a.

28. Let him that ſtole, ſteal no more; but rather let him labour, [i] working with *his* hands the thing that is good, that he may have to give to him that needeth.]

28. A third ſin is ſtealing, and deſpoiling of others, i.

which ſome, under pretence of Chriſtianity and their right to the creature, have freely ventured upon. They that have been thus guilty, let them reform, and reſolve that by their own labour and earnings they ought to get that which may ſuffice for their own neceſſities, and enable them to ſupply the wants of others.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the * uſe of edifying, that it may miniſter grace unto the hearers.]

29. A fourth ſin is that of filthineſs, from which ye

* inſtruction of uſe οἰκοδομὴ τῆς χρείας

ought to be ſo far removed, that not ſo much as your tongue ſhould admit any impure word; and therefore be ſure that no unclean diſcourſe (ſo far from uſeful, that 'tis poiſonous and infectious, as putrid, rotten meats) be indulged to among you, but inſtead of it, that which is wholſom, profitable, inſtructive in thoſe things that are neceſſary for a Chriſtian to know, that it may bring advantage to them that hear you, and increaſe of piety, ſee Note on chap. 5. c.

30. And grieve not the holy Spirit of God, whereby ye are [k] ſealed unto the day of redemption.]

30. And repel not by your noiſom converſation k.

the holy Spirit of God, by which you are marked, and ſealed, and ſet by, as wares that are by Chriſt purchaſed, to be uſed in his ſervice, a Church of pure Chriſtians, (ſee Note on ch. 1. d.)

31. Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice.

32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

Annotations on Chap. IV.

a. Δίμαλα ἔδωκε

V. 8. *Gave gifts*] It hath been the manner of many nations, in their triumphs after victories, to go up to the city in pomp and ſplendor, to bring in captives bound, all people coming forth to the ſpectacle, and then to give ſolemn gifts or largeſſes to their friends and country-men, or kindred, as part of the ſolemnity: So *M. Aurelius* gave eight pound apiece to the poor people in the time of triumph. And this is here accommodated to *Chriſt* in his victory and triumph over hell, accompliſhed by his death and reſurrection. For to increaſe the ſolemnity of that, he went up to the heavenly *Jeruſalem*, his own city, from which he came forth, carried the Devil, and ſin, and death, captives, ſhew'd them openly, ſhackled and unarmed, the Devil gagg'd and ſilenc'd in his oracles, death's ſting pulled out, and ſin left unable to hurt any that had truly repented of it; and, for a complement of all, he ſent his largeſſes to his Diſciples and clients, the gifts of the Holy Ghoſt. That which is here ἔδωκε *gave*, is in the Greek of the *Pſalm* 78. 19. ἔλαβες *received*, probably from the nature of the Hebrew לקח, which as it ſignifies *to give*, ſo 'tis *to receive* alſo, as in Engliſh *to take* ſometimes ſignifies *to give*, and in Greek λῆμμα and δόσις are all one.

ἔδωκε

b. Εὐαγγελιστὰς

V. 11. *Evangeliſts*] The reſt of theſe offices of the Church have been explained in the Notes on 1 *Cor.* 12. a. b. c. And this of *Evangeliſt*, by the way, Note on *Mat.* 9. l. and *Joh.* 20. a. To which ſomewhat may here be added, for the giving the full notion of it. As firſt, that the word εὐαγγέλιον, *good news*, or *meſſage*, being common to that which is written, and which is delivered by word of mouth, two notions there are of *Evangeliſt*, one for the writer, another for the preacher of the Goſpel. In the firſt notion we have *the four Evangeliſts*, of which two were Apoſtles of the twelve, *Matthew* and *John*, and yet thoſe as ordinarily called *Evangeliſts* as the other two. But this is not the notion which belongs to this place (where *Evangeliſt* is a diſtinct office from *Apoſtle*) but the ſecond, which denotes an office then known in the Church, when any that was taken notice of for ſome eminent degree of proficiency in the Goſpel, and ſpecial abilities of utterance and diligence, *&c.* was upon recommendation of the Church (as it is ſaid of *Timotheus*, *Act.* 16. 2.) choſen by any of the Apoſtles to aſſiſt them in their work, and ſent out with power of preaching the Goſpel (and of doing miracles, and with gifts of healing, to that purpoſe) and of baptizing thoſe that ſhould receive the Goſpel, and with other powers alſo of ordaining Biſhops, when the Apoſtle thought fit to allow it him. For as the office of Evangeliſt, being to preach to unbelievers, requires not the donation of all the Epiſcopal power, *viz.* of ruling, nor the power of Ordination neceſſarily, becauſe when the Evangeliſt hath planted the faith, the Apoſtle himſelf may come and confirm, and ordain Biſhops, as we ſee in *Samaria*, *Act.* 8. 17. (and therefore *the Author of the Commentaries on the Epiſtles* under S. *Ambroſe*'s name, ſaith on this place, *Quamvis non ſint ſacerdotes, Evangelizare tamen poſſunt ſine cathedra, quemadmodum Stephanus & Philippus, Though they be not Prieſts* (that is, Biſhops) *yet they may Evangelize without a chair*) ſo the donation of that ſuperior power doth not yet make them ceaſe to be Evangeliſts. And accordingly as *Philip*, which was but a Deacon (and therefore only *preached* and *baptized* the *Samaritans*, *Act.* 8. 12. *Peter* and *John* the Apoſtles being ſent to *lay hands on them* v. 17.) was yet an Evangeliſt, and is ſo ſtyled *Act.* 21. 8. So others that were Evangeliſts had alſo power given them by the Apoſtles that ſent them out to conſtitute Churches, and ſo to ordain rulers over them, as of *Mark* it is ſaid that being ſent into *Ægypt* by S. *Peter*, he conſtituted *Anianus* Biſhop of *Alexandria*; and ſo when *Timothy* was conſtituted Biſhop *of Epheſus*, 1 *Tim.* 1. 3. he is yet commanded by S. *Paul* to *do the work of an Evangeliſt*, 2 *Tim.* 4. 5. that is, as he was Biſhop of thoſe that believed under that *Metropolis*, and of thoſe alſo that ſhould come in to the faith in all *Aſia*, ſo he had alſo authority to make known the Goſpel to them that knew it not, to call them to the faith, which is the peculiar notion of εὐαγγελίζεσθαι and κηρύσσειν, *to Evangelize* and *to preach*, and μαθητεύειν, *Matth.* 28. 29. *to gather diſciples*, as thoſe words are oppoſed to *teaching*, *Act.* 15. 35. and c. 5. 44. and as ὁ λόγος *the word* differs from *doctrine*, 1 *Tim.* 5. 17. Now as he that from a Deacon is made a Biſhop hath all the powers that belonged to a Deacon ſtill continued to him, and the addition of ſo much more; ſo he that is an Evangeliſt, if he be farther inveſted with power of Ordination, may ſtill remain an Evangeliſt, the power of conſtituting Biſhops over them that believe and are baptized being reconcilable with the power of preaching to them that believed not. Only the word *Evangeliſt* denoting no more than that of being ſent by an Apoſtle to preach, is indifferently uſed, whether he have the power of Deacon only, as *Philip*, or more, as of *Timothy* and *Mark* hath been affirmed, and ſo is here ſet after the *Apoſtles* and *Prophets*, and diſtinguiſh'd from *Paſtors* and *Doctors*, that come after, by which the ruling Elder or Biſhop is underſtood.

c. Κυβεία

V. 14. *Sleight*] The word κυβεία from κύβος *a dye*, might poſſibly ſignifie *inconſtancy* and *mutability*, becauſe nothing is more variable than that. And ſo in *Antoninus* l. 1 ἀναμφιβόλως ἀκλινοῦς is ſet to ſignifie *the firmeſt conſtancy of mind*. In this ſenſe it might well enough agree with the περιφερόμενοι here, *being carried about with the wind*, &c. and ſo *Xylander* upon that place hath taken confidence to interpret it, that S. *Paul* adviſes us to avoid κυβείας ἀνθρώπων, that is, ſaith he, *ne omni vento doctrinæ circumagi nos & in errores abripi patiamur, that we do not permit our ſelves to be driven about, and ſnatch'd into errors by every wind of doctrine.* But the *Gloſs* of *Phavorinus* is more to be heeded, who renders it πανουργία, *craft*, *ſubtilty*, *dexterity to deceive*; and agreeably the very word πανουργία is here ſet with it, in the ſenſe wherein we proverbially ſay of a cunning cheat, that *he ſets the dice* upon us. And ſo *Euſebius* out of *Irenæus* ſpeaking of *Marcus*, ſaith he was μαγικῆς κυβείας ὑποκριτής, by κυβεία ſignifying *deceitful artifice*, ſuch as Conjurers uſe,

Eccleſ. Hiſt. l. 4. c. 11. See *Theophylact*, who comparing the falſe teachers to κυβευταὶ *Dicers*, ſaith of them, that they do μεταθεῖναι ἀφῃρεμένους, ὥσπερ πεττοὺς, ὡς βούλονται, *remove the ſimple as they pleaſe, as at dice they can caſt what throw they have a mind to*; and this, ſaith he, is the κυβεία here ſpoken of, and the μεθοδεία πλάνης, ὅπερ ἡ πλάνη αὐτῇ μεθοδείαν βάλλεται, *whatſoever their deceitful artifices have a mind to.*

d. Ib. *Lye in wait to deceive*] What μέθοδεία ſignifies in this place may thus be collected. *Heſychius* ſeems to render it τέχναι *arts*, for ſo I ſuppoſe the words in his *Gloſſary* muſt be mended, inſtead of μέθοδίτας τέχνας reading μεθοδείας, τέχνας· for as to μέθοδίτας, that follows after, and is rendred τεχνίτας. Thus μεθοδεύειν in *Suidas* is τεχνάζεσθαι, ἀπατᾶν, *to uſe any artifice*, and *to deceive*. The word, ſaith * S. *Chryſoſtom*, is uſed ἐν λόγοις, ἐν ἔργοις, ἐν παλαίσμασι, *in ſpeeches, in works, in wreſtlings*. In ſpeech it is ſet down by the *Rhetoricians* for one of the ἰδέαι λόγου· ſee *Hermogenes* περὶ Ἰδ. Τόμ. α'. p. 217. and becauſe theſe are all deſigned to the working on, and perſuading, the auditors, therefore μεθοδεύειν τὸν λόγον is thus *to contrive the ſpeech, that it may* probably *be* moſt *perſuaſive*: ſee *Chryſoſt. Tom.* 4. p. 416. l. 16. ἑτέρως δὲ αὐτὸ μεθώδευσε περισπείσειν, *he otherwiſe dreſſed up the ſame thing* and propoſed it *more ſoftly*, or calmly, and cunningly. So *Tom.* 3. p. 495. l. 20. and p. 880. l. 1. ἀδεῶς φανερὰ ποιοῦσι τὰ ἁμαρτήματα, ἀλλ' ἑτέρως αὐτὸ καλαπλάττει μεθοδεύων, τύπτει, πιθανὸν καλασκευάζων τὸν λόγον, ὑπαγόμενος κεχρημένῳ, *he propoſes not ſins plainly, calling it idolatry*, &c. *but after another manner contrives and forms his ſpeech, ſo as it may beſt perſuade, by concealing what is likely to avert.* So in *Marcus Eremita* in his περὶ συνεφ. ψυχῆς. p. 941. D. μέθοδον τινα ἐπιζητεῖς, καὶ λόγους παραινέσεως, *you deſired ſome method, and exhortatory diſcourſes*, that is ſome colours of perſuaſion. And the like arts of diſſimulation and diſguiſe as theſe, in all ſorts of actions, and particularly in combates, are in like manner expreſs'd by this word μεθοδεῖαι. So μεθοδεῖαι τοῦ διαβόλου, *Eph.* 6. 11. *the crafts* and *ambuſhes*, ἐπιβουλαὶ, ἐνέδραι, δόλοι, *the treacheries, deceits, and cunning contrivances of the devil.* Accordingly ἀμεθόδευτος is *one that is not apt to be deceived by* any *ſubtilties, contrivances, concealments*, as in *Hermes Triſm.* l. 13. p. 32. ἀμεθόδευτος κριτὴς, *a moſt wiſe Judge*, that cannot be impoſed upon by any artifices of the advocates or pleaders. And thus in this place, the craftineſs of men is deſigned εἰς μεθοδείαν τῆς πλάνης to the managing and contriving of their falſe doctrine, ſo as they may be moſt likely to perſuade and gain upon ſeducible auditors.

* *Tom.* 3. p. 879. l. 43.

μεθοδεῖαι διαβόλου

c. Κεφαλὴ V. 16. *From whom the whole body* ——] This verſe hath much of difficulty in it, and the firſt part of that is, whether, *Chriſt* being called in the former verſe *the head of the Church*, the influences that here are ſaid to come from him, and are ſet down by analogy with the natural body, are thoſe that come from the head, and not rather from the heart. To this the ſolution may be eaſie, firſt, that it is very probable, that in a man's body the growth is from the head. For the animal ſpirits are by the nerves conveyed to the nouriſhing and encreaſing the ſeveral parts, through the whole body; and thoſe nerves deſcend from the brain by the *ſpina dorſi*, and are from the *vertebræ* there branch'd out over the whole body; from whence it comes to paſs in crooked perſons, where the *vertebræ* are diſplaced, that the growth is thereby hindred. And then the analogy will hold exactly to the Church, the *body* of *Chriſt*, that it receives its ſupply for increaſe, or growth, from *Chriſt* the head. Secondly, that if this be not ſo, but that the heart ſhould be found to be the fountain both of life and growth, yet the analogy here will ſtill hold, it being reaſonable to affirm that *Chriſt* ſupplies the place of both theſe parts in the Church, is the head to rule and direct, and the heart alſo to ſupply it with all it wants, with graces for the beginning and increaſe of life. In the next place therefore, it is not eaſie to give an account of that phraſe, συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας. Συμβιβάζειν is ſufficiently expounded by *Heſychius*, εἰς φιλίαν ἄγειν, *to bring to friendſhip*; and ſo συμβιβαζόμενον applyed to the body, ſignifies *a cloſe conjunction*, ſomewhat above that agreement of parts, or fitting together, noted by σωαρμολογούμενον precedent; that ſignifying *the fitting one part to another by jointing*, or *putting together*, but the latter, *the faſtning* them when they are ſo jointed, either as by cementing, or by pinning, or by clapping plates of iron upon them, which will keep them from falling (or being pluck'd) aſunder: and this is done διὰ τῆς ἁφῆς καὶ συνδέσμων, *Col.* 2. 19. Firſt, διὰ ἁφῆς, literally *by touches*, Ἁφαὶ or contiguous, but not continuous parts, that is, by joints, ſo called from ἅπτω *tango*, becauſe though the joints, like ſeveral pieces of timber fitted together, do touch one another, yet there is not that continuity, as in each part is diſcernible: and ſecondly διὰ συνδέσμων, *by ligatures*, and *bands*, and here διὰ πάσης ἁφῆς *by every touch*, that is, every joint, without mention of *the bands*. Where there being no matter of doubt but that the σύνδεσμοι *bands* denote the veins and arteries, σύνδεσμοι thoſe ligaments of the body, by which the blood and ſpirits are conveyed to every part, it muſt follow, that the ἁφαὶ joined with it muſt ſignifie *the joints* that are ſo cemented, and kept together with theſe bands, and ſo by both of them there, and by one here, (comprehending alſo the other under it) *the body* is ἐπιχορηγούμενον ἐπιχορηγούμενον and συμβιβαζόμενον, *ſupplied* by the one, and *knit together* by the other. And then it being evident that this place and that are parallel, it will follow, Firſt, that πᾶσα ἁφὴ here, *every touch*, or *contiguity*, or *joint*, will be all one with ἁφαὶ καὶ σύνδεσμοι *touches and ligaments* in the Plural there; and Secondly, that the Genitive τῆς ἐπιχορηγίας, that follows here, muſt be the latter of two Subſtantives, and denote the office or uſe of the ἁφαὶ the *joints*, and *veins*, and *arteries*, viz. ἐπιχορηγεῖν, to *ſupply*, or *contribute* to every part that which it wants, as in the place to the *Coloſ.* *the body* is ſaid ἐπιχορηγεῖσθαι in the Paſſive, *to be* thus *ſupplied* and provided for by them. The third difficulty is, what is the importance of κατ' ἐνέργειαν, and that will κατ' ἐνέργειαν now be more eaſily ſalved. For the ſupply being made by the veins and arteries (that knit the joints) to all the parts of the body, thoſe parts that receive the ſupply being after mentioned, and ἐν μέτρῳ, noting their ἐν μέτρῳ *proportion* of want, *the degree* or *meaſure* of their capacity of receiving it, ἐνέργεια muſt needs belong to the agent in this ſupply, the joints, and veins, and arteries, that thus contribute to the wants of each part; and ſo κατ' ἐνέργειαν will ſignifie *by*, or *according to*, their *operation*, or *operative virtue*, or *efficiency*, or *power*, ἐν μέτρῳ ἑνὸς ἑκάστου μέρους *in the proportion of every member*, that is, in proportion to what every member wants, not only for its preſent ſubſiſtence, to repair what is daily loſt, but for growth alſo, till it attain to the full dimenſions that belong to it. The laſt difficulty is, why when τὸ σῶμα *the body* is the Subject of the Propoſition, and conſequently ποιεῖται αὔξησιν *cauſes increaſe* is the Predicate that connects with it, here is yet added τοῦ σώματος *of the body*, thus, *the body cauſeth encreaſe of the body*. But that is anſwered alſo by the uſe of the word גוף in Hebrew, to which τὸ σῶμα *body* in Greek is anſwerable, which ſignifies not only *body*, but *being*, *eſſence*, and being joined with any thing elſe, ſignifies that to which it is joined, גופו *his body*, that is, himſelf; and ſo here 'tis taken, and ſo ſignifies no more but that *the body* by thoſe means ſpecified *cauſeth increaſe of it ſelf*, that is, is daily nouriſhed and increaſed, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ, *to the building up*, or improving, *it ſelf in love*, which is, as it were, the reciting of the whole verſe, and applying of it to the buſineſs in hand, the Church, as it is the body of *Chriſt*; that as union and kindneſs, and the ſupply that is made by one part of the body to the other, is that that ſuſtains and gives growth to the body, ſo is amity and joining together in common aſſemblies, and the rich men's and the maturer and ſtronger Chriſtians contributing their ſupplies to the temporal, but eſpecially to the ſpiritual wants of the poorer and weaker, a means of increaſing and building up the Church of *Chriſt*, whereſoever it hath been planted. By what hath been here ſaid thus largely, that other parallel place *Col.* 2. 19. is ſufficiently explained alſo.

συμβιβάζειν

f. Ἀπαλγεῖν V. 19. *Paſt feeling*] Ἀπαλγεῖν is, ſaith *Pauſanias*, παύεσθαι ἀλγεῖν, *to ceaſe to feel cold*; as ἀλγεῖν is not πονεῖν, but

but πάσχειν, not Actively *to labour*, but Paſſively *to ſuffer pain.* So ἀπηγχόνισες ὑπὸ τῦ πολλῦ ῥίγες, *they that that through extreme cold are num'd*, and can neither feel, nor do any thing.

g Ἀκαθαρσία Ib. *Uncleanneſs*] Ἀκαθαρσία περὶ ἀῤῥένων, καὶ θηλέων ἀῤῥητοποιΐαι, ſaith S. *Baſil ad Diodorum*, the word is uſed for thoſe *abominable ſins not to be named, whether of men or women.*

h. V. 26. *Let not the ſun go* ----] What is here adviſed by the Apoſtle, is parallel to the directions of the antient Philoſophers, known by the *Epheſians* to whom he wrote. *Ariſtotle* diſtinguiſheth in this matter, *Eth.* l. 7. c. 6. between ἀκρόχολοι thoſe that are *highly enraged*, and πικροὶ *bitter*, or *contumelious* in their anger, and χαλεποὶ *hard to be reconciled*, whom elſewhere he calls δυσδιάλυτοι thoſe that *hardly* are *diſſolved*, hardly put off their diſpleaſure, *Eth.* 4. 5. Theſe three ſorts are here referred to by the Apoſtle. The firſt (ἀκρόχολοι) ὀργίζεσθε is intimated in the ὀργίζεσθε *be angry*, whether by that be meant *ſuddain anger* and *haſtineſs*, or whether *diſtemper* and *rage*, conceived upon any the greateſt provocation. This firſt degree is here ſuppoſed, and the exhortation founded in the preſence of it, which yet concludeth not this, whether *ſuddenneſs of paſſion*, or *inordinacy of rage*, to be no ſin; for certainly the contrary to the *ſlowneſs to anger* is elſewhere commanded, βραδὺς εἰς ὀργὴν, *Jam.* 1. 19. and ſo of the charitable man it is ſaid 1 *Cor.* 13. 4. μακροθυμεῖ, *he is ſlow to anger.* And *Pſalm* 2. 4. whence theſe words are recited from the *Septuagint*, 'tis certain, thoſe that are there ſpoken to did ſin, in being diſpleaſed at God's ſetting up *David*; and their rebellion againſt him was but an higher degree of it, of which he forewarns them in the next words, *ſin not*, that is, fall not into that horrible ſin. The ſecond ſort, πικροὶ, is forbidden in the μὴ ἁμαρτάνετε, *ſin not*, this being the firſt aggravation of the fault of anger indulged to, that it becomes bitter, which is expreſs'd by παροξυσμὸς 1 *Cor.* 13. 5. an *exaſperation*, ar *paroxiſm* of this evil humor. And the third, χαλεποὶ or δυσδιάλυτοι is here expreſs'd by the very ſame colour, that the antient Philoſophers, the *Pythagoreans*; had thought fit to expreſs it by. For of them, ſaith *Plutarch*, *de Fat. am.* that when they fell into any λοιδορία ὑπ' ὀργῆς *contumely through anger*, πρὶν ἢ ἥλιον δῦναι—διήλλαττο, *before the ſun went down, they ſhook hands*, and *were diſſolved*, (directly contrary to the δυσδιάλυτοι) or *made friends* again. And ſo here ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, *Let not the ſun go down upon your wrath*, where παροργισμὸς being that παροξυσμὸς *exaſperation of anger*, which breaks out into bitter words, and ſo all one directly with the λοιδορία ὑπ' ὀργῆς, *the contumelious behaviour produced by anger*, the Apoſtles command is, that he that hath been guilty of it, muſt come to temper, and ſue for reconciliation, (as the ſame *Pythagoreans* did τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις, καὶ ἀπασπαζόμενοι, *ſhaking hands and embracing one another*) *before the ſun go down*, that is, either ſpeedily (as *Chriſt* adviſes, *agree with thy adverſary quickly*) or elſe before the time of ſolemn praying to God, which was conſtantly at evening, and ſo the exhortation here will bear proportion with that *Mat.* 5. 23, 24. *If thou bringeſt thy gift unto the altar, and there remembreſt that thy brother hath ought againſt thee* (as he that hath been reproached by thee in thy wrath hath,) *leave there thy gift, and firſt be reconciled to thy brother* (that is, obtain his reconciliation to thee) and *then*, and not till then, thou may'ſt *offer thy gift.*

V. 28. *Working with his hands*]. The reaſon of the conjoining of the prohibition of *ſtealth*, and the precept of *labour*, will be diſcerned by remembring the old verſe in *Phocylides*,

i. μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω

Πᾶς γὰρ ἀεργὸς ἀνὴρ ζωὴν κλοπιμὴν ἀπὸ χειρῶν,

There is no way for a ſluggard to live, but by ſtealing, and acts of that kind. And ſo ſaith *Chryſoſtom*, Τὸ γὰρ κλέπτειν ἀργίας ἔργον, *ſtealing is an effect of idleneſs.*

V. 30. *Sealed*] The ſpecial uſe of a Seal, and that which in this and other places of the Scripture is moſt commonly referr'd to, is that of a mark or Character ſet upon wares or commodities that are bought by any; and becauſe men were as ordinarily bought as any other commodity, nothing was more ordinary than to ſet a ſeal or mark upon them, either in their forehead or ſome other part, to diſtinguiſh them from all other men's ſervants. So ſaith *Theophylact* on *Rom.* 8. 10. Ὁ μὴ ἔχων σφραγῖδα, οὐκ ἔστι τῦ ἑαυτῦ τῆ διὰ τ σφραγῖδος ἐκείνης δηλυμένης, *He that hath not the ſeal, is not the ſervant*, or *goods, of the Maſter, who is expreſs'd to be ſo by that ſeal.* Thus *Rev.* 7. 3. the *ſealing* is there accommodated to *the ſervants of God*, who are there ſuppoſed to be bought, and are now farther to be reſcued out of the temporal enſuing danger, and as a token of that, *ſealed in the forehead*; as *ſervi, ſervants*, in reſpect of the original of the word, *à ſervando*, is all one with σωζόμενοι, who being ſpiritually *reſcued* and *ſaved* already from the pollutions of the world, are now to be delivered from the approaching deſtruction, when, without that mark of diſcrimination, the good and ill might all be involved in the ſame calamity. See Note on *Rev.* 7. c. Thus when *Joh.* 6. 27. 'tis ſaid that *God the father hath ſealed Chriſt*, the meaning is clear, that by the miracles which he did, and eſpecially by the Holy Ghoſt's deſcending upon him, with οὗτός ἐστι *this is he*, he had owned him his ſervant, *Iſa.* 42. 1. (ſee Note on *Mat.* 3. l.) and demonſtrated it as punctually, as if he had mark'd him in the forehead that this was his anointed ſpecial ſervant, ſent by commiſſion from him, diſcriminated from all others, and that whatſoever he ſaid, was the will and pleaſure of God. In reference to what was there ſaid of *God's ſealing Chriſt*, is that which is here ſaid to be underſtood alſo. For there the *Spirits coming* down upon *Chriſt* was the *ſealing* of him, the ſignifying that he was *God's* ſervant ſent on his meſſage to the world; and here in like manner the *Epheſians* are ſaid to be *ſealed by the Spirit to the day of redemption*, that is by the preaching of the Goſpel, and ſetling of a Church among them, which is an effect directly of the Holy Ghoſt's deſcending on the Apoſtles (as before upon *Chriſt*) and an act of the office of the Holy Ghoſt, by which the *Epheſians* that were believers were demonſtratively pointed out to be by God deſigned to his ſervice to a gracious Chriſtian life, and nothing ſo contrary ſo *grievous to* this *Holy Spirit*, as their neglecting and contradicting theſe deſigns of God, living unchriſtianly, v. 29. By this 'twill be eaſie to underſtand the like phraſe 2 *Cor.* 1. 22. where alſo, as here, to *God's ſealing* us is ſtraight added his *giving his ſpirit* as *a pledge*, &c. So *Eph.* 1. 13. *ye were ſealed by the holy Spirit of promiſe*, that is, by that holy Spirit promiſed by *Chriſt*, and in the Goſpel called, *the promiſe of the father*, *Luke* 24. 49. which whereſoever it is given (that is where a Church is ſetled and eſtabliſhed) is ἀῤῥαβὼν κληρονομίας, *a pledge* or *firſt part of* that *inheritance* or *portion*, which ſhall hereafter be beſtowed on thoſe which by this appear to be received and acknowledged as ſervants and ſons of God.

CHAP. V.

Paraphraſe.

* imitators μιμηταὶ 1. BE ye therefore * followers of God as dear children;]

1. Be ye therefore as diligent to render your ſelves the pictures and reſemblances of God, which hath thus vouchſafed to be your Father, as any children are by nature in the lineaments of the face, or by inſtitution in the qualities of the mind, like to their natural parents.

2. And walk in love, as Chriſt alſo hath loved us, and given himſelf for us, an a offering and ſacrifice to God for a ſweet ſmelling ſavour.]

2. And continue conſtant to death in the profeſſion of the Chriſtian faith, (ſee Note on Rev. 2. b.) thereby imitating the love of Chriſt to us, who that he might confirm and ſeal the truth of his preaching for which he was ſent by God, offered up his own life, was willingly content to die; which death of his, as it was for our ſakes, ſo was it moſt acceptable to God, and ſo cannot be better compared, than to a meat-offering or drink-offering, which being offered for our ſins unto God (and of the former a part burn'd upon the altar, and the reſt for the uſe of the Prieſt, Lev. 2. 3. but the latter wholly conſumed on the altar,) is ſaid to be of a ſweet ſavour unto the Lord, and Gen. 8. 20. to ſatisfie for us, and work our peace.

3. And for the Gnoſtick noiſom foul practices, unlawful, unnatural, riotous luſts, let them never get the leaſt admiſſion among you, but be utterly deteſted by you, according to that obligation that lyes on you as Chriſtians, in oppoſition to the heathens:

3. But fornication, and all uncleanneſs or † covetouſneſs, let it not be once named amongſt you, as becometh Saints:]

† inordinate deſire, ſee Note on Rom. 1. h.

b. c. 4. And ſo all unclean geſtures, and obſcene talking, or unſavory jeſts to cauſe laughter, which are all unbeſeeming a Chriſtian: but purity, chaſtneſs, graciouſneſs of language, oppoſite to the filthineſs before, or elſe bleſſing and praiſing of God, a far fitter ſubject for our rejoycing.

4. * Neither filthineſs, nor [b] fooliſh talking, nor jeſting, which are not convenient: but rather [c] giving of thanks.]

* And filthineſs, and fooliſh ſpeaking, or jeſting, which are things unſeemly, but rather graciouſneſs.

5. For by the Chriſtian doctrine ye are aſſured, that he that is guilty of any unlawful, eſpecially unnatural, inordinate luſt, (ſee Rom. 1. Note i.) thoſe ſins which were uſed in the myſteries of the heathens, is an abſolute Gentile perſon, hath no portion in the Church of God under Chriſt, nor inheritance in heaven. See Note on 1 Cor. 5. 1.

5. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt and of God.]

6. Let no man flatter you, that theſe are tolerable for a Chriſtian, for they are the very ſins for which God hath ſo plagued the heathens, as he did Sodom, &c.

6. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.]

7. Do not ye then join in their ſins, that ye may not in their puniſhments.

7. Be not ye therefore partakers with them.]

8. For though ye were formerly heathens, yet now ye are become Chriſtians, and that lays an obligation on you, and all ſuch as you, to live like Chriſtians,

8. For ye were ſometimes darkneſs, but now *are ye* light in the Lord: walk as children of light,]

9. (For that Spirit that God hath ſent among us in the preaching of the Goſpel, being the Spirit of God, muſt bring forth all kindneſs, juſtice, fidelity, and ſuch like, (Gal. 5. 22.)

9. (For the fruit of * the Spirit *is* in all goodneſs, and righteouſneſs, and truth)]

* or light: for the King's MS reads φωτὸς, ſee v. 8, and 11.

10. Searching and approving, and accordingly practiſing,

10. † Proving what is acceptable unto the Lord,]

† Examining Δοκιμαζοντες

whatſoever you ſhall find acceptable to God: See Note on Rom. 2. f.

11. And go not ye to their heathen myſteries, comply not with their cloſe dark abominable practices, but oppoſe and help to bring them to light, that they may leave them, (the ſecrecy being the only thing that ſecures and continues them in them.)

11. And have no fellowſhip with the unfruitful works of darkneſs, but rather * reprove them.]

* diſcover them ἐλέγχετε

12. For thoſe ſecret practices are ſuch that they dare not appear in the light, and therefore are by the devil, who preſcribes them as parts of his worſhip, appointed to be uſed in cloſe receſſes, which are called their myſteries, as the higheſt, but indeed the vileſt part of their religion, (ſee Note on Rev. 17. c.

12. For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.]

13. But Chriſtianity is a means to diſcover and diſplay theſe abominable cheats and villanies, as light is the direct means to diſcover what darkneſs hath hid, and to make them renounce and forſake it, when they ſee it is ſeen and abhorred by men.

13. But all things † that are approved are made manifeſt by the light; for whatſoever doth make manifeſt, is light.]

† being diſcovered by the light are made manifeſt, ἐλεγχόμενα ὑπὸ τοῦ φωτὸς, φανεροῦται

14. According to that ſaying of Iſaiah, c. 60. 1. Ariſe, be enlightned, for thy light is come, and the glory of the Lord is riſen upon thee; that is, this Chriſtian eſtate is a lightſom condition, and engages every man that expects to have his part in it, to get out of all theſe horrible dark ſecrecies, which are put to ſhame and diſcomfited by the light.

14. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall * give thee light.]

* ſhine upon thee ἐπιφαύσει σοι

d. 15. See therefore and conſider how ye may walk moſt exactly and inoffenſively, to which end ye will need great circumſpection, as being placed in the midſt of ſuch temptations and dangers, by one or other ready to be inſnared on every ſide. If your circumſpection be not intenſe enough, ye will be inſnared as fools in their luſts and compliances, which bring ſuch carnal temptations along with them; and if ye be over earneſt in admoniſhing them, and vehement unſeaſonably, ye will exaſperate and incur the danger Mat. 7. 6. of being rent by the ſwine.

15. See then [d] † that ye walk circumſpectly, not as fools, but as wiſe,]

† how ye walk exactly, ὡς ἀκριβῶς περιπατεῖτε

e. 16. And therefore as you muſt be ſure to preſerve the innocence of the dove, ſo ye have need of prudence, and warineſs, and wiſdom of behaviour, becauſe the world is at this time full of corruption, and of contumacy, and perſecuting of all good and orthodox Chriſtians.

16. [e] Redeeming the time, becauſe the days are evil.]

17. And therefore ſee that ye be not corrupted by their inſinuations, but let the knowledge of your Chriſtian duty ſo fortifie you, that ye be not befooled or inſnared by them.

17. Wherefore be ye not unwiſe, but underſtand what the will of the Lord *is*.]

f. 18. And do not ye, like thoſe heathens in their Bacchanals, inflame your ſelves with wine, to which all manner of inordinate luſt is conſequent, (and then think ye are inſpired, and able to propheſie by that means) but let your hearts be filled with zeal and devotion (ſee Note on Luke 9. c.)

18. And be not drunk with wine wherein is [f] * exceſs; but be filled with the Spirit:]

* diſſoluteneſs

g. 19. And let all your mirth and jollity be expreſs'd in the ſeveral kinds of hymns, &c. that are uſed among Chriſtians, after a pious manner, ſinging, and inwardly in your hearts rendring praiſes to God, and not finding out ſuch groſs carnal ways of expreſſing your joys, as the heathens uſe;

19. Speaking to your ſelves in [g] Pſalms, and Hymns, and ſpiritual ſongs, † ſinging and making melody in your hearts to the Lord,]

† chanting (or with thankſgiving chanting, for the King's MS. reads ἐν χάριτι ᾄδοντες, as Col. 3. 16.) and ſinging ψάλλοντες

20. Upon all occaſions acknowledging the great and fatherly mercies of God to you, through our Lord Jeſus Chriſt;

20. Giving thanks always for all things unto God * and the Father, in the name of our Lord Jeſus Chriſt;]

* even τῷ

21. Yielding obedience to thoſe to whom 'tis due, in ſubordination to God, obeying their lawful commands upon God's command to honour them, but yet not doing any thing in obedience to them which is forbidden by that ſuperior Law of God.

21. Submitting your ſelves one to another in the fear of † God.]

† or, Chriſt, for the King's MS. reads Χριστῷ

22. All wives muſt be ſubject to their husbands by virtue of the Chriſtian law, which in this and other things doth no way diſannul, but rather confirm God's firſt inſtitution.

22. Wives, ſubmit your ſelves unto your own husbands, as unto the Lord.]

23. And the ſame obligation that lyes on the Church to obey Chriſt, viz. becauſe he is the head of it, lyes on the wife to obey the husband, who is the head of the wife, 1 Cor. 11. 13. by the law of creation, which is in force among all nations; and as Chriſt did for his Church, ſo it is the office of the husband, as of the head, to take care for, and ſecure, and defend the body which belongs to it, that is, to do all that he can for the good of the wife.

23. For the husband is the head of the wife, even as Chriſt is of the Church, and he is the Saviour of the body.]

24. And this ſubjection of the wife to the husband is not reſtrained to ſome ſorts of things, but extended unlimitedly to all, where there is not a prohibition of ſome ſuperiour law, (ſee v. 21.) as the Church is to be regulated by Chriſt, and thoſe whom he hath placed over it, in all things.

24. Therefore as the Church is ſubject unto Chriſt, ſo *let* the wives *be* to their own husbands in every thing.]

25. And, by the ſame rule of analogy with Chriſt, the husbands are obliged to expreſs that care of their wives, that love to their good, as Chriſt had to the good of his Church, which is his wife (for whom he laid down his life)

25. Husbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it,]

26. That he might purifie it from all ſin, and to that end appointed baptiſm, therein obliging us to forſake the devil, &c. and covenanting to give us grace to do ſo, and to that adding his word, the whole doctrine, commands, promiſes of the Goſpel, as a powerful means to oblige and enable us to do ſo, or baptizing us in the name of the Father, and the Son, and the holy Ghoſt. Theophylact.

26. That he might ſanctifie * and cleanſe it with the waſhing of water by the word,]

* it, having cleanſed it αὐτὸ καθαρίσας

27. And all this, that as a wife he may ſet it out in

27. That he might preſent it to himſelf a glorious Church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh.]

beauty

beauty and comelineſs, as a garment come new out of the fuller's hand, purged from ſpots, ſtretched from wrinkles, the former newly contracted, the latter by long time of cuſtom and habit; the former more eaſie, the latter hard to be removed; and ſo not having any of the baſe pollutions before mentioned v. 5. but that it may be perfectly clean without ever a blemiſh in it.

28. So ought † men to love their wives, as their own bodies: he that loveth his wife loveth himſelf.]

† husbands ἀνδρες

28. And this love of the husband to the wife muſt be as to a part of himſelf (for ſo Eve was taken out of Adam.)

29. For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church.]

29. And not to love a man's ſelf, and every part of that, is unnatural; and therefore every ſenſible man will love his wife as part of himſelf, and endeavour her good, as Chriſt doth the Churches, with all the zeal imaginable.

30. For we are h members of his body, of his fleſh, and of his bones.]

h.

30. (For he is the head of the Church, and we are members of him.)

31. For this cauſe ſhall a man leave his father and mother, and ſhall * be joined unto his wife, and they two ſhall be one fleſh.]

* cleave κολλησθησεται

31. And this is the reaſon of that precept in the firſt creation, that a man ſhall at marriage put off all other neareſt relations, ſo far as to prefer this newly contracted relation before them all, of two to make up one common perſon, Gen. 2. 24.

32. This is a great myſtery; but I ſpeak concerning Chriſt and the Church.]

32. This place of Geneſis is ſpoken literally of marriage, but it hath alſo a divine, ſecret, myſtical ſenſe in it, to denote firſt the forming of the Church, after the manner of Eve out of Adam's ſide. Adam was alone, God caſts him into a dead ſleep, then takes a bone out of his ſide, and makes a woman meet for him, and ſhe is the mother of all living. So Chriſt being the ſecond Adam, and alone alſo, he is caſt into a dead ſleep on the Croſs, and then out of his ſide the Church is formed; and ſhe becomes his ſpouſe, and ſo the mother of all living, in the ſpiritual ſenſe. See Proſper de prædiction. l. 1. c. 1.) Secondly, the conjunction conſequent to this marriage between Chriſt and his Church, who are literally one fleſh, by Chriſt's aſſuming our nature upon him, and myſtically one body, by the ſtrict union which he hath made, both by infuſing his graces, as the head to the members, and obliging us to continue in him, as members in union with, and ſubjection to, the head. And ſo the Jews themſelves ſay of the taking Eve out of Adam's ſide, that it was to ſignifie the marriage of the moſt higheſt, God bleſſed for ever, who left his father in heaven (ſaith Chryſoſtom) to cleave to this wife, this ſpouſe of his, the Church.

33. Nevertheleſs let every one of you in particular ſo love his wife even as himſelf, and the wife *ſee* that ſhe † reverence *her* husband.]

† fear φοβῆται

33. The ſhort is, that by the law of our creation confirm'd, and not diſannulled, by Chriſt, and exemplified to us in his dealings with his ſpouſe the Church, every Chriſtian husband is bound to account of his wife as of a great part of himſelf, and accordingly to love and care for her, and ſhe back again, as to the head, behave her ſelf reverently toward the husband.

Annotations on Chap. V.

a. περσφορὰ θυσία

V. 2. *Offering*] The difference of περσφορὰ *offering* and θυσία *ſacrifice*, is ordinarily obſervable: ſee *Heb.* 10. where inſtead of θυσία and περσφορὰ, *ſacrifice* and *offering* v. 5. is ὁλοκαύτωμα καὶ περὶ ἁμαρτίας, *Burnt-offering and ſacrifice for ſin*, v. 6. where, as θυσία *ſacrifice* is certainly expreſſed by ὁλοκαύτωμα, the bodies of beaſts wholly burnt upon the altar (of which therefore no part came to the prieſt, *Heb.* 13. 11.) ſo the περσφορὰ *oblation* is the מִנְחָה, or *meat-offering*, the *flour* and *oil*, *Lev.* 2. 2. of which *part was burnt with fire*, and *the remnant was Aaron's and his ſons*, v. 3. And as of the former of theſe, when it was offered by *Noah*, *Gen.* 8. 20. it is ſaid that *the Lord ſmelled a ſweet ſavour*, v. 21. and that as a token that his wrath was pacified, as it follows, *the Lord ſaid in his heart, I will not again curſe the ground any more*, &c. ſo *Lev.* 2. 2. the other is ſaid to be *an offering made by fire, a ſweet ſavour unto the Lord.* And accordingly here to the mention of *offering* and *ſacrifice*, *meat-offering* and *burnt-offering*, is added, εἰς ὀσμὴν εὐωδίας, *for a ſmell of ſweet ſavour*, which notes this death of *Chriſt*, which is expreſſed by it, to be a means appointed by God for the averting his wrath from us, for the appeaſing and reconciling him to us, as thoſe ſacrifices were wont to do, and an engagement to us to live ſuch lives as may be acceptable to God, contrary to the noiſom luſts, ver. 3.

εἰς ὀσμὴν εὐωδίας

b. μωρολογία εὐτραπελία

V. 4. *Fooliſh talking*] That μωρολογία ſignifies *fooliſh ſpeaking*, and that εὐτραπελία ſignifies the ſame, only with this addition of deſigning it as a jeſt, *to move laughter* (and therefore εὐτράπελος is ordinarily interpreted γελοῖος, and γελοιοποιὸς, *a ridiculous perſon*, or *one that cauſeth laughter*) there is no queſtion. But that the text may here reaſonably be thought to confine them both to obſcene and filthy diſcourſe, may alſo appear, not only by the company that they are ſet with, *fornication, uncleanneſs, inordinate luſt, filthineſs*, but eſpecially by the reaſon that is rendred for the abandoning of all theſe, v. 5. *For this you know, that every fornicator, or unclean perſon, or inordinate luſter, which is an idolater, hath no inheritance in the kingdom of Chriſt* or *of God.* Where if theſe two be not of the ſame ſort with the former, belonging all to uncleanneſs, that enumeration in the reaſon would not comprehend the ſeverals in the exhortation, which it muſt be ſuppoſed to do. To this purpoſe therefore it is firſt obſervable of the word μωρολογία *fooliſh ſpeaking*, that it is the Scripture elegance to expreſs uncleanneſs by *folly*; ſo *folly in Iſrael* is adultery; and ſo in *Euripides* Ἀφροδίσια, matters *of Venery*, are called μωρὰ *fooliſh*, and in *Ariſtophanes* ἀνόσια, which is the ſame, and ſo μωρολογία *ſpeaking folly* may be ſpeaking obſcenely: ſecondly, that εὐτραπελία, (which is joined with it by ἢ *or*, and ſo is but an explication of it) as it is by *Heſychius* rendred κυφότης *levity*, and μωρολογία *fooliſh-ſpeaking*, ſo it is alſo αἰσχρολογία *filthy, unclean ſpeaking*: thirdly, that after theſe here is added τὰ μὴ ἀνήκοντα, which being in the plural, belongs equally to all the foregoing words, and that ſignifying not barely that *which is not convenient*, but *indecent, foul, unbecoming*, doth by a kind of propriety belong to that of immodeſt, unclean behaviour: fourthly, by this way of rendring theſe words all manner of uncleanneſs will be comprehended in this prohibition; that in the members, acted through all the ſorts, will be comprehended in the three words ver. 3. that of unſeemly behaviour, geſtures, *&c.* under the word αἰσχρότης *filthineſs* v. 4. and that of the tongue in the other two words of *fooliſh ſpeaking*, or *jeſting*: fifthly, it is ordinarily known how much of the wit and jeſting of wicked prophane perſons conſiſts in this one ſubject of obſcene and ſcurrilous diſcourſe, and ſo how reaſonable it was, in the prohibiting all uncleanneſs, to name that of *obſcene jeſting*, which, I ſuppoſe, was meant by the σαπρὸς λόγος, *putrid, rotten communication*, c. 4. 29.

σαπρὸς λόγος

c. εὐχαριστία

Ib. *Giving of thanks*] What εὐχαριστία here ſignifies may be matter of ſome queſtion. It ſignifies ordinarily *thankſgiving*; and that belonging eſpecially to God (from whom all mercies are received, and to whom all thanks are due) may be meant here by the word, though no mention of God be added to it: and ſo the Context may well bear, *Let there be no unclean ſcurrilous jeſts* uſed among you, *but rather giving of thanks*, that is, Let the Chriſtian's way of mirth be far from that of obſcene wit; the recounting the mercies of God in *Chriſt*, *calling you from darkneſs to his marvellous light*, will far better become a Chriſtian, and to this purpoſe ſee ver. 20. But yet it may be obſerved what notion there is of χάρις (of which this word is compounded) ſeveral times in the Epiſtles, for *piety*, *Chriſtian vertue* in general. Thus c. 4. v. 29. where the *corrupt communication* is forbidden, and inſtead of it the good commanded, for *profitable inſtruction*, or *edification*, this is deſigned ἵνα δῷ χάριν τοῖς ἀκούσι, *that it may give grace*, that is, afford ſpiritual advantage in increaſe of piety *in the hearers.* So *Col.* 4. 6. *Let your ſpeech be always* ἐν χάριτι, *with grace*, that is, gracious, pious, ſeaſoned with ſalt, contrary to

ἵνα δῷ χάριν.

the

the putrid, corrupt, mentioned to the *Epheſians*. So ἐν χάρεσι. *Col.* 3. 16. ἐν χάρεσι ᾄδοντες, *with grace ſinging*, that is, after the manner of pious gracious perſons, in a Chriſtian manner: and ſo 'tis alſo *Eph.* 5. 19. in the reading of the King's *MS.* And agreeably to this notion of χάρεις we have γυνὴ εὐχάριτος, *a gracious pious woman*, *Prov.* 11. 16. And ſo perhaps εὐχαριστία may ſignifie in this place, *gracious*, *pious*, *religious diſcourſe* in general, being ſet oppoſite to the filthy, obſcene diſcourſe preceding, and not to be reſtrained to one *ſpecies* of it, recounting the mercies of God.

d. πῶς

V. 15. *That*] The word πῶς generally in the New Teſtament is not be rendred *that*, but *how*, eſpecially when it follows βλέπετε· ſo *Luke* 8. 18. βλέπετε πῶς ἀκούετε, *take heed how you hear*, and 1 *Cor.* 3. 10. βλεπέτω πῶς ἐποικοδομεῖ, *Let him take heed how he ſuperſtructs*. And ſo 'tis here to modifie the accurate walking, and accordingly 'tis anſwered with ὡς *as*, that they behave themſelves warily between the two dangers of being *corrupted* on one ſide, and *devoured* on the other; in the firſt not ὡς ἄσοφοι *as eaſie*, *ſeducible* people, in the ſecond ὡς σοφοὶ *as wiſe*, *prudent* men, that can manage their affairs to the beſt advantage, and not run hazards to no advantage.

ὡς ἄσοφοι

c. Ἐξαγοραζόμενοι τὸν καιρὸν

V. 16. *Redeeming the time*] Ἐξαγοραζόμενοι τὸν καιρὸν, though it have a ſenſe very unlike the Engliſh words *redeeming the time*, yet cannot well be literally rendred otherwiſe, than either ſo, or *buying out*, or *gaining the time*. *Theodotion* uſeth it in the Active, Ἐξαγοράζοντες καιρὸν, *Dan.* 2. 8. by that rendring the *Chaldee* עדנא, אנתון זבנין, and there the *Vulgar* have, *redimitis tempus*, and we, *gaining*, or *buying the ſeaſon*, referring particularly to the delays that they ſought to make, thereby to ſave themſelves from danger. The full meaning of the phraſe in that place is, to uſe caution, and cunning, and dexterity, whether by delays, or any other means, for the ſaving of themſelves from that danger that was threatned them, v. 5. And it ſeems to be a proverbial ſpeech, which the uſe had made to ſignifie more than the very literal of the words imported; and you may find it uſed in Authors in the ſame or like words. So in *Plutarch*, who ſets it down for an Apophthegme of *Scipio*, Ὁρῶν γὰρ τὴν ἀπόνοιαν τῶν πολεμίων, ἔλεγεν ὠνεῖσθαι τὸν καιρὸν τῆς ἀσφαλείας, τὸ γὰρ ἀσφαλὲς σφάγιον, ὥσπερ ἰατρεῖον, ἐχάτης δεῖσθαι τὸ διὰ τὸ σιδήρου θεραπείας, *Seeing the madneſs of the enemies, he bid them buy the ſafety of the time*, that is, *avoid fighting with them at that ſeaſon, for that it was with Commanders as with Phyſicians, who uſed not the ſword or lance, but in extreme cures.* Thus S. *Chryſoſtom* interprets it by the contrariety to

Tom. 4. p. 148. l. 12.

κινδύνοις ἀνωφελέσι ὑποπίπτειν, καὶ κέρδος ἐκ ἔχουσαις, *undergoing ſuperfluous dangers, and ſuch as bring no gain*: and again he explains this exhortation by paying tribute, *&c.* and never oppoſing them in any thing, but in preaching the Goſpel, Ἐν οἷς μὴ βλάπτουσι, μηδεμίαν αὐτοῖς δίδοτε λαβὴν, *in things wherein they hurt not, give them no occaſion.* Διὰ τὸ κήρυγμα μόνον ἔσαι σοὶ πόλεμος, μηδεμίαν ἑτέραν ἀρχὴν ὁ πόλεμος λαμβανέτω, *The very preaching the Goſpel ſhall bring their rage upon you, let it not take other beginning.* Thus in *Nazianzen's*

p. 146. l. 33.

p. 14. of *Julian*, ὁ μὲν ἐξωνούμενος τὸν καιρὸν, καὶ κερδῶν ἐν ὀπαίθρᾳ πλάσμασι τὸ κακοήθες, where *buying out of time* is a proverbial expreſſion for carrying himſelf cunningly, dextrouſly *concealing* (what he had not a mind to diſcover) *his ill diſpoſition under a diſguiſe of gentleneſs.* And proportionably 'tis ſo here, to uſe all prudent artificial deviſes, to preſerve them from the evil times then preſent, times of high corruption, and ſo of danger to their ſouls, wherein the carnal heathen ſenſualities (to which they had ſuch temptation, and which were uſed in their myſteries and devotions) were very frequent among them, and againſt which the warning is very particular in the former part of the chapter, v. 6, 7, *&c.* and to which he returns again, as far as concerns *drunkenneſs* (the expreſſion of the heathen's devotion in ſome of their worſhips, the *Baechanalia*) ver. 8. And that 'tis this wiſdom and dexterity which is here primarily meant, in reſpect of thoſe ſpiritual dangers, the ſnares that were near their ſouls, may be conjectured by the verſe immediately following, where διὰ τοῦτο *for this* cauſe, for this evilneſs of the days, they are adviſed not to be ἄφρονες *fools* (as v. 16. μὴ ὡς ἄσοφοι, ἀφρονες *not as fools*, and μηκέτι νήπιοι, *no longer children*, or *fools*, c. 4. 14.) but *underſtanding* (συνιέντες, noting that prudence, σύνεσις, that we ſpeak of) *what the will of the Lord is*, that is, how contrary Chriſtianity is to thoſe heathen courſes, which now by the cheats of the *Gnoſticks* are put off and commended to them, ver. 6. as things that are abſolutely indifferent. Beſides this it may be applied alſo to that other prudence for avoiding of perſecutions, as thoſe are expreſſed by *evil days*, *Gen.* 47. 9. and *Pſal.* 49. 5. not to throw our ſelves upon dangers unſeaſonably, where there is no probable advantage in our proſpect, but to ſpeak and exhort when 'tis likely to proſper, and at other times to refrain; and this may properly be ſtyled *gaining the time*, *watching opportunities*, and when interpoſing would prove gainleſs, then to hold the peace, and expect ſome fitter ſeaſon; ſee *Rom.* 12. 11.

συνιέντες

f. ἀσωτία

V. 18. *Exceſs*] The word ἀσωτία ſignifies generally being *given up to* all *wickedneſs*, particularly *luxury*, meaning by that not only exceſs of drinking or eating, or waſting an eſtate, but eſpecially giving himſelf up to riotous enormous luſts: thus *Heſychius* renders Ἀσώτως by αἰσχρῶς, ἀπλήστως, *filthineſs*, *inſatiableneſs*; and ſo when of the prodigal *Luke* 15. it is ſaid, that the means of ſpending his patrimony was his *living* ἀσώτως ver 13. that is interpreted v. 30. by καταφαγὼν τὸν βίον μετὰ πορνῶν *devouring his livelihood with harlots.* And then we may diſcern the meaning of this phraſe ἐν ᾧ ἐστιν ἀσωτία, ſpeaking of *drunkenneſs* and *filling* themſelves *with wine*, *in which*, ſaith he, *there is* (not *exceſs*, as that ſignifies immoderate drinking, for that was contained before in *drunkenneſs*, or *being filled with wine*, and to ſay that in drukenneſs or in wine were immoderate drinking, would not be ſo commodious, but) *unclean inordinate behaviour*, all kind of Venery and enormous luſts: ſo *Theophylact* Ἀσωτίαν ἀκολασίαν φησὶν, ἐκ γὰρ τῆς μέθης ἀκολασία τίκτεται, *It ſignifies incontinent luſt, for that is begotten by drukenneſs:* and ſo it is true not only in common obſervation, that inflaming themſelves with wine betrays men to all uncleanneſs, but particularly in the heathen *Bacchanals* (to which he ſeems to refer, by oppoſing to them the being *filled with the Spirit*, and expreſſing that in *Pſalms*, &c. the Chriſtian way of rejoicing, contrary to their *propheſying*, *Wiſd.* 14. 28. or their mad howlings in their *Orgia*) where after their drinking, uncleanneſs was wont to ſucceed, as in the *Iſraelites* Idol-feaſts, after their *ſitting down to eat and drink*, 'tis added, *they roſe up* παίζειν, *to ſport*, or *mock*, which that it belongs to this of uncleanneſs, ſee Note on 1 *Cor.* 10. c. And ſo this is a ſeaſonable exhortation to the Chriſtians at *Epheſus*, living among the heathens, and in danger to be ſeduced by the *Gnoſticks* to the Idol-feaſts, that inſtead of the *Bacchanals*, and unclean conſequents of them, which were their way of worſhip to their idols or devils, they ſhould entertain themſelves after the Chriſtian manner of *ſinging Pſalms*, *bleſſing* and *praiſing of God*, which is the Chriſtian jollity, to be preferred before thoſe heathen beſtial practices.

παίζειν

g. ψαλμοὶ ὕμνοι ᾠδαὶ

V. 19. *Pſalms and hymns and* ——] The difference of theſe three ψαλμοὶ, ὕμνοι, ᾠδαὶ, *Pſalms*, *hymns*, *ſongs*, muſt be fetch'd from the Jews, who have three ſorts of *Canticles*, firſt, מזמור from זמר *amputavit*, *a conciſe verſe*, which is here called ψαλμὸς, *a Pſalm*; ſecondly, תהלה *Praiſe*, celebration, depredicating of any thing, which is here ὕμνος *hymn*; thirdly, שיר *Canticum* or *cantio*, whence is שיר השירים *Canticum canticorum*, *the ſong of ſongs*, and to this anſwers here the ᾠδαὶ, and the word πνευματικαὶ added to it, *ſpiritual* or *Chriſtian*, is both in oppoſition to the διὰ βάκχης, and the like drunken, ſenſual Songs and Ovations in their *Bacchanalia*, and perhaps in reſpect of the χάρισμα then among them, as of *praying*, ſo of *ſinging* alſo, by that extraordinary gift of the Spirit, 1 *Cor.* 14. 26. ſee Note on *Jude* f.

πνευματικαὶ ᾠδαὶ

h.

V. 30. *Members of his* ——] It is the manner of the Sacred writers to expreſs a complex body by the enumeration of the ſeveral parts of it, as the *heaven and the earth* for the world, *evening and morning* for the natural day, and many the like; ſee Note on *Col.* 1. c. and

Σάρξ ἡ ὀστέα and 2 *Pet.* 3. b. and ſo here *his fleſh and his bones* ſignifies no more than *he*: and ſo the whole importance of the verſe is, that we are members of *Chriſt*, and nothing elſe, (ſee Note on *Joh.* 6. d.)

CHAP. VI.

Paraphraſe.

* juſt Νικαιν

1. CHildren, obey your parents in the Lord: for this is * right.] 1. And ſo likewiſe all children and ſubjects muſt be obedient to their parents and princes, now under the Goſpel: for this is commanded by the law in the Old Teſtament, which Chriſt came not to evacuate, but to confirm.

2. Honour thy father and mother (which is the firſt commandment with promiſe,)] 2. For ſo are the words of the fifth commandment of the Decalogue, Honour thy father and mother, not only thy natural, but civil parents, and all other placed over thee by God, or the laws under which God hath placed thee. And this is the firſt commandment of the ſecond Table, and that with a promiſe annex'd to it,

† thou ſhalt have a long time on the land, ἔσῃ μακροχρόνιος ἐπὶ τῆς * diſcipline and nurture, παιδείᾳ καὶ νουθεσίᾳ

3. That it may be well with thee, and † thou mayſt live long on the earth.] 3. viz. of proſperity and long life in the land of Canaan, as it concern'd the Jews, and to all others of proſperous peaceable living upon earth, (toward which obedience to ſuperiours is ordinarily an eminent means of ſecurity, ſee Mat. 5. 5.) and of eternal bliſs in heaven by the promiſe of Chriſt.

4. And ye fathers, provoke not your children to wrath: but bring them up in the * nurture and admonition of the Lord.] 4. And parents likewiſe are to behave themſelves lovingly and gently toward their children, and not to tempt them, by tyrannical uſage of their power, to diſobedience, but uſe all care to bring them up in the knowledge of their duty to Chriſt.

5. Servants, be obedient to them that are *your* maſters according to the fleſh, with fear and trembling in ſingleneſs of your heart, as unto Chriſt:] 5. And do not think that Chriſtianity hath ſet all ſervants at liberty, or given them any privilege of diſobeying thoſe whoſe ſervants they are according to the courſe of this world, be they heathens, &c. But let all ſuch know themſelves to be obliged to perform obedience unto their maſters, with all diligence and ſincerity (ſee Note on Phil. 2. c.) as unto Chriſt, who ſees their hearts, and lays this command on them.

† or, from the ſoul with good will doing them ſervice, for the King's MS points it thus, ὡς δοῦλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ Θεοῦ, ἐκ ψυχῆς μετ' εὐνοίας δουλεύοντες,

6. Not with eye-ſervice as men-pleaſers, but as the ſervants of Chriſt, doing the will of God † from the heart;] 6. And this not only to avoid the diſpleaſures of their maſters, (which will extend no farther than to thoſe things which they can ſee whether they be done or omitted, and conſequently puniſh in them) but upon ſenſe of obligation to the law of Chriſt, who can ſee the ſecrets of the hearts, and ſo muſt be ſerved accordingly;

7. With good will doing ſervice, as to the Lord, and not to men:] 7. viz. with uprightneſs and chearfulneſs, a voluntary obedience, which may approve it ſelf to Chriſt, and not a forced one, which ariſes from fear of man, and ſo extends no farther than the maſter can ſee and puniſh:

8. Knowing that whatſoever good thing any man doth, the ſame ſhall be received of the Lord, whether *he be* bond or free.] 8. Knowing that as all other performances of duty, ſo his faithful ſervice to his maſter, ſhall be rewarded in him by God.

* or, the Lord both of them and you, for the King's MS reads ὅτι καὶ αὐτῶν καὶ ὑμῶν

9. And ye maſters, do the ſame things to them, forbearing threatning: knowing that * your maſter alſo is in heaven, neither is there reſpect of perſons with him.] 9. And the maſters muſt uſe their ſervants, as fathers were appointed to uſe their children, ver. 4. not wrathfully and imperiouſly, but calmly and gently, either as knowing that they themſelves have a maſter to obey, who commands them to do thus; or knowing that you and they are but fellow-ſervants in reſpect of Chriſt, and indeed that if maſters do not their duty, they ſhall be as puniſhable before God as any others of the moſt inferiour degree, God favouring or ſparing none upon ſo ſlight conſiderations as theſe, of their being greater men in this world than others.

10. Finally, my brethren, be ſtrong in the Lord, and in the power of his might.] 10. Finally, brethren, conſider the all-ſufficience and omnipotence of his might, who is able to ſuſtain you againſt all oppoſition of men or devils, and confirm your ſelves in the faith, and chear up your ſelves with that conſideration.

† complete armour πανοπλίαν

11. Put on the † whole armour of God, that ye may be able to ſtand againſt the * wiles of the devil.] 11. And make uſe of all the defenſatives and weapons that Chriſt hath afforded you, to the repelling of all the temptations and ſtratagems of the devil, that ye may be able to hold out againſt all his aſſaults, both of force and cunning.

* contrivances, μεθοδείας † the worldly rulers of this age, κοσμοκράτορας — τοῦ αἰῶνος τούτου read σκοτέους † in ² high *places*.] 12. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt † the rulers of the darkneſs of this world, againſt * ſpiritual wickedneſs 12. For the combat for which we are to be fortified, is not againſt any ordinary humane enemies, but againſt the ſeveral ranks of devils, the chieftains and gods of this preſent idolatrous heathen world, and againſt thoſe evil ſpirits that are in the air, all groſſer carnal, and all more ſpiritual dangerous ſins, of pride, hereſie, and malice, &c.

* ſpiritual parts, or ſpirits, for the Syriack appears to have † in heavenly places

13. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand.] 13. The variety and greatneſs of the danger being thus conſidered, makes it reaſonable for you to arm your ſelves in every part, with all that the Chriſtian faith hath provided you with, that in time of temptation ye may be able to hold out againſt the contrary allurements of thoſe hereticks, and in concluſion to be ſo far victorious, as not to have been enſnared on any ſide.

14. Stand therefore, having your loins girt with truth, and having on the breaſt-plate of righteouſneſs, 14, 15. Let your military preparations againſt theſe aſſaults be theſe: firſt, Truth,

* in the readineſs

15. And your feet [b] ſhod * with the preparation of the Goſpel of peace;] the doctrine of the Goſpel in oppoſition to heathen errors and heretical inſinuations, and let that be your military girdle (ſee Note on Luke 12. b.) that keeps on all the other armour, and fits you to make uſe of it, and withal will reſtrain you from all libertiniſm and licentiouſneſs, as a girdle reſtrains and keeps in the body. Secondly, Righteouſneſs, ſincere faithful obedience to Chriſt, to guard the whole man from aſſaults of ſin, as the breſt-plate guards him, Iſa. 59. 17. Thirdly, The practice of Chriſtian charity and peaceableneſs, to ſupply the place of ſhoes, that ye may go on expeditely in the Chriſtian courſe, and not fall or miſcarry by the way, through the traps that hereticks and ſchiſmaticks lay to wound and gall you, and hinder your progreſs.

† Unto all ἐπὶ πᾶσιν * the wicked one, τοῦ πονηροῦ

16. † Above all taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of * the wicked.] 16. Fourthly, Faith, or the believing both the promiſes of Chriſt to all reformed penitents, and the threats to all impenitent ſenſual perſons; which will keep temptations from entring, and be able to allay the pleaſures of thoſe ſenſual baits propoſed to you, either by Satan or any other tempter, which, like poiſoned darts (which are wont to inflame the parts that are wounded with them, and therefore are called fiery darts, as the ſerpents with poiſonous ſtings are called fiery ſerpents) will wound you to death, if the conſideration of your duty, the promiſes and terrors of Chriſt, received by your faith, do not help to quench them.

17. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God:] 17. Fifthly, The hope of ſalvation, which may ſerve as an helmet, Iſa. 59. 17. to bear off any blow (at leaſt ſecure you from the hurt of it) that can light upon you. And ſixthly, The Spirit, that is, the word of God, which may ſerve as a ſword to aſſault the aſſailants, and deſtroy them, to ſlay all that is temptation in them, by propoſing to the Chriſtian much ſtronger motives to obedience, than the world can afford to the contrary.

† at every ſeaſon, ἐν παντὶ καιρῷ * to this very purpoſe watching, εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες

18. Praying † always with all prayer and ſupplication in the Spirit, and * watching thereunto with all perſeverance and ſupplication for † all ſaints,] 18. Praying heartily and fervently (ſee Note on Luke 9. e.) upon every opportunity and time of need, for God's aſſiſtance to enable you to perſevere, and for the removal or averting of temptations; not ſo much for ſecular, as ſpiritual things (which Theophylact ſets as the meaning of the phraſe in the ſpirit) and then adding

† or, concerning all holy things, περὶ πάντων ἁγίων

adding vigilancy to prayer, and ſo continuing and perſevering in a conſtant performance of that office of prayer, for all vertues and graces that are needful for you, and all means that may tend to the ſecuring or increaſing holineſs in you.

19. And let not theſe your prayers be wholly confined to your ſelves, but let me have my part in them, that I may be enlarged from my preſent reſtraint, and ſo have liberty to propagate the faith of Chriſt (ſee Note on 1 Cor. 1. b.) and publickly, or freely, or with authority (ſee Note on Joh. 7. a.) to preach to the Gentiles, and inſtead of the heathen myſteries, wherein all their impieties are acted, to reveal to them the nature of the Goſpel, to which they are initiated, the purity and holineſs which are there required:

19. And for me, that utterance may be given unto me, that I may open my mouth * boldly, to make known the myſtery of the Goſpel,] * with authority, ſee Note on Joh. 7. a.

20. (For the maintaining of which I am perſecuted, and being impriſoned, do ſtill continue to preach it) that I may by it be emboldned to ſpeak as I ought.

20. For which I am an Embaſſador in † bonds: that therein I may ſpeak boldly, as I ought to ſpeak.] † a chain ἁλύσει

21. But that ye alſo may know my affairs, * *and* how I do, Tychicus a beloved brother, and faithful miniſter in the Lord, ſhall make known to you all things: * what I do τί πράσσω

22. to give you ſuch an account of my afflictions and impriſonment as may not afflict, but give you matter of rejoicing.

22. Whom I have ſent unto you for the ſame purpoſe, [that ye may know our affairs, and that he might comfort your hearts.]

23. I beſeech God the Father, and our Lord Jeſus Chriſt, to beſtow upon your whole Church the grace of peaceableneſs, and charity, and true faith.

23. Peace *be* to the brethren, and † love, with faith from God the Father, and the Lord Jeſus Chriſt.] † or, compaſſion, for the King's MS. reads ἔλεος

24. The bleſſing of God be on all thoſe that continue conſtant in their love to Chriſt, and are not corrupted out of it by any of the baits or ſeductions of theſe times. See Note on Rev. 2. b.

24. Grace *be* with all them that love our Lord Jeſus Chriſt in * ſincerity. Amen.] * incorruption ἀφθαρσίᾳ

Written from Rome unto the Epheſians by Tychicus.

Annotations on Chap. VI.

a. ἐπουράνια

V. 12. *High places*] What ἐπουράνια ſignifies here will be ſoon diſcerned, firſt, by remembring that the ſeveral regions of the air, and all above the globe of the earth, is in the Hebrew ſtiled שמים, and in the Greek of theſe books, οὐρανοὶ *heavens*, and ſo ἐπουράνια will ſignifie thoſe places, the ſeveral regions of the air: ſecondly, that the Syriack reading for πνευματικὰ *ſpiritual parts* πνεύματα *ſpirits*, and the phraſe *ſpirits of wickedneſs* readily ſignifying wicked ſpirits, and thoſe oft uſed to denote Devils, the *ſpirits of wickedneſs in heavenly places* will be no more than the powers of the air under their ἄρχων or *prince*, c. 2. 2. that is, devils under *Beelzebub the prince of the devils.* Theſe are here diſtinguiſh'd from the κοσμοκράτορες τῦ σκότους τῦ αἰῶνος τύτε, *the worldly rulers of the darkneſs of this age.* Noting ſeveral ſorts of devils, either in reſpect of their manſions, ἀερίων καὶ ἐπουρανίων πνευμάτων, ſaith *Ignatius ad Epheſ. aerial or earthy ſpirits*; or elſe of the inclinations which they ſuggeſt. The earthy devils ſuggeſting groſſer carnal appetites, filthineſs of the fleſh, *&c.* the aerial, pride, vain-glory, malice, *&c.* the filthineſs of the ſpirit. And the *Gnoſtick* hereticks by power of ſorcery ſeducing men to both ſorts of theſe filthineſſes, all fleſhy abominable luſts, and all malice and rancour againſt the Orthodox Chriſtians, it is here truly ſaid, that they were to contend with both ſorts of evil ſpirits, terreſtrial and aerial, the terreſtrial that ruled among the heathen dark parts of the age, and the aerial wicked ſpirits.

οὐρανοὶ

κοσμοκράτορες —

b. ὑποδήματα

V. 15. *Shod*] The uſe of *ſhoes* in the celebration of the Paſſeover hath been formerly obſerved: For ſo the Iſraelites were commanded at their eating of it, that they might be ready for their journey, to have each of them their *ſhoes on their feet*; ſo when the Apoſtles, *Mar.* 6. 8. were commanded to be *ſhod with ſandals*, the meaning is, that they ſhould be ready to take their journey. So in * *Plautus*, *calceati dentes*, *ſhod teeth*, that is, ready to devour the feaſt. So the Ægyptian virgins were not permitted to wear ſhoes, that is, to be ready to go abroad. All this belongs to the explication of this phraſe, as it is joined with ἐν ἑτοιμασίᾳ *in readineſs*, denoting the preparation or readineſs for the journey, the whole Chriſtian courſe, for which the doctrine of peace and charity doth provide and furniſh them. But then this is not all, for the *ſhoes* are here mention'd among the *armour* (and ſo * *Strabo* lib. 10. ſpeaking of the *Cretian* youths, ſaith of them, that they did ἐῶσῑ τῇ ὑποδήσει πολεμικῇ χρῆσθαι, *uſe military attire and ſhoes*) and ſo they clearly were, and were ordinarily made of braſs. A mention we have of them in the ſtory of *Goliah*, *his greaves of braſs*; and ſo among the Grecians they were ſo ordinary, that they are known in *Homer* by that title of Χαλκοκνήμιδες Ἀχαιοὶ, *the brazen-ſhoed Grecians*, οἷς σιδηρεᾶ ἦεν ἔπι χαλκὸν αἰὲν ἀκόντα, ſaith *Phavorinus*, *who had greaves of braſs or iron*, as alſo of *ſilver*, in *Virgil*, l. 7.

ἐν ἑτοιμασίᾳ

* p. 331.

lin. 634.

Aut læves ocreas lento ducunt argento,
They cover their boots with ſilver.

The uſe of theſe was to defend their feet againſt the gall-traps which were wont to be thrown in the fields or ways, to ſtop their marches, ſharp ſtakes ſticking up to wound or gall their feet, and make them that had fallen upon them unable to go afterward. This uſe then of the ſhoes for marching is here referred to, and *the Goſpel of peace*, the obligation to peace and *charity*, (that lyes upon Chriſtians by the Goſpel, and which is here ſet before *faith*, and *hope of ſalvation*) is the furniture or preparation for the feet, ſupplies the place of thoſe greaves, fits us for our Chriſtian courſe, which beyond all things, conſiſts in preſerving of peace with all, and eſpecially now in oppoſition to thoſe hereticks that broke the unity of the Church, and breath'd out nothing but malice and perſecution againſt all the Orthodox Chriſtians, and laboured all they could to draw others to partake with them.

THE

THE EPISTLE of *PAUL* the APOSTLE TO THE [a]PHILIPPIANS.

THE converſion of the *Macedonians*, and among them firſt of the *Philippians*, to the faith by the labours of of *Paul* and *Timothy*, is ſet down *Act.* 16. 12. and *Act.* 20. 3. where having had very good ſucceſs among them, and after his departure having received many teſtimonies of their kindneſs and conſtancy, and now being priſoner at *Rome*, *Epaphroditus* their Biſhop being ſent from them to him with a ſupply of money, about the year of *Chriſt* 59. he returns them this *Epiſtle* by *Epaphroditus*, full of kind acknowledgments and chearfulneſs; and *Timothy*, who had been with S. *Paul* at *Philippi*, being now at this time at *Rome* with him, he is joined with *Paul* in the front of the *Epiſtle*. One thing is farther obſervable in this *Epiſtle*, that upon the News of S. *Paul*'s impriſonment at *Rome*, (certainly his firſt impriſonment there, ſee c. 1. 25, 26. and c. 2. 23, 24. and not that immediately preceding his Martyrdom) the *Gnoſticks*, *the* known *enemies of the Croſs of Chriſt*, c. 3. 18. (which are not for confeſſing a crucified Saviour, or a perſecuted faith) joining with the Judaizing Chriſtians, were very ready to infuſe their diſcouragements, perſuading to Judaize, c. 3. 2. as among the *Galatians* they had done. And by way of neceſſary antidote againſt theſe ſeducers, he oppoſeth the benefit which Chriſtianity had received by his ſufferings, c. 1. 12. and the no loſs, but advantage which ſhould come to him by it, v. 19. and then conjures them to unity and perſeverance, c. 2. warns them againſt the *Gnoſticks*, c. 3. and again encourages them to conſtancy, c. 4.

a. Ἐπιστολὴ πρὸς Φιλιππ.

CHAP. I.

Paraphraſe.

1. PAUL and Timotheus the ſervants of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus which are at [a] Philippi, with the [b] Biſhops and [c] Deacons,]

1. I Paul the Apoſtle that preached the Goſpel to the several cities of Macedonia, but firſt to Philippi, Act. 16. 12. and Timothy that accompanied me in that work, Act. 16. 1. to all the Chriſtians that are in Macedonia, of which Philippi is a Metropolis, and therein eſpecially to the ſeveral Biſhops of the ſeveral cities, and the Deacons that attend upon and aſſiſt them,

a. b. c.

2. Grace *be* unto you and peace from God our father, and *from* the Lord Jeſus Chriſt.]

2. Send greeting in the Lord.

3. I thank my God upon every remembrance of you,]

3. I cannot but render thanks to God (the author of all the good which is wrought in any) as often as I think of you;

4. Always in every prayer of mine for you all making requeſt with joy,]

4. And accordingly whenſoever I pray for you, I cannot do it without rejoicing;

*communication toward κοινωνίαν εἰς

5. For your * fellowſhip in the Goſpel from the firſt day until now:]

5. To conſider your great liberality toward the propagating the Goſpel (ſee Note on Act. 2. e.) which hath been obſervable in you ſince your firſt receiving the faith until this preſent time.

† among you ἐν ὑμῖν

* perfect ἐπιτελέσει

6. Being confident of this very thing, that he which hath begun a good work † in you, will * perform *it* until the day of Jeſus Chriſt;]

6. And I make no doubt but that God, who hath wrought this and all other Chriſtian graces in you thus far, will proceed to conſummate it, (upon your perſevering to make uſe of his grace) and to reward it at the great day of doom.

†have this this care for φρονεῖν τοῦτο

* as thoſe that — are all my copartners of grace, συγκοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας

7. Even as it is meet for me to † think this of you all, becauſe I have you in my heart, * in as much as both in my bonds, and in the defence and confirmation of the Goſpel, ye all are partakers of [d] my grace.]

7. This affection to you it is but juſtice for me to have, as conſidering that you both in ſufferings, and in the defence (ſee v. 7.) and maintainance of the Goſpel have joined and participated with me, done and ſuffered the ſame things that I have done.

d.

† acknowledgment, and all ſenſe, ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει

8. For God is my record how greatly I long after you all, in the bowels of Jeſus Chriſt:]

8. And before God I ſolemnly proteſt to have it in the higheſt and moſt paſſionate degree of Chriſtian love imaginable:

9. And this I pray, that your love may abound yet more and more in † knowledge, and *in* all judgment:]

9. And I daily pray that your Chriſtian charity (which already expreſſes it ſelf in liberality toward the Goſpel, and ſuffering for it, v. 5, 7.) may yet farther increaſe more and more, ſo that ye may acknowledge and diſcern whatever ye ought to do, have a quick ſenſe of your duty in every particular:

* pure εἰλικρινεῖς

10. That ye may approve things that are excellent, that ye may be * ſincere and without offence till the day of Chriſt.]

10. That ye may continue conſtant unto the truth, examine firſt, and then approve, and like, and practiſe all Chriſtian vertues in the higheſt degrees, (ſee Note on Rom. 2. f.) and not be led into evil under the ſhew of good, but remain unblemiſhed and ſpotleſs unto the day of judgment, and ſo bring Chriſtianity into a reputation among men,

11. Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God.]

11. Bringing forth all manner of Chriſtian fruits, thoſe works of piety and charity, which are commanded by Chriſt above what was by the Law of Nature or Moſes required, which may tend to the honour and praiſe of God.

† that concerned me τὰ κατ' ἐμὲ

12. But I would ye ſhould underſtand, brethren, that the things † *which happened* unto me, have fallen out rather unto the furtherance of the Goſpel:]

12. As for my ſelf, and the things that concern me, my ſufferings and impriſonment at Rome, you may pleaſe to take notice that they have tended to the advancement rather than hindrance of the Goſpel.

* hall, or place of judicature

† to all others, τοῖς λοιποῖς πᾶσι

13. So that my bonds in Chriſt are manifeſt in the [e] * palace, and † in all other *places*.]

13. For by my ſufferings it is that the Goſpel hath come to be taken notice of, and ſo to be propagated both to all the officers of the Emperour in the Courts, (the Romans that act under him) and alſo to all others.

e.

14. And many of the brethren in the Lord waxing confident by my bonds, are much more bold to ſpeak the word without fear.]

14. And withal many that have received Chriſtianity, through the confidence and courage that the example of my ſufferings and patience hath infuſed into them, have with much more zeal and conſtancy than formerly made confeſſion of the faith.

15. Some indeed preach Chriſt even of envy and ſtrife, and ſome alſo of good will.]

15. Some indeed envying the dignity which God hath beſtowed on me, by giving ſuch ſucceſs to my preaching, now that they ſee me under reſtraint, preach the Goſpel of Chriſt by way of emulation, hoping and endeavouring to get that glory to themſelves; and ſome do it out of good liking of what I have done, and out of a pious intent, deſiring ſincerely to maintain what I have preached.

16. The former ſort of theſe do it out of unkindneſs to me, not out of deſign ſeriouſly to advance the ſervice of Chriſt, but eſteeming of me by their own affections, they ſuppoſe they ſhall gall and grieve me thereby, and ſo add to my preſent ſufferings:

16. The one preach Chriſt of contention, not ſincerely, ſuppoſing to * add affliction to my bonds:]

* or, ſtir up, for the King's MS. reads ἐγείρειν

17. But others out of a ſincere kindneſs toward me and the Goſpel, as knowing that what is befallen me, is in defence of the Goſpel, or for my defending it, and conſequently but duty in me who have not intruded my ſelf, but am by Chriſt from heaven call'd and ſent with commiſſion for diſcharge of this office.

17. But the other of love, knowing that I am ſet for the defence of the Goſpel.]

18. And ſo by one means or other, ſome to vex me, others out of reſpect to the words preached by me, do farther propagate it: and though this is by the former ſort done maliciouſly, and the good that comes from it be only accidental, not intended, but only occaſioned by them, yet 'tis matter of rejoicing to me that the Goſpel of Chriſt is preached and publiſhed by this means.

18. What then? notwithſtanding every way, whether † in [f] pretence, or in truth, Chriſt is preached, and I therein do rejoice, yea and will rejoice.]

† by occaſion, or by

19. For I am confident, by the help of your prayers, and by the aſſiſtance of the Spirit of Chriſt attainable thereby, that what hath thus befallen me, ſhall be a means of advancing the ſalvation of many;

19. For I know that this ſhall turn * to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt,]

* to ſalvation εἰς σωτηρίαν

20. As I verily perſuade my ſelf, and hope that God will ſo aſſiſt me, that I ſhall expreſs no puſillanimity in any thing, but continue as conſtant as ever, and as bold (Joh. 7. a) to confeſs Chriſt and preach the Goſpel, and ſo, whether by life or death, advance the kingdom of Chriſt, by preaching it, if I live, by ſigning the truth with my blood, if I die.

20. According to my earneſt expectation and my hope, that in nothing I ſhall be aſhamed, but *that* with all boldneſs, as always, *ſo* now alſo, Chriſt ſhall be magnified in my body, whether *it be* by life or by death.]

21. For as for my ſelf, thus it ſtands with me, if I live, my life ſhall be ſpent in Chriſt's ſervice; and if I die, my death tends to mine own unſpeakable advantage and joy, and to the ſervice of Chriſt alſo, whoſe glory may be advanced by my dying his martyr, (ſee ver. 20.)

21. For to me † to live *is* Chriſt, and to die *is* gain.]

† living is Chriſt, and dying gain, τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος

22. On the other ſide, my living in the fleſh is matter of ſome advantage alſo: life is in it ſelf, and for the advantages of ſerving God and encreaſing our crown, a deſirable thing, and ſo the ſcales being in a manner even, I know not what to chooſe.

22. * But if I live in the fleſh, this is [g] † the fruit of my labour: yet what I ſhall chooſe, I wot not.]

* But if it be living in the fleſh, εἰ δὲ τὸ ζῆν ἐν σαρκὶ

† to me worth my labour, and

23. But I am in a great difficulty, equally inclined on both ſides, on one ſide having before me the benefit of death, as of a return into my country, which is the viſion and ſociety of Chriſt, and that very much more deſirable both in reſpect of the glory that will redound to Chriſt by my martyrdom, and the benefit that will redound to me:

23. For I am in a ſtreight betwixt two, having a deſire ‖ to [h] depart, and to be with Chriſt, * which is far better.]

‖ to go home or return. * for this is much rather to be preferred, or better, πολλῷ γὰρ μᾶλλον κρεῖσσον.

24. And on the other ſide, conſidering the advantage which may accrue to you, which is far greater by my life, and that which you can very ill ſpare.

24. † Nevertheleſs to abide in the fleſh *is* more needful for you.]

† But δὲ

25. And on this latter conſideration of the want you have of me, and the benefit you may reap from my life, I am ſure that this is the thing I deſire and hope, that I ſhall be ſome time permitted to live as a means of growth and proficiency to you, and of giving you comfort in your Chriſtianity;

25. And [i] * having this confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of faith;]

* this, I know, I hope, that

26. That you may rejoice the more through the goodneſs of Chriſt, by reaſon of me, that is, of my coming yet again to be preſent among you.

26. That your rejoicing may be more abundant in Jeſus Chriſt † for me, by my coming to you again.]

† through me ἐν ἐμοὶ

27. Only let your converſation be as it becometh the Goſpel of Chriſt: that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind ſtriving together for the faith of the Goſpel:]

27. Only * let your converſation be as it becometh the Goſpel of Chriſt: that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind ſtriving together for the faith of the Goſpel:]

* behave your ſelves worthy of ἀξίως — πολιτεύεσθε

28. And whatſoever oppoſition ye meet with, let it not diſcourage or affright you, but look on it only as a ſign or teſtimony that they are wretched obdurate people, but that you are the true penitent believers, reſcued out of the ſnares of ſin, and that this teſtimony is given by God himſelf of you,

28. And in nothing terrified by your adverſaries, which is to them an evident token of perdition, but to you of ſalvation, and that of God.]

29. Who hath vouchſafed you this favour, to ſuffer for, as well as to believe in, Chriſt, which is a proof of your ſincerity and conſtancy, and an inſtance of God's goodneſs and favour to you.

29. For unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake:]

30. Suffering in the ſame manner as ye ſee and hear of me that I ſuffer.

30. Having the ſame conflict which ye ſaw in me, and now hear *to be* in me.]

Annotations on Chap. I.

a. Φιλιππήσιοι

V. 1. *Philippi*] The *Philippians* here named muſt (by Analogy with the *Corinthians*, and the reſt to whom the other Epiſtles are addreſs'd) be interpreted to be of a larger extent than the inhabitants of that one city, and either to contain all the Chriſtians throughout all *Macedonia*, or at leaſt all that were under that *Metropolis*. For that *Philippi* was ſuch, is the diſtinct affirmation of S. *Luke*, *Act.* 16. 12. ἐκεῖθεν εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, *Philippi is the prime*, or *firſt*, *city in the province of Macedonia*; that is, either of all *Macedania*, as one wider Province, or at leaſt of one *Province* of it. And it is there added that it was then *a colony*, that is, inhabited by Romans (from whence it is that v. 21. they ſpeak of themſelves as *Romans*:) and ſuch colony-cities that were ſo inhabited by Romans, were generally (though not only they) pitched on by the Roman *Pretors* or *Preſidents* to be the cities whither the neighbouring regions ſhould come for juſtice, the places of aſſizes, &c. and ſo became the chief cities. So * *Photius*, Ἡ Φιλίππων πόλις τῆς Μακεδόνων ἐπαρχίας μητρόπολις ἔτα, *The city of Philippi being a metropolis of the Province of the Macedonians*, and this expreſly ſpeaking of it as it was in S. *Paul*'s time, *Act.* 16. 21. where the inhabitants of it, as of a Roman Colony, call themſelves *Romans*. So S. *Chryſoſtom* on *Act.* 16. λέγει καὶ ποῦ τόπους, ἅτε ἱστορίαν ἐξηγούμενος, καὶ δεικνὺς ᾧ ἐνεχείρησε, καὶ ἐδείκνυσε ὅτι ἐν τοῖς μείζοσι, τὰς δ' ἄλλας παρῆκε, S. *Luke ſets down the places, as writing an hiſtory, and ſhewing where the Apoſtle ſpent any time, he names only the greater cities,* (ſuch are *Metropoles*) *and paſſeth by the reſt*, making *Philippi*, thus named, one of thoſe greater. And this is ſuppoſed by the *antient writer* under *Ignatius*'s name, *in Epiſt. ad Tarſenſ.* when he tells them to whom he writes, Ἀσπάζονται ὑμᾶς αἱ Ἐκκλησίαι Φιλιππησίων, *the Churches of the Philippians*, in the plural, *ſalute you*, that is, the Churches under that *Metropolis*. And therefore when *Philippi* is by the Geographers (and out of them by the *author of the argument of this Epiſtle*) affirmed to be μικρὰ πόλις ὑπὸ Μητρόπολιν Θεσσαλονίκης τυγχάνα, *a little city under the Metropolis Theſſalonica*, it muſt be remembred that that definition belongs to ſome other time, probably long before

πρώτη πόλις τῆς μερίδος

Κολωνία

* Epiſt. 247.

before that of S. *Paul*'s writing here, or, in the *Acts*, his preaching to them. For ſo 'tis certain that this city built and thus named by *Philip* King of *Macedon*, had formerly been called Κρηνῖδες, and then Δάτος (whence was the proverb, Δάτου ἀϕαβῶν, becauſe of a golden mine which *Appian* ſaith was near it) and was then a ſmall city; which hinders not but that now under the Roman Empire it might be improved and advanced, eſpecially being now a Colony of Romans; (and being ſo, 'tis not imaginable it ſhould be ſubject to *Theſſalonica*, a city in another Region, * *an hundred and ten miles off from it*, which was no Colony.) As when in *Paleſtine*, *Cæſarea Stratonis* became a Colony of the Romans, called *Colonia Prima Flavia*, by † *Pliny*, *à Veſpaſiano deducta, the Prime Colony called Flavia, as being brought thither by Flavius Veſpaſianus*, it became alſo, in reſpect of the Eccleſiaſtical Government, a *Metropolis*, under which *Jeruſalem* it ſelf was. For that many cities became *Metropoles*, which formerly were not, there is no doubt, and is affirmed in the 12th *Can.* of the *Council of Chalcedon*, πόλεις διὰ γραμμάτων βασιλικῶν τῷ τῆς μητροπόλεως ὀνόματι τιμηθῆναι, *Cities are honoured with the names of Metropoles by the Emperour's letters.* So alſo *Strabo*, *Geog.* l. 17. p. 840. Αἱ ἐπαρχίαι μὲ διῄρηνται ἄλλοτε μὲ ἄλλως, *Provinces have been at ſeveral times variouſly divided*; which concludes the *Metropoles* to be changed alſo: and l. 13. p. 629. giving an account of the confuſion of Provinces by him obſerved, he ſaith it was cauſed διὰ τὸ τοὺς Ῥωμαίους μὴ κατ' ἔθνη διελεῖν αὐτὰς, ἀλλ' ἕτερον τρόπον διαιρῆσαι διοικήσεις, ἐν αἷς τὰς δίκας ποιεῖν καὶ τὰς δικαιοδοσίας, *becauſe the Romans diſtributed them not according to the diviſions of tribes, but another way, according to the keeping of courts and aſſizes.* And thus doth * *Pliny* ſet down for *Metropoles* of *Aſia*, *Laodicea*, *Sardis*, *Smyrna* and *Epheſus*, upon this only account, that the courts were kept there to which other cities reſorted. The truth is Κρηνῖδες, or Δάτος, which was now changed and advanced into *Philippi*, and a *Metropolis* of *Macedonia*, by being a Colony of the *Romans*, was originally a city of *Thrace*, and ſo is affirmed to be by *Stephanus* περὶ Πόλ. And ſo * *Scylax Caryandeus* among the cities of *Thrace* hath Δάτον πόλις ἑλλὼις, next after *Neapolis*. And † *Euſtathius* on *Dionyſii* Περιήγ. to the ſame effect, Δάτον, πόλιν ἐνδοξον περὶ τὸ Στρυμόνος ϕάραγγα, ſeating it *on the bank of Strymon*, where * *Pomponius Mela* in his deſcription of *Thrace* placeth *Philippi*, and ſo doth *Pliny Nat. Hiſt.* † l. 4. in his Survey of *Thrace*, *A Strymone — intus Philippi Colonia:* and ſo *Dio* deſcribing *Pangæum Montem* in *Thrace*, ſaith 'tis *cloſe by Philippi*. But granting all this of the former times, 'tis yet certain that at the time of S. *Paul*'s converting this city, it was changed from the antient form, firſt it was a Roman Colony, and the inhabitants thereof Ῥωμαῖοι *Romans*, *Act.* 16. 21. and in that ſtate made a *Metropolis* of the adjoining part of *Macedonia*, where the Roman Prefect kept his aſſizes for all that μέρος. According to this Diviſion ſaith * *Ulpian*, *in provincia Macedonia Dyrracheni, Caſſandrenſes, Philippenſes Italici Juris ſunt.* This may be illuſtrated *à part. Nicopolis* is by * S. *Chryſoſtom* affirmed to be *a city of Thrace*, Νικόπολις ἡ Θρᾴκης ἐστὶ, and ſo by *Theodoret* ἡ Θρᾴκης ἐστὶ Νικόπολις, τῇ τῆς Μακεδονίας πλησίαζει, *Nicopolis is a city of Thrace, but borders on Macedonia*, (in like manner as *Philippi* did;) and yet in the *Subſcription* of the *Epiſtle* to *Titus* we read, ἀπὸ Νικοπόλεως τῆς Μακεδονίας, *from Nicopolis of Macedonia.* This may ſerve to give account of the varieties which ſeem to be among writers about this city. And as in Civil, ſo in Eccleſiaſtical diviſions ſuch variety is obſervable. Thoſe cities were chief and *Metropoles* where the Goſpel was firſt planted, and thence communicated to the neighbouring regions. And ſuch was *Philippi*, as 'tis clear by the Story of S. *Paul's preaching* the Goſpel *in Macedonia*, *Act.* 16. 9, 10, &c. and 1 *Theſſ.* 2. 2. firſt at *Philippi*, then after at *Theſſalonica.* In which reſpect, of the πρωτοκλησία *priority of converſion* to the Faith, and being S. *Paul's* ἀπαρχαὶ *firſt-fruits* in that region, ſome privilege belongs to *Philippi* even before *Theſſalonica*, that chief *Metropolis* of *Macedonia*, viz. that *Philippi* was the elder ſiſter in the Faith, and ſo in that reſpect, though not in others, the prime *Metropolis* of *Macedonia.* Hence it is that the liberality of the brethren of *Macedonia* (in common) 2 *Cor.* 11. 9. is imputed to the *Philippians* peculiarly, *Phil.* 4. 16. by which it appears that all the Chriſtians of that region or μέρις of *Macedonia* are contained under that title. And ſo though there be but one Epiſtle written by S. *Paul* to theſe *Philippians*, yet S. *Polycarp* mentions *Paul's Epiſtles* (in the Plural) to them, by which learned men underſtand thoſe other inſcribed to the *Theſſalonians*, that other chief city of *Macedonia*, which might therefore belong to *Philippi* alſo. And to that the ſevere adjuration of the Apoſtle, 1 *Theſſ.* 5. 27. ſeems to belong, where he *adjures* them *by the living God*, that *that Epiſtle be read* πᾶσι *to all the holy brethren* indefinitely, that is, I conceive, to all the Chriſtians in each Church of *Macedonia.* And ſo it is evident that the *Epiſtle* inſcribed *to the Corinthians* belonged to all the Churches of *Achaia*, 2 *Cor.* 1. 1. and ſo that inſcribed *to the Coloſſians* was alſo to be read *Col.* 4. 6. by the Church of *Laodicea*, the chief *Metropolis* of *Phrygia*, to which *Coloſſe* is adjoin'd as a ſecundary, *Col.* 2. 2. By all this appears how in *Philippi* there may be more Biſhops than one, indeed as many as were in all *Macedonia*, at leaſt as in the cities under that *Metropolis.*

Ib. *Biſhops*] What the word ἐπίσκοποι and ἐπισκοπὴ notes, in the Old and New Teſtament, hath been ſaid already, Note on *Act.* 1. h. viz. *præfecture* or *ruling power* in the Church. But whether this belonged to ſingular perſons, one in each city and region adjoining, or to a number of ſuch, ruling together as collègues, hath been of late controverted by ſome, and this place, which mentions in *Philippi* Biſhops in the Plural, hath been a principal teſtimony to conclude that in one Church there were many Biſhops. This, if it were granted, and conſequently, that *Biſhops* here denote no other than thoſe whom we now call *Presbyters*, would be of no force to confer this concluſion, That Churches in the Apoſtle's times were ruled not by ſingle Biſhops, but many Presbyters; becauſe 1. it were poſſible that the Apoſtle himſelf might at this time retain that ſupreme Epiſcopal power in his own hands, and though *abſent in body* yet *by letters* (being *preſent in ſpirit*) exerciſe that power over them: Or 2dly, if the Apoſtle had conſtituted a Biſhop over them, yet 'tis poſſible that at the writing this Epiſtle the Chair might be vacant, or that the Biſhop might be abſent. And indeed *Epaphroditus*, who is by *Theodoret* and others affirmed to be Biſhop of *Philippi*, by * *Theophylact*, διδάσκαλος *Doctor*, which that it is the title of *Biſhop*, we have formerly ſhewed, (Note on 1 *Cor.* 12. d.) appears c. 4. 18. to have been with *Paul* at this time, when he wrote the Epiſtle, (ſo ſaith *Theophylact*, that the Clergy are mentioned in this, and in no other Epiſtle, becauſe they had ſent *Epaphroditus* with neceſſaries for the Apoſtle's uſe) and to have carried the Epiſtle to them, which one thing might make it inconvenient to inſcribe the Epiſtle to him. And yet in the body of the Epiſtle c. 4. 3. there is an *Apoſtrophe* which in all probability belongs to him, under the name of his *yoke-fellow*, that is to look to the relief of the widows, ſuppoſing him preſent at the opening of the letter. But there is no need of ſuch anſwers as theſe to avoid the force of this argument. That which hath been ſaid Note a. will give a clear account of it, that *Philippi* being a *Metropolis*, under which were many other Churches, which had each of them a Biſhop, all thoſe Biſhops are here meant by ἐπίσκοποι in the Plural, as this Epiſtle was written to all thoſe cities or Churches, and not only to that of *Philippi.* Of this it is clear in Eccleſiaſtical writings, that there was a Biſhop conſtituted by the Apoſtles. For ſo * *Tertullian* diſtinctly mentions it for one of thoſe Churches which derived the pedigree of Biſhops from the Apoſtles as founders. And *Ignatius*, S. *Paul's* ſucceſſor at *Antioch*, in his Epiſtle to them, names *Vitalis* as their Biſhop, and the Latin old copy of *Polycarp's Epiſtle* to them mentions *Vitus*, which is ſurely the ſame. And though that Epiſtle mentions πρεσβυτέροις καὶ διακόνοις *Elders and Deacons* only, yet conſidering the notion of πρεσβυτέροι, ſet down Note on *Act.* 11. b. there will be little doubt but that *Elders* there and *Biſhops* here are all one, *viz.* all the Biſhops of the cities under that *Metropolis*, which may well be

* *Vid. Anton. Auguſt Itinerar.* p. 103.
† *Nat. Hiſt.* l. 1. c. 13.
* *Nat. Hiſt.* l. 5. c. 29.
* *In Piripl.* p. 26.
† p. 74.
* *De ſitu Orb.* l. 11. c. 2.
† c. 11.
* *In L. in Luſitan.*
* *Tom.* 4. p. 406. l. 36.
* *On chap.* 2. 25.
* *Præſcript.* c. 32.

contained under the title there prefixed to it, Ἐκκλησίᾳ τῇ Θεῷ παροικούσῃ Φιλίπποις, *to the Church of God adjoining*, or *belonging*, *to Philippi*. And indeed as the word πρεσβύτεροι *Elders* is a note of Prefecture, and so may fitly belong to the Bishop in each city (see Note on *Act.* 11. b.) in all the places of the New Testament, so there is little reason to doubt of the word Ἐπίσκοποι *Bishops*. The first mention of it is *Act.* 20. 28. where those that had been called *Elders of the Church*, v. 17. are ἐπίσκοποι τῆς ποιμνίου, *Bishops of the flock* set over it by the Holy Ghost: where, if the flock were the Christians of any one city, there might be some pretence that the *Elders* or *Bishops* in the Plural, might be those which are now called *Presbyters*. But it is apparent that *the flock* is the Christians of all *Asia*, of which it is said c. 19. 10. that *all that dwelt in Asia heard the word of the Lord*, and *almost all Asia* were *converted*, saith *Demetrius*, v. 26. which *Paul* calls the *opening of a great door* to him in those parts, 1 *Cor.* 16. 9. And consequently the *Elders* or *Bishops* there, are the Bishops of all *Asia*, at least those that belonged to *Ephesus* as their * *Metropolis*. To which purpose is that of S. *Irenæus*, l. 3. c. 14. *In Mileto convocatis Episcopis & Presbyteris ab Epheso & proximis civitatibus, the Bishops and Elders being assembled at Miletus, from Ephesus and the next of the cities.* And therefore S. *Paul* in his oration to them tells them, they had *known how he had been with them all the time from the first day that he came into Asia*, c. 20. 18. noting those to whom his speech was addressed to be the Bishops of *Asia*, and not of that city only. The next mention of Bishops (beside that in this place) is that 1 *Tim.* 3. 2. *He that desires the office of a Bishop*, &c. *A Bishop therefore must be blameless*, &c. and in the same words *Tit.* 1. 7. In both which places, as it is agreeable to the affirmations of the Antients (see Note on *Act.* 11. b.) that there should be constituted Bishops only and Deacons in the several Churches, (there being no *middle* order yet in use) so that Ἐπίσκοποι distinctly notes those *Bishops*, and not those whom we now call *Presbyters*, is the joint affirmation of *Chrysostom*, and *Theophylact*, and *Oecumenius*. † Ἐπισκόπων ἐδεῖ πολλῶν, καὶ κατ' ἐκάστην πόλιν πρεσβυτερίων, *there was need of more Bishops, and of those which preside in every city.* And again, * Κατὰ πόλιν πρεσβυτέρους] Ἐπισκόπους οὕτως ἐκάλεσθά φησι, ὡς καὶ ἐν τῇ πρὸς Τιμόθεον· κατ' πόλεις δέ φησιν, ἃ μὲν ἐδύνατο πᾶς ἐπιτελεῖσθαι ἑνί, ἀλλ' ἑκάστῃ πόλει ἴδιον ἔχειν ποιμένα, *Elders in every city*] *he there means Bishops, as also in the Epistle to Timothy: And when he saith in every city, it is because he would not have the whole Island intrusted to one, but that every city should have their own Pastor.* And so saith † *Eusebius* of *Titus*, that there being an hundred cities in *Crete* converted to the faith by S. *Paul*, *Titus had the bishoprick of them all*, that is the Metropolitical power; that he might ordain Bishops under him, saith * *Theodoret*; that he might exercise judicature and ordination, saith *Chrysostom* and *Theophylact*. There are no more mentions of this word Ἐπίσκοπος in the New Testament, and in all these it is fairly appliable to the *Bishops*, or *single Præfects* or *Governours of Churches*: And so though it be generally resolved that the word *Bishop* and *Elder* are equivalent in the Scripture, yet is not this to be understood so, that either, and both of them, signifies indifferently those whom we now call *Presbyters*, but that they both signifie *Bishops*, one setled in each Church by the Apostles, there being no use of that second order in the Church, till the number of believers increased.

* Ἔφεσος δὲ ἡ Ἀσίας Μητρόπολις, *Chrys.* in *Arg. Epist.* ad *Ephes.* Τὴν Ἐφεσίων μητρόπολιν τῆς Ἀσίας. *Theod. Ep.* ad *Dioscor.* Ἐν Ἐφέσῳ ἐν τῷ Κοινῷ τῆς Ἀσίας. *Euseb.* l. 4. c. xf. Ὁ Ἐφέσου ἐπίσκοπος, καὶ ἐξαρχος πάσης Ἀσίας, *Ord. thron. Metrop.* ad *Calcem Codini.*

† *Chrys.* in 1 *Tim. Hom.* 10.

* *Theoph.* in *Tit.* 1. §.

† l. 3. c. ult.

* *Arg. Ep.* ad *Tit.*

Ib. *Deacons*] Of the word διακονεῖν we have spoken at large, Note on *Luke* 8. a. both as that signifies indefinitely *to serve*, and as *to wait at* the *table*, and give every man his *dimensum* from the δεξιλειχιον, and from thence *to distribute to the poor*, to all that want. And thus the seven Deacon's institution, *Act.* 6. may be thought to confine their name and office in the Church of *Christ* to that (especially and principally) of διακονεῖν τραπέζαις *serving tables*, *distributing to the poor*, v. 2. called the καθημερινὴ διακονία, *daily ministration*, v. 1. But (beside that those seven were not wholly imployed in those inferiour imployments, but *Stephen* and *Philip* made use of for the preaching of the Gospel, cap. 7. 8. and *Samaria* converted and baptized by the latter of them, and he therefore called *Philip the Evangelist*, *Act.* 21. 8.) it is every where clear, that the word διάκονος is not to be restrained to that notion, but taken in a more general, for any *officer* or *servant*, or *minister*, without particular notation of the kind wherein the service or ministery consists, and being taken in an Eccleiastical notion, shall signifie any inferiour *Church-officer*, however imployed by the Bishop or Apostle to whom he belongeth. The original of this word and office is to be taken from the Jews, among whom the ministers and officers that attended the Judges in every city, *Deut.* 16. 18. are in the Scriptures called שטרים, by the Rabbines, חזנים *ministers*, and with the addition of הכנסורת *ministers of the synagogue*, or *Consistory*, and *juniores*, *the younger*, saith *Maimonides*, such as had not attained to the age of Doctor; and these sure are the νεώτεροι that buried *Ananias*, *Act.* 5. 6. These † *Epiphanius* calls διάκονοι (a word lightly varied from the Hebrew חזנים) and saith the Deacons in the Christian Church are directly parallel to them: For as they were the ταμιοφύλακες, *keepers of the treasure*, so did they also διακονικὰς χρείας ἐπιτελεῖν, *perform* all *ministerial offices* indifferently. And of them the Jews have a saying, that *about the time of the destruction of Jerusalem the learning of the wise men*, that is, Doctors, *was degenerated into that of the Azanitæ, and the learning of the Azanitæ into that which was competible to the Notaries*, noting the subordination of the *Azanitæ* to the Doctors, and of the *Notaries* to the *Azanitæ*. From hence appears the notion and office of these Deacons in the Christian Church, those that attended and waited on the Bishop, and did whatsoever he appointed them, preach, baptize, &c. read the Gospel, attend the Bishop in ministring the Sacrament of the Lord's supper, receive the oblations from the subdeacon, and bring them to the Bishop, mind the people in performing the several parts of the divine office, call on them to pray, to sing, to hear, to kneel, &c. And as these were first trained up for these ministeries in the family of the Bishop, so were they after in Religious houses and *Colleges*, or *Monasteries* (which appear by the antients to have been seminaries of the Church, and not instituted only for prayer and devotion:) and such, when they have used the office of a Deacon well, καλῶς διακονήσαντες 1 *Tim.* 3. 13. *purchase to themselves a good degree*, that is, ταχέως ἐπὶ τὰ ἀνωτέρω ἐλεύσονται, say the *Scholiasts*, *shall soon ascend higher*, as *Clemens* being *Peter*'s Deacon at *Rome*, succeeded him in the Episcopal chair. Proportionable to which it was, that afterwards the Bishops were chosen out of Monasteries, *Gregory Nazianzen*, *Basil*, *Chrysostom*, &c. Thus is the word *Deacons* to be understood in this place, being joined to *Bishops*, as those that attend on them in every Church, and were then next to them, there being not then (as far as appears) any middle sort of Church officers instituted betwixt the Bishops and them. And the same is certainly the notion of it in that other place, 1 *Tim.* 3. 8, 12. where the rules are given for the qualifying them that are ordained to that office (as before had been given for the Bishops) instead of which are the πρεσβύται *antient men*, *Tit.* 2. 2. all one with διάκονοι *Deacons*, in this more comprehensive notion, as it contains the διαιρέσεις διακονιῶν *diversities of ministrations*, 1 *Cor.* 12. 5. And these are elsewhere called διάκονοι Θεοῦ *ministers of God* 1 *Thess.* 3. 2. the title that was then bestowed on *Timothy*, as the *fellow-labourer* of *Paul in the Gospel*, and ἐν Χριστῷ, *in Christ*, as of *Epaphras* 'tis said, *Col.* 1. 7. *our fellow-servant* (all one with his *fellow-labourer* before) *who is for you a faithful minister in Christ*, and ἐν Κυρίῳ *in the Lord*, as of *Tychicus*, *Ephes.* 6. 21. *our beloved brother and* πιστὸς διάκονος *faithful minister in the Lord.* In all which places διάκονος with those adjuncts is applied to those assistants and attendants on the Apostles, that were, as they pleased, employed by them in the Gospel. Besides these, other places there are wherein 'tis applied to the Apostles themselves, διάκονοι *deacons* or *ministers* simply, 1 *Cor.* 3. 5. Θεοῦ *of God*, 2 *Cor.* 6. 4. *of Christ*, 2 *Cor.* 11. 23.

† *Her. Ebion.*

Ephes.

Epheſ. 3. 7. 1 *Tim.* 4. 6. *of the Church*, *Col.* 1. 25. *of the Goſpel*, ver. 23. *of the New Teſtament*, 2 *Cor.* 3. 6. And this ſtill in a more general notion, as it denotes *ſervants*, *officers*, of what kind ſoever.

d. χάριτος

V. 7. *My grace*] That the word χάρις, which ſignifies any *favour* or *mercy* of *God*, ſhould here peculiarly be uſed for the ſufferings which had befallen S. *Paul* in the diſcharge of his office, will not appear ſtrange, if firſt it be conſidered, how often this ſtate of ſuffering is mention'd by *Chriſt*, and by S. *Paul*, S. *Peter*, and S. *James*, as an eminent mercy of God's to them who are thus honoured by him, and accordingly that it is to be look'd on as matter of *all joy* (in their account) whenſoever it befalls any: ſecondly, if it be compared with ver. 29. where the *Philippians ſuffering for Chriſt*, as eminently as their *believing* in him, is mention'd as that which ἐχαρίσθη ὑμῖν *was granted* them by way of χάρις *grace* or *mercy*, or *ſpecial favour* of *God*. As for that which is affirmed in both theſe verſes, that this Church of *Philippi* was thus perſecuted for Chriſtianity, and ſo participated with him in his bands or ſufferings, though it be not mention'd in the ſtory of the *Acts*, yet it is in it ſelf eaſie to be believed, (and by theſe teſtimonies put beyond all queſtion) the Jewiſh unbelievers every-where ſtirring up the Roman magiſtrates to perſecute the believers in their Provinces.

e. Πραιτώριον

V. 13. *Palace*] Πραιτώριον ſignifies in the Latin (and ſo in the Greek the ſame) *the common hall*, or *court*, *where judgment uſed to be had*, the *Prætor* being a Roman officer in their judicatures; τόπος ἔνθα συνάγεται ὁ λαὸς, *the place where the people meet*, ſaith *Phavorinus*: and ſo ſure it ſignifies here, and S. *Paul*'s being impriſoned, and brought before the judges, might be a means to make Chriſtianity known to the bench and the whole court. Thus one of his *Judges* had told him that he had *perſuaded* him, ἐν ὀλίγῳ *a little way*, *to be a Chriſtian*, which is the thing that here ſeems to be related to, or ſome other of the ſame nature.

f. πρόφασις

V. 18. *Pretence*] The word πρόφασις ſignifies not only *a pretext* or *pretence* (and ſo is oppoſed to ἀλήθεια *a true cauſe*) but alſo *an occaſion*, as πρόφασιν ζητεῖ, *he ſeeks occaſions*, *Prov.* 18. 1. and ſo it ſeems to be taken here, (and ſo more fitly to connect with παντὶ τρόπῳ, *by all means*, than it could do if it were rendred *in pretence*,) thus, *by all means* εἴτε προφάσει, *whether by occaſion only*, that is, accidentally, and not by a deſigned cauſality, εἴτε ἀληθείᾳ, or *whether by truth*, that is, by a direct real way of efficiency.

g. Καρπὸς ἔργου

V. 22. *Fruit of my labour*] Καρπὸς ἔργου ſeems to be a Latiniſm, *operæ pretium*, and ſo to ſignifie accordingly *worth my labour*, *worth doing*, as we ſay *a deſirable thing*. So *Theophylact* renders it οὐκ ἄκαρπον *not fruitleſs*, καρποφορῶ γάρ, ſaith he, *for I bring forth fruit by this means*.

h. ἀναλῦσαι

V. 23. *To depart*] Of the many acceptions of the word ἀναλῦσαι none ſeems more proper to this place than that which is in its ſelf moſt ſimple and plain, that it ſignifies *to depart this world*, or *retire*, *remove out of this life*, *migrare*, *abire*, *diſcedere*, *reverti*; every of which is uſually taken for an expreſſion of death, and are anſwerable to the Hebrew מטר, which the Syriack here makes uſe of, the ſame which is by the Chaldee uſed of *Moſes* on *Cant.* c. 1. when *Moſes*'s time came למפטר מן עלמא *to depart*, or, *that he ſhould depart*, *out of the world*: and ſo 2 *Tim.* 4. 6. ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως, is ordinarily rendred, *the time*, or *ſeaſon of my departure*, or *deceaſe*. Ἀναλύειν ἐν τεύθεν in *Palladius* (*Hiſt. Lauſiac.* p. 506. A) *to looſe from thence*, or moſt properly *to return*, alluding to *Eccleſ.* 12. 7. where *the body returns to the earth as it was*, to the place from whence originally it came out, and ſo *the ſpirit unto God that gave*, or firſt breathed, *it* into the firſt man. And ſo ordinarily in Chriſtian Authors ἀναλύειν, and ἀνάλυσις πρὸς Χριστὸν, and the like. And for the original of this uſe and acception of the word, nothing can be more probable than that it is a phraſe of the Mariners, who are ſaid λύειν to *looſe from the haven*, when they go out, *oram ſolvere*, and abſolutely *ſolvere*, *to looſe*; and when they do this by way of return homewards, then 'tis properly ἀναλύειν. So *Luke* 12. 6. ἀναλύσαι ἐκ τῶν γάμων, *is coming home*, *returning from the marriage feaſt*. So 2 *Mac.* 8. 1. ἀνεπιτηδείως ἀκόσμως *retiring diſorderly*. So the method of reducing concluſions to their principles is by *Ariſtotle* ſtyled ἀναλυτικὴ, ἡ ἐν γνωστῇ εἰς τὰς ἀρχὰς ἐπάνοδος, * ſaith *Philoponus*; and again ἡ ἐν τῇ αἰτιατικῇ ἀναδρομὴ ἐπὶ τὰς ἀρχὰς, *a returning*, or *running back*, *from the concluſions*, or *effects*, *to their Principles*; adding that it is a *metaphor* ἀπὸ τῶν ἀποδημούντων, καὶ ἐπανερχομένων εἰς τὰ οἰκεῖα, *from travellers returning to their homes*, and εἰς τὰ οἰκεῖα ἀπὸ τῶν ξένων ἐπάνοδος, ἀνάλυσις λέγεται, *a return from ſtrangers to ones own home is thus ſtyled*.

* In 2 Poſt.

i. Πεποιθὼς οἶδα

V. 25. *Having this confidence*] Τοῦτο πεποιθὼς οἶδα is ſomewhat an obſcure phraſe, and may beſt be explicated by two conſiderations. Firſt, that πεποιθὼς ſignifies *hoping with* ſome *confidence*, anſwerable to the Heb. בטח which is ordinarily rendred ἐλπὶς *hope*, but 2 *Kin.* 18. 20. πεποίθησις *perſuaſion*, *confidence*. So v. 6. πεποιθὼς αὐτὸ τοῦτο *hoping confidently this very thing*. So 2 *Cor.* 1. that which is expreſs'd by ἐλπίζω *I hope*, v. 13. is ταύτῃ τῇ πεποιθήσει *in this perſuaſion* v. 15. Then for the phraſe πεποιθὼς οἶδα, that is in ordinary conſtruction all one with οἶδά με πεποιθέναι *I know that I hope*, or *am perſuaded*, or, *of this I am ſure*, (ſo οἶδα τοῦτο is ordinarily uſed) *that I hope*, or *am perſuaded*. And this is very agreeable to the matter in hand, where to comfort them in their ſadneſs for his afflictions, he minds them that, in order to their good, he foreſees it very probable that he may be permitted to live, and though he knows not by any certain revelation whether he ſhall or no, yet this he knows that he hopes, and conſidering God's diſpenſations of providence, is verily perſuaded (which alſo includes his deſire) of it.

CHAP. II.

Paraphraſe.

*communication of ſpirit vel ſocietas

1. IF *there be* therefore any conſolation in Chriſt, if any comfort of love, if any * fellowſhip of the Spirit, if any bowels and mercies;

1, 2. I therefore conjure you by all thoſe benefits which are afforded us in Chriſt, by the great joy and pleaſure there is in loving one another, by that liberal effuſion of graces from the Spirit of God (ſee Note on Act. 2. d.) and by your affection and compaſſion toward men in calamity, and particularly toward me, at this time a priſoner for Chriſt, that to all the other matter of rejoicing that I have concerning you, you will add this alſo, (and ſo make my joy complete) that you live in unity, loving one another mutually, having as it were the ſame ſoul, and ſo affections and deſigns, all ſtudying and taking care for this ſame thing.

2. Fulfil ye my joy, that ye † be like minded, having the ſame love, *being* of one accord, of one mind.]

† mind the ſame thing

3. *Let* nothing *be done* through ſtrife or vain-glory, but in lowlineſs of mind let each eſteem other better than themſelves.]

3. That ye do nothing out of oppoſition and contention, but with quietneſs and humbleneſs, as if ye had every one a better opinion of the others wiſdom and piety than his own.

4. Look not every man on his own things, but every man alſo on the things of others.]

4. And to this end let not men look ſo intently on thoſe gifts and abilities which they diſcern in themſelves, but let them withal, and much rather, conſider the gifts and abilities of other men more eminent than they. And this will be an expedient toward the performing of that which is required, v. 3.

* For let this τοῦτο γάρ —

5. * Let this mind be in you, which was alſo in Chriſt Jeſus,]

5. According to the example of Chriſt,

6. Who being in the [a] form of God, thought it no robbery to be equal with God:]

6. Who being truly God, thought it no incroachment to be in equality with his father.

† emptied himſelf

7. But [b] † made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men:]

7. And yet being thus, (the eternal word of God) he ſet himſelf at nought, leſſened and humbled himſelf from the condition of being Lord of all, to that of a ſubject and ordinary man:

8. And

8. And being by his incarnation thus low, in the nature, and all the outward deportment and guiſe of a man, he yet humbled himſelf lower, to death, even the vileſt and moſt cruel death, that in uſe among the Romans for their ſlaves, crucifixion.

8. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.]

9. And for this great act of humility and the divine work of eternal redemption of our ſouls wrought by him in this ſtate of humiliation, God hath advanced his humane nature to the higheſt degree of glory, and made this God-man the ſupreme prince of his Church, given him all power in heaven and earth, and to ſignifie that, hath appropriated to him the title of Jeſus, the Saviour, by way of excellence, that, though other men may have been thus ſtyled from other ſalvations or deliverances, for which they have been imployed by God, as Joſhua long before, and after Joſhua the Judges were called Saviours, for reſcuing the people of Iſrael from dangers, and delivering them from enemies, yet the eternal ſalvation Heb. 5. 9. eternal redemption Heb. 9. 12. being wrought only by him, the name which ſignifies this ſhould belong to him, and to him only.

9. Wherefore God alſo hath highly exalted him, and given him a name which is above every name ;]

10. A title, or name, which includes in it ſuch a ſingular dignity above all other titles (as concerning man's eternal, and not only ſome temporal deliverance and ſalvation) that it, together with the ſignification of it, is worthy of the moſt eminent and ſuperlative reſpect, the lowlieſt reverence that can be paid by all rational creatures, Angels, men and devils, Luke 4. 36.

10. That at the name of Jeſus every knee ſhould bow, of *things* in heaven, and *things* in earth, and *things* under the earth,]

11. And his doctrine, and faith, and ſovereignty be received and embraced by all nations of the world, to the honour of God the Father, who hath thus ſent him, and thus ordered his humility and exaltation.

11. And that every tongue ſhould confeſs that Jeſus Chriſt *is* Lord, to the glory of God the Father.]

c. 12. And therefore, my dear brethren, as ye have hitherto done all that I have commanded you, ſo I ſtill beſeech you, that now in time of my abſence ye will be much more diligent than when I was preſent with you ye were, to perfect the good work which ye have begun, viz. a pious Chriſtian courſe, (ſee Note on Rom. 10. a.) making your performances agreeable to your reſolutions, and never giving over till ye are landed ſafe at eternal bliſs, and to that end uſing all poſſible diligence, and ſolicitude, and care that ye be not wanting to your ſelves ;

12. Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence ; work out your own ſalvation with c fear and trembling.]

d. 13. Upon this very conſideration, on which ſome are ſecure and negligent, becauſe both to that good reſolution and to every good performance you are enabled by God, who doth what he doth of his free undeſerved mercy to you, by his preventing and aſſiſting grace, without any merit of yours to deſerve it from him, and conſequently may juſtly be expected to withdraw all from them that walk negligently before him.

13. For it is God which d worketh * in you both to will and to † do of *his* good pleaſure.]

14. And let your obedience be chearful, without any querulouſneſs or reluctances, without queſtioning or diſputing of commands.

14. Do all things without murmurings and diſputings.]

15. That ye may be unreprovable before men and God,

15. That ye may be blameleſs and * harmleſs,] the ſons of God, † without rebuke in the midſt of a crooked and perverſe * nation, among whom ‖ ye ſhine as lights in the world :

16. Perſevering in the acknowledgment and practice of the Chriſtian doctrine, which will be matter of great comfort to me, and rejoicing in the great day of retributions, that my Apoſtleſhip hath been ſo ſucceſsful among you.

16. † Holding forth the word of life, * that I may rejoice in the day of Chriſt, that I have not run in vain, neither laboured in vain.]

ye, for ſo Theophylact interprets φαίνεσθε in the imperative † Holding faſt * for a glorying to me unto εἰς καύχημα ἐμοὶ εἰς

e. 17. And if, as in the Law the wine was poured out on the ſacrifice, ſo it fall out that my blood, like wine, be poured out for the offering you up a ſacrifice to God, that is, in bringing you into the faith, this will be matter of infinite joy unto me.

17. Yea, and if I be e † offered upon the ſacrifice and ſervice of your faith, I joy and rejoice with you all.]

18. * For the ſame cauſe alſo do ye joy and rejoice with me.

19. But † I truſt in the Lord Jeſus to ſend Timotheus ſhortly unto you, that I alſo may be of good comfort when I know your ſtate.

f. 20. For I have no man that I can fully truſt to tend your buſineſs intirely, unleſs it be Timothy.

20. For I have * no f man like minded, who will † naturally care for your ſtate.]

21. For divers of thoſe which were aſſiſtant to me in preaching the Goſpel have left me, and betaken themſelves to their ſeveral affairs : ſee Note on 1 Tim. 3. a.

21. For all ſeek their * own, not the things which are Jeſus Chriſts.]

22. But for Timothy you know what experience I have had of him, how in the preaching the Goſpel he aſſiſted me, taking all the pains of a ſervant, and paying me all the obedience and willingneſs, and love of a ſon to a father.

22. But ye know the proof of him, that as a ſon with the father he hath ſerved me in the Goſpel.]

23. Him therefore I mean to diſpatch to you, as ſoon as I diſcern what is now likely to befall me, how I ſhall preſently be diſpoſed of here.

23. Him therefore I hope to ſend † preſently, ſo ſoon as I ſhall ſee how it will go with me.]

24. And through God's mercy I verily hope and perſuade my ſelf that I ſhall ſoon be ſet at liberty, and ſo come to you perſonally within a while.

24. But I * truſt in the Lord that I alſo my ſelf ſhall come ſhortly.]

25. In the mean time I thought it neceſſary to return to you Epaphroditus, one that hath been my partner of labour and danger alſo, and is your Biſhop, ſet over your Church (ſee Note on Rom. 16. b.) and he which by you hath been enabled to relieve me in my neceſſities.

25. Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother and companion in labour, and fellow-ſouldier, but your † meſſenger, and he that miniſtred to my wants.]

26. For he had an earneſt deſire to return to you, and was exceedingly diſquieted to think what ſorrow the report of his ſickneſs brought to you.

26. For he longed * after you all, and was full of heavineſs, becauſe that ye had heard that he had been ſick.]

27. not permitting me to be overburthened with the addition of one grief unto another, his death to my impriſonment.

27. For indeed he was ſick nigh unto death, but God had mercy on him: and not on him only, but on me alſo, [leſt I ſhould have ſorrow upon ſorrow.]

28. In which reſpect I was the more careful to ſend him, that ye may ſee how well he is recovered, and be cheared up concerning him, and that the knowledge of that may remove a ſorrow from me, who have had an acceſſion to my ſorrow from his danger, by thinking what ſadneſs the news of it would coſt you.

28. I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoice, and that I may be the leſs ſorrowful.]

29. Receive him therefore in the Lord with all gladneſs, and † hold ſuch in reputation :

g. 30. For it was in the cauſe of Chriſt, in the preaching of the Goſpel, that he was in danger of death, ſetting no value of his life, that he might bring me relief, and ſo do that which you, by reaſon of your abſence and far diſtance, were not able to do. See Note on Mark 12. b.

30. Becauſe for the work of Chriſt he was nigh unto death, g * not regarding his life to ſupply your lack of ſervice toward me.]

* venturing his life that he might ſupply your defect of miniſtring to me ἀναπλήρωσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

† poured out on

* In like manner Τὸ δ' αὐτὸ

† I hope ἐλπίζω

* no perfect friend

† ſincerely γνησίως

* own intereſts, not thoſe of τὰ ἑαυτῶν ἀ τὰ τοῦ—

† as ſoon as I ſee the things concerning my ſelf preſently ὡς ἂν ἀπίδω τὰ περὶ ἐμὲ ἐξαυτῆς

* have confidence πέποιθα

† Apoſtle Ἀπόστολον

* or, to ſee you all, for the King's MS. reads ὑμᾶς ἰδεῖν

† account ſuch men pretious τοὺς τοιούτους ἐντίμους ἔχειν

Annotations

Annotations on Chap. II.

a. Μορφὴ

V. 6. *Form of God*] Μορφὴ signifies not only an *external* and accidental *form*, as *Mar.* 16. 12. nor at all *an image* or *picture* (as μόρφωσις seems to do, *Rom.* 2. 20. 2 *Tim.* 3. 5. and is rendred by *Hesychius* χαραξισμὸς, εἰκὼν, *a personation* or *image*) but it is taken also in good authors for an *internal* essential *form* or *being*. Thus in *Æschylus*, speaking of Θέμις ἡ γαῖα, they are, saith he,

Πολλῶν ὀνομάτων μορφὴ μία,

one form, that is, thing, *under divers names*. The words of *Phavorinus* are most observable for the explication of this place, Μορφὴ τὸ καθ' ἑαυτὸ ὄν, ἢ κοινωνίας ἐτέρου εἰς τὸ εἶναι ἢ ἀνθύφωον, the word signifies that *which hath a being of it self, and needs not the assistance of another to its being*; and again, Μορφὴ κυρίως ἡ οὐσία, it *properly* signifies *essence*, and then cites these very words ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, which is, saith he, ἐν οὐσίᾳ Θεοῦ γινωσκόμενος, *known in the essence of God*, being God, and by the rays and beams of his Divinity (shining even in his first conception and birth) discerned and known to be so. This here appears to be the notion of the word by μορφὴν δούλου, *the form of a servant*, that follows ver. 7. for that was not only an external, but also a real form; he was really a servant of God's, in his humane nature undertaking an office design'd him by God, and most strictly obeying him in all things; and ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, *Heb.* 2. 7. *he was a little lower*, or *for a little while* (the time that he spent here on earth) *lower than the Angels*, who we know are *the servants of God:* and so the words ὁμοίωμα and σχῆμα ver. 8. (which frequently signifie *likeness*, and *external habit*, and *forms*) do here signifie that outward appearance, which doth not exclude but include the inward being and reality; for it is certain, and by all acknowledged, that he was really a man, and not only in likeness and appearance so. Thus doth *Theophylact* interpret it, Μορφὴ γὰρ Θεοῦ ἡ οὐσία λέγεται, *the form of God signifies his essence*, ὥσπερ μορφὴ δούλου ἡ φύσις, *as the form of a servant is the nature of a servant*. This being thus evident of this first phrase ἐν μορφῇ Θεοῦ ὑπάρχων, where *Christ*'s Divinity is asserted, and that precedaneous to his humiliation, and as the *terminus à quo*, *the term* of elevation, *from which* his exinanition and humiliation takes the rise, and is much encreased thereby, there would now be little gained to the cause of the *Photinians*, or *Arrians*, in case the phrase that follows, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα τῷ Θεῷ, which we render, *thought it no robbery to be equal with God*, should appear to be mistaken. For when it is once acknowledged that *Christ* was God before his assumption of our humane nature, and that being really God, or ὑπάρχων *subsisting in the* real *form of God*, he took our humanity upon him, it is by necessary consequence concluded that he was *equal with God*, which is all that is pretended by any from this second phrase. For as to them that affirm *Christ* a *Deus factus*, a *God that had a beginning* of being so, and from thence deny his equality with the Father, it is evident that they date his Divinity from his resurrection and exaltation, (which is manifestly confuted by his being God before his humiliation) and they that affirm him ὁμοιούσιον *of like*, (but not ὁμούσιον, *of the same*) *being* with the Father, are sufficiently confuted by the notion of μορφὴ here set down, as it signifies *the real being of God*, wherein he was ὑπάρχων *subsisting*, for that includes Equality, and not likeness only. Now for the phrase οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα τῷ Θεῷ, that it should signifie *Christ's not assuming to appear like God*, or *spectari tanquam Deum, to be look'd on as God*, and so belong to his forbidding many times to have his power and divine greatness proclaimed, there is but one argument which to me makes it any thing probable, (and that not taken notice of by them that defend that sense) and that taken from the ἀλλὰ *but* which follows v. 7. For in this notion of the phrase it would most commodiously agree with *that* he would not *assume*, or own, so much greatness, *but humbled*, or *emptied*, *himself*, &c. where that *assuming* and that *humbling* are directly opposite, and so most agreeable to the importance of ἀλλὰ *but*, a note of opposition. And indeed this notion of the phrase would very well connect it to the antecedents, thus, *he being in form*, &c. that is, really and eternally God, when he came down on earth, *would not* thus *assume* and magnifie this *power*, but ἐκένωσε, *diminish'd* or *lessen'd* and *humbled himself*, asked at one time, *Why callest thou me good? none is good save God*; and at another, commanded that his miracles, which demonstrated him to be God, should not be divulged. And this notion consists very well with the Context, and the assertion of *Christ*'s Divinity, for being God he might yet chuse to conceal his being so. But yet after all this, there is no reason to adhere to this interpretation. For first, ἁρπαγμὸν ἡγεῖσθαι doth no where appear to signifie *jactare*, or *ostentare*, or *venditare*, *to assume*, or *take upon* one. And though ἁρπαγμὸς may signifie *prey*, or *prize*, *in war*, yet ἡγεῖσθαι *to esteem* or *account* being joined with it, no way inclines it to this notion, but to that which the ordinary interpretation affixes to it, that *he counted it no prey*, *prize*, *acquisition*, or (which is all one) *robbery*, *to be equal with God*. And whereas it is pretended that it is a Syriack phrase, and that proved by a passage in the *Syriack Liturgy*, where upon *Christ*'s asking Baptism of *John*, *John* answers לא אלבוך נולחא *I will not assume rapine*, that is no proof of this notion. For first, that which *John* thus expressed, was, that he would not do so injurious a thing as to pretend to have greater authority than *Christ*, and consequently to admit him to his Baptism; and so it seems, *to assume rapine*, in Syriack, is to do an injurious thing. And secondly, there is some difference between *assuming* and *thinking*, and consequently ἡγεῖσθαι *to think* being join'd with ἁρπαγμὸν *rapine*, must signifie *to think* or *count* it *a rapine*, or *an injury*, (which is very distant from *boasting of it as a prize*, *triumphing* or *assuming*) and that is the notion that the ordinary interpretation gives of it. As for the phrase τὸ εἶναι ἴσα Θεῷ, there is as little reason to render that, *spectari tanquam Deum*, *to be look'd on as God*, for neither is τὸ εἶναι *to be look'd on*, but *to be*, nor ἴσα *tanquam*, *as*, but *equal*, or as great as another. It is true in the verse cited out of *Homer*,

Τὸν νῦν ἴσα Θεῷ Ἰθακήσιοι εἰσορόωσι,

that εἰσορᾶν ἴσα Θεῷ is *to look on* him *as equal to God*, and that proves that ἴσα Θεῷ signifies either *a God*, or one *equal to God*; but then τὸ εἶναι and εἰσορᾶσθαι, *to be* and *to be look'd on*, are not the same, and so τὸ εἶναι ἴσα is *to be equal*, and not only *to be look'd on as* such. The true notion of ἴσα may be discerned by *Luke* 6. 34. where they that lend to the rich are said to do it ἵνα ἀπολάβωσι τὰ ἴσα, *that they may receive from them loans*, or *benefits*, *of as great a value*; where τὰ ἴσα in the plural, (just as here) signifies that which is *equally valuable:* and as there ἀπολαβεῖν τὰ ἴσα is *to receive that which is equal*, or *equivalent*, so τὸ εἶναι ἴσα is *to be equal*, and ἴσα Θεῷ *equal to God*, of the same value and real power and Divinity with God the Father. And then follows ἀλλὰ ἐκένωσε, either in the notion of ἀλλὰ for *yet*, though he were thus great, *yet he vilified*, *submitted himself*; or as ἀλλὰ signifies *but*, He was God, and without any injury, equal to his Father, *but for all this*, or *notwithstanding this*, *he vilified himself*, &c. And this is the clear rendring of this whole place.

b. Κενόω

V. 7. *Made himself of no reputation*] Κενόω signifies *to lessen*, *diminish*; so *Phavorinus*, Κενωθῆναι ἐλαττῶσαι ὑπομεῖναι, *to suffer* or *undergo diminution:* so the Hebrew אמר, which *Jer.* 14. 4. and 15. 9. is rendred κενόω *to empty*, is *Joel* 1. 10, 12. *Nehem.* 1. 4. ὀλιγόω *to diminish*, and *Hos.* 4. 3. σμικρύνω, *to make little.*

c. Φόβος καὶ τρόμος

V. 12. *Fear and trembling*] That the phrase μετὰ φόβου καὶ τρόμου, *with fear and trembling*, signifies μετὰ ταπεινοφροσύνης *with humility*, is ordinarily said from the Antients, and is confirmed by * S. *Chrysostom*, using it of the Angels, Ἀγγελικαὶ δυνάμεις παρεστήκασι μετὰ φόβου καὶ τρόμου, οἱ Χερουβὶμ καλαχθύπτοντες τὰ πρόσωπα οἱ Σεραφὶμ κεκράζοντες τρισάγιον, ἅγιος, ἅγιος, ἅγιος Κύριος, *the Angelical powers assist with fear and trembling*, *the Cherubims hide their faces*, *the Seraphims cry with trembling*, *holy*, *holy*, *holy Lord*, &c.

* *Hom.* 31. *de natali Dom.* ε

And

And thus it may here have a very commodious ſenſe, ſo as to be anſwerable to thoſe words in the ſecond part of this ſpeech, *v.* 13. *for God worketh in you to will and to do of his good pleaſure*, which is a foundation of all humility. But the notion of the phraſe in other places of theſe books ſeems to imply ſomething more, not only lowlineſs of mind, but diligence and caution, and ſolicitude, and fear of diſpleaſing, as a qualification of obedience (and ſo *fearing the Lord with all the heart and ſoul*, *Deut.* 10. 12. conſiſts in keeping his commandments, *&c.*) ſuch as will be required to render it acceptable to God. Thus *Epheſ.* 6. 5. *Servants obey your maſters with fear and trembling*, that is, a very great fear of offending, terror, or trembling, leſt they ſhould do any thing amiſs. So 2 *Cor.* 7. 15. upon St. *Paul*'s orders of ſeverity, *v.* 9. either delivered by *Titus*, or made known to him by St. *Paul*, v. 14. (and ſo he an officer of St. *Paul*'s, ſent to ſee how they behaved themſelves under it) *Titus* tells him of the *Corinthians* obedience (ὑπακολῶ again) ὡς μὲτ φόβυ κὴ τρόμυ ἐδέξασθε αὐτὸν, *how with fear and trembling ye received him*, that is, entertained him and his meſſage from *Paul* with all *readineſs of obedience*, all *diligence*, and *fear*, and *zeal*, *v.* 11. to approve your ſelves unto him. Thus ἐν φόβῳ *in fear* ſignifies, 1 *Pet.* 1. 17. with all diligence and care to approve themſelves to God; and ſo 2 *Cor.* 7. 1. *in the fear of God* is the qualification of their *cleanſing from all filthineſs, and perfecting holineſs:* and *Heb.* 12. 28. as the qualification of *ſerving God acceptably*, is added μὲτ αἰδῦς κὴ εὐλαβείας *with reverence and fear*, and that back'd with the conſideration of, *Our God is a conſuming fire:* And accordingly the worſhippers of God, the pious among the Gentiles, are called εὐλαβεῖς and φοβέμενοι φοβέμψοι, *men of reverence and fear*, their *fear* ſignifying their ſolicitude and diligence to pleaſe God, wherein their piety conſiſted: And ſo 1 *Pet.* 3. 15. ἕτοιμοι *ready* (as ſervants are to be at every call) *to give anſwer to every one that asks you an account of the hope in you*, (that is, to confeſs *Chriſt* even in perſecutions and dangers) *with meekneſs and fear*, as with all meekneſs to men, ſo with all care to approve your ſelves to God. And thus it is here ſet as the qualification of godly obedience, *As*, ſaith he, *you have always obeyed--ſo*, &c. *work out--with fear and trembling*, χωεὶς γογσυσμῶν κὴ διαλοισμῶν, v. 14. *without murmuring and diſputings*, which are the worſt evidences of an untoward obedience, and ſo moſt contrary to the ſincere diligence and zeal to God's ſervice, meant by the *fear and trembling*.

μὲτ αἰδῦς. εὐλαβεῖς φοβέμενοι

d. ὁ ἐνεργῶν τὸ θέλειν

V. 13. *Worketh in you both to will*——] The word ὁ ἐνεργῶν *that worketh* being joined with ἐν ὑμῖν *in you* on one ſide, and with ὑπὲρ τ εὐδοκίας *of his good pleaſure* on the other ſide, muſt in reaſon ſo be interpreted, as ſhall be moſt directly anſwerable to the exhortation given to them, *v.* 12. of *working out their own ſalvation with fear and trembling*. To which it will be conſequent, that as this which is done by God is done of his own free mercy, without any merit of ours which may claim it from him, and therefore requires not only our humility, but our diligence, and caution, and ſolicitude, and fear of diſpleaſing ſo gracious a father, who may, if he be provoked by our unworthineſs, withdraw it from us; ſo it is not to be conceived to be wrought by God in ſuch an irreſiſtible manner, as that it ſhall be impoſſible for thoſe in whom God thus works to contradict or reſiſt his working: For if it were ſo, there could be no place for the exhortation to do that, which could not be otherwiſe, *to work out their own ſalvation*, &c. To *work* then in us the τὸ θέλειν κὴ τὸ ἐνεργεῖν *the willing and the acting*, or *operating*, is the giving us that ſtrength, working in us thoſe abilities which are required to our willing, or working, as neceſſary to prepare and aſſiſt us to do either. So (God's χαείσμαῖα and ἐνεργήματα, *gifts* and *operations*, being all one) δῶναι λατρδίειν, *to give to ſerve him*, *Luk.* 1. 74. ſignifies his affording that grace which enable us to ſerve him, not which forceth or neceſſitateth us to do ſo. The King's *MS.* here adds the word δωνάμι *by his power*, which as it agrees well in this ſenſe, ſo hath it a farther energy in it to encourage our diligence, which is wont to be diſheartned by the difficulty and impoſſibility of the task. Be we never ſo weak and inſufficient of our ſelves, *God* hath all-ſufficient ſtrength, and by that ſtrength of his he *worketh in us the willing and the doing:* and ſo if we be not wanting to our ſelves, but work, and *work out our own ſalvation with all diligence*, we ſhall have no reaſon to complain of want of ſtrength, *we are able to do* what he requires of us, διὰ τ ἐνδυναμῶντός, *through him that ſtrengtheneth us.*

c. Σπένδ. μαι

V. 17. *Offered upon the ſacrifice*] The word σπένδομαι denotes the pouring out of wine upon the ſacrifice; ἡ τ οἴνυ ἔκχυσις εἰς τὰ ἱερυργήματα, *the effuſion of wine on the ſacrifices*, ſaith *Ammonius* of σπονδὴ, and ὁ ἐπιχεόμψος ὑμ θυσίαις οἶνος, ſaith *Heſychius*, *wine poured out on the ſacrifice.* This wine being thus offered up to God is ſaid to *chear the heart of God*, *Jud.* 9. 13. And to this St. *Paul* here compares the effuſion of his own blood, which is moſt fitly reſembled by wine. And the words that follow, make the reſemblance complete. For the bringing in of men to the faith of *Chriſt*, to the embracing and receiving the Goſpel, is elſewhere compared to a Sacrifice, *Rom.* 12. 1. *your bodies a living ſacrifice*, and 15. 16. *an offering of the Gentiles acceptable*, &c. And a Sacrifice being firſt kill'd, then dreſs'd and prepared by the Prieſts and Levites, the former of theſe is called θυσία, the latter λειτυργία, and both are made uſe of here, *the ſacrifice*, and *the ſervice* of their *faith:* where their *faith* ſignifying their receiving of the Goſpel, the converting them is this θυσία τ πίσεως, *ſacrifice of their faith*; and the farther labour beſtowed upon them (in the confirming and fitting them for this honourable employment of being offered up to God a living ſacrifice) is the λειτυργία *the ſervice*, and *Paul*'s *ſpending* his *life*, ſhedding his blood in the employment, is the pouring out the wine on the ſacrifice, Thus 2 *Tim.* 4. 6. ſpeaking of his ſufferings and danger under *Nero*, ἤδη σπένδομαι, ſaith he, *I am already poured out.*

f.

V. 20. *No man like-minded*] The notion of ἰσόψυχος among Greek authors is clear all one with ἴσος ἐμῇ ψυχῇ, *equal to my ſoul*, *a ſecond ſelf*, moſt dear to me, ſuch as *Patroclus* to *Achilles* in *Homer*, whom, ſaith he, *I love* ἴσον ἐμῇ κεφαλῇ *equal to my head*, or *life*. Thus alſo the *Greek Interpreters* of the *Pſalms* uſe it, *Pſal.* 55. 14. σὺ δὲ ἄνθρωπε ἰσόψυχε, ἡγεμών μυ κὴ γνωσέ μυ, *thou my companion, my guide, and my known friend.* This therefore in all reaſon is to be the meaning of it here alſo, not to expreſs what care *Timothy* had of the *Philippians* (for that is ſaid in the next words, ὅστις γνησίως τὰ ὑμῶν μεριμνήσῃ, *who will ſincerely take care of your affairs*) but how dearly valued he was by *Paul*, ſo that when he came to them, they ſhould think a ſecond *Paul* was come to them. If there were any difficulty in this rendring, or place for conjecture, a man might gueſs St. *Paul* to have written either σύζυσον or ἰσόζυσον, the firſt uſed by this Apoſtle in this Epiſtle, *c.* 4. 3. γνήσιε σύζυγε, *true yoke-fellow*, and the latter of the ſame ſignification, *he that draws in another yoke.* So I ſuppoſe the *Gloſs* in *Heſychius* muſt be read, not ἰσοζύσιον, ἴσον, ζυγῷ ἀντίσηκον, but ἰσόζυσον, ἴσον ζυγῷ, ἀντίζυσον, and ſo in *Phavorinus* alſo. But there is no reaſon to doubt the reading ἰσόψυχον, nor to fly to this or any other uncertain conjecture.

g. ὑβριλαδόμψος

V. 30. *Not regarding*] The word ὑβριλαδόμψος is not ordinarily to be met with unleſs in *Heſychius* and *Phavorinus* and other *Gloſſaries*, which ſeem not only to have taken it from hence, but alſo to have read the word ὑβριολαδόμψος (though the impreſſions have it otherwiſe for they place it betwixt ὑβριολὴ and ὑβρόλιον, which would not be done according to the order of the letters, if it had been ὑβριλ. It is therefore very probable that the reading here ſhould be ὑβριολαδόμψος τῇ ψυχῇ· ſo ὑβριολος in *Ariſtophanes* is ῥιψοκίνδυνος *he that caſts himſelf into danger* (in which ſenſe we have ὑβριεθλημμένος, 2 *Mac.* 14. 38.) which is the very notion of this word in *Heſychius*, εἰς θάνατον αὑτὸν ἐκδιδές, *one that gives himſelf up to death*, for ſo ſaith *Phavorinus* the phraſes are uſual, ὑβριάλλομαι τῇ ἐμαυτῇ κεφαλῇ *I venture*, or *gage*, *my head*, ὑβριάλλομαι ἀργυρίῳ *I lay any money.* Thus in * *Plutarch*, ὑβριολότερον ἀγωνίζεσθαι, * *in Galba.* *to be more venturous in fighting* than ordinary, and in *Pliny*'s *Epiſtles*, *parabola*, that is *periculoſa.* So doth *Chryſoſtom* expound this place, ὑπέδωκεν ἑαυτὸν, ὡς κἂν ὁτιοῦν δεῖν παθεῖν, *he gave himſelf up to ſuffer whatſoever ſhould*

should be neceſſary, and again, καταφρονήσας θανάτου, *contemning death*. So *Theophylact*, πᾶσι κινδύνοις καταφρονήσας, *deſpiſing all danger*, and ἐπιῤῥίψειν ἑαυτὸν τῷ θανάτῳ, *he threw himſelf upon death*, and at length βιβλοχινδυνῶν, the very expreſſions that are ſet by the *Gloſſaries* to explain παραβολῶν. For the explaining of this the learned *Iſaac Caſaubon* in *Epiſt.* 438. ſaith that he found in *Putean*'s copy, this Reading, with this Interpretation to it, *Parabolanus fuit de anima ſua*, in the ſame manner as in *Juſtinian*'s *Code*, they that go to them that are ſick of the plague are called *parabolani* and *parabolarii*.

CHAP. III.

Paraphraſe.

1. FInally, my brethren, rejoice in the Lord. To write * the ſame things to you † to me is not [a] grievous, but for you *it is* ſafe.]

1. To conclude, my brethren, I ſalute you in the Lord; ſomewhat I have to write to you, which flows not from any cowardiſe in me, though I have taſted of the ſharpneſs of it, but from my great care to preſerve you from the great dangers into which I have fallen my ſelf. a.

2. Beware of dogs, beware of evil workers, beware of the [b] concision.]

2. There are a ſort of men I would have you take ſpecial heed of, very malicious perſons, that bark at and bite every orthodox profeſſor, and that live themſelves in all villany; I mean the heretical Gnoſticks, v. 18. Others alſo there are to beware of, as with whom the Gnoſticks combine, viz. the Jewiſh Believers, which ſtill obſerve the Moſaical Law, and require all to Judaize and perſecute them that do not. Theſe take upon them to be the circumciſion, but are only the concision, thoſe that tear the Church in pieces, condemn and ſeparate from their Brethren, Rom. 14. b.

3. For we are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh:]

3. For ſure we are the true children of Abraham, and the circumciſion indeed, who live piouſly, and confeſs Chriſt crucified, and depend upon God's mercy only through that promiſe ſealed to us in Chriſt's blood, and ſo place no confidence in circumciſion, nor any ſuch outward performance.

4. Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more:]

4. Though, if you ſpeak of confidence upon priviledges and advantages of a Jew, no man hath more reaſon for it, more right unto it, than I:

5. * Circumciſed the eighth day, of the ſtock of Iſrael, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law, a Phriſee;]

5. Having been circumciſed at eight days old, as the Law preſcribes the native Jews, and ſo no proſelyte, my parents and anteceſſors Iſraelites, of an eminent tribe, the tribe of Bejamin, ſo dearly beloved by Jacob, both my parents of Abraham's, not of a Proſelyte's race, and in reſpect of my zeal to the Moſaical law, of the ſtricteſt ſect among the Jews;

6. Concerning zeal, perſecuting the Church; touching righteouſneſs which is * in the Law, blameleſs.]

6. And ſo zealous for the Law, that I perſecuted the Chriſtians with great rage and fury, as thinking them enemies to the Law; and for all legal obſervances, I never neglected any as long as I lived in that courſe.

7. But what things were gain to me, thoſe I accounted loſs for Chriſt.]

7. But whatever advantages I enjoyed as a Jew, I may part with well for Chriſt; and if they would keep me in the leaſt manner from embracing the Chriſtian Doctrine, they would be very far from being advantages to me, but loſſes rather.

8. Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledg of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt,]

8. Yea and whatſoever I ſhould place any confidence in, I ſhould be a great loſer by it, in compariſon to the huge advantages of being a Chriſtian, for which I am content to be ſtript of all, and count them nothing worth, deſpiſe them all,, that I may have the favour of Chriſt, the higheſt of all privileges,

9. And be found in him not having mine own righteouſneſs, which is of the Law, but that which is of the faith of Chriſt, the righteouſneſs which is of God by faith:]

9. And be ingrafted into him, become a member of the Chriſtian Church, not pretending to juſtification by any performance of mine own, by the way of the Law, but by that other Evangelical courſe that is ſet down in the Goſpel, that from God's pardoning of ſins to all penitent believers.

10. That I may know him, and the power of his reſurrection, and the † fellowſhip of his ſufferings, being made conformable unto his death:]

10. The condition of which, or terms whereon we are juſtified, are theſe, to acknowledg Chriſt, and the virtue which his reſurrection hath toward raiſing me out of ſin, and the participation of his ſufferings (ſee note on Act. 2. e.) in my conforming my ſelf to his death, dying to ſin as he died to the world.

11. If by any means I might attain unto the reſurrection of the dead.

11. That ſo dying with him, or after his example, I may conſequently obtain to riſe with him to everlaſting life.

12. Not as though I had already † [c] attained, either were already [d] * perfect, but I [e] † follow after, if * that I may apprehend that for which alſo I [f] am apprehended of Chriſt Jeſus.]

12. Not as if I had already gotten my crown or reward, but I am, as the racer, in my purſuit on the way, running as hard as I can, in ſome hope that I may at length poſſibly catch or receive that prize; to which very end it is that Chriſt himſelf hath contended for me as for a prize of his, ſuffered infinite agonies on the croſs, that he may purchaſe unto himſelf a peculiar pious people, make me and others ſuch, who were far from being ſo. c. d. e. f.

13. Brethren, I count not my ſelf to have † apprehended; but *this* one thing *I do*, [g] * forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,]

13. Beloved Chriſtians, I do not think that I have my crown, or am ſo ſure of it that I cannot miſs it; but this one thing I do, without marking or conſidering how much of my race I have overcome and got through, I ſtretch as hard as I can to get to the end of that which is ſtill behind unfiniſhed, and ſo g.

14. † I preſs toward [h] the mark for the prize of the * high calling of God in Chriſt Jeſus.]

14. Having in my eye the goal, and the way marked out for me to run to it, I make as much ſpeed as I can poſſibly, that ſo I may get the crown which is by God in heaven propoſed to me in Chriſt Jeſus. h.

15. Let us therefore, as many as be perfect, † be thus minded; and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.]

15. As many therefore of us as are ſincere in our Chriſtian courſe, the orthodox, faithful, pure Chriſtians, let us take care of this: And if any body differs in underſtanding any particular thing, there is no reaſon that ſuch a difference ſhould breed any diviſion among you, diſturb or break the peace which is moſt precious to be preſerved; for though at preſent ye are not, yet hereafter ye may, no doubt, be inſtructed in all that is neceſſary to you.

16. * Nevertheleſs, whereto we have already [i] attained, let us walk by [k] the ſame rule, let us mind the ſame thing.]

16. But, or, In the mean time, though we are advanced ſome before others, yet let not that hinder our unity or peace; Let us obſerve our way, that we run not over the lines, and to that end, that we run not one one way, another another, but that all take the ſame courſe chalk'd out before us, ſee note on c. 4. b. i. k.

17. Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample.]

17. All of you together follow my ſteps, and conſider and emulate thoſe that do ſo, that follow our pattern, our example, that ye may do likewiſe.

18. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the croſs of Chriſt:]

18. For many there are now-adays abroad in the Church, of a moſt unhappy, unchriſtian temper, that will not ſuffer any thing for Chriſt, or venture that that may bring any affliction or ſuffering upon them (ſee note on Apoc. 2. b.) and therefore comply with the Jews to avoid perſecutions from them,

19. Whoſe end is deſtruction, whoſe God *is* their belly, and *whoſe* glory *is* in their ſhame, who mind earthly things.)]

19. But ſhall in fine gain little by it, but be deſtroyed with the Jews in their approaching ruin, 2 Pet. 2. 1. the Gnoſticks I mean, who mind nothing but their ſenſual appetites, boaſt of all thoſe things which they ought to be aſhamed of, their baſe luſts, &c. and ſo can never look up toward heaven.

20. For

* these very things τὰ αὐτὰ † is not cowardly in me

* my circumciſion was on the eighth day. ὀκτημερὴς—

* by ἐν

† communication κοινωνίαν

† received, * conſummate, † purſue * ſo be I may lay hold, in as much as I have alſo been laid hold on—

† laid hold on, obtained * not looking after the things behind, and ſtretching my ſelf out to † by the goal I haſten to the prize * ſupernal ἄνω † mind this τοῦτο φρονῶμεν

* in the mean while as far as we have gotten the ſtart

1. 20. To which yet all Chriſtians belong, and have the right of citizens, though they dwell on this earth, as in a province out of the city: and as thoſe provinces are ruled and defended by ſome governour ſent them out of the city, ſo do we expect Chriſt from thence as our prince and Saviour (who by his care will in the mean time defend us from all enemies)

20. For * our [1] converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus,]

21. Who ſhall change this our vilified, perſecuted, calamitous ſtate, incident to this our mortal life, and make it conformable to his preſent glorious ſtate; a work indeed of his omnipotency, of his having all power given unto him in heaven and earth.

21. Who ſhall † change our vile body, that it may be faſhioned like unto his glorious body, according to the * working whereby he is able even to ſubdue all things unto himſelf.]

* we are citizens of heaven, or, heaven is the city of which we are free

† transform, μετασχηματίσει

* virtue, or, energy of his being able ἐνέργειαν τῆς δυνάσθαι

Annotations on Chap. III.

a. Ὀκνηρὸν

V. 1. *Grievous*] What ὀκνηρὸς here ſignifies will be clear enough out of *Phavorinus*. Ὀκνῶν, ſaith he, is uſed by *Homer* for ὀκνηρῶς ἔχειν, and is τὸ μὴ κονεῖν, or ἐνεργεῖν, *not to work*, or *do* any thing: thence ὄκνος, ſaith he, ῥᾳθυμία, *cowardiſe* or *idleneſs*, and φυγὴ πόνων *avoiding of labours*, and φόβος μελλήσεως ἐνεργείας, *fear of approaching action*: and again of ὀκνεῖν, 'tis ἀλόγῳ καὶ ἀναιτίῳ ῥᾳθυμίᾳ καθέχεσθαι, ὅθεν καὶ ὀκνηρὸς, *to be held* or *poſſeſs'd with an irrational and cauſleſs ſluggiſhneſs, and from thence the word* ὀκνηρὸς comes, which here we ſpeak of. So then it ſignifies *avoiding of danger* or *labour*, *fear of action when 'tis near*, an *unreaſonable* and *cauſleſs cowardiſe*: and from thence it comes in *Homer*, ſaith he, generally or for the moſt part (ἡ πλείων χρῆσις) to ſignifie φόβος *fear*, *cowardiſe*, and ſo 'tis often uſed in *Sophocles*, πολλὴ ἡ χρῆσις παρὰ Σοφοκλεῖ, ſaith he, in this ſenſe. And therefore this will be a proper rendring of it, ὀκνηρὸν *cowardly*, and ſo the Context beſt bears alſo; That to write what he is about to write next, *viz.* thoſe cautions againſt *the dogs*, *the evil workers*, *the conciſion* (βλέπετε *take heed of them*, thrice in a verſe) οὐκ ὀκνηρὸν ἐμοὶ *is not cowardiſe in* the *Apoſtle* (that is the notion of ῥᾳθυμία) but yet ſafe for them, *viz.* to be ſo warned and admoniſhed by him.

b. κατατομὴν

V. 2. *Conciſion*] That κατατέμνειν ſignifies *to cut*, or *rend aſunder*, there is no queſtion, but the reaſon why the word κατατομὴ, *conciſion* or *cutting aſunder*, is here uſed for a ſort of men called before *dogs* and *evil workers*, is the only thing to be conſidered. That the Jews are called περιτομὴ *the circumciſion*, meaning by it thoſe that are circumciſed, is clear from many places, *Gal.* 2. 8, 9. Now the *Gnoſticks*, which were not all of them Jews, nor themſelves circumciſed, did yet comply with, and take upon them to be very zealous Jews, and would conſtrain all others to be circumciſed, *Gal.* 6. 12. Hence it is that *Rev.* 2. 9. they are expreſſed by λέγοντας ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, *they that ſay they are Jews, but are not*; ſee Note on *Rev.* 2. e. And hereupon, becauſe theſe Judaizers that pretend ſuch zeal to the Law, and particularly for Circumciſion, do neither perform any part of the Law (but are *evil workers* here, *the ſynagogue of Satan*, *Rev.* 2. 9.) nor are circumciſed themſelves (οὐδὲ περιτεμνόμενοι, *Gal.* 6. 13.) and all that they do is, as dogs, to tear and rend all they come near, and cut aſunder the unity of the Church, (which comes no nearer true Judaiſm than dogs and ſchiſmaticks do to circumciſion) therefore by an elegance and ſarcaſm the Apoſtle calls them κατατομὴ *conciſion*, or *cutting aſunder*, they that, inſtead of circumciſing themſelves, cut aſunder the Church of Chriſt. So ſaith *Theophylact*, τὴν ἐκκλησίαν ἐπειρῶντο κατατέμνειν, *they endeavoured to cut aſunder the Church of Chriſt*. In oppoſition to whom follows ἡμεῖς γάρ ἐσμεν ἡ περιτομὴ *for we are the circumciſion*: we that are the true orthodox believers are the true *circumciſion*, the true children of *Abraham*, that actually perform that to which Circumciſion was deſigned to engage his poſterity; and they that pretend thus to be Jews and Chriſtians, but are not, are κατατομὴ more truly than περιτομὴ, *the conciſion*, than *the circumciſion*.

c. λαμβάνειν

V. 12. *Attained*] What λαμβάνειν ſignifies among the agoniſtical writers, hath been formerly noted, the *receiving* the reward that is due to the conquerour; ſee Note on *Rom.* 9. l. and 1 *Cor.* 9. f. and accordingly it is uſed of him that hath finiſhed his race and courſe, conquered and gained the prize, although he have not yet received it; and ſo 'tis here taken, οὐχ ὅτι ἤδη ἔλαβον, *not that I have finiſhed* my courſe, or that my crown is ſo immutable and irreverſibly yet aſſigned me (for that he was not yet in heaven, he needed not have ſaid, 'twas ſufficiently known to all) as that I ſhould ſpeak confidently of it: That which is fitter for me to entertain my ſelf with, is, to uſe all diligence that I miſcarry not.

d. τετελείωμαι

Ib. *Perfect*] The word τετελείωμαι is an agoniſtical word, and ſignifies likewiſe the being *crowned*, or *receiving the reward*. So in *Gregory Nyſſen*, ſpeaking of the Martyrs, the phraſe uſed is τελείωσις ἀθλητῶν (in the ſame ſenſe that we had καθάιρεσις, 2 *Cor.* 13. 10.) agreeable to the uſe of τέλεια νικητήρια, *perfect prizes* in the *Agones*. For of their prizes there were ſome more valuable than others, the meaner, ſuch as the *tripodes* and ſhields and cups, but the more eſteemed, the crowns, which had nothing of mean profit in them, but only the glory and renown of victory, the crowns being made but of leaves only, as hath been formerly ſaid. Now the more illuſtrious were called τέλεια νικητήρια *the perfect rewards* or *prizes*; and to this, ſaith *Peter Faber*, refers that of S. *James* c. 1. 17. where πᾶσα δόσις ἀγαθὴ δόσις ἀγαθὴ is *every good donative*, parallel to thoſe of the meaner firſt kind of reward, and πᾶν δώρημα τέλειον, this more illuſtrious of a crown. And proportionably to this, τρέχειν will be to receive this crown. So *Heb.* 11. 40. ſpeaking of the Saints of the Old Teſtament, which, ſaith he, were afflicted in this life, and received not perſonally the completion of the promiſes that were made unto them, but received them by faith then, and we their poſterity now really; and that he there calls τελειωθῶσι, *to be perfected*, all one with κομίζεσθαι τὴν ἐπαγγελίαν, *receiving the promiſe*, ver. 39. for which *Oecumenius* puts, στεφανωθῶσι, καὶ πάντες ἀγαθῶν ἀπολαβεῖν, *to be crowned, and receive the perfection of good things*. So *Heb.* 2. 10. God was pleaſed τελειῶσαι τὸν ἀρχηγὸν σωτηρίας, *to crown*, or *conſummate*, *the captain of our ſalvation* (that hath reſcued us out of the ſins and hazards of this life) διὰ παθημάτων, *by ſufferings*. So *Heb.* 12. 23. δικαίων τετελειωμένων, *the juſt that have received their reward*. Thus the Hebrew word עקב ſignifies both τέλος *an end*, and βραβεῖον *a reward*. In the former ſenſe 'tis *Pſal.* 119. 33. *I will keep it* עקב (underſtanding ל) *in finem*, where the *Chaldee paraphraſt* reads עד גמירה *even to the conſummation*, and v. 112. עד סופה *even to the end*. In the ſecond ſenſe it is *Pſal.* 19. 11. *in the keeping of them there is* עקב *reward*, the Greek reads ἀνταπόδοσις, *retribution*. This is almoſt † S. *Chryſoſtom*'s note, παρ' Ἑβραίοις τὸ τέλος καὶ ἡ νίκη διὰ μιᾶς σημαίνεται λέξεως, *end and victory are by the Hebrews expreſs'd by the ſame word*; and thence it is, ſaith he, that in ſome *Pſalms* inſtead of εἰς τέλος *in finem*, the inſcription is Νικοποιῷ τέλος *to him that overcomes*. Thus *Rom.* 6. 21. τέλος is put for *reward*, the ſame with ὀψώνια v. 23. and ſo 1 *Pet.* 1. 9. τέλος πίστεως, *the reward of our faith*, and *Heb.* 6. 8. τέλος εἰς καῦσιν, *reward to be burnt*. Of another notion of this word, ſee *Heb.* 5. c.

† on Job 23.

e. Διώκειν

Ib. *Follow after*] Διώκειν is the word that expreſſes the contention ἐν δρόμῳ *in the race*, and it ſignifies *to endeavour to get before* thoſe that are before us, *to labour* and *ſtretch*, ἵνα καταλάβω *that he may get the prize* by being foremoſt.

f. καταλήφθην

Ib. *Am apprehended*] The word καταλήφθην here is ſtill in the agoniſtical ſenſe, and being now applied to *Chriſt*, it ſignifies moſt elegantly, that *Chriſt* doth, as in a race, contend and ſtrive, and that for no other reward that he hath in his eye, but only the faithful diſciple, whom when he converts and brings to repentance, he conceives himſelf to have attained his reward or crown; and ſo we are, as it were, the crown that is caught and wore by him, as *Epheſ.* 1. 11. we are ſaid κληρωθῆναι, that is, to be the κλῆρος or *portion* which he hath for his patrimony, as it were, or as he is ſaid to *purchaſe* λαὸν, *a people*

a people, Tit. 2. 14. and as the *Church*, 1 Pet. 2. 9. is ſaid to be λαὸς εἰς περιποίησιν, *a people purchaſed*, or *acquired*, by him, Act. 20. 23.

g. ἐπιλανθάνομαι τὰ ὀπίσω

V. 13. *Forgetting thoſe things which are behind*] This phraſe of ἐπιλανθανόμενος τὰ ὀπίσω, *not looking at that which is behind*, or *paſs'd*, refers likewiſe to the cuſtom of the racer, who doth not uſe to ſtand ſtill, and look behind him, to ſee either how much of his journey he is paſs'd, or how far the reſt are behind him, (for this is the ſluggard's trick) but ſets bodily to his buſineſs, to overtake and outrun all that are before, and to get through the remainder of his race, and that is ἐπεκτείνεσθαι τοῖς ἔμπροσθεν, *to ſtretch himſelf as vigorouſly as he can* (for ſo ſaith *Heſychius*, Ἐπέκτασις, ἡ σπουδὴ πολὺ τάσις) to get to the goal firſt. This hath *Horace* expreſſed diſtinctly in his deſcription of a racer in a chariot, *Serm.* l. 1. *Satyr.* 1.

Ut cùm carceribus miſſos rapit ungula currus,
Inſtat equis auriga ſuos vincentibus, illum
Præteritum temnens, extremos inter euntem.

The ruler of the chariot preſſeth to overtake thoſe horſes that are before his, but contemns and never looks after him that is behind, and out-run by him.

h. κατὰ σκοπὸν εἰς βραβεῖον

V. 14. *The mark*] That σκοπὸς ſignifies the *goal*, hath been ſaid already, Note on 1 *Cor.* 9. g. and that βραβεῖον is the *prize*, or *crown*, which either hung over the goal, or was given the conqueror by the Judges: and ſo the meaning of κατὰ σκοπὸν εἰς βραβεῖον is, that the racer takes the goal in the way to the crown, firſt conquers, and then is rewarded, the goal being the concluſion of the race, but the way to the crown.

i. φθάνειν

V. 16. *Attained*] That φθάνειν is an Agoniſtical word, and ſignifies *to be foremoſt* in the race, ſee Note on *Rom.* 9. d. and 2 *Cor.* 10. b. and ſo εἰς ὃ ἐφθάσαμεν will ſignifie, *In as much as we are gotten before* other men in the race, have attained ſome degree of ſpiritual proficiency.

k. κανὼν

Ib. *The ſame rule*] What κανὼν in the *ſtadia* ſignifies, ſee Note on 1 *Cor.* 9. g. and 2 *Cor.* 10. d. *viz.* the white line that marked out the path wherein they were to run, and ſo αὐτῷ στοιχεῖν κανόνι here is, *to go* or *run by the ſame line*, in that path, never ſtepping over, or out of it, leſt they loſe all. And thus are they moſt concerned to do that are before other men, and if they have but this one care, are not likely to miſcarry by any thing elſe. That which is moſt contradictory to this in our Chriſtian race, is, dividing into factions and ſides, peace, unity, and charity being the white within which they are commanded to walk; and therefore it follows that they ſhould τὸ αὐτὸ φρονεῖν *mind the ſame thing*, live in unity and amity, run all the ſame way to the ſame end, and be συμμιμηταὶ v. 17 all fellow-followers of the Apoſtle.

l. αὐτῷ κανόνι

V. 20. *Converſation*] Πολίτευμα from πολῖται *citizens* is literally *citizenſhip*, and denotes a *municipium*, which is the ſtate and condition of thoſe who dwelling out of the city have yet the *jus civitatis Romanæ*, the *privileges of the city of Rome* belonging to them. Thus ſaith *Cicero de Legib.* l. 2. *Omnibus municipibus duas eſſe patrias, unam naturæ, alteram juris, Catonis exemplo, qui Tuſculi natus in populi Romani ſocietatem ſuſceptus eſt, All ſuch have two countries, one of nature, the other of law, after Cato's example, who being born at Tuſculum, was received into the ſociety of the people of Rome.* And *Tacitus*, *ibi municipes fiunt, ubi in civitatem recepti.* But this ſo, that theſe ſhall differ from thoſe that had their habitation in the city, who alone might be choſen to offices in it. Thus it is πολιτεία *Act.* 22. 28. (by which *Heſychius* expounds πολίτευμα) the privilege of being a free-man of *Rome*, belonging to one that lived in *Judæa*, and that bought by the χιλιαρχὸς there, but by birth belonging to S. *Paul*. And thus is the Chriſtian here on earth, συμπολίτης τῶν ἁγίων, *Epheſ.* 2. 19. *a fellow-citizen of the ſaints*, not ξένος or πάροικος, *a ſtranger* or *ſojourner*, but a free man, or *municeps* of heaven; though while he dwells here, he be in an inferiour condition to them who have *domicilium in urbe*, the ſaints that are in heaven, who alone are capable of reigning with God. See *Act.* 22. d.

πολιτεία

συμπολίτης τῶν ἁγίων

CHAP. IV.

Paraphraſe.

1. THerefore, my brethren, dearly beloved and longed for, my joy and crown, ſo ſtand faſt in the Lord, *my* dearly beloved.

1. Wherefore, my beloved brethren, ſo paſſionately affected by me, whoſe good is matter of all joy and felicity to me, according to theſe former directions of peace, chap. 3. 15. continue ſtedfaſt in the faith, I beſeech you.

* Syntyches Συντύχην

2. I beſeech Euodias, and beſeech * Syntyche, that they be of the ſame mind in the Lord.]

2. And particularly I beſeech Euodias and Syntyches to preſerve peace, and not to be contentious and unquiet.

† or, Yea I beſeech, for the King's MS. reads Ναὶ

3. † And I intreat thee alſo, true yoke-fellow, help thoſe women which * laboured with me in the Goſpel, with Clement alſo, and with other my fellow-labourers, whoſe names *are* in the [a] book of life.]

3. Yea I earneſtly beſeech thee, Epaphroditus, Biſhop of Philippi, (bearer of this Epiſtle) and ſo my fellow-labourer in the Goſpel, which haſt ſhewed thy ſelf to be ſincerely what thou oughteſt to be, take care of and relieve thoſe women which for their zeal in the Goſpel have ſuffered perſecutions (ſee Note on 1 Theſſ. 2. b.) with me, or in the ſame manner as I have done, and ſo likewiſe Clemens, and all that have undertaken the ſame task with me in preaching the Goſpel to the Gentiles, thoſe pious good men, faithful ſervants of Chriſt.

* combated or contended συνήθλησάν

4. Rejoice in the Lord alway, *and* again I ſay rejoice.]

4. Whatever afflictions befall you in your ſervice of Chriſt, they are matter of continual rejoicing to you, and not any way of grief.

† gentleneſs τὸ ἐπιεικὲς

5. Let your † moderation be known unto all men: The Lord *is* at hand.]

5. And therefore let your patient enduring of them (ſee Note on 2 Cor. 10. a.) be diſcernible to all; and to this you may receive encouragement, by conſidering that ye are not likely to expect long: The famous coming of Chriſt in judgment viſibly to puniſh his crucifiers, and to ſhorten the power of the perſecutors, and reſcue all faithful patient ſufferers out of their hands all the world over, in Greece as well as Judæa, is now near approaching: ſee Heb. 10. 37.

6. Be careful for nothing, but in every thing by prayer and ſupplication with thankſgiving let your requeſts be made known unto God.]

6. And for this your reſcue, it will not at all be uſeful, that ye be ſolicitous or anxious how to deliver your ſelves; do but recommend your eſtate to God in prayer ardently and importunately, rendring him your acknowledgments for all the mercies received from him, (even for your preſent afflictions, with Job, ſee v. 4.) and that is all that belongs to you.

7. And the [b] peace of God, which paſſeth all underſtanding, ſhall keep your hearts and * minds through Chriſt Jeſus.]

* thoughts νοήματα

7. And this Chriſtian unity and peaceable-mindedneſs bequeathed to all by Chriſt (and ſo recommended to you c. 3. 1, &c. and c. 3. 15, &c. and here v. 3.) which is to be preferred before all deep (eſpecially pretended) knowledge, ſhall be an excellent armature to keep you from all heretical practices and doctrines.

† venerable, σεμνὰ

8. Finally, brethren, whatſoever things *are* true, whatſoever things *are* † honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* lovely, whatſoever things *are* of good report; If *there be* any virtue, if *there be* any praiſe, think on theſe things]

8. And to conclude, I conjure you, as you have any care of what is vertuous or commendable, that ye ſo far remember and conſider what I have now ſaid to you, that ye adhere to the truth of doctrine, and in your practice do nothing but what is agreeable to gravity and ſobriety, to exact juſtice, and purity or chaſtity, and farther ſuperadd that care of abounding in all Chriſtian vertue, that whatſoever is moſt deſirable and amiable in the eyes of men, whatſoever moſt venerably thought and ſpoken of, that ye will propoſe to your ſelves as the pitch to be aſpired unto by you.

9. Thoſe things which ye have both learned and received, and heard and ſeen in me, do: and the God of peace ſhall be with you.]

9. What both by my doctrine and practice hath been inſtilled into you, ſee ye be careful to perform; meaning by my doctrine, 1. what I taught in the firſt preaching the Goſpel to you, 2. what I have farther revealed in the confirming you, and 3. what in familiar diſcourſes I have let fall to you. And if thus ye do, that God which is ſuch a lover of peace and amity, will abide with you and direct and proſper you in all things.

10. It was matter of great Chriſtian joy to me, and thankſgiving to God, that now after ſome decay ye have revived your liberality toward me, wherein I ſuppoſe formerly ye failed not, but only wanted ability of ſhewing it.

10. But I rejoiced in the Lord greatly that now at the laſt * your care of me hath [c] flouriſhed again, wherein ye were alſo careful, but ye † lacked [d] opportunity.]

11. Which I ſay, not in reſpect of any eminent want that I was in at the coming of Epaphroditus (ſee Note on Mar. 12. b.) for Chriſtianity hath taught me (and I thank God I am able to do it) to be very well ſatisfied with my condition, whatever it is.

11. Not that I ſpeak in reſpect of want: for I have learned in what ſtate ſoever I am *therewith* to be content.]

12. Nay, I can contentedly bear a yet lower condition than that which hitherto I have been in: And yet the abundance which now I have by your liberality, I can make uſe of to the glory of God. It is a ſpecial part of that learning with which Chriſtianity hath imbued me, to be unconcerned in theſe outward things of plenty and want, and that too, whatſoever the circumſtances are, at what time ſoever, and in what ſort of adverſity ſoever I am exerciſed.

12. I know both *how* to be abaſed, and I know *how* to abound: * every where, and in all things I am † inſtructed both to be full and to be hungry, both to abound and to ſuffer need.]

13. 'Tis the great mercy of Chriſt which hath thus enabled me; but thanks be to him, I am able to do all this (ſee 1 Cor. 13. Note i.) without much difficulty.

13. I can do all things through Chriſt which ſtrengtheneth me.]

14. Yet doth not this at all leſſen your kindneſs or charity in ſending me that ſupply by Epaphroditus, when I was in ſome ſtraights.

14. Notwithſtanding ye have well done that ye did communicate with my affliction.]

15. And indeed this was no new thing in you, for at my firſt preaching the Goſpel among you, when, after I had made an end, I was departing out of your region, you continued ſo mindful of me, as to ſend me contributions, and having received of me ſpiritual things, communicated to me your carnal things, which no other Church but you had then done.

15. Now ye Philippians know alſo that in the beginning of the Goſpel, when I departed from Macedonia, no Church * communicated with me, as concerning giving and receiving, but ye only.]

16. For firſt while I was at Theſſalonica, another eminent Chriſtian city of Macedonia, and ſince I came thence, more than once, you made a collection and ſent it to me.

16. For * even in Theſſalonica ye ſent once and again to my neceſſity.]

17. And that I thus commend you, v. 14. it is not by that means to draw any more from you, that I may have the more, but to give you occaſion of exerciſing your liberality, the more acts of which there are, the richer ſhall your reward be which it will bring you in from God.

17. Not † becauſe I * deſire a gift: but I deſire fruit that may abound to your account.]

18. What you ſent by Epaphroditus I received, and here ſign my acquittance for it, (ſee Note on Mar. 14. d.) and thereby I have all abundance and plenty, having received your alms and charity, which under the Goſpel is the prime kind of offering, which God accepts and receives, and which ſupplies the place both of incenſe and of ſacrifice.

18. But I have all, and abound, I am full, having received of Epaphroditus the things *which were ſent* from you, [e] an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God.]

19. And you will have no reaſon to repent of your liberality, for God, that looks on it as given to him, is both able and willing to ſupply this and all other your wants (through Chriſt Jeſus, by whom he diſpenſes all his gifts to you) to make you the richer by having been ſo charitable, and to pour out all his other graces on you.

19. But my God ſhall ſupply all your need according to his riches in glory, by Chriſt Jeſus.]

20. Now to him who, as he is our God, ſo is he our Father alſo, be all glory aſcribed for ever and ever. Amen.

20. † Now unto God and our father *be* glory for ever and ever. Amen.

21. My love I preſent to every Chriſtian among you. All the believers that are conſtantly with me, Titus, Linus, Clemens, &c. ſalute you.

21. Salute every ſaint in Chriſt Jeſus: the brethren which are with me greet you.]

22. Nay all the Chriſtians in Rome, but eſpecially they that belong to the Emperor's family, the ſervants of his court, ſalute you.

22. All the ſaints ſalute you, chiefly they that are of Cæſar's houſhold.]

23. The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

It was written to the Philippians from Rome by Epaphroditus.

Annotations on Chap. IV.

V. 3. *Book of life*] The *Book of life* refers to the cuſtom of well-ordered cities, which kept regiſters containing all the names of the citizens, out of which as Apoſtates and fugitives and infamous perſons were raſed (and agreeably there is mention of *blotting out of names out of God's book*, *Rev.* 3. 5.) ſo they that did continue obedient, orderly citizens, their names were ſtill continued in. Accordingly *life* ſignifying ſpiritual life here, (the ſtate of grace and favour of God, the inchoation of that future eternal life) the *Book of* this *life* is the regiſter of all ſincere Chriſtians, (as *the book of the living* in the *Pſalmiſt* is the number of men that live in this world) from which they are expunged that ceaſe to continue ſuch. (This is expreſſed in another like phraſe *Rev.* 3. 12. *I will write on him the name of the city of my God, and new Jeruſalem.*) And as this was ordinary in cities, ſo was it every where in armies, into which whoſoever entred, he had his name taken, and put into the muſter roll. And thus the life of every Chriſtian, but eſpecially of thoſe that *labour in* the *word and doctrine*, being a warfare, the phraſe is ordinarily uſed, in all authors, of all Chriſtians. Thus in *Cyril*'s κεφαλ. p. 1. ſpeaking to thoſe that were baptized, ὀνομαλογεσία τέως ὑμῖν γέγονε, καὶ στρατείας κλῆσις, καὶ νυμφαγωγίας λαμπάδες, καὶ ἐφοδίου πολιτείας ἐπιθυμία, καὶ πεποίθησις ἀγαθὴ, καὶ ἐλπὶς ἐπακολουθοῦσα. Where the *writing of their names*, and, which is all one, *the calling to the militia*, are uſed to ſet down the ſtate of a Chriſtian; as alſo thoſe other expreſſions of *the lamps*, for *fetching of the bridegroom*, and *deſire of the heavenly citizenſhip*, *the good purpoſe*, *and the conſequent hope*. And as of all Chriſtians, ſo in a more eminent manner of the Apoſtles and their fellow-labourers here 'tis affirmed, that their *names* were *written in the book of life*, ἐν τῇ γνώσει καὶ κρίσει Θεοῦ, *in the knowledge and judgment of God*, ſaith *Theophylact*, (or elſe, ἤδη ἐκ ζωὴν αὐτοῖς ἐπεψηφίσατο ἐνθεῦθεν, *that from thence God had already adjudged life to them, as when it is ſaid, he that believeth not is condemned already, and ſo inſcribed in the book of death,*) either as actual ſoldiers in the Chriſtian camp or Church (as the Apoſtles called themſelves) or as thoſe that had right to that ſuperiour heavenly citizenſhip, to which all labourers had title, and conſequently all theſe συνεργοὶ or *fellow-labourers* of S. *Paul*. Which at that preſent was perfectly true of them, though afterward *Demas* one of them, *Col.* 4. 14. *Philemon* 24. forſook the imployment 2 *Tim.* 4. 10. And as of cities and armies, ſo in families the phraſe and cuſtom is uſed, to which that of *Ulyſſes* in *Homer* refers,

——— Τέκνα ἐν Διὸς αὐλῇ,
His Name was in Jupiter's court,

that is, he was born of a Goddeſs; ſee Note on *Rev.* 3. b.

V. 7. *Peace of God*] That by *peace* is meant the ſtudy of preſerving peace among men, appears *Gal.* 5. 22. where εἰρήνη *peace* is ſet among the fruits of the Spirit, where conſequently it muſt not be that good of *peace*, which is a felicity but no vertue, (no effect or fruit of God's ſanctifying Spirit) but the peaceable-mindedneſs, deſire and purſuit of peace, called in other places διώκειν εἰρήνην, *purſuing peace*, and εἰρηνεύειν *having peace*, *Rom.* 13. 18. Accordingly *the peace of God*, *Col.* 3. 15. is (not God's peace or reconciliation toward us, but) that peaceableneſs which God hath commanded and bequeathed to us. And accordingly there it follows εἰς ἣν ἐκλήθητε, *to which ye are called*, which determins it to be a duty of ours. And then 'tis not improbable, but this may be the notion of εἰρήνη τοῦ Θεοῦ, *the peace of God*, or, as the King's *MS.* reads, Χριστοῦ *of Chriſt*, in this place alſo. That the Apoſtle is exhorting them to peace and

and unity, is apparent ch. 3. where the *dogs* that *rend*, *the evil workers* that *defile*, the *concision*, that (under pretence of kindneſs to the Moſaical Law) cut and tear all to pieces, and are to be look'd to, and avoided in that Church, are certainly the *Gnoſtick* hereticks v. 2. Againſt theſe he ſets himſelf in the remainder of that chapter, and concludes v. 15. *As many therefore as are perfect, let us be of this mind*, and εἴ τι ἑτέρως φρονεῖτε, *if in any thing ye be otherwiſe minded*, that is, if in any particular there be any difference of opinion in any among you, *God ſhall reveal even this unto you:* that is, there is no reaſon that ſuch a difference ſhould breed any diviſion, deſtroy that unity and peace which is to be preſerved among you; for, though at preſent ye do not, yet upon your prayers to God, and applying your ſelves to uſe of this means, no doubt ye ſhall receive inſtructions from him by the Apoſtles, &c. in all that is neceſſary for you: πλὴν εἰς ὃ ἐφθάσαμεν, &c. v. 16. *But*, or, *In the mean, as far as we are advanced*, ſome before other, let not that hinder our unity and peace, *let us* (all, both thoſe that are foremoſt, and that are not ſo forward) *walk by the ſame rule, and mind the ſame thing:* All for peace and unity ſtill, and ſo on to the end, in advice to adhere to thoſe that continue in the doctrine he had taught them, and avoid all hereticks. And then begins this chapter, *Wherefore my brethren*, &c. *ſo ſtand in the Lord*, that is, according to theſe former directions, *ſtand*, in oppoſition to apoſtatizing, or falling off, and *ſo ſtand*, preſerve this peace, all this while exhorted to, and v. 2. *I beſeech*, or *exhort*, *Euodias and Syntyches* τὸ αὐτὸ φρονεῖν Κυρίῳ, *to mind the ſame thing in the Lord*, that is, to preſerve this peace of God, to live in the unity of the Goſpel. And then the exhortation, v. 4, 5, 6. belonging to that great Chriſtian duty of conſtancy, and *rejoicing in prayer to God*, inſtead of ſolicitude (here, as *Mat.* 10. 19. ſeaſonably forbidden) in reſpect of the preſent preſſures, (and all this inforced with the mention of the near approach of *Chriſt*'s coming to deſtroy the perſecuters, and reſcue the faithful) is directly deſigned to fortifie them againſt the *Gnoſtick* compliances, and ſo is not alien from this matter. After all which follows this of ἡ εἰρήνη τοῦ Θεοῦ, that if they take this courſe preſcribed, this *peace of God*, by *Chriſt* commanded, (and to which the Apoſtle had all this while ſo ſolicitouſly exhorted them) would guard and fortifie their hearts (the principles of action and practice) and (νοήματα) *their underſtandings*, which were the parts ſubject to errors, *in Chriſt Jeſus*, preſerve them in the right way againſt all the errors and temptations of thoſe times. The only remaining difficulty is, what is meant by this Epithet, added to *the peace of God*, ὑπερέχουσα πάντα νοῦν, *that ſurpaſſeth all underſtanding*; which will alſo be intelligible by what hath been premiſed. For as they that did τι ἑτέρως φρονεῖν, c. 2. 15. that is, *differed ſomewhat in opinion* from others, were obliged v. 16. not to diſturb the peace of the Church for that, but to expect till God ſhould farther reveal or inſtruct them, (which concludes, that peace was more excellent and valuable than that exact knowledge or underſtanding of all things, which might be revealed, and much more than the pretended knowlege and underſtanding of the *Gnoſticks*) ſo it is moſt fitly here ſaid, that this love and care of preſerving that peace, preſcribed by *God* and *Chriſt*, is to be preferred before any underſtanding that either ſome were thought to want, or others to abound in. As for the ordinary notion which is had of this phraſe, for quiet and ſerenity of mind, as a ſpecial mercy of God, though that may be thought agreeable enough to the *not caring*, &c. v. 6. yet firſt, it will be hard to find any place where that is the notion of *the peace of God* (though of peace and reſt it is.) As for that of *my peace Joh.* 14. 27. ſee that place. And then ſecondly, though the *no-ſolicitude* do here come as an attendant on the precedent *rejoicing in afflictions* (and that a ſeaſonable means to keep from breaking the unity of the Church, and joining with the heretical *Gnoſticks*) yet 'tis not neceſſary that this concluding form, *The peace of God*, &c. ſhould be reſtrained to this laſt particular of *no-ſolicitude*, which came in but incidentally, but may rather be applied to the grand matter of the Epiſtle, that of preſerving of peace in the Church.

V. 10. *Flouriſhed again*] That ἀναθάλλειν which ſignifies *to flouriſh*, or *revive*, may be here uſed Actively *to make revive*, or *flouriſh again*, may appear firſt by *analogy* with other words of the ſame nature: ſo θριαμβεύειν *to triumph*, is uſed in the ſenſe of the conjugation *Hiphil to make triumph*, 2 *Cor.* 2. 14. So ἀνατέλλειν *to ariſe*, is *Mat.* 5. 45. *to make ariſe*; ſee more Note on *Mar.* 14. f. And thus is this word clearly uſed *Ezek.* 17. 24. ἀναθάλλω ξύλον ξηρὸν *I make the dry tree to flouriſh*. And ſo S. *Chryſoſtom* ſeems to underſtand, and uſe the word in this place, οὐ γὰρ ὀλίγον μόχθον τὸ ἀνθῆσαι ἀναθῆλαι, *For it is no ſmall thing to make things that are withered grow green, and flouriſh again.*

Ib. *Lacked opportunity*] That ἠκαιρεῖσθε here ſignifies, as we have rendred it, not *wanted opportunity*, but *ability*, is the expreſs affirmation of S. *Chryſoſtom*, οὐκ εἴχετε, ſaith he, ἐν χερσὶν, οὐδὲ ἐν ἀφθονίᾳ ἦτε. Τοῦτο γάρ ἐστιν, Ἠκαιρεῖσθε ὑμεῖς, *Ye had not in your hands*, or *power*, *neither were you in plenty. For that is the meaning of this word.* And this, ſaith he and *Theophylact*, ἀπὸ κοινῆς συνηθείας, *taken from common uſe of ſpeech, as when we ſay*, στενοχωρία μοι ἐπῆλθε, καιρὸς καιρὸς νῦν ἐστι, *ſome ſtreights have come on me, it is now an ill ſeaſon with me.* So *Gal.* 6. 10. ὡς καιρὸν ἔχομεν, not, *as we have opportunity*, but, *as we have ability*, (all one with τὰ ἐνόντα δότε ἐλεημοσύνην, *Luke* 11. 41.) For indeed that is an opportunity, when the wants of others and our plenty meet together. Of this uſe of theſe words we have frequent example among Authors. So for the ſimple καιρὸς *Nazienzen* περὶ φιλοσοφίας, Τί δὲ μὴ βοηθοῦμεν τῇ φύσει καιρὸν ἔχοντες; *Why do we not help our common nature*, that is, other men, *having ability?* (for if we have not ability, the opportunity of another's want lays no obligation upon us.) And accordingly it follows there, μὴ μοι γένοιτο πλουτεῖν τούτων ἐπιθυμοῦντι, *God forbid I ſhould have wealth and they want*; where πλουτεῖν *to have wealth* is all one with καιρὸν ἔχειν, precedent. So *Plutarch* in the *Apophthegms* of Kings, mentions it as a ſpeech of *Philip*, (on occaſion of being told that he could not encamp in ſuch a place, where he deſired, becauſe there was no food for the cattel) οὕτω ἡμῖν ὁ βίος, εἰ πρὸς τὰ τῶν ὄνων καιρὸν ὀφείλομεν ζῆν; *What a life is our's, if we muſt live according to the proviſion of the aſſes? ad id quod commodum eſt aſinis*, ſaith *Is. Caſaubon.* So in *Xenophon*, ὑπὲρ τὸ καιρὸν πίμπλασθαι *to be filled above plenty.* So thoſe that are well provided for, he calls ἐπικαιρεῖους. So *Pindar.* in *Olymp.* Πλούτου ἀρεταῖς δεδαιδαλμένοις φέρει πάντα καὶ τὸ καιρόν, *Riches embroidered or ſprinkled, varigated with vertues, give ability of many things.* So in *Polybius* l. 10. ſpeaking of the King of *Perſia* his court at *Echatana*, *it demonſtrates*, ſaith he, *by the coſtlineſs of it*, τῇ μεγάλῃ τῶν ἐξ ἀρχῆς καταβαλλομένων εὐκαιρίαν, *the great plenty of them that firſt built it*, and *lib.* 1. κατὰ τὰς τῶν βίων εὐκαιρίας, *according to their ſubſtance*, or *abilities.* And then if εὐκαιρία ſignifie *ability*, or *ſufficience*, ἀκαιρία muſt needs be *want of ability*; and ſo the *Syriack* renders here, *you were not ſufficient.* See *Andr. Downes* on Saint *Chryſoſtom* on *Gal.* 6. p. 760. and on this place, where he confirms this notion of the word by authorities.

V. 18. *An odour of a ſweet ſmell*] There were two Altars in the Temple of the Jews, θυμιατήριον *the altar of incenſe*, within the Temple, and θυσιαστήριον *the altar of ſacrifice*, without in the court. On theſe two were offered all things that were offered to God; and, under theſe two heads, of *Incenſe* and *burnt-offering*, are almsdeeds or works of charity here ſet down, as being the prime things now under the Goſpel, to obtain God's favour and acceptation.

THE

THE EPISTLE of *PAUL* the APOSTLE TO THE COLOSSIANS.

a. [a] *Coloſſe* was a city in *Phrygia*, not far from *Laodicea* and *Hierapolis*, in the *Lydian* or *Proconſular Aſia*. To theſe S. *Paul* had not perſonally preached the Goſpel, nor ſo much as been among them, c. 2. 1. but had ſent *Epaphras* his diſciple to them, and he had converted them to the Faith, c. 1. 7. This *Epaphras* was at the writing of this *Epiſtle* (from *Rome*, about the year of *Chriſt* 59.) a *fellow-priſoner* of S. *Paul* there, *Philem.* 23. And by him (as an eye-witneſs and principal actor in it) S. *Paul* being advertiſed of the reception of Chriſtianity among them, and the agreeableneſs of their actions to their faith, ſends them this *Epiſtle* of conſolation, to ſtrengthen and confirm them: and the tenure and ſubject (and oft-times the expreſſions) of it, is muchwhat the ſame as that to the *Epheſians* had been, and we may thence conclude it to have been written near upon the ſame time with that.

Κολοσσαεῖς.

Paraphraſe.

CHAP. I.

1. PAUL an Apoſtle of Jeſus Chriſt, by the will of God, and Timotheus *our* brother,

2. To the ſaints and faithful brethren in Chriſt which are at Coloſſe: Grace *be* unto you, and peace from God our father, and from the Lord Jeſus Chriſt.

3. We constantly render God thanks for you, that by his gtace ye have embraced the Goſpel of his ſon Jeſus Chriſt, and in all our offices of devotion we remember you in our prayers,

3. We give thanks * to God and the Father of the Lord Jeſus Chriſt, praying always for you,]

* to the God and father τῷ Θεῷ καὶ πατρὶ

4. To which we are the more incited by hearing the news as of your faith, ſo of your charity alſo and liberality extended to the Chriſtians every where;

4. † Since we heard of your faith in Chriſt Jeſus, and of the love *which ye have* to all the ſaints;]

† Hearing, or, Having heard Ἀκούσαντες

5. That being an effect of your Chriſtian hope, which being faſtened on a rich treaſure in heaven, the reward of all your good works, makes you very liberal of your earthy treaſure, and that is fully agreeable to the doctrine of the Goſpel of Chriſt, Mat. 6. 20.

5. For the hope which is laid up for you in heaven, whereof ye heard before in the word * of the truth of the Goſpel:]

* of the Goſpel of truth, τοῦ εὐαγγελίου τῆς ἀληθείας

6. Which Goſpel as it hath been preached, and brings forth this fruit among you, and hath done ſo from the time of the firſt preaching of it, (ſee Note on Heb. 13. d.) ſo all the world over, where it is preached and received into honeſt hearts, it brings forth the ſame fruit, and by doing ſo attracts multitudes to the profeſſion.

6. Which is come unto you, as † *it is* in all the world, and bringeth forth fruit, as *it doth* alſo in you, ſince the day ye heard *of it*, and * knew the grace of God in truth.]

† alſo through all the world, or, through all the world it bears fruit, and increaſes, even— for the King's MS. reads ἐν παντὶ τῷ κόσμῳ ἐστὶ καρποφορούμενον καὶ αὐξανόμενον καθὼς — * acknowledged the grace of God in the truth, ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν τῇ ἀληθείᾳ.

7. This indeed was according to that doctrine preached to you by Epaphras, whom we ſent to publiſh the Goſpel unto you, and he hath faithfully diſcharged his duty toward you;

7. As ye alſo learned of Epaphras our dear fellow-Servant, who is for you a faithful miniſter of Chriſt;]

8. And hath given me an account of your ready receiving the faith, and the effect of that, your Chriſtian charity.

8. Who alſo declared unto us your love in the ſpirit.]

9. abound to all perfection of divine knowledge both in underſtanding the myſteries of Chriſtianity, and in ordering and regulating your lives according to the rules thereof.

9. For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might [be filled with the † knowledge of his will, in all wiſdom and ſpiritual * underſtanding:]

† acknowledgment ἐπίγνωσιν

* prudence σοφίᾳ

10. That your behaviour may be ſuch as is agreeable to the divine promiſes and precepts of the Goſpel, perfectly ſuch as God will accept of, upon all occaſions bringing forth the fruit of Chriſtian living, and by that means daily increaſing in divine knowledge, which as it is it ſelf the practice of all vertue, ſo doth it by daily action grow into a habit, every day more perfect and complete.

10. That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing † in the knowledge of God;]

† to the acknowledgment of God, εἰς ἐπίγνωσιν

11. To which it is conſequent, that through the grace and divine power of God ye ſhall be enabled to continue to the end, and bear whatever afflictions and perſecutions ye meet with in your Chriſtian courſe, not only patiently, but chearfully.

11. Strengthned with all might according to his glorious power, unto all patience, and long-ſufferance with joyfulneſs:]

12. And even acknowledging it with thankſgiving as a ſpecial mercy and favour of God's, that hath enabled us to bear perſecutions and afflictions, and ſo to have our part in that inheritance which is allowed Chriſtians under the Goſpel, that is, to be perſecuted here, and rewarded eternally.

12. Giving thanks unto the Father, which hath * made us meet to be partakers of the inheritance of the ſaints in light:]

* fitted us for the portion ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα

13. That God, I ſay, who hath reſcued you from a ſtate of ignorance and heatheniſm, and made you heirs of everlaſting glory, to which he will bring you in the ſame method and manner as he hath brought his own deareſt ſon (who was firſt crucified, then glorified.)

13. Who hath delivered us from the power of darkneſs, and hath tranſlated *us* into the kingdom of † his dear ſon;]

† the ſon of his own love τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ

14. Through whom we have pardon of ſin, purchaſed by his death, and ſo are redeemed out of the power of Satan, and made capable of a reſurrection unto life.

14. In whom we have redemption through his blood, *even* the forgiveneſs of ſins;]

15. In whom God, who is inviſible, is to be ſeen, and his will clearly declared by the Goſpel (ſo that he that ſeeth him, ſeeth the Father, Joh. 14 9.) and who being firſt raiſed out of the grave, and aſſumed to heaven, as the firſt begotten from the dead, v. 18. hath all power given unto him by right of inheritance, as dominion is the birthright of the firſt-born.

15. Who is the image of the inviſible God, the [a] firſt-born of * every creature.]

* the whole creation πάσης κτίσεως

16. And this very agreeably, he being that eternal Word, by whom, ſaith the Pſalmiſt, were the heavens made; and all the creatures in the world, both thoſe which are to be ſeen, being corporeal, and thoſe which, being

16. For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether *they be* [b] thrones, or dominions, or principalities, or powers, all things were created by him, and for him:]

being ſpiritual, as Angels, ſouls of men, cannot be ſeen, all theſe, I ſay, what degree ſoever they are of, they were all by him created, and therefore are in reaſon to ſerve him, as the Lord of all.

17. And he is before all things, and by him all things conſiſt.] 17. And he hath an eternal being, before any thing which now is created was, and as all was created by him, v. 16. ſo do all owe their continuance and preſervation to him.

18. And he is the head of the body, the Church: who is the beginning, the firſt-born from the dead, that in all things he might have the pre-eminence.] 18. And another title he hath to us, beſide that of Creator, as he hath redeemed us, and purchaſed us to be a congregation called by his name, a Church of Chriſtians, and as by riſing from the dead he hath conquered death, and given us victory over it, that we may after him riſe alſo, and ſo by all titles he hath right of dominion over all.

† it ſeemed good that in him εὐδόκησε ἐν αὐτῷ * him αὐτῷ

19. For † it pleaſed *the Father*, that in him ſhould all fulneſs dwell;] 19. For in the man Chriſt Jeſus it was thought fit that the whole divine nature ſhould reſide and inhabit, ch. 2. 9.

20. And (having made peace through the blood of his croſs) by him to reconcile all things unto * himſelf, by him, *I ſay*, c whether *they be* things in earth, or things in heaven.] 20. And that having, by his ſufferings and ſatisfaction for our ſins, made peace between God and the world, he ſhould reconcile all mankind unto God, not only the Jews, among whom he was born, and who had formerly been his people, and had the promiſes of Chriſt made to them, but the very Gentiles alſo. c.

21. And you that were ſometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled,] 21. And you that were ſtrangers from the worſhip of the true God, and had engaged your ſelves in idolatry, and all the wicked practices that attend that, he hath now brought back to his ſervice, uſed means by preaching of the Goſpel to reform you, to make you lay down your hoſtilities againſt God, the wickedneſs of your lives;

22. In the d body of his fleſh, through death, to preſent you holy and unblameable, and unreprovable in his ſight:] 22. And to that end laid down his very life for you, by that means to preſent you to his father, as thoſe which, though ſinners, are yet reconciled unto him, and are now acceptable in his ſight, free from all charge of ſin from the accuſer of the brethren. d.

23. If ye continue in the faith grounded and ſetled, and be not moved away from the hope of the Goſpel, which ye have heard, *and* which was preached to every creature under heaven, whereof I Paul am made † a miniſter,] 23. Upon this condition only, that having given up your names to him (received the faith) ye continue firm and conſtant to the end, and whatever perſecutions aſſault you, hold out by virtue of that hope, which the Goſpel hath furniſhed you with, that Goſpel, I mean, which is now made known and preached to all the heathen world, (ſee Note on Rom. 8. d.) and of which I am by Chriſt conſtituted an Apoſtle, and publiſher of it.

† or a preacher and Apoſtle and miniſter, for the King's MS. reads κήρυξ καὶ Ἀπόστολος καὶ διάκονος

24. Who now rejoice in my ſufferings for you, and * fill up that which is behind of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church,] 24. And though it coſt me dear, bring many perſecutions upon me, yet is not this matter of any thing but joy unto me, as knowing that what I ſuffer is but ſome ſmall proportion and remnant of thoſe ſufferings which Chriſt began on the croſs for the Church his body, and doth now again, though he be in heaven, indure in the perſecuting of me an Apoſtle of his,

* by way of correſpondence fill up the remainders ἀνταναπληρῶ τὰ ὑστερήματα

25. Whereof I am made a miniſter according to the diſpenſation of God, which is given to me † for you, to * e fulfill the word of God;] 25. And a miniſter of his Church appointed immediately by God, to bear his word, to preach the Goſpel to the Gentiles, and particularly to you (to whom by Epaphras I have done ſo, ver. 7.) and to leave no place, (whither I can come by my ſelf or others,) without preaching the Goſpel to them. e.

† toward you εἰς ὑμᾶς * to perform † among you, or ὑμῖν

26. *Even* the myſtery which hath been hid from ages, and from generations, but now is made manifeſt to his ſaints:] 26. That Goſpel, I mean, or revelation of the will of God, which was not revealed ſo clearly in former ages, but kept under ſhadows and dark prefigurations, but now is freely preached to all that receive the faith of Chriſt:

27. To whom God would make known what is the riches of the glory of this myſtery among the Gentiles, which is Chriſt † in you, the hope of glory:] 27. God being willing to exhibit to ſuch, (and no longer to keep cloſe) this illuſtrious mercy of his to the Gentiles, ſo long concealed, viz. Chriſt preached, the Goſpel revealed to theſe, and in it hope of pardon and of bliſs afforded them, upon reformation of their former lives, and receiving and practiſing the Commands of Chriſt.

28. Whom we preach, warning every man, and teaching every man in all wiſdom, that we may preſent every man perfect in Chriſt Jeſus.] 28. Whoſe doctrine we now publiſh to the world, his precepts of divine purity, and his glorious promiſes, firſt preaching the fundamental heads of the truth of Chriſt, and then ſuperſtructing all farther knowledge of Chriſtian duties, and this to Gentiles as well as Jews, that by this means we may bring in ſervants to God, as many as poſſibly we can, to ſerve him in all that holineſs of life that Chriſt Jeſus himſelf exemplified, and preſcribed.

† is wrought in me in power, ἐνεργουμένην ἐν δυνάμει

29. Whereunto I alſo labour, ſtriving according to his working, which † worketh in me mightily.] 29. Of which number I am one, who endure ſome travail and toil, and withal ſome perſecutions and afflictions (ſee 1 Theſſ. 2. Note b.) according to the meaſure of that grace which he hath effectually beſtowed upon me to the end.

Annotations on Chap. I.

a πρωτότοκος V. 15. *Firſt-born*] The word πρωτότοκος, beſide the ordinary notion of *firſt-born* (which cannot ſo well here refer to *Chriſt*'s eternal generation, becauſe of that which is added to it, *the firſt-born of every creature*, which only gives him a precedence before all other creatures, and doth not attribute eternity to him) is uſed ſometimes for *a Lord*, or perſon in power, who hath the privilege of the firſt-born, dominion over all his brethren; and according to this notion 'tis uſed κοινῶς in Scripture for *a Prince*, or *principal perſon*. So *Pſ.* 88. 27. *David* is called *the firſt-born of the Kings of the earth*, that is, the moſt glorious among them, and *Job* 18. 13. we have *the firſt-born of death*. And ſo among the Civilians, *Hæres*, *heir*, ſignifies *dominus*, *Lord*, *Juſtinian. Inſtit. l. 2. tit. 19. de hæred. qualit. & diffe. §. ult.* And thus may it fitly be a title of *Chriſt* incarnate, in reſpect of his power over his Church, the key of the houſe of *David* laid upon him. But it is poſſible it may peculiarly refer to his reſurrection, in which he was *the firſt-born from the dead*, v. 18. the firſt which from the grave was raiſed and exalted to heaven, and being ſo riſen, *all power* was *given* unto him *in heaven* and *in earth*.

b V. 16. *Thrones*] Theſe ſeveral titles here rehearſed may poſſibly be no more but the expreſſions of ſeveral degrees of dignity among men. So θρόνοι *thrones* may denote Kings, or Monarchs, and Princes; κυριότητες, *dominions* (or *Lordſhips*) may be *Reguli*, the honours (whether of *Dukes* or *Earls*) next under Princes; ἀρχαί, the *Præfects of Provinces* and *cities*; and ἐξουσίαι *inferiour magiſtrates*: and if ſo, then may they be here ſet down to denote all ſorts and conditions of men in the Gentile world, by the chief dignities among them here on earth. But becauſe they may alſo ſignifie the ſeveral degrees of Angels, and becauſe there follows mention of ὁρατὰ καὶ ἀόρατα, *viſible and inviſible*, and the Angels may moſt probably be contained by the latter of them, as this lower world of men by the former, and becauſe it is the creation that is here referred to, and the creating of the Angels as well as men, *&c.* belongs truly to *Chriſt* as God, therefore it will be moſt reaſonable in this place to interpret it in the greater extent to comprehend Angels and men too, the higheſt and moſt eminent of both ſorts, thereby to ſet out the eternal Divinity and power of *Chriſt*, who is creator of all, and conſequently before the moſt principal Angels, which were created before men: See v. 17. Of the great blaſphemies of the *Gnoſticks* and their followers the *Valentinians* in this matter, of Angels creating the

θρόνοι κυριότητες ἀρχαὶ ἐξουσίαι ὁρατὰ καὶ ἀόρατα

the world, &c. ſee *Irenæus*, and Note on 1 *Tim.* 1. d. And to that Theology of theirs the Apoſtle may here refer.

c. τὰ ἐπὶ γῆς, τὰ ἐν οὐρανοῖς

V. 20. *Whether they be things in earth, or* —] What is here meant by εἴτε τὰ ἐπὶ τῆ γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς, *whether the things on earth, or the things in the heavens*, will, I conceive, be beſt diſcerned, firſt by comparing this place of the reconciliation wrought by *Chriſt* with the parallel, *Epheſ.* 2. 14, 16. where it clearly ſignifies the compacting the Jews and Gentiles into one Church; and ſo again *Eph.* 1. 10. the *gathering in one all things, both which are in heaven, and on earth*, doth ſignifie all men of all ſorts. Secondly, by remembring two obſervations, frequent in this Book. 1. That it is the manner of the Hebrew writers to expreſs this inferiour world (for want of one word to ſignifie it) by theſe two, the *heavens* and the *earth*, and indeed any aggregate body or *totum*, by mentioning and enumerating is parts, as the natural day, by *the evening* and *the morning*, and ſo to ſet down ſo many days, and ſo many nights, where the truth of the ſtory will not allow us to interpret it litterally of ſo many nights diſtinctly, but of ſo many νυχθήμερα, or *natural days*, of which any the leaſt part is computed for one. (See Note on *Mat.* 12. n. and on *Epheſ.* 5. h.) And not to multiply examples, but to confine the diſcourſe to this particular, thus very frequently *the heavens* and *the earth* are ſet to ſignifie the whole lower world, made up of the firmament of the air, that *expanſum* which is called *Heaven* (as when we read, *the fowls of the heaven*) and of the terreſtrial globe of earth and water, (ſee Note on 2 *Pet.* 3. e.) and then (conſequently to this) τὰ πάντα *all things* here, explained and interpreted by εἴτε τὰ ἐπὶ γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς, *whether the things on earth, or the things in heaven*, and in the like phraſe v. 16. τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, *all things that are in the heavens and on the earth*, ſhall ſignifie no more than what is in other places expreſſed by ὁ κόσμος, *the world*, (as 2 *Cor.* 5. 19. in the very ſame matter that here is ſpoken of, *God in Chriſt reconciling the world to himſelf*) ἡ κτίσις *the creation*, πᾶσα κτίσις, *the whole creation*, or *all creatures*, the whole world of creation, or the whole world without reſtriction. Now what is meant by the *whole world* or the *whole creation*, will appear by another ſecond obſervation, which is taken notice of, and enlarged on Note on *Rom.* 8. d. that κτίσις *creation*, and κόσμος *world* ſimply, and πᾶσα κτίσις *the whole creation*, *Rom.* 8. 22. and here v. 23. ſignifies all the Gentile world, in oppoſition to the Jewiſh encloſure; not all the creatures abſolutely, but all men of all nations, particularly the Gentile Idolaters mentioned here in the next verſe, ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους, *you that were formerly alienated*, &c. And then the meaning of the place will be clearly this, that it pleaſed God by *Chriſt* to *reconcile to himſelf* (or, as it is poſſible, εἰς αὐτὸν, *to him*, may be read εἰς αὐτὸ, *into one*, or *the ſame*, and ſo be more perfectly parallel to ἀμφοτέρους ἐν ἑνὶ σώματι, *both in*, or *into one body*, *Eph.* 2. 16.) *all the men of the world*, the Gentiles and the Jews both; the ſame thing which was meant by καταλλαγὴ κόσμου, *Rom.* 11. 15. *the reconciling of the world* (that is, the Gentiles in oppoſition to the Jews, that there in the words immediately precedent are ſaid to be *caſt off*) and 2 *Cor.* 5. 19. by *God was in Chriſt reconciling the world to himſelf*. And though the word πάντα *all things* be here in the Neuter, yet will that be no objection againſt this, it being ordinary for the Neuter to be taken for the Maſculine, as when *Chriſt* is ſaid to have come σῶσαι τὸ ἀπολωλὸς, *to ſave that which was loſt*, that is, all the men that were loſt; and ſo *Gal.* 3. 22. that *God hath ſhut up together* πάντα ὑπὸ ἁμαρτίαν, *all things*, that is, all men, *under ſin*, and innumerable the like: and therefore that which v. 20. is πάντα *all* in the Neuter, is ὑμᾶς *you men, you Gentiles*, v. 21. and that joined with the ἀποκατήλλαξεν, *he hath reconciled* there, as πάντα *all* with the ἀποκαταλλάξαι *reconciling* here. That I do not conceive the τὰ ἐν οὐρανοῖς *things in heaven* to ſignifie Angels, the reaſon is clear, becauſe *Chriſt* οὐκ ἐπιλαμβάνετο ἀγγέλων, *Heb.* 2. 16. *came not to take hold of*, or *reduce*, or *relieve*, or conſequently *to reconcile*, *the Angels*, but only mankind. And indeed the Angels, that are ἐν οὐρανοῖς *in the heavens*, never fell, and ſo needed no reconciling. And though τὰ ἐν οὐρανοῖς *the things in heaven* may poſſibly ſignifie the Saints departed, which are now in *Heaven*, in reſpect of their ſouls, contrary to the *Pſychopannychiſts*, and were ſo at the Apoſtles writing this, and even at the time of *Chriſt*'s death, yet the context ſeems not to have any particular aſpect on that matter, but only to look upon *Chriſt*, and to ſet him up as the one univerſal redeemer and reconciler of all mankind, of the Gentiles as well as of the Jews, and to ſhew what intereſt the Gentile world hath in his death and reſurrection: and therefore I prefer the interpretation firſt given, as being directly pertinent to this purpoſe, and agreeable to the conſequents. And that will more appear, if you look on the place forementioned, and parallel to this, *Epheſ.* 1. 10. where this *reconciling of all things in heaven and on earth*, expreſſed there by ἀνακεφαλαιώσασθαι *gathering into one*, is called v. 9. μυστήριον τοῦ θελήματος αὐτοῦ καὶ τὴν εὐδοκίαν αὐτοῦ, *the myſtery of his will according to his good pleaſure*, noting it to be ſome act of free undeſerved mercy, imputable to nothing but God's mere grace (and ſuch moſt notoriouſly was the calling of the Gentile Idolaters) and that a myſtery, ſuch as no man ever dream'd of or hoped for before; and what that myſtery was, is in the remainder of that Epiſtle largely ſhewn, eſpecially c. 2. 14, 16, 17. and under the name of *the myſtery*, c. 3. 3, 5. *viz.* the bringing in the Gentiles into the Church, preaching ἐν τοῖς ἔθνεσιν *among the Gentiles*, (c. 3. 8.) *the unſearchable riches of Chriſt*. And thus, I conceive, the phraſe is to be underſtood, *Epheſ.* 3. 15. where of *Chriſt* 'tis ſaid, that, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, *the whole family in heaven and on earth is named by*, or *from*, *him*, that is, ſurely, all the world, Gentiles as well as Jews, are now vouchſafed by him to be called by his name, that is, to be Chriſtians, called and received into his family.

V. 22. *Body of his fleſh*] *The body of his fleſh* ſignifies no more than *his fleſh*, according to the Hebrew notion of בָּשָׂר, which as it ſignifies *body*, ſo it is oft applied to things which have no body, and ſignifies *eſſence* or *being*.

V. 25. *Fulfill the word*] Πληρῶσαι τὸν λόγον, *to fulfill his word*, is a phraſe which we meet with 1 *Mac.* 2. 55. ſpoken of *Jeſhua*, that *for fulfilling the word he was made a Judge in Iſrael*: where, as *the word* ſignifies *the will* and *pleaſure of* God revealed to him, ſo πληρῶσαι *to fulfill* it is *to perform* it in a very eminent manner. But in this place ὁ λόγος being by the Context confined to another notion, the preaching or publiſhing the Goſpel of *Chriſt* peculiarly, πληρῶσαι τὸν λόγον Θεοῦ, *to fulfill the word of God*, will be, to fulfill that preaching, that is, to proceed as far in the preaching of it as by all his diligence and care, by himſelf and others, he could do, and ſo belongs to the preaching it to theſe *Coloſſians*, to whom, being out of his way, he yet had ſent *Epaphras*, v. 7. Thus we have a like phraſe *Rom.* 15. 19. πληρῶσαι τὸ εὐαγγέλιον τοῦ Χριστοῦ, *to fill up the preaching*, or *Goſpel*, *of Chriſt*, that is, to preach it from city to city, from *Jeruſalem* as far as to *Illyricum*.

Paraphraſe. CHAP. II.

1. For I am willing ye ſhould be advertiſed how earneſtly I contend for you in deſire to come to viſit you, and in prayer, and zeal, and ſolicitude for you, and for thoſe of Laodicea, whoſe converſion wrought by Epaphras, who was ſent by me, I look upon with much comfort, though I never ſaw any of them (as not being able to go to either of thoſe cities either in my firſt or ſecond paſſage through Phrygia (of which Laodicea is the Metropolis, and Coloſſæ another city) Act. 16. 16. and 18. 23.)

1. FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not ſeen my face in the fleſh;

* even κ) † fulneſs πληρο-φοριας ſee Lu. 1. Note a. * both the father and Chriſt κ) πατρος * in which εν ω † probabilities πιθανολογια

2. That their hearts might be comforted, being knit together in love, * and unto all riches of the † full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, * and of the Father, and of Chriſt ;]

2. That they may receive the joy and true comfort, which the doctrine of Chriſt truly taught and practiſed will yield every one, that being firſt united together in the Chriſtian charity, they may be filled with all graces in all abundance, and come to know the bottom of this great ſecret or myſtery of God, viz. of the Goſpel, or Chriſtianity, that is, of the courſe which hath more obſcurely been taken by God the Father under the Old Teſtament, and more clearly now by God in Chriſt under the New, to bring ſinners to ſalvation ;

3. * In whom are hid all the treaſures of wiſdom and knowledge.]

3. In which courſe is wrapt up all the depth of divine wiſdom imaginable.

4. And this I ſay, leſt any man ſhould beguile you with † enticing words.]

4. And this care of mine and ſolicitude for you I mention, that it may make you cautious, that no cunning impoſtor ſeduce you, by ſaying things that look like truth, but are not.

5. For though I be abſent in fleſh, yet I am with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſs of your faith in Chriſt.]

5. For though I am not perſonally preſent among you, yet by the advertiſements I received from Epaphras I underſtand how all things go with you, and ſo am in heart or ſpirit preſent with you, (as when Eliſha's heart is ſaid to have gone with his ſervant, when he knew what he did, 2 Kin. 5. 26.) and rejoice much to ſee the regularity of Eccleſiaſtical affairs among you, and your conſtancy in the truth, in deſpight of all that have tried to lead you out of the way.

6. As ye have therefore received Chriſt Jeſus the Lord, *ſo* walk ye in him,]

6. And therefore all that I have to add is only this, that as you have received commands from Chriſt for the regulating of your lives, ſo ye be careful to do accordingly ;

7. Rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.]

7. As having not only received the faith at firſt, but having been farther inſtructed and improved in it, as when walls are ſuperſtructed on a foundation, yea and confirmed in it, and therefore go on according to theſe beginnings, and abound in all Chriſtian practices, and let that be your way of returning thanks to God for his great mercies of revealing the Goſpel to you.

* deſpoil or carry you captive † elements

8. Beware leſt any man [a] * ſpoil you through Philoſophy and vain deceit, after the tradition of men, after the [b] † rudiments of the world, and not after Chriſt.]

8. And take care that no body plunder you, rob you, cheat you of all that you have, your principles of Chriſtian knowledge, by that vain, empty, frothy, pretended knowledge and wiſdom which the Gnoſticks talk of, 1 Tim. 1. 4. and 6. 20. taken out of the heatheniſh Pythagorean Philoſophy, together with the obſervances of the Moſaical Law, and very diſtant and contrary to Chriſtian divinity.

a. b.

9. For in him dwelleth all the fulneſs of the Godhead [c] bodily.]

9. For the whole will of God is by Chriſt really made known to us, as his Divinity really dwells in him ; and therefore there is little need of the additions of the Gnoſticks, which they borrow out of the heathen and Jewiſh Theology, to ſupply the defects of the Evangelical doctrine.

c.

† filled πεπληρωμενοι

10. And ye are † complete in him, which is the head of all principality and power.]

10. And by him you have knowledge ſufficient to ſatisfie and complete you, without ſuch ſupplies as theſe from the doctrines and divinity of the Gnoſticks, about their Æones, (ſee 1 Tim. 1. Note d.) look'd on by them as divine immortal powers, of which, whatſoever they are (if they be not idol-things) be they Angels of a ſuperiour or ſecond degree, Chriſt is the head, and they which have Chriſt need not trouble themſelves with theſe acceſſions.

11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt,]

11. And as you need not take in theſe fragments of heathen Theology into the Chriſtian, ſo is there as little need of the Judaical obſervations, circumciſion, &c. which are urged by the Gnoſticks alſo, Chriſt having in his Goſpel helped you to the true gainful circumciſion, not that outward, the cutting off the fore-skin with a knife, but the inward, ſpiritual, the putting off, throwing away all thoſe carnal ſins which the Gnoſticks again do ſo abound in, and this is the true Chriſtian circumciſion.

12. Buried with him in baptiſm, wherein alſo ye are riſen with *him* through the faith of the operation of God, who hath raiſed him from the dead.]

12. And to all this you are engaged (and have undertaken it) in your baptiſm, whereof one part, referring to the burial of Chriſt, denotes not only your dying to your ſins, forſaking the impurities of your heathen lives, but alſo the abrogation of, and liberty from, the Moſaical performances, Epheſ. 2. 15. and your laying all down in the grave, to be buried with Chriſt, never to live or have power in or over you again ; and another part (that of coming out of the water) referring to the reſurrection of Chriſt, denotes your vow and engagement to riſe to all Evangelical performances, and to all purity of life, by the virtue of your faith in that God, whoſe power and ſufficience to make good all his promiſes to you, is demonſtrated by his raiſing up Jeſus from the dead.

13. And you being dead in your ſins, and the uncircumciſion of the fleſh, hath he quickned together with him, having forgiven you all treſpaſſes :]

13. And you being heathens and uncircumciſed (and ſo without requiring thoſe legal performances of you) hath he received into covenant, taken you out of your heathen, dark, dead condition, and having pardoned you all your paſt idolatries and provocations, he hath called you into the free eſtate of the Goſpel, requiring none of thoſe legal yokes of you, which the Judaizing Gnoſticks lay upon you :

* Having by his doctrines blotted out the handwriting againſt us

14. * Blotting out the [d] handwriting of ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs :]

14. Having by that proclamation of pardon to all penitent believers, Gentiles as well as Jews, (which is a doctrine of Chriſt's now peculiarly revealed in the Goſpel) blotted out that bill which the Jews were bound by, having as it were ſigned it with our own hands againſt our ſelves (by profeſſing to expect juſtification by the Law) a bill indeed contrary to our peace, deſtructive to us, and having taken it away, cancelled it, and that (as bonds are wont to be cancelled) by ſtriking a nail through it, viz. nailing it to his croſs, that is, cancelling it by his death, undergoing a vile death for us, and obtaining pardon of ſins for us by that means.

d.

† deſpoiled or deveſted απεκδυσαμενος * with authority εν παρρησια † by it εν αυτω

15. And having † ſpoiled principalities and powers, he made a ſhew of them * openly, triumphing over them † in it.]

15. By which means alſo of his death he hath deveſted the evil ſpirits of their power, thrown them out of their temples, ſilenced their oracles, &c. and hath made it publickly diſcernible to all men, carried them as it were in triumph, as thoſe that he had taken captive victoriouſly, (ſee Joh. 7. a.) brought them from their idolatrous practices, to the true Chriſtian religion.

* by the particular of feaſt, or new moon, or ſabbaths † condemn you, pleaſing himſelf in humility * ſearching † without cauſe puffed up by the imagination of his own fleſh, εικη φυσιουμενος υπο του νους της σαρκος αυτου

16. Let no man therefore judge you in meat or in drink, or * [e] in reſpect of an holy day, or of the new moon, or of the ſabbath *days*,

17. Which are a ſhadow of things to come, but the body *is* of Chriſt.]

16,17. Let no man therefore impoſe on you their doctrines of Moſaical abſtinencies, &c. and condemn, or ſentence Chriſtians (ſee Note i.) for eating or drinking things prohibited by the Jewiſh Law, not obſerving thoſe things which are ſet down in their ſection of feaſts, or new moons, or ſabbaths, which were all but types of Chriſtianity, and therefore now in the preſence of Chriſtianity it ſelf, are not obligatory.

e.

18. Let no man † [f] beguile you of your reward, in a [g] voluntary humility, and worſhipping of Angels, [h] * intruding into thoſe things which he hath not ſeen, † vainly puft up by his fleſhly mind ;]

18. Let no man pleaſe himſelf, and condemn you in point of worſhipping Angels, as mediators to God, as if there were ſome ſpecial humility in ſo doing, undertaking to ſearch into thoſe things which he knows nothing of, having no other ground for his doctrine but his own carnal phantaſie :

f. g. h.

* being ſupplied επιχορηγουμενον

19. And not holding the head, from which all the body by joints and bands * having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God.]

19. Which they that are guilty of, do diſclaim Chriſt, who is indeed the head of his Church, the only interceſſor to the Father, from whoſe influences (as in the natural body, the animal ſpirits are from the head conveyed to all the body by the nerves, and thereby all the joints cemented together, for the ſupplying all the wants of every part, ſo) the Church by the unity maintained and continued with Chriſt the head, and by amity, liberality, and charity of one towards another, ſhall thrive, and proſper, and increaſe to that proportion which God requires ; (ſee Note on Epheſ. 4. c.)

20. If therefore ye have received the Chriſtian faith, and as ye ought to do, made that uſe of the death of Chriſt, as to have forſaken all other doctrines and practices, to receive his, and ſo to look upon the rites of the Jews, and the philoſophy of the Gentiles as aboliſhed and out-dated, why do you now ſubject your ſelves to ſuch abſtinencies, as either out of the heathen or Jewiſh practices are brought in among you,

20. Wherefore if ye be dead with Chriſt from the † rudiments of the world, why, as though living in the world, are ye ſubject to ordinances,]

† elements, ſee Note b.

21, 22. (Such are thoſe of abſtaining from marriages, and ſome ſorts of meats, as utterly unlawful, which though they might lawfully be abſtained from, as indifferent things, yet when they are taught and believed to be deteſtable things, and utterly unlawful, by that abuſe they tend to the bringing of all unnatural and horrible villanies among you) as precepts and doctrines of men, contrary to that liberty which Chriſt hath purchaſed for us, and thoſe doctrines of inward purity which he hath taught us?

21. (Touch not, taſte not, * handle not:
22. Which are all † to periſh with the uſing) after the commandments and doctrines of men?]

* come not near (ſee Note i.)
† to corruption by the abuſe of them, εἰς φθορὰν τῇ ἀποχρήσει
* auſterity to ἀφειδίᾳ

23. Which obſervances are indeed (as it was before intimated v. 4. and 8.) ſet off by ſome ſpecious fair ſhews, as that they are voluntary ſervices or freewill-offerings to God, that there is great humility in them (as in that of worſhipping Angels, v. 18.) that they are a great auſterity and puniſhing of the body, that they are quite contrary to the placing any honour in the ſatisfying the deſires of the fleſh though it be by conjugal enjoyments (but for all this, are but ſpecious, and not real ſervices, have nothing of true worſhip in them.)

23. Which things have indeed a ſhew of wiſdom in i will-worſhip and humility, and * neglecting of the body, not in any honour to the ſatisfying of the fleſh.]

i.

Annotations on Chap. II.

a. Συλᾷν

V. 8. *Spoil*] Συλᾶν is *to ſtrip* or *rob*, as the pillagers in war are wont to do; ἐκδύειν ὅπλων ἢ κειμήλιον, *to ſtrip one, as he lyes, of his armour*, ſaith *Phavorinus*, and agreeably to this, ἁρπαγὴν, αἰχμαλωτίζειν, *to carry away captive*. Hence συλαγωγεῖν is both ἀποσυμπᾶν *to deveſt, to ſtrip*, and being here applied to the *Gnoſticks* it belongs to their divinity, which mixes all the heathen gods (under the title of αἰῶνες, a word corrupted from the Hebrew חיות *living creatures*, which is ſet to ſignifie *Angels*, *Ezr.* 1. 5. See Note on 1 *Tim.* 1. d.) with *Chriſt*, and makes uſe of all the Theology of *Orpheus*, and *Heſiod*, and *Pythagoras*, which is called ἀπέραντοι γενεαλογίαι *endleſs genealogies*, 1 *Tim.* 1. 4. ματαιολογία *idle ſpeaking*, ver. 6. and here *Philoſophy* and *vain deceit*, and alſo by bringing others to them συλαγωγεῖ, either *carries* them *captive* to their own heatheniſh errors, or elſe robs them, deſpoils them, of all their Chriſtian ornaments and weapons, leaving them naked, as it were, of all that rich proviſion which *Chriſt* had laid in for them, depriving them of all the advantages of the Goſpel. But that of *carrying captive* ſeems rather to be the notion of it.

b. Στοιχεῖα

Ib. *Rudiments*] Στοιχεῖα ſignifies *elements*, *rudiments*, *firſt principles*, *the letters of the Alphabet* among *Grammarians*; *the firſt principles*, or *elements*, of which the body is compounded, among the Naturaliſts. And ſo they may fitly ſignifie all imperfect lower ſorts of doctrines or precepts, in oppoſition to that which is more perfect. Thus when *Heb.* 5. 12. the higher Chriſtian knowledge is expreſs'd by στερεὰ τροφὴ *ſolid food*, and all the inferior ordinary doctrines thereof but as *milk* for *children* or *babes* to feed on, thoſe lower doctrines there (ſet down c. 6. 1. of *Repentance* and *Faith*, &c.) are called στοιχεῖα τ ἀρχῆς τ λογίων τ Θεῦ, *the elements of the beginning of the Oracles of God*. Now as Chriſtian religion is the true manly knowledge and wiſdom, ſo are there two ſorts of elements, imperfect childiſh beginnings of knowledge, the one among the Jews, the other among the Gentiles. Among the Jews, the rites and ceremonies preſcribed them are fitly called *Elements*, or *beginnings*, being a παιδαγωγία τῷ νόμῳ, *a pedagogy of the Law*, a way to bring up, and diſcipline children, by thoſe groſſer means, as they were able to bear it, to initiate them to ſome kind of piety and vertue; and to them that have received the faith, the Apoſtle calls them ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *weak and beggerly elements*, *Gal.* 4. 9. and ſuch as were fit only for νήπιοι *babes* to be ſubjected to, v. 3. Among the Gentiles, the *Philoſophers* and the *Magi* had ſome ways of wiſdom and of religion alſo, wherein they exerciſed their diſciples, many abſtinencies and ways of purgations, ſacrifices, and ceremonies of worſhip to their *Dæmons*, eſpecially the *Pythagoreans*, who abſtained from Wine, and Fleſh, and Venery, &c. So ſaith *Porphyry* in his book Περὶ Ἀποχῆς, and ſo *Clemens Alex. Strom.* 3. Διὰ φειδωλίαν τοῖς Μάγοις οἶνός τε ὁμοῦ καὶ ἐμψύχων καὶ ἀφροδισίων ἀπέχεσθαι, *Their Magi teach them to abſtain from wine, and things that have life in them, and the uſe of venery:* and he adds, Λατρεύειν Ἀγγέλοις καὶ δαίμοσιν, *they worſhip Angels and Dæmons.* Now which of theſe are here referred to, is the only queſtion. And that may beſt be reſolved by conſidering the addition of τῷ κόσμῳ *of the world* which is joined to it. That word doth once ſignifie the ſervice of the Jewiſh Temple, *Eccleſ.* 50. 21. *The people beſought the moſt high God* ἕως τελεσθῇ κόσμος Κυρίου, καὶ τ λειτουργίαν αὐτοῦ ἐτελείωσε, *till the worſhip of the Lord were finiſhed, and they had perform'd their office:* where κόσμος and λειτουργία are uſed in the ſame ſenſe, for the *worſhip or ſervice* of the Temple. And if this were the notion of τῷ κόσμῳ, it would confine it to the Jewiſh ceremonies: but the ordinary notion of κόσμος for *the world*, is that which is generally uſed in the New Teſtament, and ſo muſt denote the men of the world, all ſorts both of Jews and Gentiles, as they are oppoſed to *Chriſt:* and ſo *the Elements of the world* will be thoſe imperfect ways of piety and vertue which either the Jews or Gentiles adhered to before *Chriſt*, or before receiving the faith of *Chriſt*. And ſo it muſt ſignifie here, the Gentile doctrines eſpecially, noted by *Philoſophy* at the beginning of the verſe, and the *worſhipping of Angels*, ver. 18. (ſee Note h.) but withal the *Jewiſh abſtinencies* and *obſervations*, v. 14, 16. For it is certain that the *Gnoſtick's* divinity, which through this whole chapter is peculiarly noted, was a compoſition of Judaiſm and Heatheniſm both; and thoſe doctrines of theirs, which they laboured to impoſe on Chriſtians, are here expreſs'd by *the elements of the world*, and ſo ver. 20. (ſee Note i.) though *Gal.* 4. 3, and 9. where the matter confines it to the Moſaical Law, it fitly belongs to that only.

τῷ κόσμῳ

c. Σωματικῶς

V. 9. *Bodily*] Σωματικῶς may denote, not *corporiety*, but *eſſence*, according to the notion of ⲟⲩ, often mentioned (ſee cap 1. Note d.) for *eſſence*, as well as *body*; ſo v. 11. σῶμα ἁμαρτιῶν τ σαρκὸς, *the body of the ſins of the fleſh*, that is, the ſins of the fleſh. Or elſe it may be taken in oppoſition to *ſhadows* or *dark reſemblances*, God's will being in *Chriſt* (not in ſhadows, as among the Jews, but) plainly and ſubſtantially revealed, for the practice of inward purity, and not for the obſervation of thoſe ſhadows thereof which had been among the Jews. And thus the 17th verſe ſeems to interpret it, *the ſabbaths*, &c. though they were, as commemorations inſtituted for the Jews, by ſtrength of that inſtitution to be obſerved by them, yet had they alſo a farther aſpect, to ſomewhat under the New Teſtament, and as ſuch, are ſaid to be *a ſhadow of things to come*, *the body*, or *reality*, *whereof is of Chriſt:* Where the Chriſtian *doctrine* is affirmed to be that ſubſtantial divinity of which that which was under the Law was a ſhadow. But this cannot well be otherwiſe applied to the *fulneſs of the Godhead dwelling in Chriſt* (which is the primary ſenſe, in which that other is contained, of the manifeſtation of divine knowledge in the Goſpel) but as the word *ſhadow* is a general word to ſignifie any *image*, Σκιὰ eſpecially a dark or imperfect one. Thus every body naturally caſts its ſhadow, which as it is the dark image of the body, *viz.* of ſome lineaments of it, ſo is it far from the ſubſtance of it. Thus *the Ghoſts*, that is, *the ſpecies* or images of men, but not their bodies, are call'd their *umbræ*, *ſhadows*. And according to this notion of the word *Shadow*, I ſuppoſe the word *bodily* may here be interpreted in oppoſition to it, that as on the earth here below the ſun caſts its beams, and ſo dwells here in, or by its beams, or irradiations, but the body of the ſun

ſun is in heaven, and ſo, though here be ſome light below, yet there only the fulneſs of light is; ſo here God was in *Moſes* and the Prophets (and in otherwiſe, holy men, to whom he revealed his will) in ſome degree, in ſome rays, beams, images of his perfections, and more than ſo, God is ſaid to *dwell in his ſaints* (which differs from being in them, only by permanence or continuance) but ſtill he *is* or *dwells* in them, only in thoſe images of him, ſhadows, or rays, not as the Sun doth in the heaven, where the body of it is, in a fulneſs, ſo as he cannot be more in any other; but in *Chriſt* he *dwells in fulneſs*, ſo as nothing could be added to it, and ſo in him *bodily*, that is, as the Sun dwells in the firmament, where the body of it is. The whole divine nature is not only in part, but fully, without abſence of any part of it, in *Chriſt*; and that not by a *ſpecies*, or *ſhadow*, or *image* only, but really and ſubſtantially: and ſo conſequently (which is the thing which is here deſigned to be proved by it) the will of God muſt be ſuppoſed to be ſo revealed in *Chriſt*, or by *Chriſt*, that there can be no need of addition from the heathen philoſophy, or from the Jewiſh law, which the *Gnoſticks* would needs have added to it. And that is the full ſenſe of theſe words.

d. χειρόγραφον

V. 4. *Handwriting*] χειρόγραφον is *a bill* or *writing* under a man's hand, whereby he binds himſelf to ſome payment of money or duty, a bond or obligation, and which ſtands in force againſt him, to bring any forfeiture or penalty upon him, upon non-performance of the condition to which he is bound: That which the *Rabbins* call שטר, and שטר חוב *cautio debitoris*, *an obligation*; *ſcriptura, vel literæ quibus continetur poteſtas quam alius alii tradit*, ſaith * *Elias Devita*, *A writing in which is contained a power which one gives another over him.* Thus is the Law of *Moſes*, as it requires *abſtinence from meats*, *obſervation of days*, v. 16. and ſo lays obligation on a Jew, that others are not bound to, and binds him to forfeiture of all his hopes, and alſo to puniſhment if he do not perform them. In which caſe this *bond* or *bill* is here ſuppoſed to be brought againſt him ſigned by himſelf, and ſtands in force againſt him. Now two ways there are to cancel any writing, the one by blotting or croſſing it with a pen, the other by ſtriking a nail through it. The firſt is done by *Chriſt's* doctrines (requiring now the inward purity, inſtead of thoſe external obſervances, and that is the meaning of δόγματα *doctrines* here (as *Theophylact* acknowledgeth, rendring it by τῇ πίστει *by Faith*, and τοῖς τῆ πίστεως δόγμασι *doctrines of Faith*, and *Epheſ.* 2. 15. (a place parallel to this) it will more appear, by looking on the place) and the ſecond is done by *Chriſt's* death, expreſſed in that to the *Epheſians* by ἐν σαρκὶ, but here by προσηλώσας τῷ σταυρῷ, *nailing it to his croſs.*

* Thisbi p. 244.

δόγμασι

ἐν σαρκὶ προσηλώσας

c. μέρος

V. 16. *In reſpect*] The meaning of μέρος here, which *Joſ. Scaliger* and *Iſa. Caſaubon*, *Ep.* 24. have pitched on, is, that by it is noted פרק, חלק *a chapter*, or *tract* of the *Talmudiſts* upon that ſubject. For the leſſer parts of the *Talmud* are called פרקים *diviſions* or *parts*. Among their writings there is now one called מסכת יום טוב *the tract of a good day*, that is, a feaſt, and in it many *chapters*, or פרקים, or *ſections*. From thence is the mention of Ἀρχιφερεῖς in *Juſtinian. Novel. de Heb.* 146. By which it appears that among the *Expoſitors of the Law* there were ſome called φερεῖς, as it were μεισταὶ, that expounded their heads of doctrine ſeverally, and the chief of them Ἀρχιφερεῖς. And ſo the meaning of the place will be, *Let no man paſs ſentence on you* by what you do *in eating or drinking*, by that ſection of the *Rabbins* about *Feaſts*, *New moons*, *Sabbaths*, that is, by your obſerving or not obſerving of thoſe things, which were required indeed by the Jews, but merely as ſhadows and types of that ὁλόκληρον καὶ ἀδιάλειπτον ἑορτὴν, *entire and continual feaſt*, that a Chriſtian's life ought to be now under the New Teſtament. See *Origen. Cont. Celſ.* l. 8. p. 404. That μέρει ſhould be miſtaken for ἡμέρᾳ *a day*, is a conjecture of ſome, which it is ſufficient to have named, having no authority of any *MS.* to countenance it.

f. καταβραβευέτω

V. 18. *Beguile*] Καταβραβευέτω, καταβραβευτάτω, ſaith *Phavorinus*, the word ſignifies *to condemn*, βραβευτὴς and ἀγωνοθέτης being all one (only the former peculiar to the ἀγῶνες or *Grecian games*, the other common to all judicatures) and proportionably the notion of the κρ in Compoſition being the ſame too: and ſo the word will have the ſame ſignificancy here that κρίνω, v. 16. of *judging* or *condemning*. κρίνειν

Ib. *Voluntary humility*] The notion of the word θέλω in the *Greek tranſlation* of the Old Teſtament, for *taking delight* in any thing, hath been mentioned in Note on *Mat.* 27. g. and may be judged of by theſe examples not recited there, *Pſal.* 1. 2. ἐν τῷ νόμῳ κυρίου θέλημα αὐτοῦ, *his delight is in the Law of the Lord*; τεθέληκάς με, *Pſal.* 41. 12. *thou favoureſt*, or *loveſt*, or *delighteſt in me*. And ſo being here joined with ἐν ταπεινοφροσύνῃ *in humility*, it is moſt reaſonably to be taken and rendered, *delighting in humility*, or, as St. *Hierom* explains it, *ſuperbus fictâ humilitate*, *proud of a feigned humility*; but yet ſo, that ἐν ταπεινοφροσύνῃ *in humility* may be joined with μηδεὶς καταβραβευέτω, *let no man condemn you*, *v.* 16. ſo that the conſtruction and full ſenſe will run thus, *Let no man pleaſe himſelf, and condemn* or *judg you in point of humility and worſhip of Angels.* g. θέλω

Ib. *Intruding*] The word ἐμβατεύσας is explained by ἐπιλῶσαι, τὰ ἔνδον ἐξερευνῆσαι ἢ σκοπῆσαι, *to enter into*, *to ſearch and ſpy what is within*; and again, ἐξετάζειν *to enquire*, in *Phavorinus*; by ζητῆσαι *to ſeek and go as far as one can*, ἐπιβαθμῶσαι in *Heſychius*. It ſignifies *to ſeek*, or *ſearch*, or *prie* into *that which is ſecret*, *and hardly to be diſcovered*, and ſo belonging here to the doctrine concerning *Angels*, it is fitly applied, becauſe no man hath ever *ſeen* them, nor can ſpeak upon knowledg concerning thoſe points, when Angels are preſent, what they can do, what they have done, what uſe hath been continually made of them by God, what hath been wrought by their miniſtery, *&c.* Now of the *Gnoſticks* it is known how great a part of their Theology was made up of conceits concerning the Angels, of which as they had much of the *Theologi Poëtæ*, the fictions of the heathens; ſo had they therein gratified the Judaizers alſo, who affirming that *the Law was given by Angels*, were very favourable to the *worſhip* of them (ſee Note on 1 *Tim.* 1. d.) This ſort of men are ſaid to have continued long in *Piſidia* and *Phrygia*, and therefore to have been forbidden by *Canon* in the *Council of Laodicea*, the chief city of *Phrygia*. Among them there ſtill are Oratories remaining, wherein they were wont to pray to Angels. And the hereſy of theſe *Angelitæ* or *Angelici* was, under a ſhew of humility, that God was to be looked on with reverence, as inviſible and inacceſſible, and to be ſued to by the interceſſion and mediation of Angels, firſt the lower, then the higher, till at laſt the requeſt was preſented unto God himſelf. And this of the Mediatorſhip of Angels was among the *Platoniſts* a ſpecial part of doctrine. Πᾶν τὸ δαιμόνιον, ſaith *Plato* in *Sympoſ.* μεταξύ ἐστι θεοῦ καὶ θνητοῦ, ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν· τῆ μὲν τὰς δεήσεις καὶ θυσίας, τῆ δὲ τὰς ἐπιτάξεις τε καὶ ἀμοιβὰς τῶν θυσιῶν, *Every Dæmon*, or *Angel*, *is betwixt God and man*, *declaring and delivering to God the things of men*, *and to men the things of God*; *the prayers and ſacrifices of the one*, *and the commands and returns to their ſacrifices from the other.* And again, Θεὸς ἀνθρώπῳ οὐ μίσγυται, ἀλλὰ διὰ τούτου πᾶσα ἡ ὁμιλία καὶ ὁ διάλεκτος θεοῖς πρὸς ἀνθρώπους, καὶ ἐγρηγορόσι καὶ καθεύδουσι, *God converſeth not with man*, *but all the converſation and diſcourſe betwixt God and man is by Angels*, *both in time of waking and ſleep.* And this and the like being the doctrine of thoſe Philoſophers, may well be referred to, v. 8. under the ſtile of *Philoſophy and vain deceit.* h. ἐμβατεύσαι

Φιλοσοφία

V. 23. *Will-worſhip*] The word ἐθελοθρησκεία, *voluntary worſhip*, is not elſewhere uſed in the New Teſtament, and being not at all to be found among the *Greek tranſlators*, or *Apochryphal writers* of the Old, and by other later Writers taken particularly from this one place, it will be worthy our inquiry how 'tis uſed here, whether in an ill or a good ſenſe, and that will be done beſt by a full view of the whole place. The occaſion of the Apoſtles diſcourſe here is, the dogmatizing of ſome, *ver.* 20. that is, teaching ſome things to be forbidden by God, which were not now forbidden by him (nor by any under God which had authority to command) and ſo by their ἐντάλματα, *commands*, or *precepts*, *teaching for doctrines the commandments of men*, i. ἐθελοθρησκεία

their own heretical phanſies) *Mat.* 15. 9. The matter of theſe *dogmata* is here ſet down, Μὴ ἅψῃ, μὴ γεύσῃ, μὴ θίγῃς, *touch not, taſt not, come not near.* The word ἅπτεσθαι *to touch*, as it is here diſtinguiſh'd from γεύεσθαι *to taſte*, ſeems to refer to the uſe of Women, ſo as we have μὴ ἅπτεσθαι γυναικὸς *not to touch a woman*, 1 Cor. 7. 1. contrary to which is the ἕκας ἓν τὴν ἑαυτοῦ γυναῖκα ἐχέτω, *Let every man have his own wife*, ver. 2. For this we know, that the *Gnoſticks* here oppoſed by St. *Paul* (as there alſo among the *Corinthians*) did *forbid marriage*, as a deteſtable abominable thing, διαβάλλοντες γάμον, τεκνοποιίαν, *calumniating*, or *accuſing*, *marriage*, *getting of children*, &c. ſaith the *Author of the Conſtitutions*, l. 6. 16. See Note on 1 *Tim.* 4. b. And this they ſeem to have had from the *Pythagoreans* and the *Magi* (who taught their diſciples ἀπέχεσθαι ἀφροδισίων *to abſtain from venery*, ſaith *Clemens*, *Strom.* l. 3.) but made a worſe uſe of it than they appear to have done. In the next place, the μὴ γεύσῃ *taſte not*, belongs to *abſtinencies from meats*, of which ſome there were among the *Pythagoreans*, ἀπ' ἐμψύχων, *from all living creatures* (ſee *Porphyry* περὶ ἀποχῆς) and ſome among the Jews *from unclean* forbidden *meats*. And accordingly this is another of the *Gnoſticks* doctrines (annex'd to the former of *forbidden marriage*) 1 *Tim.* 4. 3. ἀπέχεσθαι βρωμάτων *to abſtain from meats*, according to that of the *Author of the Conſtitutions*, lib. 6. 8. τινὰ τῶν βρωμάτων βδελύσσονται, *they abominate ſome ſorts of meats*, and φαυλίζουσι *they ſpeak evil of them*, c. 26. As for the μὴ θίγῃς, which is ordinarily rendred *handle not*, and may ſo be applied to ſome Jewiſh rites of not touching any thing that was legally unclean; I ſuppoſe it may better be rendred, *come not near*. Thus the word is uſed, *Exod.* 19. 12. of the mount, which they were not to *go up to*, or *touch*, that is, approach near it: and ſo it is uſed in the ſame matter, *Heb.* 12. 20. κἂν θίγῃ τοῦ ὄρους, *if it approach the mountain it ſhall be ſtoned.* And in this notion, I conceive, it belongs to both the former inderdicts, which are back'd with this, as with an *Anathema* or deep *cenſure*, making it an abominable thing to marry, or eat thoſe meats. For therein did their dogmatizing conſiſt, in making marriage and meats βδελύγματα *deteſtable* things, bitterly judging all that approach'd them: and ſo by the *Canons of the Apoſtles*, it appears the hereticks of the firſt times did, making *marriage the work of the Devil*, and the *eating forbidden meats*, a βδέλυγμα, an *abomination.* And ſo here v. 17. *Let no man judge you in meat*, &c. that is, condemn your liberty, as an abominable, damning thing, placing all religion in ſuch obſervances. Of theſe *Abſtinencies* thus impoſed on Chriſtians by theſe dogmatizing *Gnoſticks*, the Apoſtle v. 22. makes his obſervation, Ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, *Which are all*, &c. Theſe words I conceive are ordinarily miſunderſtood. For firſt, ἀποχρήσεις ſignifies not *uſe* ſimply, but *abuſe*; then φθορὰ is ſet in the Epiſtles to denote *abominable*, *unnatural uncleanneſs* (ſee *Rom.* 8. Note i. and 2 *Pet.* 1. b. and 2. b.) and ſo the ſenſe will be, that theſe doctrines of theirs, borrowed from others, *Pythagoreans* and *Jews*, are abuſed and made worſe by them, even to the bringing in all unnatural villany, ſet down *Rom.* 1. whilſt they deteſt and abominate marriage. As for that which follows, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων, *according to the commandments and doctrines of men*, that is ſurely to be connected with δογματίζεσθε ver. 20. thus, *why do ye ſubject your ſelves to thoſe ordinances of abſtinencies*, which are far from being impoſed by God, fetch'd out of the Philoſophy of the heathen, and rites of the Jews, aboliſhed by *Chriſt*, and yet moſt ſeverely impoſed on you by theſe hereticks? Having ſet down theſe abſtinencies, thus impoſed and abuſed by hereticks, he then concludes with a brief character of the abſtinencies themſelves, as they were by them pretended to be, in their plea for them. Ἅτινά (or, in two words, Ἃ τινά) ἐστι μὲν λόγον ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ, &c. *Which things have in them ſome notion*, or *appearance*, *of wiſdom*, that is, of extraordinary perfection (from whence they call'd themſelves *Gnoſticks*) or piety (which in the Scripture ſtyle is called *wiſdom*,) viz. *in will-worſhip, and humility, and ſeverity toward the body*: that is, firſt in performing ſome acts of voluntary, uncommanded perfection; ſecondly, in ſhewing a greater humility than others pretend to, in that of *worſhipping of Angels*, ver. 18. (ſee Note g.) and thirdly, in auſterities and ſeverities toward the body, abſtaining from ſatisfactions which others uſe, (ſo ἀφειδία ſignifies) ἐν μὴ ἐν τιμῇ τινι πρὸς πλησμονὴν σαρκὸς, *and not in any honour to the ſatisfying of the fleſh.* Theſe words have ſome difficulty in them, (but ſuch as hath no influence on the enquiry in hand concerning the notion of *Will-worſhip*: that which others have ſaid from S. *Jerome* may well be admitted, that the *honour* here is *the ſupplying of wants*, as *Mat.* 15. 6. and 1 *Tim.* 5. 17. the word is uſed, and then (as an explication of the auſterity precedent) οὐκ ἐν τιμῇ will be, *not in the adminiſtring of fewel*, or *ſupply*, *ad ſaturitatem carnis explendam, to the filling the ſaturity of the fleſh.* But 'tis poſſible τιμὴ may here be taken in a peculiar ſenſe, ſo as *marriage* is ſaid to be τίμιος *honourable in all men Heb.* 13. 4. in oppoſition there to theſe *Gnoſtick* practices, πορνεία *fornication*, as it contains all *unlawful, unnatural luſts*, which are accordingly called πάθη ἀτιμίας *Rom.* 1. 26. *affections of diſhonour*, and ἀτιμάζεσθαι τὰ σώματα αὐτῶν, *diſhonouring their bodies*, ver. 24. In this ſenſe I ſuppoſe it evidently to be taken 1 *Theſſ.* 4. 4. that *every one know to poſſeſs his veſſel*, that is, his body, ἐν ἁγιασμῷ καὶ τιμῇ, *in purification and honour*, that is, in a virginal or conjugal purity, μὴ ἐν πάθει ἀτιμίας, *not in paſſion of diſhonour*, or *diſhonourable paſſion*, ſo *as the Gentiles which know not God*, v. 5. Where I ſuppoſe conjugal chaſtity, under the name of τιμὴ *honour*, to be propoſed by the Apoſtle in oppoſition to all the *Gnoſtick* practices which there follow, whereas *marriage* was deteſted and accuſed by theſe, as *a work of the Devil*: And then in that notion τιμὴ may poſſibly be taken here for the lawful, honourable uſe of marriage, πρὸς πλησμονὴν σαρκὸς, *for the ſatisfying the deſires of the fleſh*, that is, for the avoiding of fornication, or καῦσις *uſtion*, and all villany, in which caſe the Apoſtle preſcribes marriage, 1 *Cor.* 7. 2, and 9. And ſo this laſt part of the character of theſe abſtinences will alſo be here fitly added, to ſhew the wickedneſs of theſe fair pretences of theſe *Gnoſticks*, in that they brought them to all diſhonourable luſts, by forbidding them the uſe of lawful marriage, and allowing no honourable means of ſatisfying thoſe deſires which are implanted by nature in them. The verſe being thus rendred, it is already viſible that there is no ill, but a good character ſet on ἐθελοθρησκεία, *will-worſhip*. For firſt, it is here joined with two things which are confeſſedly good, 1. *humility*, 2. *ſeverity* and *auſterity to*, or *mortifying of*, *the body*; the firſt a known moral and Chriſtian vertue, the ſecond an act of ſelf-denial, which, as ſuch, cannot be unacceptable to *Chriſt*, and as a *ſpecies* of *revenge* 2 *Cor.* 7. 11. will be numbred among the effects of *ſorrow according to God*. Secondly, theſe doctrines are ſaid, in reſpect of *will-worſhip* diſcernible in them to have λόγον σοφίας, *rationem ſapientiæ*, ſomewhat of piety in them; which *ſomewhat*, if it be real, then will it be the ſame that is 1 *Tim.* 4. 8. ſaid of *bodily exerciſe*, *abſtinence*, *continence*, &c. that it is εἰς ὀλίγον ὠφέλιμος, *a little profitable*, or *profitable for a little*. But if λόγος ſignifie *ſpecies*, onely *a ſhew of wiſdom*, or *piety*, yet ſtill the argument will be of force. For can any thing be ſaid to have ſo much as *a ſhew of piety in will-worſhip*, if will-worſhip, which is thus pretended, paſs confeſſedly for fooliſh or impious? And accordingly the *Greek Fathers* that interpret λόγον for *a ſhew* onely, render *will-worſhip* by *piety*, onely they add, that this dogmatizer is not truly ſo, but pretends to be ſo; Δοκεῖ εὐλαβὴς τις εἶναι καὶ μέτριος, καὶ τὸ σῶμα καταφρονεῖν, οὐκ ἔστι δέ, *He appears pious and moderate, and to deſpiſe the body*, and then all the fault is that *he is not truly what he appears*; and *Oecumenius* ὑποκρίνεται εὐλάβειαν ἐν τῇ θρησκείᾳ, *he pretends piety and devotion in worſhip*, where it appears what they meant by ἐθελοθρησκεία, viz. εὐλάβεια *piety* (the thing ſo commended in *Simeon*, *Luk.* 2. 25. and preſcribed, *Heb.* 12. 28.) and *religion* or *worſhip*, which cauſed the *Interpreter of Clemens Alexandrinus* to render ἐν ἐθελοθρησκείᾳ, *in religione*, *in religion.* And accordingly *Heſychius* expounds it by ἐθελοσέβεια *voluntary worſhip*, or *piety voluntarily* performed, the very notion of the נדבה *the free-will-offerings* among the Jews, rendred by the *Septuagint* ἐκούσια *voluntary oblations*, which were ſo far from being ill becauſe not commanded, that they were

μὴ ἅψῃ

ἅπτεσθαι

γεύσῃ

ἀπέχεσθαι βρωμάτων

μὴ θίγῃς

θ

δογματίζεσθε

Ἅτινα

Ταπεινοφροσύνη

ἀφειδία σώματος

πλησμονὴ σαρκὸς

λόγον σοφίας

εἰς ὀλίγον ὠφέλιμος

p. 447.

were far the more acceptable for being free. Ἃ γὰρ ὑπὲρ τὴν ἐντολὴν γίνεται πολλὴν ἔχει τὴν μισθὸν καὶ τοῦτο, ἃ δὲ ἐντολῆς τάξει ὑποσοῦτον, *for thoſe that are done above the command have a plentiful reward in this very reſpect, but thoſe that are according to command, not ſo great.* And ſo ſaith *Socrates of* Eccleſiaſtical rites, ἐπεὶ δὲ οὐδεὶς περὶ τούτου ἔγγραφον ἔχει παράγγελμα, δῆλον ὡς κατὰ τοῦτο τὴν ἑκάστου γνώμην καὶ προαίρεσιν ἐτέτρεψαν οἱ Ἀπόστολοι, ἵνα ἕκαστος μὴ φόβῳ μηδὲ ἐξ ἀνάγκης τὸ ἄριστον κατεργάζοιτο, *ſeeing there is of this no written command, 'tis manifeſt that the Apoſtles left this to mens choice, that every one might do good not of fear or neceſſity.* 'Tis true indeed, where the matter of the worſhip is unlawful, there the *will-worſhip* muſt needs be ſo; and therefore here ver. 18. when he ſpeaks of *worſhipping of Angels*, there the ὁ θέλων *he that takes pleaſure in* this ſort of *humility* and *worſhip*, is under an ill character: which notwithſtanding, the *voluntary worſhip*, where the matter is perfectly lawful, not forbidden, nay approved by a general (though not commanded by a particular) precept, is far from having any tincture of ill in it. And therefore when the word ἐθελοπρεπειασοθρησεία, *voluntary abundant worſhip*, is by *Epiphanius* uſed of the *Phariſees*, it is not by him taken in any ill ſenſe, but onely that it was the denotation of their name, which, though they might out of ſome vanity aſſume it to themſelves, yet had no ill in it, but was rather a title of honour, ἀφωρισμένοι τῷ Θεῷ, *ſeparate to God*, and their Sect by S. *Paul* ſtiled ἀκριβεστάτη αἵρεσις τῆς θρησκείας *the ſtricteſt ſect of religion.* For ſo indeed it appears that the original of theſe *Phariſees* was the חסידים *Aſidæi*, ſo call'd for their exceſs of *piety* and charity, their voluntary performances above what the Law required, ἑκουσιαζόμενοι τῷ νόμῳ, *volunteers to the law*, that to the precepts of the Law ſuperadded ſome uncommanded acts of piety, 1 *Mac.* 2. 42. and ſo differed from the *Karæi*, who did only that which was preſcribed by the Law. And conſequently though the *Phariſees* pride and boaſting be cenſured by *Chriſt*, and though their forming theſe voluntary acts of devotion into precepts, and entring them into books, and ſeparating themſelves from all that did not perform their ſevere preſcriptions, rendred them *Phariſees*, divided even from the *Haſidæi* themſelves, and then this became a fault, and ſo is looked upon in them; yet the voluntarineſs and uncommandedneſs of their piety was not amiſs, and being the ſame in the *Aſidæi* and in them, (and in the former of theſe being ſeparated from dogmatizing and cenſoriouſneſs, &c.) it is always looked on as commendable, and the more abundant, ſtill the more rewardable. Of this ſort as *the free-will-offerings* among the Jews are a known example (of which it is clear, firſt, that they were a part of the worſhip and ſervice of God, when they were performed: ſecondly, that they were not under any particular command of God's in the Law, but were left to every man's liberty, and ſo were ſpontaneous, not neceſſary; and thirdly, that there is a Law, *Lev.* 22. whereby he that offers them is forbid to offer them *maimed* or *blemiſh'd*, ver. 20. by which it appears that they were voluntary, and yet allowed by God, and accepted) ſo many other there were in the Old Teſtament; *Abel*'s oblation, which was not by precept from God, ſay the Fathers generally. And even of Sacrifices in general 'tis obſervable what the antient *Author of the Conſtitutions* affirms, l. 6. c. 18. that before the golden calf, and their idolatries, Sacrifices were not commanded, or impoſed on the Jews, but onely left to their own choice, ἐὰν ποιῶσι, *if they would do* them, they ſhould be accepted, &c. and upon thoſe provocations of theirs impoſed, ὅπως στενζόμενοι καὶ ὑπὸ κλοιὸν ἀσχόμενοι τὴν πολυθέου πλάνης ἐκτρέποι, *that being ſtreightned and collar'd up* (κλοιὸς, δεσμὸς ἐπιλεγχήλιος, ſaith *Heſychius*) *they might keep from idolatry.* Such again was the celebration of *Purim*, the feaſts of the fourth, and fifth, and ſeventh, and tenth month, the feaſt of the dedication of the Altar, inſtituted by the *Maccabees*, and yet obſerved by *Chriſt* himſelf. So *David*'s deſign of building the Temple, which though not commanded by God, yet the Prophet *Nathan* affirms of it, *Thou didſt well that it was in thine heart*, 1 *King.* 8. 18. So likewiſe the abſtinences and auſterities of the *Rechabites*, in *Jeremy*'s time, which are ſo commended by God, and yet were ἐπιμελεῖς τῷ νόμῳ *over and above the proportion that was required in the Law.* And ſo in the New, *Paul*'s refuſing to receive hire from the *Corinthians* for all his labour among them, which matter is ſet down at large by him, 1 *Cor.* 9. The preaching of the Goſpel was committed to him as a truſt, and was under precept, and therefore that was no free-will-offering of his; that is his meaning when he ſaith, εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω, εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι, *If I do this as a volunteer*, that is, * *If I did preach the Goſpel without any command (and ſo neceſſity) to do ſo, if I did it of my ſelf freely, this would be rewardable in me*; the very preaching would, without any other more honourable circumſtances to enhaunſe it, be matter of greater reward to me than it can now 'tis commanded; *but if involuntary*, that is, † *If my preaching be an act of obedience to a plain command, and ſo neceſſary*, v. 16. (and *woe to me, if I do it not*) *and not voluntary in me, then all that can be ſaid of me is, that being truſted with a ſtewardſhip, I do diſcharge it*; and ſo * *there is nothing of excellence in this*, no hinge of contention toward that which is heroical or high. Upon which it follows, Τί οὖν ἐμοί ἐστιν ὁ μισθός; *What reward then ſhall be to me?* that is, what in this whole matter ſhall bring in any extraordinary reward to me? To which he anſwers, ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, *that preaching the Goſpel, I do it freely, without making it chargeable to the auditors*, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου, *ſo that I make not uſe of my power*, or *liberty*, *which I have in the Goſpel*, that is, of the power of receiving maintenance from others (ſuch as *Phœbe*, and the like, referred to ver. 5.) *without putting my ſelf to bodily labour*, ver. 6. or by any other ſuch means, perfectly juſtifiable for me to uſe, v. 7. 12. The doing of this thus was that which would yield him the extraordinary reward. And although this was not obſerved by *Cephas* and other Apoſtles, ver. 5. yet ſure *Cephas* is not conceived to have ſinned thereby, but 'tis poſitively ſaid that 'tis lawful for all, ver. 7, 11, 14. for *Paul* as for *Cephas* and others, though only *Paul* would not uſe it, ver. 12. and accordingly both there, ver. 15. and after, 2 *Cor.* 11. 8, 9, 10. he diſtinctly counts, and calls it *matter of boaſting*, and *free-will-offering* of his; and ſo 'twas eſteemed by S. *Chryſoſtom*, τὸ μὲν ἔστιν ἐπίταγμα, τὸ δὲ τῆς ἐμῆς προαιρέσεως κατόρθωμα, *one was a precept, the other a vertuous action of his choice*, ἃ μὲν γὰρ ὑπὲρ τὴν ἐντολὴν γίνεται, πολλὴν ἔχει τὴν μισθὸν καὶ τοῦτο, *for what is done above the command, hath proportionably a plentiful reward.* And again of the word *neceſſity*, that it refers to a command, πρὸς ἀντιδιαστολὴν τῆς ἐλευθερίας τῆς ἐν τῷ λαμβάνειν, *in oppoſition to the freedom in receiving* (that is, *the power to receive* v. 12.) foremention'd. So again *Theophylact*, τὸ εὐαγγελίζεσθαι ἐπίταγμά ἐστι, καὶ χρέος, καὶ ἐὰν πληρῶ τοῦτο οὐδὲν κατόρθωμα, &c. *Preaching the Goſpel is a command to me, and ſo a debt, and if I do it, there is no great matter of vertue in it:* Τὸ δὲ ἀδαπάνως κηρύσσειν, προαιρέσεως φιλοτιμία, καὶ διὰ τοῦτο καυχήματός ἐστι, *But to preach without charging them is the honour of my will, and in that* reſpect *there is* place of *rejoicing*, or I may glory or rejoice in it. So again he might have abſtained from going up to *Jeruſalem*, *Act.* 21. a Prophet told him that *bands expected* him there v. 11. in which caſe to flie was juſtifiable by *Chriſt*'s ſaying, *Mat.* 10. 23. yet *Paul* would needs go up, v. 13. Of ſuch ſort of performances as theſe is that of S. *Hierome ad demetriad. Vende omnia, & da pauperibus; non cogo, non impero, ſed propono palmam, præmia oſtendo, Sell all, and give to the poor; I conſtrain not, I command not, but I propoſe a crown, I ſhew thee a reward. Tuum eſt eligere, ſi volueris in agone coronari, It belongs to thee to chooſe, if thou meaneſt to be crowned.* And in *Epiſt. ad Pammach. Non tibi imponitur neceſſitas, ut voluntas præmium conſequatur, There is no neceſſity impoſed on thee, that the will may obtain reward.* And *adverſ. Jovinian. Ideo plùs amat virgines Chriſtus, quia ſponte tribuunt quod ſibi non fuerat imperatum, Chriſt therefore doth more value virgins, becauſe they give that freely which was not commanded them.* And *adverſ. Helvid. Virgo majoris eſt meriti dum id contemnit quod ſi fecerit non delinquit, The virgin is more rewardable,*

* Εἰ μὲ ἂν ἐνεχειρεῖθην τὴν κέρυγμα ἀπ' ἐμαυτῆς ἢ τοῦτο ἐποίουν, Theophylact. in 1 Cor. 9. 17.

† Εἰ ἢ ἐνεχειρεῖθην πρόσταγμά τι ἂν ἀπ' ἐμαυτῆς τοῦτο ποιῶ, ἀλλὰ δεσποτικὴν ἐντολὴν πληρῶ, τοῦτο γάρ ἐστι τὸ ἄκων, ibid.

* διὰ τοῦτο ἡ φιλοτιμία τὸ προσῆμα.

'Ανάγκη

rewardable, becauſe ſhe contemns that which if ſhe indulged her ſelf ſhe offends not. And ſo S. *Chryſoſtome*, on *Rom.* 8. Οἱ πνευματικοὶ πάντα πράττουσι ἐπιθυμίᾳ καὶ πόθῳ, καὶ τοῦτο δηλοῦσι τῷ καὶ ὑπερβαίνειν τὰ ἐπιτάγματα, *the ſpiritual do all with appetite and delight, and demonſtrate it in exceeding,* or *going farther than is commanded.* And *Theophylact*, ὑπερβαίνουσι πολλοὶ πολλὰ τῶν ἐπιταγμάτων, *many Chriſtians exceed many of the precepts.* And *Gregory the Great*, on *Job*, l. 26. c. 34. *Quidam præcepta legis perfectione virtutum tranſcendunt, Some men do tranſcend precepts* (particular precepts) *of the Law by perfection of vertues.* And ſo *Maimonides* the ſober Jewiſh Doctor, *Ei datur præmium qui quid injuſſus facit, (More Nev.* l. 3. c. 17. *in Buxtorfes* rendring) *Reward is given to him who doth any thing when he is not commanded to do it.* His words in the original Arabick, ſound thus, [*and they teach, that although he be not enjoined by command, yet they give him a reward.*] He grants indeed, that he that being commanded doth a thing, hath the greater reward, according to the ſaying that he alludes to out of the *Talmud* גדול המצויה ועשה &c. *Greater is he that being commanded doth a thing, than he that doth it uncommanded*; and ſo the ſame *Maimonides* applies it, in his *Yad. tr. Talmud Torah* c. 1. to prove that a woman *that learneth the Law, hath not ſo great a reward as a man, becauſe ſhe is not commanded to do it:* But ſtill ſome reward there is of that uncommanded performance, though not ſo great. And *Greg. Nazianzen* hath an expreſs ſaying to this purpoſe, ταῦτα δή. *d. In our law*, ſaith he, *ſome things are commanded, and lay a neceſſity upon us, and the not obſerving them brings danger: Others have no neceſſity, but choice, which bring honour and rewards to thoſe that do them, but no danger to them who obſerve them not.* And ſo 'tis apparent by S. *Paul*, not only in the matter of Cœlibacy, 1 *Cor.* 7. 15. but alſo in his exhortation to the *Corinthians*, that they would equal the *Macedonians* in their liberality to the poor Jews; where he profeſſes not to give them *precept*, v. 8. but γνώμην, his *advice* or *opinion* only. In this matter there is an obſervable miſtake, which the Reader is liable to in our *Anglicane Councels*, p. 449. *Canonibus ſub Eadgero*, *Can.* 60. where, among other particulars, we find theſe words, pe læpaꝺ, &c. *We teach that all prieſts ſhall blot out all ſuperſtitions of the Gentiles, and we forbid,* pilpeop þunga, which word, from the ſound of it (*wilweorthunga*) is there tranſlated in *Latin* into *fictas ad libitum adorationes*, and in the margin a reference is made to ἐθελοθρησκεία *will-worſhip*, *Col.* 2. But there is a miſtake in that tranſlation, which will be evident to any, by putting theſe two things together, 1. by comparing with this place an ancient *Saxon penitential*, which repeats thoſe very *Canons*, where an ancient hand hath expounded thoſe words, by *fontis veneratio, the worſhip of wells*, or *well-worſhip*, (the probability of which interpretation will be the greater, not only by obſerving that the *Saxon* word pil ſignifies *a well* or *fountain*, as freqently as it doth, *voluntatem*, *will*, but alſo becauſe in this preſent *Canon* he ſpeaks of heathen worſhips of ſtones and trees, to which the rendring this of *wells* or *fountains* will be moſt agreeable) 2dly, by adding to this another *Canon* in that *Penitential*, l. 7. c. 22. where there is a prohibition againſt *vowing or bringing alms or offerings to any well, or ſtone, or tree, or to any other creature, but only in God's name, to God's Church*, and when we conſider how ordinary it was in former times to worſhip and bring offerings to wells and fountains, the reaſonableneſs of ſuch prohibitions will be acknowledged. Of which kind are divers injunctions to be ſeen, particularly in the office of *Lincoln*, of *Oliver Sutton*, againſt the worſhipping of S. *Edward*'s well without S. *Clement* at *Oxford*, and S. *Laurence*'s well at *Petroburgh*. So in a *Saxon Homily of Biſhop Lupus*, ſpeaking of vicious men, by the aſſault of tribulations brought to ſome ſenſe of their eſtate, he ſaith that they ſuddainly, by the ſeduction of the Devil, vow their alms oꝺꝺonꝺo þylla, oꝺꝺonꝺo ſtane, &c. *fol.* 6. *either to well or ſtone.* And in another *De Baptiſmo*, *fol.* 20. he warns them againſt Luxury, Adultery, Witchcraft, &c. and then adds nepeopꝺian ȝe pillar, &c. *and worſhip not wells nor trees*, &c. for all theſe are idle phantaſms of the Devil. But this by the way to prevent miſtakings.

Γνώμην δίδωμι

Paraphraſe.

CHAP. III.

1. If therefore ye believe the reſurrection of Chriſt and the advantages which come to you by it (among which is that Chriſtian liberty from thoſe aboliſhed Judaical obſervations, c. 2. 21.) and if ye be after the example of Chriſt, truly riſen alſo, become Chriſtians indeed, there are then other cares much more material for you to be concerned in, the ſtudy and practice of a divine celeſtial life, ſuch (for kind, though not degree) as Chriſt now lives, being by his reſurrection placed next in glory to his father in heaven.

1. IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God.]

2. Let this celeſtial purity be the copy for you to tranſcribe, and not theſe terreſtrial groſſer obſervances.

2. Set your affection on things above, not on things on the earth.]

3. For ye by your baptiſm have vowed to put off your former life, and the life which now remains for you to live, is that which Chriſt lives in heaven; a life of purity here, and of glory hereafter.

3. For ye are dead, and your life is hid with Chriſt in God.]

4. And if you live that firſt pure Chriſtian life after your divine pattern, then this ye may be ſure of, that when Chriſt comes to judge the world, all that ſhall be found ſo like unto him ſhall by him be received into the glory which he himſelf enjoys.

4. When Chriſt *who is* our life ſhall appear, then ſhall ye alſo appear with him in glory.]

5. This may therefore engage you to ſubdue and bring down all thoſe vitious affections that are in your members, and that favour and deſire nothing but earthly things, I mean adultery, fornication, and all ſorts of unnatural filthineſs, ſuch as is ſo ordinary among idol-worſhippers, the fouleſt parts of it admitted into their religion. See Note on Rom. 1. i. and on 1 Cor. 5. i.

5. Mortifie therefore your members which are upon the earth, fornication, uncleanneſs, * inordinate affection, evil concupiſcence, and † covetouſneſs, which is idolatry:] * paſſion παθῶ † inordinate luſting πλεονεξίαν

6. Thoſe ſins which have always brought God's judgments down upon the heathens.

6. For which things ſake the wrath of God cometh on the children of diſobedience.]

7. Of which ſins ye formerly were guilty, when ye converſed among the heathens, and followed their idol-worſhips.

7. In the which ye alſo walked ſome time, when ye lived * in them.] * among *is*

8. But now that you are Chriſtians, ye are obliged to put off all, not only theſe forenamed, but of the other ſort of affections, all ſudden inflammation of anger, all riſing of it to any height, all continuance of it upon you, till it be improved into malice; and for the tongue, let not that be guilty of any unſavoury, unclean, or reproachful diſcourſe.

8. But now you alſo put off all theſe, anger, wrath, malice, † blaſphemy, filthy communication out of your mouth.] * evil ſpeaking βλασφημίαν

9. Never ſuggeſt or ſay any falſe thing to the injury of another (ſee Note on Act. 5. b.) for this is a principal part of that heathen courſe which ye have renounced.

9. Lie not * one to another, ſeeing that ye have put off the old man with his deeds;] * againſt εἰς

10. Quite contrary to that ſtate of renovation which ye have undertaken, and which conſiſts in the practice of all Chriſtian vertues, after the image of God, who is all truth.

10. And have put on the new *man*, which is renewed † in knowledge, after the image of him that created him.] † unto knowledge

11. With whom as there is no partiality or difference put between men, but all of all ſorts, even the worſt ſorts, are accepted by Chriſt, ſo ought it be with us, toward all men, of what quality ſoever, we muſt ſhew all manner of fidelity, without any falſeneſs or injuſtice (ver. 9.) toward them.

11. Where there is neither Greek nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond *nor* free: but Chriſt is all, and in all.] * compaſſions, bounty, οἰκτιρμοῦ, χρηστότητα,

12. See therefore that ye practiſe (as becomes thoſe who are prized and valued by God, that have the gifts of his Spirit poured out for the converting and ſanctifying of you, and thereby are

12. Put on therefore (as the elect of God, holy and beloved) bowels of * mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering,]

are obliged to all that is moſt excellent) the higheſt degrees of Chriſtian kindneſs and liberality, that ye think very meanly of your ſelves, be very mild, hard to be provoked with injuries, never thinking of revenge,

13. Forbearing one another, and forgiving one another, if any man have a quarrel againſt any: even as Chriſt forgave you, ſo alſo *do* ye.] 13. Shewing that readineſs to be reconciled to them that have wronged you, that ye have found, and which it extremely concerns you to find in Chriſt toward you.

14. And above all theſe things *put on* charity, which is the [b] bond of perfectneſs.] 14. And over all put on that excellent Chriſtian grace of charity, that love of others, founded in Chriſt's love to you, and to all others, even his enemies, which will keep you united one to another in an indiſſoluble bond, much more perfectly than any other obligation can do, or, which is the obligation to all mercifulneſs, whether in giving or forgiving. b.

† be umpire

15. And let the [c] peace of God † rule in your hearts, to the which alſo ye are called in one body, and be ye thankful.] 15. And let Chriſtian peace and union (ſee Phil. 4. Note b.) be the moderator and guide in all your actions, and do all that may tend to that end, it being the prime thing to which your Chriſtianity obliges you, and your being fellow-members of Chriſt with all others: To which ye may alſo take in that obligation of gratitude to God, who hath been thus merciful to you, and ſolemnly expects this return from you, to be to others as he hath been to you. c.

16. Let the word of God dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms and hymns and ſpiritual ſongs, ſinging with grace in your hearts to the Lord.] 16. Let the doctrine of the Goſpel continue and abide in you, and bring forth abundant fruit in all actions of ſpiritual wiſdom, that is, piety. Of this ſort is the adviſing and admoniſhing of others in all things wherein ye can be helpful unto them; and ſuch is ſinging in a pious Chriſtian manner, (ſee Epheſ. 5. c.) that is, bleſſing and praiſing God (ſee Mat. 14. c.) heartily and affectionately, in all the ſeveral ways uſual to that purpoſe (ſee Epheſ. 5. 19.)

17. And whatſoever ye do in word or deed, *do* all in the name of the Lord Jeſus, giving thanks to God and the Father by him.] 17. And whatſoever ye do or ſpeak, let it be with acknowledgment of the great mercies of Chriſt to you, that hath enabled you to do whatever it is, and for this mercy reached out in him, let God the Father have the honour and thanks.

18. Wives, ſubmit your ſelves unto your own husbands, as it is fit in the Lord.] 18. Let the wives pay fitting ſubjection to their husbands, and count it their Chriſtian duty to do ſo.

19. Husbands love *your* wives, and be not bitter againſt them.] 19. And upon the ſame account let the husbands be kind to their wives, and not provoke them by unkind behaviour.

20. Children, obey *your* parents in all things: for this is well-pleaſing unto the Lord.] 20. So again children are by their Chriſtianity ſo far from being ſet free from their obedience to their parents in any matter, that they are by that very relation obliged to it.

* give not ill words to your children

21. Fathers, [d] * provoke not your children *to anger*, leſt they be diſcouraged.] 21. The parents on the other ſide are taught their duty toward their children, not to rate or brawl with them, nor to reprove them cauſeleſly, leſt that be a diſcouragement to them. d.

22. Servants, obey in all things *your* maſters according to the fleſh: not with eye ſervice as men-pleaſers, but in ſingleneſs of heart, fearing God.] 22. Servants, of what ſort ſoever, muſt pay obedience to thoſe which, according to the laws of men, have the rule over them, and not pretend any liberty from Chriſt to do otherwiſe, and their obedience muſt be performed ſincerely for conſcience ſake to God, and not only in thoſe things whereto the maſter's eye can reach.

† or ſerving the Lord and not men, for the King's MS. reads τῷ κυρίῳ δουλεύοντες

23. And whatſoever ye do, do it heartily, as † to the Lord, and not unto men.] 23. And in all your ſervices do heartily and willingly what is required of you, without complaining or murmuring, knowing that your obedience to your maſters is a duty to God:

24. Knowing that of the Lord ye ſhall receive the reward of the inheritance, for ye ſerve the Lord Chriſt.] 24. From whom conſequently you ſhall receive your reward, that portion which belongs to you, for Chriſt is a maſter that will not ſuffer any ſervice performed on his command to be unrewarded.

25. But he that doth wrong, ſhall receive for the wrong that he hath done; and there is no reſpect of perſons.] 25. As on the other ſide, he that doth any thing amiſs againſt the law of Chriſt, whether ſervant toward maſter, or maſter toward ſervant, ſhall not eſcape puniſhment by being a Chriſtian, God ſhall deal with him according to the rules of juſtice, whatſoever he is, and neither favour the ſervants pretenſions againſt the maſter, nor the maſters againſt the ſervants.

Annotations on Chap. III.

a. εἰς ἐπίγνωσιν

V. 10. *In knowledge*] What εἰς ἐπίγνωσιν ſignifies here is ſomewhat uncertain. If the Prepoſition εἰς be taken by an Hebraiſm for ἐν *in* or *by*, then it denotes the means of working our renovation, the knowledge of the Goſpel, in which our pattern is ſet, according to which we are to form our lives for the future; and this is generally expreſſed by ἐπίγνωσις ἀληθείας *the acknowledgment of the truth*, 1 Tim. 2. 4. Tit. 1. 1. Heb. 10. 26. But it is poſſible alſo that εἰς being taken in the proper notion of it, ἐπίγνωσις may be ſet in oppoſition, or by way of ſuperaddition, to γνῶσις *knowledge*, which the *Gnoſticks* boaſted of, and from whence they had their name, and with it joined all vitious corrupt practices; whereupon he requires his *Coloſſians* to forſake thoſe ſins, and to be *renewed* to that which the *Gnoſticks* have not attained to, εἰς ἐπίγνωσιν *to acknowledgment*, or *diſcerning*, that is, the experimental, practical knowledge of God's goodneſs to us in *regenerating* (which is more than the firſt creating) *us after his own image*, to live according to the divine pattern which he hath ſet us.

b. Συνδέσμῳ τελειότητος

V. 14. *Bond of perfectneſs*] Συνδέσμῳ τελειότητος, *bond of perfectneſs* may be, by an *hypallage*, *the moſt perfect bond*. But it may be alſo *bond of perfectneſs* in that notion that *perfect* Mat. 5. 48. is all one with *merciful* Lu. 6. 36. for ſo the Chriſtian charity, that is a tranſcript of *Chriſt*'s love to us, is a conſpiration or meeting together (ſo συνδέσμος may ſignifie, ſee note on *Act.* 8. e.) of all mercifulneſs, or elſe an obligation to it.

c. βραβεῖον

V. 15. *Peace of God rule*——] Βραβεῖον as it is an Agoniſtical word for the ἐπινίκιον ἄμοιβὴν *the reward of the Conqueror*, hath been already ſpoken of. Hence the βραβεῦαι are the διοικηταὶ ἀγῶνος, *they that adjudge and give this reward to thoſe to whom it belongs, the rulers or adminiſtrators of the combat*, and they that decide all controverſies about it. Hence is the word uſed for διαλλακτὴς, ſaith *Phavorinus*, *an umpire*, or *daies-man*, *that reconciles doubts* or *differences* between any; and accordingly βραβεύετω, ſaith he, (referring, as I conceive, to this place) μεσιτευέτω, μεσιτευσάτω, ἰθυνέτω. and ſo here, *let the peace of God*, that peaceable-mindedneſs that *Chriſt* commandeth you, *Mat.* 5. be the umpire to compoſe all differences between you and other men.

d. ἐρεθίζειν

V. 21. *Provoke*] Ἐρέθισμα is ὕβρεις, *contumely*, ſaith *Phavorinus*, and ἐρεθίζειν κακολογίαν δηλοῖ παρ' Ὁμήρῳ *it ſignifies evil ſpeaking in Homer*, and πᾶς ἐρεθισμὸς ἐν χαλεποῖς μύθοις γίνεται δοκεῖ, *it conſiſts in hard* or *bitter words*, The word ſignifies *contumelious*, *harſh language*; and that is moſt likely to be the meaning here, becauſe of the mention of the θυμῶσιν, that is here added, ſuch words in parents being apt to *diſcourage* children.

CHAP. IV. *Paraphraſe.*

* afford right and equality τὸ δίκαιον καὶ τὴν ἰσότητα παρέχεσθε

1. MAſters, * give unto *your* ſervants that which is juſt and equal, knowing that ye alſo have a maſter in heaven.] 1. You that are maſters, deal juſtly and indifferently with your ſervants, require no more than they are able to perform, give them what is fit for them, reward the more diligent with more kindneſs; and the ſame dealing that you deſire to receive from God, do you ſhew to them.

2. Continue

2. Have your daily, conſtant, frequent hours of prayer, your wants, join your thankful

2. Continue in prayer, and watch † in the ſame with thankſgiving:] and uſe all diligence to have your hearts intent upon that performance, and with petitions for ſupply of acknowledgments for what ye have received.

† on it ἐν αὐτῇ

3. And let this be one conſtant requeſt in your prayers, that God will give me plentiful opportunities, and liberty publickly to preach the Goſpel, which contrary to the expectation of the world, is now ſent to the Gentiles (for the preaching to whom I am in bonds at this time,)

3. Withal praying alſo for us, that God would open unto us a door of utterance, to *ſpeak the myſtery of Chriſt, for which alſo I am in bonds:]

* or, ſpeak with boldneſs, for the King's MS. reads ἐν παῤῥησίᾳ

4. And that I may do it in ſuch a manner as is my duty to do.

4. That I may make it manifeſt, as I ought to ſpeak.]

5. Behave your ſelves with all Chriſtian circumſpection in reſpect of the heathens among whom ye live, that ye neither be corrupted by their ſenſual baits, nor give them any matter of ſcandal or averſion to the faith, but conſidering the danger of your preſent condition, apply your ſelves to it as circumſpectly, and as prudently as ye can: ſee Note on Epheſ. 5. c.

5. Walk in wiſdom toward them that are without, redeeming the time.]

6. Let your diſcourſe be always gracious, pure and Chriſtian, (ſee Note on Epheſ. 5. c.) or chearful and merry: but then, as it is ſuch on one ſide, ſo muſt it be alſo ſavory, diſcreet and ſeaſonable, ſeaſoned with prudence that may make it wholſom to the hearers, accommodating it dexterouſly and skilfully to every man's condition, and capacity, and wants.

6. Let your ſpeech *be* alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.]

7. All things wherein I am concerned ſhall be declared to you by Tychicus, one that is employed by me as an aſſiſtant, and intruſted (for his approved fidelity) in preaching the Goſpel to thoſe I cannot come to:

7. †All my ſtate ſhall Tychicus declare unto you, *who is* a beloved brother, and a faithful miniſter and fellow-ſervant in the Lord:]

† All that concerns me τὰ κατ' ἐμὲ πάντα

8. Whom I have therefore ſent to you, that he might make you a relation of all that concerns me, and comfort you by doing ſo.

8. Whom I have ſent unto you for the ſame purpoſe, that * he might know your eſtate, and comfort your hearts;]

* or, ye may know the things that belong to us, for the K.'s MS. reads ἵνα γνῶτε τὰ περὶ ἡμῶν and that ye may † of or from you, ἐξ ὑμῶν

9. With Oneſimus, a faithful and beloved brother, who is † one of you: They ſhall make known unto you all things which *are done* here,

10. Ariſtarchus my fellow-priſoner ſaluteth you, and Marcus, ſiſter's ſon to Barnabas [(touching whom ye received commandments; if he come unto you, receive him)]

10. (who hath been recommended to you (probably by letters from Barnabas) to which alſo I deſire to add mine, and requeſt you to treat him with all reſpect when he comes unto you)

11. And Jeſus, who is called Juſtus, who are of the circumciſion. Theſe only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.]

11. Which Mark, and Jeſus, called by the Romans Juſtus, are Jews, and are the only men that have here of late at Rome aſſiſted me in any work of the Goſpel, and from whom I have received great comfort and advantage.

12. Epaphras, who is * one of you, a ſervant of Chriſt, ſaluteth you, always labouring fervently for you in prayers, that ye may ſtand perfect and complete in all the will of God.]

12. Epaphras, that preached the Goſpel among you c. 1. 7. and is now elſewhere performing ſervice to Chriſt, wiſhes you all happineſs, and daily prays earneſtly to Chriſt for you, that ye may continue undefiled from the ſeduction of hereticks, and grow to a full maturity of Chriſtian knowledge and practice.

* of, or from you, ὁ ἐξ ὑμῶν

13. For I bear him record that he hath † a great zeal for you, and them that are in Laodicea, and in Hierapolis.]

13. And I can teſtifie for him, that he is extremely kind, and induſtrious for your good, and not for yours only, but for thoſe two other cities of Phrygia, in the converting of which he was made uſe of, Laodicea and Hierapolis.

† or much labour, for the King's MS. reads πόνον

14. Luke the beloved Phyſitian and Demas greet you.

15. Salute the brethren which are in Laodicea, and Nymphas, and the Church which [is in his houſe.]

15. meets together in his houſe.

16. And when this Epiſtle * is read amongſt you, cauſe it to be read alſo in the Church of the Laodiceans, and that ye likewiſe read † the Epiſtle [a] from Laodicea.]

* hath been read ἀνα-γνωσθῇ

† or, that of Laodicea

16. When this Epiſtle hath been read in your aſſembly, a. let a copy of it be ſent to Laodicea, that it may be read there, and in like manner take order that you receive from the Laodiceans, and read that Epiſtle which comes to them.

17. And ſay to [b] Archippus, Take heed to the miniſtery which thou haſt received in the Lord, that thou fulfil it.]

b. 17. And bid Archippus (who now probably was placed and reſided Biſhop at Coloſſæ) be careful to diſcharge that truſt duly which from Chriſt is committed to him.

18. * The ſalutation by the hand of me Paul. Remember my bonds.] Grace *be* with you. Amen.

* The ſalutation of Paul by my own hand, ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου

18. This foregoing Epiſtle being written by a Scribe or Amanuenſis, I now conclude it with mine own hand, and thereby ſalute you, and commend my love unto you. And particularly I would have you remember, that I am perſecuted, and now impriſoned for preaching to the Gentiles the Goſpel of Chriſt; and do ye prepare your ſelves that ye may be armed for the like, and be kind to me, who am ſo kind to you Gentiles as to ſuffer for you.

Written from Rome to the Coloſſians by Tychicus and Oneſimus.

Annotations on Chap. IV.

a. ἡ ἐκ Λαοδικείας

V. 16. *From Laodicea*] If the right reading in this place be ἡ ἐκ Λαοδικείας, *that from Laodicea*, then the meaning of it may be, That Epiſtle which the *Laodiceans* have received, do you, when you ſend them a copy of this, require a copy of, and when you have received it, read it in your aſſembly. But if ἡ Λαοδικείας, without ἐκ be the truer reading, then it muſt be rendred *that of Laodicea*, noting again ſome Epiſtle ſent to them, and in their poſſeſſion, according to that of the Civil law, L. *ſi Epiſtolam*, D. *de acquir. Rer. domin. Literæ ejus ſunt cujus tabellario ſunt traditæ, multo magis ubi ſunt redditæ, An Epiſtle is his to whoſe meſſenger 'tis delivered, eſpecially when 'tis received by him.* And ſo which way ſoever it is, it refers to ſome Epiſtle ſent to the *Laodiceans*, which *Tertullian* againſt *Marcion* ſeems to affirm of that Epiſtle which is now inſcribed to the *Epheſians*, that a copy of it was written to the *Laodiceans*, which, if it were done by S. *Paul*, is yet very reaſonable to imagine to be ſent from *Epheſus* to them. For *Epheſus* being the chief *Metropolis* of *Aſia*, and *Laodicea*, being a Church within that circuit, as appears *Rev.* 1. 11. as the *Epiſtle* written *to the Corinthians* belonged *to all the Churches of Achaia*, 2 *Cor.* 1. 1. and ſo no doubt was copied out and communicated to them, and as the letter from the Council of *Jeruſalem* to the Church of *Antioch* did belong alſo to all *Syria* and *Cilicia*, and was by *Paul* communicated to all the Churches thereof, *Act.* 16. 4. and as the *Epiſtles to the Theſſalonians* are ſaid to belong alſo to *Philippi*, another *Metropolis* of *Macedonia* (and thereupon *Polycarp* in his *Epiſtle to the Philippians*, mentions ἐπιστολαὶ *Epiſtles* in the Plural, which *Paul* had ſent to them, whereas there is but one now known to be inſcribed *to the Philippians*) and laſtly, as here the *Epiſtle to the Coloſſians* is expreſly directed to be communicated to the *Laodiceans*, and this to be ſent from *Laodicea* to *Coloſſæ*; ſo there is no difficulty to conceive that the *Epiſtle to the Epheſians* was by them communicated (as by *Paul* meant) to the *Laodiceans* alſo, and ſo may fitly be called ἡ Λαοδικείας, *the Epiſtle of Laodicea*, or which the Church of *Laodicea* had received.

b. Ἔπαφρᾶς Ἀρχίπ-πῳ

V. 17. *Archippus*] It is the opinion of ſome that *Epaphras* was at this time Biſhop of *Coloſſæ*, but impriſoned at *Rome* with *Paul*, and that *Archippus* did now in

in his abſence ſupply his place. That *Epaphras* was about this time priſoner at *Rome* is concluded probably by *Philem.* 23. where he calls him συναιχμάλωτον *his fellow-priſoner*, (for that that Epiſtle to *Philemon* and this were written from *Rome* about the ſame time will be conjectured by the naming *Timothy* at the beginning, and all the ſame perſons, (ſave only *Juſtus*) as *Epaphras*, *Marcus*, *Ariſtarchus*, *Demas*, *Lucas*, at the end of both of them) but that he was then Biſhop of *Coloſſæ* appeareth not, onely he is here ſaid ver. 12. to be ἐξ ὑμῶν δοῦλος Χριστοῦ, *one of them*, or *that came from them*, *a ſervant of Chriſt*, that heartily prayed for, and had great kindneſs toward them. But all this may well belong to him as the perſon who, by *Commiſſion* from *Paul*, had preached the Goſpel to them, and ſo being their ſpiritual father might be allowed to love them paſſionately, and to be very ſolicitous of their proſpering. And then it will be more probable that *Archippus* ſhould be their Biſhop, of whom it is here affirmed, that he *had received* διακονίαν ἐν Κυρίῳ, *a Miniſtery in the Lord:* where it is certain that the διακονία *miniſtery* ſignifies an office in the Church, which he is to take care that he perform. And it is no way neceſſary, that it ſhould denote the *inferior office of Deacon*, (or if it did, that would not ſufficiently qualifie him to ſupply the Biſhop's or Ruler's place, whoſe attendant the Deacon was) but in a greater latitude *the Epiſcopal function*, which being an authority and preſidency over the flock, is yet, like that of a Paſtor, a laborious one, to attend and wait on them, as *Chriſt*, who being the *Lord* (Κύριος) of his diſciples, was yet as the ὁ διακονῶν *he that miniſtred* unto them, *waſhing their feet*, &c. and ſo καλὸν ἔργον, *a good work*, 1 *Tim.* 3. 1. that is, an office of task and miniſtery.

συναιχμάλωτος

ἐξ ὑμῶν δοῦλος Χριστοῦ

διακονία

THE First EPISTLE of *PAUL* the APOSTLE TO THE a THESSALONIANS.

THat the *Epiſtles to the Theſſalonians*, though placed laſt of all thoſe which were written to whole Churches, were firſt in order of writing, hath been ſaid Note b. on the *Inſcription of the Epiſtle to the Romans*. And the time and place of writing this are perhaps diſcoverable, by comparing one paſſage 1 *Theſſ.* 3. 6. with *Act.* 18. 5. He had ſent *Timothy* from *Athens* to encourage and confirm them, c. 3. 1, 2. and that with ſome impatience to hear of them, v. 5. [And when *Timothy now came to us from you, and told us the good news of your faith and love*, v. 6. *we were comforted*, &c.] Now the ſtory of this we have diſtinctly in the *Acts*; *Paul* had preached at *Theſſalonica*, *Act.* 17. 2. *and ſome of them*, that is, *of the Jews in the Synagogue* there, v. 1. and many others of the Gentile inhabitants, v. 4. (referr'd to 1 *Theſſ.* 1. 10.) *were perſuaded*, that is, received the faith, v. 4. But upon a perſecution raiſed by others of the Jews, and their Proſelytes, he, and *Silas*, (and *Timotheus*, it ſeems, v. 14.) were driven thence, and came to *Beræa*; and being followed thither by thoſe perſecuters, *Paul went to the ſea, and from thence to Athens*, v. 14, 15. and *Silas* and *Timotheus*, which are ſaid to be left at *Beræa*, c. 17. 14. are warned to *make all haſt* to him, v. 15. and at *Athens Paul* expects them, v. 16. and though it be not mentioned in the ſtory, yet it is to be ſuppoſed that they came thither to him, and from thence were diſpatch'd to *Theſſalonica*, *Paul* being content to ſtay at *Athens* alone, out of his earneſt deſire to confirm them by this diſpatch, and to hear from them, which is the ſumm of ch. 3. 1, 2, 3, 4, 5, 6. From *Theſſalonica* they return to him, and find him at *Corinth*, *Act.* 18. 5. (for that is the meaning of ἀπὸ Μακεδονίας there, *from Macedonia*, of which *Theſſalonica* was a *Metropolis*) and after this return of *Timotheus* it is that S. *Paul* writes this *Epiſtle*, for elſe he could not mention it, as he doth ch. 3. 6. And conſequently the place from whence this (and ſo all the other *Epiſtle*) was written to them, may moſt probably ſeem to be *Corinth*, where he is ſaid to have *ſtayed a year and ſix months*, *Act.* 18. 11. Or if the *ſubſcription* be authentick which dates it from *Athens*, it muſt be at ſome other time of his being at *Athens*, and not at that, *Act.* 17. (before his coming to *Corinth*) *Paul* being gone from thence before *Timotheus* came to him. And this gives us an evidence by the way that *Silas* and *Silvanus* are all one; he that under the name of *Silas* is joined with *Paul Act.* 17. 4. and with *Timotheus* v. 15. being under the name of *Silvanus* joined with *Paul* and *Timotheus* in the *inſcription of* this *Epiſtle*, *Paul and Silvanus and Timotheus*, &c. ch. 1. 1. By this alſo the time of the writing this is concluſible, *viz.* about his firſt preaching at *Corinth*, which is placed by Chronologers in the fiftieth year of *Chriſt*, at the time of the expulſion of the Jews from *Rome* by *Claudius* (*Act.* 18. 2.) that is, in the ninth of his reign, as *Oroſius* concludes out of *Joſephus*. This being thus far cleared, we cannot but diſcern the occaſion of writing this *Epiſtle*, *viz.* the perſecutions of thoſe that received the faith, and of *Paul* that preach'd it among them, which was brought upon them by *the Jews* (and their Proſelytes) *that believed not*, in *Theſſalonica*, and through all *Macedonia*. He had, it ſeems, at the firſt preaching the Goſpel unto them, told them what they were to expect, very ſharp *perſecutions* (ch. 3. 4.) from the Jews, and Judaizers their Proſelytes, exaſperated by them, but withal, he had advertiſed them what fate ſhould ſhortly befal theſe obdurate Jews and their adherents, *viz.* that *Chriſt* ſhould act revenge upon them (in an eminent manner) from heaven, by that power by which he roſe from the dead, and then deliver them from the oppreſſions they were under, and all that their enemies malice or their own fears could repreſent unto them, c. 1. 10. and c. 2. 15, 16. and c. 5. 1. And this was the occaſion of all that he after ſaith, 2 *Theſſ.* 2. of *the coming of our Lord Jeſus Chriſt*, and *the day of Chriſt*, v. 1, 2, &c. of which ſaith he, v. 5. *he had told them when he was with them.* All which was exactly fulfilled in the perſecutions brought on the Chriſtians by the Jews and *Gnoſticks*, and the deſtructions that ſoon after attended upon them. And this was by him very fitly inſiſted on about this time, *Simon Magus* having already (ſoon after the beginning of *Claudius*'s reign, as *Euſebius* ſets it, l. 2. c. 12.) ſet himſelf up at *Rome* (and a ſtatue erected to him) as *the ſupreme God*, and ſo being already capable of the titles of ἀνθιχείμενος, and ὑπεραίρομενος, &c. *he that ſets himſelf up above all that is called God.* But being by the preaching of *Peter* (mentioned by * *Euſebius* † S. *Jerom*, and * *Oroſius*) put to ſhame, and his power extinguiſh'd there at that time, (ἡ τοῦ Σίμωνος ἀπίσθη καὶ πρόσκομμα καταλέλυτο δυνάμις, ſaith *Euſebius*) it was ſome time before he got up again, and yet longer before theſe *Gnoſticks* his followers found it ſeaſonable to break out in profeſs'd hoſtility againſt the Orthodox Chriſtians, which is called the *Revealing of this man of ſin*, 2 *Theſſ.* 2. 3. What is ſaid in theſe Epiſtles on this ſubject, was fitly deſigned to confirm the believers in *Macedonia*, that the perſecutions which were thus ſtirred up among them, and the baits of carnality and worldly advantages offered them, might not delude or gain in upon them.

* *Eccleſ. hiſt. l.* 2. *c.* 15 *&* *in Chron.*
† *de Script. Eccleſ.*
* *l.* 7. *c.* 6.

Paraphraſe. CHAP. I.

1. Paul the Apoſtle of Jeſus Chriſt, and thoſe two, Silvanus and Timotheus, which came along with me, as companions and partners of my labours in Macedonia, to that Aſſembly of Chriſtians that reſide in and appertain to Theſſalonica, that Metropolis of Macedonia, which, by the grace of God and Goſpel of Jeſus Chriſt preached by me, have been called and converted to the faith; we moſt kindly ſalute you, and wiſh all divine mercy and proſperity to you.

1. PAUL and Silvanus and Timotheus unto the Church of the Theſſalonians, *which is* in God the Father, and the Lord Jeſus Chriſt; Grace *be* unto you, and peace from God our father, and the Lord Jeſus Chriſt.]

2. We give thanks to God always for you all, making mention of you in our prayers,

3. Bleſſing God for that obedience which your faith, that induſtry which your love, that indurance and conſtancy which your hope in Chriſt hath wrought in you, ſuch as is required of you, and will be acceptable in the ſight of God:

3. Remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God and our father:]

4. Knowing, my beloved brethren, the ſpecial favour of God in decreeing to beſtow the Goſpel on you, to reveal Chriſt to you, being Gentiles, above that which you had reaſon to expect or hope.

4. Knowing, brethren beloved, your election of God.]

5. * For

5. * For our Goſpel came not unto you in word onely, but alſo in power and in the Holy Ghoſt, and in much † aſſurance, as ye know what manner of men we * were among you for your ſake.

5. In conſequence to which it was that I was appointed by God in a viſion, Act. 16. 9. to come and preach unto you, and accordingly I did, Act. 17. 1. and that with miracles and extraordinary gifts, (ſee Note on 1 Cor. 2. a.) and matter of abundant conviction, as you know how we behaved our ſelves toward you, that we might work, and gain you to Chriſt.

6. And ye became † followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt:]

6. And ye very chearfully and readily received us, being content to ſuffer as the Apoſtles and Chriſt had done before you, embracing the Goſpel, though accompanied with perſecution, with moſt Chriſtian joy.

7. So that ye were enſamples to all that believe in Macedonia and Achaia.

7. And this in ſo eminent a manner, that your example had an happy influence, raiſed an emulation in all the Chriſtians of the other cities of Macedonia, and alſo of Greece; as Corinth, and Athens.

8. For from you ſounded out the word of the Lord, not onely in Macedonia and Achaia, but alſo in every place your faith to Godward * is ſpread abroad, ſo that we need not to ſpeak any thing.]

8. For from the plantation and good ſucceſs of the Goſpel among you it was, that many others in thoſe places were inclined to receive the faith, and ſo your converſion being ſo eminently taken notice of, I need ſay no more in praiſe or congratulation of it.

9. For they themſelves † ſhew of us, what manner of entring in we had unto you, and how ye turned to God from Idols, to ſerve the living and true God,]

9. Every man's mouth being full of it, how readily we were entertained by you, and how really and effectually ye converted from heatheniſm to Chriſtianity,

10. And to wait for his Son from heaven, whom he raiſed from the dead, *even* Jeſus, which delivered us from the wrath to come.]

10. In full belief in Chriſt, and aſſurance of hope that Chriſt, that was by God's infinite power raiſed from the dead, will protect and deliver his faithful ſervants from that vengeance which will finally and eternally involve all others: An eſſay of which vengeance and deliverance he will e'er long ſhew on the perſecutors, and the believers which are now perſecuted by them.

CHAP. II.

Paraphraſe.

1. FOR your ſelves, brethren, know our entrance in unto you, that it was not * a in vain.

1. For ye, brethren, without my affirming it, know ſufficiently that our coming and preaching was far from being deceitful, or to any treacherous aim of advantage or gain upon you.

2. But even after that we had ſuffered before, and were ſhamefully intreated, as ye know, at Philippi, we were bold in our God to ſpeak unto you the Goſpel of God with much [b] contention.]

2. But having had diſcouragements ſufficient at Philippi, moſt reproachfully handled there, we yet took courage to proceed (ſee Note on Joh. 7. a.) and came to your city, and preached the Goſpel there, though we were very much oppoſed there alſo.

3. For our † exhortation *was* not of [c] deceit, nor of uncleanneſs, nor in guile:]

3. For my preaching the Goſpel unto you was not to ſeduce any, nor to corrupt any, (as the Gnoſticks do their converts) nor out of any wily worldly end or deſign, to raiſe ſeditions, &c. as many of their falſe Chriſts had done:

4. But as we * were allowed of God to be put in truſt with the Goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our hearts.]

4. But as God was pleaſed to chooſe me to be an Apoſtle, to think me meet for ſo great a truſt, ſo have I endeavoured to approve my ſelf to God in the diſcharge of it, not mentioning thoſe things to you which you were likely to be moſt pleaſed with (for I knew that the Goſpel, which coſt me ſo many perſecutions, would coſt you ſo too, and that, requiring all purity, it hath nothing in it grateful to fleſh and blood) but thoſe which are moſt likely to approve us all to God, which approveth nothing but purity and ſincerity.

5. For neither at any time * [d] uſed we flattering words, as ye know, † nor a [e] cloak of covetouſneſs; God *is* witneſs.]

5. For I believe no man ever accuſed me of flattering you with pleaſing doctrines (as the Gnoſticks do) or of indulging to you any kind of inordinate luſt or filthineſs, v. 3. (ſee Note on Rom. 1. i.) This you know, and God is witneſs that I was far from being guilty of it.

6. Nor of men ſought we glory, neither of you, nor yet of others, when we might have * been [f] burthenſome as the Apoſtles of Chriſt.]

6. Neither did we deſire to appear before you or others as perſons of any great authority, which yet we had, and might have exerciſed as Apoſtles of Chriſt.

7. But we were gentle among you, even as a nurſe cheriſheth † her children:]

7. But I have ſtill dealt with you in all mildneſs and tenderneſs imaginable, the ſame which is diſcernable in a nurſe to a child, of which, by feeding and making much of him, ſhe becomes extremely fond.

8. So * being [g] affectionately deſirous of you, we † were willing to have imparted unto you, not the Goſpel of God onely, but alſo our own ſouls, becauſe ye were dear unto us.]

8. In like manner I confeſs my ſelf to have an huge tenderneſs and fondneſs of love toward you, ſo that now having done you that greateſt good, preached the Goſpel to you, and nouriſh'd you up in the faith, I have nothing too dear for you, not my life it ſelf, (which is frequently called the ſoul in theſe books, ſee Note on ch. 5. f.) if it may ſtand you in any ſtead.

9. For ye remember, brethren, our * labour and travel: for labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the Goſpel of God.]

9. An evidence of which I then gave you, and ye cannot but remember it, how that, beſide the ſufferings which I bare (ſee Note b.) I always laboured in my trade extremely hard, that ſo I might preach the Goſpel to you, and yet not put you to charges.

10. Ye *are* witneſſes and God *alſo*, how holily and juſtly and unblameably we behaved our ſelves among you that believe:]

10. You, I ſay, know and can witneſs, and I doubt not of God's teſtimony, how I and the reſt of us, Silvanus and Timothy, have behaved our ſelves toward you that have received the faith, in the performance of all duties toward God and man, ſo as we cannot be blamed or charged by any:

11. As you know how we exhorted, and comforted, and charged every one of you, (as a father *doth* his children)]

11. Dealing with you as a father doth with his own children, every one of you ſingle, as if every one of you were my child, calling upon you to do your duty, and cheering you up to perſevere againſt all diſcouragements,

12. That ye would walk worthy of God, who hath called you unto his kingdom and glory.]

12. And conjuring you by all the obligations imaginable, that your converſation ſhould be ſome way proportionable to what God hath done for you in calling you to the honour and privilege of being Chriſtians here, and, if you continue conſtant in the faith, glorified Saints in heaven.

13. For this cauſe alſo thank we God without ceaſing, † becauſe when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which * [h] effectually worketh alſo in you that believe.]

13. And herein we have matter of continual joy and thankſgiving to God on your behalf, that when we thus preached the Goſpel to you ye received it readily, not as any doctrine of ours, but as the Goſpel of Chriſt ſent by God from heaven, and which being thus embraced and believed by you, hath alſo attained that end, that perfection, that accompliſhment among you, which every where belongs to it, viz. to bring on them that embrace it the honour of being perſecuted for it, and glorifying God by that means, and withal to give them ſtrength to enable them to bear it Chriſtianly.

14. For ye, brethren, became followers of the Churches of God which in Judea are in Chriſt Jeſus: for ye alſo have ſuffered like things of your own [i] country-men, even as they *have* of the Jews,]

14. For as it fell out with the Churches of Chriſt in Judea, all that believed and held

held faſt to Chriſt, have ſtill been perſecuted by the unbelieving Jews, ſo hath it fallen out to you, your own country-men, the unbelieving Jews among you, have in like manner perſecuted you, as the Jewiſh unbelievers have perſecuted the Chriſtian Jews.

ish

15. And this which I ſay of the Jews in Judea, was

15. Who both killed the Lord Jeſus and their own Prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men,]

practiſed by them on Chriſt himſelf, and before him on the prophets ſent unto them, Mat. 23. 37. and now is accordingly fallen on us: It being reaſonable that they which have caſt off obedience to God ſhould perſecute all men that come to tell them of their duty.

who

16. And this generally is the ground of their quarrel to

16. Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alway: for the wrath † is come upon them to the uttermoſt.]

† hath come haſtily upon them to the end, ἔφθασι ἐπ' αὐτὺς εἰς τέλ⊙

us, that, in ſpight of their prohibition; we preach to the Gentiles, uſe means that they might repent of their Idolatries, &c. by which, and the former things, the Jews do ſo fill up the meaſure of their ſins, that the wrath of God, to the utter deſtruction of them, is now come out upon them, already denounced, and within a very little while moſt certain to overtake them.

17. And being detained from coming to you perſo-

17. But we, brethren, being taken from you * for a ſhort time † in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.]

* for ſome time, for a ſpace, πρὸς καιρὸν ὥ⊙ † in perſon πρόσωπ⊙

nally, ever ſince I was firſt with you, and driven ſuddenly from you, Act. 17. 5, 10. we are nevertheleſs very kind to you, and heartily deſire and wiſh for an opportunity of viſiting you.

18. And accordingly I Paul had once or twice a full

18. Wherefore we would have come unto you, (even I Paul) once and again, but Satan hindred us.]

reſolution to viſit you, but by ſome difficulty or other from time to time interpoſed by the inſtruments of Satan, the obſtructors and perſecutors of the Goſpel, I was kept from coming unto you.

k.

19. For what greater matter of hope of a reward from

19. For what *is* our hope, our joy, our [k] crown of rejoicing? *are* not even ye in the preſence of our Lord Jeſus Chriſt at his coming?]

God at the day of doom, and conſequently of preſent rejoicing, can I have? what greater ornament of which I could boaſt, than the good ſucceſs of the Goſpel which I have preached among you?

20. For you are a prime

20. For ye are our glory and joy.]

congregation of Chriſtians (as Philippi another, Phil. 4. 1.) wholly converted by me, and obſervable for very great proficiency in the faith, and endurance of perſecutions for it, and therefore I cannot but rejoice, and even boaſt of you.

Annotations on Chap. II.

a. Κενὸς

V. 1. *In vain*] The word κενὸς *empty*, *idle*, *vain*, is known to be proportionable to the Hebrew שוא, which (in the third Commandment and many other places) being rendred *vain* doth yet ſignifie *falſe*, viz. empty or void of truth. And ſo here being applied to S. *Paul*'s εἴσοδ⊙ *entrance* unto them, that is, his firſt preaching the Goſpel to them, it doth not ſignifie the uneffectualneſs of it, or want of ſucceſs among them, for that he had ſpoken of c. 1. 9. but, as the conſequents here manifeſt, the fallaciouſneſs or treacherouſneſs of his aim in coming, which that it was not imputable to him he here proves v. 2. by remembring them of the entertainment which he found at *Philippi*, very far from ſuch as would encourage a worldly deſigner from going any farther, nothing but perſecution and tribulations: and then, ver. 3. he expreſly adds to this matter, ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, *Our exhortation was not out of deceit*, or *that I might deceive*.

b. ἀγῶν

V. 2. *Contention*] The word ἀγὼν, *ſtrife* or *contention*, may be taken in an Active or in a Paſſive ſenſe, that is, either for labour, or ſufferance, both in an high degree. In the former ſenſe it is, when *Chriſt* commands us, ἀγωνίζεσθε, *to ſtrive to enter in at the ſtraight gate*, that is, to be very diligent and induſtrious. In the latter it is *Heb.* 12. 1. being joined with ὑπομονὴ *ſufferance*, and *perſevering*, and *afflictions*, mentioned before c. 11. and after v. 2, &c. ſo *Phil.* 1. 30. and *Col.* 1. 29. where ἀγωνιζόμεν⊙ *ſtriving*, is bearing, ſuffering afflictions, and ſo more fit to be joined with κοπιῶ, *toyling*, or *ſuffering hardſhip*, there; for ſo κόπ⊙ ſignifies, *the toil*, or *pains*, *in bearing*, as μόχθ⊙ *in doing* ver. 9. So 1 *Tim.* 4. 10. where we ordinarily read ὀνειδιζόμεθα *ſuffer reproaches*, the *King*'s *MS.* reads ἀγωνιζόμεθα *we combat*, that is, ſuffer perſecutions, (which is joined with κοπιῶμεν alſo) which they that do, do it in hope and truſt in the living God, which can and will reward all their ſufferings. And this is agreeable to the nature of the *agones*, *combats*, or *games* among the Grecians, whereof the *Poet* ſaith,

κόπ⊙ μόχθ⊙

Hor. de Ar. Po. *Multa tulit fecitque*—— v. 413

it is made up of doing and ſuffering both. And ſo we have ἄθλησιν παθημάτων *combat of ſufferings*, *Heb.* 10. 32. and of the women *Phil.* 4. 3. αἵτινες ἐν εὐαγγελίῳ συνήθλησάν μοι, *which combated*, or *contended*, that is, ſuffered perſecutions, *together with me in the Goſpel*. And ſo here it is to be taken in this latter ſenſe, though that alſo added to the former, endurance and diligence both, great induſtry and labour in preaching the Goſpel to them, and withal great perſecution for ſo doing. For ſo it is in the beginning of the verſe, προπαθόντες καὶ ὑβρισθέντες, *ſufferings and contumelious reproachful uſage*, ſuch are ſcourgings, &c. and thus *Phil.* 1. 30. τὸν αὐτὸν ἀγῶνα, *the ſame combat*, is the enduring perſecution, expreſſed by συμπλήρωσε τὴν πίστ⊙ ver. 27. the word uſed in the *agones*.

Ἄθλησις

So 2 Tim. 4. 7. *the fight*, or *combat*, ſeems to refer to that which he had then lately paſt through at *Rome*, before *Nero*'s *tribunal*, v. 16, 17.

c. πλάνη

V. 3. *Deceit*] That πλάνη, which ſignifies *deceit*, *errour*, is uſed not onely Paſſively for *being deceived* by others, but eſpecially Actively for *deceiving* and *ſeducing* others, will appear at large, Note on *Jude* f. And ſo alſo that in the Epiſtles it refers eſpecially to theſe grand ſeducers that were then a-foot, ſo rife in the Churches, the *Gnoſticks*, whoſe hereſie being accompanied with ſo much uncleanneſs and carnality, whereſoever the πλάνη or *ſeduction* is joined with words that expreſs or intimate that, there is great reaſon thus to interpret it. Thus *Theophylact*'s *gloſs* intimates, οὐκ ἀκάθαρτόν τι διδάσκω, ſaith he, οἷα τὰ τῶν μάγων καὶ γοήτων, *I teach not any impurity, ſuch as are the doctrines or practices of the Magi and Sorcerers*. And accordingly here ἀκαθαρσία *uncleanneſs* (and that word ſignifies all manner of unnatural luſts) being ſubjoined to πλάνη *deceit*, or *ſeduction*, it muſt be thought to refer to theſe practices of thoſe ſeducing hereticks, to whom S. *Paul* deſireth to oppoſe his own dealing among them, at once vindicating his own ſimplicity and uprightneſs, and accuſing them for the contrary. He came merely to convert them from all the villanies that they, while they were Idolaters, had lived in, and doing ſo, ſuffered great hardſhip of perſecutions; but they (which took ſure care not to be perſecuted) infuſed into them all falſe heretical doctrines and corrupt practices, uncleanneſs and villany. They ſlily ſtole in ἐν δόλῳ *in cunning*, but he παῤῥησιαζόμεν⊙, v. 2. *took* all *boldneſs* and *confidence* to preach publickly the Goſpel unto them.

ἀκαθαρσία

d. Λόγ⊙

V. 5. *Uſed we flattering*——] Λόγ⊙ ſignifies *talk*, *diſcourſe* of men, and ſo ἐν λόγῳ εἶναι *to be on the tongues of men*, and ἐν λόγῳ κολακείας γενέσθαι, *to be talked of for flattery*, to be accuſed by men for this fault.

c. Πρόφασις

Ib. *Cloke of covetouſneſs*] Πρόφασις ſignifies not only *an occaſion* and *pretence*, but alſo *an accuſation*, or *charge*, againſt any. So ſaith *Phavorinus*, Πρόφασις, αἰτία, ἀφορμὴ, 'tis *a charge*, *an occaſion*, againſt any; and again, Πεσλεγόμεν⊙ ὑπερόσωπ⊙ λόγ⊙ ἐπὶ καλῃσοείᾳ τινὸς, *a long and ſpecious oration in accuſation of any man*: and therefore the rendring Πεοφασίζω by λαλιγισὶ ἐκκόσω, may be a falſe print for ἐκκόψω *accuſo*; for that will beſt agree with Πεοσβάλλομαι, ὑπολογίζομαι, ὑπονοῶ, words that note *accuſing* and *ſuſpecting*, that went before. And ſo again, πρόφασις καὶ ἡ ἀληθὴς καὶ ἡ ψευδὴς αἰτία, it is either *a true or falſe accuſation*. So προφασιτικοὶ λόγοι עלילות דברים are *clancular depravings* of mens reputations, raiſing ſuſpicions of them: ſo *Dan.* 6. 4. ἐζήτουν πρόφασιν εὑρεῖν κατὰ τοῦ Δανιὴλ, *they ſought ſome occaſion*, that is, accuſation, *againſt Daniel*. As for the πλεονεξία that is joined with it, that ſignifies ſometimes *unnatural luſts* and *filthineſs*, as hath been formerly ſhewed, Note on *Rom.* 1. h. and

πλεονεξία

ſo

ſo it ſeems to ſignifie here, and to anſwer ἀκαθαρσία *uncleanneſs*, v. 3. ſo notorious among the *Gnoſticks*, which were the peſt of Chriſtianity at that time.

f. βάρος

V. 6. *Burthenſom*] βάρος *weight* is here taken for the cenſures of the Church, the exerciſe of that Apoſtolical authority and ſeverity; ſo 2 *Cor.* 10. 10. ἐπιστολαὶ βαρεῖαι *letters* that had a great deal of *weight*, that is, ſeverity, threatning of cenſures, &c. and ſo ἐν βάρει εἶναι *to light heavy upon* them, to uſe ſeverity toward them (which ſome deſired to ſeem to do out of vanity and ambition:) and is here ſet oppoſite to the ἐγενήθημεν ἤπιοι, *we became gentle*, the tender uſage of a *nurſe* v. 7. and *the ſpirit of meekneſs*, 1 *Cor.* 4. 21.

g. ἱμειρόμενοι

V. 8. *Affectionately deſirous*] *Theophylact* is ſo peremptory for another reading in this place, ὁμειρόμενοι, in ſtead of ἱμειρόμενοι, that I cannot but ſet it down, ὁμειρόμενοι ὑμῖν, ſaith he, τυγχάνει προσδεδεμένοι ὑμῖν, καὶ ἐχόμενοι ὑμῶν, ἀπὸ τοῦ ὁμοῦ καὶ τοῦ εἴρω τὸ συμπλέκω. The phraſe ὁμειρόμενοι ὑμῶν, ſignifies *bound*, or *cloſe*, or *near*, *to you*, *from* the word ὁμοῦ *together and* εἴρω, which ſignifies *to bind together*; adding that ſome have read it ἱμειρόμενοι for ἐπιθυμοῦντες *deſiring*, ἐκ ἔστι δὲ *but that it is not ſo*. If his meaning be that ἱμειρόμενοι doth not ſo ſignifie, I ſuppoſe his authority will not prevail againſt the known uſe of the word, and the expreſs *Gloſſarie* of *Heſychius*, ἱμείρει, ἐρᾷ, ἐπιθυμεῖ, ποθεῖ, it ſignifies *to love*, *to deſire*. But if his meaning be that ἱμειρόμενοι is not the right reading, then unleſs we know what copies he had to authorize that confidence, there will be no reaſon to conſent to it, and yet as little cauſe to make a controverſie of it, the ſenſe being either way the ſame, the word ὁμείρειν) rendred by *Heſychius* juſt as ἱμείρειν) is: for ſo in him all that we find of that word is, ὁμειρόμενοι, ὁμείρειν), ἐπιθυμοῦσιν, it ſignifies *to deſire*, as the other before had done.

h. ἐνεργεῖται

V. 13. *Effectually worketh*] That ἐνεργεῖται is to be rendred in a Paſſive not Active ſenſe, and that it ſignifies τελειοῦται *to be perfected*, or *accompliſhed*, hath been largely ſhewn, Note on *Gal.* 5. b. but to what the accompliſhment of *the word*, or *Goſpel*, here refers particularly, muſt be concluded from v. 14. There the proof is ſet down of that which is here affirmed, and that with the particle *For*, ὑμεῖς γὰρ *For you*, &c. and therefore in all reaſon that muſt interpret this. Now that which is there mention'd is the *Theſſalonians* ſuffering perſecution after the manner that other *Chriſtians* had done before them, which as it is an evidence of their conſtancy in the faith, ſo is that of their proficiency to the higheſt degree of perfection which this life is capable of. And beſides, it being foretold by *Chriſt*, that they which will receive the faith, and live according to his preſcriptions, ſhall *ſuffer perſecutions*, their ſufferings are a completion of that word of his.

i. Συμφυλέτῶν

V. 14. *Country-men*] Συμφυλέτῶν, *men of the ſame tribe*, or *race*, or *country*, with the *Theſſalonian* Chriſtians, to whom he writes, may not be reſolved to be the heathen inhabitants of that city or country, but the unconverted Jews which were diſperſed there. For at the Apoſtles coming to that city, *Act.* 17. the firſt thing we read of there, is *a Synagogue of the Jews*, v. 1. thither *Paul went unto them*, that is, to the Jews, and preached *Chriſt* unto them, and ſome of them received the faith, and *of devout Greeks*, or Gentile Proſelytes, *a great multitude*, &c. v. 4. And immediately the unbelieving Jews, making uſe of the officers of the courts of the city, raiſed a tumult againſt them, v. 5. and the *Apoſtle* and *Silas* eſcaping they ſeiſed upon *Jaſon* and other brethren, that is, Chriſtians, that had received the faith, and haled them to the magiſtrates of the city, and accuſed them for doing contrary to *Cæſar*'s order, v. 7. And ſo the perſecution thus early began at *Theſſalonica*, was evidently by the Jews which received not the faith, againſt the Jews and Proſelytes which received it: and theſe Jews of *Theſſalonica* were ſo zealous in the matter, that as ſoon as they heard of the receiving the faith at *Berœa*, they went thither, and ſolicited the multitude there againſt them, v. 13. And ſo there is no queſtion but the ἴδιοι συμφυλέται their *countrymen*, that are here ſpoken of, are the Jewiſh inhabitants of *Macedonia*, and particularly of *Theſſalonica*; and accordingly that they may not think it ſtrange, that they ſhould thus be uſed by thoſe of their own nation, he gives them the example of the unbelieving Jews in *Judæa* that had perſecuted the Chriſtians there, as before they had crucified *Chriſt* himſelf, &c. v. 15. And their ſpecial quarrel to the Apoſtles was, that they preached to *the Gentiles*, v. 16. for which and all other their obſtinacy he foretels *the wrath of God* upon them, and their utter deſtruction approaching, v. 16. That in this perſecution at *Theſſalonica* ſome were dead, and others ſo evil handled, that there was need of this Epiſtle to comfort them for thoſe that were fallen, and confirm them, by foretelling them the approach of *Chriſt*'s coming to relieve the conſtant ſufferers, and to deſtroy the perſecutors, and thoſe that cowardly fell off to them, will appear, c. 4. 13. and 5. 1. &c.

k. Στέφανος

V. 19. *Crown*] A *crown* was an attire or dreſſing for the head, and ſo is mentioned *Ezech.* 16. 12. together with *jewels on the forehead*, and *ear-rings in the ear*, and ſo *Ezech.* 23. 42. *bracelets upon their hands*, and *crowns upon their heads*: not that this was an Enſign of Majeſty peculiar to Kings, but the name of an ornament worn by others, both men, as the *Sabeans*, *Ezech.* 23. 42. and women, as in that deſcription of the Jewiſh nation by a woman c. 16. So the *Miſna* makes mention of Crowns that Bridegrooms and Brides were wont to wear. The Bridegrooms was of Gold, or gilt, or painted, or of Roſes, or Myrtle, or Olives, and ſo the Brides alſo, *Gemara Hieroſol. ad tit. Sota* c. 9. But theſe interdicted by the Jews about the time of *Veſpaſian*, ſaith the *Miſna tit. Sota* c. 9. Of theſe there is alſo frequent mention among the heathens στέφος γαμήλιον *a nuptial crown*, in *Bions Epitaph of Adonis*, and in *Libanius declam.* 8. ſpeaking of nuptial rites οὐκ ἐστεφανωσάμην; *was I not crowned?* But as of all other ornaments ſo of this it muſt be obſerved that they were either of every days uſe (unleſs days of faſting and mourning) or for extraordinary or feſtival days (in like manner as there was an every days anointing unleſs upon days of humiliation) *Mat.* 6. and *the oil of gladneſs* or feſtival oil, *Pſal.* 45. 7) and the latter of theſe is in thoſe places of *Ezechiel* called *a beautiful crown*, and here στέφανος καυχήσεως *a crown of boaſting*, that is, either of rejoicing or feſtivity, as rejoicing and boaſting is all one, (ſuch, we know, was *the nuptial crown*, *wherewith his mother* is ſaid to have *crowned Solomon in the day of the gladneſs of* his *heart*, *Cant.* 3. 11.) or of boaſting, as that ſounds literally, ſuch as are the ſpecial kinds of ornament, wherein one is ſet out moſt pompouſly and magnificently, ſo as vain-glorious perſons adorn themſelves.

CHAP. III.

Paraphraſe.

1. WHerefore when we could no longer forbear, we thought it good to be left at Athens alone;]

1. And therefore being no longer able to bear the want and deſire of ſeeing or hearing of you, I reſolved to deprive my ſelf of Timothy's company, and to ſtay alone at Athens a City in Greece,

2. And ſent Timotheus our brother and miniſter of God, and our fellow-labourer in the Goſpel of Chriſt, [to eſtabliſh you, and to comfort you concerning your faith;]

2. To ſettle you in the doctrine of the Goſpel, which we had planted among you, and to comfort you againſt all the tribulations which were befallen you for the profeſſion of the faith of Chriſt;

3. That no man ſhould be moved by theſe afflictions: for your ſelves know that we are appointed thereunto.]

3. To keep you from being diſcouraged or falling off by reaſon of theſe afflictions, by putting you in mind of what I am ſure you know already, that this is to be looked for by all true believers, the Goſpel being the covenant of the Croſs, and ſo nothing in it ſtrange, that God ſhould determine to permit, and not to reſtrain the malice of wicked men, but leave Chriſtians to be exerciſed by them.

4. For

4. For of this at our firſt preaching the Goſpel to you we advertiſed you, that afflictions are the Chriſtians portion: And it hath accordingly come to paſs, and ſo you have the experimental knowledge of it.

4. For verily when we were with you we told you before, that we ſhould ſuffer tribulation, even as it came to paſs, and ye know.]

5. And therefore the occaſion of our late ſending of Timothy was to ſee whether you continued conſtant, or whether the devil and the world bringing perſecutions upon you for the faith, had wrought upon you by thoſe temptations, and ſo all our labour in planting the faith were caſt away and loſt upon you.

a.

5. For this cauſe † when I could no longer forbear, I ſent to know your faith, leſt by ſome means the tempter have [a] tempted you, and our labour be in vain.]

† not forbearing any longer μηκέτι στέγων

6. And now he at his return telling us that joyful news of your conſtancy in the faith, and of your love to God, caſting out all fear of perſecution, and that your kindneſs to me continues, and that you are as deſirous to ſee me, as I to viſit you:

6. But now when Timothy came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, deſiring greatly to ſee us as we alſo *to ſee* you:]

7. This was matter of extreme joy to us in the midſt of our afflictions, or in the midſt of yours, that though the Goſpel had brought perſecution and diſtreſs upon you, yet you continue faithful and conſtant in deſpight of all.

7. Therefore brethren we were comforted over you in all * our affliction and diſtreſs by your faith.]

* or, your, for the King's MS. reads ὑμῶν

8. For whatſoever befall us, we have matter of exceeding joy, Joh. 14. 19. ſuch as if a man ſhould return to life again, ſee Pſal. 22. v. 26.

b.

8. For now we [b] live, if we ſtand faſt in the Lord.]

9. For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before God,

10. once more be able to viſit you, and complete or fill up thoſe things which are neceſſary to your faith (ſee Mar. 12. 6.) and perſeverance in it.

10. Night and day praying exceedingly, that we might [ſee your face, and might perfect that which is lacking in your faith?]

11. give us a ſpeedy journey

11. Now God himſelf and our father, and our Lord Jeſus Chriſt [† direct our way] unto you.

† make ſtraight κατευθύναι

12. And the Lord make you to increaſe and abound in love one towards another, and towards all men, even as we *do* towards you:

13. Which is the ſure means of obtaining that grace from God which may preſerve you pure and holy, ſo as may be acceptable before him, who is both our God and our father, at that great day now approaching to the deſtruction of the obdurate unbelievers, and reſcue of the faithful, which is one coming of Chriſt with his Angels (ſee Jude 4.) and ſo in like manner at the dreadful day of doom.

13. To the end he may eſtabliſh your hearts unblameable in holineſs before God, even our Father, at the coming of our Lord Jeſus Chriſt with all his * Saints.]

* holy ones ἁγίων

Annotations on Chap. III.

a. πειράζειν

V. 5. *Tempted*] It is ordinary in the Scripture-dialect for Verbs to ſignifie, beſide the action or paſſion noted by them, the effect which is conſequent thereto. Of Paſſives it hath been noted at large, Note on *Mat.* 11. b. And of Actives there want not examples, eſpecially in this one word πειράζειν which now we ſpeak of. For *to tempt* doth ordinarily ſignifie no more than *to offer temptations*, *to propoſe*, or *ſuggeſt*, thoſe *objects*, which if the man reſiſt and reject, are matter of vertue in him: but *having tempted* here, ſignifies evidently, having brought them unto ſin, that is, wrought upon them, corrupted them by temptations; for otherwiſe his *labour* in preaching the Goſpel to them would not *become vain* by that means. So when God is ſaid *to give* men to *Chriſt*, *Joh.* 6. 37. the meaning is, that by God's preventing and preparing grace, they do effectually come to *Chriſt*, receive and embrace the Goſpel.

δίδόναι

b.

V. 8. *Live*] *To live*, beſide the literal notation of it, ſignifies alſo *to be chearful*, or *merry*, *to rejoice*. So ζῆν *Pſal.* 22. 26. *your heart ſhall live for ever*, which is a conſequent of *eating* and *being ſatisfied*, and *praiſing God*. So *Joh.* 14. 19. *Becauſe I live*, *ye ſhall live* alſo. In the firſt place it is literally taken for *Chriſt's* reſurrection, but in the ſecond for their rejoicing, ſuch as was cauſed by the recovery of a friend from death to life, (and theſe joined by the figure ἀνταναπλασις obſerved on *Mat.* 8. Note k.) And this is ordinary in all languages, Hebrew, Greek and Latin. And ſo here it is evidently uſed, *we live*, *if*, &c. that is, it is matter of infinite joy to us; and accordingly it follows, as an expreſſion of exultancy, *For what thankſgiving can we return for all the joy*, &c.

Paraphraſe. CHAP. IV.

1. Now, my brethren, by all the kindneſs which you bear to us, we intreat you, and by all the obligations that the Chriſtian faith lays upon you, and the care of your own eternal welfare, we adviſe you, in the preſence of God, that ye walk exactly by the rule that is ſet you, and daily improve and grow in that piety which is already in you,

1. FUrthermore then we beſeech you, brethren, and exhort *you* by the Lord Jeſus, that as ye have received of us how ye ought to walk, and to pleaſe God, † ſo ye would abound more and more.]

† here the King's MS. adds καθὼς καὶ περιπατεῖτε even as ye alſo walk

2. According to the ſtrict commands to this purpoſe which we gave you in our firſt preaching to you.

2. For ye know what commandments we gave you by the Lord Jeſus.]

3. For this is punctually required of you by Chriſt under the Goſpel, that ye ſhould preſerve your ſelves in chaſtity or perfect purity from the ſins of the fleſh, of what kind ſoever:

3. For this is the will of God, *even* your * ſanctification, that ye ſhould abſtain from fornication:]

* purification ἁγιασμὸς

a.

4. Every one by ſtudy, and by exerciſe or practice, to learn and enable himſelf moſt ſtrictly to preſerve himſelf in perfect chaſtity, in a married or ſingle life;

4. That every one of you ſhould know how to poſſeſs [a] his veſſel in ſanctification and honour;]

5. Not in any vile unnatural practices, as for want of knowledge of the true God the Gentiles do.

5. Not in the † luſt of concupiſcence, even as the Gentiles which know not God:]

† paſſion of luſt παθὸς ἐπιθυμίας

b.

6. Not to yield to irregular inordinate luſt, to commit filthineſs with his fellow-Chriſtian in thoſe things that are not be mentioned plainly; for as theſe are the ſins that on Sodom, on the nations, and in all times on thoſe Gentiles God hath puniſhed ſeverely with utter exciſion, ſo is the like ſtill to be expected on all that are guilty of ſuch villanies, as I have formerly aſſured and warned you.

6. * That no *man* [b] go beyond and defraud his brother in *any* matter, becauſe that the Lord is the avenger of all ſuch, as we have alſo forewarned you and teſtified.]

* Not to exceed or be inordinate in a matter with his brother

7. And accordingly you muſt reſolve that Chriſtianity is far from giving liberty for unnatural uncleanneſs, it is on the contrary an obligation to all the purity imaginable.

7. For God hath not called us unto uncleanneſs, but unto holineſs.]

8. And he that deſpiſeth theſe commands of ours in this matter, given by me from Chriſt, ver. 2. as ſpecial parts of the Chriſtian faith, and indulgeth to thoſe contrary ſins, he deſpiſeth the commands, and provoketh the diſpleaſure and wrath of God, and ſinneth againſt that ſanctifying Spirit which God giveth to believers.

8. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.]

9. And as to that of purity from all the impure infuſions of the Gnoſtick hereticks, ſo for charity and peaceableneſs (out of which they are as likely to ſeduce you, and infuſe malice and bitterneſs

c.

9. But as touching brotherly love, ye need not that I write unto you: for ye your ſelves are † [c] taught of God to love one another.]

† the taught of God to the loving of one another

bitterneſs againſt all orthodox Chriſtians) this I need not inlarge on by Epiſtle, there being nothing to which the Chriſtian faith more engages you than this, and your having received the faith makes it ſuperfluous for me to exhort you to it; this, is an inſeperable effect of that, and that which hath been actually impreſſed on you.

10. And indeed ye do it towards all the brethren, which are in all Macedonia: but we beſeech you, brethren, that ye increaſe more and more;]

10. And accordingly your practice hath been toward all your fellow-Chriſtians in Macedonia, there hath been unity and peace in all thoſe Churches: Only I exhort you to increaſe every day more and more in this grace,

11. And that ye * ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands (as we commanded you,)]

* contend φιλοτιμεῖσθαι

11. And to be as earneſt to exceed all others in quietneſs and peaceableneſs, as the moſt ambitious are to get the greateſt honours, or the moſt factious to contend and make debate, and not to meddle with other mens matters, but every man to follow diligently the buſineſs of his calling, as when I was with you I commanded you,

12. That ye may walk honeſtly toward them that are without, and *that* ye may have lack of nothing.]

12. That by ſpending your time in honeſt labour, you may both preſerve your reputation entire among the Gentiles, (who will have an ill opinion of Chriſtianity, if it make men idle) and that you may earn ſo much by your labour, as may ſupply all your wants and neceſſities.

13. But I would not have you to be ignorant, brethren, concerning them that d are aſleep, that ye ſorrow not even as † others which have no hope.]

d.

† the reſt οἱ λοιποὶ

13. As for the ſtate of the dead (thoſe eſpecially that have fallen under the perſecutions brought upon you by the unbelieving Jews (ſee note on c. 2. i.) for your receiving and maintaining the Faith) wherein by your exceſs of ſorrow it ſeems you want advice, I muſt exhort you to moderate that paſſion, and not to behave your ſelves as they that believe not any reſurrection or reward for their ſufferings in another life.

14. For if we believe that Jeſus died and roſe again, even ſo them alſo which ſleep * in Jeſus will God bring with him.

* through διὰ

15. For this we ſay unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, ſhall not prevent them which are aſleep.]

14, 15. For upon our belief of Chriſt's death and reſurrection depends alſo the raiſing of their bodies that die for the teſtimony, or by occaſion of the faith of Chriſt, and that ſo certainly and ſpeedily, that they that do not die at all ſhall at the day of judgment have no advantage of them whoſe bodies have lain in the graves ſo many years, the riſing of the one being in the ſame twinkling of an eye, 1 Cor. 15. 52. with the change of the other who are found alive.

16. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt:]

16. For this ſhall be the method of it, Chriſt ſhall come from heaven, and the Archangel that hath other Angels under him ſhall call them, to be ready at the preſence of the Judge, ſummon all the world to appear before him, aſſembling them as with a ſhout, or a voice, or a trumpet, every of them uſed to call aſſemblies together, and to ſummon them to appear before tribunals, (ſee Pſal. 47. 5, 8. Jer. 4. 5. and 6. 1.) And then firſt all the bodies of all pious men that ever were in the world ſhall riſe out of their graves;

17. Then we which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord.]

17. And in the very moment that that is done, all that are alive on earth, as we now are, ſhall be carried by the Angels into the clouds, there to meet Chriſt, and appear before him, and being adjudged by him to eternal bliſs, ſhall never part from Chriſt again, but enjoy his preſence for ever.

18 Wherefore comfort one another with theſe words.]

18. This conſideration is certainly ſufficient to yield you matter of comfort and ſupport in the death of any that is neareſt to you, and to aſſure you, that Chriſt's promiſe of delivering the perſecuted is no whit leſs performed to them that die under the perſecutions, than to them that live to ſee their perſecutors deſtroyed, which ſhall now e'er long come to paſs. See ch. 2. 16.

Annotations on Chap. IV.

a. σκεῦος ἑαυτοῦ

V. 4. *His veſſel*] It is the conceit of a learned man that σκεῦος ἑαυτοῦ, *his own veſſel*, here ſignifies his lawful or proper wife: But there is no example nor analogie for this interpretation, unleſs that the wife is elſewhere called *the weaker veſſel*, 1. Pet. 3. 7. But that ſuppoſes the man to be a veſſel too, and concludes no peculiarity of that title to the woman, but only that ſhe is the weaker. The wives are indeed by ſome called ἄρουρα ὑμῶν *your fields*, in *Demetrius Cydonius*, by others ναὸς ὑμῶν *your dwelling*, in *Euthymius Zygabenus*; but no where σκεῦος *veſſel*. And indeed the Context doth otherwiſe incline it to denote the man's own body. For that which is oppoſed, v. 5. to this *poſſeſſing his own veſſel with chaſtity and honour*, is πάθος ἐπιθυμίας, *the paſſion of luſt*, that is, inordinate luſt, *as the Gentiles*, &c. Now thoſe Gentile impious unnatural practices were not peculiarly oppoſed to conjugal chaſtity, but ſimply to chaſtity or purity, whether in marriage or out of marriage. And to that beſt agrees the notion of his *own veſſel*, as it ſignifies his own fleſh, his own body. Now the word σκεῦος ſignifying ſimply *an utenſil*, or *inſtrument* of uſe, (ſee *Mat.* 21. Note b.) the body being the great utenſil or inſtrument of the mind, is fitly ſo called. Thus *Barnabas* in his *Epiſtle* calls the body of *Chriſt* σκεῦος τοῦ πνεύματος, *the veſſel*, or *utenſil of the Spirit*; and ſo the Jews call the body כְּלִי *an inſtrument*, and the Greek σκεῦος is very near that, onely the firſt σ abundant. This *poſſeſſing*, or (as κτᾶσθαι ſignifies ſometimes in the idiom of theſe Writers) *preſerving* or *keeping* (*Luk.* 21. 19.) *the body in purity and honour*, is the perfect chaſtity either in cœlibacy or the conjugal ſtate, in oppoſition to all thoſe unnatural luſts which are called πάθη ἀτιμίας *Rom.* 1. 26. *diſhonourable affections*, the baſeſt, vileſt ſubmiſſions imaginable; and the ſame is here called πάθος ἐπιθυμίας, which makes it not improbable that that ſhould be read ἀτιμίας alſo, but however it ſignifies the ſame thing, *inordinate deſires*, or *luſts*. And to this alſo agrees that which follows v. 6. See Note b.

πάθος

ish

b. Τὸ ὑπερβαίνειν

V. 6. *Go beyond*] Τὸ ὑπερβαίνειν is a general word to ſignifie *tranſgreſſing of the due limits* in any thing; ὑπερβαίνειν ὀρθότητα, *to go beyond the bounds*, παράβασις ὄρκων *tranſgreſſing of oaths* and *obligations*, ſaith *Heſychius*; and when the cloſe of *Heſiods* ἔργα καὶ ἡμ. is,

——ὑπερβασίας ἀλεείνων,

that is, ſaith *Proclus*, ἐκκλίνειν τὰς παραβάσεις τῆς ὀρθῆς καὶ καλῆς σκοπῆς, *to avoid all deviations from the right and good mark*, and ſo in *Phocylides*,

——μὴ γὰρ ὑπερβῇς,

and

——ὑπερβασίη δ' ἀλεεινὴ,

miſchievous tranſgreſſing, this being applied to matters of uncleanneſs (as appears v. 7. and by the modeſt, civil expreſſion of ἐν τῷ πράγματι, *in a matter*, and by the addition of πλεονεκτεῖν, which hath formerly been explained to belong to *inordinacy*, or *unnatural luſts*) will be concluded moſt probably to ſignifie thoſe filthineſſes which exceed the bounds and law of nature. Hence perhaps it is that *Heſychius* hath rendred Ὑπερβάσεις, ὕβρεις, *contumely*, in that notion of the word wherein *Clemens* in his *Pædagogus* l. 2. cites it, οὐδ' ἐπ' ἀῤῥενοῦσθαι, &c. that diſhonourable, villanous practice here mentioned, v. 5. And thus we find ἀνδροβασίαι uſed by *Epiphanius* of the *Gnoſticks*, πᾶν εἶδος ἀνδροβασιῶν καὶ λαγνευτήρων ὁμιλιῶν πρὸς γυναῖκας, &c. And to this purpoſe it may perhaps be farther obſervable that the Hebrew בָּא or בּוֹא from whence is the Greek βῶ or βάω (the old word from whence the reſt of the tenſes of βαίνω come) doth in the Old Teſtament ſignifie the husband's companying with the wife, and is rendred *going in* unto her, and accordingly βαίνειν and ἐπιβαίνειν are by human Authors uſed in that ſenſe, applied to other creatures. *Ariſtot. Hiſt. Animal.* l. 5. cap. 14. ſpeaking of an Elephant, Βαίνει πίσσα ἐτῶν ἢ ἐξ ὧν, and

——σωφάντ' ἐπιβήτορα καπετὸν

in *Homer*, *Odyſſ.* Ψ'. and ἀναβαίνουσιν ἐπὶ τὰς μήτρας οἱ ἵπποι, *Ariſt. Hiſtor. Animal.* l. 6. c. 12. And to the ſame ſenſe βαλδίειν, and in *Cicero* the Latin *batuere*. Another ordinary notion there is, wherein theſe two words ὑπερβαίνειν and πλεονεκτεῖν, which are here uſed together, do agree, viz. to

ἐν τῷ πράγματι

Covenant

viz. to denote ſuperiority or being in a more eminent degree. So ſaith *Chryſoſtom* of the Biſhops ſuperiority above Presbyters, in the point of Ordination, Τῇ χειροτονίᾳ μόνῃ ὑπερεβήκασι, καὶ τούτῳ μόνον δοκοῦσι πλεονεκτεῖν, *In this they exceed*, or *have more power*. But this notion being by the Context rendred unappliable to this place, will onely ſignifie, that theſe two words being of the ſame importance in other things, may probably be ſo in this matter alſo, wherein πλεονεξία is ſo viſibly uſed in theſe Sacred writings for *unnatural*, *unclean exceſſes*. See *Epheſ.* 5. 5. *Theophylact*, though he acknowledge the phraſe to belong to matters of uncleanneſs, and ſo interprets ἐν τῷ πράγματι, ἐν μίξει, yet thinks it belongs peculiarly to μοιχεία *adultery*, which, ſaith he, is here fitly called πλεονεξία and ὑπερβασις (I ſuppoſe it ſhould be read ὑπεροχασις, that it may be anſwerable to ὑπερέχειν) *becauſe God*, ſaith he, *hath allowed every man his wife*, καὶ ὅρους τέθεικε τῇ φύσει, *and defined bounds to nature*, τοῦτο μίξιν ἢ πρὸς μίαν γυναῖκα ἐκείνῳ, *that he ſhould content himſelf with that one woman*, and he that doth not, he may properly be ſaid *to exceed*, and *to deſire inordinately*, καὶ ταῦτα κατὰ ἀδελφοῦ *and this* peculiarly *againſt*, or *to the wronging of his brother*. But the ſin here mentioned being a ſpecification of what was meant by πάθει ἐπιθυμίας and an inſtance of the practice of the *heathens that knew not God*, v. 5. and preſently attended with *God's being an avenger of all ſuch things*, v. 6. it will not ſo reaſonably be reſtained to adultery, but be taken for thoſe foul ſins for which the Gentiles myſteries were ſo famous, and for which God's judgments remarkably fell upon them, and muſt in like manner be expected to fall on Chriſtians that are guilty of them. To theſe S. *Chryſoſtom* applies the phraſe, *Tom.* 11. p. 24. l. 13. πᾶν γὰρ ὑπερβαῖνον τοὺς ὑπὸ Θεοῦ τεθείσας νόμους, τὰ ἀλλοκότων ἐπιθυμεῖ καὶ ἃ παρομισμένων, *He that exceeds the laws ſet by God, deſires ſtrange and not regular things.* I ſhall here add, how the Biſhops of our Church in the days of *Henry* 8. thought fit to interpret or paraphraſe this place, in the book named *A neceſſary Doctrine and Erudition for any Chriſten man*, in the diſcourſe of Matrimony, where falling on mention of this text of Scripture, they thus expreſs this part of it, *that no man ſhould craftily compaſs and circumvent his brother to obtain his fleſhly luſts:* where it is evident what they underſtood by the whole phraſe, particularly by ἐν τῷ πράγματι, *to obtain his fleſhly luſts*, agreeably to what we have here noted.

c. θεοδίδακτοι

V. 9. *Taught of God*] The word θεοδίδακτος is all one with διδακτοὶ τοῦ Θεοῦ *the taught of God Joh.* 6. 45. of which ſee there Note d. Yet ſome difference there is. There Θεὸς is peculiarly *God the Father*, as appears v. 37, 39, 44, 65. and ſo *the taught of God* are the followers, diſciples of him, who as being firſt ſuch, (having that honeſt heart which hath always been taught them by God, and by his preventing grace wrought in them, and accepted by him) do, when *Chriſt* is revealed to them, conſtantly receive and entertain him: But here Θεὸς, *God*, ſeems rather to ſignifie *Chriſt* ſpeaking of that which was not in them till they were Chriſtians, viz. brotherly love, at leaſt was taught them and required of them moſt eminently by Chriſtianity. (Thus in the *Epiſtle* of *Pope Gregory* the *ninth* to the Univerſity of *Paris*, about *Ariſtotle*'s works, *nec Philoſophos ſe oſtentent, ſed ſatagant fieri Theodidacti*; *Let them not boaſt that they are Philoſophers, but let them be content that they are*, or *endeavonr to be, God's ſcholars*, that is, Chriſtians, *inſtructed by the tractates of holy Fathers*, as there it follows.) And therefore the εἰς τὸ ἀγαπᾶν *for the loving of one another*, may either be a notation of the End, or onely of the Effect, and it is uncertain which. The word εἰς will bear either. If it be the End, then the ſenſe is, that to this eſpecially is their Chriſtianity deſigned, that *they love one another*, their being Chriſtians obliges them expreſsly to that, and makes his exhortation to it unneceſſary. Thus S. *Chryſoſtom* applies the words of the Prophet, *they ſhall be all taught of God*, to the perſpicuity and plainneſs of the Evangelical precepts, Σαφῆ καὶ δῆλα τὰ παρ' ἑαυτῆς καλέσηται ἅπασιν, ὅτε κοινοὶ τῆς οἰκουμένης ὄντες διδάσκαλοι, ἵνα ἕκαστος καὶ δι' ἑαυτοῦ μανθάνειν δύνηται ἐκ τῆς ἀναγνώσεως μόνης τὰ λεγόμενα, καὶ τοῦτο προσαναπωῦν ὁ προφήτης ἔλεγεν, Ἔσονται πάντες διδακτοὶ Θεοῦ, καὶ μὴ ἕκαστος τὸν πλησίον ἑαυτοῦ, &c. *The Apoſtles, as common Doctors of the world, propoſed to make all things perſpicuous and manifeſt of themſelves, that every one might by bare reading learn them, and to this the Prophet agrees, ſaying, They ſhall be all taught of God, and ſhall not ſay every one to his neighbour*, &c. If it be the Effect, then the meaning is, that by their having been thus formed by the Chriſtian faith, they do already (ſee ver. 18.) perform this, and therefore need no exhorting to it. * Tom. 5. p. 244. l. 25.

d. κεκοιμημένοι

V. 13. *Are aſleep*] That κοιμᾶσθαι *to ſleep* ſignifies *to die*, to depart out of this world, (according to the Scripture-ſtyle) there is no queſtion. Onely two things are here to be obſerved: firſt, that the word which is in the ordinary reading κεκοιμημένων in the præter tenſe, *thoſe that have fallen aſleep*, is in the King's *MS.* κοιμωμένων, *they that ſleep*, in the preſent, to note ſimply thoſe that die, not onely thoſe that are already dead, but that *die daily*; remembring withal, that κοιμᾶσθαι *to ſleep* is the word which is proper to expreſs the death of the righteous, whoſe death is but a repoſe of their bodies in their graves, or dormitories, and a reſt of their ſouls in God's hands; ſecondly, that the men here peculiarly ſpoken of are thoſe that die in the cauſe, or for the faith of *Chriſt*. That ſure is expreſs'd by κοιμηθέντας διὰ τοῦ Ἰησοῦ, *thoſe that ſleep through Jeſus*, that is by occaſion of him, or for Chriſtianity ſake. And ſo ſignifies thoſe that have been perſecuted, and died either by the hands of the perſecutors, or before the time comes of *Chriſt*'s deſtroying the perſecutors, and releaſing the perſecuted by that means. And the conſidering of this will give us the occaſion of this diſcourſe, and of that concerning the *times and ſeaſons* following it ch. 5. 1. That the Chriſtians at *Theſſalonica* were ſorely perſecuted by the unbelieving Jews, and haled and dragg'd to the Roman Officers, as diſturbers of the civil peace, hath been evidenced, Note on ch. 2. h. Againſt theſe perſecutions the Apoſtle deſigned to confirm and comfort them by this Epiſtle. And the direct way of doing it was to put them in mind of what he had told them when he was with them, that God's judgments ſhould ſhortly ſeize upon the unbelieving Jews, their perſecutors, chap. 2. 16. and bring them relief by that means. Of this he ſpeaks as of a thing known to them, ch. 5. 1. But yet one objection there was either expreſs'd by them, or foreſeen and here anſwered by them, viz. that this deliverance being not yet come, ſome of the faithful either were daily put to death by the Roman Officers upon the Jews inſtigation (for the accuſations brought againſt them were capital, *Act.* 17. 6, 7.) and ſo were not thus reſcued, or elſe did *daily die* before this promiſed deliverance came. And to this the Apoſtle gives anſwer here, that they ſhould not be diſcouraged or grieve for thoſe which thus died, eſpecially in the cauſe of *Chriſt*, becauſe their ſouls being by death brought to their harbour and their crown the ſooner, their bodies, which alone were ſuppoſed to be the ſufferers, were no way loſers by it, being ſure to be raiſed by *Chriſt*, (whoſe reſurrection converted his death into advantage to him) and that ſo ſpeedily, at the ſound of the dooms-day trumpet, that they which ſhould then be found alive, which have never died, ſhould have no advantage of them, but on the other ſide, they that were *dead* for the *faith* of *Chriſt*, ſhould *firſt be raiſed* before they that were *remaining alive* ſhould be *caught up with Chriſt*. And this was full matter of comfort to them, and anſwer to the objection. After which he fitly reſumes the diſcourſe of the *times and ſeaſons* of the vengeance on the Jews, and deliverance of the faithful by that means, ch. 5. 1. And ſo this is a perſpicuous account of the coming in of this diſcourſe of the Reſurrection in this place.

CHAP.

CHAP. V.

Paraphraſe.

1. BUT of the [a] times and the ſeaſons, brethren, ye have no need that I write unto you;]

1. But concerning that notable time or ſeaſon of Chriſt's coming in judgment on the Jews and others, to deſtroy the obdurate and reſcue the believers, I ſhall not need to ſay much to you; a.

2. For your ſelves know perfectly, that the day of the Lord ſo cometh as a thief in the night.]

2. For this hath been oft told you, that as it is not now far off, ſo when it comes it ſhall come on a ſudden, Mat. 24. 27, and 42. Luke 17. 27. (ſee 2 Pet. 3. 10.) and this not only in Judæa, but in other places where the obdurate Jews and Gnoſticks ſhall be (ſee Mat. 24. 28.) and continue to perſecute the Chriſtians.

3. For when they ſhall ſay, Peace and ſafety; then ſudden deſtruction cometh upon them, as travail upon a woman with child, and they ſhall not eſcape.]

3. For as in the ſtill and quiet part of the night, when men are faſt aſleep, the thief comes, v. 4. and Joel 2. 9. and by the windows enters into, and rifles the houſe; ſo when they are moſt ſecure, perſecuting the Chriſtians in the bittereſt manner without all fear, then ſhall this ruine come upon them on the ſudden, as pangs and throes of child-birth do on a woman (for ſuddenneſs and for ſharpneſs much like them) and there ſhall be no more poſſibility for them to eſcape, than there is for a woman in that condition to eſcape thoſe pains.

4. But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief.]

4. But ye, my brethren, are not ſo ill inſtructed, nor are your actions and lives ſuch, as that this danger ſhould thus ſurprize you unawares.

5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkneſs.]

5. Your profeſſion engages you to ſuch practices, wherein if you live conſtant, none of theſe evils can befall you.

6. Therefore let us not ſleep as *do* others, but let us watch and be ſober.]

6. And this is an obligation on you, that ye be not by company and enticement of others drawn to any of their evil ways.

7. For they that ſleep, ſleep in the night, and they that be drunken, are drunken in the night.]

7. For it is negligence and voluptuouſneſs that is likely to betray men to this deſtruction that comes as a thief in the night, theſe being thoſe deeds of darkneſs which are to be thus puniſhed.

8. But let us who are of the day, be ſober, putting on the breaſt-plate of faith and love, and for an helmet the hope of ſalvation.]

8. But we Chriſtians let us keep out of all theſe: and to ſecure us from the temptations that may invite us to them, let our conſtant adherance to Chriſt, and that love of him that caſts out fear of perſecution, ſupply the place of a breaſt-plate to us; and the ſtedfaſt aſſurance and confidence of our preſent reſcue and deliverance (if we adhere to Chriſt) and eſpecially of our eternal reward from Chriſt, let that ſupply the place of an helmet (to ſecure our heads) to confirm us in the truth againſt all heretical corruptions that may ſolicite our judgments.

9. For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt,]

9. For of this be ſure, that this great judgment which is now a coming, is not deſigned by God againſt the pure conſtant Chriſtians, but upon their enemies and perſecutors, nor for ſuch as we are to be deſtroyed, but to be delivered by that means.

10. Who died for us, that whether we wake or ſleep, we ſhould [b] live together with him.]

10. For he that died on purpoſe to bring us to good life, to redeem us from all iniquity, will certainly preſerve and ſecure thoſe that are thus redeemed, that live thoſe lives which he requires, and adhere conſtant to his commandments; and therefore for us, without the help of our worldly providences, he will certainly ſecure us, preſerve theſe lives of ours ſo long as he ſees that beſt for us, and that moſt remarkably at this time in deſtroying the perſecutors, and reſcuing the perſecuted, and in another world preſerving us to eternal life. b.

11. Wherefore comfort your ſelves together, and edifie one another, even as alſo ye do.]

11. And therefore continue, I pray, to encourage and confirm one another, as already ye do in this matter.

12. And we beſeech you, brethren, to know them which labour among you, and [c] are over you in the Lord, and admoniſh you,]

12. One thing it is needful for me here to interpoſe, that ye pay all due reſpects to the Biſhops of your ſeveral Churches, that belong to this Metropolis, and ſo all others through all Macedonia, and all others that are employed for your ſpiritual good, c.

13. And to eſteem them * very highly in love for their works ſake. *And* be at peace among your ſelves.]

* more than abundantly ὑπερ ἐκ περισσοῦ

13. And to pay them as great a reſpect as is poſſible, for the pains that they have taken among you. And then to that I muſt add this exhortation, that one with another ye live in perfect unity and peace.

14. Now we exhort you, brethren, warn † them that are [d] unruly, comfort the feeble minded, ſupport the weak, be patient toward all men.]

† the irregular

14. And for the preſerving your Churches from the inrodes of ſchiſmaticks and hereticks, the Gnoſticks of whom you are in greateſt danger, firſt, be careful when you ſee any man forſake his ſtation, grow idle, forſake his work, to proceed with ſuch a man according to Chriſt's rule, Mat. 18. 15. and ſo firſt to admoniſh him of his fault, and never leave till ye have reduced him (for this idleneſs is an ill ſymptom;) ſecondly, be as careful to encourage the fearful, that may be in danger to be wrought on by the ſharpneſs of perſecutions; thirdly, thoſe that are ready to fall, hold up as well as you can; and fourthly, thoſe that are fallen, deal as gently with them as is poſſible, that ye may reſtore them, Gal. 6. 1. d.

15. See that none render evil for evil unto any man, but ever follow that which is good, both among your ſelves and to all men.]

15. And be ſure that they that are injured or perſecuted do not think of avenging themſelves, Rom 12. 19. but do as much good both to your fellow-Chriſtians and to your enemies, and all without exception, as is poſſible.

16. Rejoice evermore.]

16. Rejoice in time of perſecution, in adverſity as well as proſperity, Phil. 4. 5.

17. Pray without ceaſing.]

17. Not omitting the frequent conſtant times of prayer as oft as they return, (as continual ſorrow, Rom. 9. 2. is not that which is never diſcontinued in the act, but that which hath conſtant frequent returns to him, though ſometimes intermitted.)

18. In every thing give thanks: for this is the will of God in Chriſt Jeſus * concerning you.]

* toward εἰς

18. And in adverſity as well as proſperity continue your acknowledgments of God's goodneſs to you, Job 1. 21. For this is the condition of the Evangelical covenant, which is the covenant of ſufferings, that we ſhould rejoice in them, Mat. 5. 12. and give God thanks for them, 1 Pet. 3. 15. and 4. 16.

19. Quench not the Spirit.]

19. The gifts of tongues, healing, &c. which were given in form of fire, muſt be uſed accordingly, not quenched with neglect, vanity, wicked life, but preſerved by prayer, thankſgiving, and holy life; and when ye ſee gifts in others, by which they appear to be true teachers, ye muſt not have the ſame averſion to them, that ye would to falſe prophets.

20. Deſpiſe not propheſyings.]

20. And for that faculty of interpreting ſcripture, ye ought to ſet a ſpecial value upon it, 1 Cor. 14. 5.

21. Prove all things, hold faſt that which is good.]

21. Try all thoſe who pretend to extraordinary gifts, and examine whether they have them or no, by that gift of diſcerning of ſpirits, and make uſe of thoſe who approve themſelves to have what they profeſs. c

† every ſort of evil

22. Abſtain from † all [e] appearance of evil.]

22. There is no ſin ſo ſmall, but ye ought carefully to abſtain from it. e.

* the whole of you, the ſpirit

23. And the very God of peace ſanctifie you wholly: and *I pray God* * your whole [f] ſpirit, and ſoul, and body, be preſerved blameleſs unto the coming of the Lord Jeſus Chriſt.]

23. And that God which is the author of all good things, and particularly of that peaceableneſs recommended to you, v. 13. and appointed to be ſecured by the following means, work all kind of purity in you, that of the fleſh and ſpirit. And I heartily pray that all and every part of you may be kept immaculate, that whenſoever Chriſt comes, either in his ſignal puniſhments here forementioned, or in that judgment after death, ye may be approved and rewarded by him. f. who

24. And I doubt not but that Chriſt who hath called you to the knowledge of his truth, afforded you ſuch privileges and advantages, advanced you thus far, will farther enable you to perſevere ſpotleſs unto the end.

24. Faithful *is* he that calleth you, who alſo will do *it*.]

25. Brethren, pray for us.

See Rom. 16. Note c.

26. Greet all the brethren with [an holy kiſs.]

27. I require you with all the weight of adjuration, that this Epiſtle be read and divulged to all the Chriſtians of your Church, and ſo likewiſe to all the Churches under the Metropolis of Theſſalonica, and to all the Churches of all Macedonia. See Note on Phil. 1. a.

27. I charge you by the Lord, that this Epiſtle be read unto all the holy brethren.]

28. The grace of our Lord Jeſus Chriſt *be* with you. Amen.

* See Note a. on the Title of the Epiſtle.

The firſt *Epiſtle* unto the Theſſalonians was written from * Athens.

Annotations on Chap. V.

a. χρόνοι καὶ καιροὶ ἡμέρα Χριστοῦ

V. 1. *Times and ſeaſons*] What χρόνοι and καιροὶ, *times and ſeaſons*, here ſignifie, appears ſufficiently by v. 2. where in another phraſe the ſame thing is expreſſed by ἡμέρα Χριστοῦ ἔρχεται, *the day of Chriſt cometh*; which is without queſtion the ſame which is ſo oft called *the coming of Chriſt*, for the deſtroying the enemies of Chriſtianity, (which he ſhould do καιροῖς ἰδίοις *in the proper ſeaſons*, 1 *Tim.* 6. 15.) and *the day approaching*, and *day* in all languages ſignifies *judgment* (ſo 1 *Cor.* 3. 13. *the day ſhall declare*, that is, the judgment that ſhall ſit upon them; and ſo *diem dicere*, is *to call a man into any court of judicature*, and a *days-man* among us is *a judge*) and ſo the word καιρὸς *ſeaſon* is uſed *Rom.* 13. 11. εἰδότες τὸν καιρὸν *knowing the ſeaſon*, and that ſeaſon expreſſed in the end of the verſe, as here, by ἡμέρα ἤγγικεν *the approaching of the day*. So *Mat.* 16. 3. σημεῖα καιρῶν, *the ſigns of the times*, were the ſigns of that approaching deſtruction, and accordingly *Luk.* 12. 56. it is called καιρὸς οὗτος *this time* or *ſeaſon*. And to this matter (plainly ſet down before, c. 2. 16. the full vials of God's wrath falling on the perſecuting Jews,) the reſt of this diſcourſe to v. 12. doth evidently belong, and the ſuddainneſs and unexpectedneſs of it (and the ſurprize of all carnal men, which joined with the perſecutors or went on in unchriſtian ſins) deſcribed, as it is frequently in the Goſpel, *Mat.* 24. *Luk.* 19. and in the Epiſtles, *Rom.* 13. 2 *Pet.* 3. and elſewhere. And that it cannot belong to the laſt coming of *Chriſt* to judgment or final doom, appears both from hence that that was the ſubject of the former diſcourſe, cap. 4. 13, &c. and this as a diſtinct matter it entred upon with a Περὶ δέ, &c. *But concerning the times and ſeaſons*; and ſecondly by the end to which this diſcourſe is here deſigned by the Apoſtle, *viz.* to comfort the Chriſtians that were under perſecution, and give them patience and conſtancy, for which this was a fit conſideration, that this judgment of God would come ſuddenly, and when it was leaſt expected, and ſo would ſurprize them if they were not watchful: And this but a tranſcript of *Chriſt*'s words on this matter, *Mar.* 13. 32. (and the very word καιρὸς *ſeaſon* there made uſe of v. 33.) and more punctually under the phraſe of the *thief in the night*, *Mat.* 24. 43. All which belonged peculiarly to this doom upon the Jews, and not to the general judgment, which it is to us certain that thoſe that then lived were not concern'd in, but only in this other. And if it be here queſtioned how this deſtruction of the Jews ſhould concern the Chriſtians in *Macedonia*, and ſo be matter of ſuch particular advertiſement to the *Theſſalonians*, I anſwer that the Jews being at this time diſperſed into ſeveral parts much farther from *Judea* than *Macedonia*, did likewiſe whereſoever they were, oppoſe the Apoſtles preaching to the Gentiles, and not only ſo, but perſecuted thoſe that received the faith with all bitterneſs: and how peculiarly this was obſervable at *Theſſalonica*, ſee Note on c. 2. i. *The Jews were the fountains of perſecutions*, ſaith *Tertullian:* and as they proſecuted the Chriſtians before the heathen powers, ſo all the falſe-hearted, temporizing, carnal Chriſtians, that were not willing to bear perſecutions, complyed and joined with them againſt the pure and orthodox, and all that did ſo, being engaged in the ſame courſe, were involved alſo in the ſame deſtruction; and ſo the Jews and *Gnoſticks*, which at this time were the cockle among the wheat in every Chriſtian plantation, over-ran all the Churches of *Aſia*, &c. as appears by the Apoſtles (and *Chriſt's Rev.* c. 2, 3.) Epiſtles to them, and infeſted this plantation in the Churches of *Macedonia* alſo (as oft appeared in the *Epiſtle to the Philippians*, another Church of *Macedonia.*) It was moſt fit then for the Apoſtle to forewarn them of their dangers which were likely to aſſault their conſtancy; and to fortifie them againſt timidity on one ſide, and the carnal baits on the other (as he doth in the former part of this Epiſtle,) by this aſſurance that God's judgments would ſuddainly ſurprize theſe enemies of his, and nothing but conſtancy and purity be likely to preſerve any from that heavy deſtruction.

b. σὺν αὐτῷ ζῆν

V. 10. *Live together with him*] To *live together with Chriſt*, though it comprehend under it, yet muſt not neceſſarily be confined to, the future immortal life, but may belong firſt and literally to preſervation and deliverance here; ſo as σώζεσθαι, which is ordinarily rendred, *to be ſaved*, doth (v. 3. 8, 9. and oft elſewhere) denote *deliverance out of calamities* and *deſtructions* here, which is alſo attended conſtantly (and when the temporal is not had, ſupplied) with eternal life. Thus doth the matter here in hand incline to interpret it; being the deſcription of that coming of *Chriſt* for the deſtroying of the enemies of Chriſtianity, which is deſigned as a means of preſerving the conſtant Chriſtians, and giving them quiet halcyonian days after the ſtorms wherein they had been toſſed. And ſo *to live* is to live proſperouſly and cheerfully in the profeſſion of Chriſtianity here, together with an aſſurance of living and reigning with him eternally. And according to this muſt the phraſe, *whether we ſleep or wake*, be interpreted, not ſo as *ſleeping* ſignifies death, and *waking* being not yet dead but *alive* (though that ſenſe will have truth in it alſo applyable to the notion of *life* for eternal life) but as may beſt agree with the contexture of this Chapter. Here this calamity approaching the Jews and *Gnoſticks* is ſaid to *come as a thief in the night*, v. 2. Upon which he tells the pious Chriſtians that they are in no danger of receiving hurt from this, v. 4. they *are not in darkneſs*, that this *day* or judgment ſhould thus ſurprize them, and ſo again v. 5. on which he builds his exhortation v. 6. *wherefore let us not ſleep, but watch and be ſober*, in the figurative notion of *ſleep* for ſin, and *watching* for carefulneſs and conſtancy; and v. 7. the ground of that figurative notion of *ſleep* is ſet down, becauſe as ſleep is a night-work, ſo drunkenneſs is a night-work, and ſo every ſin, and therefore that viſitation that comes *as a thief in the night* is likely to ſurprize them, and none elſe. And on the contrary the *ſober*, *pure*, *conſtant* Chriſtian, he is ſure to eſcape; which he farther proves v. 9. by *Chriſt's dying* to that end to bring us to that purity: and conſequently being riſen again, and coming to do vital acts (ſuch is executing vengeance on enemies) he will be ſure to preſerve thoſe which are thus qualified, and that *whether they wake or ſleep*. That cannot now be in that figurative ſenſe formerly uſed for *piety* and *ſin*, for they that thus ſleep ſhall not thus live; but (as by the figure ἀναπαύλασις, noted on *Mat.* 8. k. it is ordinary) in the vulgar ordinary ſenſe of *waking* and *ſleeping*, the one noting ſolicitude, the other ſecurity: and ſo the ſenſe will be moſt current, that without their ſpecial care and ſolicitude (referring all to God, and ſo laying them down to ſleep, and taking their reſt) they ſhall be ſecured by *Chriſt*, and *live* when others that were more ſolicitous for their ſafety, the *Gnoſticks*, were deſtroyed with the Jews.

ἀναπάυλασις

c. Περιστάσεως ὑμᾶς

V. 12. *Are over you*] Προϊστάμενοι ὑμῶν, *thoſe that are ſet*, or *rule*, *over you*, are ſure the Biſhops of ſeveral Churches, called in the firſt times Προεστῶτες *Prefects*, and

and *Preſidents* in the Latin Church. As for that objection which may ariſe here from the plural number, which argues that they were more than one, the account is to be the ſame that was given for ἐπίσκοποι more Biſhops than one, *Phil.* 1. 1. becauſe firſt, as *Philippi* was a *Metropolis* of *Macedonia*, and contained many Churches, and conſequently *Biſhops* under it, ſo was *Theſſalonica* here alſo, and all the Churches that were under it were written to alſo in this Epiſtle inſcribed to the Metropolitan Church. Secondly, it hath been before obſerved (Note on *Phil.* 1. a.) that *Theſſalonica* and *Philippi* being both Churches of *Macedonia*, theſe Epiſtles were written to both, and indeed to all the Chriſtian Churches of *Macedonia* (as the *Epiſtle to the Corinthians* belonged alſo to the Saints or Chriſtians of all *Achaia.*) And there being many Biſhops conſtituted in that whole country, they are all here contained under theſe phraſes, Κοπιῶντες κοπιῶντες ἐν ὑμῖν, *they that labour among you*, that is, *labour in the word and doctrine*, 1 *Tim.* 5. 17. and προϊσταμένους *thoſe that are ſet over you*, and νουθετοῦντες *they that exhort you*, it being the Biſhop's office to do all theſe.

d. Ἄτακτοι V. 14. *Unruly*] Ἄτακτοι *irregular* is a military word, and ſignifies *diſbanded Souldiers*, that have left their employment or ſervice or obedience to their commanders, and ſo may here be ſet to expreſs thoſe that live not in obedience to the Apoſtles rules, or to the commands of their ſuperiors the Biſhops in their Churches, who are here firſt admoniſhed according to *Chriſt*'s directions, *Mat* 18. 15. and ſo again a ſecond time, 2 *Theſſ.* 3. 12. and if they reform not are then to be cenſured and excommunicate, 2 *Theſſ.* 3. 6. But the Context in that place ſeems to refer to one particular kind of irregularity (contrary to the expreſs orders of the Apoſtle there, v. 10.) *viz.* living idly, giving over the works and duties of their callings, v. 11. which beſide the diſobedience to his orders, was literally alſo a forſaking their colours, leaving that rank wherein they were placed by God; and ſo there v. 7. Ἀταξίαν is ſet oppoſite to *labouring* v. 8.

e. Εἶδος V. 22. *Appearance*] The word εἶδος, which is ordinarily rendred *appearance*, is known to ſignifie (as the Latin *ſpecies* among authors,) *kind*, or *ſort*. Thus they that interpret it otherwiſe, acknowledge the *Syriack* to render it. And ſo the meaning of the place will be, ἀπὸ παντὸς εἴδους πονηροῦ, *from all ſort*, or *the whole kind*, *of evil*, from all that is truly ſo, be it never ſo ſmall, according to that of *Ribbi* in *Pirch-avoth* c. 2. יהוי זחיר במצוה קלה כבחמירה *be as careful in the keeping a light*, *as an heavy commandment*. Thus the place ſeems to be underſtood by S. *Baſil*, who oppoſes πᾶν εἶδος πονηρὸν *every kind of evil* to τὸ δόκιμον, which will upon trial bear the touch, on the beginning of the *Prov.* Δόκιμος τραπεζίτης τὸ μὴ δόκιμον καθέξει, ἀπὸ δὲ παντὸς εἴδους πονηροῦ ἀφέξεται, *A good merchant will keep that which is good*, unadulterate metal, *but will abſtain from all kind of evil*, or *adulterate*; not from that which appears ill, if it be not, for to what purpoſe then is his skill or touchſtone? but from that which is ill, whatever it appear. So *Theophylact*, μὴ τούτου ἐκείνου, ἀλλ' ἁπλῶς παντὸς πεφεύγατε ψεύδους, καὶ ἀψεύστου ἡμῶν, *fly from all ſimply*, *not from this or that*, *from every lying prophet and from every ſin.* So * *Leonitius de Sect.* περιξ. γ'. ſpeaking of the hereſie of the *Manichees*, which *choſe the worſt things* ἐξ ἑκάστης αἱρέσεως *out of each hereſie*, he adds, ὃ φεύγει ἢ οὐδὲ εἰδωλολατρείας, ὃ παντὸς εἴδους κακοῦ, *it abſtains not even from Idolatry*, *nor from any ſort* (not *ſhew* or *appearance*, but *kind* or *ſort*) *of evil.*

* Bib. Pat. Grac. t. 1. P. 503. E.

f. Ὁλόκληρον ὑμῶν V. 23. *Whole ſpirit and*—] The ὁλόκληρον ὑμῶν, the *all*, or *whole of you*, the intire or complete man is here divided into three parts, *ſpirit*, *ſoul*, and *body*. There ſeems to be a particular mention of each of theſe in the creation, *Gen.* 2. 7. Firſt עפר מן האדמה *the duſt of the earth*, that viſible maſs, the fleſh, or members, that is, the body: then ſecondly, נפש חיים *the living ſoul*, the animal or ſenſitive faculty, common to man with beaſts and other ſenſitive creatures, and that is ψυχὴ *the ſoul*, which therefore in the New Teſtament ordinarily ſignifies *the life*, *Luk.* 12. 20. ψυχήν σου ἀπαιτοῦσι *they require thy ſoul*, that is, thy life *from thee.* So *Mat.* 10. 39. and 16. 25, 26. and elſewhere. See c. 2. 8. Thirdly, נשמת חיים *the breath of life*, the rational faculty capable of divine illumination, and ſo called πνεῦμα *the ſpirit*, or that which was at firſt breathed into man by God, and returns immortal into his hands again. And ſo this may be the full meaning of the words, *your ſpirit*, *ſoul and body*, that is your rational, immortal ſpirit, your ſenſitive, mortal ſoul, and your body, the place of reſidence of both, which three make up the whole man, the ὁλόκληρον ὑμῶν *the whole of us*; and ſo *Marcus Eremita* περὶ μέλαν. τριμερὴς ὑπόστασις σώματος, πνεύματος καὶ ψυχῆς, *the three-parted hypoſtaſis of body*, *ſpirit*, *and ſoul.* But there is another notion of the word *ſoul*, which may poſſibly make a change in this matter: For the Hebrew נפש *ſoul*, *Gen* 23. 8. is by the *Chaldee paraphraſe* rendred רצוה *the will*, and ſo it muſt there ſignifie; for there *Abraham communed with them*, *ſaying*, *if it be your ſoul* (we render it *mind*) that is, your pleaſure, your election or choice, (that is an act of the Will) *that I ſhould bury my dead out of my ſight*, *hear me*, &c. So *Pſ.* 27. 12. *the ſoul of my enemies*, muſt ſignifie the pleaſure, and is rightly rendred *the will of my enemies*, ſo as they may deal with me as they pleaſe; and ſo the ſame phraſe is again uſed *Pſal.* 41. 2. So *Deut.* 21. 14. *Thou ſhalt let her go* לנפשה *according to her ſoul*, that is, her will, whither ſhe pleaſe, or chooſe to go, that is, freely, the will being that free faculty which chuſes what it pleaſes, and accordingly the *Septuagint* read there ἐλεύθεραν *free to go whither ſhe will*, This *Theſſalus*, *Cent.* 2. 27. calls ψυχὴν πρακτικὴν *the practical Soul*, *viz.* the beginning of Action, for ſuch the Will is. And that this is the notion of the ψυχὴ *ſoul* here, is the opinion of the moſt ancient writers, *Origen* and *Irenæus*, as ſhall anon appear: And if it be ſo, then the word σῶμα *body* muſt be taken in a more comprehenſive latitude, ſo as to contain the ſenſes and ſenſitive appetites that are ſeated in the body, in the notion that *the fleſh* and *the members* are oppoſed to *the ſpirit* and *the mind Rom.* 7. and *Gal.* 5. And then this will be the diviſion of the man, the fleſh, or body, or ſenſitive, carnal appetites on one ſide, and the Spirit, or upper ſoul, the rational propoſals on the other ſide, and the will or choice, that freely inclines to one or the other of theſe as it pleaſes. For the firſt of theſe three, the Fathers are wont to ſet τὰ πάθη *the paſſions*, ἐπιθυμίαν *ſenſual deſire*; ὁ δῆμος *the common people* of the ſoul in *Maximus Tyrius*, τὸ θῆλυ *the woman-part* in *Philo*, ὁ παῖς ὁ ἐν ἡμῖν *the child in us* in *Simplicius* on *Epictet.* p. 70. and again p. 296. πεπέζιον ψυχῆς μέρος, *the lower foot-part of the ſoul*, by which the ſoul communicates with the body, τὰ ἄλογα πάθη *the unreaſonable affections* generally among the *Stoicks*, and ἀλογία *unreaſonableneſs*, ἵππος *the horſe* in *Socrates*, θηρίον *the beaſt* in *Plotinus*, or ζωωθὲν τὸ σῶμα *the body enlivened*, θηρία καὶ τετράποδα *the beaſts and fourfooted creatures* of the ſoul, which ſtill allure us to beſtial things; οὐκ ἀνθρώπου ἢ ἀνθρωπος, *not of man as man* (ſaith *Nemeſius de Nat. Hom.* c. 1.) ἀλλὰ ζῴου μὲν πρωτίστως, ἀνθρώπου δὲ ἐπομένως, ἐπειδὴ καὶ ζῶον ὁ ἄνθρωπος, *but of the living creature primarily*, *and conſequently of the man*, *in that man is a living creature.* For the Spirit they ſet τὸ ἡγεμονικὸν *the leading* faculty of the ſoul, ὁ νοῦς and νοερὸν *the intellectual* faculty, ἡνίοχον *the rider* of that *horſe* in *Socrates*, ὁ παιδαγωγὸν ῥυθμίζουσα καὶ μετριοῦσα τὰς ἀλόγους ἐν ἡμῖν, ὀρέξεις, καὶ πρὸς τὸ ὠφέλιμον ἀπαθόνουσα αὐτὰς, *the pædagogue that modulates the irrational appetite*, *and ſets it right to that which is profitable*; in *Simplicius*, ὁ ἐν ὑμῖν θεὸν *the God in us*; in *Julian*, κυβερνήτειον ψυχῆς εἶδος, καὶ ὡς ἔφη αὐτὸν δαίμονα ἑκάστῳ δοθέντα, οἰκεῖσθαι ἐπ' ἄκρῳ τῷ σώματι, πρὸς ὃ ὁ ἐν ἐσχάτῳ συγγένειαν ἀπὸ γῆς ἡμᾶς ἀνέχοντα, *Orat.* 2. *p.* 127. *the chief part of the ſoul*, *the dæmon that is given to every one*, *dwelling in the top of the body*, *and raiſing us from the earth to our kindred in heaven*; *the* τὸ ἄρρεν *the maſculine* part in *Philo*, ὁ ἄνθρωπος *the man* in others, *the inward man* in Saint *Paul*, and ὁ νοῦς *the mind*, διάνοιαν *the underſtanding*, *Mar.* 12. 30. and σύνεσιν in the ſame ſenſe v. 33. Betwixt theſe two then, as in the middle of them, is placed ψυχὴ, as that ſignifies *the will*, the elective faculty, called by the Ancients αὐτεξούσιον and αὐθαίρετον, *the will*, or *choice.* This Philoſophy concerning the parts and diviſion of man * *Nemeſius* cites from *Plotinus*, ἐκ τριῶν ὁ ἄνθρωπός σύνεστι [illegible] σώματος καὶ ψυχῆς καὶ νοῦ, *that the man is made up of three*, *body*, *ſoul*, *and mind*; and he affirms *Apollinarius* Biſhop of *Laodicea* to have followed him in it. The ſame

Σῶμα

Ψυχὴ

Πνεῦμα

we may ſee in *Irenæus* l. 5. c. 9. together with the notion of ὁλόκληρον ὑμᾶς for *the whole of you*, which we have given. *Sunt*, ſaith he, *tria ex quibus perfectus homo conſtat, carne, animâ, ſpiritu*, There are three things of which the entire perfect man conſiſts, *fleſh, ſoul, ſpirit*. And again, *anima eſt quidem inter hæc duo, aliquando ſubſequens ſpiritum elevatur ab eo, aliquando autem conſentiens carni decidit in terrenas concupiſcentias*, The ſoul is betwixt the fleſh and ſpirit, and ſometimes following the ſpirit is elevated by it, ſometimes conſenting to the fleſh falls into earthly concupiſcences. So *Origen* l. 1. *ſup. Epiſt. ad Rom. Triplex hominis portio, Corpus, ſeu caro, infima noſtri pars, cui per genitalem culpam legem inſcripſit peccati ſerpens ille veterator, quâque ad turpia provocamur, ac vitii diabolo nectimur; Spiritus, quo divinæ Naturæ ſimilitudinem exprimimus, in qua Conditor optimus de ſuæ mentis archetypo æternam iſtam honeſti legem inſculpſit digito, h. e. ſpiritu ſuo, hoc Deo conglutinamur, unumque cum Deo reddimur; Porrò tertia, & inter ea media, Anima, quæ velut in factioſa republica non poteſt non alterutri partium accedere, hinc atque hinc ſolicitatur, liberum habet utrò velit inclinare; ſi carni renuncians ad ſpiritûs partes ſeſe induxerit, fiet & ipſa ſpiritualis, ſin ad carnis cupiditates ſemet abjecerit, dejenerabit & ipſa in corpus.* There are three parts of a man, the Body, or fleſh, the loweſt part of a man, on which the Serpent by original ſin inſcribed the law of ſin, and by which we are tempted to filthy things; and as oft as we are overcome by the temptation are joined faſt to the devil; the Spirit, by which we expreſs the likeneſs of the divine Nature in which God from the pattern of his own mind engraved the eternal law of honeſt, with his own hand or ſpirit, by this we are joined faſt to God, and are made one with him; then the Soul, which is the middle betwixt theſe two, which as in a factious commonwealth cannot but joyn with one or other of the former parties, being ſolicited this way and that, and having liberty to which it will joyn; if it renounce the fleſh and joyn with the ſpirit, it will it ſelf become ſpiritual, *but if it caſt it ſelf down to the deſires of the fleſh, it will it ſelf degenerate into the body.* All moſt diſtinctly and largely to the ſame purpoſe, when the ſoul or will thus conſents to the body or fleſh, then *luſt* is ſaid to *conceive and bring forth ſin*, *Jam.* 1. 15. ἐπιθυμία συλλαβοῦσα Thus the fleſh or lower ſoul, like the harlot, ſolicites the will, the middle faculty of the man, to impure unlawful embraces, δελεάζει, *invites*, and *attracts* it with ſome pleaſant bait; then when it hath obtained its conſent, by this means it *conceives ſin*, which, when by ſome degrees it is grown to perfection, proceeds from conſent to act, from conception to birth, from act to delight, from delight to frequent iteration, thence to habit, from habit to obduration, and at laſt it ſelf is able to bring forth again, it *brings forth death*: with which agrees that of the Poet, δελεάζει

Αἶπος ἄρουρα θανάτου ἐπικομίζεσθαι,

Æſchyl. Επτ' επι Θηβ. *That which is ſin in the field, is death in the harveſt.* And

ὕβρις γὰρ ἀζαθὲς' ἐκάπτωσεν τάχυ
Ἄλης, ὅθεν παφλάυστον ἀζαμᾶ θέρος,

Id Πέρσαις, *Luſt bloſſoms and fructifies ſin, from whence comes a lamentable harveſt.* So again when the ſpirit gets the conſent and the embraces, the fruits of the ſpirit follow alſo. And ſo * *Thalaſſius* having compared the will, under the title of ψυχὴ πρακτικὴ, *the practical ſoul*, or beginning of action, to a woman, adds, Ἡ ὁ νοῦς συγγενόμενος ἐπιτίκτει τὰς ἀρετὰς, *with which when the mind joyns, it bring forth vertue*, To this is referred the *ſpirit's luſting againſt the fleſh*, and *the fleſh againſt the ſpirit*, and many the like paſſages of the New Teſtament; and in *Julian Or.* 4. p. 267. διττὴ μαχομένη φύσις, ἐς ἓν κακρεμένη, ψυχῆς καὶ σώματος, ἡ μὲν θείας, τῆς δὲ σκοτεινῆς καὶ ζοφώδους, *the double nature that is at ſtrife, mingled together, viz. ſoul and body, one divine, the other dark and black*, from whence, ſaith he, riſes the μάχη καὶ στάσις *the ſtrife and diſſention* in man.

* Cent. 2. 27.

THE

THE Second EPISTLE of *PAUL* the APOSTLE TO THE [a] THESSALONIANS.

a.

THIS *second Epiſtle* ſeems to have been written not many months after the former, about the 51. of *Chriſt*, whilſt the Apoſtle yet remained at *Corinth*, or was removed to *Athens* perhaps. For having in the former expreſs'd his intentions and deſire to viſit them again in *Macedonia*, 1 *Theſſ.* 3. 10, 11. it no where appears that he did find an opportunity to do ſo; and then it is not improbable, that being by the interveniency of affairs, and perhaps of dangers, hindred from making good his reſolution, he ſhould thus haſten to ſend this *Epiſtle* to ſupply that defect, to confirm their minds, and to correct an errour which he ſaw they were in concerning that coming of *Chriſt*, (mentioned in the former *Epiſtle*, c. 2. 16. and 5. 3.) for the acting revenge upon his enemies the Jews, which they either from the words of his *Epiſtle* (ſee ch. 2. 2. Note c.) or by ſome other means, had perſuaded themſelves would come more ſpeedily than in truth it was likely to come. The ill conſequence of this miſtake the Apoſtle foreſaw, *viz.* that if they depended on it *as inſtant*, ὡς ὅτι ἐνέστηκεν, and ſhould find their hopes of immediate deliverance, which was to attend it, fruſtrated, this would be ſure to ſhake their faith and their conſtancy. And therefore diſcerning their error, he thought it neceſſary to rectifie it, by mentioning to them ſome things which were neceſſarily to be precedent to it, and reminding them that this was exactly according to what he had told them when he was among them. And this is viſibly the ſum of the two firſt chapters, the third being enlarged occaſionally to ſome particulars.

a. Δευτέρα εἰς Θεσσαλονικεῖς

CHAP. I.

Paraphraſe.

1. PAUL and Silvanus and Timotheus unto the Church of the Theſſalonians, in God our father, and the Lord Jeſus Chriſt,

See 1 Theſſ. 1. 1.

2. Grace *be* unto you and peace from God our father, and the Lord Jeſus Chriſt.

* that ὅτι

3. We are bound to thank God always for you, brethren, as it is meet, * becauſe that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.]

3. We count our ſelves bound to give God eſpecial thanks for his mercy and grace afforded you, by the help of which it is that your adherence to the Chriſtian faith grows every day more conſtant, for all your perſecutions, ch. 2. 14. and ſo alſo your mutual love and charity, unity and amity one toward another, without any breach or ſchiſm among you.

4. So that we our ſelves glory in you in the Churches of God for your patience and faith in all your perſecutions and tribulations that ye indure.]

4. And accordingly we expreſs our joy by boaſting of you to other Churches of Chriſtians, that you have with great patience endured ſore perſecutions, and yet continued firm and conſtant in all.

5. *Which is* a manifeſt token of the righteous judgment of God, that ye may be counted worthy of the [a] kingdom of God, for which ye alſo ſuffer:]

5. Which is a notable means of evidencing the great juſtice of God's providence, and diſpenſations of the things of this world, when all the perſecutions that fall on you tend but to the trial and approving of your conſtancy and fidelity to Chriſt, and ſo to the making you capable of that glorious deliverance which Chriſt will ſhortly work for all that adhere to him, when the unfaithful and cowardly are deſtroyed with the perſecutors. And indeed this is it for which they perſecute you, as they have done us, that we profeſs to believe that Chriſt will ſhortly exerciſe this regal power of his for the deſtroying of his enemies, and reſcuing the perſecuted out of their calamities:

a.

6. Seeing *it is* a righteous thing with God to recompenſe tribulation to them that trouble you;]

6. It being moſt juſt with God to puniſh your perſecutors, to deal with them as they have dealt with you;

7. And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be [b] revealed from heaven with his mighty Angels,]

7. And to give you, in proportion to your ſufferings, a participation of eaſe and joy with the Apoſtles of Chriſt, at that glorious coming of his to the puniſhing of his enemies foretold Mat. 24. with thoſe notable meſſengers, and miniſters, and executioners of his power, (ſee Note on 2 Pet. 3. d.)

b.

8. In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt,]

8. In rendring a moſt ſevere vengeance to all the obdurate Jews, and wicked carnal heretical Gnoſtick Chriſtians,

9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power,]

9. Which ſhall be finally deſtroyed by the judgment of God, at his powerful appearance in vengeance againſt his crucifiers.

10. When he ſhall come to be glorified in his ſaints, and to be admired in all them that believe, (becauſe our teſtimony among you was believed) in that day.]

10. At which time alſo he will ſhew miraculous acts of mercy to all pious faithful Chriſtians, to deliver them (and ſo conſequently you, who have received the Goſpel preached by us) in the day of his vengeance on his enemies, ſee Note on Heb. 10. a.

* make you worthy ἀξιώσῃ

11. Wherefore alſo we pray always for you, that our God would * count you worthy of *this* calling, and fulfil all the good pleaſure of *his* goodneſs, and the work of faith with power,]

11. To which purpoſe we pray for you continually, that God will by his grace enable you to walk worthy of that high calling or privilege, that of being Chriſtians, owned and vindicated by him, and powerfully accompliſh and complete in you all the good works and fruits of faith and patience, which may render you acceptable in his ſight,

† among ἐν

12. That the name of our Lord Jeſus Chriſt may be glorified † in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.

12. That Chriſt may have the honour of your patience, and you be rewarded for it, according to the great mercy and goodneſs of God in Chriſt Jeſus.

Annotations on Chap. I.

a. Βασιλεία θεοῦ

V. 5. *Kingdom of God*] That *the kingdom of God* ſignifies the ſtate of the Goſpel or Chriſtian profeſſion, appears oft in the Goſpels, eſpecially in the parables of *Chriſt*; when *the kingdom of God* is likened to *a net*, 10 *a pearl*, &c. and to that the addition of τῆς θλίψεως *for which ye ſuffer*, may here ſeem to incline it,

it, but the καταξιωθῆναι that goes before is not well appliable to that. For that ſignifying *to be vouchſafed*, or *thought worthy*, to have their parts in it, or to have it beſtowed upon them, it muſt refer to ſomewhat yet future, which through the mercy of God ſhould be beſtowed upon them; and then that, whatſoever it is, being hoped for and depended on by them, it may well be ſaid that they *ſuffer for that*, that is, either for the profeſſing that hope of theirs, whereby the malice of others is provoked againſt them, or at leaſt in hope or intuition of it. Two other notions therefore there are of *the kingdom of God:* firſt, that of reigning with *Chriſt* in endleſs bliſs in another world; and ſecondly, the exerciſe of Chriſt's regal power, which was then ſo oft foretold to be approaching, in deſtroying his enemies, and preſerving his faithful ſubjects, according to that double office of a King, *Rom.* 13. of *avenging of offenders*, and *rewarding* them *that do good*. Of this ſee Note on *Mat.* 3. c. And that this is the notion of it in this place appears very probable by that which follows, where it is ſaid, that *it is juſt with God to repay tribulation to* their *perſecutors*, and *to the perſecuted* ἄνεσιν *releaſe, refreſhment* from the perſecutions under which they had been. This was it that the Apoſtles had foretold them in their preachings (ſee Note a. on the title of *the Epiſtle to the Romans)* and the benefits and fruits which they had been promiſed upon their perſeverance in the faith through all their perſecutions, not excluding their eternal reward (but ſuppoſing that for the future, and in caſe they did not outlive the preſent diſtreſſes, 1 *Theſſ.* 4. 13.) but withal giving them into the bargain this aſſurance of an eminent deliverance here, halcionian days of reſt to the Church upon the deſtruction of their perſecutors, according as it fell out in *Veſpaſian*'s days, after the deſtruction of the Jews. And this the Apoſtles profeſſed to expect, and ſo did the Orthodox Chriſtians generally: and as S. *Stephen* was ſtoned for that expectation *Act.* 6. 14. ſo were the Apoſtles and their followers perſecuted alſo; and ſo it was literally ὧν ἧς πάσχετε, for this avowed expectation of this kingdom thus underſtood, they ſuffered perſecution.

ἄνεσις

b. Ἀποκάλυψις Χριστοῦ

V. 7. *Revealed*] Ἀποκάλυψις Χριστοῦ *the revelation of Chriſt*, as *the coming of Chriſt*, is a phraſe of a doubtful ſignification, ſometimes ſignifying the coming to the final doom, but ſometimes alſo that coming that was deſcribed *Mat.* 24. and was to be within that generation. And ſo ſure it ſignifies in ſeveral places of S. *Peter*, 1 *Pet.* 1. 7, 13. and chap. 4. 13. and the σωτηρία ἑτοίμη ἀποκαλυφθῆναι ἐν ἐσχάτῳ καιρῷ, *the deliverance ready to be revealed in the laſt time*, ch. 1. 5. the deſtruction of the Jews being the time of the deliverance and eſcaping to the Chriſtians that were perſecuted by them, (ſee *Rom.* 13. 11.) So again 1 *Pet.* 5. 1. where S. *Peter* ſaying of himſelf that he was a *witneſs of the ſufferings* of *Chriſt*, addeth he was alſo ὁ μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός, *partaker of the glory that ſhould be revealed*, that is preſent at the tranſfiguration, whereby *Moſes* and *Elias* were repreſented and declared the glorious conſequents of his crucifixion, that is, the deſtruction of his crucifiers, and deliverance of his faithful diſciples; ſee Note on *Mat.* 17. a. *Luke* 9. b. and 2 *Pet.* 1. 16. And ſo here it moſt probably ſignifies, where the *vengeance* on the oppreſſors, that is, the crucifiers of *Chriſt*, and perſecutors of Chriſtians, is deſcribed, and an *appendix* of that *reſt* and *releaſe* to the oppreſſed, which is that σωτηρία *deliverance*, ſo oft promiſed to them that perſevere and endure and outlaſt thoſe perſecutions, and that ἐν ἡμέρᾳ ἐκείνῃ, v. 10. *in that day*, which is the notation of that time of vengeance upon the Jews; ſee *Heb.* 10. a. As for the mentions, firſt, of the *Angels*, ſecondly, of the *flame of fire*, thirdly, of the *everlaſting deſtruction*, which may here ſeem to interpret this *revelation of Chriſt*, ſo as to ſignifie the day of the general doom; it is evident firſt, that the Angels being *miniſters of God* in executing his judgments on nations, this remarkable vengeance on the Jews may well here, and is elſewhere fitly expreſs'd by his *coming*, or *revealing* himſelf *with*, or *by*, his *Angels*. So *Mat.* 16. 27. and elſewhere often. See Note on *Jude* g. Then ſecondly, for the πῦρ φλογὸς, *fire of flame*, or *flaming fire*, that is ordinarily the expreſſion of the appearance of Angels *(he maketh his miniſters a flaming fire*, ſaith the *Pſalmiſt)* and ſo adds little to the former. And ſecondly God's judgments, if they be deſtructive, are ordinarily in prophetick phraſe expreſs'd by *flaming fire*; ſee *Mat.* 3. 12. Thirdly, for the ὄλεθρος αἰώνιος, that ſignifies *an utter deſtruction:* when of the chaff it is ſaid, *Mat.* 3. 12. that *it ſhall be burnt with unquenchable fire*, it refers to the cuſtom of winnowing, where the fire being ſet to the chaff, and aſſiſted with the wind, never goes out, till it have burnt up all. Mean while not excluding the eternal torments of hell fire, which expect all impenitent ſinners that thus fall, but looking particularly on the viſible deſtruction and vengeance which ſeiſeth on whole nations or multitudes at once in this life. And that this is the meaning of the ὄλεθρος αἰώνιος *everlaſting deſtruction* here, appears by all that here follows in this chapter, the time aſſign'd for it, ὅταν ἔλθῃ ἐνδοξασθῆναι, &c. *when Chriſt ſhall come* (the ordinary expreſſion of this his vengeance on his crucifiers) *to be glorified in his ſaints, and to be admired among all believers in that day*; which that it belongs to ſomewhat then approaching, and wherein thoſe *Theſſalonians* were then concerned (not to the general judgment, yet future) is evident by his prayer for them, that they may have their part in that great favour of God, v. 11. and *that the name of the Lord Jeſus may be glorified* ἐν ὑμῖν *among them* to whom he writes, ἐν ὑμῖν ἐν αὐτῷ *and that they may be glorified in*, or *through*, *him*, by this remarkable deliverance, which ſhould ſhortly befall them which were now perſecuted.

μετ' Ἀγγέλων

πῦρ φλογὸς

ὄλεθρος αἰώνιος

Paraphraſe. CHAP. II.

a. b. 1. But now, brethren, concerning that famous coming of Chriſt ſo often ſpoken of ch. 1. 5, &c. (and mentioned to you by me 1 Theſſ. 5. 1.) for the deſtroying and cutting off the crucifiers of Chriſt and perſecutors of Chriſtians (ſee Note on Mat. 24. b.) the thing which is juſtly looked on by you as the period of your miſeries and perſecutions, ſo univerſally cauſed by them, and which conſequently will be attended with the plentiful coming in of diſciples to the Chriſtian profeſſion, and with a greater liberty of publick aſſembling for the worſhip of Chriſt than our perſecutions and diſperſions will now afford us (ſee Note on Rev. 1. d.) concerning this matter, I ſay, I beſeech you,

1. NOW we beſeech you, brethren, * [a] by the [b] coming of our Lord Jeſus Chriſt, and † *by* our gathering together unto him,] * concerning the † our

c. 2. That ye be not removed out of the truth (which ye have already been taught, and believed from Chriſt and us) either by the pretended or miſunderſtood revelations or inſpirations of ſome, or by any thing ſaid to you by me when I was with you by word of mouth, or by that which I wrote to you in the former Epiſtle, ch. 5. 2. as if it were our affirmation, that this now were the period of time wherein the day of the Lord, his coming to judge and deſtroy the Jews, were inſtantly a coming; I foreſee the danger of this miſtake to you, that if you believe this and find your ſelves confuted by the event, it will be matter of great trouble to you, and may poſſibly ſhake your conſtancy, and tempt you to disbelieve our Goſpel, and forſake your profeſſion.

2. That ye be not ſoon ſhaken * in mind, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt [c] is at hand.] * from your opinion ἀπὸ τοῦ νοὸς

d. e. 3. And therefore let not this cheat by any artifice be put upon you, being of ſo dangerous importance, if you believe it to be taught by us; but reſolve on this, that before that come, firſt there muſt be, according to Chriſt's prediction, a great departure or defection from the faith to the hereſie of the Gnoſticks, (or perhaps this may be the meaning of the departure, that in the order and method of things foretold by Chriſt, one thing muſt ſolemnly precede, the Chriſtians breaking off their compliance with the impenitent Jews, leaving them as obdurate, and departing avowedly to the Gentiles, Mat. 24. 13.) and ſecondly, Simon Magus, that wicked Impoſtor, and accurſed perſon owned to ruine, together with his followers the Gnoſticks, ſhall ſhew themſelves in their colours, having for ſome ſpace concealed their malice;

3. Let no man deceive you by any means; for † *that day ſhall not come* except there come a [d] falling away firſt, and that [e] man of ſin be revealed, the ſon of perdition,] † the departure muſt needs come firſt

4. Who

* worſhip

4. Who oppoſeth and exalteth himſelf above all that is called God, or * that is f worſhipped; ſo that he as God g ſitteth in the Temple of God, ſhewing himſelf that he is God.]

4. He, I mean, who oppoſes himſelf againſt Chriſt, f. g.
ſetting himſelf up (and being acknowledged by the Samaritans and others) for the chief or firſt God ſuperior to all other Gods; and accordingly is publickly worſhip'd by them, and aſſumeth to himſelf diſtinctly that he is God.

5. Remember ye not that when I was yet with you, I told you theſe things?]

5. If you remember, this very thing I foretold you, when I was among you preaching the Goſpel, and therefore in any reaſon I muſt not now be interpreted to any contrary ſenſe, v. 2.

† that he be revealed, εἰς τὸ ἀποκαλυφθῆναι
*in his own ſeaſon, ἐν τῷ ἑαυτοῦ καιρῷ
† is already acted ἤδη ἐνεργεῖται
* only there is that withholdeth as yet, μόνον ὁ κατέχων ἄρτι
* the wicked one
† by the breath of his own mouth τῷ πνεύματι τοῦ στόματος αὐτοῦ
* by the appearing of his own preſence ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ
† deceitful working ἐνέργειαν πλάνης
* judged κριθῶσι

6. And now ye know what h withholdeth, that † he might be revealed * in his time.]

6. And now you cannot h.
but diſcern what 'tis which makes ſome ſtop in this buſineſs, their ſeaſon of ſhewing themſelves and making open profeſſion of all hoſtility and hatred againſt the Orthodox Chriſtians is not yet come. The peculiar ſeaſon will be when the Apoſtles have given over preaching to the Jews, as hopeleſs and refractory, and ſo go to the Gentiles, Mat. 24. 13. and conſequently break off that more tender compliance with the Jews; For as long as that holds the Jews will not be ſo ſharp againſt the Chriſtians, and conſequently 'twill not be yet ſo fit a ſeaſon for the Gnoſticks to diſcover their venom againſt them.

7. For the i myſtery of iniquity † doth already work, * only he who now letteth *will let*, until he be taken out of the way:]

7. And therefore though i.
this ſort of men be already formed into a ſect, under their ringleaders Simon and Carpocrates, &c. yet at this time 'tis carried more cloſely, they are not broken out into ſuch open renouncing of, and oppoſition to Chriſt and Chriſtians, they have no occaſion as yet to ſide with the Jews againſt the Chriſtians, nor ſhew of quarrel whereupon to exaſperate the Jews againſt them, becauſe the Chriſtians walk warily and do nothing contrary to the Moſaical Law, which is the thing which holds them from breaking out, v. 6. But as ſoon as ever that which withholdeth is removed, that is, as ſoon as the Apoſtles depart, v. 3. go profeſs'dly to the Gentiles, give over the Jews, and permit not Chriſtians to Judaize, but call them off from obſerving the Law,

8. And then ſhall * k that wicked be revealed, whom the Lord ſhall conſume † with the ſpirit of his mouth, and ſhall deſtroy * with the brightneſs of his coming,]

8. Then immediately ſhall k.
this ſect of Gnoſticks ſhew itſelf, join with and ſtir up the Jews, and bring heavy perſecutions upon the Chriſtians, and (having this opportunity to calumniate them to the Jews) behave themſelves as their profeſſed oppoſers. And Simon Magus ſhall ſet himſelf forth in the head of them; whom, as a profeſs'd enemy of Chriſt, Chriſt ſhall deſtroy by extraordinary means by the preaching and miracles of S. Peter: and for all the Apoſtatizing Gnoſticks that adhered to him, they ſhall be involved in the deſtruction of the unbelieving Jews, with whom they have joined againſt the Chriſtians.

9. *Even him* whoſe coming is after the working of Satan, with all power, and ſigns, and lying wonders,]

9. This perſon, whom now I ſpeak of, and his followers are ſuch as by Magick do many ſtrange things to deceive men into an admiration of themſelves,

10. And with all deceivableneſs of unrighteouſneſs, in them that periſh, becauſe they received not the love of the truth, that they might be ſaved.]

10. And by baits of luſt, &c. they work upon the generality of wicked carnal Chriſtians, and this as a puniſhment for their not being brought to ſincere repentance and true faith by the Goſpel, but preferring the ſatisfaction of their own humors, and paſſions, and prejudices, Joh. 8. 45. before the doctrine of Chriſt, when it came with the greateſt conviction, and evidence, and authority among them, Tit. 2. 11.

11. And for this cauſe God ſhall ſend them † ſtrong deluſions, that they ſhould believe a lie:]

11. And this is the cauſe why God ſuffers meer Magicians to deceive them by falſe miracles, and by that means to bring them to believe all kind of falſneſs, falſe gods, falſe ways of worſhip, deceitful, cheating, falſe miracles to get authority to thoſe and all manner of heathen, licentious, vicious practices, the conſequents of thoſe errors, and the moſt contrary to Evangelical truth:

12. That they all might be * damned who believed not the truth, but had pleaſure in unrighteouſneſs.]

12. That ſo filling up the meaſure of their obdurations, they may fall under condemnation, or be judged and diſcerned to be what they are, impenitent infidels, and accordingly remarkably puniſhed.

† that he ὅτι

13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, † becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit and belief of the truth,]

13. The more of truth there is in all this, the more are we bound to bleſs and praiſe God for his goodneſs to you, brethren, that he hath been ſo favourable to you above others, as to appoint the Goſpel to be preached to you, and you to be called to the faith of Chriſt ſo early (ſo theſe being Jews at Theſſalonica are ſaid to have believed before others, Epheſ. 1. 12.) and ſo to be taken out of that wicked generation by the preaching of the Goſpel, and that grace which is annex'd to it, and by your receiving of the truth (by which means you are ſafe both from the Apoſtaſie, v. 3. and the deluſions, v. 10. and from the deſtruction that ſhall ſhortly come upon the Jews and Gnoſticks, v. 1, 8, and 12.)

14. Whereunto he called you by our Goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.]

14. Unto which honour and advantages God hath by our preaching advanced you, that thereby ye might have your parts in all the glorious effects of Chriſt's power in his ſervants, and over his enemies.

15. Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word or our Epiſtle.]

15. To conclude therefore, Do you, brethren, take care to retain conſtantly all the doctrine which I have (both at my being with you for the preaching of the Goſpel to you, and ſince in mine Epiſtle) delivered to you, all ſuch, I mean, as I have truly told or written to you, not ſuch as are unduly put upon you under that pretence, v. 2.

16. Now our Lord Jeſus Chriſt himſelf, and God, even our father, which hath loved us, and hath given *us* everlaſting conſolation and good hope through grace,]

16. And I beſeech that Lord and Saviour of ours, Jeſus Chriſt, and God the Father, who out of his meer love to us hath thus given us his Son, and through him afforded us matter of endleſs comfort, even the hope of eternal joys to reward our temporary ſufferings, and revealed this to us in the preaching of the Goſpel, (ſee Note on Heb. 13. c.)

17. Comfort your hearts, and ſtabliſh you in every good word and work.]

17. That he will now in your tribulations and perſecutions refreſh and chear you up, and confirm you to perſevere ſtedfaſt and conſtant in the profeſſion of the truth, and in all Chriſtian practices.

Annotations on Chap. II.

a. περὶ

V. 1. *By*] The Prepoſition ὑπὲρ is oft taken in the notion of περὶ, *of*, or *about*, or *concerning*, or *for*, as that denotes the matter of the enſuing diſcourſe, as when we ſay in Engliſh, *Now, for ſuch a matter*, or *point*, or *queſtion*, which is the form of entring upon any diſcourſe. And thus it ſeems to be underſtood here, making *the coming of Chriſt*, &c. the things which he proceeds to diſcourſe of, which having been touched upon in the former Epiſtle c. 5. 1. (and, it ſeems, that which was ſaid in that Epiſtle, miſunderſtood by them in ſome circumſtances) he proceeds, as in a known matter, to ſpeak of it, and ſo ὑπὲρ will be beſt rendred, *concerning*.

b. παρουσία τοῦ Κυρίου

Ib. *Coming of our Lord*] Παρουσία τοῦ Κυρίου, *the coming of the Lord*, hath been at large explained, Note on *Mat.* 24. b. to ſignifie the coming of *Chriſt* as a Judge to deſtroy the Jews, (as *Pſal.* 96. 13. *For he cometh, for he cometh to judge the earth*, and as *Pſal.* 97. 5. *the hills melted like wax at the preſence of the Lord*, the very παρουσία τοῦ Κυρίου here) and by that means to reſcue thoſe that were perſecuted by them: and this is by Saint *James* c. 5. 7, 8. called by this title, παρουσία τοῦ Κυρίου, *the coming of the Lord*, and that then ἐγγίζουσα, *approaching*, and farther expreſſed v. 9. by *the Judge ſtanding before the doors*; and ſo there is little reaſon to doubt but that it ſo ſignifies here. 'Tis true indeed that 1 *Theſſ.* 4. 15. παρουσία τοῦ Κυρίου, *the coming of the Lord*, is uſed for the final day of doom; but the phraſe here appears not to refer to that place: for after the deſcription of that to the end of that fourth Chapter, the Apoſtle c. 5. begins

begins περὶ δὲ τ χρόνων κ τ καιρῶν *but concerning the times and ſeaſons*, as of ſomewhat which was then approaching, and preſumed to be ſufficiently known among them, and on that ſubject he tells them, that they *know that the day of the Lord cometh as a thief in the night.* Now to this *coming of the day of the Lord* it is that the Apoſtle here refers, in this *ſecond Epiſtle* (that which he had ſaid of it in the *firſt Epiſtle*, and particularly the αἰφνίδιος ὄλεθρος *ſuddain deſtruction* v. 3. being miſinterpreted by ſome of them, and changed into ἐνέστηκεν ἡ ἡμέρα τ Χριστ *the day of Chriſt is inſtantly approaching*) as may appear by the end of the ſecond verſe, where the very phraſe is uſed, *the day of the Lord*, which therefore is to be taken for the interpretation of παρουσία Χριστ, *the coming of Chriſt* v. 1. the one as well as the other ordinarily denoting this judgment of *Chriſt*'s upon the Jews (ſee Note on *Rom.* 13. d.) And then the ἐπισυναγωγὴ ἡμῶν ἐπ' αὐτόν, *our aſſembling to him*, muſt be proportionably explained to ſignifie that greater liberty of the Chriſtians to aſſemble to the ſervice of *Chriſt*, the freedom of Eccleſiaſtical aſſemblies, which was a conſequent of that great judgment on the perſecutors in the times of *Veſpaſian* and *Titus*. See Note on *Rev.* 1. b. and c. 5. 10. and c. 7. 15. Thus is the phraſe uſed 2 *Mac.* 2. 7. where *God*'s *gathering his people again together*, an effect of his receiving them into mercy, is his giving them the liberty of the Temple and his ſervice there. And ſo ἐπισυναγωγὴ ἑαυτῶν, *the aſſembling of themſelves*, *Heb.* 10. 25. is their meeting together in the publick ſervice of *Chriſt*. And this, as it was an happy conſequent of this deliverance, ſo was it to be uſed as a ſolemn means of expreſſing their gratitude to *Chriſt*, who had thus delivered them, and ſo was peculiarly *a gathering together* ἐπ' αὐτὸν *to him.*

ἡμέρα Κυρίου

ἐπισυναγωγὴ ἐπ' αὐτόν

V. 2. *Is at hand*] The word ἐνέστηκεν here notes the immediate approach of this day, or the inſtant coming of it. So ἐνεστῶτα, *the thing juſt at hand*, *Rom.* 8. 38. and 1 *Cor.* 3. 22. are ſet oppoſite to τὰ μέλλοντα, *the things to come*, which were future, but after ſome time, not ſo immediately to come to paſs. And this being the direct and exact notion of the word, is a key to the whole matter. For that this day was ἐγγίζουσα, *drawing near*, had been oft affirmed by the Apoſtle, and as *Lactantius* ſaith (ſee Note on *title of the Epiſtle to the Rom.* a.) commonly foretold by *Peter* and him in all their preachings, and 1 *Theſſ.* 5. 1. he had farther given them warning, that it would *come as a thief in the night*, that is, on a ſuddain, unobſervably, or unexpectedly. This it ſeems was miſtaken by them, and the ſuddainneſs and unobſervableneſs of it when it ſhould come, interpreted by ſome to denote the immediate, inſtant approach of it, at that time wherein he ſpake. This error of theirs they founded on three things: firſt, on the Revelations which ſome had received in this matter, and which were underſtood to this ſenſe; which is the meaning of διὰ πνεύματος, *by ſpirit*, the ſpirit of prophecy, either truly ſuch, or pretended to be ſuch; ſecondly, on the diſcourſes and affirmations of S. *Paul* when he was among them, which is the meaning of διὰ λόγου *by word of mouth*; thirdly, on the words of his former *Epiſtle*, where he had ſaid c. 5. 2. that *it cometh as a thief in the night*, and that *when they ſaid peace and ſafety*, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, *then a ſpeedy deſtruction invadeth them*; which laſt they interpreted, as if he had ſaid ὅτι ἐνέστηκεν, *that it were* now *inſtant*, or *preſent* at hand, and ſo founded their doctrine upon Saint *Paul*: which is the meaning of ὡς δι' ἡμῶν, *as if we had* thus *taught*, either *by word of mouth*, or *by* that *Epiſtle*, or by both, that this *day of the Lord* was now inſtantly a coming: where as the miſtake was no more than by interpreting ἐφίσταται, by ἐνέστηκεν, the *approach when they ſaid, Peace*, that is, when they leaſt look'd for it, by the being *now immediately at hand*, ſo it was an error of ill conſequence, and directly contrary to what the Apoſtle had taught them, *when he was with them*, v. 5. and therefore their embracing it was juſtly branded by him with the title of ταχέως σαλευθῆναι ἀπὸ τ νοός *being ſuddainly ſhaken* from the ſenſe, or underſtanding, or notion of that coming, which he had imparted to them. And beſides it was a miſtake that he foreſaw would ſhreudly diſturb them, when looking for it according to that belief, they ſhould find themſelves defeated, and ſo be tempted to call the Apoſtles truth in queſtion from whom they took themſelves to have it. And as this would be apt to give them doubts of the truth of the whole Goſpel, which they had believed on the ſame authority, ſo would the ſharpneſs of the preſent perſecutions be in danger to ſhake them quite out of their conſtancy, when they found themſelves thus deluded in their expectation of relief; and this is the meaning of θροεῖσθαι, *being troubled*, And accordingly we find in S. *Peter* 2 *Epiſt.* c. 3. v. 4. that many thinking *Chriſt*'s promiſe broken concerning this his coming, went over to the *Gnoſticks*, joined with them in infidelity and carnality, *walking after their own luſts, and ſaying, Where is the promiſe of his coming?*

c. ἐνέστηκεν

διὰ πνεύματος

διὰ λόγου

δι' Ἐπιστολῆς

Ἐφίσταται

ὡς δι' ἡμῶν

θροεῖσθαι

V. 3. *Falling away*] That ἀποστασία in its natural ſignification imports no more than *abſceſſion* or *departure*, is clear by the Verb ἀφίστημι, from which it immediately comes. So *Act.* 15. 38. when 'tis ſaid of *John* τ ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, ſure it ſignifies no more than that *he had departed from them*, not from the faith of *Chriſt* in our modern notion of *Apoſtaſie*; and in that place the Kings *MS.* reads ἀποστήσαντα, which is a Verb made from ἀποστάτης *Apoſtate*, and yet there ſignifies no more than *leaving*, or *forſaking their company*, not the faith of *Chriſt* at that time. Thus the word is uſed diſtinctly in this matter of *Moſes*'s *Law*, *Act.* 21. 21. ἀποστασίαν διδάσκεις ἀπὸ Μωσέως, *thou teacheſt the Jews in Aſia*, &c. *to forſake the Moſaical Law.* And therefore it is poſſible that the word ἀποστασία here may ſignifie either, firſt, this departing of the Apoſtles from the Jews, leaving them and departing to the Gentiles, which was indeed a great provocation to the Jews to perſecute them moſt bitterly, and ſo might be made uſe of by the *Gnoſticks* as the opportunity moſt fit to exaſperate the Jews againſt them; or elſe ſecondly, the departing of the believing Jews from the Moſaical obſervances, Circumciſion, &c. and this alſo ſharpned the perſecutors againſt them. And ſo Saint *Luke* uſes the word ἀποστὰς, *Act.* 19. 9. of *Paul*, when the Jews *were hardned* and *diſobedient*, and *ſpake evil of that way before the multitude*, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, *he departed from them, and ſeparated the diſciples*, that is, he (and the Chriſtian believers) forſook and ſeparated from them, and betook himſelf to the Gentiles of *Aſia*; and ſo at other times he did, *Act.* 13. 46. and finally, *Act.* 28. 28. And to this the Apoſtle ſeems to exhort the Hebrew believers, *Heb.* 13. 13. *Let us therefore come forth to Chriſt without the camp*, make an expreſs ſeparation from the unbelieving Jews, *bearing Chriſt's approach*, that is, although we be perſecuted by them for doing ſo. But beſides theſe, there is the ordinary vulgar notion of *Apoſtaſie*, which may very probably be meant here, a notable diſcernable apoſtatizing of Chriſtians to that abominable impiety of the *Gnoſticks*, of which Saint *Paul* 1 *Tim.* 4. 1. affirms ἀποστήσονταί τινες τ πίστεως, προσέχοντες πνεύμασι πλάνοις, *ſome ſhall apoſtatize from the faith, giving ear to deceitful ſpirits*; and this, ſaith he there, *the ſpirit ſaith expreſly*, that is, *Chriſt* hath diſtinctly foretold, *Mat.* 24. 10. *And then ſhall many be ſcandalized*, that is, fall off from the faith, *and falſe prophets ſhall ariſe and deceive many*, v. 11. and *the love of many ſhall grow cold*, v. 12. contrary to the *enduring to the end.* And this there as the immediate forerunner of that great day; for, as it there follows v. 14. *Then ſhall the end come.* And againſt this the Apoſtle warns them to *take heed*, *Heb.* 3. 12. *leſt there be in any of you an evil heart of unbelief in departing from the living God*; and they that did ſo, he ſaith they do ὑποστέλλεσθαι εἰς ἀπώλειαν, *draw back*, or *fall off*, *unto perdition*, *Heb.* 39. 22. And (beſides that by theſe warnings and intimations (ſee *Heb.* 12. 15.) it appears that many did, according to *Chriſt*'s prediction, fall off) it is farther moſt certainly known that *Samaria*, which was the firſt-fruits, as it were, unto *Chriſt*, after his aſcenſion, and embraced the faith univerſally, *Act.* 8. 12, 14. did alſo, by the ſubtilty of *Simon Magus* and the *Gnoſticks*, fall off from their firſt faith to that abominable Hereſie. And ſo this may very fitly be here referred to by the Apoſtle, as that which muſt neceſſarily come to paſs before the coming of this day.

d. ἀποστασία

ἀποστασία ἀπὸ Μωσέως

ἀποστήσονται τινες

ὑποστέλλ-

Ib. *Man*

c. Ib. *Man of ſin*] Ἄνθρωπος ἁμαρτίας, *the man of ſin*, is here the denotation of a very wicked ſort of people: and though it be in the Singular number, muſt not yet, in any reaſon, be confined to a ſingle perſon, but to ſome one or more ring-leaders, and their followers. Thus we know Χριστὸς *Chriſt* ſignifies him as he is the head of his Church, and is ſometimes uſed to ſignifie the whole ſociety of Chriſtians (ſee Note on *Gal.* 3. d.) And ſo Ἀντίχριστος *Antichriſt* is ſure no ſingle perſon, conſidered alone, but in conjunction with his followers. And in this latitude proper names of perſons are prophetically uſed to ſignifie people, *Jezebel* for this hereſie of *Gnoſticks*, the whole ſet of them, (ſee Note on *Rev.* 2. n.) and many the like. And accordingly here it cannot be ſtrange that the ἄνθρωπος ἁμαρτίας, *the man of ſin*, ſhould ſignifie more than one ſingle perſon, *viz. Simon* and the *Gnoſticks*. So likewiſe for all that follow, υἱὸς ἀπωλείας *the ſon of perdition* (one fit and ſure to be deſtroyed, as בן מות *the ſon of death*, one that ſhall ſurely die 2 *Sam.* 12. 5.) ὁ ἀντικείμενος *he that oppoſeth himſelf*, (a circumlocution of Antichriſt) and ὁ ἄνομος *the wicked one*, v. 8. All which are here ſet to denote that impious ſect under him, which is known by the ancients by the title of πρωτότοκος τοῦ Σατανᾶ, *the firſt-born of Satan*, that accurſed *Simon* the Magician. That 'twas ſome Magician is clear by what is ſaid of him v. 9. of *the working of Satan* evidenced in him, ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους, &c. v. 10. *in all power, and ſigns, and lying wonders:* and accordingly ſaith *Theophylact*, Ἀνθρωπός ἐστιν ἔχων σατανᾶν ἐνεργοῦντα δι' αὐτοῦ ἐνεργείᾳ, *'tis a man that hath Satan in him working by him*, (which one beſide many other circumſtances ſufficiently prove that it was not *Caius*, or any other of the Roman Emperors, as ſome have conceived.) And that it was particularly *Simon Magus* appears by *Euſebius* l. 2. c. 12. who at the beginning of *Claudius*'s reign mentions his coming to *Rome*, and there deſcribes him διὰ τῶν ὑπ' αὐτοῦ ἐνεργουμένων δαιμόνων τέχνης δυνάμεις μαγικὰς ποιήσασθαι, (words directly parallel to this ninth verſe) *doing* ſuch *miracles* there *by the help of the devils*, that he was taken for a god, and accordingly had a ſtatue erected betwixt the two bridges built on *Tiber*, with this inſcription, *Simoni Deo Sancto*; and, ſaith he, almoſt all the *Samaritans*, and ſome of other nations, confeſſed him τὸν πρῶτον θεὸν, *the firſt*, or *principal God*, and accordingly worſhipped him θυμιάμασι καὶ θυσίαις καὶ σπονδαῖς, *with* all ſorts of *ſacrifices*, and with him alſo *Helena* (which went about with him, but had before been a proſtitute ſtrumpet in *Tyrus*) calling her τὴν ἀπ' αὐτοῦ πρώτην ἔννοιαν, that *firſt cogitation that proceeded from him*, a kind of *Pallas* out of *Jupiter*'s head. Of him we may read at large in *Irenæus*, and by both ſee how truly not only that title belongs to him (given to him by *Euſebius*) that he was πάσης αἱρέσεως ἀρχηγὸς *the ring-leader of all the hereſie* that crept into the Church, and ſo of the *Apoſtaſie* here ſpoken of among the *Samaritans*, and of all the doctrines and practices of the *Gnoſticks* quickly following in the Church, but alſo how perfectly appliable to him is that which is here added, that he *exalted himſelf above all that is called God*, or *worſhip*, &c. For before his baptiſm it is ſaid of him *Act.* 8. that he was by all the *Samaritans* cried up to be δύναμις Θεοῦ μεγάλη (or, as the *MSS.* read, ἡ καλουμένη μεγάλη, *the divine power, which is called great*, that is, the Divine Majeſty, called diverſly by ſeveral nations, but by all acknowledged as the greateſt and ſupreme Deity) and after the feigned reception of the Faith and Baptiſm, he did not leſſen, but rather increaſe his pretenſions. And accordingly ſaith *Irenæus* l. 1. c. 20. *Simon Magus intendit contendere adverſus Apoſtolos, uti & ipſe glorioſus videretur eſſe. A Claudio Cæſare ſtatuâ honoratus eſſe dicitur propter Magiam. Hic igitur à multis quaſi Deus glorificatus eſt, & docuit ſemetipſum eſſe qui apud Judæos quaſi Filius adparuerit, in Samaria autem quaſi Pater deſcenderit, & in reliquis Gentibus quaſi Spiritus S. adventaverit. Eſſe autem ſe ſublimiſſimam virtutem, hoc eſt, eum qui ſit ſuper omnia Pater, & ſuſtinere vocari ſe quodcunque eum vocant homines. Simon Magus ſet himſelf to contend againſt the Apoſtles, that he alſo might appear glorious. He was for his Magick honoured with a ſtatue by Claudius Cæſar. He was glorified by many as a God, and taught that himſelf was he that appeared as the Son among the Jews, that in Samaria he deſcended as the Father, and in other nations came as the Holy Ghoſt. That he was the moſt ſublime virtue, that is, he which was the Father over all, and that he was content to be called by the higheſt titles that any man did call him.* And ſo ſaith *Tertull. de Anima*, *Simon* (ſpeaking of *Hellena* his *prima ennoia* by which he created the *Angels* and powers which made the world, and whom he called alſo *the loſt ſheep*, becauſe of her having been in a brothel-houſe) *ſaith that ad hanc deſcendit Pater ſummus, to her deſcended the ſupreme Father*, (calling himſelf by that title) and having carried her back to his palace, *exinde ad hominum reſpexit ſalutem, from thenceforth had all care to the ſalvation of men.* Again that ſtatue of his was made, ſaith *Irenæus*, *ad figuram Jovis, after the figure of Jupiter, and Helena's after the figure of Minerva*, and theſe, ſaith he, *were worſhipped by men.* And at laſt among the doctrines of his followers, *Saturnilus* and *Menander*, he ſets down, *Judæorum Deum unum ex Angelis eſſe*, c. 22. *that the God of the Jews was one of the ſeven Angels that made the world. Ipſum verò Simonem unum Patrem eſſe qui fecit Angelos, Archangelos, Virtutes, Poteſtates. But that Simon himſelf was the only Father that made the Angels, Archangels, Virtues, and Powers.* So clearly making himſelf ſuperiour to the God of the Jews, and indeed creatour of him. So ſaith *Juſtin Martyr Apol.* 2. (ſee Note b. on *Jude.*) Now for the ἀποκαλυφθῇ, this mans and theſe *Gnoſticks revealing* themſelves, that ſignifies their putting off that diſguiſe of Chriſtianity under which they veiled themſelves a while, and ſetting up, he and his followers, profeſſedly againſt *Chriſt* and his Apoſtles. For *Simon* himſelf, that at firſt he was baptized and made a ſhew of being a Chriſtian, hath appeared *Act.* 8. but this without any ſincerity at that time, any γνησία προαίρεσις, *genuine purpoſe* of change, ſaith *Cyril* of *Jeruſalem*, *Cat.* 1. After this he went on in his way of deceiving the people by his ſorceries, as appears by his deſiring to buy the power of working miracles from the Apoſtles; and being denied that, ſoon after he ſet up and oppoſed himſelf againſt *Chriſt*, and accordingly is here called ὁ ἀντικείμενος, *the adverſary*, or *he that oppoſeth himſelf*, and by S. *John*, ὁ Ἀντίχριστος *the Antichriſt*, which is the ſame. And about the time of erecting the ſtatue to him at *Rome*, being by the preaching of the Goſpel driven out of that city, it was ſome ſpace of years before he appeared there again in conteſtation with S. *Peter*; which may paſs for his *revealing* of himſelf, that at the writing of this Epiſtle was yet future. And accordingly *Theophylact*, ſpeaking of *the myſtery of iniquity*, Ἄρχεται ἤδη φησὶ, ſaith he, καὶ ὁ Σίμων καὶ Νικόλαος οἱ αἱρεσιάρχαι τὰ τοῦ Ἀντιχρίστου ἐνήργουν, *the myſtery of iniquity was already begun, for Simon and Nicolas leaders of hereſies did work the works of Antichriſt.* As for the *Gnoſticks*, the followers of him, and other ſuch leaders, thus it was: The Jews perſecuting the Chriſtians, and thoſe perſecutions ſhaking the faith of many, and the *Gnoſticks* keeping themſelves ſafe from thoſe perſecutions, by forſwearing of *Chriſt* in time of danger from the Jews (as they ſacrificed to Idols, to ſecure them from the Gentiles) and having other carnal baits, all manner of filthineſs to invite carnal and fearful perſons to their party, did ſoon draw all *Samaria* from *Chriſt*, and ſo, whereever Chriſtianity was planted in other parts, at *Rome*, in *Aſia*, &c. corrupted the believers every where, ſo that *many were polluted*, or *infected* by their poiſon, *Heb.* 12. 15. and at length joined with the Jews in the greateſt bitterneſs of perſecuting the orthodox Chriſtians, firſt ſecretly, ὡς κύνες λαθροδήκται, *as dogs that bite and bark not*, ſaith *Ignatius*, and then they were the *myſtery* here, but at laſt openly and avowedly, and that is the meaning of καὶ ἀποκαλυφθῇ the *revealing this myſtery*. And this avow'd oppoſing and perſecuting the Chriſtians was to be a forerunner of that day of the Lord, and 'till that was come, the day was not yet *inſtant*, though *near at hand*.

V. 4. *Worſhipped*] Σέβασμα in this place being joined with λεγόμενον Θεὸν *called God*, not to diſtinguiſh it from the former, but with an ἢ, *or*, to explicate the former, or to extend it farther than the former might be thought to extend, muſt ſignifie not the *worſhip* it ſelf, but that which is *worſhipped*, whatſoever that is. The nations

and people of the world, all of them, acknowledged and worſhipped ſomewhat which they called *God*, or *Numen*, but all falſe and Idol-nothings, ſave only the one Creator of heaven and earth; yet on theſe they beſtowed thoſe magnificent titles of *God*, and *Great power of God*, and other the like: and to comprehend all thoſe titles by which all thoſe falſe Gods were known, this word σέβασμα, *worſhip*, or *deity*, or (by repeating the word λεγόμενον) all that is *called worſhip* or *deity*, is here uſed. And ſo the word is uſed by the *Author* of the *Book of Wiſdom*, c. 14. 20. and rightly rendred, *a God*. So *Act.* 17. 23. ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, *beholding your worſhips*, that is, their δαίμονες, their *idols*, (ſo ſaith *Theophylact*, σεβάσματα, ἤτοι εἴδωλα, *worſhips, that is, Idols*) and *dæmons*, of which their city had and worſhipped ſo many. For ſo v. 16. it is ſaid of him that he did θεωρεῖν *behold that their city was* κατείδωλον *full of Idols*, or *falſe gods*, and v. 22. that he did θεωρεῖν *behold* again *that they were* δεισιδαιμονέστεροι *worſhippers of more Idols* or *Dæmons* than any other city. So in *Photius Ep.* 162 Τὰ τῆ Ἑλληνικῆς θρησκείαι σεβάσματα, θεὸς, &c. not *the worſhips*, but *the gods that are worſhipp'd by the Grecians:* and again, οἰκεῖον ἐδυσφήμησε σέβασμα *he reproached his own God*. And ſo 'tis truly here ſaid of *Simon Magus*, that he did *ſet himſelf up above all that is* any where *worſhipped*, true or falſe God, making himſelf the ſupreme Father of all, who had created the God of the Jews, as appeared Note e.

g. Καθίσαι εἰς τὸν ναὸν Θεοῦ

Ib. *Sitteth in the Temple of God*] What καθίσαι εἰς τὸν ναὸν Θεοῦ ὡς Θεὸν, *to ſit on the Temple of God as God*, ſignifies, cannot now be difficult after the conſideration of the former paſſages Note e. and f. For being owned by all *Samaria* as *the ſupreme God*, and *worſhipp'd*, as was ſaid, θυμιάμασι, καὶ θυσίαις, καὶ σπονδαῖς, *by incenſe and ſacrifices*, &c. it cannot be doubted but theſe were performed to him in thoſe places which had been ſet apart to the worſhip of the true God; and ſo that is *to ſit* or *place himſelf in the Temple of God*, ἀποδεικνύτα ἑαυτὸν ὅτι ὁ Θεὸς, *vaunting*, or *declaring*, *himſelf that he is God*, aſſuming thoſe honours to himſelf. Thus ſaith *Juſtin Martyr*, *Apol.* 2. of ſome, that is, of him and *Helena* his ſtrumpet, that they did λέγειν ἑαυτοὺς εἶναι θεούς, *affirm themſelves to be gods*. And ſo *Irenæus*, *Docuit ſemetipſum*, &c. *He taught that he was God*. See Note e. To this purpoſe it is that *Juſtin Martyr* affirms that *Claudius* erected him a ſtatue at *Rome* on *Tiber*, betwixt the two Bridges, inſcribed *Simoni Deo Sancto*, *to Simon the holy God:* Every ſuch ſtatue or image being, according to the Theologie of the Heathens, a kind of ναὸς or *temple* or *chapel*, where the God to whom the ſtatue was conſecrated was ſaid to dwell. And although *Petrus Cyaconius in Opuſc.* ſuſpects this to be a miſtake of *Juſtin*, becauſe about that place in *Rome* An. Dom. MDLXXIV. a *baſis* of a marble ſtatue was digg'd up with this inſcription *Simoni Sanco Deo Fidio ſacrum*, &c. yet the authority of *Juſtin*, writing this ſo ſoon after to the Emperors of *Rome*, who could and would have diſcerned his falſity, if it had been ſuch, will be abundantly ſufficient to oppoſe to this conjecture, eſpecially when *Irenæus* inſiſting on it ſoon after him, and *Tertullian* better acquainted with that city and ſtory than to be thus impoſed upon, have added their confirmations of it, and many writers of the Church of *Rome* after them continued the tradition unqueſtioned, 'till this conjecture ſet up againſt it.

h. Κατέχειν

V. 6. *Withholdeth*] Κατέχειν here ſignifies *to hinder*, to reſtrain him that is there ſpoken of, that is, the ὁ ἀντικείμενος, *the* impious proud *adverſary*, *Simon Magus* and his *Gnoſticks* v. 11. from putting off their diſguiſe, and revealing themſelves in their colours, that is, cruel profeſſed enemies to *Chriſt* and Chriſtians: and by the addition here of ἐν τῷ ἑαυτοῦ καιρῷ *in his own ſeaſon*, ſome conjecture may be made what the τὸ κατέχον *that which hinders* ſignifies. For it being thereby manifeſt that there was a ſeaſon moſt proper for them thus to reveal themſelves, the τὸ κατέχον muſt be the abſence or not approach of that ſeaſon. Now what the *Gnoſticks* ſeaſon of ſhewing or revealing themſelves was, appears by what hath formerly been ſaid, *viz.* the Chriſtians ſeparating from the Jews. 'Till they did this, the *Gnoſticks* wanted a pretence to exaſperate the Jews, but then having that advantage they ſhewed themſelves in their colours; and ſo this is their ſeaſon of revealing themſelves. And the point of time when this ſeaſon came was, when the *Apoſtles* departed profeſſedly from the Jews (ſee *Paraphraſe* on *Rom.* 7. 1.) and not only gave over tempering and complying with them, but preaching to them alſo, as contumacious and hopeleſs, with a *Behold we turn to the Gentiles*. For this made the Jews to become implacable to the Chriſtians, to perſecute them bitterly (ſee *Eph.* 3. 1, 13.) not only as contemners of *Moſes*'s Law, which interdicted that free commerce with the Gentiles, but as thoſe that hated them, and thought them unworthy of the Goſpel of *Chriſt*, *Act.* 13. 46. And from thence ſprang the Apoſtaſie of many weak Chriſtians to this party, through this neceſſity of adhering to one ſide or other, either of perſecuting with the Jews, or being perſecuted with the Chriſtians, the Apoſtle, *Heb.* 13. 13. calling the Chriſtians to come from among them, to *go out unto Chriſt without the Camp, bearing his reproach*, that is, to leave off the Jewiſh ceremonies, which now became obſtructions and hindrances to the progreſs of the Chriſtian faith, and to do it though it brought all perſecutions upon them. And accordingly all were now forced to make their choice and avow it, and ſo they did (to avoid the perſecution from the Jews:) many profeſs'd themſelves Jews, though they were not ſo by birth (nor circumciſed many of them *Gal.* 6. 12, 13.) and then, having departed from the faith, ſoon proceeded to the greateſt hatreds of them which did not, expreſs'd the fierceſt zeal againſt the Chriſtians of any, according to *Chriſt*'s ſaying, that the Jewiſh Phariſaical Proſelytes became *doubly more the children of the devil than themſelves* (ſee Note on *Mat.* 23. e.) This then being the ſeaſon of the *Gnoſticks* breaking out againſt the Chriſtians, the abſence of that ſeaſon muſt conſequently be the Apoſtles and orthodox Chriſtians keeping fair with the Jews, and being not yet departed to the Gentiles, their obſerving ſome ceremonies in compliance with, and in hope of gaining the Jews. This we know they did for ſome time, upon a double conſideration: firſt, on hope of doing good upon the Jews by that means, (ſo *Paul* circumciſed *Timothy*, *Act.* 16. 3. and ſo he *purified* himſelf, *Act.* 21. 26.) and ſecondly, to avoid the perſecutions of the Jews, which it ſeems S. *Peter* did, *Gal.* 2. 12. *fearing thoſe of the circumciſion*. And as yet the Apoſtles, it ſeems, had not given over theſe compliances when S. *Paul* wrote this. And this, as long as it laſted, kept it from being a fit ſeaſon for the *Gnoſticks* to ſhew themſelves, and ſo in all probability is the τὸ κατέχον here, *that which hindred*, and the ὁ κατέχων, ordinarily rendred, *he that hinders* v. 7. (which is in all reaſon the ſame, the Gender making no difference in this matter, and if it did, yet the ὁ being appliable to the *Law*, ὁ νόμος, and not any neceſſary denotation of a perſon, and withal the Neuter as fit to interpret the Maſculine, as the Maſculine to interpret the Neuter) 'Tis true indeed, divers of the Antients expecting ſtill ſome farther Antichriſt continually, did phanſie the Roman Empire to be the τὸ κατέχον, or *that that hindered:* But that was cauſed by looking for that as future which was ſome time paſt, and now out of their minds, and by the Apoſtles not mentioning what it was; which omiſſion of his was occaſioned by his having told them of it formerly, and ſuppoſing that they knew it ſufficiently (καὶ νῦν οἴδατε, *and now ye know*, &c.) ſo that there was no need of repeating it, and it ſeems they had been, at his being among them, ſo fully inſtructed in it, that he tells them 1 *Theſſ.* 5. 1. that he *need not write* to them of this ſubject.

ἐξερχώμεθα ἔξω τῆς παρεμβολῆς

i. ἀνομία μυστήριον ἐνεργεῖν

V. 7. *Myſtery of iniquity*] It muſt here be explained 1. what ἀνομία *iniquity*, and 2. what μυστήριον *myſtery*, and 3. what ἐνεργεῖν *acted* here ſignifie. For ἀνομία, that may ſignifie no more than ſome *great enormous ſin* or *conjuncture of ſins*; and ſo will very fitly be applied to this ſect of the *Gnoſticks*, who were the vileſt ſort of people in the world, in reſpect of their abominable Luſts, Perjuries, joining with Idols, &c. But the notion which ſeems to be moſt proper to this place is ſomewhat ſuperadded to all this, *viz.* their malicious bitter perſecuting of the Orthodox Chriſtians. This is the notion of ἀνομία *iniquity*, *Mat.* 24. 12. upon the increaſing of which *many ſhould be offended*, v. 10. and their love of *Chriſt*, zeal to Chriſtianity, *ſhould grow cold*. And then it will be

be eaſie to conjecture what is *the myſtery of iniquity*, viz. this villany in both parts of it, the vile ſins of theſe men, and their bitter hatred to Chriſtians, both ſomewhat diſguiſed and kept ſecret, not profeſs'd and avowed, (becauſe it was not yet ſeaſonable,) but yet acted underhand more warily. And that is the meaning of ἐνεργεῖται *agitur*; for the word is generally uſed in a Paſſive ſenſe (ſee Note, on *Gal.* 5. b.) and ſo ſignifies this, which is ſpoken of, to be already acted, ἀρχὴν ἔλαβε, *hath received its beginning*, ſaith *Theophylatt.* And ſo in other the *Epiſtles* it is affirmed, that there were among them *emulations*, *contentions*, *ſtrifes*, *ſeditions*, *confuſion*, and *every evil work*, all this together with the *unclean abominable ſins*, ἤδη, *already*, acted among them, but as yet more ſecretly and cloſely, only waiting their opportunity to break out, and ſhew themſelves at a time of the beſt advantage, when that compliance of the Chriſtians with the Jews, the obſervation of the Moſaical rites (one of which was, that they that were Jews ſhould not converſe with thoſe of another nation, *Joh.* 4. 9.) ſhould be laid down, removed out of the way, the Apoſtles every where leaving the Jews, and departing to the Gentiles, laying down the uſe of the Moſaical rites, and calling their diſciples to come out from the Jews, as they do *Act.* 19. 9. *Heb.* 13. 10, 13. *Gal.* 2, and 3, and 4, and 5.

ἤδη

V. 8. *That wicked*] That ὁ ἄνομος *the wicked* here is the ſame with ὁ ἀντικείμενος *the oppoſer* v. 4. there is no queſtion; and that this was *Simon* and his followers hath been ſhewed (Note e.) and clearly appears by the character v. 9. that his *coming* is κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the working of Satan in all power, and ſigns, and lying wonders*, that is, that they uſed ſorcery, and did many ſtrange things (ſuch prodigies as the Devil could help him to act) by that means, and as it follows v. 10. ſucceeded very proſperouſly among many hypocritical, unſincere, carnal Chriſtians, who were (by their indulgence of luſts, and promiſe of immunity from perſecutions, and by the ſtrangeneſs of their ſorceries, *Simon* undertaking to flie in the air, *&c.*) corrupted and ſeduced by them. And this is farther deſcribed in the deſtruction, that upon this revelation of themſelves ſhould ſoon involve him and his. The relations of which are punctual among the antients. Of *Simon* ſaith *Arnobius adv. Gent.* l. 2. *Viderant currum Simonis Magi, & quadrigas igneas Petri ore diſſlatas, & nominato Chriſto evanuiſſe. Viderant pondere præcipitatum ſuo, cruribus jacuiſſe præfractis: poſt deinde perlatum Brundam, cruciatibus & pudore deſeſſum, ex altiſſimi culminis ſe rurſum præcipitaſſe faſtigio.* *The chariot and fiery horſes of Simon, with which this magician undertook to flie in the air, were blown away by Peter's mouth, and vaniſh'd at the name of Chriſt, and ſo he fell down, and brake his legs, and after ſome time was brought to Brunda, and through the torments and the ſhame became weary of his life, and caſt himſelf headlong from the top of an high place, and ſo periſh'd.* Many other teſtimonies of this are elſewhere mentioned, (ſee Note a. on 2 *Tim.* 3.) And for the *Gnoſticks*, his followers, 'tis *Euſebius*'s affirmation of them, *l.* 3. c. κθ' Λόγῳ θαῦμον εἰς τὸ παντελὲς ἀπωλόμενον, *In a moment they were utterly deſtroyed*, the αἰφνίδιον ὄλεθρον *ſwift deſtruction*, foretold 1 *Theſſ.* 5. 2. And two means are here mentioned by which this ſhould be done, firſt, by *the breath* of *Chriſt's mouth*, ſecondly, by *the brightneſs of his coming*: the former noting the power of the Goſpel in the mouth of the Apoſtles *Peter* and *Paul*, who contended with him perſonally at *Rome*, and brought ruine and ſhame upon him; and the ſecond noting the vengeance that befell the Jews by the Roman armies, at which time the *Gnoſticks*, that ſided with them, were deſtroyed alſo (ſee Note on 2 *Pet.* 2. 9. and *Jude* a.) And this ſeems to be ſo called 1 *Tim.* 6. 14. where he is charged to continue conſtant to *Chriſt* whatever combats he met with, μέχρι τῆς ἐπιφανείας *until the appearance of our Lord Jeſus Chriſt*, which was ſurely ſomewhat then approaching, that was likely to fall out in *Timothy*'s life time, and which as he adds ver. 15. God, as the *bleſſed and only potentate*, expreſſing his mercy and power together to all that adhere unto him, and as *King of Kings, and Lord of Lords*, ſubduing and bringing down the ſtouteſt perſecutors, ſhould *ſhew* forth, καιροῖς ἰδίοις *in* thoſe *proper ſeaſons*, which he had appointed for it.

Πνεύματι τοῦ στόματος Ἐπιφάνεια παρουσίας

μέχρι τῆς ἐπιφανείας

k. ὁ ἄνομος

CHAP. III.

Paraphraſe.

1. *Finally, brethren, pray for us, that the word of the Lord † may have *free* courſe, and be glorified even as *it is* * with you;]

1. And as I pray for your comfort and conſtancy,

ch. 2. 17. ſo it becomes you to be conſtant in prayer for me and the reſt of the Apoſtles and miniſters of the Goſpel, that our preaching may be ſucceſsful and proſperous, meeting with no ſuch obſtacles as may hinder the progreſs of it, but may be every where received, and obeyed, and honoured by the good lives of the believers, as it hath among you;

2. And that we may be delivered from [a] † unreaſonable and wicked men; for all men have not faith.]

2. And that we may be reſcued out of the hands of

a.

theſe villanous hereticks the Gnoſticks, that deal in all unnatural impieties, and are ready to oppoſe us whereſoever we come, and keep many from receiving the faith, and corrupt other hypocritical profeſſors, and ſuch there are in the world; all are not ſincere.

3. But the Lord is faithful, who ſhall ſtabliſh you, and keep *you* from * evil.]

3. But for you, I truſt in

α

that God who hath promiſed to ſecure and defend you from being overcome with ſuch temptations of theſe cunning diabolical hereticks.

4. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.]

4. And through the grace of God watching over you, I am confident that ye will ſtill continue to obey our advices to you, as hitherto ye have done.

5. And the Lord direct your hearts into the love of God, and into the † patient waiting for Chriſt.]

5. To which confidence I ſhall join my prayer to that

God, that he will direct you ſo to love him, as to endure any perſecutions rather than deny the faith, to confeſs Chriſt, whatſoever it coſt you.

6. Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us.]

6. Now I charge you by virtue of that Apoſtolical power given me by Chriſt,

that if you obſerve any man to caſt off obedience to thoſe rules which we gave at our being with you, that is, to forſake his work, the buſineſſes of his calling (ſee 1 Theſſ. 5. Note d.) then (after a firſt admoniſhing of him 1 Theſſ. 5. 14. and a ſecond here v. 12.) you proceed to the cenſures of the Church againſt him, by that means to keep others from being corrupted by him, or doing as he doth, ſee v. 14.

7. For your ſelves know how ye ought to follow us; for we behaved not our ſelves diſorderly among you.]

7. For you cannot but remember, how beſide my admonitions to this purpoſe, I ſet you by my own example a pattern in this, by my not ſpending my time idly among you.

8. Neither did we eat any man's bread for nought, but wrought with * labour and travel night and day, that we might not be chargeable to any of you.]

8. Being very careful to put no man to any charges, nor to eat what we did not pay for, but earning our living by hard labour in our occupations.

9. Not becauſe we have not power, but to make our ſelves an enſample unto you to follow us.]

9. Not becauſe we might not lawfully receive from you if we would, 1 Cor. 9. 4. but on purpoſe to give you a pattern, that you labour as we have done.

10. For even when we were with you this we commanded you, that [b] if any would not work, neither ſhould he eat.]

10. For when we were among you preaching Chriſt,

b

it was our command to all, what the Jews have thought fit to require of all men proverbially, that they muſt labour themſelves, and not expect to be maintained by others labours, being idle themſelves.

† may run τρέχῃ

* among or toward πρὸς

† abſurd

* the evil one πονηροῦ

† patience of ὑπομονὴν

* wearineſs and toil κόπῳ καὶ μόχθῳ

11. Some ſuch idle perſons we hear there are among you, that are diſobedient to our orders, and give over their work, and ſpend their time impertinently in things that they ſhould not meddle with.

11. For we hear that there are ſome which walk among you diſorderly, working not at all, but † are buſie-bodies.]

† buſie themſelves about that which belongs not to them περιεργαζομένους

12. And to theſe we again give warning now, (as before we did, 1 Theſſ. 5. 14.) that they live and labour quietly, and ſo earn their living, (and if upon this ſecond admonition they reform not, let them be cenſured v. 6.)

12. Now them that are ſuch we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread.]

13. And as for you, brethren, be careful to do as much good as you can, and be not idle.

13. But ye, brethren, be not * weary in well-doing.

* ſluggiſh ἐν κακοποιΐᾳ.

14. And as before ver. 6. ſo now I ſay again, if upon this ſecond admonition given by this Epiſtle v. 12. any man ſtill continue refractary in this matter, let him be cenſured and branded by you, and dealt with as an excommunicate perſon, that ſo by ſhaming ye may poſſibly reform him. See Note on 1 Cor. 5. g.

14. And if any man obey not our word by this Epiſtle, note that man, and have no company with him, that he may be aſhamed:]

15. Yet meanwhile apply unto him your friendly Chriſtian admonitions, that thoſe, together with that ſhame, may work effectually upon him, which is your duty to endeavour on every ſinner, and not to deal with him as men deal with their enemies, for how ill ſoever he is, you are to do him all good imaginable, and therefore I preſcribe you that of withdrawing familiar commerce from him, as a method of all others moſt probable to do him good, and then that may be a ſeaſon of advantage for your exhortations to work upon him.

15. Yet count *him* not as an enemy, but admoniſh *him* as a brother.]

16. Now † the Lord of peace himſelf give you peace always, by all means. The Lord *be* with you all.

† the ſame Lord of peace αὐτὸς.

17. This concluſion wherein I ſalute you, I write with mine own hand, and ſo it is my cuſtom to do in all my Epiſtles.

17. The ſalutation of Paul with mine own hand, which is the token in every Epiſtle; ſo I write.]

18. The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

The ſecond *Epiſtle* to the Theſſalonians was written from * Athens.

* See Note a. on the Title of the firſt Epiſtle.

Annotations on Chap. III.

a. ἄτοποι

V. 2. *Unreaſonable*] That ἄτοποι *abſurd men*, with the addition of πονηροὶ *wicked* or *villanous*, ſignifie the *Gnoſticks* here (deſcribed ch. 2.) will appear firſt, by a place in *Polycarpus*'s *Epiſtle to the Philippians*, p. 18. where citing the place 1 *Cor.* 3. 9. againſt μοιχοὶ and ἀρσενοκοῖται, thoſe that were *guilty of effeminacy* and *unnatural luſts*, he adds, οὔτε οἱ ποιοῦντες τὰ ἄτοπα, *neither they that do abſurd things*, noting the ἄτοπα to be an expreſſion of thoſe filthy ſins againſt nature. Secondly, by the prayer which here follows v. 5. that *God would direct their hearts to the love of God, and patience of Chriſt*, that is, that conſtancy of love to God, which conſiſts in confeſſing him in time of perſecutions, the want of which is often noted in the *Gnoſticks*, and thoſe that were corrupted by their infuſions. See Note on 1 *Joh.* 2. a. And accordingly in that *Epiſtle* of *Polycarpus*, p. 20. deſcribing *Simon Magus* the father of the *Gnoſticks*, he makes up his character of theſe four things, firſt, *denying Chriſt to be come in the fleſh*, ſecondly, *not confeſſing the teſtimony of the croſs*, thirdly, *converting the oracles of God to their own luſts*, fourthly, *denying the reſurrection and judgment to come*. To which he ſets oppoſite the *Chriſtians patient ſuffering for Chriſt*, pag. 21. and *loving him that died for them*.

b.

V. 10. *If any would not work* —] This was a proverbial ſpeech among the Jews, in *Bereſith Rabba*, ראי בל סי שאונו לא לעי לא נגום, and in *Obel Moed*, מחוגע אינו אוכל, *Whoſoever doth not labour, doth not eat*. Of this ſee (beſide *Druſius dec.* 2. *adag.* 3.) *Buxtorfe*, *Lex. Talmud.* in the word נגם. Of the like proverbs uſed by *Chriſt*, ſee Note on *Mat.* 10. b.

THE

THE

First EPISTLE of *PAUL* the APOSTLE

TO

[a]TIMOTHY.

a.

THAT *Timothy* first converted by *Paul*, (and therefore here called his *own son in the faith*, ver. 1, 2.) and that some time before his coming to *Paul* at *Lystra*, *Act.* 16. (as appears by the testimonial which he then had of the brethren v. 2.) and then after employed by him for the planting of the Gospel, *Act.* 16. 3, &c. was at length placed Bishop of *Ephesus*, the prime *Metropolis* of *Asia*, appears sufficiently in the records and writings of the ancient Church. So the *anonymous Author* of his *life* in *Photius Num.* 254. Ἀπόστολ☉ Τιμόθε☉ ὑπὸ τῦ μεγάλ Παύλ χ) χειρ☉νε῀) τ῀ Ἐφεσίων μητροπόλεως ἐπίσκοπ☉, χ) ἀθεσνίζε῀, *The Apostle* (so were others called beside the primary) *Timothy is ordained and installed Bishop of the Metropolis of the Ephesians by S. Paul.* So the Fathers of the *Council* of *Chalcedon Act.* 11. who from *Timothy* to their time reckon 27 Bishops of *Ephesus*. So *Eusebius* l. 3. c. 4. Τιμόθε☉ τ῀ ἐν Ἐφέσῳ παροικίας ἱστορ῀) πρῶτ☉ τ῀ ἐπισκοπ῀ λελη χέναι, *Timothy is storied to have been the first Bishop of the province of Ephesus.* And the same might be testified by innumerable more. S. *Chrysostom* may be taken for all, *Hom.* 15. in 1 *Tim.* 5. 19. Δῆλον ὅτι ἐκκλησίαν λοιπὸν ὡ῀ ἐμπεπισ῀μέν☉ ὁ Τιμόθε☉, ἢ μ᾽λλον ἔθν☉ ὁλόκληρον τὸ τ῀ Ἀσίας, *It is manifest that Timothy was intrusted with a Church or rather with a whole nation, that of Asia.* Now for the time when he was placed in this Bishoprick, as that will be useful to direct us when this *Epistle* was written, so will that it self be concluded from this *first Epistle* ch. 1. 3. where S. *Paul*'s *exhorting* him *to abide at Ephesus*, that he might *admonish some not to teach other doctrine*, &c. is an intimation of his leaving him Bishop resident there, and that, saith he, he did πορ῀όμεν☉ εἰς Μακεδονίαν, *going* or *when he went into Macedonia*, that is, in that part of S. *Paul*'s travail set down *Act.* 20. There v. 1. S. *Paul* went out from *Ephesus*, πορε῀θ῀ναι εἰς Μακεδονίαν, *to go into Macedonia*, at which time in all probability, (and by Analogie with the words 1 *Tim.* 1. 3.) he *left Timothy Bishop* there. 'Tis true that when S. *Paul* is in *Macedonia Timothy* is with him there, 2 *Cor.* 1. 1. and after he had *wintered* in *Epirus*, *Tit.* 3. 12. and spent *three months in Greece*, *Act.* 20. 2, 3. and returned back into *Macedonia*, then *Timothy* is with him, *Act.* 20. 4. and goes straight to *Troas* v. 5. All which might well be after the leaving him at *Ephesus*, either on occasion of the business of that Church, about which he might go to consult S. *Paul* being so near, or in obedience to some summons of S. *Paul* (such as after we see he had to a longer journey, even to come to *Rome* to him, 2 *Tim.* 4. 9.) After this coming to *Troas*, *Act.* 20. 6. (although I suppose he was with him among the rest of the Bishops of *Asia* at *Miletus* v. 17. yet) there is no farther mention of *Timothy* in the book of the *Acts*. Supposing then that this of *Act.* 20. 1. was the point of time to which S. *Paul* refers, when he speaks of his being left to reside at *Ephesus*, and supposing again that he could not write to him at any part of the time when he was with him, and yet the whole contexture of the *Epistle* rendring it probable, that it was written (by way of directions) soon after his leaving him there, and that whilst it was yet uncertain to S. *Paul* whether he should come to *Ephesus* again, c. 3. 14, 15. (which also may be the reason that there are no salutations in the close, because of his coming newly from thence, and his thoughts to be there again speedily) it will be from these premises reasonable to conclude that either it was written on the way as he went from *Ephesus* toward *Macedonia Act.* 20. 1. at *Troas* perhaps where he stayed a while (see Note a. on Title of 2 *Cor.*) or at his very first coming to *Macedonia*, or in *Epirus*, or in *Greece:* but the former of them, as neareſt to his coming from *Ephesus*, is the most probable. That it was before his coming to *Miletus*, *Act.* 20. 17. may thus appear: 1 *Tim.* 3. 14. He tells *Timothy* that *he hopes shortly to come to him*, (to *Ephesus* that chief *Metropolis* of *Asia*) but at his being at *Miletus* he tells them that *he knows, that they shall see his face no more*, *Act.* 20. 25, 38. and therefore that his being at *Miletus* must needs be after the writing this *Epistle:* his meeting them at *Miletus*, being to supply the place of his coming to *Ephesus*, which had formerly been designed by him, but now put off through haste to get to *Jerusalem* by *Pentecost*, *Act.* 20. 16. As for the *subscription* of the *Epistle*, that it was from *Laodicea* in *Phrygia Pacatiana*, 'tis *Cujacius* his observation that that could not be antient, there being no distinction between *Pacatiana* and *Salutaris* till the time of *Constantine*; and it is farther evident by *Col.* 2. 1. that *Paul* had not at the writing of that *Epistle to the Colossians* been at all at *Laodicea*, and yet that that was long after the writing of this *Epistle*, that being set by Chronologers, *An. Chr.* 59. Soon after this, as S. *Paul* tells the *Ephesians* and *Asiaticks*, *Act.* 20. 29. that *after his departure grievous wolves should enter in among them*, so he here saith, he left *Timothy* at *Ephesus* to fortifie the Church against them; and who those *wolves* are appears by their *Fables* and *Genealogies* here ch. 1. 4. which are the known character of the *Gnosticks* then, and the *Valentinians* afterward; and so is the *swerving from charity, good conscience, and faith unfeigned*, &c. ver. 5, 6. Besides this suppressing of hereticks, another special use there was of leaving *Timothy* at *Ephesus*, that, as Metropolitan of *Asia*, he might ordain Bishops and Deacons in all the other Cities where they were wanting, as is said of *Titus* in *Crete*. And accordingly this *Epistle* brings him particular directions to that purpose, ch. 3. Which is a proof that this *Epistle* was written to him soon after his fixing there, to furnish him for the discharge of this office. Mean while this is evident, that the *Gnosticks* were now scattered in *Asia*, and so characterised by him ch. 4. and ch. 6. and there distinctly specified (more than in any other place of the New Testament) under the title of ψευδώνυμ☉ γνῶσις c. 6. 20. *science falsly so named*, that is, the men that assumed falsly to themselves the name of *Gnosticks* or *knowing men*. And against some doctrines and practices of theirs he here arms him.

a. ἡ πρὸς Τιμόθεον πρώτη

ἐπιμεῖναι

πορε῀θ῀ναι εἰς Μακεδονίαν

CHAP. I.

Paraphrase.

1. PAUL an Apostle of Jesus Christ * by the commandment of God our Saviour and Lord Jesus Christ, *which is* our hope,]

1. I Paul that (Act. 13. 7.) was sent out and constituted an Apostle of Jesus Christ, according to the designation of him, who being God incarnate is both our Saviour and Lord, to rescue us from the power of sin, and to rule and reign in our hearts, even he on whom all our trust and expectation and hope of good is founded and built;

* according to the appointment, κατ' ἐπιταγὴν

2. Unto

2. To my dearly beloved Timothy whom I firſt converted, and ſo begat to Chriſtianity, I ſend my heartieſt wiſh of all good from God our careful and loving father, and Chriſt Jeſus to whom he hath committed all power in his Church unto the worlds end.

2. Unto Timothy, *my* own ſon in the faith, Grace, mercy *and* peace from God our father, and Jeſus Chriſt our Lord.]

3. This Epiſtle I now ſend thee for thy directions, in purſuance of that Commiſſion which I gave thee when I conſtituted and appointed thee to reſide as Biſhop at Epheſus, at the time when I went thence to go to Macedonia, Act. 20. 1. that preſiding and governing the Church there, thou mighteſt ſuppreſs the ſeeds of the Gnoſtick hereſie ſowed there, and keep men within the form of ſound doctrine, that which in all Churches was delivered by us,

3. † As I beſought thee to * abide ſtill at Epheſus when I † went into Macedonia, that thou mighteſt charge ſome that they teach no other doctrine,]

† Even as καθὼς
* continue at μεῖναι
† was going πορεύ-ομενος

4. And warn thy flock not to heed thoſe fabulous pedegrees of the gods, which under the name of Æones the Gnoſticks (ſee Note on Col. 2. a.) talk ſo much of, and ſo bring in many perplex'd diſputes, rather than inſtruct men in the way of ſalvation under the Goſpel, or of Chriſtian doctrine in matters belonging to God.

a.

4. Neither give heed to fables and endleſs [a] genealogies, which * miniſter queſtions, rather than † edifying which is in faith; *ſo do.*]

* yield παρέχει
† the edification of God which is in faith οἰκοδομίαν θεοῦ τὴν ἐν πίστει, or the diſpenſation of God, for the King's MS. and an antient one in Magdalen Colledge, Ox. read οἰκονομίαν

5. The ſubſtance and perfection, or elſe the deſign and aim of Chriſtian duty being charity, whoſe genealogy is this, faith unfeigned begets a good conſcience, that is, abſtaining from all ſin, that purity of heart, that love of all men:

5. Now the end of the commandment is charity, out of a pure heart, and *of* a good conſcience, and *of* faith unfeigned:]

6. Which ſome aiming not at, have gone out of the way to a divinity made up of empty words, for ſo was the Gnoſticks, ſee v. 4.

6. From which ſome having ſwerved have * turned aſide unto vain jangling,]

* been turned aſide to vain diſcourſes, ἐξεκλιθησάν εἰς ματαιολογίαν

7. Joining Judaiſm to Chriſtianity, and undertaking to expound the Law, and to find thoſe myſteries in it which are the foundations of their impure doctrines, but obſerve no part of the Law, nor at all apply it to the ruling of their lives.

7. † Deſiring to be teachers of the Law, * underſtanding neither what they ſay, nor whereof they affirm.]

† who will be doctors of the law, θέλοντες νομοδιδάσκαλοι
* not thinking either μηδὲν νοοῦντες

8. Which is conſequently a grievous abuſe of the Law, whoſe whole goodneſs conſiſts in this, that a man order his actions ſo by it, as to abſtain from the ſins that it forbids, and do the good which it requires;

8. But we know that the Law *is* good, if a man uſe it lawfully;]

9. It being certain that as good men will perform their duty without any law, ſo the Law of Moſes, as all other laws, was given to the ſons of thoſe excellent Patriarchs, becauſe it was foreſeen they would not always continue ſo good, and ſo was on this very deſign to keep in order ſuch men as theſe, to reſtrain ſuch impure Gnoſticks as theſe from the ſins they are guilty of, (and not to ſtand them in any ſtead, except they live according to it.) Accordingly you know that Moſes's Law is very ſevere againſt the rebellious and contumacious, againſt blaſphemers and ſeditious, ſuch as Corah, Num. 16. 8. called Sinners there, (and to ſuch are the Gnoſticks compared Jude 11.) to the impure, and ſuch as contemn all that is holy, ſuch as Eſau, to whom the Gnoſticks are compared Heb. 12. 16. againſt parricides and murtherers,

9. Knowing this, that the Law is not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and prophane, for murtherers of fathers and murtherers of mothers, for manſlayers,]

10. Againſt fornicators, and thoſe of the fouleſt ſort of thoſe, Lev. 18. 22. againſt thoſe that ſteal and ſell ſervants, Exod 21. 16. Deut. 24. 7. againſt falſe and perjurious perſons, and generally all thoſe ſins and ſinners that now the Goſpel of Chriſt makes to be ſuch, and theſe hereticks are noted for,

10. For whoremongers, for them that defile themſelves with mankind, for men-ſtealers, for lyers, for perjured perſons, and if there be any other thing which is contrary to † ſound doctrine,]

† wholſom ὑγιαινούσῃ

b.

11. According to the Goſpel of Chriſt or of God, when he dwelt among us, appeared here on the earth, for the preaching of which I have been conſtituted an Apoſtle.

11. According to * the [b] glorious Goſpel of the bleſſed God, which was committed to my truſt.]

* the Goſpel of the glory

12. And I account it a great mercy of Chriſt, both that he hath given me abilities, and that he hath vouchſafed to make uſe of me for ſo great a work, thinking me a fit perſon to be ſo intruſted, and ſetting me apart to do him ſervice in the Church,

12. And I thank Chriſt Jeſus our Lord who hath enabled me, for that he counted me faithful, † putting me into the miniſtery,]

† appointing me for θέμενός εἰς

13. Having been ſo hugely unfit and unworthy of ſuch an honour by my former behaviour whilſt I was a Jew, blaſpheming the name of Chriſt, perſecuting the Chriſtians, and uſing them moſt deſpitefully. Notwithſtanding all which God was merciful to me, looked on it but as an act of blind zeal in me, and therefore laid it not ſo to my charge as to deliver me up to my ſelf, but recalled me mightily in the midſt of my carreer.

13. Who was before a blaſphemer, and a perſecutor, and * injurious; but I obtained mercy, becauſe I did *it* ignorantly in unbelief.]

* a contumelious perſon, ὑβριστὴν

14. Since which time he hath moſt plentifully poured out on me the gifts of the Holy Ghoſt, and proportionably to them, a lively faith toward Jeſus Chriſt, and an earneſt zeal for his Goſpel, which hath been wrought in me by his grace.

14. And the grace of our Lord † was exceeding abundant, with faith, and love which is in Chriſt Jeſus.]

† hath ſuperabounded, ὑπερεπλεόνασε

c.

15. O! 'tis a truth of an huge price, and fit to be the only tradition or cabala among us Chriſtians, inſtead of all the Jewiſh ſecrets and myſteries that are talked of by theſe hereticks, that Chriſt Jeſus came a Saviour into the world on purpoſe to reſcue out of their evil courſes, and to obtain pardon and ſalvation upon their reformation, for the greateſt ſinners in the world, of which number I have reaſon to look on my ſelf as the principal of all others.

15. This *is* a faithful ſaying, and worthy of all [c] acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief.]

16. But being ſuch, God hath dealt moſt mercifully with me, called me from heaven whilſt I was perſecuting him, that I might be a prime object of his patience and longanimity, and in order of time the firſt that was ſo miraculouſly called, that ſo the wickedeſt of the Gentiles may in me have an example of hope of mercy, if they ſhall come in unto Chriſt.

16. Howbeit for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering for a pattern to them which ſhould hereafter believe in him to life everlaſting.

d.

17. Now to the great ruler and wiſe diſpoſer of all ages of the world, Governour and commander of Angels, the one true God, whoſe attributes are to be incorruptible, inviſible, and wiſe beyond all imagination, ſo as none partakes with him, and from whom all the wiſdom of all others doth proceed,

17. Now unto the King [d] * eternal, immortal, inviſible, the only wiſe God,] *be* honour and glory for ever and ever. Amen.

* of ages, or Angels

e. f.

18. Now to thee, O Timothy, thou who wert firſt converted by me, I give this commiſſion, as a truſt I commit to thee (agreeable to the revelations which were made of thee, that, though young, thou ſhouldſt be ordained a Biſhop in the Church ch. 4. 14. though we find no mention of this in the Acts, as we do of Saul and Barnabas, Act. 13. 2.) that according to that appointment of God, thou ſhouldſt carefully diſcharge that Epiſcopal office committed to thee,

18. This charge I commit unto thee, ſon Timothy, according to the [e] prophecies which went before on thee, that thou † by them mighteſt [f] war a good warfare,]

† according to them ἐν αὐταῖς

19. Holding faſt and continuing conſtant in the true faith, and diſcharge of a good conſcience; not as ſome, which falling into impure lives, have afterward fallen into foul errors in point of faith.

19. * Holding faith and a good conſcience, which ſome having put away, concerning faith have made ſhipwrack;]

* having ἔχων

20. Such are in thy Church of Epheſus, Hymenæus, 2 Tim. 2. 17. and Alexander, 2 Tim. 4. 14. whom by the Cenſures of the Church I delivered into Satan's power, to chaſten and afflict them, that they may reform, and recover from that very ill courſe in which they are both for faith and manners.

20. Of whom is Hymenæus and Alexander, whom I have delivered unto Satan, that they may † learn not to blaſpheme.]

† be diſciplin'd παιδευθῶσι

Annotations

Annotations on Chap. I.

a. γενεαλογίαι

V. 4. *Genealogies*] Moſt of the divinity of the *Gnoſticks* (made up out of the Greek poets, *Antiphanes*, *Heſiod*, *Philiſtion*, &c.) conſiſted of συζυγίαι and γενεαλογίαι, *conjunctions*, and then from them *Genealogies*, how one thing joins with another, and begets a third (out of *Night* and *Silence* come forth *Chaos*, &c.) and applies all the Theologie and Genealogies of the Gods in *Orpheus*, &c. to the αἰῶνες, as they called the *Angels*, (ſee Note d.) in reference and oppoſition to which it is, that the Apoſtle here v. 5. ſets down a true Chriſtian genealogie of that excellent grace of Charity, ſo much wanting in thoſe hereticks, accordingly as it is produced in a Chriſtian, and that, ſaith he, is the ſpecial genealogie, with the ſtudy of which we Chriſtians (eſpecially they that call themſelves *Gnoſticks*) need to trouble our ſelves. See *Tit.* 3. 9.

b. δόξη

V. 11. *Glorious Goſpel*] δόξη here ſeems to refer to the *ſchechina* among the Jews, which we have often ſpoke of, noting the *preſence* or *appearance of God*, *of Chriſt* on the earth among us. See Note on *Mat.* 3. k. and 16. n.

c. ἀποδοχὴ

V. 15. *Aeceptation*] What is the importance of ἀποδοχὴ here, muſt be learn'd from the uſe of קבל among the Jews, eſpecially in the Chaldee idiom, where it ſignifies *to receive* any thing for undoubted, and with an honourable reſpect, the ſame that they expreſs alſo by שמע *to hear*, that is, obey, and believe with the exhibition of honour; ſee *Paulus Fagius* on the *Chaldee Paraphraſe*, *Gen.* 25. 15. Thus when 2 *Kin.* 14. 11. the Hebrew reads שמע, and the Greek ἤκουσεν *heard*, the *Chaldee Paraphraſe* reads קבל *received*; by which appears what is the meaning of δέχεσθε προφήτην, *to receive a prophet*, *Mat.* 10. 41. (which in like manner *Luke* expreſſes by ἀκούειν *to hear*, in oppoſition to ἀθετεῖν *to neglect*, *Luk.* 10. 16.) to wit, to believe and honour him. So 1 *Cor.* 2. 14. ὁ δέχεται τὰ τοῦ πνεύματος, *receives not the things of the ſpirit*, that is, neither believes nor values them, but as it follows, *they are fooliſhneſs unto him*. So *Joh.* 1. 12. λαμβάνειν *to receive* is explained by πιστεύειν *to believe* in the end of the verſe, and ſo προσλαμβάνειν v. 11. where the Syriack hath קבל in both places. Hence are the *Cabalæ* of the Jews, their *receivings*, that is, *traditions* (as *to give*, *Eph.* 4. 8. is all one with *to receive*, *Pſal.* 68. 18. and as in the Greek λῆμμα and δῶρον *receipt* and *gift* are all one) which they eſteem ſo undoubted and honourable. For as the office of the Doctor is מסר *to deliver*, ſo of the Diſciple קבל *to receive*, as in the beginning of *Pirche Aboth*, *Moſes* קבל *received the Law from Mount Sinai*, ומסרה *and delivered it to Joſhuah*. And as from the former of theſe words is the Hebrews קבלה *Cabala*, their *doctrine received*, and had in ſo much reverence, ſo from the ſecond is their מסורת their *doctrine delivered* by hand from their anceceſſors, and without writing tranſmitted to poſterity, the firſt expreſſed in the New Teſtament often by ἀποδοχὴ, the ſecond by παράδοσις. So that this is the full ſenſe of this place, If there be any undoubted *dogma* worthy of belief, any true *Cabala*, this certainly is it, *that Chriſt came into the world to ſave ſinners*.

δέχεσθε προφήτην

δέχεται τὰ τοῦ πνεύματος

λαμβάνειν

d. αἰῶνες

V. 17. *Eternal*] The αἰῶνες here of which God is ſaid to be the *King*, may poſſibly ſignifie *the* ſeveral *ages* of the world, and no more, that being the ordinary notation of αἰὼν *age*. But it is alſo known what notion of αἰῶνες there was among the hereticks of thoſe firſt times, ſet down at large by *Irenæus* in his diſcovery of the *Valentinians*, where there is a great deal of phantaſtical unintelligible ſtuff about the *Æones*. And therefore conſidering that the *Gnoſticks* hereſie was now abroad in the Church of *Epheſus*, named diſtinctly in the cloſe of this Epiſtle c. 6. 20. and referr'd to in a great part of this Chapter v. 3, 4, 6, 7, 9, 10. and becauſe the *Valentinians* were but the progeny of theſe, ſaith *Irenæus*, and took their doctrines from them, and becauſe it hath been already ſhewn (Note on *Col.* 2. a. and h.) that theſe were the titles of the Angels, who were in *Ezechiel* called חיות *living creatures* (and from thence theſe αἰῶνες formed by them;) it is therefore not improbable that the Apoſtle might refer to this Theologie of theirs here, as he had done before v. 4. by their *genealogies*. And then this will be the meaning of the βασιλεὺς τῶν αἰώνων, *the King*, or *Ruler*, or *ſupreme Commander*, (as of the whole world, ſo particularly) *of the Angels*, his conſtant ſubjects and ſervants, and executioners of his will, thoſe to which under the name of αἰῶνες, the *Gnoſticks* attribute ſo much. To the ſame purpoſe is added *the incorruptible*, *inviſible*, *only wiſe God* (in oppoſition to *Simon Magus*, whom they taught to be *the ſupreme God*, being but a corruptible, viſible man, that by his ſorcery got the reputation of wiſdom among them.) And the *giving glory* and *praiſe* to him is an antient form of *Confeſſion of faith*, which was wont to be done by way of *Doxologie*, and ſo is here ſet as a ſhort *Creed*, againſt the *Gnoſticks*, ſo as the *Doxologie* in that form which is now continued in the Church was framed againſt other hereticks.

βασιλεὺς τῶν αἰώνων

V. 13. *Prophecies*] That the Apoſtles received frequent revelations, and never more diſtinctly and frequently than to this matter of deſigning Biſhops and Governours of the Church, may appear by many places. Thus concerning *Paul* and *Barnabas* the text is diſtinct, *Act.* 13. 2. *The holy Spirit ſaid, Separate to me Paul and Barnabas for the work to which I have called them*; and ſo here of *Timothy*, and c. 4. 14. for that by *prophecy* here is meant ſuch revelation, may appear by comparing 1 *Cor.* 14. 25. with v. 30. for there what is προφητεύειν *to propheſie* in the former place, (and v. 31.) is ἀποκαλυφθῆναι αὐτῷ *to receive a revelation* in the latter. To this ſenſe Saint *Chryſoſtom* and *Theophylact* are clear, Τὸ τῆς διδασκαλίας καὶ ἱερωσύνης ἀξίωμα μέγα ὄν, τῆς τοῦ Θεοῦ δεῖται ψήφου, ὥστε τὸ ἄξιον δέξασθαι, διὸ τὸ παλαιὸν ἀπὸ τῆς προφητείας ἐγίνοντο οἱ ἱερεῖς, τέλειον ἀπὸ Πνεύματος ἁγίου· ἔτω ὁ Τιμόθεος ἠρέθη ἐπὶ τῇ ἱερωσύνῃ, *The dignity of being a Doctor and a Prieſt being a great one*, *wants God's ſuffrage that a worthy perſon may receive it*, *thereupon the Prieſts were made anciently by propheſie*, *that is*, *by the Holy Ghoſt*. *Thus Timothy was choſen to the Prieſthood*, that is, his Epiſcopacy. And ſo generally 'tis ſaid of the Biſhops of *Aſia*, that the *Holy Ghoſt* had *ſet* them *over the flock*, *Act.* 20. 28. Thus ſaith *Clemens Romanus* of the Apoſtles, that at their firſt preaching in every region and city, καθίσανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους καὶ διακόνους, *They conſtituted their firſt fruits*, *making trial* and judgment of them *by the ſpirit*, *into Biſhops and Deacons*: and again, πεπληροφορημένοι τελείαν γνῶσιν τοὺς προειρημένους, *having received perfect foreknowledge*, that is, revelation or prophecy, *they conſtituted the forementioned Biſhops and Deacons*, and not only ſo for the preſent, but for the next courſe or ſucceſſion; for ſo ſaith he, μεταξὺ ἐπινομὴν δεδώκασιν ὅπως ἐὰν κοιμηθῶσι, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν, *Afterward they gave order that if thoſe whom they had conſtituted ſhould die*, *other men that were approved* (by the ſpirit alſo) *ſhould undertake their Miniſtery*, or *employment*. So ſaith *Clemens Alexandrinus* of Saint *John*, that in *Aſia* he conſtituted Biſhops, ſometimes (ὅλας ἐκκλησίας ἀρμόσων) *made up whole Churches*, ὅπου ἢ κλῆρον ἕνα τινὰ κληρώσων τῷ ὑπὸ τοῦ πνεύματος σημαινομένων, *ſometimes ordained ſome certain perſons*, *ſuch as were ſignified to him by the Spirit*. (See *Act.* 8. Note f.) That this ſhould thus be done in the Apoſtles time, beſides the will of God, there is this reaſon alſo diſcernible, becauſe in the firſt preaching of the Faith to any City or Region, performed by the Apoſtles in their journeys, as it was neceſſary that the Apoſtle before he went away from them ſhould leave a Governour among them, ſo it was not poſſible in ſo ſhort a ſtay as ordinarily was made after the converſion of ſome in a city; to diſcern by any human means, who of thoſe νεόφυτοι *new converts* would be fit for that imployment; and ſo this rendred it very neceſſary that the Apoſtles, either by the diſcerning ſpirit which they had extraordinarily beſtowed on them, or by particular Revelation, ſhould thus make deſignation of the perſons. But after, when Churches were ſetled, and men had continued in the Faith ſo long as to give teſtimony of their ſincerity and abilities to qualifie them for that office, there was not that need

προφητεύειν

Euſeb. l. 3. c. κγ'.

of

of Revelation in this matter, human means being in ſome meaſure ſufficient to direct in it. And accordingly by the qualifications which Saint *Paul* names to *Timothy* and *Titus* in their ordaining Biſhops in every Church, it is evident that they made Biſhops upon obſervation and experience of mens behaviour and abilities, and upon the teſtimonials of the brethren, (and therefore were forbid to make *a novice* Biſhop, that is, one lately converted, 1 *Tim.* 3. 6. becauſe of him they could not have this experience, or theſe teſtimonies) and were not afforded divine Revelation in it, or any thing proportionable to that.

f. στρατεύειν στρατείαν

Ib. *War a good warfare*] What is the meaning of the phraſe στρατεύειν στρατείαν here muſt be fetched out of *Num.* 4. 3. where the Levites are ſaid to go לצבא *into the army* or *hoſt*, which is rendred by the *Septuagint* λειτουργεῖν *to officiate*; and ſo *Num.* 1. 50. λειτουργήσουσι καὶ παρεμβαλοῦσι, *they ſhall miniſter and encamp:* ſo generally under the Law the miniſtery of the prieſts is compared to *a warfare*, the Temple to *a camp*, the inferior officers to *watchmen*, and the like; ſo *Exod.* 38. 8. when the women brought their gifts after child-birth to the Tabernacle, they are expreſſed by הצבאות אשר צבאו *the warriers that warred in the door of the tabernacle.* And therefore it is that 2 *Sam.* 6. 2. where there is ſpeech of the bringing back of the Ark, it is called *the Ark of the Lord, whoſe name is the Lord of hoſts, who dwelleth between the Cherubims*, that is, the Lord of the Ark or Tabernacle (the Temple being not then built) dwelling in it, between the *Cherubims:* and that perhaps is the reaſon why in *Zachary*'s propheſie, which concerns the rebuilding of the Temple, he is ſo oft intitled *the Lord of hoſts*, as the title moſt agreeable to ſtir them up to that work: ſo when *Pſal.* 103. the Angels are called *his hoſt*, 'tis becauſe they miniſter unto him, and, as it follows, *do his will*; and ſo the Sun and Moon are called *the hoſt of God*, as thoſe that miniſter unto him. Thus when *Iſa.* 40. 2. it is ſaid, *Their warfare is accompliſhed* (where the *Old Latin* reads corruptly *malitia* for *militia*) it belongs clearly to the ceſſation of the Levitical Prieſthood; and ſo *Dan.* 8. 13. *the ſanctuary and the hoſt ſhall be trodden down*; and ſo *Iſa.* 24. 21. *In that day God will viſit the hoſt of the moſt High*, the Temple in the like manner. Thus in the New Teſtament *the weapons of our warfare* 2 *Cor.* 10. 4. the inſtruments of the exerciſe of our Apoſtleſhip, the Cenſures of the Church, &c. and 2 *Tim.* 2. 3. καλὸς στρατιώτης, *a good Soldier* of *Chriſt*, that is, miniſter, and v. 4. *I have fought a good fight*, executed the office of my Apoſtleſhip as I ought to do. And juſt ſo here, στρατεύειν καλὴν στρατείαν, to diſcharge the office of Evangeliſt firſt, then Biſhop, as he ought.

ὅπλα στρατείας ἡμῶν

καλὸς στρατιώτης

Paraphraſe.

CHAP. II.

a. 1. In the firſt place therefore I adviſe thee, and all the Biſhops under thy Metropolis, that you have conſtant publick offices of devotion, conſiſting firſt, of ſupplications for the averting of all hurtful things, ſins and dangers; ſecondly, of prayers for the obtaining of all good things which you want; thirdly, of interceſſions for others; and fourthly, of thankſgiving for mercies already received; and all theſe not only for your ſelves, but, in a greater diffuſion of your charity, for all mankind,

1. I Exhort therefore, that firſt of all [a] ſupplications, prayers, interceſſions, *and* giving of thanks be made for all men,]

2. For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and * honeſty.]

2. For the Emperors and rulers of provinces under them, to whom we owe all our peaceable living in any place, in the exerciſe of religion and vertuous life, and therefore ought in reaſon to pray and give thanks for them.

* gravity, σεμνότητι

3. For this God under the Goſpel approves of, and requires at our hands,

3. For this *is* good and acceptable in the ſight of God our Saviour,]

4. In proportion to the example which he hath given us in himſelf, who earneſtly deſires the good of all mankind, and uſeth all powerful means to bring them to reform their former wicked lives, and now to entertain the Goſpel.

4. † Who will have all men to be ſaved, and to come unto the knowledge of the truth.]

† Who wills that all men ſhould eſcape, or be ſaved, πάντας ἀνθρώπους σῶσαι θέλει ζωθῆναι

5. For it is but one God that is Creator of all, (who conſequently deſigns and wills the good of all) and ſo likewiſe but one Mediator and peace-maker between God and man, even he that hath taken our common nature upon him, and in it died for all thoſe whoſe nature he aſſumed, even Jeſus Chriſt;

5. For *there is* one God, * and one Mediator between God and men, the man Chriſt Jeſus;]

* one alſo Mediator of God and men, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων

6. Who died to redeem all men, and reſcue them out of their evil ways, laying down his life, pouring out his blood in our ſtead, and thereby gave alſo a teſtimony of the truth of his doctrine, thus ſealed with his blood, in the time appointed by God, and foretold by the prophets, as the ſeaſon for the working this great work.

6. Who gave himſelf a ranſom for all † to be teſtified in due time.]

† a teſtimony in the proper ſeaſon, μαρτύριον ἰδίοις καιροῖς

7. Which doctrine of his hath been intruſted to me to divulge and preach unto all men, Gentiles as well as Jews (Chriſt knows that I ſpeak the truth, whoſe commiſſion it were very unſafe for me to feign (that I might be the Apoſtle and Biſhop of the Gentiles, to make known and adminiſter the Goſpel of Chriſt among them faithfully and truly, without concealing or adding any thing.

7. * Whereunto I am ordained a preacher and an Apoſtle, (I ſpeak the truth in Chriſt *and* lie not,) a teacher of the Gentiles in † faith and verity.]

* Or, with which I was intruſted, for the King's MS. reads ὃ ἐπιστεύθην † or, the Spirit, for the King's MS. reads πνεύματι

b. 8. Theſe directions then I give to all both men and women: firſt to men, that as the Jews waſh'd their hands before they lifted them up at the altar, Exod. 40. 32. Pſal. 26. 6. ſo ſhould all Chriſtians pray, not only in Jeruſalem, but any where elſe, with innocent hearts, without any anger or malice (ſee Note on Mat. 15. e.) quarrels or diſſenſions, preſerving the bond of peace, (the one lip Zeph. 3. 9.) among all.

8. I will therefore that men pray every where, lifting up * [b] holy hands, without wrath and † doubting.]

* pure † diſputing διαλογισμοῦ

9. The ſecond direction I give for women, that they come to the aſſemblies, and pray (in like manner as was ſaid of the men, ver. 8.) and that they do it in ſuch attire as is decent, accounting modeſty and ſobriety the greateſt ornament that they are capable of, and not ſetting themſelves out vainly and with oſtentation, in curious dreſſings of hair, in embroidery, or jewels, or other ways of ſumptuous attire.

9. In like manner alſo that women adorn themſelves in modeſt apparel, with * ſhamefacedneſs and ſobriety; not with broidered hair, or gold, or pearls, or coſtly array:]

* modeſty αἰδοῦς

10. But inſtead of them to add to modeſty and ſobriety v. 9. the richer embroidery and jewels of all good works, charity to others, which becomes Chriſtian profeſſors infinitely better than thoſe other ways of expence upon fine cloaths, &c.

10. But (which becometh women profeſſing godlineſs) with good works.]

11. And of the woman I farther command, that ſhe be content to learn, and to exerciſe obedience and ſubjection to thoſe who are placed over her, both in the Church and at home.

11. Let the woman learn in * ſilence with all ſubjection.]

* quietneſs ἡσυχίᾳ

12. And that ſhe neither undertake to teach in the Church, nor at home to have any authority over her husband, but to be obedient and meek, and ſtill in both thoſe capacites.

12. But I ſuffer not a woman to teach, nor to uſurp authority over the † man, but to be in * ſilence.]

† husband ἀνδρὸς * quietneſs ἡσυχίᾳ

13. According to the type which God gave in this matter in the firſt creation, forming Adam the man firſt, then the woman out of him, to denote her ſubordination to and dependence on him.

13. For Adam was firſt formed, then Eve.]

14. And there is little reaſon that this courſe, which was then ſetled, ſhould ſince be changed; certainly no reaſon to be fetched from Adam's ſin and fall, for the guilt of that lay eſpecially upon

14. And Adam was not deceived, but the woman being deceived was in the tranſgreſſion.]

upon the woman, for before Adam was deceived, (or Adam being not deceived,) the woman being firſt cheated her ſelf by the ſerpent, was the cauſe and beginning of ſin and ruin on all mankind.

† by διὰ * purity ἁγιασμῷ

15. Notwithſtanding ſhe ſhall be [c] ſaved † in child-bearing [d] if they continue in faith and charity, and * holineſs with ſobriety.]

15. But by means of the ſeed of the woman, the Meſſias which ſhould be born from her poſterity, ſhe had a promiſe of redemption, and ſo all others of her ſex, upon condition of their perſeverance in the faith, and love and obedience to Chriſt, and performance of thoſe great Chriſtian duties of chaſtity and modeſt behaviour, which I now require of them. c. d.

Annotations on Chap. II.

a. δεήσεις

V. 1. *Supplications, prayers*—] Of theſe four ſorts of prayer 'tis affirmed by S. *Chryſoſtom*, that they were in his time all uſed in the Church, ἐν καθημερινῇ λειτουργίᾳ *in the daily ſervice*, καὶ τοῦτο, ſaith he, ἴσασιν οἱ μύσται, πῶς καθ' ἑκάστην ἡμέραν γίνεται καὶ ἐν ἑσπέρᾳ καὶ ἐν πρωΐᾳ, *and this is ſufficiently known to all the Prieſts*, or thoſe that *officiate morning and evening*. And ſo it appears by the *Liturgies*. The word δεήσεις referring to the larger or leſſer *Collecta*, that in the *Litany* for deliverance from all the evils there named, and the other after, in which the phraſe τῷ Κυρίῳ δεηθῶμεν *we humbly beſeech thee, O Father*, is uſed, which is for the averting of evils. The ſecond to the prayers for mercy and other wants. The third to the αἰτήσεις, wherein the word αἰτησώμεθα. *Let us pray for the whole ſtate of Chriſt's Church, for Kings*, &c. is inſerted. And the fourth to the ſolemn *thanksgiving for all men*, and to the hymns ſung to the praiſe of God. And it may be obſerved, that the direction here of *praying for Kings*, &c. is agreeable to that of the Hebrews; R. *Chaninah* in *Pirche Aboth* c. 3. §. 2. חנינא סגן הכהנים בשלומה של מלכות שאלמלא מוראה איש את רעהו חיים בלעו *Pray for the peace of the kingdom, for unleſs there be fear, men will devour one another alive.* And ſo when *Petronius* came to ſet up *Caligula*'s image in the Temple, they that would die rather than that ſhould be done, being asked then whether they would wage war with the Emperour, anſwered, No; but on the other ſide twice a day they offered ſacrifice for the ſafety of the Emperour: ſee *Joſephus*, and *Jer.* 29. 7. Accordingly was the Chriſtians practice, as long as the Emperours continued heathen, praying in their *Liturgies* ὑπὲρ Βασιλέων, *for Kings*, after, when they were Chriſtian, δεόμεθα ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων, *We pray thee for our moſt pious Kings, defenders of God*, or *of the faith of Chriſt*, as it is in S. *Chryſoſtom's Liturgie*, and that ὑπὲρ κράτους, νίκης, διαμονῆς, εἰρήνης, ὑγείας, σωτηρίας αὐτῶν, *for their power, victory, continuance, peace, health, ſafety.* The very things which they prayed for them when they were yet Gentiles, ſaith *Tertull.* in *Apol. Sine monitore precamur pro omnibus Imperatoribus, vitam illis prolixam, imperium ſecurum, domum tutam, exercitus fortes, ſenatum fidelem, populum probum, orbem quietum, We pray for a long life to our Emperours, a ſecure empire, a ſafe houſe, valiant armies, a faithful ſenate, a good people, a quiet world.* This was after done for Arrian and heretical Kings, as *Conſtantius*. Παρακαλοῦμεν τὸν Θεὸν ὑπὲρ κοινῆς τῶν ἐκκλησιῶν εἰρήνης, ὑπὲρ τοῦ κόσμου εὐσταθείας, ὑπὲρ βασιλέων, ὑπὲρ στρατιωτῶν, καὶ συμμάχων, ſaith *Cyril, Cat.* 10. *We beſeech God for the common peace of the Churches, for the quiet of the world, for our Kings, their Souldiers, and auxiliaries.*

προσδεήσεις καὶ ἐντεύξεις

εὐχαριστία

ὑπὲρ Βασιλέων

b. ἐπαίρειν χεῖρας * *Hiſt.* 70. *interpret.* p. 890. D.

V. 8. *Holy hands*] The ceremony of waſhing was among the Jews conſtantly uſed before prayers: ſo **Ariſteas*, Ἔθος ἐστὶ πᾶσι τοῖς Ἰουδαίοις, ἀπονιψαμένοις (I ſuppoſe it ſhould be ἀπονιψαμένους) τῇ θαλάσσῃ τὰς χεῖρας, ὡς ἂν εὐξαίμεθα πρὸς τὸν Θεόν, *It is the cuſtom for all the Jews to waſh their hands whenſoever they pary to God*: and ſo among the *Mahometans*. So *Abul Faraii de moribus Arab. Fundamenta legis ſunt* 1. *Munditiei cura*, 2. *Oratio*, *The foundations of the law are* 1. *Cleanneſs*, 2. *Prayer.* Others, as *Al Gazal* that mention the *fundamenta legis*, leave out *Mundities*, *Cleanneſs*, and comprehend it in *Oratio*, *Prayer*, according to that ſaying of *Mahomet* (in *Ebnol Athir*) *Non accipit Deus preces abſque mundatione*, *God receives not prayers without cleanſing*, or *waſhing*; and, *Orationis Clavis eſt mundities*, *Cleanneſs is the key of Prayer*, ſaith *Al Gazal*; and *Mahomet* again, *Fundata eſt Religio in munditie*, *Religion is founded in cleanneſs.* This ſignificant rite the Apoſtle here applies to the thing ſignified by it, cleanneſs of the heart and actions, and makes that neceſſary to the offering up any acceptable ſervice unto God. Of this *Al Gazal* an Arabick writer makes three degrees, 1. the *cleanſing* the *members* of the *body*, from *unlawful* actions, 2. the *cleanſing* of the *heart* from all manners that are worthy of *diſpraiſe*, all *vices* worthy of *hatred*, 3. the *cleanſing* of the *ſecret* (that is, the inward) *affections* of the *heart* from every thing beſide *God*, that they may be at full *leiſure* to *meditate* of, or *pray* to him. See Mr. *Pocock*'s *Notes* on *Abul Faraii* p. 302. and Miſcell. Notes c. 9. p. 388.

c. σωθήσεται διὰ τεκνογονίας

V. 15. *Saved in child-bearing*] Some difficulty there is what is here meant by σωθήσεται διὰ τεκνογονίας, *ſhe ſhall be ſaved by child-bearing*. A firſt notion that may be thought to belong to it, is, that as σώζεσθαι *to be ſaved* ſignifies oft *to eſcape*, noting ſome temporal deliverance (of which ſee Note on *Luk.* 13. b.) ſo διὰ may note *by*, that is, *through*, not as a means or condition, but as the term out of, or through, which the deliverance is wrought as σώζεσθαι δι' ὕδατος being *ſaved through the water*, 1 *Pet.* 3. 10. and διὰ πυρὸς *through the fire*, 1 *Cor.* 3. 15. is being delivered out of the water and fire; and then the meaning of it will be, that ſhe ſhall paſs, though with ſome difficulty, ſafe through child-bearing; and this as a moderation of that curſe inflicted upon womankind upon *Eves* ſin, that ſhe ſhould *bring forth children in ſorrow*, or with ſore travail at their birth. But this doth not ſeem probable to be the meaning of the place, becauſe that which follows, *if they continue in the faith*, &c. v. 15. is not a condition of that deliverance from the peril of child-birth, that being common to believers and pagans, faithful and unfaithful. And indeed the curſe being but this, that *in ſorrow ſhe ſhould bring forth*, *Gen.* 3. 16. there hath ſince been no change in that matter, no promiſe upon any condition, that that puniſhment ſhould be moderated. A ſecond interpretation then there is, by obſerving the importance of the word τεκνογονεῖν (which is rendred *child-bearing*) c. 5. 14. where of the *younger widow* 'tis ſaid *let her marry*, and τεκνογονεῖν, where it is thought to ſignifie, not only or peculiarly *bringing forth*, but alſo *breeding* and *bringing up children.* And then that may be conceived the meaning of it here, and ſo the phraſe will be, *ſhe ſhall be ſaved* διὰ τεκνογονίας *by bearing*, and *bringing up*, or *breeding*, *her children* in the fear and nurture of the Lord, to which the next words are applied alſo ἐὰν μείνωσιν *if they*, that is, the children, *abide in the faith*, &c. But againſt this there are two exceptions alſo: 1. that τεκνογονεῖν in that c. 5. doth no way appear to ſignifie any more than *bringing forth the children*: for that other part of *breeding* or *bringing up* may well be contained under *ruling the houſhold* (which there follows) of which the children are a part; and then there is no example that the word ſhould ſignifie in that larger ſenſe, and conſequently no reaſon that it ſhould be ſo interpreted here: 2dly, there is as little reaſon to apply the following words to the children, *if they*, that is, if the children *ſhall continue*, &c. for beſide that there is no other mention of the children precedent, ſave what is in that compound word; and again, if τέκνα *children* be underſtood, then that plural Neuter muſt have a Verb ſingular to join with it, according to rules of Grammar and uſe of theſe Books, and ſo it would be μείνῃ, not μείνωσιν: beſides theſe, I ſay, there will be little reaſon that the *childrens continuing in the faith* ſhould be the condition of the ſalvation of the mother, when ſhe is before preſumed to have done her part in the breeding of them. The difficulties thus diſcernible againſt either of theſe interpretations make it not unreaſonable to pitch upon a third interpretation, ſo as τεκνογονία ſhall ſignifie the *womans bearing* of *the promiſed ſeed*, which was the means foretold for the *bruiſing the ſerpents head*, and ſo for the reſcuing the woman from that eternal puniſhment which was juſtly deſerved by her ſin.

τεκνογονεῖν

ἐὰν μείνωσιν

This is no new interpretation, but ſo antient as to be mentioned by *Theophylact*, though not accepted by him, and this perfectly agrees with every circumſtance in the Context. For thus it will connect with what went before; *the woman*, that is, *Eve*, v. 12. *being deceived was in the tranſgreſſion*, that is, was firſt guilty of eating the forbidden fruit, but reſcued from the puniſhment by the promiſed ſeed, that is, *by her child-bearing*, by the *Meſſias*, which was to be born of a woman, and ſo to redeem that nature which he aſſumed; but this not abſolutely, but on condition of faith, and charity, and holineſs, and ſobriety, and continuing in all theſe; and this advantage belonging not only to the firſt, woman *Eve*, but to all her poſterity, in reſpect of whom it is that the number is changed from the Singular to the Plural, She, as the repreſentative of all women, had the promiſe made to her, *Gen.* 3. 15. but the condition muſt be performed by all others as well as her, or elſe the benefit will not redound to them. And this is the moſt literal importance of the διὰ alſo, being *ſaved by* this, as by a means of all womens and mens redemption and ſalvation.

Ib. *If they continue*] The changing of the number here from σωθήσεται *ſhe ſhall be ſaved* to ἐὰν μείνωσιν *if they abide*, hath had an account given of it already, Note c. to which it may farther be added, that this is but agreeable to the former diſcourſe v. 9, 11. In v. 9. it is in the plural, *that the women adorn themſelves*, but v. 11. in the ſingular, *Let the woman learn in ſilence*, and v. 12. *But I ſuffer not a woman*, &c. where it is certain that *the women* in one place are all one with *the woman* in the other places. And ſo it is here alſo. d. ἐὰν μείνωσιν

Paraphraſe.

CHAP. III.

a. 1. Now to proceed to other directions neceſſary for thee, thou art to conſider this great and weighty truth, that the Epiſcopal office, whenſoever any man is a candidate or ſuiter for it, is an honourable (though never ſo dangerous and burtheniſom a) function, (ſee James 3. 1.) and conſequently that thou muſt be very careful in the choice of the perſon whom thou, as Metropolitan of Epheſus, admitteſt to this dignity.

1. THis *is* a * true ſaying, If a man deſire the office of a Biſhop, he deſireth a [a] good work.] * faithful πιστὸς

b. c. 2. And therefore theſe enquiries thou muſt make of any whom thou meaneſt to ordain, and receive the teſtimony of the Church concerning him (ſee Note on Act. 6. b.) And therein let theſe qualifications be obſerved: 1. that he be a perſon not ſcandalous for any ſin ſince his converſion, 2. that he have not put away his wife (ſo as is ordinary both among Jews and heathens, but forbidden by Chriſt, except for fornication) and married another, 3. that he be ſober and intent to his buſineſs, 4. moderate in all his actions, as that is oppoſed to diſtemper or giddineſs, 5. of a grave compoſed behaviour, humanity and modeſty together, 6. apt to entertain ſtrangers, 7. one that is able and ready to communicate to others the knowledge which himſelf hath,

2. A Biſhop then muſt be blameleſs, the [b] husband of one wife, † vigilant, ſober, [c] * of good behaviour, given to hoſpitality, apt to teach,] † ſober, temperate νηφάλιον, σώφρονα * comely

3. 8. A temperate perſon, in oppoſition to exceſſive drinking, 9. one that uſes no violence, 10. that uſes no ſordid courſe for gain, 11. of a mild and peaceable diſpoſition, (ſee Note on 2 Cor. 10. a.) 12. neither apt to be angry and quarrel, nor 13. inſlaved to the love of wealth,

3. Not given to wine, no ſtriker, not greedy of filthy lucre, but * patient, † not a brawler, not covetous,] * gentle ἐπιεικῆ † not quarrelſom ἄμαχον

4. 14. That by ruling his own family well, and keeping his children in obedience to diſcipline, and in all probity of manners, ſhews that he is fit to be a Governour,

4. One that ruleth well his own houſe, having his children in ſubjection with all gravity,]

5. (For ſure he that cannot rule ſo much a leſs province, will be unfit to be made a Governour of the Church of God.)

5. (For if a man know not how to rule his own houſe, how ſhall he take care of the Church of God?

d. 6. 15. Not one that is but newly planted or inſtructed in the faith, leſt ſo great a dignity ſo ſuddenly beſtowed on him may tempt him to pride and vanity, and ſo bring the ſame ruin upon him that fell upon the devil, who was tempted in like manner by that glorious condition wherein he was created, and for his pride was caſt out of heaven into the torments of hell, 2 Pet. 2. 4.

6. Not a [d] novice, leſt being lifted up with pride, he fall into the condemnation of the devil.]

7. To theſe qualifications muſt be farther added, 16. that he be a perſon of good reputation, under no reproach for his former life among unbelievers; for if he be, there will be danger that he be contumelioufly uſed by them, and this the devil will make uſe of to inſnare others, to give them averſions to the doctrine of ſuch a man who is under ſo much ſcandal for his former life: ſee Theophylact.

7. Moreover he muſt have a good report of them which are without, leſt he fall into reproach and the ſnare of the devil.

8. And as for the chuſing of the Biſhop all this care muſt be taken, ſo for the Deacons, that muſt every where be conſtituted to attend the Biſhop, they alſo muſt be choſen grave, ſober perſons, not cunning and deceitful, not given to exceſs of drinking wine or ſtrong drink, thoſe which uſe not any ſordid courſe for gain,

8. Likewiſe *muſt* the Deacons *be* grave, not double-tongued, not given to much wine, nor greedy of filthy lucre,]

9. But ſuch as being orthodox in point of faith, live pure and Chriſtian lives according to the doctrine and directions thereof.

9. Holding the myſtery of the faith in a pure conſcience.]

10. And before any be thus aſſumed into holy Orders, let them be well known, and by teſtimony approved for ſufficiency, piety, and good behaviour, and then being found blameleſs, perſons of good report among all, let them then be aſſumed into Orders.

10. And let theſe alſo firſt be proved, and then let them uſe the office of a Deacon, being *found* blameleſs.]

11. So likewiſe the women that have any office in the Church (ſee Note on Tit. 2. b.) muſt be of a grave behaviour, not given to ſlander and calumniate, not given to any exceſs, truſty in all that is committed to them.

11. * Even ſo *muſt their* wives *be* grave, not ſlanderers, ſober, faithful in all things.] * The women in like manner, γυναῖκας ὡσαύτως

12. And as of the Biſhops, ſo of the Deacons, let them be thoſe that have not put away former wives upon diſlikes, and married others (ſee Note b.) but thoſe which either have not married, or lived conſtantly with their firſt wives, and duly brought up their children, and governed their families.

12. Let the Deacons be the husbands of one wife, ruling their children and their own houſes well.]

13. For though the office of a Deacon be an inferior degree, yet it is a ſtep to the higher, and they that behave themſelves well in it, are fit to be aſſumed to an higher imployment, that of rulers or Biſhops, that greater dignity in the Church of God, (ſee Note on Joh. 7. a.)

13. For they that have uſed the office of a Deacon well, purchaſe to themſelves a good degree, and great † boldneſs in the faith which is in Chriſt Jeſus.] † authority παῤῥησίαν

14. Theſe brief directions I now give thee, for the neceſſity of thy preſent employment, hoping to come quickly to thee my ſelf, and furniſh thee with all farther inſtructions.

14. Theſe things write I unto thee, hoping to come unto thee ſhortly.]

15. But if it ſhall fall out that I cannot come, that then by theſe thou mayſt for the main be provided and inſtructed how to diſcharge the office commited to thee, being an office of ſtewardſhip or prefecture in God's family, the Church, not of Idol falſe, but of the one true God, the pillar and baſis which holds up the truth, ſuſtains and keeps it from ſinking.

e. 15. But if I tarry long, that thou mayſt know how thou oughteſt to behave thyſelf in the [e] houſe of God, which is the Church of the living God, the pillar and ground of the truth.] * confeſſedly, ὁμολογουμένως † manifeſted by ἐφανερώθη ἐν * by ἐν † among ἐν * in or with ἐν

f. 16. The truth, I mean, of God's œconomy at this time, which is moſt precious and valuable, and tends mightily to the begetting of all piety and vertue in our hearts. And it conſiſts of theſe ſo many degrees. 1. That God himſelf took on him our fleſh, and here on earth viſibly appeared among us in an human ſhape, and did thereby make known his will

16. And * without controverſie great is the myſtery of [f] godlineſs, God was † manifeſt in the fleſh, juſtified * in the Spirit, ſeen of Angels, preached † unto the Gentiles, believed on in the world, received up * into glory.]

will unto us: and that this might be done more convincingly. 2dly, the Spirit descended on him at his baptism, and gave testimony of him, Mat. 3. 17. and by leading him into the wilderness to be tempted by the devil, convinced him that he was the son of God, Mat. 4. and by the power of God upon him he wrought many great and unheard of miracles, (and so his Apostles after him) which testified the truth of all he said: and 3dly, in these and in the discharge of his designed office of revealing God's will unto men, he was beheld, and confess'd, and adored by Angels themselves, good and bad; fourthly, he was by his Apostles preached and proclaimed not only to the Jews, but Gentiles; fifthly, he was received and believed on by many of all nations through the world; and 6thly, he was visibly and with a glorious appearance of Angels taken up into heaven, there to reign for ever in the glory of God the Father, and to exercise power in his Church, and by converting of some, and destroying of others, to propagate his Gospel over the world.

Annotations on Chap. III.

a. Καλὸν ἔργον

V. 1. *A Good work*] Καλὸν ἔργον here signifies *honestum opus*, *a work* of some *vertue* and *excellence* in it self, as being that which is the consecrating a man's life, at least the greatest part of it, to the service of God, to which therefore an *immarcessible crown of glory* is proposed by Saint *Peter* as the reward, 1 *Pet.* 5. 4. where, as the *great reward in heaven*, *Mat.* 5. is an argument that the vertue to which it is assigned is a very eminent vertue, very acceptable in the sight of God, so is this an evidence that the *good work* here is look'd on as an eminent state of piety, so far from being censurable in him that desires it as he ought to do, in order to the glory of God, or the love of our brethren, or the just provision for their spiritual wants, that it is very commendable in him, and the desire of it is an act of Christian piety in the more perfect degree, as the designing this without putting the flock to any charge is yet more excellent in S. *Paul*, 1 *Cor.* 9. 18. And this may be farther evident by the fault of those who forsake this or any other Ecclesiastical office and return to *the world*, *ad seculum*, again; such was *Demas* who had been a fellow-labourer of S. *Paul*'s, *Philem.* 24. *Col.* 4. 14. but after forsook him, 2 *Tim.* 4. 10. ἀγαπήσας τὸν νῦν αἰῶνα, *having loved this present age*, or *world:* not that this crime was that *love of the world*, which 1 *John* 2. 15. is a crime in any Christian, but that he betook himself to his own worldly secular affairs again, forsaking the attendence on the service of God in his Church; as he that *marries a wife* is said to be *solicitous for the things of this world, how he may please his wife:* which *love of the world*, though it be not in it self a fault (for then marriage could not be faultless) yet if it be the taking one off from Ecclesiastical employments which hath devoted himself to them, will be a fault in him; and that was *Demas*'s crime, not, as 'tis thought, forsaking of Christianity. And that was charged on some others, though *Timothy* stuck close to him, *Phil.* 2. 21. *All seek* τὰ ἑαυτῶν, &c. betake themselves to the care of *their own* secular *affairs*, not to the affairs of *Christ*, in attending on the *Gospel*, ver. 22. And the criminousness of this arising from hence, that he forsakes that which is more excellent for that which is less so, though it be not otherwise unlawful, *Ecclesiastical* for *Secular* employments, is an evidence that the *Ecclesiastical* employment is καλὸν ἔργον in this notion, a *good*, that is *excellent*, *work*, a state (if lived in as it ought) of some perfection.

ἀγαπήσας τὸν νῦν αἰῶνα

b. μιᾶς γυναικὸς ἀνὴρ

V. 2. *Husband of one wife*] What is the meaning of μιᾶς γυναικὸς ἀνὴρ *the husband of one wife* both here and v. 12. and *Tit.* 1. 6. and of ἑνὸς ἀνδρὸς γυνὴ *the wife of one husband* c. 5. 9. will not be easily resolved. For if it should be interpreted as an interdict of chusing to the office of Bishop or Deacon any who had lived in Polygamy, that is, had had *more wives at once*, though that might have some colour of sense in it from the practice of the Jews, as far as concerned the man (who among them was permitted Polygamy) yet this is not appliable to the widow or woman c. 5. 9. for never among Jews (or even Turks) was it permitted that the woman should have more than one husband at once; and the reason is clear, because the multitude of husbands did not help forward, but rather hinder propagation, for which it was that the multitude of wives was permitted. Only among the Barbarians there is mention of the πολυάνδροι, a people so called, because *the wife among them had many husbands*; and among the *Medes* that dwelt in the Mountains, 'tis said that *a woman was married to five husbands at once.* But there is no probability that this should be referred to, or looked upon in this place. Then for the other interpretation, that here the *Digamist*, or *he that hath had two wives successively* one after another, should be made uncapable of holy Orders, or be under some reproach for so doing, and his having married but once should be as necessary to a Bishop or Deacon, as sobriety, &c. this is a little strange, it being ordinary for the wife to die soon after marriage, and without children, and in that case, the second marriage tending as much to the ends of Matrimony (comfort of life, propagation, remedy of lust) as the former can be supposed to do. And besides, this prohibition being not to be found in the laws of any nation, and being grounded on no other text but this (of the meaning of which the question now is) will no farther be concluded hence, than the words of this place do enforce it. A third sense the phrase is capable of, which seems much fitter for the matter in hand, that he be said here to *be*, or *to have been*, *the husband of more wives than one*, who married after divorce, that is, who having put away his wife on any cause whatsoever, even for that of fornication, which the Law of Christ allows, doth marry another. This he that had done was by the words of Christ, especially as they are set down *Mar.* 10. 11. *Luk.* 16. 18. and by a speech of S. *Paul*'s 1 *Cor.* 7. 39. under such prejudices, that we cannot wonder that here he is not thought fit to be received into holy Orders, and so the woman also. They that marry after Divorces, are in the *first Canon* of the *Council of Laodicea* expressed by οἱ ἐλευθέρως καὶ νομίμως συναφθέντες δευτέροις γάμοις, *freely and legally coupled in second marriages.* And the like mention we find of them *Concil. Neocæsar. can.* 52. where such a δίγαμος is supposed αἰτῶν μετάνοιαν *to entreat absolution.* And *Concil. Ancyr. can.* 39. Διγάμων ὅρος, *the term of abstension*, or *separation*, which belongs to the Digamist, (in this notion of it) is mentioned as a known and vulgar thing. And *Concil. primi Niceni Can.* 8. the *Novatians* error appears to have been, their refusing to communicate with these Digamists upon their repentance, in like manner as with those that had fallen in time of persecution; which signifies these two to be look'd on as crimes of high importance in a Christian, for which the Censures of the Church fell heavy on them, though upon Repentance the Catholicks admitted them to Communion again. And thus also in * *Athenagoras*, *we Christians*, saith he, *are commanded either to remain every man as we are*, ἢ ἑφ' ἑνὶ γάμῳ, *or to content our selves with one marriage* (which is no where commanded in that other sense of marrying after the death of the first, and therefore must be understood of this other sort, after Divorce.) *For the second marriages*, saith he, *are* εὐπρεπὴς μοιχεία, *a comely kind of adultery: Adultery*, saith he, from *Christ*'s words, *for he that puts away his wife, and marries again, committeth adultery* (which proof of his restrains his words to those second marriages which are after Divorces;) but that a well-favoured, fashionable, comely one, because the Imperial laws say nothing against such marriages after Divorces allowed by them. And again, saith he, *'Tis the Law of Christ that no man shall put away her* ἣν ἔφθασέ τις τὴν παρθενίαν *whom he hath defloured*, or *made no virgin, and marry again.* This seems to be *Theophylact*'s understanding of it; for as on this place he saith it was opposed to the practice of the Jews, among whom, saith he, ἐφέρετο πολυγαμία, *polygamy was permitted*, or, as other Copies read, ἐφέρετο πολυπαιδία, *multitude of children was desired*, in which respect their divorces were permitted: so on *Tit.* 1. 6. he applies it to him who had so little kindness πρὸς τὴν ἀνάληψιν, that he marries another, and after expresly to the δίγαμος, who, saith he, doth that which is not ἀνεπίληπτον *unblameable*,

* πρὸς Ἕλλ. p. 37. E.

ἐν ἀγ τοῖς ἔξω νόμοις δοκεῖ, *though it be approved by the Laws of them which are not Christians:* where if ἀπελθοῦσα be thought to signifie the *dead* wife, then it will be unappliable to the practice of the Jews; for all others, as well as they, married second wives after the death of the former; and therefore it must probably signifie her that is *departed by divorce*, and then that which followeth of the digamist will also concur with it, to interpret his sense to this purpose. For of such marriages after divorces we know the practice and allowance of the *Græcians* and *Romans*, as well as *Jews*, and of the Imperial Laws. And so before him *Theodoret*, *If any man having put away his former wife shall marry another, he were worthy of reprehension*; and therefore a Bishop, that must be ἀνέγκλητος, must not be such an one. So *Chrysostom* also, from whom *Theophylact* had his sense and words. So *Plutarch* in his Ῥωμαϊκ. making mention of a law prohibiting to marry second marriages on festival days, saith that it was brought up, because either widows married, which might do well to do it in secret, or those whose husbands were living, and then they ought to be ashamed to think of any other husband. So *Valer. Max.* l. 2. c. 1. calls *the experience of many marriages, legitimæ cujusdam intemperantiæ signum, a sign of intemperance*, but such as the law of Heathen men permits. So in * *Ærodius*, among the *Presbyters* that were brought as witnesses against *Marcellinus*, one being found to have married again after Divorce, *placuit reprobari, he was rejected*, saith he: whence it appears that such marriages were not only allowed by the Imperial laws, but that they were practised also among Christians: which farther appears by *Marculfus Formul.* l. 2. c. 30. *Dum inter illum & illam non charitas secundùm Deum, sed discordia regnat, & ad hoc pariter conversare minimè possunt, placuit utriusque voluntate ut se à consortio separare deberent, quod ità & fecerunt, Seeing between him and her Christian charity doth not reign, but discord, and so they cannot converse tegether, it is agreed by the consent of both parties, that they should separate from one another's companies, which accordingly they did.* This, it seems, was a *formula* used among Christians, as there was another to the same purpose, *Leg. Rom.* c. 19. and *Novel. Instit.* 117. And this being allowed by the secular Imperial laws, and accordingly practised, the *Council* of *Carthage* thought fit to make a *Canon* to reform it (*Can. Sec. Zonaram* 116.) and to reduce it to *Christ*'s and Saint *Paul*'s institution, and therefore appointed that the Emperor should be desired to make an Impetial law against it. † Saint *Hierom* mentions some that being *divorced this day, married the next*, and adds, *Uterque reprehendendus maritus, & cui tam citò displicuit, & cui tam citò placuit, both husbands were to be blamed, he that was so soon displeased with his wife, and he that so soon liked and married her.* And so * *Innocentius* of those who after a divorce marry anew, *in utraque parte adulteros esse, they are on both sides adulterers*, and to be excommunicate. To this belongs that of * *Justin Martyr*, Οἱ νόμῳ ἀνθρωπίνῳ διζυγίας ποιούμενοι, ἁμάρτωλοί ἐισι παρὰ τῷ κυρίῳ διδασκάλῳ ἡμῶν, *they that by man's law make second marriages, are sinners in the account of Christ our Master.* He that would see more to this purpose for the confirming of this interpretation, may consult *Zonaras*'s *Scholia* on that *Canon*, and *Rodolphus Fornerius Rerum Quotid.* l. 6. c. 23. and *Burchard* l. 9. c. 72. and the *Notes on Cod. Can. Eccl. Universa.* And that this custom was also among women, who thus divorced themselves from their husbands, will appear by *Justinians Novell.* 117. which will therefore be appliable to the prohibition of the widows being chosen which was not ἑνὸς ἀνδρὸς γυνὴ *the wife of one husband* also.

* *Pandect.* l. 6. tit. 1. c. 18.

† l. 1. *adv. Jovin.* c. 29.

* Ep. 3 c. 6.

* *Apol.* 2. *post init.*

Ib. *Of good behaviour*] Κόσμιος, εὐτακτος, *well ordered* or *composed*, saith *Phavorinus*; and so c. 2. 9. καλασχολὴ κόσμιος *such an habit*, or *attire, as argues gravity of manners and mind.*

V. 6. *Novice*] Νεόφυτος signifies not in respect of age, for *Timothy* himself was such; but in respect of receiving the faith, by analogy with the use of the word φυτεύω *to plant*, for to instruct in Christianity, to teach the faith, as when Saint *Paul* saith that he hath *planted*; and so saith *Theophylact*, 'tis all one with νεοβάπτιστος *newly baptized*, lately received into the Church.

V. 15. *House of God*] What οἶκος Θεοῦ *the house of God* here signifies, is evident by the Context. The whole discourse here is to give *Timothy* directions for the chusing and constituting Bishops and Deacons in his Province, that is, over all *Asia*, of which *Ephesus*, where *Timothy* was placed by S. *Paul*, was the chief *Metropolis*. This then being the Province wherein he was to ordain, must needs be the οἶκος Θεοῦ *house of God*, wherein he is here directed *how he should behave himself*, being by S. *Paul* set there as the οἰκονόμος, or *steward in an house*, who having, under the Master, chief power in the family, to him it belongs to entertain or remove servants and officers out of it. But this not so to restrain the phrase to that one Province, but that both the universal and every other particular Church of *Christ* is capable of that title, as truly and properly as that of *Ephesus* or *Asia* at that time. For indeed the phrase is derived from the Temple, which as the special place of God's presentiating and exhibiting himself, is called *God's house*, where he dwells, and delights, and meets the pious votary, receives his addresses, entertains and treats him, as in his own house, and answers the petitions which he came to offer there, and where his Angels, which are his attendants and court, as it were, are peculiarly present, 1 *Cor.* 11. 10. As when the Angels appeared to *Jacob* at *Luz*, he presently calls it *Beth El, the house of God*, saying, *surely God is in this place, this is no other than the house of God*, &c. Proportionably to this the whole family of God, as that comprehends the whole corporation or community of all the Christians alive, is fitly styled οἶκος Θεοῦ, this great *house of God*; and in like manner, every lesser society of Christians among whom God is pleased to dwell also, and rule by his οἰκονόμος, or *steward*. And such is every Bishop in every particular Church. Of this *house of God*, in this sense, two titles are here set down, fitly belonging both to the whole, and to each branch, but especially verified at that time wherein the words were delivered, that first age of the Apostles preaching and planting of the faith. The first title is, Ἐκκλησία Θεοῦ Ἐκκλησία ζῶντος, *the Church of the living God*, in opposition to the Θεοῦ ζῶν false, dead, lifeless gods, whose pictures were adored τος in their heathen Temples. Those were ἐκκλησίαι *places of meeting* and assembling, but only for the worship of idols, empty nothings. But *the house of God*, where *Timothy* was set the *œconomus*, or *steward* at *Ephesus*, contrary to *Diana*'s *Temple* there, was *the Church of the living God*; and so was every such regular assembly of Christians under a Bishop (such as *Timothy* was) an *œconomus* set over them by *Christ*. Such again every larger circuit under the Metropolitan, who as *Timothy* again, had χειροτονίαν καὶ κρίσιν *ordination and jurisdiction* over the whole Province. And such all the particular Churches of the whole world considered together, under the supreme head, *Christ Jesus*, dispensing them all by himself, and administring them severally not by any one *œconomus*, but by the several Bishops, as inferior heads of unity to the several bodies, so constituted by the several Apostles in their plantations, each of them having an αὐτονομία, a several distinct commission from *Christ* immediately, and subordinate to none but the supreme donour, or plenipotentiary. The second title is, that it is στύλος καὶ ἑδραίωμα τῆς ἀληθείας, *the pillar of truth*, and στύλος καὶ ἑδραίωμα τῆς ἀληθείας the *basis* of that pillar. The houses anciently were built on pillars, *Judg.* 16. 26. where we find *the pillars whereupon the house standeth*, and v. 29. *the two middle pillars, whereon the house stood*, and on which it was born up, and upon the removing of which the house fell; and so when the *Psalmist* describes the land by this similitude of an house, he supposeth it set on pillars, and the feebleness of those pillars, when they want bearing up, are an evidence of the weakness of the earth. *The earth is weak, and the inhabitants thereof, I bear up the pillars of it*, *Psal.* 75. 4. Now of a pillar it is known, that it receives the usefulness from the *basis* on which it stands, which being so set that it cannot sink, the pillar being firmly fastned on that, and standing upright, it is able to bear a vast weight of building laid upon it. And so these two, though several in themselves, yet joyning together, and consolidated into one, they do as one, not severally, support what is laid upon them. A

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like expreſſion we find in the Jewiſh writers, from whence it ſeems to be imitated; as when *Maimonides* in his firſt volum lib. יסודי התורה begins his firſt *Hilchet*, called יסוד הי סורות ועמוד החכמות thus, *the foundation of foundations and the pillar of wiſdom, is to know there is a firſt being*, &c. which phraſe, though it differs from this in ſpeaking of a *firſt*, abſolutely *firſt foundation*, whereas this ſpeaks indefinitely of *a foundation*, yet it agrees with it in this, that *foundation* and *pillar* are joined together, to ſignifie not ſeveral, but one and the ſame title. It is therefore neceſſary ſo to render theſe words, στύλος καὶ ἑδραίωμα, *pillar and ground*, that they be not diſtinct titles of *the houſe of God*, a *pillar* one, and a *baſis* another, but (by the figure of ἓν διὰ δυοῖν, *one deſcribed by two*) a *pillar upon its baſis*, which firmly ſuſtains that which is built and erected upon it. And ſo is *the houſe of God*, (the Church, both Univerſal of *Chriſt*, and, under him, of all the Apoſtles, and each particular, of each ſingle Apoſtle's plantation) this pillar erected firmly upon the *baſis* to ſuſtain, to uphold the truth of *Chriſt*, which being by *Chriſt* and his Apoſtles erected, as a roof upon a pillar, is ſuſtained and upheld by it. If the truth of the Goſpel had been ſcattered abroad by preaching to ſingle men, and thoſe men never compacted together into a ſociety under the Government of Biſhops, or Stewards, &c. ſuch as *Timothy* was, to whom was delivered by Saint *Paul* that παραθήκη 1 *Tim.* 5. 20. *a depoſitum*, or *body of ſound doctrine*, to be kept as a ſtandard in the Church, by which all other doctrines were to be meaſured, and judged; if, I ſay, ſuch a ſummary of faith had not been deliver'd to all Chriſtians that came in, in any place, to the Apoſtles preaching, and if there had not been ſome Steward to keep it, then had there wanted an eminent means to ſuſtain and uphold this truth of the Goſpel, thus preach'd unto men. But by the gathering of ſingle converted Chriſtians into aſſemblies or Churches, and deſigning Governors in thoſe Churches, and entruſting this *depoſitum*, or *form of wholſom doctrine* to their keeping, it comes to paſs that the Chriſtian truth is ſuſtain'd and held up, and ſo this *houſe of God* is affirmed to be *the pillar and baſis of truth*, or that pillar on a *baſis* by which truth is ſupported. According to which it is that *Chriſt* is ſaid to have *given not only Apoſtles, and Prophets, and Evangeliſts, but alſo Paſtors and Teachers*, that is, the Biſhops in the Church (known indifferently by thoſe two titles) εἰς καταρτισμὸν τῶν ἁγίων, *for the compacting of the Saints* into a Church, εἰς οἰκοδομὴν, *for the building up of the body of Chriſt*, confirming, and continuing them in all *truth*, *Eph.* 4. 12. *that we ſhould be no longer like children carried about with every wind of doctrine*, &c. v. 14. And ſo again when Hereſies came into the Church in the firſt Ages, 'tis every where apparent by *Ignatius*'s *Epiſtles*, that the only way of avoiding of error and danger was to adhere to the Biſhop in communion and doctrine, and whoſoever departed from him, and that *form of wholſome words kept* by him, ὑφὰς) was ſuppoſed to be corrupted, and immers'd in that ſink of corruption which was then among the *Gnoſticks*, the peſts of that age of the Church. To which purpoſe theſe ſayings of that divine *Martyr* are expreſs, Μηδεὶς χωεὶς τοῦ ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν, *Let no man do ought of thoſe things which belong to the Church without the Biſhop*; and ὁ λάθρα ἐπισκόπου τι πράσσων, τῷ διαβόλῳ λατρεύει, *he that doth any thing without the privity of the Biſhop, worſhips the devil*, *Epiſt. ad Smyrn.* And this is his meaning of ἐντὸς θυσιαστηρίου ἦς), *being within the altar*, preſerving communion with and dependence on the Biſhop, who ſat in that part of the Church which was called the θυσιαστήριον, or *altar*, which he that did not, ὑστερεῖ) τοῦ ἄρτου τοῦ Θεοῦ, *falls ſhort of the bread of God*, *Ep. ad Epheſ.* from thence concluding, Σπουδάσωμεν οὖν μὴ ἀντιτάσσεσθαι τῷ ἐπισκόπῳ ἵνα ὦμεν Θεῷ ὑποτασσόμενοι, *Let us take care not to reſiſt or oppoſe the Biſhop, that we may be ſubject to God*: Πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν οὕτως δεῖ ἡμᾶς αὐτὸν δέχεσθαι ὡς αὐτὸν τὸν πέμψαντα· τοῦ οὖν ἐπίσκοπον δεῖ ὡς αὐτὸν Κύριον προσβλέπειν, *For every one whom the Maſter of the houſe ſends to his own ſtewardſhip, him muſt we receive as him that ſent him: we muſt therefore look to the Biſhop, as the Lord himſelf.* And in the *Epiſtle* to the *Magneſians*, Πρέπον ἐστὶν ἡμᾶς μὴ μόνον καλεῖσθαι Χριστιανούς, ἀλλὰ καὶ εἶναι, ὥσπερ καί τινες ἐπίσκοπον μὲν καλοῦσι, χωρὶς δὲ αὐτοῦ πάντα πράσσουσι, *We ought not only to be called Chriſtians, but alſo to be ſuch, as ſome call*, or *acknowledge the Biſhop, but do all without him.* And again, μηδὲ πειράσηται εὔλογόν τι φαίνεσθαι ἰδίᾳ ὑμῖν, *not to think it reaſonable to entertain any private opinions of our own: for*, as he adds, *they that did ſo were ſure to be ſeduced in ſuch times, being once grown wiſer than their teachers.* So in *Ep. ad Philadel.* Ὅσοι Θεοῦ εἰσιν καὶ Ἰησοῦ Χριστοῦ, οὗτοι μετὰ τοῦ Ἐπισκόπου εἰσίν, *As many as are of God and of Jeſus Chriſt, theſe are with the Biſhop*, ἐν θυσιαστηρίου, ὡς εἷς ἐπίσκοπος, ἵνα ὃ ἐὰν πράσσητε κατὰ Θεὸν πράσσητε, *There is one altar as one Biſhop, that whatever ye do, ye may do according to God.* And ſpeaking of ſeduced Hereticks, he mentions their only way of repentance, ἐὰν μετανοήσωσιν εἰς ἑνότητα Θεοῦ, καὶ συνέδριον τοῦ ἐπισκόπου, *if they repent and return to the unity of God, and the counſel of the Biſhop.* And ſo every where in all thoſe *Epiſtles* to the ſame purpoſe, to ſignifie that that form of doctrine, depoſited with, and kept by the Biſhop in the Church, is the only ſure means to ſupport and preſerve the truth. Which how little it belongs to thoſe Congregations or Churches which have either caſt out that Apoſtolical form of ſound words, or by degrees received in many corruptions and falſities, either againſt the will of their Governours, or by connivence or aſſiſtance of them, doth eaſily appear by what hath here been ſaid, becauſe as the good husbandman ſows ſeed in his field, ſo the enemy may ſcatter darnel, and the field bring forth the fruits of one as well as the other.

V. 16. *Godlineſs*] The notion of *piety* in this place is obſervable for Chriſtian Religion, doctrine of Chriſt, whether as that which is it ſelf the true way of ſerving and worſhipping of God, ſo as will be acceptable unto him (and ſo is εὐσέβεια *piety*) or that which preſcribes, and delivers the moſt exact and perfect way of ſerving God, and ſo by a Metonymy is called *piety*. That it ſignifies ſo here, appears by the parts of this myſtery, as they are here ſet down; *God*, that is, *Chriſt* incarnate, *manifeſted in the fleſh*, &c. the ſeveral articles of our faith from the Birth to the Aſſumption of *Chriſt*, which all together are called μυστήριον εὐσεβείας, *the myſtery of piety*; the parts of our religion, into which all Chriſtians are initiated or entred; the foundation on which all our Chriſtian practice is built, God being ſo deſirous that men ſhould live according to that Law of his revealed by *Chriſt*, that to preach it to us, and inforce it on our practice, he was himſelf pleaſed to aſſume, and manifeſt himſelf in our fleſh, and to teſtifie the truth of this, the Spirit of God came down viſibly upon *Chriſt*, and the *voice from heaven*, *This is my beloved ſon*, *Mat.* 3. 17. and ſo in the ſeveral particulars here mentioned, as branches of our initiation into Chriſtian religion, grounds of our believing, and practiſing the Chriſtian doctrine. Thus c. 6. 5. where ſpeaking of the wicked Hereticks of thoſe times, the *Gnoſticks*, he mentions it as a piece of their doctrine, that εὐσέβεια *is* πορισμὸς, *piety* (that is, the Chriſtian religion, the being of that profeſſion) *is gain*, matter of ſecular advantage. Thus again c. 6. 3. 'tis called more expreſly ἡ κατ' εὐσέβειαν διδασκαλία, *the doctrine* which is *according to piety*. So *Tit.* 1. 1. *the truth* which is *according to piety* is ſet to denote the Goſpel. Agreeable to which it is that *mercifulneſs* and *ſpotleſs purity* are called θρησκεία καθαρὰ *pure worſhip*, &c. *James* 1. 27. that is, prime ſpecial branches of the true religion. In other places 'tis true, that εὐσέβεια *piety* is taken in a narrower ſenſe for that vertue particularly of worſhipping God aright, as *Tit.* 2. 12. in diſtinction from the duties toward others and our ſelves, 1 *Tim.* 6. 11. 2 *Pet.* 1. 6. and in one place 1 *Tim.* 5. 4. for the return of gratitude in children to their parents, which is a kind of piety alſo, as the love of our country, honouring of magiſtrates, that are a ſort of gods as well as parents to us, is ordinarily called *piety*.

CHAP.

Paraphraſe.

CHAP. IV.

1. But there are riſen up ſome among you which oppoſe this Chriſtian doctrine, mentioned in the cloſe of the third chapter, deny this form of Evangelical truth, viz. the Gnoſticks that deny Chriſt to be come really in the fleſh, 2 Joh. 7. And there is no wonder in this, for Chriſt expreſly foretold it Mat. 24. 11. that before the time of the Jews ruin, before that notable coming of Chriſt (ſee Notes on Mat. 24. b. c. d. Act. 2. b.) ſome ſhall forſake the faith, and follow erroneous ſeducing teachers (ſee Note on Luke 9. c.) though the doctrines which they teach are moſt unclean, polluted, deviliſh doctrines. See 2 Pet. 3. Note a.

1. NOW the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils;]

a. 2. Which they ſet off through the fair pretences of greater perfection and depth of knowledge, which theſe liars make ſhew of among the people, men that have their conſciences ſtigmatized with the marks and brands of their ill works, notorious to all for infamous perſons.

2. * Speaking lies with hypocriſie, having their [a] conſcience † ſeared with an hot iron,]

* Through the hypocriſie of lying ſpeakers, ἐν ὑποκρίσει ψευδολόγων
† branded
* for the faithful

b. 3. Part of the character of theſe men is, to interdict marriages, and ſpeak againſt them as unlawful, and ſo likewiſe to command abſtinences from ſome ſorts of meats, from which the Jews abſtain, but by the liberty allowed by Chriſt are perfectly lawful for all Chriſtians, ſo they be taken with thankſgiving and acknowledgment of the donour.

3. [b] Forbidding to marry, *and commanding* to abſtain from meats, which God hath created * to be received with thankſgiving of them which believe and know the truth.]

and thoſe that have acknowledged the truth to partake of with thankſgiving, εἰς μεταλήψιν μετ' εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι † ἀλήθειαν

4. For indeed all the creatures in the world, being created for the uſe of Man, may lawfully be uſed and eaten by a Chriſtian, if it be done with faith and acknowledgment of the donour, (ſee Mat. 14. c.)

4. For every creature of God *is* good, and nothing † to be refuſed, if it be received with thankſgiving:]

† polluted being received, ἀπόβλητον λαμβανόμενον

c. 5. For there are but two things neceſſary to make any thing lawful for our uſe: Firſt, God's permiſſion of freedom allowed us by him, and that we have in this matter by the expreſs words of Chriſt that tells us, that which goes in (that is, meats, &c.) is not that which defiles a man; and ſecondly, prayer, which bleſſeth our meat to us, being, beſide the calling for God's bleſſing upon it, an acknowledgment of God from whom it comes, and who hath allowed it for food for us.

5. For it is ſanctified by the [c] word of God and prayer.]

6. Such admonitions as theſe, which may help ſecure them from the infuſions of theſe men, thou art frequently and timely to give the Chriſtians under thee notice of, and by ſo doing thou ſhalt approve thy ſelf faithful in the diſcharge of thy office of Biſhop, whoſe duty this is, thus to ruminate and chew over and over again, and ſo to feed continually on the doctrines of Chriſt, and by inſtructing others to make returns for all the good inſtructions thou haſt thy ſelf received and imbraced obediently.

6. If thou * put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, ‖ nouriſhed up in the words of faith, and of good doctrine, † whereunto thou haſt attained.]

* ſuggeſt theſe things to the brethren ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς
‖ nouriſh'd or fed with ἐντρεφόμενος τοῖς
† which thou haſt followed ᾗ παρηκολούθηκας

7. But eſpecially be ſure that inſtead of their doctrines of abſtinences from marriage and from meats, quite contrary to the Goſpel, which ſets an honourable character upon marriage, and takes away difference of meats, and inſtead of idle ridiculous grounds, upon which they found theſe abſtinences, thou do by diligent ſearch into the doctrine of the Goſpel, purſue that perfection of Chriſtian knowledge, which, though thou art young, may fit thee for the diſcharge of that venerable office.

7. But * refuſe prophane and old-wives fables, and exerciſe thy ſelf *rather* unto godlineſs.]

* avoid παραιτοῦ

d. 8. For though abſtinence from daily meats, and wines, and from marriage, be, as an act of ſelf-denial and exerciſe, acceptable to God; yet if this be not obſerved with due limits, if meats be abſtained from as unlawful, and marriage in like manner as abominable and deteſtable, (as by the Gnoſticks, who yet indulged to all villany, it was) then there is no good, but hurt in them, Col. 2. 22. And indeed conſidered at the beſt Col. 2. 23. the profit of them is but little in compariſon to that of piety, which is of the greateſt value imaginable, will help us to all advantages that we can wiſh. If we would have a comfortable life here, this is promiſed to them that ſeek the kingdom of God and his righteouſneſs, Mat. 6. 33. and and ſo for many particular Chriſtian duties they have promiſe of preſent beatitude, and whatſoever in any ſingular caſe may ſeem to be wanting to the felicity and proſperity of the pious man here, it is ſure to be made up abundantly in another life.

8. For bodily exerciſe † [d] profiteth little; but godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.]

† is profitable for a little

9, 10. And to this purpoſe it is to be obſerved as a moſt certain and conſiderable truth, that to all truly pious perſons there is ſo great aſſurance of an eternal reward, that this our hope in God is the only ground of our ſuffering patiently any thing that falls upon us, being confident that this God, as he deſireth the eternal welfare of all, ſo hath promiſed to ſave all that ſhall believe and obey him, and ſo conſequently is the moſt aſſured Saviour of them that do ſo.

9. This *is* a faithful ſaying and worthy of all acceptation.

10. For therefore we both labour and * ſuffer reproach, becauſe † we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that believe.]

* or combate, for the King's MS. reads ἀγωνιζόμεθα, ſee 1 Theſſ. 2. b.
† we have hoped ἠλπίκαμεν

11. Theſe things do thou put thoſe in mind of that have received them already, confirm them that they may continue in them (and not be depraved by the Gnoſtick hereticks which teach the contrary, as in thoſe former particulars v. 3, 8. ſo in this laſt of ſuffering perſecutions for the Goſpel) and teach them to thoſe that have not as yet received them.

11. Theſe things * command and teach.]

* exhort παράγγελλε

12. And though thou art a young man in years, yet let the gravity of thy life ſupply the want of the years that are wont to be required of thy office, and let thy diſcourſe and all thy demeanour and courſe of actions be exemplary to all the Chriſtians under thy juriſdiction, both in reſpect of conſtant love and adherence to God, and of profeſſion of the faith, and of purity or chaſtity, three main particulars wherein theſe heritical Gnoſticks do endeavour to corrupt others.

12. Let no man deſpiſe thy youth, but be thou an example of the believers in word, in converſation, in charity, † in ſpirit, in faith, in purity.]

† the words ἐν πνεύματι are not found in the King's MS.

e. 13. Betwixt this and the time of my coming to thee, ſee thou be diligent in performing thy office in the ſeveral parts of it, expounding the Scriptures, confirming believers, and admoniſhing them of any fault or danger, and inſtructing the ignorant or unbelievers.

13. Till I come, give attendance to [e] reading, to exhortation, to doctrine.]

14. Make uſe of thoſe gifts which in order to thy function were given thee (according to the revelation from the Spirit concerning thee, ch. 1. 18.) at thy ordination (ſee Note on ch. 5. f.) when beſides me 2 Tim. 1. 6. ſome others alſo of the Apoſtles, one or more, laid hands on thee (ſee Note on Act. 11. b.)

14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.]

f. 15. [f] * Meditate upon theſe things, † give thy ſelf wholly to them, that thy profiting may appear to all.

* Exerciſe thy ſelf in theſe things
† ſpend thy time in them, ἐν τούτοις ἴσθι

16. Take heed unto thy ſelf, and unto thy doctrine, continue in them: for in doing this thou ſhalt both ſave thy ſelf, and them that hear thee.

Annotations on Chap. IV.

a. κεκαυστηριασμένων ✝ συνειδήσιν

V. 2. *Conſcience ſeared*] The meaning of this phraſe κεκαυστηριασμένων ✝ συνειδήσιν is, I conceive, not rightly apprehended, when it is thought to ſignifie *an inſenſate conſcience*, as if the reſemblance were here to fleſh, when it is *ſeared* or *cauterized*. *Heſychius* and *Phavorinus* have both taken notice of the phraſe, and rendred it to another ſenſe. Κεκαυστηριασμένοι (it ſhould be κεκαυστηριασμένοι) βεβασανισμένοι, μὴ ἔχοντες ✝ συνείδησιν ὑγιῆ, ſaith *Heſychius*, the phraſe denotes *thoſe that being brought to the teſt, are found faulty, have not a good conſcience*. The meaning of this muſt be collected from the office of the βασανισταὶ, *explorers*, or *examiners*, or

or *triers*, by which he explains it, and of them ſaith he, Βασανιστὴς, ὁ διαιτητὴς, ἢ ὥσπερ τῶν ἀνδραπόδων τὴν ἀλήθειαν πυνθανόμενος, *One ſet to examine ſlaves to find out the truth.* And when any upon ſuch examination is found faulty, he is wont to be branded for a cheat or raſcal, and that branding or ſtigmatizing is here the thing referred to; and ſo κεκαυστηριασμένοι τὴν συνείδησιν are *men of a proſtituted, branded, ſtigmatized conſcience, infamous villains.* And ſo ſaith *Phavorinus* alſo, Κεκαυστηριασμένοι τὴν συνείδησιν, τυλίεσι, μὴ ἔχων ὑγιῆ (referring, no doubt, to this place) it ſignifies *having not a ſound*, or *whole, conſcience.*

b. Κωλυόντες γαμεῖν

V. 3. *Forbidding to marry*] Many *hereticks* there were in the antient Church, which *prohibited marriage*, and taught *abſtinence from meats*, as neceſſary, having much of their doctrine from the *Pythagorean* Philoſophers. Such were the *Encratitæ*, *Montaniſts*, and *Marcionites*. But theſe came after the Apoſtles times, and are not ſo probably ſpoken of here as thoſe which were preſent then in the Church. And ſuch, ſaith *Ignatius*, there were in the Apoſtles times, *Ep. ad Philad.* and ſuch, ſaith *Irenæus*, was *Saturninus*, l. 1. c. 22. who with *Simon Magus* was the father of the *Gnoſticks*. Of him *Theodoret* ſaith, that he was the firſt that among Chriſtians affirmed marriage to be the work of the Devil, and commanded to abſtain from the fleſh of beaſts. And indeed that this was generally the doctrine of the *Gnoſticks* appears from *Clem. Alex. Strom.* l. 3. where ſpeaking of them he ſaith, they do εὐφήμως δι' ἐγκρατείας ἀσεβεῖν, εἰς τε τὸν κτίσιν καὶ τὸν δημιουργὸν, διδάσκοντες μὴ δεῖν ἀφροντίστως γάμον καὶ παιδοποιΐαν, μηδὲ ἀνιέναι τῷ κόσμῳ συνεχήσοντας ἑτέρους, μηδὲ ἐπιχορηγεῖν τῷ θανάτῳ τροφὴν, *Under a pretence of continence they committed all villany againſt the creation and the Creator, teaching that men ought not to receive marriage, nor get children, nor bring into the world ſuch as would be miſerable, nor furniſh death with food* or *nouriſhment*, that is, people the world with men, whom death will conſequently feed on. And again, εἰσὶν οἱ πορνείαν ἀνύποιστον τὸν γάμον λέγουσι, καὶ ὑπὸ διαβόλου ταύτην ἀφορμὴν δοσμαλίζουσιν, *There are that affirm*, and teach for doctrine, *all marriage to be fornication*, that is, utterly unlawful, *and that it is* brought in and *delivered by the devil*, p. 446. So *Iræneus*, l. 1. c. 22. *Nubere & generare à Satana dicunt eſſe*, *The Gnoſticks affirm marriage and generating to be from the devil.* So the *Author of the Conſtitutions* l. 4. 8. τὸν γάμον ἀθετοῦσι, *they contemn marriage*, and ſet it at nought, ἀγαμίαν διδάσκουσι, *teach not to marry* at all, l. 6. 10. and for meats, τινὰ τῶν βρωμάτων βδελύσσονται, *they abominate ſome kinds of meats*, l. 6. 8. and c. 26. βρώματά τινα φαυλίζουσι, *they affirm ſome meats to be ill*, (ſee *Col.* 2. Note i.)

c. Λόγου Θεοῦ

V. 5. *Word of God*] *The word of God* in this place, by which meats are ſaid to be *ſanctified*, that is, reſcued and freed from all uncleanneſs or pollution, ſo that they may lawfully be uſed and enjoyed, is certainly that word of truth now revealed in the Goſpel, which frees the Chriſtian from thoſe obſervances. For this only can ſatisfie conſcience, that it is lawful to do ſo, and conſequently that it may be done with faith or aſſurance that they do not ſin. And as this ſecures us in general that no meat is now unlawful to a Chriſtian under the Goſpel; ſo to make it in the particular lawful to each one, the addition of prayer is the only requiſite, meaning by that the prayer of faith, coming to God with the aſſurance it is lawful, and acknowledging it to be received of him, and praying for his bleſſing upon it.

d. Πρὸς ὀλίγον

V. 8. *Profiteth little*] Πρὸς ὀλίγον is not to be taken in a ſenſe wherein *little* ſignifies nothing at all, but as when it is ſet in compariſon and oppoſition to ſome greater matter, as here in oppoſition to πρὸς πάντα *for all things*, as in that ſpeech of *Plato*'s, Σωκράτη ἐπ' ὀλίγον φροντιστέον, ἀληθείας ἐπὶ πολὺ, *Socrates is a little to be conſidered, but truth much.*

e. Ἀνάγνωσις

V. 13. *Reading*] Ἀνάγνωσις *Reading*, is the rendring of the Hebrew מקרא ſet oppoſite to the διδασκαλίας or *traditions* (which the *Rabbins* call *the oral word*) and in the holy Scripture ſo called, becauſe none but that was ſuffered to be read in the Church, but this not ſimply read, but expounded alſo. See Note on 1 *Cor.* i. c.

f. μελέτα

V. 15. *Meditate*] The word μελέτα is Agoniſtical, ſaith *Peter Faber*, and belongs to the παγκρατιαστὰς and παγκρατεῖς, in which the young men are exerciſed in *Ephebæo*, and from thence 'tis applied to exerciſes in the Schools, *Declamations*, &c. So *Heſychius*, Μελετᾷ, ἀσκεῖ, ἐπιμελεῖται, γυμνάζει, μελέτη δὲ ἄσκησις, it ſignifies *to exerciſe*, as well as *to take care* or *meditate*; and ſo the relation which here it hath to proficiency doth infer.

CHAP. V.

Paraphraſe.

* Exhort παρακάλει

1. REbuke not an Elder, but * intreat *him* as a father, *and* the younger men as brethren;]

1. Deal not rigidly with a Biſhop of the Church, (ſee Note on Act. 11. b.) have that reſpect to his office, that whenever there is need of thy exhortation, thou do it as to a father of the Church, with all humble reſpect to him: And for any inferior officers in the Church, let thy rebukes and correptions be fraternal, and full of kindneſs and friendlineſs to them.

2. The elder women as mothers, the younger as ſiſters, with all purity.]

2. Behave thy ſelf toward women, the antienter ſort, or widows of the Church, with great reſpect, the younger with modeſty and civility, abſtaining from any behaviour toward them that may ſavour any thing of wantonneſs or turpitude.

a.

3. Honour [a] widows that are widows indeed.]

3. Let thoſe widows which have neither huſbands nor children be reſpected and relieved (ſee Note d.) by you, that is, by the Church out of their ſtock which is intruſted to your diſpoſing.

† toward their own family τὸν ἴδιον οἶκον

4. But if any widow have children or nephews, let them learn firſt to ſhew piety † at home, and to requite their parents; for that is good and acceptable before God.]

4. But if any widow which is a Chriſtian be not perfectly deſtitute, but have children or grandchildren, let them relieve and take care for her, as a part of their family, v. 16. this being due by way of gratitude (ſee Note on c. 3. f.) to the parents which have done ſo much for them, and ſo conſequently that, which as God approves of, ſo he requires at their hands.

who is

* But is left quite alone μεμονωμένη

5. * Now ſhe that is a widow indeed, and † deſolate, truſteth in God, and continueth in ſupplications and prayers night and day.]

5. But the widow that is truly ſo, and is fit to receive relief from the Church, is ſhe that is wholly deſtitute, hath none of her children to relieve her, no body but God to hope in or rely on, and ſo continues hoping and praying at ſet conſtant times continually, without any other cares to diſtract, or buſineſs to employ her.

* licentiouſly στρατευομένη

6. But ſhe that liveth * in pleaſure, is dead while ſhe liveth.]

6. But ſhe that abſtains from marrying, not in order to piety, but that ſhe may live the more at her own diſpoſal, ſhe is not to be counted a widow or vital member of the Church, but a kind of carcaſs or piece of noiſomneſs in it.

7. And theſe things give in charge, that they may be blameleſs.]

7. Give theſe rules, that none but blameleſs perſons may be taken in, and thoſe that have need of it.

b.

8. But if any [b] provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.]

8. But if any man or woman do not maintain thoſe that belong to them, eſpecially thoſe of their family, (as their parents clearly are, having a right to live in their houſe, and a propriety to be maintained by them (or that they take care for and relieve them) ſuppoſing they are able to do it) that man or woman doth quite contrary to the commands of Chriſt, and indeed performs not that duty to parents that even infidels think themſelves obliged to do.

† husband ἀνδρὸς

9. Let not a widow be taken into the number under threeſcore years old, having been the wife of one † man,]

9. Let none be liſted as a widow into the number of thoſe that are to be maintained by the Church (ſee Note on Tit. 2. a.) under the age of ſixty, nor any that have parted with their huſbands, and married again, (ſee Note on c. 3. b.)

10. * Well

10. And let them be ſuch as have by their acts of duty and charity approved themſelves to thoſe among whom they have lived in all things of which their condition hath been capable; ſuch are good careful education of their children, hoſpitality, friendlineſs and humility, and ſubmiſſion to the meaneſt offices for the relief of thoſe that ſtand in need, care for all that are in any diſtreſs, and in brief ſeeking occaſions for all works of charity, and not only embracing them when they have been offered.

10. * Well reported of for good works; if ſhe have brought up children, if ſhe have lodged ſtrangers, if ſhe have waſhed the Saints feet, if ſhe have relieved the afflicted, if ſhe have diligently followed every good work.] * Which hath had teſtimony of her good works, ἐν ἔργοις καλοῖς μαρτυρούμενη

c. 11. But receive not into the Church-offices thoſe widows that are under that age, for there will be danger of ſuch, that they will be weary of their employment in the Church, of living in that pious ſtrict condition, ver. 6. and then they will relieve themſelves by marrying;

11. But the younger widows refuſe, for when they * have begun to [c] wax wanton againſt Chriſt they will marry;] * grow weary of

12. Which is a great and a puniſhable crime in them, viz. that of violating their promiſe made unto the Church (a kind of conjugal tie) that they would attend it alone, and not forſake it, which when they do, and return again to the world, what is it but a giving the Church a bill of divorce, and marrying another husband?

12. Having condemnation, becauſe they have † caſt off their firſt faith:] † violated ἠθέτησε

13. And ſuch young widows being unfit for ſuch a receſs and vacancy, have nothing to do with their time, but ſpend it in going about from houſe to houſe, in asking queſtions; and not only ſo, but fall into tatling and looſe diſcourſe, into cenſuring and medling with other folks matters, entertaining themſelves and others with unſeemly diſcourſe, either calumniating or talking wantonly.

13. And withal * they learn *to be* idle, wandring about from houſe to houſe; and not only idle, but tatlers alſo and buſie-bodies, ſpeaking things which they ought not.] * being idle they learn to go about to houſes, and being not only idle, but tatlers alſo and buſie-bodies, to ſpeak things that are not fit μανθάνουσι περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ — λαλοῦσαι τὰ μὴ δέοντα.

14. My direction therefore is, that the younger women, widows or others, that have not attained to this gravity of mind and command over themſelves, do in that caſe betake themſelves to a married life, and ſerve God in that, bearing and bringing up children (ſee Note on c. 2. d.) guiding domeſtick affairs, that ſo they may not do any thing which may give advantage to thoſe that are willing to take it, to accuſe or find fault, or bring reproach upon ſuch looſe profeſſors, and the Church for their ſakes.

14. I will therefore that the younger women marry, bear children, guide the houſe, give no occaſion to the adverſary to ſpeak reproachfully.]

15. For ſome ſuch you know there are which have forſaken the Chriſtian path, and betaken themſelves to the Gnoſticks, bitter enemies to Chriſtians, and theſe would be glad to have ſomewhat to ſay againſt you.

15. For ſome are already turned aſide after Satan.]

16. If any Chriſtian hath any helpleſs widow of his family, (ſee v. 8.) let him undertake the care and charge of them, and not caſt them upon the Church to provide for them, leſt if they do, there be not in the ſtock of the Church ſufficient to provide for all that are truly helpleſs.

16. If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged; that it may relieve them that are widows indeed.]

d. 17. Let the Biſhops that have diſcharged that function well, receive for their reward twice as much as others have, eſpecially thoſe that preach the Goſpel to whom it was news, and alſo continue to inſtruct congregations of Chriſtians in ſetled Churches, ſee Act. 11. b.

17. Let the Elders that rule well be † counted worthy of [d] double honour, eſpecially they who * labour in the word and doctrine.] † be allowed, enjoy, be rewarded with ἀξιούσθω * labour hard κοπιῶντες

18. For this is agreeable to that ſignificative ceremony of the Law, which allows the beaſt that is uſed to go over the corn, and tread out the grain out of the ſtraw, (after the manner that threſhing doth,) to feed all the time that he doth the work, and ſo to have a certain reward in a liberal manner for all his labour.

18. For the Scripture ſaith, Thou ſhalt not muzzle the ox that treadeth out the corn; and, The labourer *is* worthy of his reward.]

e. 19. Admit not any complaint againſt a Biſhop of any Church under thy Metropolis (ſee Act. 11. b.) unleſs it be teſtified by two or three at leaſt.

19. [e] Againſt an Elder receive not an accuſation, but † before two or three witneſſes.] † upon ἐπὶ

20. All others that have committed any ſcandalous offence, thou art to admoniſh firſt, and rebuke in the preſence of the community of the people, and if they reform not, inflict the cenſures of the Church upon them, that (beſide other advantages to the offenders themſelves, the reforming them by that means) others that ſee and hear this may be awed hereby, and kept from falling into the like.

20. Them that ſin, rebuke before all, that others alſo may fear.]

21. And I conjure thee by all that is holy, that with all impartiality and uprightneſs thou proceed in Eccleſiaſtical Cenſures without favour.

21. I charge *thee* before God, and the Lord Jeſus Chriſt, and the elect Angels, that thou obſerve theſe things * without preferring one before another, doing nothing † by partiality.] * without prejudging ἄνευ προκείματος † according to inclination, κατὰ πρόσκλισιν

f. g. 22. And when thou haſt inflicted the Cenſures on any, make not too much haſte to abſolve them again, before they have by good works approved the ſincerity of their reformation. And, by the way, take ſpecial care, that by knowing other mens enormous acts, thou be not enticed or inveigled, (1 Cor. 15. 13.) or brought to partake with them, and commit the ſame. Be ſure that thou keep thy ſelf unpolluted from thoſe ſins that are now ſo rife among you.

22. [f] Lay hands ſuddenly no man, neither be partaker of other mens ſins. [g] Keep thy ſelf pure.]

23. (Yet ſay not I this, to prohibit thee drinking wine phyſically and moderately in reſpect of thy ſicklineſs, to which drinking of water is unwholſom; This may ſafely be done by thee, without incurring that danger of pollution, v. 22.)

23. Drink no longer water, but uſe a little wine for thy ſtomachs ſake, and thine often infirmities.]

h. 24. Some mens ſins are diſcernible ſo as to bring them under the cenſures of the Church, by way of precedent demerit, and then are no more diſcernible in them, (and theſe may be the ſooner abſolved) but in ſome they follow after that cenſure alſo, that is, are not reformed upon cenſure, but continued in by repeated acts viſibly and diſcernibly, even when they are under the cenſures of the Church, (in which caſe there muſt be no abſolution.)

24. [h] Some mens ſins are open beforehand, * going before to judgment; † and ſome *men* they follow after.] * leading them to cenſure, προάγουσαι εἰς κρίσιν † but in or to ſome alſo they follow, τισὶ δὲ καὶ ἐπακολουθοῦσι

25. So in like manner men's good works, almsdeeds, &c. in caſe they do reform upon cenſure, are or muſt be manifeſt before abſolution; and when they are not ſo (but on the contrary, their deeds continue evil, or their good works but very few) they cannot be ſo concealed but they will be diſcernible, and by them judgment will be made, who is to be abſolved, who not.

25. Likewiſe alſo the * good works *of ſome* are manifeſt beforehand, and they that are otherwiſe cannot be hid.] * good works are conſpicuous, τὰ καλὰ ἔργα προάδηλα ἐστί

Annotations on Chap. V.

a. χήρας

V. 3. *Widows*] There were two ſorts of χῆραι or *lone perſons*, which we render *widows*, in the antient Church. Firſt, thoſe that were taken in to ſerve and officiate there as *diaconiſſæ* (and thoſe were eſpecially, though not only, choſen of virgins, ἀειπαρθένοι *that always continued ſuch*, as by a place of *Ignatius* may be collected;) theſe were a kind of imitation of thoſe which in *Chriſt*'s and the Apoſtles times voluntarily had devoted themſelves to the ſervice of God, and to *miniſtring to*, that is, providing for, the neceſſities of *Chriſt* and the Apoſtles and Saints, *out of their own ſubſtance*. ἐξ ὑπαρχόντων αὐταῖς, *Luk.* 8. 3. Such was *Joanna* a married woman, and *Suſanna* and others there. Such was *Phœbe*, ἀδελφὴν ἡμῶν, ἥτις διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς *Rom.* 16. 1. *our ſiſter*, that is, a believer, and ſhe *a Deaconeſs of the Church in Cenchrea*, which is moſt probably the γυνὴ ἀδελφὴν 1 *Cor.* 9. 5. the Chriſtian woman that went along with *Paul* and *Barnabas*. For before there was any ſtock in the hands of the Church to make proviſion for either the Apoſtles or any other, there could no other courſe be taken but this, to have them ſupplied by ſuch perſons which did ἐκ τῶν ὑπαρχόντων αὐταῖς *out of their own poſſeſſions* γυνὴ ἀδελφὴ

ſeſſions liberally impart to them. But when afterward the faithful had brought their poſſeſſions, and laid them at the Apoſtles feet, and when inſtead of that greater liberality, yet by the help of the offertory at the Sacrament, wealth came into the hands of the Church, and thereby, ſaith *Juſtin Martyr*, *Apol.* 2. πρεσβὺς πᾶσιν ἐν χείᾳ ὅσοι ἐνδεμὼν ἐγένετο, *the Prefect became the guardian to provide for all that were in want*) then this office was inſtituted in the Church, firſt of *men-deacons Act.* 6. and after of *women* alſo, which were more uſeful for œconomical ſervices, and theſe were called πρεσβύτιδες *Tit.* 2. 3. *elder women*, and afterward *Diaconiſſæ*, *Deaconeſſes*, and might be admitted into the Church at fourty years old. See *Can.* 5. of the *Council* of *Chalcedon*. The ſecond ſort of widows were thoſe who being childleſs and helpleſs were to be fed and maintained by the Church, and theſe are particularly ſpoken of in this place, and thoſe many of them formerly married, and therefore were not to be received in till *ſixty years old*, v. 9. for ſo *Zonaras* on the *Council of Chalcedon* gives the reaſon, becauſe, ſaith he, *the widow which hath had an husband is not, at the ſame age, ſo likely to continue unmarried, as ſhe that hath lived a virgin to that age*, κὴ γλσσαμβύη, &c. μᾶλλον ἂν ἔλη περὶ τὸ πάθος ἐπικλινής. And in caſe ſhe marry, that ſhe is to be removed out of this liſt ſeems clear; both firſt, becauſe in that caſe the husband muſt provide for her, and ſecondly by what is here ſaid ver. 11. of the care in not admitting ſuch as are young and likely to marry. This relief which is here ſpoken of for widows being deſigned on purpoſe to give them the more leiſure and vacancy for acts and exerciſes of piety, v. 5. *waiting on God, continuing in prayer and ſupplication night and day*, which is not ſuppoſable of married women, which have ſo many other affairs belonging to them. v. 14. to bring forth and bring up children, to manage the houſhold and the like.

b. Προνοεῖν

V. 8. *Provide*] Προνοεῖν *to provide* here doth not ſignifie laying up by way of careful, thoughtful providence before hand, but only taking care of for the preſent, as we are able, relieving, maintaining, giving to them that want. So ſaith *Heſychius*, Προνοεῖ, ἐπιμελεῖ), Πρόνοια, ἐπιμέλεια, φροντὶς, *to take care for*. So children that are expoſed by their parents are ἀπρονόητοι in *Harmenopulus*, *unprovided, deſtitute*. So when *Alexander Aphrodiſæus* ſaith, πᾶν τὸ προνοεῖν τινος ἀγαθόν τι τῷ προνομβύῳ ἀπεργάζεται, ὅπερ. λυσ. βιβλ. ἀ. ζητ. ιδ'. *he is ſaid to provide for any who allows him any good thing*. And *Ammonius* in his *Scholia* on the ε' φωναὶ, having reſolved that one of God's acts is προνοητικὴ τ' καλαδεεσίων *providing for thoſe that want*, applies that of the Poet to it, Θεοὶ δώσῆρες, &c. *God's giving them what they want*, making his *providence* and *giving* to be all one, and ſo προνοεῖν here is interpreted by ἐπαρκεῖν, v. 16. which is the ſon's duty to the aged helpleſs parent, and he that doth it not was infamous among heathens; and accordingly *Theophraſtus* in his *Characters* among the vileſt actions, whoring, gaming, ſtealing, &c. placeth * μητέρα μὴ τρέφειν, *neglecting to feed the mother*, and elſewhere, next after frequent worſhiping of God, he placeth γονεῖς γηροβοσκῶν καλῶς, *duly feeding the aged parents*: and therefore *John* being by *Chriſt* commanded to be a ſon to *Mary*, preſently *takes her home to his houſe*, *Joh.* 19. 27. As among the *Samians* the mothers of thoſe which were ſlain in the wars were given to the richer citizens to be maintained by them; and the form of ſpeech was like *Chriſt*'s to *John*, Σοὶ ταύτην δίδωμι * μητέρα *I give thee this mother*. Thus in *Hierocles* ſpeaking of marriage and children, θρεπτάς τε γηροβοσκὰς — γεννῶμεν, ſaith he, *we beget helpers and feeders of our age*: and as he adds, *when the fathers dye, their children muſt in their ſtead perform this office to the Grandfather*; ſo *Ariſtoxenus* in his *Pythagorean Sentences*, lib. 4. *the children muſt think all they have to be their parents*, and conſequently muſt provide for them to the utmoſt of their power. See *Stobæus*, *Ser.* 77.

* Stob. p. 448.

c. Καλαςρωνιάζειν

V. 11. *Wax wanton*] Καλαςρωνιάζειν, as (without the prepoſition) ςρωνιάζειν, is ὑβρίζειν, βαρέως, φέρειν, and ſo ςρωνᾶν, τρυφᾶν in *Phrynichus*, and ἀταξιᾶν in *Phavorinus*, *to grow ſtout* or *proud* or *diſorderly*, not willing to bear ſo much ſtrictneſs, and ſo to put ones ſelf out of the liſt or number of the Votaries; and here the widows that were ἐν καταλόγῳ, as after-times called it, in the number of thoſe that were to be maintained by the Church, and there to wait on the ſervice of the Church, when they begin to be weary of that kind of life, then they are ſaid καλαςρωνιάζειν τῷ Χριςῷ, or ςρωνιάζειν κατὰ τῷ Χριςῷ, *to grow inſolent and weary of Chriſt*, that is, his ſervice in the Church. Thus ςρῶθος *Rev.* 18. 3. ſignifies *irregular, diſorderly behaviour*, and ςρωνιάζειν v. 7, 9. to *live diſorderly, enormouſly*. ςρῶθος

d. Διπλῆ τιμὴ

V. 17. *Double honour*] The διπλῆ τιμὴ *double honour* refers to the elder brother's portion, פי שנים *double portion*, *Deut.* 21. 17. and this going along with *power of ruling the family*, *Gen.* 4. 7. (after the death of the father) is fitly accommodated to the office of Biſhop in the Church; and ſo the electing of *Barnabas* and *Paul* to the Apoſtleſhip, *Act.* 13. 2. is expreſſed by ἀφορίσατε *ſeparate*, the word uſed about the firſt-born *Exod.* 13. 2. and ſo in *Clem. Conſtit.* l. 11. 28. διπλῆ αὐτοῖς ἀφορίζεσθω μοῖρα, *Let a double portion be ſeparated for them*. Thus *the double portion of the ſpirit of Elias reſting on Eliſeus*, was the making him his ſucceſſour in the office of Prophet, as the father above the ordinary ſons of the Prophets, to have rule over them. And ſo this verſe is the ſetting down the reaſonableneſs, that the Biſhop that diſchargeth his duty or prefecture well, ſhould be looked upon in all reſpects as one that hath the primogeniture of maintainance (to which v. 18. refers) as well as dignity, eſpecially if his pains be extraordinary, as it muſt be, if he both preach the Goſpel where it was not before heard, (which is called λόγος *the word*, and εὐαγγελίζειν *to preach*, *Rom.* 15. 20. and κηρύσσειν *to preach*) and take pains in farther inſtructing the believers in the Churches, which is διδασκαλία, *teaching* or *doctrine*. For the word τιμὴ, that that ſignifies *wages*, *reward of ſervice*, appears (among many others) by the third verſe of this chapter, *Honour widows*, that is, relieve, maintain them. So *Joh.* 12. 26. where ſpeaking of thoſe that attend on and miniſter to *Chriſt*, he ſaith, τιμήσει αὐτὸν ὁ Πατὴρ, *the father ſhall honour*, that is, reward him, or pay him his wages; but eſpecially *Mat.* 15. where the command of Gods, of *honouring the parents*, ver. 6. is expreſs'd v. 5. by giving them that by which they may *be profited*, that is, maintainance, &c. ſee *Col* 2. Note i. So in *Nicolaus Damaſcenus* of the *Thyni*, Τῶν ξένων πρὸς μὲ ἐκτοσίως ἐληθότας σφόδρα τιμῶσι, *They honour*, that is entertain, receive, *ſtrangers exceedingly*. So *Act.* 28. 10. *they of the Iſland honoured Paul with many honours*, giving him *proviſion for his journey*. As for the ἀξιόω that is joined to it, although that comes from ἄξιος *worthy*, yet it ſignifies, without any reference to that, ſimply *to enjoy*, *to receive*, *to have*, as might appear by many evidences among authors. One for all, that of *Juſtin Martyr*, or *the author* περὶ τ ἁγ. κ ὁμοσ. τριάδ. where ſpeaking of the *Father*, *Son*, *and Holy Ghoſt*, he ſaith of them, τ αὐτῆς κ μιᾶς δεότητος ἠξίωνται), (not *they have been counted worthy*, but) *they have had* (have been endued with) *one and the ſame divinity*. διπλῆ τιμὴ ἀφορίσατε ἀξιόω

e. Κατηγορίαν παραδέχεσθαι

V. 19. *Againſt an Elder receive not an accuſation*] What is the meaning of κατηγορίαν παραδέχεσθαι *to receive an accuſation* here, muſt be explained by the judicial proceedings among the Jews, where before the giving of the ſentence there were three parts, 1. קובא ריב *the admiſſion of the cauſe*, or *ſuit*, when the Judge doth not reject the complaint or accuſer, and that is here κατηγορίαν παραδέχεσθαι, *to admit an accuſation*, and is the meaning of *Iſa.* 1. 23. *neither doth the cauſe of the widow come unto them*, the character of an unjuſt judge, that he admits not the widows complaint againſt the oppreſſor. After the complaint is admitted, then 2dly. there is סנונדרין ריב *the confirmation of the ſuit* or *complaint*, when the accuſer confirms his ſuggeſtion by oath; for before that oath, one ſaying one thing, and the other the contrary, (which is called ἀντιλογία *contradiction*, *Heb.* 6. 16. and in * *Lucian* δικάζειν and ἀντιλέγειν, as parts of judicial proceedings) the Judge is uninclined to either ſide, but then comes in the oath, and is πέρας ἀντιλογίας *the end of* that *affirming and denying* (in *the Author of that Epiſtle*) takes away the *æquilibrium* that the Judge was in before, and by it he is now confirmed to the believing the one part againſt the other, whereupon the *oath* is ſaid to be πρὸς βεβαίωσιν *for confirmation* in that place, κατηγορίαν παραδέχεσθαι ἀντιλογίας * τυραννικ. p. 397. πέρας ἀντιλογίας πρὸς βεβαίωσιν

place, *Heb.* 6. 16. as in the Roman Law Ὅρκος ἐπιφερόμενος ἀμφισβήτησιν τέμνει, ſaith *Pſellus* in Συνοψ. νομ. v. 12, 13. *the oath coming in, parts the controverſie*, or *doubt*, and in *Leg. Bajuvar.* c. 12. *tit.* 15. 2. *In his verò cauſis ſacramenta præſtentur, in quibus nullam probationem diſcuſſio judicantis invenerit* (See *Bignon. not.* in *Marculfi Form.* l. 1. c. 38.) *then is the uſe of oaths when the diſcuſſion of the plea by the judge yields him no ſatisfactory proof.* The third part is חקר ריב *Job.* 29. 16. *the ſearching out of the cauſe* by arguments afterwards produced (*cauſæ κεφαλαιώδεις*) and conſidered of by the Judge. The firſt of theſe only it is that belongs to this place, *the admiſſion of the complaint*, or *accuſation* which againſt a πρεσβύτερος or *governor* of the Church is not allowed under *two or three witneſſes*, in reſpect of the gravity of his perſon and weight of his office or calling, who muſt not be defamed (as the being brought into the court is a kind of defamation) if there be not great cauſe for it.

f. χεῖρας ἐπιτίθεναι

V. 22. *Lay hands*] That χεῖρας ἐπιτίθεναι *laying on hands* is a ceremony of prayer or benediction, is ordinarily known in the Old Teſtament, uſed firſt by the father to the children, in beſtowing the bleſſing upon them, and with that ſucceſſion to ſome part of the eſtate. So when *Jacob* bleſſed the children of *Joſeph*, *Gen.* 48. 14. *he laid his hands upon their heads*, v. 15. And from thence it was among them accommodated to the communicating of power to others as aſſiſtants, or deriving it to them as ſucceſſors. So when *Moſes* aſſumed the ſeventy to aſſiſt him, *Num.* 11. 17. this, ſaith *Maimonides*, was done by his *laying hands* upon them, *Sanhedr.* c. 4. And when he left the world, and conſtituted *Joſhua* his ſucceſſor, God appointed him to *take Joſhua*, and *lay his hands upon him*, *Num.* 27. 18. So *Deut.* 34. 9. *Joſhua was full of the ſpirit of wiſdom*, that is, was his ſucceſſor in the Government, *for Moſes had laid his hands upon him.* From theſe three uſes of the ceremony, in Prayer, in paternal Benediction, in creating of Officers, three ſorts of things there are in the New Teſtament to which it is principally accommodated. In Prayer it is uſed either in curing diſeaſes, or pardoning ſins. Diſeaſes, the corporal bands, *Luk.* 13. 16. were cured by *impoſition of hands*, *Act.* 19. 17. and 28. 8. and ſo it was foretold *Mar.* 16. 18. *they ſhall lay their hands on the ſick, and they ſhall recover*: And ſo Sins, the ſpiritual bands, were done away, or pardoned, by the ſame ceremony, *laying on of hands*, uſed in the abſolution of penitents. Thus *Heb.* 6. 2. as *the Baptiſms* are thoſe uſed among the Jews and Chriſtians for the admiſſion of Proſelytes, ſo *the impoſition of hands* doth probably denote the reſtoring of penitents that were lapſed after Baptiſm, (ſee Note on *Heb.* 6. b.) From that of paternal Benediction is that of *laying on hands* in bleſſing of infants, *Mar.* 10. 16. by that means ſignifying them to be fit to be received into the Church by Baptiſm, as thoſe that have title to this kingdom of heaven, the Church here, and, through the ſame mercy of God in *Chriſt*, heaven hereafter. This *benediction* and *impoſition of hands* I ſuppoſe it is, that *Clemens Alexandrinus* refers to *Pædag.* l. 3. c. 11. in theſe words, Τίνι δὲ ὁ πρεσβύτερος ἐπιτίθησι χεῖρας; τίνα δ' εὐλογήσει; *On whom doth the Presbyter lay hands? whom ſhall he bleſs?* meaning moſt probably in that place the ſolemnity with which the Catechiſt diſmiſſed thoſe that were catechized, preparatory to their Baptiſm: and ſo ſaith *Euſebius* of *Conſtantine*, *de vita Conſtant.* l. 4. that to prepare for his *Baptiſm*, ἐξομολογεῖται τὰ διὰ χειροθεσίας εὐχῶν ἠξίωτο, *he made profeſſion*, (that is, confeſs'd his ſins, and profeſs'd the faith) and then *was vouchſafed thoſe prayers that are given by impoſition of hands*: to which purpoſe alſo the *Author of the Conſtitutions* called *Apoſtolical*, l. 7. c. 39. where having ſet down the ſeverals in which the *Catechumenus* muſt be inſtructed, he adds, *but let him that lays on hands adore God*, &c. Secondly, that of confirming thoſe of full age that had formerly been baptized. Such that of the Epheſian diſciples ſeems to be, *Act.* 19. who being *baptized*, v. 5. *Paul laid his hands on them*, v. 6. To which in thoſe times many extraordinary gifts were conſequent, *ſpeaking with tongues*, &c. as had formerly fallen out *Act.* 10. 44. Laſtly, from that in creating ſucceſſors, or aſſiſtants in power, came the uſe of impoſition of hands in Ordination, whether of Biſhops or Deacons, *Act.* 6. 6. and 8. 17. and 13. 3. 1 *Tim.* 4. 15. 2 *Tim.* 1. 6. To this laſt it is that this exhortation of *Paul* to *Timothy* is by many thought to refer, that he ſhould be careful to have thoſe whom he received into Orders, ſufficiently approved to him. But the Context ſeems rather to refer it to that which was uſed in Abſolution, that he ſhould not make too much haſt in receiving thoſe that were under Cenſures, to Abſolution; for that was the thing which would moſt probably make him *partaker*, or *guilty of*, *their ſins*, which the Cenſures were deſigned to reform in them, but would not do ſo, if before they had approved their repentance and reformation, they were received to the peace of the Church again. And thus it connects with the words foregoing *v.* 20. *Thoſe that offend rebuke before all, that the reſt may have fear*, and v. 21. *I charge thee that thou obſerve theſe things without prejudging, doing nothing by favour or inclination*, or *partiality*, whereon it follows, *Lay hands ſuddainly on no man*; and to that alſo belong the following rules, ver. 24, 25. (ſee Note h.) Thus in *Victor* about the *Vandalick* perſecution, l. 2. *Qui nobis pœnitentiæ manus collaturi ſunt, & reconciliationis indulgentiam, obſtrictos peccatorum vinculis ſoluturi*, *they that lay their hands of penance upon us, and confer the indulgence of reconciliation, and looſe us from the bands of ſin*; where it is clearly uſed in this ſenſe. And in *Can.* 5. of the *Council of Carthage*, *diſt.* 50. *Presbyteris & Diaconis, ſi quando de gravi aliqua culpa convicti miniſterio remoti fuiſſent, manus non imponerentur ut pœnitentibus*, *Prieſts and Deacons which had been convict of any grand fault, and ſo removed from their miniſtery, ſhould not have hands laid on them as penitents.* And in the third *Council of Carthage* (that in S. *Auguſtin*'s time) *Can.* 32. *Cujuſcunque autem pœnitentis publicum & vulgatiſſimum crimen eſt, quod univerſa Eccleſia noverit, ante Abſidem manus ei imponatur*, *When the penitent's ſin is known to the whole Church, the Biſhop is to lay his hands on him before the Abſis*, that is, *the upper part of the Choir*, where the Altar is. And *Concil. Agath. Diſt.* 5. c. 63. *Pœnitentes tempore quo pœnitentiam petant, impoſitionem manuum & cilicium ſuper caput, ſicut ubique conſtitutum eſt, conſequantur*, *Let the penitents receive impoſition of hands, and ſackcloth upon their heads, as it is every where appointed.* And ſo *Hincmarus* concerning the divorce of *Thietberga*, *ſacri Canones jubent ut pœnitentes tempore quo pœnitentiam petunt, impoſiturum manuum, & cilicium ſuper capita à Sacerdote, ſicut ubique vulgatum eſt, ante Abſidem accipiant*, *The holy Canons command that the penitents when they demand repentance*, that is, admiſſion to penance and abſolution, *ſhall receive from the Biſhop impoſition of hands, and ſackcloth upon their heads, as it is every where known, before the Abſis*, where the Altar ſtands. So in *Fulgentius Ep.* 1. *de conjug. Acceptâ manûs impoſitione, pœnitentiam, ſecundùm modum quem habet Chriſtiana religio, peregit. He performed penance by impoſition of hands, according to the manner obſerved in the Chriſtian religion*, So in *Avitus Alcimus Ep.* 24. *Manûs impoſitionem adhibite converſo ab hæreſi*, *Uſe impoſition of hands to him that is converted from hereſie.* And in the *Author contra Prædeſtin.* l. 3. *Non auſi ſunt Eccleſiarum Pontifices manum imponere pœnitenti, niſi confeſſionem voluntariam oſtendenti*, *The Biſhops of the Churches durſt not lay hands on the penitent, but on his ſhewing his voluntary confeſſion.* And in the *Chronicle* of *Jo. Gerundenſis*, ſpeaking of the *Arrians Synod* of *Toledo*, one of the *Canons* is, *De Romana religione ad noſtram Catholicam fidem venientes non debere baptizari, ſed tantummodo per manûs impoſitionem, & Communionis perceptionem ablui*, *They that come from the Roman religion to our Catholick faith ought not to be baptized, but only purged by impoſition of hands and receiving the Communion.* And this is the notion which S. *Cyprian* had of this place, and *Pacianus in paræneſi ad pœnit.* And though *Theophylact* ſeem to underſtand it of Ordination, yet what he adds in explication of the following words, *neither partake of other mens ſins*, τῶν μελλόντων, &c. *Thou ſhalt be guilty both of his future ſins and even of his paſt, becauſe thou haſt neglected them, made darkneſs light, and not diſmiſſed him to the ſtate of mourning and compunction*, ſeems to belong to *abſolution.*

Ib. *Keep*

g. σεαυτὸν ἁγνὸν τήρει

Ib. *Keep thy ſelf pure*] What is the meaning of σεαυτὸν ἁγνὸν τήρει, *keep thy ſelf pure*, will appear by the antient *Gloſſary*, Ἁγνὸς *caſtus*, it ſignifies that kind of purity which conſiſts in perfect chaſtity, free from all ſhew of impurity. So 2 *Cor.* 11. 2. ἁγνὴ παρθένον *a pure chaſt virgin*. So *Tit.* 2. 5. the widows or female officers of the Church muſt be ἁγναὶ *pure* or *chaſt*, and *Timothy* muſt behave himſelf toward the *younger women* ἐν πάσῃ ἁγνείᾳ *in all purity* or *chaſtity*, c. 5. 2. and ſo the Hebrew טהור anſwerable to ἁγνὸς ſignifies. So that this precept and the other following of *drink a little wine*, though they come in here as in a *parentheſis* (the 24. and 25. being to be connected in ſenſe to the matter of Abſolution and Cenſures, ſee Note h.) yet they are added ſeaſonably and pertinently to the μηδὲ κοινώνει immediately precedent, after this manner, Thou art not to be over-favourable to offenders, to abſolve them too eaſily or ſpeedily. But above all thou muſt be ſure not to join with them in their courſe. And becauſe there be two chief heads of that falſe doctrine which is moſt frequent among you, (the hereſie of the *Gnoſticks*, from which eſpecially flow the faults to which the cenſures are moſt due) *viz. forbidding of marriage* (to which is conſequent all impure abominable living) and *abſtinence from wine* and *meats*——c. 4. 3. I therefore now warn thee concerning theſe two. In the former reſpect, that abſtaining ſpontaneouſly from marriage, not as from a thing unlawful, but only denying thy ſelf that liberty which thou mayſt lawfully uſe, thou be ſure to preſerve perfect chaſtity, and not fall into the leaſt degree of *Gnoſticiſm*, for that is κοινωνεῖν ἀμαρτίαις ἀλλοτρίαις, *to commit thoſe ſins which thou art to cenſure in others*. That is the meaning of κοινωνεῖν and συγκοινωνεῖν, *to be guilty thy ſelf*, not only *to be blameable for thy indulgence to others*, and ſo for their commiſſion. So *Eph.* 5. 11. Μὴ συγκοινωνεῖτε *have no fellowſhip with the unfruitful works of darkneſs* that is, do not permit your ſelves to be drawn into their dark villanous myſteries, to commit thoſe heathen ſins which there are committed, but *rather diſcover them*, and *bring them to light*. And ſo *Rev.* 18. 4. *Go out of her, my people, that ye may not* συγκοινωνεῖν *communicate with*, or *partake of, her ſins*, that is, be corrupted with, and drawn into the like commiſſions. And ſo here, 'twill be a caution to *Timothy* againſt the *Gnoſtick* practices (as elſewhere to *avoid youthful luſts* 2 *Tim.* 2. 22.) not to fall into thoſe guilts which he ought to deteſt and puniſh, but to *keep himſelf perfectly pure* from their practices. As for the ſecond thing, their *abſtinences from meat* and *wine*, this temper is to be obſerved; It is no doubt lawful for thoſe that can do it without any hurt to their bodies, to abſtain from meats which are moſt pleaſurable, and ſo from wine; and for thee to do thus, as long as thy health well permits, is both lawful and commendable (and the *Gnoſticks* hereſie conſiſts in this, that they impoſe ſuch abſtinences on all as neceſſary, and ſo διὰ βδελυρίαν, not διὰ ἄσκησιν, as the *Canons Apoſtolical* ſtyle it, *out of a deteſtation*, and an opinion of the unlawfulneſs of meat, not *for ſelf-denial*, or *auſterity:*) but theſe creatures of God being created for the benefit and refreſhment of man, theſe thou mayſt very ſafely make uſe of, and thy health of body being infirm, and ſubject to frequent diſeaſes, there is no reaſon thou ſhouldſt never drink any wine, the continual uſe of water may be hurtful to ſuch an habit of body as thine, and moderate taking of wine may be more proper, and then it is beſt to remit of that auſterity, which might otherwiſe be laudably continued, and tend to the preſerving of virginal chaſtity, but is not to be impoſed on thoſe whoſe health will not bear it. To this interpretation of the words agrees the diſcourſe of *Cyril* of *Jeruſalem*, *Catech.* 4. Νηςεύοντες οὖν τε καὶ κρεῶν ἀπεχόμεθα (ſo the *Barocian MS.* reads inſtead of νηςεύομεν ἀπεχόμενοι) οὐχ ὡς βδελύγμαλα μισοῦντες, ἀλλὰ διὰ μισθὸν προσδοκῶντες——μὴ τοίνυν καταφρόνει τῆς ἐγκρατείας, καὶ διὰ τῆς τῶν σωμάτων ἀσθενείαν μεταλαμβανόντων, μηδὲ ἔλεγχε (ſo the *Barocian*, not ψέγε) τὸν ὀλίγῳ οἴνῳ χρωμένους διὰ τὴν στόμαχον καὶ τὰς πυκνὰς ἀσθενείας, (the *Barocian* adds καὶ μήτε αὐτὸν ὡς ἀμύητον καταγίνῃς) μήτε ὡς ἀλλόκοτα μίσει τὰ κρέα· οἶδε γάρ τινας τοιούτους ὁ Ἀπόστολος, λέγων, κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, &c. *When we faſt, we abſtain from wine and fleſh, not hating them as unlawful, but expecting a reward:*——*deſpiſe not therefore thoſe that eat in reſpect of the weakneſs of their body, nor find fault with thoſe that uſe a little wine for their ſtomach, and frequent infirmities, nor condemn them as ſinners, neither hate fleſh, as unlawful; for the Apoſtle knew ſome ſuch when he ſpeaks of forbidding to marry, and abſtaining from meats.* Which being ſaid on this occaſion incidentally, he returns again to the former matter, v. 24. But if both theſe, *neither partake*, &c. and *keep thy ſelf pure*, be interpreted to be an effect or conſequent of his *laying on hands ſuddainly*, then there is no ſuch occaſion of introducing that *parentheſis*, and therefore ſure that is not the meaning of it.

* περὶ βρωμ. p. 93.

h. Τινῶν ἁμαρτίαι πρόδηλοι

V. 24. *Some mens ſins are open before*——] That theſe two laſt verſes of this chapter belong to the buſineſs of Church-Cenſures and Abſolution, may appear by the Context: v. 20. there is direction for the publick rebuking of offenders, whether by way of correption, or inflicting the Cenſures, and v. 21. there is a conjuration againſt prejudging on one ſide, and partiality or favour on the other, and v. 22. deliberation, and delay, and obſervation of the penitents behaviour is required, before he be abſolved, *Lay hands ſuddainly on no man*, that is, before the ſincerity of his reformation be approved to thee, according as in the primitive Canons, they muſt exerciſe themſelves for ſome ſpace in good works, before they are capable of Abſolution; and then ſome words coming between, as proper to Biſhop *Timothy*'s youth, that he be ſure that he fall not himſelf into thoſe ſins which he ſees committed by others, and ſo his office of juriſdiction become a ſnare to him, (and on occaſion of that, the 23d. verſe being added by way of *parentheſis*) it follows very pertinently to that former matter, *Some mens ſins are* πρόδηλοι *open beforehand*, &c. that is, by not abſolving offenders over haſtily, by obſerving and waiting a while, thou wilt be more able to paſs a right judgment. For the behaviour of ſome men under the cenſures is ſo ill, that they deſerve to be farther cenſured rather than abſolved, and in that reſpect it is not good to be too haſty in abſolving. And the good works of ſome men do approve and demonſtrate the ſincerity of their repentance, which yet they cannot do, if they be abſolved preſently before they have ſo approved themſelves. And whether one way or other, mens works will manifeſt what they are; and though for a time they may be concealed, yet if the Biſhop make not overmuch haſt to abſolve, they will diſcover themſelves either by their good works to be ſincere, or by their ill to be unſincere. And ſo ſtill this is the rendring of a reaſon for the point in hand, that the Biſhop make not overmuch haſt to Abſolution.

CHAP. VI.

Paraphraſe.

* as are ſervants under yokes ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι

1. LET as many * ſervants as are under the yoke count their own Maſters worthy of all honour, that the name of God and † *his* doctrine be not blaſphemed.]

1. Thoſe Chriſtians that are bond-men to heathens muſt perform all ſervice and obedience to them, which belongs to them by the law of ſervants among the heathens, that the profeſſion of Chriſtianity and the doctrine of the Goſpel be not looked upon by the heathens as that which makes men worſe livers than they were, neglecting their moral duties for being Chriſtians.

† the doctrine be not evil ſpoken of ἡ διδασκαλία βλασφημῆται

* the rather ſerve them μᾶλλον δουλευέτωσαν † becauſe they who help to do good are faithful and beloved, ὅτι πιστοί εἰσι καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι

2. And they that have believing maſters, [a] let them not deſpiſe *them*, becauſe they are brethren; but * rather do *them* ſervice, † becauſe they are faithful and beloved, [b] partakers of the [c] benefit. Theſe things teach and exhort.]

2. And thoſe Chriſtians that have Chriſtian maſters muſt not withdraw any of that obedience which is due to them, upon this plea, that they are Chriſtians. and ſo their equals or brethren; but think themſelves the more obliged to ſerve them, becauſe the faith and love that conſtitutes men Chriſtians, conſiſts in helping to do good, and that is all wherein

a. b. c.

wherein their ſervice conſiſts, and conſequently their performing due ſervice to them is a very Chriſtian thing, and that which Chriſtianity doth not leſs, but more oblige them to. Theſe are things of ſuch a nature, ſo much required by Chriſtian religion, and the contrary at this time ſo taught by the Gnoſtick hereticks, that it is neceſſary for thee to give theſe admonitions to all, to tell them what is their duty, and exhort them carefully to practiſe it.

3. But the Gnoſticks v. 20. that teach libertiniſm inſtead of the doctrine of Chriſt and the Goſpel (ſee Note on c. 3. f.) are to be known by this character,

3. If any man teach otherwiſe, and conſent not to wholſom words, *even* the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs,]

4. They are ſwell'd with an opinion of knowledge, (whence they take their title, Gnoſticks) whereas indeed they know nothing, and ſtudy nothing but diſputings and verbal controverſies, which have no matter of ſubſtance in them, Col. 2. 8. and this is a kind of diſeaſe or diſtemper in them, and all that comes from it is uncharitableneſs, ſpeaking evil of their ſuperiors, Jude 8. and maintaining impious opinions contrary to moral life, as that of libertiniſm of all ſorts,

4. He is * proud, knowing nothing, but † doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, * evil ſurmiſings,]

* puff'd up τέτυφωται
† ſick νοσῶν
* wicked opinions κακόνοιαι

5. Diſputings void of all ſolidity, empty and unprofitable, ſuch as are proportionable to men whoſe very underſtandings are debauched and corrupted, and void of all truth, men that have taken up an opinion (that cauſed the diſcourſe at this time) that Chriſtian religion (ſee Note on c. 3. f.) is an advantageous trade, a means of helping one to ſecular immunities and privileges, (as that a ſervant ſhall be free by that means:) ſuch men as theſe are fit for Eccleſiaſtical cenſures or diſcipline to be paſs'd upon them.

5. † Perverſe diſputings of men of corrupt minds and deſtitute of the truth, * ſuppoſing that gain is godlineſs: from ſuch withdraw thy ſelf.]

† odd kind of diſputings of men that have their underſtanding perverted διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων ἀπὸ τῆς ἀληθείας νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν * thinking that piety is advantage,

6. As for that opinion of theirs, that Chriſtianity is an advantageous calling, though it be far from true, nay, impious, in that ſenſe whereto they apply it, yet in this other 'tis moſt orthodox, that a Chriſtian life with a competent ſufficient ſubſiſtence is all the wealth in the world, and much better than a great deal more wealth.

6. But godlineſs with † contentment is great gain.]

† a competency μετ' αὐτάρκειας

7. For for any thing above that competency or ſufficiency for this life, 'tis clear 'tis no way advangeous to us, for as we brought nothing with us into this world, ſo we cannot carry any out, and ſo that which we do not ſpend or uſe, is loſt to us.

7. For we brought nothing into *this* world, *and it is* * certain we can carry nothing out.]

* manifeſt δῆλον

d. 8. And what that competency or ſufficiency is, it is as clear, viz. food and raiment, which is all we ſtand in need of.

8. And having food and raiment, † let us be therewith [d] content.]

† we ſhall be ſufficiently provided for with theſe

e. 9. Whereas on the other ſide, they that ſet their minds on the getting of riches, are thereby betrayed into many temptations and ſnares to ſin, into many deſires and purſuits, which are both ridiculous and unprofitable of themſelves, bring nothing of ſatisfaction with them, and beſides bring great miſchiefs upon them, many times moſt contrary to the deſigned advantages, and which finally bring ruin even in this world, (and that the Gnoſticks will find) and eternal damnation in another.

9. But they that [e] will be rich, fall into temptation and a ſnare, and *into* many fooliſh and hurtful luſts, which * drown men in deſtruction and perdition.]

* ingulph βυθίζουσι

10. For at this time 'tis evident what a deal of miſchief hath been cauſed by the love of this worldly traſh, for the preſerving of which many have forſaken the orthodox faith and fallen off to the Gnoſtick hereſie, and brought themſelves to a ſad and moſt wretched condition.

10. For the love of money is the root of all evil; which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows.]

11. But thou which art by God appointed to be a Governour in his Church muſt keep thy ſelf exactly from all theſe, and endeavour earneſtly the attaining and exerciſing all thoſe vertues which are moſt contrary to the practice of theſe hereticks, viz. innocence, obſervation of the pure Chriſtian doctrine (ſee Note on c. 3. f.) perſeverance in the faith, perfect charity to other men, a patient endurance of all the perſecutions that light upon thee, moderation toward offenders (oppoſed to too great ſeverity.)

11. But thou, O man of God, flee theſe things: and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs.]

f. 12. Let Chriſtianity be the race wherein you run, and in that ſo behave thy ſelf that you may obtain the crown (ſee Note on Phil. 3. c. and 2 Pet. 1. d.) to the obtaining of which thou art put into a courſe by God, and haſt, as in one of the Grecian combates, quitted thy ſelf very well before many ſpectators, ſuffered a great perſecution for the faith of Chriſt (which many are witneſſes of) and held out valiantly.

12. [f] † Fight the good fight of faith, lay hold on eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.]

† Strive the good ſtrife

13. And accordingly I now adjure thee by all that is pretious, as thou believeſt God to be able to raiſe thee from the dead, if thou ſhouldſt periſh in the combate, or as thou art a Chriſtian, and thereby obliged to imitate Chriſt, who when he came before the Roman Procurator, held out conſtantly even to death.

13. I give thee charge in the ſight of God, who quickneth all things, and *before* Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion,]

14. That thou keep cloſe to the Evangelical rule, and continue conſtant without any blemiſh or blame, without any falling off in time of hazard (as ſome others are obſerved to do) until that coming of Chriſt (ſo often ſpoken of, and expected according to his promiſe) for the reſcue of his faithful ſervants, and deſtruction of the perſecutors and the cowardly, (ſee Note on 2 Theſſ. 2. k.)

14. That thou keep *this* commandment without ſpot, unrebukable, until the appearing of our Lord Jeſus Chriſt,]

15. Which God ſhall declare in that ſeaſon which he thinks moſt fit and opportune for it, and thereby expreſs his omnipotence, ſuch as no body can reſiſt, be he never ſo great and mighty, to the advantage of all his faithful ſervants;

15. Which in his * times he ſhall ſhew, who is the bleſſed and only potentate, the King of kings and Lord of lords,]

* proper ſeaſons καιροῖς ἰδίοις

16. Even that God who only is immortal in himſelf, and all immortality of others is derived from him, and therefore may ſafely be truſted with our ſafety, and who alone reigneth in heaven, and receiveth thither only whom he pleaſeth, the great, unapproachable, inviſible God, who is by all men to be acknowledged and praiſed for ever. Amen.

16. Who only have immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen nor can ſee: to whom *be* honour and power everlaſting. Amen.]

17. And as at all times, ſo eſpecially in ſuch a ſeaſon as this, when perſecutions reign already, and vengeances are approaching from God upon thoſe that take moſt care to ſecure themſelves, it will be a ſeaſonable admonition from thee to all rich men, not to bear it high, to be proud or inſolent upon that ſcore, nor to depend or rely on their wealth, which they have upon ſuch uncertainties, but to keep cloſe and depend on God, who alone is able to preſerve them, and will, if adhered to, make a cheerful, plentiful proviſion for them;

g. 17. Charge them that are rich in this world, that they be not high-minded, nor truſt † in uncertain riches, but in the living God, who giveth us richly all things * g to enjoy;].

† uncertainty of wealth ἐπὶ πλούτου ἀδηλότητι
* to chearfulneſs.

18. And to that end to be bountiful, to proportion their acts of charity to their wealth, to abound (not in poſſeſſions, but) in good deeds, to be always a diſpenſing their wealth, liberal to all that want, ſee Note on Act. 2. e.

18. That they do good, that they be rich in good works, ready to diſtribute, willing to communicate,]

h. 19. Thereby making an advantageous proviſion for themſelves againſt another world, and by their acts of charity gaining ſecurity, that they ſhall through God's promiſe receive the reward of eternal life.

19. Laying up in ſtore for themſelves a good [h] † foundation againſt the time to come, that they may lay hold on eternal life.]

† treaſure or pledge, bill or bond

20, 21. My dear ſon Timothy, be ſure to hold faſt that form of ſound doctrine which is delivered to Chriſtians from hand to hand, and

i. 20. O Timothy, keep that which is committed to thy truſt, avoiding prophane * *and* vain bablings, and † [i] oppoſitions of ſcience falſly ſo called:

21. Which ſome profeſſing, have erred concerning the faith. Grace *be* with thee.]

Amen.

* vanities or empty ſounds κενοφωνίας
† the contradictions of the knowledge falſly ſo called, ἀντιθέσεις τῆς ψευδωνύμου γνώσεως

give

give no entertainment to thoſe heatheniſh empty diſcourſes of Theology brought in by the hereticks, and the diſcourſes of them that falſly call themſelves Gnoſticks or knowing men, v. 3, 4. (ſee Note on 2 Pet. 1. c.) who pretending to more knowledge than ordinary, have quite forſaken the faith of Chriſt, and diſſeminated diſcourſes by way of oppoſition and contradiction to the Chriſtian doctrine. I heartily wiſh all happineſs to thee.

The firſt to Timothy was written from Laodicea, † which is the chiefeſt city of Phrygia Pacatiana.

† Theſe words are not read in the King's MS.

Annotations on Chap. VI.

a. Μὴ καταφρονείτωσαν ὅτι ἀδελφοί

V. 2. *Let them not deſpiſe them* ——] It is here ſomewhat uncertain to whom theſe words, ὅτι ἀδελφοί εἰσι, *becauſe they are brethren*, and ὅτι πιστοὶ, &c. do belong, whether to the ſervants, that pretended themſelves at liberty becauſe they were Chriſtians, or to the Maſters, whom the ſervants would not obey, but deſpiſe, becauſe thoſe Maſters were ἀδελφοὶ *brethren*, and ſo but equals, no better men than they. That the latter is it, is made probable by this, that in the beginning of the verſe we read πιστὺς δεσπότας *believing Maſters*, where the πιστοὶ, *faithful* or *believing*, is directly applied to the Maſters. But there is more reaſon to adhere to the former. 1. Becauſe the probability for the latter is of no force, concluding only that the Maſters here ſpoken of are Chriſtians, which is granted alſo in the former interpretation, and not that the ſecond πιστοὶ, &c. is not appliable to the ſervants; for it is certain that the ſervants here ſpoken of are ſuppoſed to be Chriſtians alſo; for otherwiſe the Apoſtles exhortation could not here be given to them, or to *Timothy* concerning them, neither *Paul* nor *Timothy* having juriſdiction over thoſe that were not Chriſtians: 2dly. becauſe the Libertine Chriſtians plea againſt ſubjection to their Maſters cannot be ſuppoſed to have been taken from the Chriſtianity of their Maſters; for 'tis evident by the firſt verſe that they excepted againſt ſubjection, and pleaded exemption from obedience to Maſters that were not Chriſtians, *viz.* thoſe which kept them under yoke, (as Chriſtians were not allow'd to do to Chriſtians) that is, heathen Maſters; but their plea againſt all ſubjection both to heathens v. 1. and to πιστοὶ δεσπόται *believing Maſters* v. 2. was the ſame, only this that they were Chriſtians, and therefore too good to ſerve Heathens; and again Chriſtians, whoſe title ἀδελφοὶ *brethren* was a ſtyle of equality, and ſo an argument that they were free from ſerving their fellow Chriſtians: 3dly. becauſe the direct rendring of the word being that which we have given in the margent, the ἀντιλαμβανόμενοι τῆς εὐεργεσίας with the particle οἱ before it, being in all reaſon the Subject, and πιστοὶ καὶ ἀγαπητοὶ, *faithful and beloved*, the Predicate in the Propoſition, the ſenſe will be obvious, by applying it to the ſervants, (but not ſo by applying it to the Maſters) thus, *Let not the Chriſtian ſervants deſpiſe their Chriſtian Maſters* upon this ſcore, that the ſervant by Chriſtianity is made a brother, and equal to his Maſter, *but the rather ſerve them* upon this very ſcore of being Chriſtians, *becauſe they* that help and aſſiſt in doing good, (as Chriſtian ſervants of Chriſtian Maſters do aſſiſt their Maſters in doing good, whereas it cannot fitly be ſaid of the Maſters, though Chriſtians, that they thus help or aid their ſervants) *are faithful and beloved*, that is, ſuch as Chriſtians ought to be, exerciſing fidelity and love to God, and to their Maſters for God's ſake, who hath commanded obedience to them. And for theſe reaſons this notion ſeems the moſt probable, by applying all theſe to the ſervants in the latter part of the verſe, but to thoſe as ſervants of the πιστοὶ δεσπόται, *Chriſtian Maſters*, in the former part of it. And if we conſider the words in ſeveral, and then all of them together, this will yet be more evident. Πιστοὶ and ἀγαπητοὶ are the ordinary titles of Chriſtians, proportionable to the two prime graces of a Chriſtian. *Faith* and *Love*; and ſo ἀδελφοὶ, *brethren*, is a title alſo ſignifying the ſame thing, but withal noting an equality, ſuch as is among brethren. The *Gnoſticks* upon this ground taught liberty and manumiſſion of ſervants from their Maſters, by their being Chriſtians, and ſo fellow-brethren, not ſervants of their fellow-Chriſtians. To which argument of theirs taken from one title of Chriſtians, the Apoſtle anſwers, and makes retortion, by mentioning thoſe other titles of Chriſtians alſo, which may very well be reconcilable with ſubjection, as πιστοὶ *faithful*, which is an Epithet that belongs ordinarily to ſervants, noting fidelity, which is the ſpecial thing required in them. And ſo alſo ἀγαπητοὶ *beloved* will be, which, as it is the title of Chriſtians every where in the New Teſtament, ſo it is alſo a title of ſervants too, in that they aſſiſt their Maſters in doing good, which is but the work of a wife to a husband, of one friend or beloved to another. All this is ſaid moſt clearly in reference to the *Gnoſticks*, whoſe doctrine that was, and the ſeeds of it were viſible in *Aſia* (and affirmed to be ſo in one Church under *Timothy*'s care, that of *Smyrna*) in *Polycarp*'s time, which cauſed *Ignatius*'s admonition in his *Epiſtle* to him, that *the men* or *maid ſervants ſhould not be puff'd up*, ἀλλ' εἰς δόξαν Θεοῦ πλέον δουλευέτωσαν, *but to the glory of God let them ſerve the more*, as (here) become the better ſervants for being Chriſtians, and μὴ αἱρέσθωσαν ἀπὸ τῆς κοινῆς ἐλευθερίας, &c. *Let them not deſire*, or pretend to, any *common liberty* upon the ſcore of being Chriſtians.

Πιστοὶ ἀγαπητοὶ ἀδελφοὶ

b. Ἀντιλαμβάνεσθαι

Ib. *Partakers*] Ἀντιλαμβάνεσθαι is *to help*, either from one notion of ἀντὶ, *contra*, *to take up at the other end*, and ſo to bear part of a burthen, as the wife is the man's helper; or as ἀντὶ ſignifies, *vice*, or *pro*, *to bear any weight in another's ſtead*, ἀντιλαμβανόμενος, βοηθὸς *an helper*, ſaith *Heſychius*; and ſo here ἀντιλαμβάνεσθαι τῆς εὐεργεσίας, *to aſſiſt doing good* (ſee Note on *Mat.* 6. m.) But when it is joined with a Genitive of the perſon, it ſignifies ſomewhat more. See Note on Luk. 10. b.

c. εὐεργεσία

Ib. *Benefit*] The word εὐεργεσία is but once more uſed in the New Teſtament, *Act.* 4. 9. and there 'tis taken Actively, *doing good*, not receiving it, *beneficentia* in the Active, not *beneficium* in the Paſſive ſenſe, which, ſaith, *Ariſtotle*, is εὐεργούμενον, as it is in the receiver. And thus εὐποιΐα is *doing*, not receiving, *good*, with which this holds analogy directly.

d.

V. 8. *Content*] Ἀρκεσθησόμεθα τούτοις ſignifies *we ſhall be ſatisfied with theſe*. So the *Syriack* renders it, *Wherefore meat and cloathing are ſufficient for us*, מספקא (from מפק or שפק) both in ſenſe and ſound differing little from the Latin *ſufficio*, only in the Latin termination.

c. Βουλόμενοι πλουτεῖν

V. 9. *Will be rich*] That the βουλόμενοι πλουτεῖν *they that will be rich*, is part of the character of the *Gnoſticks* in this place, and that they were a ſort of Chriſtians that made no uſe of their religion, but to their ſecular advantages, v. 5. and whenſoever it was not reconcilable with thriving in the world, (brought perſecution) made no ſcruple of renouncing their Chriſtian profeſſion, hath often been ſaid, and may appear from one eminent place of *Clemens Alexandrinus*, who, (oppoſing ὁ ἀληθῶς γνωστικὸν *the true knower of myſteries*, or ſearcher into profitable *Cabala*'s, the Chriſtian indeed to the *Gnoſtick*, or knower of myſteries here *falſly ſo called* v. 20.) hath theſe words, οἶδεν αὐτὸς καὶ τὰ νηστείας τὰ αἰνίγματα τῆς ἡμερῶν τούτων τῆς τεσσάδος, καὶ τὴν πρώτην σκιᾶς· ἐπονομίζουσι δὲ ἡ μὲν Ἑρμοῦ, ἡ δὲ Ἀφροδίτης· αὐτίκα νηστεύει κατὰ τὸν βίον φιλαργυρείας τε ὁμοῦ καὶ φιληδονίας, ἐξ ὧν αἱ πᾶσαι ἐκφύονται κακίαι, *He knows the myſteries of the faſtdays, the fourth and ſixth day of the week, one is named by the name of Mercury, the other of Venus, and accordingly he faſts or abſtains in his converſation from love of money, and love of pleaſures, from which all evil doth ſpring.* Where, as *love of pleaſures*, every where imputed to the *Gnoſtick* hereticks, is mentioned as one root of all villany, ſo is *love of money* taken notice of as the other (v. 10.) and both in relation to the *Gnoſticks* here, to whom the true Chriſtian is oppoſed.

f. Ἀγωνίζου τὸν καλὸν ἀγῶνα

V. 12. *Fight the good fight*] This whole verſe alludes to the exerciſes of the Grecians. In which as there were five ſorts, Running, Wreſtling, &c. formerly mentioned, ſo every of them is commonly ſtyled ἀγὼν *a combat*

combat or *ſtrife*, and they which contended in each of them ſaid, as here, ἀγωνίζεσθε ἀγῶνα. The rendring of this *fight a good fight* may make it believed to belong peculiarly to that of cuffing πυγμὴ, whence our Latin *pugna fight* comes. But the word is not here to be ſo reſtrained, but ſet more generally in ſome common word, as *ſtrife* or *combat*, (as ἀγωνίζεσθε εἰσελθεῖν, *ſtrive to enter in at the ſtrait gate*, and ἐπαγωνίζεσθαι *Jud.* 3. *to contend earneſtly*) and then 'twill by the conſequents be applied to that of racing, where the crown was ſet over the goal, that he that came formoſt, and ſo conquered, might catch it off and carry it away with him; for ſo ἐπιλαβοῦ *lay hold*, or *apprehend*, that follows here, and ver. 19. is the word that expreſſes the catching of the crown from the top of the goal, and eternal life is that crown; and the ἐνώπιον πολλῶν μαρτύρων, *before many witneſſes*, denotes the many ſpectators that were wont to be at thoſe games, called from thence πανηγύρεις, *frequentiæ*, and *ſolemnities*; and ſo καλεῖν may refer alſo to the κήρυξ, or *præco*, who proclaimed the laws and the prize or reward of the ἀγῶνες, and called the company together to contend for it.

ἐπιλαβοῦ
ἐνώπιον πολλῶν μαρτύρων
καλεῖν

g. εἰς ἀπόλαυσιν

V. 17. *To enjoy*] Εἰς ἀπόλαυσιν, εἰς τρυφὴν, ſaith *Phavorinus*, *a chearful, comfortable condition*, (agreeable to the πάντα *all things*, and πλουσίως *richly*, preceding:) and thus it is uſed, not only in an ill, but good ſenſe, ἀπολαύω πλούτου, *enjoying wealth*, for εὐδαιμονῶ, *being happy*, and ἀπολαύω τιμῆς, *enjoying honour*, for εὐτυχῶ, that other kind of happineſs.

h. θεμέλιον

V. 19. *Foundation*] The word θεμέλιον in this place ſeems to have a peculiar ſignification (different from that other of *foundation* ſo ordinary in other places) and coming from τίθημι, *to lay up*, as θησαυρὸς doth, it may poſſibly ſignifie no more than *a treaſure*, ſomewhat *laid up*, and ſo both ἀποθησαυρίζον, *laying up*, going before, and εἰς τὸ μέλλον, *for the future*, or *time to come*, following it, would incline to render it. So *Tobit.* 4. 9. in the ſame matter of alms-giving, θέμα γὰρ ἀγαθὸν θησαυρίζεις, *for thou layeſt up for thy ſelf a good treaſure, a good laying up, againſt the day of neceſſity.* Beyond this, it is the obſervation of a late *Critick*, *Sam. Petit*, that the word θεμέλιον may ſignifie in the ſame latitude that the Hebrew עקר (which is anſwerable to it) doth, that is, not only, *a foundation*, but, as the *Rabbins* uſe the word, *a bill of contract*, *a bond* or *obligation*, that he receives that lends out any thing, upon which he may found a confidence of having it returned to him again. To this perhaps it may be appliable that the Hebrew מושר, which is rendred θεμέλιον ſometimes, is alſo rendred σωθήκη, *Iſa.* 30. 1. *a compact.* And then it will have this weight here, that the alms-giver by his liberality receives and lays up an obligation from God, that this mercy of his ſhall be rewarded. And to this notion of the word that of *Prov.* 19. 7. is very agreeable, *He that hath pity on the poor lendeth to the Lord, and that which he hath given he will pay him again.* In this ſenſe, ſaith he, the word is again found 2 *Tim.* 2. 19. where God's θεμέλιον is ſaid to *have a ſeal affixed* to it, which ſeems to refer to *a bill* or *bond:* and becauſe thoſe ſeals had their inſcriptions on both ſides, agreeing to the conditions of the two perſons contracting, accordingly it is there added, firſt on God's part, *The Lord knoweth them that are his*, that is, God will be faithful and conſtant in owning thoſe that are his ſervants; then 2dly. on man's part, *Let every one that nameth the name of Chriſt depart from iniquity.* So that God's θεμέλιον there may very well ſignifie his χειρόγραφον, *bill* or *bond*, (and ſo here the word may ſignifie alſo) which being left with any man as a means to ſecure him, a *depoſitum*, a σωθήκη, a *pledge*, or *pawn*, may well be ſtyled θεμέλιον, from τίθημι *pono*, ſomewhat delivered him as his ſecurity.

i. Ἀντιθέσεις

V. 20. *Oppoſition of ſcience*] That the γνῶσις ψευδώνυμος, *ſcience falſly ſo called*, is ſet down to denote the heretical crue of the *Gnoſticks*, there can be no queſtion, and is elſewhere largely ſhewed, Note on 2 *Pet.* 1. c. That the firſt Author of theſe was *Simon Magus*, is alſo evident in *Irenæus* and others of the antients. Now it ſeems there were thus early diſcourſes written by him or ſome of his, for the oppoſing the true Chriſtian doctrine, and theſe are here called ἀντιθέσεις *oppoſitions* or *contradictions:* to which agrees that of *Dionyſius Areopagita* περὶ θεῖ. ὀνομ. c. 6. where mentioning them, he ſtyles them οἱ τῆς φρενοβλαβείας Σίμωνος ἀντιῤῥητικοὶ λόγοι, *the contradictory diſcourſes of the dotage of Simon*, by the φρενοβλάβεια or *dotage of Simon* meaning the ſame that is here expreſs'd by the ψευδώνυμος γνῶσις, that is, thoſe heretical, proud, but ſottiſh followers of *Simon.*

THE

THE

[a] Second EPISTLE of *PAUL* the APOSTLE

TO

TIMOTHY.

a. Δευτέρα εἰς Τιμόθεον

THAT this *Epiſtle* was ſent to *Timothy* from *Rome* there is no queſtion, and that, whilſt he was in reſtraint and danger there. But whether this were at that firſt time of his being there, mention'd in the laſt of the *Acts*, *An. Chr.* 58. or whether immediately before his Martyrdom, which was ten years after, about the thirteenth or fourteenth of *Nero*, there is this reaſon to demur, becauſe he tells him c. 4. 6. that *he is* (as the ordinary *Engliſh* reads) *now ready to be offered, and that the time of his departure is at hand*; which ſeems, with the ſubſcription of the *Epiſtle*, to determine it to the latter. On the other ſide, ſome paſſages there are which incline it to the former; as when he ſaith c. 4. 16. that in his *firſt defence* though *all forſook him, yet the Lord ſtood with him, that the preaching might be fulfilled, and that all the Gentiles might hear*, &c. which ſeems to refer to his firſt being at *Rome*, after which time he proclaimed the Goſpel to the Gentiles in other regions. So ſaith *Clemens* in his *Epiſtle to the Corinthians*, p. 8. that he came εἰς τὸ τέρμα τῆς δύσεως, *to ſome remote parts in the Weſt*. So S. *Jerom* in *Catal.* that being diſmiſs'd by *Nero*, he preach'd the *Goſpel of Chriſt in the Weſtern parts*. So ſaith *Euſebius* l. 2. c. 21. Τότε μὲν οὖν ἀπολογησάμενον, αὖθις ἐπὶ τὸ κηρύσσειν θεῖον διακονίαν λόγου ἔχει σελαῦξις ὁ Ἀπόστολον, *Then having made his defence, the report is that he did again betake himſelf to the office, or miniſtery, of preaching the Word*. So when he remembers to *Timothy* his perſecutions at *Antioch*, *Iconium* and *Lyſtra*, c. 3. 11. and what *Alexander* at *Epheſus* had done to him, *Act.* 19. 33. it is not ſo probable that this ſhould be repeated by him 14. years after the fact, and juſt before his death, as at his firſt being at *Rome*, which was not above four years after the fact. So when he ſaith c. 4. 12. that he had *ſent Tychicus to Epheſus*, it is probable that that was at the writing of *the Epiſtle to the Epheſians*, which he ſent from *Rome* by *Tychicus* about this time of his firſt being there. And for the one argument on the other ſide, *the approaching of his death*, to that may be oppoſed what he adds c. 4. 17, 18. *that he was delivered out of the mouth of the lion*, that is, either from *Nero* under the title of *the lion*, or from his *great danger*, adding confidently for the future, that *the Lord ſhall deliver him*; which was literally true of this firſt, but cannot in the ſenſe of *delivering* him *from* his *danger*, (to which the 17th. verſe belongs) be verified of his laſt danger, from which he was not delivered. And for the words ver. 6. I ſuppoſe they may thus beſt be rendred, Ἐγὼ γὰρ ἤδη σπένδομαι, *for I am already poured out*, (ſee Note on *Phil.* 2. e.) that is, my danger of death is already ſo great (ſo in the eye of man) that *I am as* it were *wine poured out upon the ſacrifice*, to prepare it for offering up. To which he may fitly reſemble his being brought out to the bar, to be tried for his life. And when 'tis added, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε, *and the time of my departure hath been at hand*, that may denote no more than an imminent danger of death, mentioned as now paſs'd, without any foretelling that he ſhould now inſtantly die. And in this ſenſe it will be reconcilable with the *Lord's having delivered him out of the mouth of the lion*, v. 17. *viz.* this imminent, but now paſs'd, danger. And thus may the ſeventh verſe be interpreted alſo, *I have fought a good fight*, (of afflictions) (ſee 1 *Theſſ.* 2. Note b.) run great hazards, and paſs'd Chriſtianly through them, *I have run my race*, (ſo τελεῖν ſignifies, not *to finiſh*, but *to perform*; ſee Note on *Act.* 21. a.) *I have kept the faith*, not ſwerved from it, for all my danger; by δρόμος, *race*, not referring to the whole courſe of life, but to this one combat of afflictions at *Rome*, now freſh in his memory, and recited in that chapter, ver. 16, 17. That *Timothy* which is here appointed to *come* to him, chap. 4. 9. did accordingly come, is generally acknowledged, and that after his coming, *the Epiſtles to the Philippians*, *Coloſſians* and *Philemon* were written, as appears by the place, *Rome*, from whence they are all dated, and the joining of *Timothy*'s name in the front of them. Now of all thoſe Epiſtles 'tis clear that they were written at his firſt being at *Rome*, and not immediately before his Martyrdom. For *Philip* 1. 26. and 2. 23, 24. he expreſſeth his *confidence* that he ſhall be delivered, and *again come unto them*, which is not reconcilable with his perſuaſion of the inſtant approach of his death at the writing of this, and to *Philemon* v. 22. he ſends to make *proviſion for* his *lodging* at *Coloſſæ*. As for the *Subſcription* of the *Epiſtle*, which refers it to the δευτέρᾳ, *the ſecond time of his coming before Nero*, that may poſſibly ſtand good, by this interpretation; that he was twice at his firſt impriſonment brought out to the barr before the Emperour, and freed both times, that the firſt, being his greateſt danger, was moſt memorable to him by all mens forſaking him, and the interpoſing of God's protection when all other means failed him. And this is more likely to be recited by him in an Epiſtle written ſoon after it, than in one of ten years diſtance from it. However, we know that the *Subſcriptions* of the *Epiſtles* are not to be found in all the antient copies. What the deſign of this *Epiſtle* was, is manifeſt, to ſtir him up to caution, diligence, and diſcharge of his office, on occaſion of the creeping hereſie of the Gnoſticks, c. 2. 17. ſtollen in among them, which had much debauched the *Aſiaticks*, c. 1. 15. and made uſe of Magick to oppoſe the truth of the Goſpel, c. 3. 8.

CHAP. I.

Paraphraſe.

1. PAUL an Apoſtle of Jeſus Chriſt by the will of God, according to the promiſe of life which is in Chriſt Jeſus,]

1. I Paul, who (far from any merit of mine, meerly by the good pleaſure of God and his undeſerved grace) have received commiſſion to make known the Goſpel or the promiſe of Life, which now is made by Chriſt to all penitent believers,

2. To Timothy, my dearly beloved ſon, Grace, mercy, *and* peace from God the Father, and Chriſt Jeſus our Lord.]

2. Send greeting in the Lord to Timothy by me converted to the faith.

3. I thank God, whom I ſerve from *my* forefathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day,]

3. In my thankſgivings and prayers to God (whom, as my progenitors of the tribe of Benjamin did before me, ſo I have obeyed ſincerely all my time, even when through ignorance I perſecuted the Chriſtian faith, doing according to the dictate of my conſcience, or as I was perſuaded I ought to do) I mention thee conſtantly, praying and giving thanks to God for thee,

4. Greatly

4. Deſiring earneſtly to ſee thee whom I love ſo dearly, (and this paſſionate deſire being inflamed by the remembrance of thy tears at our parting) that our meeting again may be as full of joy as our parting was of ſorrow;

4. Greatly deſiring to ſee thee, being mindful of thy tears, that I may be filled with joy;]

5. Remembring the ſincerity of thy obedience to the Goſpel of Chriſt, and being confident that as thy mother and grandmother, which received the faith before thee, continued in it to the end, ſo thou alſo wilt perſevere and never fall off from it.

5. When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice, and I am perſuaded that in thee alſo.]

6. And that it may be ſo, I now write to thee, as a monitor or remembrancer, that thou conſider the honourable calling which was conferred upon thee by my laying hands upon thee, and making thee Biſhop, (in which ſome others joined with me, ſee Note on 1 Tim. 5. f.) and the many extraordinary gifts conſequent thereto, which thou art obliged to ſtir up and quicken by the diligent exerciſe of them, and neither by fear nor compliance with any to let them lye by thee unprofitably.

6. Wherefore I put thee in remembrance, that thou ſtir up the gift of God which is in thee by putting on of my hands.]

7. For ſure that God that gave us this commiſſion and gifts, hath not given thee or me ſo poor a cowardly ſpirit, as that we ſhould be afraid of the dangers and threats of men againſt the preaching of the Goſpel; but couragious hearts to encounter any difficulty, a love of God which will actuate this valour, and caſt out all fear of danger, and withal a tranquility of mind, and a full contentedneſs in whatſoever ſtate.

7. For God hath not given us the ſpirit of * fear; but of power, of love, and of a † ſound mind.]

* timidity of cowardiſe δειλίας

† ſobriety σωφρονισμῦ

8. Whatever therefore the danger be of preaching Chriſt, be not diſcouraged, or whatever the example of my ſufferings, do thou reſolve to do and ſuffer the like chearfully and couragiouſly, and to be a fellow-ſufferer with the Goſpel of Chriſt, to bear whatſoever falls upon that, by that ſtrength which God gives thee,

8. Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner: but be thou * partaker of the afflictions of the Goſpel, according to the power of God,]

* a co-ſufferer with the Goſpel, συνκακοπάθησον τῷ εὐαγγελίῳ

9. Who hath reſcued us out of the evil world, and called us to ſanctity, not becauſe we had deſerved that mercy of his, but of his own free mercy and goodneſs long ago deſigned us in Chriſt;

9. Who hath ſaved us, and called *us* with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus, † before the world began;]

† long time ago, ſee Note on Tit. 1. 2.

10. And now hath revealed it to us, and made us partakers of it, by Chriſt's coming into the world, and preaching the Goſpel to us, who hath thereby voided the power of death over us, and made a clear revelation of that life and immortality which was not before ſo certainly revealed, that if we will obey him, we may certainly be made partakers of it.

10. But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light, through the Goſpel;]

11. And for the preaching and teaching of this, eſpecially to the Gentiles, God hath given me the authority and commiſſion of an Apoſtle.

11. Whereunto I am appointed a preacher, and an Apoſtle, and a teacher of the Gentiles.

12. And that (viz. my preaching to the Gentiles) hath exaſperated the Jews, and brought perſecutions upon me: but I am not diſcouraged with them, (ſee Rom. 5. 5.) becauſe Chriſt, on whom I have depended, I am ſure, will never fail me; and in his hands I can with all chearfulneſs repoſe my life, as knowing him able and willing to preſerve it to me, till he pleaſe to call for me out of this world.

12. For the which cauſe I alſo ſuffer theſe things; nevertheleſs I am not aſhamed, for I know whom I have believed, and am perſuaded that he is able to keep that which I have committed unto him * againſt that day.]

* unto εἰς

13. When thou wert with me I gave thee a ſhort ſummary of the chief things that were to be believed by all, in oppoſition to all growing hereſies, and do thou take care not to depart from it in any part of it, but keep conſtant to it in the outward confeſſion and conſtant adherence to Chriſt, and in preaching and teaching others.

13. Hold faſt the † form of ſound words which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.]

† ſhort from ὑποτύπωσιν

14. Hold thee conſtantly to the doctrine of the Goſpel, or ſummary of it agreed on by the Apoſtles to be taught in all Churches, and whenever thou art tempted to the contrary, remember that this ſtands by the direction of the Spirit of God that abides among us, and make uſe of that Spirit to confirm thy ſelf in it.

14. That good thing which was committed unto thee, keep by the Holy Ghoſt which dwelleth in us.]

15. Thou heareſt, I preſume, that the Aſian Chriſtians that were at Rome, ſave only Oneſiphorus, v. 16. fell off from me in time of my diſtreſs.

15. This thou knoweſt, that all they which are in Aſia * be turned away from me, of whom are Phygellus and Hermogenes.]

* have forſaken, or turned aſide from me, ἀπεστράφησάν με

16, 17. I pray God reward the family of Oneſiphorus, which is at Epheſus with thee, for the great kindneſs I received from him, who lately came to me at Rome, and (as oft before at Epheſus v. 18. ſo) now hath he in ſpecial manner ſought, and found me out, and relieved me, and owned me without fear or ſhame, in this time of my impriſonment.

a. 16. The Lord give mercy unto [a] the houſe of Oneſiphorus, for he oft refreſhed me, and was not aſhamed of my chain,

17. But † when he was in Rome he ſought me out very diligently, and found *me*.]

† being in Rome γενόμενος

18. I pray God this mercy of his to me may be repay'd him, when it will moſt ſtand him inſtead: for beſides what he hath now done, thou knoweſt alſo better than I can tell thee, how many liberalities he hath ſhewed at Epheſus to thoſe that have ſtood in need of him, and in how many things he relieved me when I was at Epheſus, and thou with me.

18. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he * miniſtred unto me at Epheſus, thou knoweſt † very well.]

* miniſtred at Epheſus ἐν Ἐφέσῳ διηκόνησε

† better βέλτιον

Annotations on Chap. I.

a. οἶκον Ὀνησιφόρου

V. 16. *The houſe of Oneſiphorus*] What οἶκον Ὀνησιφόρου, *the houſe of Oneſiphorus*, here ſignifies, is thought fit to be examined by ſome in order to the doctrine of *praying for the dead*. For becauſe the prayer is here for the houſhold, and not for the maſter of it, *Oneſiphorus* himſelf, it is by ſome preſently concluded that *Oneſiphorus* was dead at that time. And then that being ſuppoſed, it appears v. 18. that S. *Paul* prays for him, *that he may find mercy in that day*. How far it may be fit to pray for them that are departed this life, needs not to be diſputed here. 'Tis certain that ſome meaſure of bliſs, which ſhall at the day of judgment be vouchſafed the Saints, when their bodies and ſouls ſhall be reunited, is not till then enjoyed by them, and therefore may ſafely and fitly be prayed for them, (in the ſame manner as *Chriſt* prays to his *Father*, *to glorifie him with that glory which he had before the world was.*) And this is a very diſtant thing from that prayer which is now uſed in the Romiſh Church for deliverance from temporal pains, founded in their doctrine of *Purgatory*, which would no way be concluſible from hence, though *Oneſiphorus*, for whom S. *Paul* here prays for *mercy*, had been now dead. Nay 'tis evident, that the *mercy* for which they which are conceived to be in *Purgatory* might be the better, muſt be beſtowed, and conſequently prayed for to befal them, before the day of doom, at which time all that are there are ſuppoſed by them to be releaſed. But neither is there any evidence of *Oneſiphorus* being then dead, nor probability of it here. For of this *Oneſiphorus* theſe two things may be obſerved from hence: firſt, That his family was now at *Epheſus*, and accordingly he ſalutes it there, c. 4. 19. and conſequently that there was his ordinary place of abode; and agreeably it is here ſaid of him, that he had *relieved Paul* when he was at *Epheſus*, v. 18. and that is the reaſon why in an Epiſtle to *Timothy*, reſiding in that city, this

city, this mention is made of his family: ſecondly, That he was at this time (when *Paul* wrote this) abſent from his home, in all probability at *Rome*, (for ἦν must be rendred *being*, not *when he was*) at leaſt but lately departed, and ſo ſtill on his way from *Rome*, where *Paul* was a priſoner, and where *Oneſiphorus* had ſought and found him out, v. 17. and *without fear viſited and relieved him.* And this is a fair account, why *Paul* writing to *Timothy*, where his family was, mentioned them with ſo much kindneſs, but joins not him in that remembrance, becauſe he was at *Rome*, from whence, and not at *Epheſus*, to which he wrote. And ſo all the force of that argument is vaniſhed.

CHAP. II.

Paraphraſe.

1. THou therefore, my ſon, be ſtrong in the grace which is in Chriſt Jeſus.]
beloved ſon, take all care to ſtrengthen thy ſelf in the Goſpel :

1. Do thou therefore, my ſee Note on Heb. 13. a.

2. And the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.]
have taught thee from Chriſt, agreed on and conſented in by the teſtimony of all the other Apoſtles, do thou communicate to others whoſe ability and fidelity is known to thee, and appoint them as Biſhops of the ſeveral Churches under thee, to teach others alſo.

2. And the articles of faith and good life, which I

* endure patiently κακοπάθησον

3. Thou therefore * endure hardneſs as a good ſouldier of Jeſus Chriſt.]
againſt all difficulties, as one that haſt undertaken Chriſt's colours to ſerve under him.

3. And arm thy ſelf a-

† hath impreſſed him στρατολογήσαντι

4. No man that warreth entangleth himſelf with the affairs of *this* life, that he may pleaſe him who † hath choſen him to be a ſouldier.]
Roman rules of their militia, are forbidden to meddle with the employments of Tutors or Guardians of men's perſons or eſtates, or proctors of their cauſes, to undertake husbandry or merchandiſe, &c. becauſe every of theſe is ſo diſtant from, that 'tis incompetible with the waiting on their colours; ſo whatſoever employments of the world are not competible with the diſcharge of thy office, as thou art a miniſter of Chriſt (as while the Empire and ſtate of the world remains heathen, and not Chriſtian, moſt ſecular employments are far diſtant from the Chriſtian, and thy interpoſing in them will tend to no advantage of the ſociety of the Church) it is not fit for thee to meddle in them, but to apply thy ſelf to ſuch cares as may moſt conduce to the ſervice of thy General who hath put thee into this calling, and expects it from thee.

4. And therefore as the ſouldiers, according to the

* legally νομίμως

5. And if a man alſo ſtrive for maſteries, *yet* is he not crowned, except he ſtrive * lawfully.]
that end enter the liſts in any of the exerciſes of the Olympick games, he is not crowned unleſs he conquer, nor will he be adjudged conqueror, unleſs he have obſerved all the rules of the games, and then be victorious by thoſe rules: ſee Note on 1 Cor. 9. f.

5. Thus if any man be deſirous to get the prize, and to

† A huſbandman muſt firſt toil, before he partakes of the fruits, † κοπιῶντα γεωργὸν δεῖ πρῶτον — μεταλαμβ.

6. † The husbandman that laboureth, muſt be firſt partaker of the fruits.]
and all other things, there is required a great deal of pains, and care, and patience, and ſo at length he receives the fruits and the hoped reward in harveſt; and ſuch is the gaining and converting of ſouls, and the far richer reward that attends that in another world.

6. And ſo in husbandry

7. Conſider what I ſay, and the Lord give thee underſtanding in all things.]
God give thee a right uſe of it, and judgment to do all that belongs to thee.

7. Lay this to heart, and

* Remember Jeſus Chriſt raiſed -- Μνημόνευε — ἐγηγερμένον

8. * Remember that Jeſus Chriſt of the ſeed of David was raiſed from the dead, according to my Goſpel:]
there is nothing fitter than that thou remember and conſider our Saviour, what befell him, that he was put to death, and then by God raiſed from death, (and ſo was herein like David, of whoſe progeny he was to be, who ſuffered ſuch ſad perſecutions from Saul, when he was deſtined to the kingdom, and accordingly came to it) and all this according to that doctrine which I have preached every where:

8. And to fortifie thee in ſuffering whatever comes,

† hath not been bound δέδεται

9. Wherein I ſuffer trouble, as an evil doer, *even* unto bonds: but the word of God † is not bound.]
at Rome, as if I were a malefactor: but this hath not reſtrained me in mine office, but the Goſpel hath been freely preached for all that, and my impriſonment hath been a means of divulging the Goſpel in this city.

9. And for preaching of which I am impriſoned now

* For this cauſe διὰ τοῦτο

10. * Therefore I endure all things for the elect's ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.]
ſuffer any thing for the good of the true Chriſtians, that they being confirmed by my example, may be partakers of all the benefits of the Goſpel, and attain to eternal glory.

10. And on theſe grounds I am very well content to

† we have died συναπεθάνομεν

11. *It is* a faithful ſaying; For if † we be dead with *him*, we ſhall alſo live with *him*:]
deſerves more to be conſidered and depended on by all Chriſtians, than this, that our ſuffering as Chriſt ſuffered in teſtimony and defence of the truth, (for that is the meaning of ſuffering with him Rom. 8. 17. ſuffering as he ſuffered) ſhall certainly be rewarded with participation of his glory.

11. There is not a more certain truth, nor any that

12. If we ſuffer, we ſhall alſo reign with him: if we deny *him*, he alſo will deny us.]
other ſide, that if for fear of temporal evils we fall off from the conſtancy of our profeſſion, we ſhall be rejected by Chriſt.

12. And as certain on the

* be unfaithful ἀπιστοῦμεν

13. If we * believe not, *yet* he abideth faithful, he cannot deny himſelf.]
the promiſe it is certain that will never fail: we may through the wickedneſs of our own hearts prove falſe to him, in which caſe we loſe all title to his promiſes; but let us adhere to him, and he can never fail us.

13. For Chriſt's part of

† to εἰς

14. Of theſe things put *them* in remembrance, charging *them* before the Lord, that they ſtrive not about words, to no profit, † *but* to the ſubverting of the hearers.]
mind of thoſe things, that they be not tempted by the Gnoſticks on occaſion of the preſent perſecutions to forſake the Chriſtian courſe. And among other things charge them ſtrictly, as they will anſwer it to God, that they fall not into thoſe idle diſputes, mentioned 1 Tim. 6. 5. which as they tend to no poſſible good, ſo they infuſe uncharitableneſs and factions into mens minds, and draw men into the Gnoſtick hereſie.

14. Put all thoſe that are committed to thy charge in

* that is not to be ſhamed, ἀνεπαίσχυντον,

15. Study to ſhew thy ſelf approved unto God, a workman * that needeth not to be aſhamed, [a] rightly dividing the word of truth.]
and conſtancy to the truth, truly and faithfully telling every one his duty, and by thy example and doctrine directing them the way wherein to go.

15. In this, and all other things approve thy courage,

† vanities or empty ſounds 1 Tim. 6. 20. * proceed προκόψουσι

16. But [b] ſhun prophane † and vain bablings, for they will * increaſe unto more ungodlineſs,]
fall in love with thoſe prophane diſcourſes of the Gnoſticks; for they daily advance into higher impieties, adding more new impious doctrines to the heap every day than the former:

16. But ſuffer not thy ſelf or thy flock to be inticed or

† And their ſpeech as a gangrene will ſpread ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει

17. † And their words will eat as doth a canker; of whom is Hymenæus and Philetus,]
once admitted, their hereſie corrupts and debaucheth very many, infects and poiſons the members of the Church, in the ſame manner as the other parts of the body are infected, when there is a gangrene in any; for that doth not uſe to ſtop, but draws that which is next it unto the ſame condition, and then creeps farther, until it have infected the whole body, and that mortally: and ſuch are the Gnoſtick teachers now among you, by name Hymenæus and Philetus,

17. And where they are

18. Who concerning the truth have erred, ſaying that the reſurrection is paſt already, and overthrow the faith of ſome.]
gerous error, and by allegorical expreſſions of Scripture have perſuaded themſelves and others, that there is no farther reſurrection, nor conſequently future ſtate to be expected, (ſee 1 Cor. 15. 12.) but that all the places that ſound that way are otherwiſe (after the Gnoſtick Cabaliſtical manner) to be interpreted, and have been ſo ſucceſsful as to perſuade ſome thus to believe them, have gained ſome followers in this impious doctrine.

18. Who have lately fallen into a freſh but moſt dan-

† Obligation, ſee Note on 1 Tim. 6. h.

19. Nevertheleſs the † foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his: and, Let every one that nameth the name of Chriſt depart from iniquity.]

19. But let not theſe and the like falſe impious heretical teachers move any, for God

God will certainly perform his promiſe to us: his bill of contract with Chriſtians in Chriſt, his decree and purpoſe toward his faithful ſervants remains unchangable, being under ſeal; and the ſeal of this contract hath two impreſſes: on one ſide this, That God is ſure to all thoſe that are faithful to him, to reward them both in body and ſoul to all eternity, which is ſufficiently deſtructive of their doctrine v. 18. that there is no future ſtate, and ſo no bliſs for them who are perſecuted here: another on the other, That every Chriſtian obliges himſelf to a ſtrict life (quite contrary to the vicious practices of theſe men) by undertaking the faith of Chriſt.

20. But it is to be expected in the Church, as in any great family, that all ſhould not be equally good, ſome furniture of gold, &c. others of wood, and earth, or ſhells, ſome for more creditable, and ſome for leſs creditable uſes; ſome heretical, as other orthodox Profeſſions.

20. But in a great houſe there are not only veſſels of gold and of ſilver, but alſo of wood and of * earth; and ſome † to honour, and ſome to diſhonour.]

* or ſhell, ſee Note on 2 Cor. 4. b.
† for, εἰς
* for εἰς † uſeful εὔχρηστον
* made ready ἡτοιμασμένον

21. Which may therefore ſtir up every man to be emulous of the beſt, to be ſure to rid himſelf from theſe pollutions of the Gnoſticks; and then as he ſhall be more valued by Chriſt, ſo he ſhall be fitter to ſerve him in purity and every other Chriſtian duty.

21. If a man therefore purge himſelf from theſe, he ſhall be a veſſel * unto honour, ſanctified and † meet for the maſters uſe, *and* * prepared unto every good work.]

22. But be ſure to keep thy ſelf from all thoſe carnal affections which younger men are moſt ſubject to; and not only thoſe of impurity, which the Gnoſticks indulge and allow to all, that they may inſnare them, but alſo contentions, and factions, and emulations, and love of glory, &c. And on the contrary, be thou an emulous and earneſt purſuer and follower of innocence, fidelity, and firm charity, conjunction and agreement with all thoſe that in purity and ſincerity adhere conſtantly to Chriſt.

22. Fly alſo youthful luſts: but follow righteouſneſs, faith, charity, peace with them that call on the Lord out of a pure heart.]

23. As for thoſe idle and unprofitable queſtions that are ſet on foot by the Gnoſticks, that tend to no benefit, and have nothing of true knowledge in them, keep thy ſelf carefully from them, for they will breed debates and quarrels, and nothing elſe.

23. But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrifes.]

24. And there is nothing more unlike a true Chriſtian than that; he that is ſuch, muſt be mild and quiet, and peaceable toward all others, and being in place as thou art, muſt be ready and induſtrious to inſtruct others in the truth, and not apt or forward to puniſh thoſe that do amiſs, (ſee Note on 1 Cor. 13. b.)

24. And the ſervant of the Lord muſt not ſtrive, but be gentle unto all men, apt to teach, * patient,]

* bearing with evil, ἀνεξίκακον

c. 25, 26. With great calmneſs, and temper, dealing with thoſe that are of different opinions from us, though in oppoſing us they oppoſe the truth, as counting it not impoſſible or hopeleſs, but that by the grace of God they may be brought to repentance, and ſo come to acknowledge the truth at length, and recover out of Satan's ſnare, by whom they have been caught, to do the will of God, that is, that being delivered out of Satan's hands, they may prove fit inſtruments of God's ſervice.

d.

25. In meekneſs inſtructing thoſe that oppoſe themſelves, † [c] if God peradventure will give them repentance * to the acknowledging of the truth:

26. † And that they may recover themſelves out of the ſnare of the devil, * who are taken captive by him at [d] his will.]

† whether God at length may not
* or to come to the ackn. for the King's MS. adds ἐλθεῖν
† And they awake or recover ἀνανήψωσιν. * (having been caught by him) to the will of him, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

Annotations on Chap. II.

a. ὀρθοτομεῖν

V. 15. *Rightly dividing*] That ὀρθοτομεῖν, *to divide aright*, ſhould refer to the cuſtom in Sacrifices, which were to be cut after a certain preſcribed manner, and of them ſome parts given to the Prieſts, &c. may probably be imagined: But another notion of the phraſe here, as it is joined with *the word of truth*, may ſeem more probable. For in the Old Teſtament the *Greek tranſlators* uſe of the word belongs to a way or path to go in, which was wont to be cut out, that it might be fitter for uſe; thence the Latin phraſe, *viam ſecare*, *to cut a way*, that is, to go before and direct any in their journey. And with the word ὀρθὰς, *right*, joined with it, it is to go before one, and direct him the ſtraight way to ſuch a place. Thus ὀρθοτομῶν ὁδὸν *Prov.* 3. 6. and 11. 5. is the rendring of ישר, which ſignifies *to ſet right*, or *rectifie*: and ſo *to cut a way right*, is to put one, and keep one in the right way. We render it, *direct thy paths* and *way*, in thoſe places of the *Proverbs*; and then the Goſpel of *Chriſt*, *the word of truth*, being moſt fitly reſembled to a way (much better than to a ſacrifice) ὀρθοτομεῖν λόγον ἀληθείας, *rightly to cut the word of truth*, is to go uprightly and according to the truth before others in Chriſtianity. And that was *Timothy*'s part, as a Doctor or Biſhop, to lead them both by his example and doctrine the right way that is preſcribed by *Chriſt*, without falling into any errors or ill practice.

b. περίϊσασο

V. 16. *Shun*] The Hebrew סבב *circumdedit* ſignifies alſo *divertit*, *turning away*, or *back*, as well as *going round*, and is by the *Septuagint* or *Greek tranſlator* of the Old Teſtament rendred not only κυκλόω often, *to encompaſs*, and περίϊστημι once, *Joſ.* 6. 3. but alſo ἐκκλίνω *declino*, *to decline* or *avoid*, 1 *Kin.* 18. 11. and twenty times ἀποστρέφω *averto*, *to put from* us, or *fly from*. From hence it is that one of theſe interpretations being ſet for the other (according to the frequent manner of theſe writers) or elſe by the power of the Paſſive or Mean, differing from the Active, περίϊστημι here, and *Tit.* 3. 9. ſignifies *to avert*, *decline*, *avoid*, *fly from*, the ſame with ἔκκλινε *avoid*, v. 22. for which, and in the ſame matter, the word περιΐστασο *avoiding* is uſed, 1 *Tim.* 6. 20. Thus doth *Origen* uſe the word againſt *Celſus*, ſpeaking of *Chriſt's going aſide*, when the *Phariſees* conſulted to kill him, *Mat.* 12. 5. οὐκ ἔστι δὲ ἀλλοίως τὸ μετ' οἰκονομίας περιϊσάμενον τοῦ κινδύνου μὴ ὁμοῦ αὐτοῖς χωρεῖν, *It is no degenerous*, or *cowardly*, *thing to flie from dangers providently*, *and not to mix with them*: where it ſignifies *declining* and ſo avoiding *of dangers*. And ſo *Heſychius* renders Περιΐσασο, not only κύκλωσον, (it ſhould be κύκλωσον) πεῖσθε, *encompaſſing*, but alſo πεῖσθε, ἀνάτρεπε, *avoid*, *flie from*, and σκόπησον *look to*, which is ſo to look to, to conſider, as to *avoid*, *Rom.* 16. 17. if there be danger in it. So *Joſephus* of *Moſes*, περίϊσασο, μὴ πολλοὶ τὰ τῶν λόγων ἀσθενείας αὐτοῦ, μιμήσαι γένωνται, *He avoided*, or *took heed*, *leſt many ſhould imitate the impurity of his ſpeeches*: and l. 2. *De bell. Jud.* c. 12. τὸ ὀμνύειν αὐτοῖς περίϊσται, *ſwearing is avoided by them*, in a paſſive ſenſe. Who they are which are here to be avoided and taken heed of, is not obſcurely ſet down in the following words, *viz.* the *Gnoſticks*, that *dotlavies* of Hereticks, conſiſting of divers branches, differing one from the other, but all agreeing in oppoſing the truth of the Goſpel, and pretending to great perfection of knowledge by the myſtical interpretations of Scripture. That theſe are they, may appear firſt, by the βέβηλοι κινοφωνίαι *profane dotages*, or *vanities*, or *empty ſounds*, which are imputed to the ψευδώνυμος γνῶσις, *ſcience falſly ſo called*, that is, the *Gnoſticks*, 1 *Tim.* 6. 20. Secondly, by the character ſet upon them, that they are a growing, ſpreading hereſie, their words *ſpread as a gangrene doth*, when 'tis gotten into any part of the body, for that is the meaning of νομὴν ἕξει. So in S. *Chryſoſtome*, T. 3. p. 631. l. 13. ἐνδεδοίκει δὲ μὴ ὑπερπλέον νομεθῇ τὸ κακὸν, καὶ ὁδῷ βαδίζον ὅλῳ ἕξει. καταλάβῃ δὲ ἐκκλησίαν, *he feared leſt the miſchief would ſpread farther*, *and going along ſhould ſeize on the whole Church*. The word is uſed of ſheep, &c. feeding, and by little and little going over a whole paſture; whence among the Antients the Νομάδες a *wandring people*, which had no certain habitation; *vagi & incertis ſedibus errantes*, ſaith *Saluſt* of the *Numidæ*, and ſo *Seneca* calls the *Scythians* and *Getes vagos*, *wanderers*, that is, νομάδας. And it is uſed of fire alſo, ſpreading and devouring as it goes. So in S. *Chryſoſtom*, T. 3. p. 712. l. 30. ὁλόκληρον τὴν Γαλατῶν ἔθνος τοῦτο τὸ πλάνης ἐπενέμετο πῦρ, *the flame of this error ſpread over all the Galatians*. And ſo of many other things,

—— Ἐπέων δὲ πολὺς νόμος ἔνθα καὶ ἔνθα,

in *Heſiod*, *words wander here and there unreſtrained*. And *Chryſoſtom*, T. 4. p. 710. l. 1. κύων μὴ πεφεύγατον νέμει, *the dog wanders*, *goes about*, *with the ſheep*, for ſure he eats not graſs with them. And ſo *Num.* 14. 33. οἱ ἡμῖν ὑμῶν ἔσονται

βέβηλοι κενοφωνίαι
ὡς γάγγραινα
νομὴν ἕξει
who.
th

ἔσον] νεμόμθμοι ἐν τῇ ἐρήμῳ, *your children ſhall wander in the wilderneſs.* So in * *Dorotheus*, νομὴ ὅτι, *it ſpreads, it goes farther every day.* And ſo this hereſie coming with thoſe baits to the fleſh, ſecurity from perſecutions, and indulgence to all carnality, debauched many whereſoever it came; and accordingly cap. 4. 3. the Apoſtle foreſees that within a while they will ſpread ſo wide, that *ſound doctrine* from *Timothy will not be endured.* Thirdly, by the growing of the hereſie in its own dimenſions, every day adding ſome new opinions to it, and thoſe ſtill more impious than the former, which is the meaning of ἐπὶ πλεῖον προκόψουσιν ἀσεβείας, *they ſhall proceed*, or *advance*, *to more of impiety*, in the end of this verſe. And an inſtance of this follows in *Hymenæus* and *Philetus* and ſome others, who *affirmed the Reſurrection to be paſt already*, and ſo denied any future Reſurrection: which very thing is by *Tertullian* imputed to the *Valentinians*, (*Id de ſe Valentiniani aſſeverant*) which though they were not yet riſen, yet when they came, were a ſpawn of theſe *Gnoſticks*, and took up all the hereſies which they found among them, and accommodated them εἰς ἴδιον χαρακτῆρα, *to their own manner of expreſſion*, as *Irenæus* ſaith.

* Δίδασκ. γ'.

ἐπὶ πλεῖον προκόψουσιν ἀσεβείας

λέγοντες μὴ εἶ ἀνάστασιν

V. 25. *If God peradventure*] The notion of μήποτε here is not rightly expreſs'd by *if ſo be* without any negation in it; for that is the notion of ἔπως, the direct contrary to this. The beſt underſtanding of it will be by obſerving the force of it, *Luk.* 3. 15. προσδοκῶντος τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν τοῖς Ἰωάννῃ, μήποτε αὐτὸς εἴη ὁ Χριστὸς, *The people being in an expectation, and all diſputing in their hearts of John*, not *if he were*, but, *whether he were not the Chriſt.* Where, in a matter of expectation or diſpute about a thing, which they looked on as poſſible, but knew it not, the word μήποτε is uſed, not as if it were to them a matter of fear that it ſhould be ſo, but plainly the contrary, of hope and joy that it might. And ſo here the Biſhop is to proceed in the mildeſt, and moſt winning, and not exaſperating, way, as conſidering hopefully, *whether* it be not poſſible that *God may* at length be pleaſed to *give them repentance*, that is, to bleſs the Biſhops inſtructions, that they may be a means or inſtrument to work upon them. As for the phraſe δῷ μετάνοιαν *give repentance*, the grounds of explaining that have been elſewhere laid, by obſerving the force of ſome Verbs, both Active and Paſſive, in theſe books, to denote the effect or reception of the virtue in the Patient, and not only the operation of the Agent. Thus *Iſa.* 53. 1. *God's arm* is ſaid to be *revealed*, when the revelation of it is aſſented to and obeyed by men, and ſo 'tis all one with *believing* their *report*, in the former part of the verſe. And to omit many more, thus is *God's giving them an heart to perceive, and eyes to ſee*, *Deut.* 29. 3. which ſignifieth their receiving this gift of God, making uſe of the miracles and ſigns and wonders, v. 3. being effectually wrought on, having their hearts affected by them, which they that had not there, it is ſaid of them, that *God had not given them hearts to perceive*, that is, that thus it was in the event or effect, they did not really perceive. For that any thing ſhould be required on God's part towards their perceiving which had not been performed by him, is unreaſonable to imagine, when the catalogue is ſo punctual and ſo large v. 2, 3. of what *God had done among them.* So *God's giving men to Chriſt Joh.* 6. denotes their receiving and embracing of him. And ſo here *God's giving repentance* is their making uſe of God's grace and mercy and long-ſuffering (and the Biſhops mildneſs, as an inſtrument of working on them,) their being wrought on by that means, and actually repenting, or reforming their lives upon it.

c. μήποτε

μήποτε αὐτὸς εἴη Χριστὸς

was

of

δῷ μετάνοιαν

δεδωκὰς μοι

V. 26. *His will*] That τὸ θέλημα, *will*, refers not to the Devil, which is the immediate antecedent, but to God, which is the remote, v. 25. may be conjectured by the word ἐκείνου joined with it; for if it belonged to the Devil, the αὐτοῦ, *his*, immediately precedent would have ſerved the turn, and the addition of this other Demonſtrative, not *ejus*, but *illius* (though our *Engliſh* hath no diverſity or variety of words to expreſs it,) clearly divides it from αὐτοῦ, *him.* The only difficulty will be, whether εἰς τὸ θέλημα ἐκείνου ſhall be thought to denote the Impulſive cauſe, God's will or pleaſure in giving repentance, (and ſo the words be rendred, *according to his will*) or the *terminus* to which their recovering tendeth. To this latter the context ſeems to incline, by comparing this verſe with ver. 25. for there *God's giving repentance* εἰς ἐπίγνωσιν, *to the acknowledgment*, makes εἰς, *to*, a note of the term to which that repentance tended, to wit, *the acknowledgment of the truth*, and then by Analogy, ἀνανήψωσιν εἰς θέλημα, *recover to the will*, will make θέλημα (*the will* of God) *the term* again *to which*, (as *the ſnare of the devil* was the *term out of which*) they recover; and accordingly θέλημα Θεοῦ, *the will of God*, is his will to be obeyed, or practiſed, *Epheſ.* 6. 6. and ſo our ſanctification is ſaid to be *the will of God.* As for a third poſſible rendring of it, that they ſhould be ſaid to be *taken* and *caught by the Devil*, *at* or *according to the will of God*, permitting them ſo to be, that is made improbable by the punctation, the *comma*'s before and after, ἐζωγρημένοι ὑπ' αὐτοῦ, *taken*, or *caught*, *by him*, putting thoſe words as in a *parentheſis*, and connecting εἰς τὸ ἐκείνου θέλημα, *to the will of him*, to the Verb precedent ἀνανήψωσιν *recover*, thus, *whether they may not recover to his will*, that is, to that ſtate, thoſe practices, which God requires: As for the diſtance betwixt ἐκείνου *of him* here, and Θεὸς *God* v. 25. which may make this interpretation leſs probable, it is very ordinarily to be obſerved, and in the very next chapter, ver. 8, 9. we have an example of it, where the ὡς καὶ ἡ ἐκείνων *as alſo their's* in the end of the ninth verſe, is as far diſtant from *Jannes* and *Jambres* in the beginning of the eighth verſe, (to which it certainly refers) as ἐκείνων is diſtant here from Θεὸς. *Theophylact* goes farther yet, and will have the phraſe, *caught and taken by him*, refer to God alſo. But that cannot well be admitted, becauſe in all reaſon they muſt be conceived to be caught by him who lays the *ſnare*, and that is the Devil in the former part of the verſe.

d. τὸ θέλημα ἐκείνου

CHAP. III.

Paraphraſe.

* hard χαλεποὶ

1. THis know alſo, that in the laſt days * perilous times ſhall come.] 1. But you are to take notice of the prediction of Chriſt, Mat. 24. 9, 12. that in theſe times preceding that famous coming of Chriſt, to puniſh the crucifiers and perſecutors, and relieve the faithful Chriſtians (ſee 1 Tim 4. 1. Jam. 5. 3.) there ſhall approach very ſharp perſecutions from the Jews cauſed by the Gnoſticks, whoſe character is made up of theſe ſo many vices following,

† impure or irreverent ἀνόσιοι

2. For men ſhall be lovers of their own ſelves,] covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, † unholy, 2. That inſtead of Chriſtian charity, that takes care for the good of others, they conſider only and intend themſelves,

* cruel, not lovers of the good ἄστοργοι, ἀφιλάγαθοι

3. Without natural affection, truce-breakers, falſe accuſers, incontinent, [* fierce, deſpiſers of thoſe that are good,] 3. fiercely and bloodily diſpoſed, haters and perſecutors of all good men,

† petulant, puft up, προπετεῖς τετυφωμένοι

4. Traitors, † heady, high-minded, lovers of pleaſures more than lovers of God,] 4. Betraying their fellow-Chriſtians into the perſecutors hands, Mat. 10. 21. and 24. 9, 10. inſolent perſons (ſee Note on 1 Cor. 13. d.) that pretend great depth of knowledge, but prefer their luſts before Chriſt,

* ſhew or image μόρφωσιν

5. Having a * form of godlineſs, but denying the power thereof; from ſuch turn away.] 5. Pretending Chriſtianity, but doing nothing like Chriſtians: Theſe do thou avoid, converſe not with them.

† and pleaſures, for the King's MS. adds καὶ ἡδοναῖς

6. For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins, led away with divers luſts †,] 6. See Note on Rev. 2. n.

7. Ever learning, and never able to come to the knowledge of the truth.] 7. Who being diſciples of the Gnoſticks (which undertake to know ſo much) pretend to be learning that deep knowledge of them, but certainly never learn any thing that is good or Chriſtian of them.

a.

8. Theſe being given to ſorcery (ſee v. 13. and Rev. 9. c.) and making uſe of it to contend with the Apoſtles, and to draw men from Chriſt, cannot better be compared than to thoſe famous magicians Jannes and Jambres, who undertook to do as great miracles as Moſes, Exod. 7. 11. men that are drawn quite from the Goſpel, very far from being true Chriſtians.

8. * Now as [a] Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth: men † of corrupt minds, reprobate concerning the faith.]

* But
† that have their underſtanding perverted, καλεφθαρμένοι τὸν νοῦν

9. But they are almoſt at an end of their work of deceiving, and perſecuting, and oppoſing Chriſtianity, for they ſhall be diſcovered to be impoſtors, as thoſe Magicians were.

9. But they ſhall * proceed no farther, for their † folly ſhall be manifeſt unto all *men*, as theirs alſo was.]

* not proceed much farther ἐ περοκόψουσιν ἐπὶ πλεῖον
† or intention, for the King's MS. reads διάνοια

10. Thou haſt another pattern to follow, quite contrary to theirs, that which by my preaching I have taught, and by the conſtant form of all my actions exemplified to thee, viz. my reſolution of propagating the Goſpel where ever I was able, my fidelity in diſcharge of my office, my induring many neglects and affronts, before I would give over my endeavours to reduce impenitent ſinners, my zeal to the glory of God and good of ſouls, and my perſeverance in all this in deſpight of perſecutions,

10. But thou haſt * fully known my doctrine, manner of life, purpoſe, faith, long-ſuffering, charity, patience,]

* followed παρηκολούθησας

11. at Piſidia, Act. 13. 45. at Iconium, Act. 14. 2. at Lyſtra, Act. 14. 18.

11. Perſecutions, afflictions, which came unto me [at Antioch, at Iconium, at Lyſtra,] what perſecutions I endured: but out of them all the Lord delivered me.

12. Yea, and at ſuch times as theſe, when Chriſtianity is ſo violently oppoſed by the unconverted Jews, it is to be expected by all that reſolve on a true conſtant Chriſtian courſe, that it ſhall infallibly bring perſecution upon them.

12. Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.]

13. But ſuch impious godleſs ſorcerers (ſee v. 7.) and deceivers as theſe ſhall grow every day worſe and worſe, and more pernicious than other, deceiving others, and themſelves at laſt moſt ſadly deceived and miſtaken of any, when all their arts of ſecuring ſhall but deſtroy themſelves, or being delivered up to be deceived themſelves, as a juſt judgment for their deceiving of others.

13. But evil men and † ſeducers ſhall wax worſe and worſe, deceiving and being deceived.]

† ſorcerers γόητες

14. But do thou hold faſt that form of ſound doctrine which was taught thee to teach others, and remembring from whom thou hadſt it, thou wilt have no reaſon to doubt or ſuſpect the truth of it;

14. But continue thou in the things which thou haſt learned, and * haſt been aſſured of, knowing of whom thou haſt learned *them*;]

* with which thou haſt been inſtructed ἐπιστώθης

15. And having been inſtructed in the underſtanding of the holy Scriptures of the Old Teſtament, ever ſince thou wert a child, thou wilt certainly, by the help of the Chriſtian doctrine which thou haſt received, be able to diſcern and underſtand the truth, and diſtinguiſh it from their falſe doctrines.

15. And that from a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.]

16. For all thoſe writings which, either by God's ſpirit of propheſie, or by any other afflation or incitation from God, have at any time been written by the prophets, &c. and, as ſuch, received into the Canon of the Jewiſh Church, may by us be profitably made uſe of, to teach us many things that Chriſt hath taught us, to convince us of the groſneſs of many ſins which are confidently practiſed among men, to reduce thoſe that fall through error or ignorance, to build up thoſe that have begun, and ſet out in the way of righteouſneſs:

16. All Scripture * *is* given by inſpiration of God, and *is* profitable for doctrine, for reproof, for † correction, for inſtruction in righteouſneſs:]

* being inſpired by God, is alſo profitable θεόπνευστος, καὶ ὠφέλιμος
† reformation ἐπανόρθωσιν

17. That the teacher or preacher of the Goſpel, ſent and authorized by God, may by the ſtudy of the Scripture be furniſhed for all turns, enabled to diſcharge his whole duty toward the ſouls of others.

17. That the man of God may be perfect, throughly furniſhed * unto all good works.]

* for every good work, πρὸς πᾶν

Annotations on Chap. III.

a. Ἰαννῆς καὶ Ἰαμβρῆς

V. 8. *Jannes* and *Jambres*] Theſe names of *Jannes* and *Jambres* are not to be met with in the ſtory of the Old Teſtament, but are here taken out of other records of the Jews (as divers other things mentioned in the New Teſtament; for example, *Moſes*'s *being brought up in the Ægyptian learning Act.* 7. 22. and ſo likewiſe his age of *forty years* v. 23. when he went *to viſit his brethren*, which is not in *Exod.* 2. but in *Midraſh Rabba Bereſchith*, and ſo his having beforehand ſome either inſtinct or revelation from God that he ſhould be *a deliverer of his people*, which ſeems to be referred to *Act.* 7. 25. but is not in the Old Teſtament) they are queſtionleſs the names of the chief Magicians who did the miracles before *Pharoah Exod.* 7. Thus in the *Babyloniſh Talmud, tr. Menachoth* cap. 9. it is ſhewed how *Johanne* and *Mamre* reſiſted *Moſes*, ſaying to him in the words of the proverb *Affers tu ſtramen in Afraim?* which is in effect, *Doſt thou caſt water into the Sea?* that is, ſhew miracles here in *Ægypt*, which is ſo full of Magicians? So in the *Chaldee Paraphraſe* of *Jonathan*, *Exod.* 7. 11. *Janis* and *Jambres* are named, and *Exod.* 1. 15. are ſaid to be *Princes*, or *chief, of the Magicians.* In the *Talmud* they are called *Jochanne* and *Mambre*, in the life of *Moſes*, *Jane* and *Mamre*, in *Zohar* upon *Num.* 22. 22. *Jones* and *Jambres*, in *Shalſhelet*, *John* and *Ambroſe*, and in *Tanchuma Jonos* and *Jombros*. Of theſe and what is ſaid of them in the Hebrew writers ſee *Buxtorf. Lex. Talmud. Col.* 9. 545. And among the heathens, in *Pliny* (*Nat. Hiſt.* l. 30. c. 1.) there is talk of *Moſes*, *Jannes* and *Cabala* (or, as other copies read, *Jotape*) which he mentions as Jews that uſed Magick. So in *Numenius* the Philoſopher, in *Euſebius Præp. Evang.* l. 9. c. 8. Ἰαννῆς καὶ Ἰαμβρῆς Αἰγύπτιοι, ἱερογραμματεῖς ἄνδρες, δεινὸς ἥτις μαγεῦσαι κεκθένναι τὰ, &c. *Jannes and Jambres skill'd in the holy things among the Ægyptians, inferiour to none in the art of Magick.* So * *Artabanus* calls them τοὺ ἱερεῖς τοῦ Μέμφιν *the prieſts above Memphis.* So *Origen contra Celſum* l. 4. p. 205. citing out of *Celſus* τὰ περὶ Μωϋσέως καὶ Ἰαννᾶ καὶ Ἰαμβρᾶ ἱστορίαν, *the ſtory of Moſes and Jannes and Jambres*; and *Palladius* in the life of *Macarius*, that ſpeaks of a κηπολάφιον τῆς Ἰαννῆ καὶ Ἰαμβρῆ τῶν μάγων ἐπὶ τῆς Φαραώ *a monument in a garden of Jannes and Jambres magicians in Pharoah's time:* but this cannot well be, if it be true which is ſaid by an old *Midraſh*, on *Exod.* 15. 10. that *John* and *Mamre* were drowned in the red Sea. And to that a MS. *Arabick Catena* on the *Pentateuch* agrees in theſe words, *Theſe are the names of the Magicians which ſtood up againſt Moſes, Dejannes, Jambarus, and Sarudas, and God deſtroyed them with Pharoah and his hoſt in the red ſea.* And therefore it is reaſonable to conjecture, that the κηπολάφιον or *garden-ſepulchre* in *Palladius*, ſhould be κενολάφιον, *an empty monument*, without either of their bodies encloſed in it, to record their ſin, but not to preſerve their aſhes. To theſe *Apuleius* ſeems to refer, *Apol.* 2. where among the chief Magicians names he reckons *Johannes.* And to theſe S. *Paul* here very fitly compares the *Gnoſticks*, their chief founder *Simon* (and *Menander* and others after him) being a known ſorcerer, (ſee Note on *Rev.* 9. c.) and *reſiſting the truth* by *lying wonders*, as thoſe Magicians did. And of him we find that fulfilled in the event, which is here foretold v. 9. that he ſhould meet with the like fate and diſcovery that thoſe Magicians met with, *Simon* came to *Rome* (a ſecond time about the tenth of *Nero*) grew into a great eſteem with him by his ſorceries, contended there with Saint *Peter* as the Magicians with *Moſes*; (ſee *Proſper de dimid. temp. c.* 13. *Duo Magi Pharaonis Jamnes & Jambres reſiſtentes Moiſi——& contra Neronem Petrus & Paulus Apoſtoli, at contrariò Simon Magus, qui & ſe perdidit & Neronem decepit, Moſes and Aaron came to Pharoah, Jamnes and Jambres two Magicians of Pharoah reſiſted them. Peter and Paul the Apoſtles came againſt Nero, but Simon Magus was on the other ſide, and both deſtroyed himſelf and deceived Nero*, making *Simon* parallel to theſe *Magicians*) and accordingly *Suetonius* mentions one to fly in the air, in the eleventh of *Nero.* But then, as the Magicians were confuted and diſcovered, when *Aaron's rod ſwallowed up* their *rods*, *Exod.* 7. 12. and when they acknowleged the miracle

fol. 40.

* ap. Euſeb. Præp. p. 254.

miracle of *Moſes* to be *the finger of God*, *Exod.* 8. 19. and the boil was upon the Magicians, *Exod.* 9. 11. So was the madneſs of *Simon*, and his Sectaries, *manifeſted to all men*, when he was caſt down by the prayer of Saint *Peter*. And of this theſe words of Saint *Paul* are a direct propheſie in this place. This hiſtory of *Simon* is thus mention'd by *Arnobius* l. 2. *cont. Gent.* ſpeaking of *Rome*, *In qua cùm homines eſſent Numæ regis artibus atque antiquis ſuperſtitionibus occupati, non diſtulerunt tamen res patrias linquere, & veritati coaleſcere Chriſtiana. Viderant enim currum Simonis Magi, & quadrigas igneas Petri ore diſſlatas, & nominato Chriſto evanuiſſe. Viderant fidentem diis falſis & ab iiſdem metuentibus proditum, pondere præcipitatum ſuo cruribus jacuiſſe præfractis, pòſt deinde perlatum Brundam, cruciatibus & pudore deſeſſum ex altiſſimi culminis ſe rurſum præcipitaſſe faſtigio*, They that had been uſed to *Numa's arts, and antient ſuperſtitions* (the heathen Romans) *forſook all and followed Chriſt, having ſeen Simon Magus's Chariot and fiery horſes diſpell'd with Peter's* † *mouth, and vaniſh at the name of Chriſt, and ſeeing him that relyed on his falſe gods betray'd by them and fall headlong on the ground, breaking his legs with the weight, and after that being brought to Brunda, being tormented and aſhamed, he caſt himſelf down again from the top of a high houſe, and ſo periſhed.* So Saint *Cyrill* in his ſixth *Catechiſm*; Επλάνησέ τε, &c. *He ſo deceived the city of Rome that Claudius ſet him up a ſtatue, and after his hereſie diſfuſing it ſelf, Peter and Paul Governours of that Church deſtroyed him, ſetting himſelf out, and* being by others *eſteemed* and *worſhip'd as a God; for when Simon undertook to flie, and was carried up in the air by a chariot of the Devil's, theſe ſervants of God falling on their knees caſt againſt him* that dart which *Chriſt* directs to, *Mat.* 18. 19. *that weapon of agreement of two in prayer, and thereby caſt him to the ground.* So *Sulpitius Severus hiſt.* l. 2. Saint *Auguſtin Serm.* 3 *in Natali S. Petri & Pauli*, and *Iſidore Peluſiote*, Ἐξ ὕψους καταπήχθη ὁ δείλαιος πρὸς ἣ πολυθρύλλητον θάνατον, &c. *miſerable creature he was thrown down from aloft to a notorious infamous death.* And that this warning of S. *Paul* to *Timothy* belongs to thoſe that then lived, and not to ſome that were to come toward the end of the world, theſe *latter days of ours*, may appear, *ver.* 5. by the exhortation to him to *turn away from ſuch.* And upon this conſideration *Theophylact* confeſſeth, that by the *laſt times* may be meant thoſe immediately following S. *Paul's* death, wherein *Timothy* ſhould ſurvive.

Ἐκδηλος ἐστι ὡς ἡ ἐκείνων

† See note on 2 Theſſ. 2. k.

τὰς ἀπὸ τούτων

Ἐγγὺς ἡμέραι

CHAP. IV. *Paraphraſe.*

1. I Charge *thee* therefore before God and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead [at his appearing and his kingdom:] 1. when he appears in his kingdom.

2. Preach the word, [* be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort with all long-ſuffering and doctrine.] 2. urge them, preſs them, call upon them both when they are at leiſure to hear thee, when thou haſt ſome ſpecial opportunity or vacancy to faſten any thing upon them, and at other times, when thou haſt not ſuch probable opportunities, hoping that at ſome time or other it will ſucceed, convince the evil doers of their wicked courſes, reduce by reprehenſion thoſe that are fallen, but not ſo foully, through error, &c. confirm thoſe that have begun well, and let all this be done with lenity and diligent inſtructing of them.

* urge them ἐπίσηθι

3. For the time will come when they will not endure ſound doctrine, but after their own luſts ſhall they heap to themſelves teachers, having itching ears,] 3. This I preſcribe, as the method proper for the preſent condition of thoſe under thee, that thou mayſt gain as many as is poſſible, as foreſeeing that the number of obſtinate hereticks will ſo increaſe within a while, that there will be little for thee then to do, little hope of working on them, when men begin to advance to the higher pitch of hereſie, and (to get patrons for their baſe luſts and vicious practices) betake themſelves to falſe teachers, any that will pleaſe or gratifie their humor,

4. And ſhall turn away *their* ears from the truth, and ſhall be turned unto fables.] 4. And refuſe and reject all true doctrine, and betake themſelves to the fabulous divinity of the Gnoſticks, made up of Gentiliſm and Judaiſm, an odd mixture of both.

† endure patiently κακοπάθησον ch. 2. 3.

5. But watch thou in all things, † endure afflictions, do the work of an Evangeliſt, * make full proof of thy miniſtery.] 5. But do thou watch over thy flock with all diligence and warineſs, be not diſcouraged with any preſſures or dangers, hold out in deſpight of them all, do that which belongs to one that is by the Apoſtles of Chriſt intruſted (under them) with the propagating of the Goſpel, and maintaining it, where it is taught, which being a task of ſome weight and largeneſs, ſee thou perform all the parts of it.

* fulfil πληροφόρησον

6. For I am † now ready to be offered, and the time of my departure * is at hand.] 6. And this the rather, becauſe I have been in great danger, brought out to be tryed for my life, (ſee title of this Epiſtle Note a. and Phil. 2. Note e.) and my death hath been very nigh at hand.

† already poured out, ἤδη σπένδομαι

7. [a] I have fought a good fight, I have finiſhed my courſe, I have have kept the faith.] 7. Which I can mention cheerfully, as having the teſtimony of my conſcience, that I have behaved my ſelf faithfully in my combate, run all the hazards, and paſs'd through them, and never fallen off from the diſcharge of my duty according to my Chriſtian profeſſion, and office Apoſtolical.

* hath been nigh at hand ἐφέστηκε

8. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day: and not to me only, but unto all them alſo that † love his appearing.] 8. For this I doubt not but God will give me my reward, when he comes to crown his combatants, even that eternal bliſs and felicity, which as the judge or rewarder in the Olympick games or combates, he will certainly adjudge to me, as one who have endured much therein. And the ſame will he adjudge to all others, who ſhall have ſo ſpent their time, and continued in a Chriſtian courſe, as that Chriſt's coming to reward the faithful, and to deſtroy all oppoſers and unfaithful, may be matter of deſire and not terror to them, who if they live not to enjoy his deliverances here, will be abundantly recompenſed by death.

† have loved ἠγαπηκόσι

* Haſten to come to me ſpeedily, Σπούδασον ἐλθεῖν πρός με ταχέως

9. * Do thy diligence to come ſhortly unto me.] 9. I deſire with all poſſible ſpeed that thou come hither to me.

10. For Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica, Creſcens to Galatia, Titus unto Dalmatia.] 10. There being theſe motives to haſten thee, Firſt becauſe Demas, that did aſſiſt me in preaching the Goſpel, Philem. 24. and Col. 4. 14. hath now left me, betaking himſelf to his worldly affairs, (ſee Note on 1 Tim. 3. a.) and is gone to Theſſalonica, whether to his home there, or to trade, and get wealth in that place. As for Creſcens, though he be gone into Gallia, (or France, ſaith Epiphanius, Hær. Ἀλογ.) yet that is not for any ſuch worldly end, but to preach the Goſpel there, and ſo Titus is gone another way to Dalmatia.

11. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the miniſtery. 11. By which means I am almoſt alone, no body but Luke remaining with me, which makes me ſtand in need of thy help and preſence. And when thou comeſt, bring Mark, Barnabas's kinſman, with thee, for I have eſpecial uſe of him, for the preaching of the Goſpel.

12. And Tychicus have I ſent to Epheſus.

† roll

13. The † [b] cloak that I left at Troas with Carpus, when thou comeſt, bring *with thee*, and the books, *but* eſpecially the parchments.] 13. When I came from Troas I left a Parchment-roll with Carpus, and ſome books, I pray in thy paſſage call for them and bring them with thee hither, but eſpecially the Parchment-roll.

* will, or ſhall reward, for the Syriack and the King's MS. read ἀποδώσει, and ſo *Scriptor Reſp. ad Orthod.* ſeems to have done, calling it προῤῥησιν, a prediction fit for an Apoſtolical perſon, ſee *Theophyl.*

14. Alexander the Copperſmith did me much evil, [c] the Lord * reward him according to his works.] 14. Alexander, mentioned Act. 19. 33. (ſee Note e. on that chapter) did me a great deal of wrong at my being there. He will one day meet with his juſt reward for ſuch injuries.

15. Of

15. The reaſon why at this time I mention him, is that thou mayſt beware of him, avoid him, look upon him as an excommunicate perſon, delivered up to Satan, 1 Tim. 1. 20. for he ſtands out contumacious againſt all our reprehenſions, and admonitions to repent.

15. Of whom be thou ware alſo, for he hath greatly withſtood our words.]

16. At my coming to Rome, when I was to plead for my ſelf, all my acquaintance (all that were able to have ſtood me in any ſtead, either by their power at Rome, or by their teſtimonies in my defence) forſook me, for fear of ſuffering, (I pray God to pardon them for it.)

16. At my firſt anſwer no man ſtood with me, but all men forſook me: *I pray God* that it may not be laid to their charge.]

17. Yet God aſſiſted and vindicated my innocence, that the Goſpel might be preached by my means, and ſo the Romans, the Gentiles might receive it (ſee Phil. 4. 22.) and to that end I was at that time delivered from a moſt conſiderable preſent danger, though not freed from priſon.

d.

17. Notwithſtanding the Lord ſtood with me, and ſtrengthened me, that by me the preaching might be * fully known, and *that* all the Gentiles might hear: and I was delivered out of [d] the mouth of the lion.]

* fulfilled πληροφορηθῆ

18. And I am confident that God will at this time ſo guard me, that I ſhall be delivered from every enterpriſe againſt me, however that he will keep me from doing any thing unworthy of an Apoſtle and ſervant of his, that ſo when I loſe this miſerable life, I may attain to that eternal kingdom of God.

18. And the Lord ſhall deliver me from every evil work, and will preſerve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.]

19. See c. 1. Note a.

19. Salute Priſca and Aquila and [the houſhold of Oneſiphorus.]

20. Eraſtus abode at Corinth; but Trophimus have I left at Miletum ſick.

21. † Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

† make haſt Σπούδασον ſee v. 9.

22. The Lord Jeſus Chriſt *be* with thy ſpirit. Grace *be* with you. Amen.

The ſecond *Epiſtle* unto Timotheus, ordained the firſt Biſhop of the Church of the Epheſians, was written from Rome, when Paul was brought before Nero * the ſecond time.

* See Note on the Title of the Epiſtle.

Annotations on Chap. IV.

a. Αγών

V. 7. *I have ſought* ——] Theſe two verſes are wholly Agoniſtical. Ἀγών is any of the four famous games, *Olympick*, &c. (and of that, as it ſignifies *ſuffering of afflictions*, ſee 1 *Theſſ.* 2 b.) Δρόμος is one ſort of combat in either of thoſe four, that of *racing*. The ἀγών is called καλὸς *good*, either as being in a good cauſe, or as νόμιμος c. 2. 5. according to the laws of the *agones*; and ſo his *fighting a good fight* is ſuffering Chriſtianly and valiantly. Τελεῖν is *to perform*, and ſo τελεῖν δρόμον *to run*, or *perform the race*, (ſee Note a. on *Act.* 21.) Then τηρεῖν πίστιν not referring to his whole life, but this one combat here inſiſted on, his danger at *Rome*. And then τηρεῖν πίστιν, *to keep the faith*, is to obſerve the Goſpel rules, and ſo not to offend againſt the νόμοι *laws* of the combat, (ſee Note on the title of this Epiſtle.) Thus in thoſe writings that go under *Triſmegiſtus*'s name we have Κλεῖδ. l. 4. p. 2.) ἡ ψυχὴ ἡ τὰ τῆς εὐσεβείας ἀγῶνα ἠγωνισμένη, *the ſoul that hath undertaken and performed this ſtrife*, or *combat*, *of piety*. Then the στέφανος *crown*, that is, the βραβεῖον, *the reward*, and that is here called στέφανος δικαιοσύνης, *crown of righteouſneſs*, poſſibly in the notion that the Hebrew צדקה (to which δικαιοσύνη *righteouſneſs* is anſwerable) is taken *Iſa.* 48. 18. *Nehem.* 2. 20. *Pſal.* 35. 27. that is for *felicity*. As *Prov.* 8. 18. where *wealth* and *righteouſneſs* are put together. *Abenezra* interprets it *felicity*, or *proſperity*; and ſo δικαιοσύνη is uſed *Rom.* 6. 16. and oppoſed to death, by which it there appears to ſignifie eternal life. But it may alſo ſignifie a righteous life, which is thus rewarded and crowned by God. Then δίκαιος κριτὴς *the righteous judge* is the βραβευτὴς who gives the crown to the conquerour.

τελεῖν

τηρεῖν πίστιν

στέφανος

δικαιοσύνη

δίκαιος κριτὴς

b. φελόνης

V. 13. *Cloak*] The authority which I have for rendring φελόνην *the roll*, is from the *antient Gloſſaries*. Thus *Phavorinus*, φελόνης εἰλητὸν τὸ μάλιον βιβλίαριον, which without queſtion ſhould be written thus, τομάλιον μεμβράνου, and ſo the explication of φελόνης will be, *a little piece of parchment folded up*, which perhaps may be all one with the μεμβράνα hereafter mentioned, becauſe they being added with a μάλιστα δὲ, *but eſpecially*, ſeem to denote ſomewhat which had been formerly mentioned, rather than any new thing. See S. *Hierom Ep.* 125. *ad Damaſ.* q. 2.

φελόνης

c. Ἀποδώσῃ

V. 14. *The Lord reward*] Of this form of ſpeech Ἀποδώσῃ Κύριος, 'tis not here amiſs to note that the full importance of it is no more than a Prophetical denunciation or prediction that ſhould in the juſt judgment of God befal. Thus ſome of the beſt MSS. read Ἀποδώσει, *the Lord ſhall reward*; others of the antients who read ἀποδώσῃ *reward*, yet expound it ἀποδώσει *ſhall reward*. So the *Author of the queſtions and anſwers*, aſſigned to *Juſtin*, making it προφῆτευσιν *a prediction*. So *Chryſoſtom* and *Theophylact* ἀποδῷ, ἀντὶ τοῦ ἀποδώσει, it is *inſtead of* the future, *ſhall render*, adding that *pious men do not rejoice in*, or *deſire to haſten the puniſhments of the wicked*, but that they foretel them, the Goſpel and weak believers having need of ſuch comforts. To this may be added, that it is a vulgar Hebraiſm for the Imperative and Future tenſe to be uſed promiſcuouſly, the one for the other. יגמר *Pſal.* 7. 9. in the future, *complebitur* or *conſumetur*, *ſhall be conſumed* or *fulfilled*, is yet by the *antient Interpreters* rendred in the Imperative; συντελεσθήτω, ſay the LXXII. *Let it be accompliſh'd*; and ſo the *Chaldee*, *Syriack*, *Arabick*, and *Æthiopick*, and only the *Vulgar Latin* retains *conſumetur*, *ſhall be conſumed*. Thus on the other ſide, *Mat.* 10. 13. εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω, *Let your peace return to you*, is a ſure promiſe from *Chriſt*, or prediction, that their *peace ſhall return to them*; and thus is it innumerable times in the ſacred dialect of theſe Books.

Ἀποδώσῃ

d. λέοντος στόμα

V. 17. *The mouth of the Lion*] Στόμα λέοντος, *the mouth of the Lion*, is commonly thought here to ſignifie *Nero*, ſo ſtyled becauſe of his cruelty. But as there is no reaſon to believe that *Paul* was now admitted to *Nero*'s own hearing, but may more probably be thought to have been heard before ſome inferior Judge at *Rome*; ſo it is very reaſonable to expound *the mouth of the Lion*, as a Proverbial form, to ſignifie ſome preſent, devouring danger, from the gaping of the Lion after his prey, and the direfulneſs of that.

THE

THE EPISTLE of *PAUL* the APOSTLE TO a TITUS.

a.

THAT *Titus* a convert of *Paul's*, after imployed by him, was at length ordained by him the Archbiſhop of the Iſland of *Crete*, there to *ordain Biſhops in every city*, is intimated c. 1. 5. and cleared by all antient writers. So *Euſebius* l. 3. c. 4. affirms him τὸν ἐπὶ Κρήτης Ἐκκλησιῶν ἐπισκοπῶν εἰληχέναι *to have been Biſhop of the Churches of Crete.* So **Chryſoſtom*, that *Titus* was without doubt an approved perſon to whom was *committed* ὁλόκληρον νῆσον, *an intire Iſland*, καὶ τοσούτων Ἐπισκόπων κεῖσις, *and the juriſdiction of ſo many Biſhops*, So †*Theodoret*, that he was by *Paul ordained Biſhop* τῆς Κρήτης μεγίσης οὔσης, *of Crete being very great*, τοὺς ὑπ' αὐτὸν Ἐπισκόπους χειροτονῆσαι, *to ordain Biſhops under him.* So the *Scholiaſt*, Ἀπόστολος Τίτον ἐπὶ τὸ καθαιρῆσαι ἐπισκόπους καθέλιπεν, ἐπίσκοπον πρότερον ποιήσας, *The Apoſtle left Titus to ordain Biſhops, having made him Biſhop firſt.* And S. *Jerom* in *Catal. Titus Epiſcopus Cretæ in eadem & in circumjacentibus inſulis prædicavit Evangelium Chriſti, Titus was Biſhop of Crete, and in it and the ambient Iſlands he preached the Goſpel of Chriſt*; making him Biſhop in that Iſland, and extending his charge to other Iſlands alſo. The time when *Paul* thus left him at *Crete* ſeems to be rightly ſet by *Baronius*, when *Paul* went into *Greece* from *Macedonia*, *Act.* 20. 2. which he conceives he did not by land, but by ſea, in which journey, ſaith he, by the *Ægean ſea* he came to *Crete*. And this was about *An. Chr.* 54. Soon after this *an.* 55. when he came into *Greece*, he is ſaid to have written this *Epiſtle* to him, to inſtruct and direct him in the diſcharge of his office; but whether it were at *Nicopolis* that he wrote it, or whether it were before the beginning of the winter, which he determined to ſpend there, is left uncertain, c. 3. 12.

a. Τίτῳ

* *in Tit.* 1. *hom.* 1.

† *in arg. Ep. ad Tit.*

CHAP. I.

Paraphraſe.

* for χῦ

1. PAUL a ſervant of God, an Apoſtle of Jeſus Chriſt, [* according to the faith of God's elect, and the acknowledging of the truth which is after godlineſs,]

1. to plant that faith by which all Chriſtians become acceptable in the ſight of God, and to confirm them unto the acknowledgment and practice of the Chriſtian religion; ſee Note on 1 Tim. 3. f.

† long time ago.

2. In hope of eternal life, which God, that cannot lie, promiſed [a] † before the world began,]

2. In expectation of that infinite reward which God long ſince promiſed obſcurely to Abraham, and will certainly perform to all his true children, that is, to all believers,

* his own ſeaſons καιροῖς ἰδίοις

3. But hath in * due times manifeſted his word through preaching, which is committed unto me, according to the commandment of God our Saviour,]

3. And hath in that ſeaſon which he thought fit to deſign for it, moſt clearly now revealed by the preaching of the Goſpel, that which was committed to me as an Apoſtle by Chriſt's immediate appointment,

4. To Titus *mine* own ſon after the common faith,] Grace, mercy, *and* peace from God the Father, and the Lord Jeſus Chriſt our Saviour.

4. To Titus whom I firſt converted to the faith, preaching it according to Chriſt's appointment, to Gentiles (ſuch was he) as well as Jews.

5. For this cauſe left I thee in Crete, that thou ſhouldſt ſet in order the things that are wanting, and ordain Elders in every city, as I had appointed thee,]

5. In our paſſage through Crete, I conſtituted thee Biſhop there, that thou mighteſt diſpoſe and ſettle thoſe things there, which I by the ſhortneſs of my ſtay omitted to ſettle, and to ordain Biſhops in each city of that Iſland (ſee Note on Act. 11. b. and 14. b.) according to the directions which I then mentioned to thee, how they ſhould be qualified.

6. If any be blameleſs, the husband of one wife, having faithful children, not accuſed of riot, or unruly.]

6. To wit, that thou ſhouldſt ordain none but ſuch as ſhould be approved by teſtimony of the Church, (ſee Note on Act. 6. b.) to be under no ſcandalous ſin, which live not with a ſecond wife after putting away the firſt (ſee Note on 1 Tim. 3. b.) whoſe children, if they have any, have all received the faith (for if he bring not up his own children to be Chriſtian, what hope is there that he will be fit to convert others, and to rule in the Church?) and live temperately and regularly.

7. For a biſhop muſt be blameleſs, [as the ſteward of God:] not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre;

7. as becomes one that hath the government of God's family intruſted to him:

* or things ἀγαθῶν

† which is according to the doctrine κατὰ τὴν διδαχὴν

* both to exhort in wholſom doctrine, καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, or to comfort thoſe that are in any tribulation, for the King's MS. reads καὶ παρακαλεῖν που ἐν πάσῃ θλίψει

8. But a lover of hoſpitality, a lover of good * men, ſober, juſt, holy, temperate.]

9. Holding faſt the faithful word, † as he hath been taught, that he may be able * by ſound doctrine both to exhort, and to convince the gainſayers.]

9. Holding faſt that doctrine which is agreeable to that which from Chriſt and us you have been taught, and ſeen exemplified, viz. that the truth of God muſt be confeſſed, though with the greateſt hazards and loſſes, contrary to what is now infuſed by the new Gnoſtick-teachers; that ſo he may be able to inſtruct all in the truth, or to comfort thoſe that for their conſtancy to the faith are under any preſſure, and convince the hereticks of the falſneſs of their popular, grateful, carnal doctrine.

† deceivers of ſouls φρεναπάται

10. For there are many unruly and vain talkers, and † deceivers, eſpecially they of the circumciſion:]

10. For there are already many unruly perſons that reſiſt our doctrine, and vent idle fanſies of their own, and ſeduce and corrupt others from the truth to their corrupt ways, which will be the ruining of them: And theſe are thoſe eſpecially that ſtand up as advocates for the obſervation of the Jewiſh Law.

11. Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucres ſake.]

11. And theſe are not to be permitted to vent their deceits, for they ſeduce, where they come, whole families at once, and infuſe abominable doctrines into them, and thereby make advantage to themſelves.

* idle ἀργαὶ

12. One of themſelves, *even* a [b] prophet of their own, ſaid, The Cretians *are* always liars, evil beaſts, [c] * ſlow bellies.]

12. And theſe are ſuch kind of men as thoſe which Epimenides, a Cretian Poet and learned man (ſee Note on Luke 1. n.) ſaid that Iſland was wont to be full of, liars, beſtial, luxurious people.

13. This

13. The truth of this his cenſure now appears, and

13. This witneſs is true: wherefore rebuke them ſharply, that they may be found in the faith;

therefore do thou examine and inquire narrowly into them, and ſuch as thou ſhalt find to be ſuch, inflict the cenſures of the Church upon them, that thou mayſt reduce and reform them by that means;

14. That they may no longer hearken to thoſe myſtical

14. Not giving heed to Jewiſh fables, and commandments of men, that turn from the truth.]

Cabaliſtical explications of the Old Teſtament, which the Gnoſticks uſe, and to falſe doctrines of thoſe which, under pretence of Chriſtian liberty, corrupt ſeducible perſons, and pervert them from the Goſpel.

d. 15. To a Chriſtian that doth all things with a pure

15. [d] Unto the pure all things *are* pure: but unto them that are defiled and unbelieving, *is* nothing pure; but even their † mind and conſcience is defiled.]

† underſtanding ὁ νὸς

conſcience, all kinds of meats, are lawful: but to impure unchriſtian Gnoſticks, every thing they do (though it were in it ſelf lawful) would become a matter of ſin to them, their wicked life hath ſo blinded their judgment, that they cannot judge aright, what is lawful, what not.

16. They call themſelves Gnoſticks, aſſuming to themſelves eſpecial knowledge of God;

16. They profeſs that they know God, but in works they deny *him*, being abominable and diſobedient, and unto every good work reprobate.]

but their lives are quite contrary to all piety, and acknowledgment of God, guilty of all deteſtable unnatural ſins, diſobedient to all that are placed over them in the Church, not wrought on by any admonition, and quite contrary to all Chriſtian practice.

Annotations on Chap. I.

1. πρὸ χρόνων αἰωνίων

V. 2. *Before the world began*] Of the word αἰὼν that it ſignifies *an age*, or *long ſpace* of time, ſeè Note on *Luk.* 1. p. by analogy with which αἰώνιος ſignifies *antient*, or *long ago*, but not always *eternal*; and χρόνοι αἰώνιοι here being ſpoken not of a decree, but of a promiſe of God's, and ſuch as cannot be broken without lying (which muſt therefore ſignifie ſuch a promiſe which was made to ſome body, and not only his ſecret unrevealed purpoſe) cannot well be interpreted of *eternity*, but of ſome *long time ago*, under the times of the Old Teſtament, ſuch as was made to *Abraham*, *Gen.* 15. 1. And thus the phraſe πρὸ αἰώνιων χρόνων is all one with ἐκ γενεῶν ἀρχαίων *from antient generations*, *Act.* 15. 21. ſpeaking of *Moſes's time*. And accordingly αἰώνιον is oft uſed in the Old Teſtament, either for that *which is likely to laſt long*, or *whoſe beginning is long ago*. So *Prov.* 22. 28. αἰώνιον for *antient*, *Iſa.* 58. 12. and 61, 4. αἰώνιον *old*, *Ezech.* 36. 2. αἰώνια *antient*. And ſo 2 *Tim.* 1. 9. though the ſcope of the place will allow it to ſignifie *eternity*, God's mercy being decreed to us in *Chriſt* before all time, yet the phraſe of it ſelf ſignifies no more than *before antient times*, *long while ago*.

b. Προφήτης

V. 12. *Prophet of their own*] of *Epimenides* the author of this verſe, it is known that he took upon him to teach men how the judgments of Heaven, when at any time they fell on a city, peſtilence, famine, &c. were to be averted. A ſtory of this is notorious in *Diogenes Laertius*, and is ſet down Note on *Act.* 17. g. And ſo ſaith *Theophylact* of him, that as he was one of the wiſeſt men among the *Grecians*, ſo he was θειασμοῖς καὶ ἀποτροπιασμοῖς περισχών, *one that ſet himſelf to find out and teach others what ceremonies were to be uſed to avert the anger of the Gods* (which they that did, are called among the heathens *prieſts* and *diviners*, 1 *Sam.* 6. 1, 2.) He farther ſaith of him, that he did ſeem μαντικὴν καλλιθῦσαι, *to rectifie divination*, and accordingly, ſaith *Laertius*, θεοφιλέστατον, one *very much in the favour of the Gods*; but this, as it is elſewhere ſhewn at large, (Note on *Luk.* 1. n.) not referring only to prediction of things to come, but directing them in their duty for preſent actions. This gives an account of the reaſon why he is here called *a prophet of their own*, one ſo deemed by them. And as moſt ſuch were among them, ſo was he, a Poet alſo. Of him ſaith *Chryſoſtom* and *Theophylact*, that ſeeing the *Cretians* build a Sepulchral monument to *Jupiter*, and worſhip him as one that was or had been but a man, ζηλώσας *in zeal*, and *jealouſie*, and *rage*, for that God of his, he writes theſe verſes to *Jupiter*, beginning,

Ἴδιος αὐτῶν Προφήτης

Κρῆτες ἀεὶ ψεῦσαι

Which *Chryſoſtom* makes up into a Diſtich,

——— σὺ γὰρ τάφον, ὦ ἄνα, σεῖο
Κρῆτες ἐτεκτήναντο, σὺ δ' οὐ θάνες, ἐσσὶ γὰρ αἰεί.

The Cretans are always liars, for they have built thee a tomb, but thou haſt never died, but ſhalt continue for ever. But it muſt here be obſerved, that theſe verſes are in *Callimachus*'s *hymn* πρὸς Δία, which that they are the very lines here referred to in *Epimenides*, doth no way appear but by *Chryſoſtom*'s conjecture; nay the contrary muſt be concluded by the κακὰ θηρία that here follows, but not in *Callimachus*. It is then moſt probable that *Callimachus* borrowed thence the firſt words, and added the reſt of his own, and ſo applied it to his purpoſe. And then it remains that this was not the occaſion of theſe words of *Epimenides* cited by S. *Paul*, and then all S. *Chryſoſtom*'s ſuppoſed difficulties are at an end, which he raiſed on ſuppoſal that the verſe here cited by S. *Paul* referred to *Jupiter* (for it was no lie that *Jupiter* was mortal and had died.) However this were, *Epimenides* his words, as far as S. *Paul* cites them, are true, and the matter notorious, even to a proverb that the *Cretans* were *liars*, and accordingly in *Cebes*'s *table*, οἱ δὲ κεῖθι, is juſtly deemed to be falſly written for οἱ δὲ κρῆθι in this notion of κρηθίζειν for ψεύδεσθαι and ἀπατᾶν, *lying* and *deceiving*. See *Petiti Miſcell.* l. 4. c. 4. And ſo in that more general account, and not in this particular reſpect, Saint *Paul* here calls them *liars*, for to that the ἀεὶ ψεῦσαι *always liars*, in *Epimenides*, belonged, and not to one act of theirs. So in like manner doth S. *Paul* take out of *Arratus*, and apply to the true God, thoſe words which that heathen applied ψευδωνύμῳ Θεῷ τῷ Διΐ, *to Jupiter falſly ſtyled a God*, by this means ſtopping their mouths with teſtimonies out of their own authors; as to the *Jews* he elſewhere argues out of the Prophets of the Old Teſtament, which were of force with them, and not out of the Goſpels.

Ἀεὶ ψεῦσαι

c. γασέρες ἀργαὶ

Ib. *Slow bellies*] What is here meant by γασέρες ἀργαὶ is matter of ſome queſtion. *Phavorinus* ſeems to have read it γασέρεως ἀργοὶ, and renders it γασείμαργοι, *great eaters*; and ſo indeed that word, proverbially uſed for *gluttons*, ſeems to be made of γαστὴρ *belly*, and ἀργὸς, not in the notion of βραδὺς *ſlow* or *idle*, but of ταχὺς *ſwift* (ſo ſaith *Heſychius*, ἀργὸς ταχεῖς, and in *Homer* κύνες ἀργοὶ, are *ſwift*, *eager dogs*;) and ſo ſignifies *greedy devourers*. And to this ſenſe hath *Guil. Canterus* with full confidence interpreted the phraſe, *Nov. Lect.* l. 1. c. 15. But that which to me ſeems more facile, is to render γασέρες *bellies*, as *Heſychius* doth τερπῆς μόνας ὀπτηδήμιον, *they that take no care but for food:* and ſo the word *bellies* will be proverbially taken for gluttonous perſons, as in *Heſiod*'s *Theogonia*, from whence the latter part of this verſe ſeems to be imitated, and lightly changed,

Ποιμένες ἀργεσταὶ, κακὴ ἐλέγχεα γαστέρες οἷον

And then ἀργαὶ *idle* annex'd to it will ſignifie all thoſe ſins of uncleanneſs conſequent to gluttony, which are alſo proverbially expreſs'd by *idleneſs*, as in *Sodom*, *Ezech.* 16. 49. and ſo ſeem to ſignifie here among the *Gnoſtick* hereticks in *Crete*.

d. V. 15. *Unto the pure*——] The meaning of this verſe will be diſcerned by conſidering the doctrine of the *Gnoſticks* (which here, and through this whole Epiſtle, he arms them againſt) that talked much of Chriſtian liberty, and extended it to the partaking of idol feaſts, and to all the filthineſs of the fleſh, calling themſelves the *Spiritual* and *Perfect*, to whom all theſe things were lawful and indifferent or free. Theſe are they that *pervert the truth*, ver. 14. *teach things which are not lawful*,

v. 11. and are μεμιασμένοι *polluted*, in the latter end of this verſe. Now the notion of *lawful* or *indifferent* is here expreſs'd by *pure*, that is, that hath no impurity or turpitude in it, defileth not the conſcience. Of which ſort of things the Apoſtle here pronounceth that to them that live pure lives, and unſpotted from the pollutions of the fleſh, theſe indifferent things may thus freely be uſed. And this he thus expreſſes, *To the pure all things* καθαροῖς καθαροῖς *are pure*, that is, They that ſtrictly abſtain from unlawful freedoms may with a ſafe conſcience uſe any lawful liberties; *but to them that are defiled and unfaithful*, that is, to polluted, filthy, Apoſtate *Gnoſticks*, *nothing is pure*, there is no place for ſuch pretences as theſe, that what they do they do with a good conſcience, *their mind and conſcience is defiled*, they are far from thoſe *faithful* and *knowers of the truth*, 1 *Tim.* 4. 3. who have this liberty there allow'd them, their mind is polluted with peſtilent errors, and their conſcience with knowledge and memory of their foul ſins, and ſo Chriſtian liberty belongs nothing to them. That this is the meaning of καθαροῖς *to the pure*, and not only *to them that count theſe indifferent things lawful*, may appear by the latter part of the verſe, where μεμιασμένοις *the polluted* are ſet oppoſite to the καθαροῖ *pure*, to whom *nothing is pure* or *lawful*; that is, the things that are in themſelves moſt indifferent, are by them done in a polluted manner, their *eating things offered to idols* is far from being lawful or indifferent in them, Chriſtian liberty can never excuſe them, or be pretended for them.

CHAP. II.

Paraphraſe.

1. But ſpeak thou the things which become ſound doctrine:]
1. But let thy preaching be of thoſe things which agree perfectly with that doctrine which thou haſt heard from me, ſee c. 1. 9.

* antient 2. That the [a] * aged men be ſober, grave, temperate, ſound in faith, in charity, in patience.]
2. And for the deacons, or other officers of the Church beſide the Biſhops, c. 1. 7. they muſt be free from all manner of intemperance or exceſſes, of a reverend behaviour, diſcreet, orthodox, and ſuch as have not been guilty of the Gnoſtick hereſie, who have ſo much love to Chriſt, as to perſevere in that profeſſion in time of perſecution (ſee Note on Rev. 2. b.)

† antient women likewiſe, that are in the liſt, that they behave themſelves as becometh ſacred perſons, * enſlaved δεδουλωμένας † bring up 3. The aged † women likewiſe, that *they be* [b] in behaviour as becometh holineſs, not falſe accuſers, not * given to much wine, teachers of good things.]
3. So for the Deaconeſſes, that they behave themſelves not accuſtomed to intemperate drinking of wine, ſuch as by words and examples may teach good, not ill leſſons unto others.

4. That they may † [c] teach the young women] to be ſober, to love their husbands, to love their children,
4. Careful of inſtructing and adviſing of the younger women in all Chriſtian duties,

5. *To be* diſcreet, chaſt, [[d] keepers at home, good, obedient to their own husbands, that the word of God be not blaſphemed.]
5. ſtaying at home, taking care of the family, gentle and kind and charitable in all their relations, to ſervants at home, and to others that need their charity, reſpectful and obſervant of their husbands, that Chriſtian religion be not thought to infuſe any thing into them contrary to moral vertue.

6. Young men likewiſe exhort to be ſober-minded.]
6. Likewiſe for the men, all thoſe that are under authority (ſee Note on Luke 22. d.) adviſe them to take care that they be humble and temperate.

7. In all things ſhewing thy ſelf a pattern of good works: in doctrine *ſhewing* uncorruptneſs, gravity, ſincerity,

8. Sound ſpeech that cannot be condemned, that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.]
8. True doctrine, and coming with ſo much clearneſs of expreſſion and conviction, that it is not liable to the cenſures of any, but that they that do not like, but oppoſe the Chriſtian profeſſion, may have nothing to lay to your charge, and ſo be aſhamed that they oppoſe ſuch excellent perſons.

9. *Exhort* ſervants to be obedient to their own maſters, *and* to pleaſe *them* well in all things; * not anſwering again,

* not contradicting Μὴ ἀντιλέγοντας 10. Not purloining, [but ſhewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.]
10. but approving themſelves the moſt truly faithful ſervants that can be, that by their actions the Chriſtian religion may be well ſpoken of by all men in this as well as other reſpects.

† ſaving grace of God, ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος 11. For the † grace of God that bringeth ſalvation hath appeared to all men,]
11. For the Goſpel (ſee Note on Heb. 13. d.) hath been made known and publiſhed to Gentiles as well as Jews, ſee Luke 3. b.

12. Teaching us that, denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world;]
12. And the ſummary doctrines of that are, to oblige us Chriſtians to renounce and forſake all impious, licentious practices, and perform all ſorts of duties, reducible to three heads, toward our ſelves, toward our brethren, toward God, ſobriety, juſtice, and piety, all the time of our living here;

* appearance of the glory of our great God and Saviour ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν 13. Looking for that bleſſed hope, and the * glorious appearing of that great God and our Saviour Jeſus Chriſt,]
13. With patience and perſeverance in well doing, attending God's good time of performing his bleſſed promiſe to us, on which all our hopes are faſtned, even that glorious appearance of Jeſus Chriſt, our powerful God and deliverer,

14. Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a [e] peculiar people, zealous of good works.]
14. Who came into this world in form of fleſh, and delivered himſelf up to a ſhameful death, on purpoſe that he might ranſom us out of the power of Satan, from that courſe of vicious living in which men were before engaged, Rom. 8. 20. and cleanſe us in an eminent manner to be an holy pious people, moſt diligent to advance to the higheſt pitch of all vertue.

† or, teach, for the King's MS. reads διδάσκε 15. Theſe things † ſpeak and exhort, [and rebuke with all authority. Let no man deſpiſe thee.]
15. And thoſe that do not practiſe accordingly, proceed to the cenſures of the Church againſt them. And take care thou permit not thy admonitions to be ſet at nought or deſpiſed by any.

Annotations on Chap. II.

a. πρεσβύτας V. 2. *Aged men*] It is not certain here what is meant by πρεσβύτας. The word may denote the *antienter* ſort of *men*, and no more: But the Context ſeems to incline it to Church-officers. For this Epiſtle being written to *Titus* a Biſhop, who was to ordain ſuch, and that which is here ſaid being the enumerating the qualifications of ſuch, it is evident that it refers to ſome ſuch order, unto which, upon choice and approbation of their qualifications, ſome were to be received, and not others. Whereas of the νεώτεροι or *juniors*, that is the ordinary Chriſtians aſſumed to no office, the ſtyle is altered, no more than this, that he ſhould *admoniſh them to be ſober*, ver. 6. Thus the *Commentaries* under S. *Hierom*'s name, *Senes ætate & ordine poſſunt intelligi*, *Thoſe antient men may be here underſtood that are ſuch both for age and order*. But what order is here noted is uncertain ſtill. The word πρεσβύτης may ſeem to be that which is turned into the Latin *Presbyter*, the σ being ordinarily turned into *r*, as μάρτυς, *martyr*, λίσυς, *ligur*, κέλης, *celer*, and the like; and ſo the *Commentaries* under S. *Hierom*'s name interpret it, *Eccleſiæ Seniores*, *the Elders of the Church*. But it is much more likely that it is the order of Deacon; firſt, becauſe the comparing of the inſtructions which are here given to *Titus* for his Province with thoſe to *Timothy* for his, 1 *Tim.* 3. 1. doth infer this. There the qualifications of a Biſhop are firſt ſet down, that he ſhould *be blameleſs*, *the husband of one wife*, &c. and ſo here chap. 1. 6, 7, 8, 9.

νεώτερος

almoſt in the ſame words: Both after the example of *Jethro*'s direction to *Moſes* for the chooſing of rulers over the Iſraelites, *Exod.* 18. 21. And proportionably as after the Biſhops the Apoſtle gives *Timothy* directions for Deacons, *the Deacons likewiſe muſt be grave, &c.* ver. 8. ſo here the directions are given for πρεσβῦ, that they *be* *ſober, grave, &c.* By which it may reaſonably be concluded, that the πρεσβῦ here are the *Deacons* there. And accordingly they that are here called πρεσβύτιδες in the Feminine, but to *Timothy* γυναῖκες *women* only, are generally in the antient Church called διακονίσσαι *deaconeſſes*. Secondly, It is formerly cleared, Note on *Phil.* 1. a. that at the firſt in every city the Apoſtles and Apoſtolical men inſtituted none but a Biſhop and Deacons, and that there never was any Biſhop inſtituted, but there were Deacons alſo to attend upon him. To which it is conſequent that here being mention of no other ſtyle which can belong to Deacons, this of πρεσβῦ ſhould denote them. As for the title of πρεσβῦ, *ſenes, antient men*, it is not improper to ſignifie theſe: for as πρεσβύτεροι the *Elders* in the Comparative are the Governours of the Church, and νεώτεροι *the younger*, the ordinary believers under Government; ſo πρεσβῦ is the middle betwixt thoſe, the Poſitive to πρεσβύτεροι, and ſo inferior to them, and yet ſuperior to νεώτεροι, as the Deacons are under the Biſhop, but over the brethren, or ordinary believers.

b. Καλάσημα

V. 3. *In behaviour*] Καλάσημα the Noun cometh from the Verb καλασῆσαι, which we find uſed chap. 1. 5. and *Act.* 6. 3. for ordination or conſecration of Church-officers, according to that which Grammarians have obſerved; Καλασὰς, (perhaps it ſhould be καλασαθεὶς) πεγχειρισθεὶς, in *Suidas*, noting office or function committed to any. And therefore in all reaſon it muſt ſignifie the rank of thoſe who are thus conſtituted Officers of the Church, in the ſame manner as from καλαλέσειν, uſed for *chuſing officers* of the Church, the Eccleſiaſtical word κάλλογος *the catalogue*, and ἱερὸς κάλλογος *the ſacred catalogue*, doth frequently ſignifie the liſt of Eccleſiaſtical perſons. This is that which in aftertimes was called κανὼν, when οἱ ἐν κανόνι, *they in the rule*, is the ſtyle of the Officers of the Church. Thus it may firſt appear by the Context here. Saint *Paul* giving directions to *Titus* for the ordaining of Biſhops chap. 1. 5. paſſes orderly to the next degree of Church-officers chap. 2. 2. under the name of πρεσβῦ· and then after thoſe ſucceeds πρεσβύτιδες, as ſeveral ſorts of Church-officers under one another. Secondly, by the qualifications which are here ſet down both for the πρεσβῦ and πρεσβύτιδες (in like manner as for the διάκονοι and γυναῖκες, that is, ſaith *Theophylact*, the deaconeſſes, 1 *Tim.* 3.) which ſure cannot be applied to them under the notion of *aged men* or *women*, but only as ſuch as *Titus* was to *ordain in each city*. Whereas the *younger women* are mentioned in another manner, thus, ver. 4, 5. the πρεσβύτιδες muſt σωφρονίζειν τὰς νέας, *diſcipline the young women to be ſober, &c.* which is again an intimation of a part of the function of the πρεσβύτιδες, to be as σωφρονισαὶ among the *Athenians* (of which ſee Note c.) Thirdly, by the word ἱερόπρεπεῖς, compounded of ἱερὸς, which is the word peculiar for *ſacred*, whether perſons or things, that is, for thoſe which are ſet apart to the ſervice of God (as ἱερομάρτυρες are peculiarly *the clergy martyrs*; ſee Note on *Rev.* 3. c.) and ſo ſignifies ſuch as having taken a ſacred habit upon them, (ἐν τῷ σχήματι κελαζομένῳ, *Concil. Nic.* cap. 19.) behave themſelves worthy of it. Fourthly, by the nature of the word, which denotes dignity as well as age, and differs little from the word *Presbyteræ*, by which the *Deaconeſſes* are expreſs'd by *Baronius*, out of ſome of the Antients. Thus do the *Commentaries* under S. *Ambroſe*'s name underſtand it, *Annus in ſtatu religione digno*, reading it in the Greek ἱερόπρεπεῖ, where *religio* ſignifies thoſe that are in ſome ſacred function. And thoſe under S. *Jerom*'s name, on 1 *Tim.* 3. 11. *Similiter eas ut Diaconos eligi jubet, unde intelligitur quòd de his dicat quas adhuc hodie in Oriente Diaconiſſas appellant, He commands them to be choſen in like manner as the Deacons, from whence 'tis to be underſtood that he ſpeaks of thoſe which now in the Eaſt they call Deaconeſſes.* And the words are clear in the 11th. *Canon* of the *Council of Laodicea*, Μὴ δεῖν τὰς λεγομένας πρεσβύτιδας ἤτοι πρεσκαθημένας ἐν ἐκκλησίᾳ καθίσαι, *thoſe that are called antient women, to wit, thoſe that preſide in the Church, muſt not be ordained.* Where 'tis clear that the πρεσβύτιδες are ſaid to be *Præſidentes*, a note of ſome function over which they were ſet in the Church, as the addition of ἐν ἐκκλησίᾳ *in the Church* demonſtrates, (and not only of age.) And although the *Canon* there appoints μὴ δεῖν καθίσαι, *that they ſhould not be ordained*; yet firſt that very prohibition is an argument that they were in the Church: and to that *Epiphanius* agrees *Hær.* 79. Φαῖνεσθαι δ' ὅτι ἄχει διακονισσῶν τὸ ἐκκλησιαστικὸν ἐπεδεήθη τάγμα, χήρας τε ὠνόμαζε, καὶ τούτων τὰς ἔτι χειροτέρας πρεσβύτιδας, *It is to be obſerved that the Eccleſiaſtical order* (τάγμα there and κατάστημα here being all one) *wanted Deaconeſſes, and called them widows, and the elder of them* πρεσβύτιδες· and ſecondly for the prohibition it ſelf, it ſignifies no more than this, that they ſhould not be ordained by that impoſition of hands which belonged to the other ſuperior orders in the Church. For there is a double χειροθεσία or *impoſition of hands*, ſaith *Tharaſius*, εὐλογίας and χειροτονίας, or καθιερώσεως, *of bleſſing*, and *of ordination* or *conſecration*: theſe were received by the firſt, not ſecond way. To the ſame purpoſe is the *Concil. Epaunenſe*, *Can.* 21. *Viduarum conſecrationem, quas Diaconas vocant, penitus abrogamus, ſolùm eis pœnitentiæ benedictionem imponendo*, that they were not to be ordained, but only received with a benediction ſuch as is uſed in the abſolution of a penitent. And this was firſt done againſt the Hereſie of the *Cataphrygæ*, which would have them ordained, and teach, or preach in the Church (in favour of *Montanus*'s Propheteſſes) as appears by the *Commentaries* affix'd to Saint *Ambroſe*, on 1 *Tim.* 3. *Cataphryges erroris occaſionem captantes, propter quod Diaconas mulieres alloquitur, & ipſas mulieres Diaconas ordinari jubere deſcendunt*, &c. *ſed Apoſtoli verbis contra ſenſum utuntur Apoſtoli, ut cùm ille mulierem in Eccleſia in ſilentio eſſe debere precipitat, illi è contra etiam authoritatem in Eccleſia vindicent miniſterii*, The *Cataphrygæ taking occaſion of their error from Saint Paul's ſpeaking to the Deaconeſſes, defend that they are to be ordained*, &c. *but they uſe his words againſt his ſenſe, and when he will not permit a woman to ſpeak in the Church, they aſſert their authority of miniſtery in the Church.* By which it appears what was forbidden by thoſe *Canons*, the Deaconeſſes having authority or power of officiating in the Church, of preaching, in oppoſition to Saint *Paul*'s precept of their *keeping ſilence*, of adminiſtring the Sacrament, *ſaith *Epiphanius*, (and conſequently they received ordination which belonged to ſuch;) not their being conſtituted officers in the Church, ſo as to ſerve in it: Which is all that I ſuppoſe here meant by καλάσημα. By what hath been ſaid, it will ſufficiently appear how perfectly parallel this place is to 1 *Tim.* 3. where ἐπίσκοπος, διάκονοι, and γυναῖκες, *Biſhop, Deacons*, and *women*, v. 11. are juſt all one with ἐπίσκοπος, πρεσβῦ and πρεσβύτιδες ἐν καλασήματι, *Biſhop, antient men*, and *antient women in the liſt*, here.

πρεσβύτιδες

ἱερόπρεπεῖς

* ἀχ ἱερεῖ δὲν τι ἐπιχειρεῖν ἐπίσκοπ. Hær. 79.

c. Σωφρονίζειν

V. 4. *Teach the young women to be ſober*——] There were in *Athens* ſome choſen perſons to whom the education of youth was intruſted, and theſe are called σωφρονισαί· Ἄρχοντές τινες χειροτονηθοὶ (ſaith *Phavorinus*) δέκα τὸ ἀριθμὸν ἑκάστης φυλῆς, ἐπιμελοῦντο ἢ τὰ τῶν ἐφήβων σωφρονιστήρια, *choſen magiſtrates, ten in number of every tribe, whoſe office it was to take care of the education of the young people:* ſuch were the ἁρμόσωοι to the female ſex among the *Lacedemonians* (ſee Note on 2 *Cor.* 11. 2. a.) And proportionably with theſe, it was the office of theſe Deaconeſſes to inſtruct and take care of the younger women, and infuſe all Chriſtian practices into them.

d. Οἰκουρεῖν

V. 5. *Keepers at home*) Οἰκουρεῖν, *to keep at home*, is the office of wives. See *Artemidorus* Ὀνειροκ. l. 1. ὡς γὰρ ἐπὶ τὸ πολὺ οἰκουροῦσιν αἱ γυναῖκες, *wives for the moſt part keep at home.* This *Phidias* expreſſed by the Tortoiſe that carries her houſe about with her, *Pauſan. Eliac.* 2. See *Faber*'s *Semeſtria*, p. 29. And therefore *Plutarch* in his γαμ. παραγγελμ. ſaith 'twas the cuſtom for women among the Ægyptians to uſe no ſhoes, ὅπως ἐν οἴκῳ διαγεμάσωσι, *that they might live quietly at home.* Thus the Dogs being called οἰκουροὶ, which are uſed ἐπὶ τῇ φυλακῇ χρημάτων,

κλημάτων, *to keep our goods*, do, ſaith *Artemidorus*, ſignifie women, in the *Oneirocriticks*, or *the interpreting of dreams*. So in *Euripides in Oreſte* οἰκουρήματα ſignifies *wives*,

l. 2. p. 95.

εἴτ' ἔνδον οἰκουρήματ' οἱ λῃμμένοι
φθείρουσιν,

they that are left within doors corrupt their wives. Under this word οἰκουρεῖν are contained two things, both ſtaying at home and taking care of the family, as in *Naumachius*,

Σοὶ δ' οἰκωφελίη μελέτω, οἶκόν τε φυλάσσειν,

thou art to take care of the profit of the houſe, and to look to the family. So *Hector* to *Andromache* in *Homer*, Ἰλιαδ. ζ.

Ἀλλ' εἰς οἶκον ἰοῦσα τὰ σαυτῆς ἔργα κόμιζε,
Ἰστόν τ' ἠλακάτην τ' ——

Go home and fall to thine own works —— on which ſaith *Euſtathius*, Ἐνταῦθα ἡ καλὸν οἰκεῖον εἶδος γυναιξὶ τὴν οἰκείαν γνωμαλδεῖν ὁ ποιητὴς, *the Poet in thoſe words delivers a moral ſentence, that it is the proper imployment for women to keep home, and follow their domeſtick affairs*. Contrary to theſe are the περιερχόμενοι τὰς οἰκίας *they that go about to houſes*, 1 *Tim.* 5. 13.

V. 14. *Peculiar people*] The notion of περιούσιος is ſet down by the Gloſſaries: περιούσιος λαὸς, ὁ ἐκλεκτὸς, ſaith *Phavorinus*, ὡς τὸ Ἰσραὴλ εἰς περιουσιασμὸν ἑαυτῷ, ἀντὶ τοῦ εἰς κλῆμα, it ſignifies *acquired* or *purchaſed*, *as*, *Iſrael from an acquiſition, that is a poſſeſſion*, to himſelf. So περιούσιος· περιποίητος, ſaith *Heſychius*, *a purchaſed people*; but eſpecially as that referreth to the richneſs, plentifulneſs, excellency of the poſſeſſion, περιουσία, πλοῦτος, πλῆθος, it denotes *wealth*, *plenty*, and περιουσιασμὸς, πλήθος, *multitude*, and περιούσιον, πολὺ, περισσὸν, *abundant* and περιούσιος· πλούσιος, πολὺς, *rich*, *much*, all in *Heſychius*. The full notion of it muſt be fetch'd from the Hebrew סגל, from whence סגלה ſignifies *peculium*, *proprium*, *theſaurus*, *facultates*, *res chara*, that which is a man's *own*, his *treaſure*, his *eſtate*, any *thing dear unto him*; and ſo עם סגל, which is generally rendred λαὸς περιούσιος, *Exod.* 19. 5. *Deut.* 7. 6. and 26. 18. is 14. 2. and 26. 18. rendred by the *Targum* חביב, *dilectus*, *beloved*; and ſo in *Exodus* alſo; and accordingly here it ſignifies, *a beloved*, *pretious*, *excellent people*, (for which *Symmachus* puts ἐκλεκτοὶ) as *Mal.* 3. 17. סגל is rendred by us *jewels*; and by *Aquila* περιούσιος.

c. περιούσιος

CHAP. III.

Paraphraſe.

1. PUT them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work,]

1. And let it be thy frequent and ſpecial care, to exhort all Chriſtians under thee to yield all honeſt obedience to the Kings and Governours under whom they live, and to be ready and chearful to the practice of all acts of charity,

* peaceable ἀμάχους

2. To ſpeak evil of no man, to be * no brawlers, *but* [gentle, ſhewing all meekneſs unto all men.]

2. very mild (ſee Note on 2 Cor. 10. a.) and patient toward thoſe that oppoſe them and truth it ſelf.

† various ποικίλαις

2. For we our ſelves were ſometimes fooliſh,] diſobedient, deceived, ſerving † divers luſts and pleaſures, living in malice and envy, hateful, *and* hating one another.

3. As remembring that we our ſelves, before our converſion to Chriſt, were as oppoſite to the truth, and as perverſly ſo as any can be now ſuppoſed to be.

4. But after the kindneſs and love of God our Saviour toward man appeared,]

4. But when Chriſt, of his great mercy and bounty to mankind, was pleaſed to reveal himſelf to us,

5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt,]

5. Then out of his free undeſerved mercy toward us, not in reſpect of, nor by way of return unto, any good action of ours, he reſcued and delivered us out of our ſinful courſes, put us into a ſtate of ſalvation upon our giving our ſelves up in baptiſm his vowed reformed ſervants, ſealing unto us the pardon of all our ſins, and then beſtowing his Spirit upon us, to bring forth in us all fruits of new life,

6. Which he ſhed on us abundantly through Jeſus Chriſt our Saviour;]

6. Which Spirit moſt plentifully deſcended on us from God the Father, Chriſt Jeſus his Son obtaining that mercy from him;

* by hope heirs of eternal life, κληρονόμοι— κατ' ἐλπίδα ζωῆς αἰωνίου † make it their care to ſet up good works

7. That being juſtified by his grace, we ſhould be made * heirs according to the hope of eternal life.]

7. That having our lives amended, and our ſins pardoned by his grace and mercy, we ſhould become, as children of God, his heirs (at preſent in hope) of eternal life.

8. *This is* a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God might † be careful to maintain [a] good works: theſe things are good and profitable unto men.]

8. This is an important ſpecial Chriſtian doctrine, which I would have thee be earneſt in telling men, and convincing them of the importance of it; that all that have profeſſed to be Chriſtians, ſhould make it their principal care, to ſee that all that belong to them, together with themſelves, do not only live in the univerſal duties of Chriſtians, but alſo particularly follow ſome honeſt labour or vocation, v. 14. and Epheſ. 4. 28. for theſe are the things that are good in themſelves, and uſeful to mankind, of good report in the actors, and beneficial to the community, keep others from being burthened with the ſlothful, and enable them to be themſelves helpful to others.

9. But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law, for they are unprofitable and vain.]

9. As for the Gnoſticks, that employ themſelves in compiling a new model of divinity, made up of fooliſh diſputes, and of heathen notions of poetical genealogies (ſee 1 Tim. 1. 4.) and contentions about the obſerving the Moſaical Law, (that Chriſtians be circumciſed, Gal. 6. 12.) and by ſo doing put themſelves out of their calling, live idly, diſorderly, 2 Theſſ. 3. 6, 11. theſe ſpend their time upon vanities, that neither themſelves nor others are the better, but the worſe for.

10. A man that is an [b] heretick, after the [c] firſt and ſecond admonition reject:]

10. Whoſoever maketh any diviſion in the Church, that teacheth any doctrine contrary to that which hath been taught by Chriſt and the Apoſtles, and, that he may get followers, ſeparates from the Church, from the communion of Chriſtians there; it is thy office and duty toward ſuch an one, firſt to admoniſh him once or twice (Mat. 18. 16.) and if that will not work upon him, or reduce him, then to ſet a mark upon him, as on one which is under the cenſures of the Church, and to appoint all men to break off familiar converſe with him;

* ſelf-condemned

11. Knowing that he that is ſuch, is ſubverted and ſinneth, being * [d] condemned of himſelf.]

11. Knowing that ſuch a man is a perverſe, wilful ſinner, inflicting that puniſhment on himſelf which the governours of the Church are wont to do on malefactors, that is, cutting himſelf off from the Church, of which he was a member.

† make haſt σπούδασον

12. When I ſhall ſend Artemas unto thee, or Tychicus, † be diligent to come unto me to Nicopolis: for I have determined there to winter.

* ſet forth carefully σπουδαίως πρόπεμψον † ſet up

13. * Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.]

13. Furniſh Apollos and Zenas the lawyer, that are coming to me, with all things neceſſary for the journey, (ſee Note on 1 Cor. 16. a.)

14. And let [e] ours alſo learn to † maintain good works for [f] neceſſary uſes, that they be not unfruitful.]

14. But let not only the Gnoſticks v. 8. be thus admoniſhed and convinced, but let all thoſe alſo that continue with us, all the orthodox Chriſtians, be taught by you to ſet up (in themſelves and families) ſome honeſt labours among men, to ſupply their wants, and provide for themſelves neceſſaries of victuals, &c. that they live not like drones on others ſweat, maintained out of the treaſure of the Church, but earn every one their own livings, 2 Theſſ. 3. 12.

15. All that are with me ſalute thee. Greet [them that love us in the faith.] Grace *be* with you all. Amen.

15. all our loving fellow-Chriſtians.

It was written to Titus, ordained the firſt Biſhop of the Church of the Cretians, from Nicopolis of Macedonia.

Annotations on Chap. III.

a. καλὰ ἔργα — V. 8. *Good works*] That καλὰ ἔργα both here and v. 14. ſhould ſignifie *honeſt trades*, or *callings*, there will be ſmall doubt or difficulty, when 'tis obſerved how ἐργάζεσθαι *to labour* is uſed 1 *Cor.* 4. 12. and 9. 6. of S. *Paul*'s working in his calling, and ſo 1 *Theſſ.* 2. 9. and 2 *Theſſ.* 3. 8, 10, 11, 12. then by comparing *Epheſ.* 4. 28. ἐργαζόμενος τὸ ἀγαθὸν τῇ χερσὶ, *working with his hands that which is good*, where bodily labour is called *working of good*. Thus a very antient Greek author *Palæphatus* περὶ ἀπίστ. ſpeaking of *Actæon* that ſpent all his time upon hunting, he adds, τὸ δ' ἀγαθὸν προσῆκεν ἠμέλει, *he neglected the good thing*, that is, his buſineſs, all men being then, ſaith he, αὐτουργοὶ, having no ſervants, but *doing their own buſineſs* themſelves, tilling the ground, &c. and he being the richeſt ὃς ἐγεώργει καὶ ἐργασιμώτατος ὑπῆρχε, *who was moſt laborious in his husbandry*; whereas this man, ſaith he, ἠμέλει τῶν οἰκείων *neglected his domeſtick*, or *his own, affairs*. Where ἀγαθὸν πρᾶγμα *the good thing*, and οἰκεῖα *his own* or *domeſtick affairs*, are all one, and ſignifie the buſineſs of the calling. Thus *Act.* 9. 36. *Tabitha* is ſaid ἀγαθῶν ἔργων to be *full of good works*, that is, a very laborious work-woman, that wrought or made many garments, v. 39. and by that means, as it follows, was a very *liberal, charitable alms-giver*, gave the *garments*, when ſhe had made them, to *old widows*, &c. Thus in *Cicero vitæ actio* ſignifies *a trade*, or *the whole buſineſs of the life*, l. 1. *De nat. Deor. De actione vitæ multa dicuntur.* So *Gen.* 47. 3. τί τὸ ἔργον ὑμῶν; *what is your occupation?* to which they anſwer that they are ſhepherds. So in *Sophocles*'s *Oedipus*, when the queſtion is,

Ἔργον μεμιμνῶν ποῖον, ἢ βίον τίνα;

What is your trade or manner of living? the anſwer is,

Ποιμνᾶς τὰ πλεῖστα τῷ βίῳ ξυνεπόμην,

I have ſpent moſt of my time in keeping of ſheep, So *Jonah* 1. 8. τίς σου ἡ ἐργασία; *What is thy occupation?* This περίεστιν may farther appear by περίεστιν which is here uſed with it; for that ſignifies *to profeſs*, or *work in*, any *art* or *calling*. So *Syneſius Ep.* 2. περέσῃ τῇ τέχνῃ λαμπρῶς, *ſhe hath followed her trade bravely.* So in *Cicero Pro Domo*; *Qui ſacerdotis præfuerant*, *the Prieſts.* In *Chryſoſt. Hom.* 31. *in Rom.* οἱ ἀπὸ χειρῶν ζῶντες, καὶ ἐργασιεῖς περεσηκότες, *they live by their hands, and profeſs*, or *work, in the ſhop.* And this is inforced by what here follows, *for theſe things are profitable to men*; anſwerable to what is added *Eph.* 4. 28. *that he may be able to give to him that needeth*, out of the fruits and earnings of his labour; and ſo here, *v.* 14. (where the ſame exhortation is repeated) he addeth πρὸς τὰς ἀναγκαίας χρείας *for neceſſary uſes*, (ſee Note f.) that they be not ἄκαρποι *unfruitful*, that is, that they may *give to others*, which he calls καρπὸς *fruit*, *Philip* 4. 27. and the *fruits of righteouſneſs*, c. 1. 11.

ὠφέλιμα τοῖς ἀνθρ.

καρπὸς

b. αἱρετικὸς — V. 10. *Heretick*] The literal notation of the word αἱρετικὸς may beſt be taken from the Verb αἱρετίζω, from which it immediately comes, as from δογματίζω δογματικὸς, and the like. What that is, will be ſeen by theſe ſeverals in *Heſychius*: Αἱρετιεῖ με, προτιμωτέραν ἡγήσεταί με, *to prefer before others*; Αἱρετίζειν, αἱρεῖσθαι, ἀρέσκεσθαι *to chuſe, to be pleaſed*; Αἱρετιῶ (it ſhould be Αἱρετίζω) προσλαμβάνω, αἱρῶ αὐτὸς πρὸς ἑμαυτὸν, *to take* or *receive others to ones ſelf.* All which put together will make up this compound, to take up an opinion upon ones own choice or judgment, and prefer it before the doctrine eſtabliſhed in the Church, and to gather and receive diſciples or followers to himſelf, in oppoſition to, or ſeparation and diviſion from, the Church, according to which the heretick is defined by that learned Grammarian, ὁ ἄλλο τι παρὰ τὴν ἀλήθειαν αἱρούμενος ἔχειν, *He that chuſeth to have ſome other opinion* (or *doctrine*) *beſides* (or in *oppoſition to*, or *preferring it before*) *the truth*, (for ſo παρὰ ſignifies.) Where as αἱρετίζειν and αἱρεῖσθαι are all one: ſo, αἵρεσις coming from the latter of thoſe, αἱρεσιώτης that comes from αἵρεσις, and αἱρετικὸς that comes from the former αἱρετίζω, are all one alſo; and both denote *a leader of a faction*, *a teacher of* ſome *new doctrine*, which, that he may get diſciples to him, makes a rent or diviſion in the Church. Such were thoſe *falſe teachers*, that *crept in among them*, and *led ſilly women captives*, removed them from that union of the Church in which before they were, and (as captives are carried by the Conqueror into his own quarters, ſo) took them off from the ſociety of Chriſtians in which they had been, and led them into ſeparated aſſemblies or congregations. Not that the name *Heretick* is competible to none but thoſe that are the firſt in diſſeminating a falſe doctrine, but that it belongs to all that endeavour to corrupt others and draw them into the faction with them. Such were all the *Gnoſticks* whereſoever they came, and thoſe were principally here meant.

c. Μίαν καὶ δευτέραν νουθεσίαν

Ib. *Firſt and ſecond admonition*] *The firſt and ſecond admonition* here refers to the method preſcribed by *Chriſt* in proceeding againſt Chriſtian offenders, *Mat.* 18. 15. but in ſome circumſtances differs from it. There is mention of a threefold admonition, one by the injured perſon alone, a ſecond by *two or three* taken with him, the third by the *Church:* But here only a *firſt and ſecond admonition.* The cauſe of this difference is to be taken from the quality of the perſon to whom this *Epiſtle* is written, *Titus* a Biſhop; whereas there the ſpeech was addreſs'd to every private Chriſtian that is injured by any. Here the firſt admonition of the Biſhop carries an authority along with it far above that of the private perſon and the *two or three* with him, and ſo may well ſupply the place of both thoſe; and then the ſecond here will be parallel to the third there; and ſo after that is deſpiſed or proved uneffectual, it is ſeaſonable to proceed to Cenſures, to excommunicate the contumacious, which is the meaning of the παραιτοῦ here, the *avoiding* of him. Thus 2 *Cor.* 13. 2. immediately after the ſecond admonition delivered by S. *Paul*, προεῖπον τὸ δεύτερον, *I foretel you the ſecond time* (characterized v. 1. by, *in the mouth of two or three witneſſes*) he tells the offenders, οὐ φείσομαι, *I will not ſpare*, but proceed to Cenſures. And v. 10. he tells them that this admonition is, ἵνα μὴ ἀποτόμως χρήσωμαι, that he may not proceed *to exciſion*, or *cutting off*, which he there calls καθαίρεσις *taking away*, the word ordinarily uſed in the *Canons* for *excommunication.*

παραιτοῦ

προεῖπον τὸ δεύτερον

d. Αὐτοκατάκριτος

V. 11. *Condemned of himſelf*] Αὐτοκατάκριτος, *ſelf-condemned*, ſignifies not the man's publick accuſing or condemning his own doctrines or practices; for that *ſelf-condemnation*, being an effect and part of repentance, would rather be a motive to free any from the cenſures of the Church which were already under them, than aggravate their crime, or bring that puniſhment upon them. Nor yet 2dly, can it denote him that offends, and yet ſtill continues to offend againſt conſcience, and though he know he be in the wrong, yet holds out in oppoſition to the Church. For, (beſides that there are very few that do ſo, and thoſe known to none but God, and if that were the character of an heretick, then none but hypocrites could be hereticks, and he that through pride and opinion of his own judgment ſtood out againſt the doctrine of *Chriſt* and his Church in the pureſt times, ſhould not be an heretick,) this inconvenience would farther be incurred, no heretick could poſſibly be admoniſhed or cenſured by the Church; for no man would acknowledge of himſelf that what he did was by him done againſt his own conſcience, nor could any teſtimony be produced againſt him before any human tribunal, no man being able to ſearch the heart. It is rather an expreſſion of his ſeparation from, and diſobedience to the Church, and ſo an evidence of the ἐκτραπῆναι καὶ ἁμαρτάνειν being *perverted and ſinning* wilfully, and without excuſe, for he that thus diſobeys and breaks, off from the unity of the Church, doth in effect inflict that puniſhment on himſelf which the Church uſeth to malefactors, that is καθαίρεσις 2 *Cor.* 13. 10. and ἀποκόπτω *cutting off* from the Church, which he being an heretick, (and therein a Schiſmatick alſo) doth voluntarily, without the Judge's ſentence: his very αἵρεσις *hereſie* is a ſpontaneous καθαίρεσις or *exciſion.* So ſaith S. *Hierom*, *Whereas fornicators*, &c. *are turned*

ned out of the Church, the heretick inflicts this on *himself, ſuo arbitrio ab Eccleſia recedens, departing from the Church out of his own choice*; which *departing*, ſaith he, *propriæ conſcientiæ videtur eſſe damnatio, ſeems to be a condemnation of his own conſcience.* So in the *Council of Laodicea*, *Can.* 42. after an order that no Biſhop ſhall diſobey a citation from the *Councel*, 'tis added, εἰ δὲ καταφρονήσει, ἑαυτὸν αἰτιάσεται, *if he do deſpiſe it, he ſhall* be conceived to *accuſe himſelf*, which is the next degree to *ſelf-condemnation.* So in the *African Codex Can.* 22. 'tis ſaid of a Biſhop that appears not on citation, αὐτὸς καθ' ἑαυτὸν τὸ καταδίκης τὸ ψῆφον ἐκπεφωνηκέναι κεισθήσεται, *he ſhall be judged to have pronounced ſentence of condemnation againſt himſelf*, according to that of *Apollonius Tyaneus* in *Philoſtratus* l. 7. c. 7. Ὁ δ' ἐκλιπὼν τὸ δικάζειν, πῶς ἂν διαφύγοι τὸ μὴ οὐκ ἐφ' ἑαυτῷ ἐψηφίσθαι; *He that declines a judicature, how ſhall he avoid the being thought to have condemned himſelf?* So in the 12 *Tables*, *Præſenti litem addicito*, he that appears not is always caſt: and ſo moſt nations have obſerved it, *ut abſens cauſàs caderet, ni ſonnia nunciaſſet, that the abſent ſhould* always *loſe the cauſe, unleſs he gave his juſt cauſe of being abſent.* So *Regulæ ab Abbat. Floriac. conſtitutæ*, *Qui non comparuerit, tanquam convictus judicabitur, He that appears not, ſhall be judged convict*, that is αὐτοκαταδίκειτο. The like phraſe we have on another occaſion in *Joſephus*, l. 2. c. 12. *de Bell. Jud. Oaths*, ſaith he, *were wholly avoided, and counted worſe than perjury*; Ἤδη γὰρ λελεῦσθαι φασι τὸ ἀπιστούμενον δίχα Θεοῦ· *For he*, ſay they, *that is not believed without ſwearing, is already condemned.* His uſing an oath condemns him of lying. See *Marculf. form.* l. 1. c. 37. and *Hieron. Bignonius* on them, *Steph. Forner. Rer. Quotid.* l. 6. c. 21. *Juſtell.* in the *Notes* on *Cod. Can. Eccl. Univ.* p. 38. By all which it appears, that every one which ſubmits not to, but ſeparates from the orthodox Church, whoſe member and ſubject he is (and this every Heretick and Schiſmatick doth) is properly ſaid to be *ſelf-condemned.* His receding from the Church is an evidence that his doctrine or practice is contrary to that which the Church approves, and that being received from *Chriſt* and his Apoſtles, this ſingular doctrine or practice of his is condemned by the contrariety to that, and himſelf by his non-ſubmiſſion to the Governour of the Church. And therefore though to ſuch an one, as to any other malefactor, *the firſt and ſecond admonition* ver. 10. be due, which in all that are not reformed by thoſe, is wont to bring on the ſentence of Excommunication; yet there is no need to proceed to that, becauſe he by contumacy, and non-ſubmiſſion to the Church-ruler, inflicts this upon himſelf. The appointment therefore is more agreeable to his caſe, that men *avoid* him, v. 10. as one that is already excommunicate by his own, and ſo needs not the Judge's ſentence.

V. 14. *Our's*] The ἡμέτεροι here are all one with οἱ ἐξ ἡμῶν *they that are of us*, 1 *Joh.* 2. 19. of which he ſaith μεμενήκεισαν ἂν ἡμῖν, *they remained with us*, contrary to the *Gnoſticks* that broke off and ſeparated from them. Thoſe are deſcribed ver. 8. and in reſpect to them peculiarly he commands the doctrine here ſpoken of, of following the buſineſs of their callings, to be earneſtly preſs'd, becauſe thoſe προϊσταμένοι there, the *Gnoſticks* that had been profeſſors of the faith, wanted that leſſon ſo much. But now he extends it to thoſe that are not fallen off to that Sect, that they be taught it too, that none *live idly* upon the ſcore of being a Chriſtian, or make that advantage of the liberality of other Chriſtians, but every man *labour to earn his own living.*

Ib. *Neceſſary uſes*] What ἀναγκαῖα χρεία, *neceſſary uſe*, ſignifies, is manifeſt by this place of S. *Baſil* in his Ἀσκητ. p. 560. *Edit. Baſil.* Ἄνθρωποι ὄντες δίκαιοι καὶ εὐσεβεῖς, πένητες δὲ, καὶ τῶν ἀναγκαίων ἐκ εὐπορίας, πόνοις σώμασι περισσοτέροις διωκῶς, τὴν ἀναγκαίαν χρείαν ταύτην ἑαυτοῖς συμπορίζοντες, *Thoſe that were righteous and pious men, but poor, and not furniſhed with neceſſaries, continually laboured, that they might earn neceſſary uſe for themſelves.* Where it diſtinctly ſignifies all thoſe things which are neceſſary for life, meat, drink, cloaths, &c. And ſo *Act.* 6. 3. the *Deacons* are ſet ἐπὶ τῆς χρείας ταύτης *over this uſe*, that is, the providing for the neceſſaries of life for them that wanted, out of the flock of the Church.

THE

THE EPISTLE of *PAUL* TO [a] PHILEMON.

a. Φιλήμων

Philemon, to whom this *Epiſtle* was written, is ſaid to have been an eminent perſon in *Coloſſæ*; and ſo that of *Col.* 4. 9. inclines to believe, where *Oneſimus*, *Philemon*'s ſervant, is ſaid to be *one of them.* S. *Paul* had converted him to the faith, ver. 19. but that not at *Coloſſæ*, (for he had not been perſonally there, *Col.* 2. 1.) but in ſome other place, where he had alſo contracted a friendſhip with him. *Oneſimus* had been his ſervant, and had ſtoln and run away from him, and coming to *Rome* while *Paul* was priſoner there, was converted by him, v. 10. and is now returned to his Maſter with this *Epiſtle* of commendation, to obtain a pardon and reception for him; which conſequently was written and ſent from *Rome*, where he now was in priſon, *An. Chr.* 59. And this at the ſame time that the *Epiſtle to the Coloſſians* was ſent, as may be conjectured by theſe characters common to them: 1. *Timothy* joined with *Paul* in the beginning; 2. the ſame ſalutations in the concluſion, *Epaphras*, *Marcus*, *Ariſtarchus*, *Demas* and *Lucas*; and 3. *Archippus* called upon in both to take care and look to the truſt committed to him.

Paraphraſe.

CHAP. I.

1. PAUL a priſoner of Jeſus Chriſt and Timothy *our* brother, unto Philemon our dearly-beloved, and fellow-labourer,

2. And to *our* beloved Apphia, and Archippus our fellow-ſouldier, and to [the Church in thy houſe:]

3. Grace to you and peace from God our father, and the Lord Jeſus Chriſt.

4. I thank my God, making mention of thee always in my prayers,

2. thoſe Chriſtians that are with thee.

5. Hearing of [thy love and faith, which thou haſt toward the Lord Jeſus and toward all ſaints,]

5. thy charity to all the ſaints, and thy faith in Chriſt, (ſee Note on Mat. 7. d.)

6. That the communication of thy faith may become effectual by the acknowledging of every good thing, which is * in you † in Chriſt Jeſus.]

6. That your liberality and charity to others that are in want, flowing from thy faith in Chriſt Jeſus, (ſee Note on Act. 2. e.) may be able to demonſtrate to all the zeal of your charity and kindneſs toward Jeſus Chriſt.

* among ἐν
† toward εἰς

7. For we have great joy and conſolation in thy love, becauſe the bowels of the ſaints are refreſhed by thee, brother.]

7. This liberal charity of thine is matter of great joy and comfort to me, to conſider how many Chriſtians are in their wants refreſhed and comforted by thee, my beloved Philemon.

8. Wherefore though I might be much bold in Chriſt to injoin thee that which is convenient,]

8. And therefore though from my experience of thee I have great freeneſs of behaviour toward thee in or through Chriſt (ſee Joh. 7. a.) and am not ſhie or backward to lay it upon thee as an Apoſtolical command, knowing that thou wilt readily obey it,

9. Yet for love's ſake I rather beſeech *thee*, being ſuch an one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.]

9. Yet I chuſe rather to make it my requeſt upon the ſcore of thy love toward me, who as an old man and a priſoner, ſhall obtain ſome kindneſs and affection from thee.

10. I beſeech thee for my ſon Oneſimus, whom I have begotten in my bands;]

10. And my requeſt is not for my ſelf, but for Oneſimus, one whom I have converted to the faith ſince I was a priſoner;

11. Which in time paſt was to thee unprofitable, but now profitable to thee and to me;]

11. A perſon that formerly injured thee, when he ran away from thee, but is now, if thou wilt receive him again (according to the ſignification of his name) likely to be profitable to thee, and, if thou pleaſe, to me alſo, (ſee v. 13.)

12. Whom I have ſent again: thou therefore receive him that is mine own bowels.]

12. He is thy ſervant, and therefore I have remitted him to thee. I pray receive him, and entertain him with all kindneſs, as one dearly beloved by me.

13. Whom I would have retained with me, that in thy ſtead he might have miniſtred unto me in the bonds of the Goſpel.]

13. Had it not been for the reaſon ſpecified v. 14. I would have kept him here with me, that he might attend and do me all thoſe good offices, while I am in priſon for the doctrine of Chriſt, which I know thou wouldſt do, if thou wert here.

14. But without thy mind would I do nothing: that thy * benefit ſhould not be as it were of neceſſity, but willingly.]

* good deed τὸ ἀγαθὸν

14. But I would not do ſo, till thou hadſt given thy conſent, that thy charity to me may be perfectly free, and ſo thy kindneſs in affording him to me, if thou thinkeſt meet.

15. For perhaps he therefore departed for a ſeaſon, that thou ſhouldſt receive him for ever;

15. And for his leaving thee ſo injuriouſly, there may come advantage to thee thereby: it is very poſſible that he was by God's ſpecial providence thus permitted to run away from thee for a little while, that by the reformation and converſion now wrought on him by me, he may be an uſeful ſervant to thee for ever;

16. Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the fleſh, and in the Lord?]

16. Being now ſo improved, that he will not only deſerve to be looked on as a ſervant, uſeful to thee ſo, but more than ſo, as a fellow-Chriſtian, and uſeful to thee in thoſe beſt things; one very uſeful to me, and therefore in any reaſon to be ſo much more to thee, who haſt a double relation to him, as one of thy family, and one of thy faith.

17. If thou * count me therefore a partner, receive him as my ſelf.]

* haſt ἔχεις

17. If therefore thou look-eſt on me as a friend, if all be common between thee and me, as between friends, treat him as thou wouldſt do me, if I ſhould come unto thee.

18. If he hath wronged thee, or oweth *thee* ought, put that on mine account.]

18. And if at his coming away from thee he purloined any thing from thee, or hath any thing of thine in his hands, I will be anſwerable to thee for it.

19. I Paul [a] have written *it* with mine own hand, I will repay it: albeit, I do not ſay to thee how thou oweſt unto me even thine own ſelf beſides.]

19. I give thee this bill under my hand, whereby I oblige my ſelf to pay it; though I might put thee in mind, that a greater debt than that need not be ſtood on between me and thee, who oweſt thy converſion, and ſo thy ſoul and well-being, and ſo thy ſelf, to me.

20. † Yea,

† I pray thee Nal

20. † Yea, brother, let me have joy of thee in the Lord: [refreſh my bowels in the Lord.]

20. give me cauſe of rejoicing to ſee thee, do as becomes a true charitable Chriſtian to do.

21. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt alſo do more than I ſay.

22. But withal prepare me alſo a lodging: for I truſt [that through your prayers I ſhall be given unto you.]

21. that by the benefit of the prayers of you and others for me, I ſhall have liberty from my bonds, and be permitted to come and viſit you.

23. There ſalute thee Epaphras my fellow-priſoner in Chriſt Jeſus,
24. Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers.
25. The grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

* his

Written from Rome to Philemon by Oneſimus * a ſervant.

Annotations on Philemon.

a. ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ

V. 19. *Written it with my own hand*] Theſe words are to be explained by the Roman laws: that of *Ulpian* among their Axioms, *Si quis ſcripſerit ſe fide juſſiſſe, omnia ſolenniter acta videri, If any one write that he hath undertaken a debt, this is a ſolemn obliging of him*; and that of *Juſtinian*, *Ut quodcunque ſcriptum ſit quaſi actum, etiam actum fuiſſe videatur, That whatſoever is written as if it were done, ſeems*, and is reputed, *to have been done*. Both to this purpoſe, that a man is bound as much by his own hand, or confeſſion under it, as if any other teſtimonies or proofs were againſt him of a fact or debt, or himſelf under a ſolemn obligation. So *Anianas* paraphraſing on *Paulus lib.* 5. *Collect.* t. 7. *Si ſcribat aliquis ſe quamcunque ſummam redditurum, ita habetur quaſi ad interrogata iſta, Dabis? Promittis? reſponderit, Dabo, Promitto. Ideóque ad redhibitionem tenetur, If any one write that he will pay ſuch a ſum, he is as much obliged as if he had anſwered to the ordinary interrogatories, Wilt thou give? Doſt thou promiſe? I will give, I do promiſe. And therefore he is bound to make payment.* So in the *Novels* Διαταξ. ϱλϛ'. the diſtinction is put between thoſe who in Contracts γραμματεῖα καὶ λογοθέσια ποιοῦσιν, ἃ ἐπ' ἀγορᾶς τίθεν), *enter in bands and obligations, which are done in courts*, and thoſe who συγγράφουσι τῇ ἰδίᾳ χειρὶ, *write it under their own hands*; and preſently 'tis added, that he is as much bound who οἰκεῖα γράφει χειρὶ *writes with his own hand*, (whence are all thoſe three words, ἰδιόγραφον, and χειρόγραφον, and συγγραφὴ,) as he who σύμβολον ἀγορᾶιον ποιήσας, ἢ ὑπογράψειεν ἐν τοῖς παρ' ἑτέρων γραφεῖσιν, ἢ γραμματείοις, ἢ λογοθεσίοις, *hath entred an obligation in the court, or ſubſcribed bills written by others, or bands and obligations*, ſuch as are mentioned in the Goſpel, *Luc.* 16. 6. δέξαι σου τὸ γράμμα, *take thy bill*, that is, the obligation, (wherein he was bound to the Stewards Maſter, which being in the Steward's keeping he reſtored to him) and by *Chryſoſtom* expreſs'd by γραμματεῖον ἐκδοῦναι, *to give bond*. And to this kind of obligation, which is not done by any legal contract, but only *per chirographum*, or ἰδιόγραφον, refer theſe words of S. *Paul* here, ἐμῇ (that is, ἰδίᾳ) χειρὶ ἔγραψα. See P. *Faber Sem.* 3. l. T. 4. p. 422. li. 7.

THE

THE

a. a EPISTLE of *PAUL* the APOSTLE

TO THE

HEBREWS.

a. Ἐπιστολὴ πρὸς Ἑβραίους

WHether this *Epiſtle* were written by Saint *Paul* hath not only of late but antiently been doubted. And as the Title or Superſcription which is in our Copy, pretending not to be a part of the *Epiſtle*, is not ſufficient to conclude any more than that it was in that time when this *title* was prefix'd believed to be Saint *Paul*'s; ſo there is no doubt but that it went without any Superſcription or known Author more antiently; and ſo hath left ſome place to variety of conjectures, who the Author ſhould be. Saint *Chryſoſtom* in his Proem to the *Epiſtle to the Romans* expreſſeth his opinion of it, that it was by Saint *Paul* written at *Rome* in his bands; (but that cannot well be imagined, when he tells them c. 13. 23. that *with Timothy, if he come ſhortly, he will ſee them*; for that ſignifies the Author to be at liberty when he thus purpoſed.) Long before him *Clemens Alexandrinus* (as we ſee in *Euſebius* l. 6. c. 11.) renders reaſons why Saint *Paul* prefix'd not his name in the front of it, as in all other *Epiſtles* of his he had done, *Paul an Apoſtle*, &c. which though it be an evidence of that antient writers opinion, yet it is alſo of its being queſtioned in that time, and is alſo an acknowledgment that it was not own'd by S. *Paul* at the time of writing it, or then publickly acknowledg'd to be his. Others were antiently inclinable to father it on *Barnabas*, others on *Clemens Romanus*, others on *Luke*; which is a farther argument of the uncertainty of it. And for the laſt of them, there is a paſſage c. 2, 3. which is conceived to make it more probable to be written by him than by Saint *Paul:* For ſpeaking of the *ſo great ſalvation*, whether that be the Goſpel and doctrine of *Chriſt*, or whether the deliverance of the faithful out of their perſecutions, (ſee c. 2. Note b.) he ſaith of it, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, *it was confirmed to us by them that heard it*; whereas it is known of Saint *Paul*, *Gal.* 1. 12. that he profeſſeth *not to have received the Goſpel by man, nor to have been taught it, but by the revelation of Jeſus Chriſt*; and ſo likewiſe of the *deliverance of the faithful*, of which he ſo often ſpeaks ſo confidently, there is no doubt, but among the many revelations which he had received 2 *Cor.* 12. 7. this was alſo revealed to him. But to this the anſwer is eaſie. Firſt, that ἡμᾶς *us* is not to be reſtrained to the writer only, but ſo as to comprehend thoſe to whom he writes, as we ſee it uſed *Tit.* 3. 3. and *Eph.* 2. 5. *we being dead in treſpaſſes*, &c. for it follows immediately, *by grace, ye are ſaved*; and ſo *we* is all one with *ye*. And ſecondly, it is no new or ſtrange thing for Saint *Paul* to confirm the truth of the Goſpel by the teſtimony of others, and tradition from them which ſaw and heard. See 1 *Cor.* 15. 3, &c. Other κεφάλαια are added by the learned *Hugo Grotius*, from the obſervation of the ſtyle and idiom, which render it probable to be written by Saint *Luke*. But as all which can be ſaid in this matter can amount no higher than to probable or conjectural; ſo is it not matter of any weight or neceſſity that it be defined who the Author was, whether Saint *Paul*, or Saint *Luke*, a conſtant companion of his for many years, the author of two other books of the ſacred *Canon*. That which * *Theophylact* conceives in this matter, is not improbable, *viz.* that S. *Paul* wrote it in Hebrew, as being to the Hebrews, but that S. *Luke*, or, as ſome ſay, *Clement*, tranſlated it into Greek; and conſequently that there is not ſo much force in the Argument taken from the difference of the ſtyle, to conclude againſt its being written originally by S. *Paul*, as there is in the ſublimity of the ſenſe and matter, to conclude that none but S. *Paul* was the Author of it. And as for the Author, ſo for the place from whence it was written, it is uncertain alſo, the ordinary Copies reading, in the Subſcription, ἀπὸ τῆς Ἰταλίας, *from Italy*, but the King's *MS.* ἀπὸ Ῥώμης, *from Rome*. And the argument which is produced in favour of the former, becauſe chap. 13. 24. in the ſalutations are mentioned οἱ ἀπὸ τῆς Ἰταλίας, which is ordinarily rendred, *they of Italy*, is not of much force; becauſe that may more fitly be rendred, *they from Italy*, that is, thoſe that came from thence to *Rome*, or to any other place where the Author now was at the writing of it. So again that *Timothy* was the bearer of this *Epiſtle*, (as is affirmed in the Subſcription) it is not certain, nor, if we will judge by c. 13. 23. probable: for there mentioning *Timothy*'s being *ſet at liberty*, it is added, *with whom, if he come ſhortly, I will ſee you*, which refers to the Author's intention to bear *Timothy* company to them, which is not well reconcilable with *Timothy*'s carrying this *Epiſtle* from him. So that in all theſe circumſtances there is very little certainty. As for thoſe to whom it is written, the Hebrews, they are the Jews Chriſtian, which the Author had known in *Judæa* and *Syria*, (which all belonged to *Jeruſalem* as the chief and principal *Metropolis*) who being perſecuted by the unbelieving Jews, were by the infuſions of the *Gnoſticks* inclined to great caution and compliances, and conſequently began to forſake the Chriſtian aſſemblies, and to fall off from the profeſſion of the faith: which being the occaſion of this monitory *Epiſtle*, the ſubject of it conſequently is, to confirm them in the truth of the Goſpel againſt the Jewiſh pretenſions, to repreſent the great danger and ſin of falling off, and to fortifie them with conſtancy and perſeverance by many examples of faith and patience, putting them in mind of the deliverance from their perſecutors, which ſhould now very ſhortly befal them, c. 10. 37. That this *Epiſtle* was written in Hebrew is phanſied by ſome, but without any reaſon; the Hebrews to whom it was written, underſtanding and ſpeaking Greek, from whence they are called *Helleniſts* in many places. And accordingly the places of the Old Teſtament, which are cited in this *Epiſtle*, are generally ſet down in the words of the *Septuagint's* tranſlation, which was in uſe with the Helleniſt Jews, and read in their Synagogues.

* *In Epiſt.* p. 879.

Paraphraſe.

CHAP. I.

1. God, which uſed formerly ſeveral ſteps or degrees, and likewiſe ſeveral ways and means of revealing to men the things to come, delivering them out in portions, not all together, and that ſometimes by viſions or by dreams, ſometimes by the oracle, ſometimes by the coming of his Spirit upon the prophets, and ſometimes by voice from heaven,

1. GOD, who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets,] * God having in many parcels ſpoken of old time Πολυμερῶς—πάλαι ὁ Θεὸς λαλήσας

2. In this latter age of the world, hath ſent his Son

2. Hath in theſe laſt days ſpoken unto us by *his* Son, whom he hath appointed heir of all things, by whom alſo he made the worlds;]

our

out of his boſom, the eternal Son of God, to exerciſe this office, to take our humane nature upon him, therein to declare with more authority his Father's will unto us, and as a prophet to foretel his deſign of dealing with his Church, (ſee c. 2. Note b.) And to reward his fidelity in this office, he hath given him dominion over all things, power to command and judge men, to rule and govern the Church, as it was he alſo by whom he hath created the heaven and the earth;

† beam ἀπαύγασμα *character of his ſubſiſtence χαρακτὴρ ὑποστάσεως αὐτοῦ † bearing, or ruling

3. Who being the † brightneſs of *his* glory, and the * expreſs image of his perſon, and † [a] upholding all things by the word of his power, when he had by himſelf * purged our ſins, ſat down on the right hand of the majeſty on high;] 3. Who being the means of reflecting to us the ſight of him who is otherwiſe inviſible, Joh. 1. 18. and having perfect dominion over all, and accordingly adminiſtring all by his divine power, having by his death and reſurrection done his part toward the juſtifying and ſanctifying us, pardoning our ſins, and reforming our wicked lives, he aſcended to the right hand of his Father in heaven, there to ſit, as having finiſhed that part of his prieſtly office, which conſiſted in ſacrificing, to which they that were ſeparated were appointed to ſtand before the Lord, Deut. 10. 8. and there to reign, and as a king to defend his faithful ſervants, and puniſh his enemies; a.

* wrought the cleanſing καθαρισμὸν ποιησάμενος

† ſuperior

4. Being made ſo much [b] † better than the Angels, as he hath by inheritance obtained a more excellent name than they.] 4. And ſo is advanced to a ſuperiority even over the Angels themſelves, which you may diſcern by the compellations that are beſtowed on him, far higher than any that are beſtowed on the Angels: b.

5. For unto which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a father, and he ſhall be to me a ſon?] 5. As that of Son, in the ſecond Pſalm, which though in ſome ſenſe it belong to David, yet is by the Jews themſelves acknowledged in a more ſublime ſenſe to belong to the Meſſias; ſo likewiſe that 2 Sam. 7. 14. delivered to Solomon, as he was a type of the Meſſias, which in ſome degree true of him, was in a much more eminent manner to be underſtood of Chriſt:

* it brings οἰσασάσῃ † it ſaith λέγῃ

6. And again, when * he bringeth in the firſt-begotten into the world, † he ſaith,] And let all the Angels of God worſhip him. 6. And again when the Scripture Pſal. 97. ſpeaks of the Lord, that is, the Meſſias his reigning, v. 1. and in the proceſs of the Pſalm deſcribes his entring on his kingdom, that which commenced at his aſcending into the ſuperior world (the heavens here v. 3. and c. 2. 5.) the expreſs words of the Pſalmiſt are v. 7.

* to the πρὸς † winds πνεύματα *the rod of uprightneſs ῥάβδος εὐθύτητος

7. And * of the Angels he ſaith, Who maketh his Angels † ſpirits, and his miniſters a flame of fire.] 7. Whereas the titles which he gives the Angels, are no higher than of winds and flames, Pſal. 104. 4.

8. But unto the Son *he ſaith*, Thy throne, O God, *is* for ever and ever, a * ſcepter of righteouſneſs *is* the ſcepter of thy kingdom.] 8. But he gives far higher titles to the Meſſias, calling him the eternal King and God, mentioning his throne and ſcepter, and his great juſtice in exerciſing his Regal power in ſuccouring the faithful, and puniſhing the obdurate, and addreſſing to him in this dialect, Pſal 45. 62.

9. Thou haſt loved righteouſneſs and hated iniquity; therefore God *even* thy God hath anointed thee with the oil of gladneſs above thy fellows.] 9. All thy doctrine and practice, thy words and thy example, have been deſigned for the advancing of all kind of vertue; and by way of reward for that, God hath entertained or treated thee more liberally than any other, (ſee Note on Mat. 26. c. and on Act. 10. c.) preferred and dignified thee before all Angels and men.

10. And thou, Lord, in the beginning haſt laid the foundation of the earth: and the heavens are the works of thine hands.] 10. Another place, Pſal. 102. 25. applies that which is ſaid of God, Gen. 1. 1. about the creation of the world, to the Meſſias, calling him Lord and Creator of heaven and earth, (which is a proof of what is added in the end of v. 2.) and adding,

11. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment:

12. And as a veſture ſhalt thou [c] fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.] 11, 12. They ſhall at laſt be deſtroyed, and in the mean time decay daily, be put off like cloaths, and worn no more. But the Meſſias ſhall continue immutable and immortal.

13. But to which of the Angels ſaid he at any time, Sit on my right hand, until I make thine enemies thy footſtool?] 13. And accordingly thoſe words ſpoken of him Pſal. 110. 1. to this plain ſenſe, that he ſhould reign till all his enemies were ſubdued, and brought to the acknowledgment of him, that he ſhould act a ſignal revenge upon his crucifiers, were never delivered, or applied unto any the moſt dignified Archangel, but only to this eternal Son of God.

*for miniſtery for their ſakes who are ready to inherit ſalvation, or deliverance, εἰς διακονίαν διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν

14. Are they not all miniſtring ſpirits, ſent forth * to miniſter for them who ſhall be heirs of ſalvation?] 14. The higheſt dignity that is beſtowed on them is, that they are ſervants under God for the uſe of men or Chriſtians, thoſe eſpecially who are now under perſecution, and ſhall ſhortly be reſcued out of it by a ſignal deliverance, and upon their conſtancy and perſeverance ſecured of eternal ſalvation, (ſee c. 2. Note b.)

Annotations on Chap. II.

a. φέρων

V. 3. *Upholding*] The Hebrew נשא ſignifies two things, *fero*, *to bear*, and *rego*, *to rule*; and from the latter of them it is that נשיא is the ordinary word for *a Prince*. Agreeably to this, φέρων, which is ſometimes the rendring of the Hebrew נשא, as *Num.* 11. 14. *Deut.* 1. 9. may accordingly ſignifie *to rule*, *to govern*, διοικῶν, *to adminiſter*, as a Commander, or Governour, or Procurator of a Province; and ſo 'tis here taken, to denote the Regal power of *Chriſt*, to which he is advanced by his Reſurrection.

b. Κρείττων ἀγγέλων

V. 4. *Better than the Angels*] When we read *Iſa.* 52. 13. *Behold my ſervant ſhall proſper, he ſhall be exalted, and extolled, and be very high*, the *Chaldee* reads, *my ſervant the Meſſiah*. And *Abrabaneel* a Jew confeſſes, that the antient wiſe men of the Jews did interpret that place of the *Meſſiah*, after this manner; that the *Meſſiah* ſhould be exalted above *Abraham*, above *Moſes*, and that he ſhould be higher than the Angels themſelves. And agreeably to this known doctrine of theirs it is, that the Apoſtle here writing to them thus ſpeaks, ſignifying *Chriſt* to be indeed the *Meſſiah*, and ſo ſuperior to the Angels themſelves.

c. εἱλίξεις

V. 12. *Fold them up*) That this whole Text is cited out of *Pſ.* 102, 25, 26, 27. 'tis evident. In that place of the *Pſalmiſt*, the *Septuagint* or *Greek tranſlation* in the ordinary Copies read, ἑλίξεις, *thou ſhalt fold*; and from that 'tis ſtill continued here, at leaſt our Copies read it ſo. But there is little doubt but that the reading of the *Greek* there was not ἑλίξεις *thou ſhalt fold*, but ἀλλάξεις *thou ſhalt change*; for ſo the καὶ ἀλλαγήσονται, *and they ſhall be changed*, that follows, doth manifeſt; and ſo alſo the Hebrew תחליפם clearly ſignifies: For חלף, *mutavit*, is thus ordinarily applied to *changing* of garments, 2 *Sam.* 12. 22. ויחלף שמלתו *and he changed his clothes*; and *Gen.* 35. 3. *change your garments*, the ſame word is again uſed. By which it is clear, that either the Copy here is by tranſcribers corrupted (as it is eaſie to ſuppoſe, when we remember that the Copies of the *Greek-Pſalterie* reading ἑλίξεις, might very eaſily occaſion their conforming that which here they found to what was before them in the place from whence 'twas manifeſtly cited) or elſe that the Author himſelf, following the *Septuagint*, tranſcribed this teſtimony *verbatim* as the words then lay in the Copies of the *Greek Bible*, and did not reform it by the Original, the ſenſe indeed, though a little changed, being not much diſturbed by this other reading; it being the manner, when a man ſhifts or changes his ſuits, to fold and lay up

that which is put off. If in the time of writing this *Epiſtle* the *Septuagint* were thus corrupted in the Copies, then this is likely to be the truth of it, it being ordinary for the Apoſtles to cite Scriptures as they were found then in the *Greek Bibles*, though they varied from the *Hebrew*, becauſe thoſe *Greek Bibles*, and not the *Hebrew*, were in uſe among thoſe to whom they wrote. But if the corruption in the *Pſalms* were of a later date, then 'tis probable that the tranſcriber of the *Epiſtle* corrupted it from ἀλλάξεις to ἑλίξεις. That one of theſe is the truth, there will be little ground of doubting, though which it is it be not certain. Mean while the meaning of the place is clear, that the *heavens* ſhall be *changed*, after the manner of mens changing their clothes, putting off the old and putting on new, that is, that there ſhall be new heavens, a new ſort of world. The heavens having no more ſervice to do to the earth, by inlightning and ſhining on it, ſhall be changed into a form which ſhall be moſt agreeable to the preſent imployment or uſe of them.

Paraphraſe. CHAP. II.

1. Wherefore Chriſt being a prophet ſo much ſuperior to all before him, c. 1. 2. and now elevated above Angels to his regal office in heaven, whereby he is certainly able to perform what he foretold, we ought in all reaſon to heed his predictions, which have been delivered to us from him, (ſee v. 3.) and to make uſe of them as means to fortifie us, that we be not tempted to apoſtatize and fall off from Chriſt, miſcarry, and be loſt after all this.

a. 1. THerefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we * [a] ſhould let *them* ſlip.] * fall away

2. For if the Law were given only by the mediation or miniſtery of Angels, and yet the threats on the breaking of that did come to paſs (ſee Note on 2 Pet. 1. d.) and all the ſins committed by the Iſraelites againſt that were ſeverely puniſhed in the wilderneſs, and they that had provoked were not permitted to enter into the promiſed land of Canaan;

2. For if the word ſpoken by Angels † was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward;] † became ἐγένετο βε-βαιος

b. 3, 4. How ſhall we avoid that puniſhment, or the like, being involv'd with the crucifiers in their deſtruction, if we do not now by conſtancy and perſeverance make our ſelves capable of that deliverance, which Chriſt firſt at his being on earth, and the Apoſtles that heard it from him, have aſſured us of, and which God himſelf hath teſtified both by many prodigies and ominous preſages of it, and by giving them that have foretold this, power to do miracles, and other extraordinary abilities of his Spirit, as he hath thought fit to diſpenſe them, to one man one ability, to another another; by this means giving authority to their predictions.

3. How ſhall we eſcape, if we neglect ſo great * [b] ſalvation, which at the firſt began to be ſpoken by the Lord, *and* was confirmed unto us by them that heard *him*;

4. God alſo bearing them witneſs both with ſigns and wonders, and with divers miracles and † gifts of the Holy Ghoſt, according to his own will?] * or deliverance † diſtributions μερισμοῖς

5. And that ye may know that what Chriſt hath thus foretold he is able to perform, ye are to know that all power is given to him in heaven and earth, which is a dignity far above that of the Angels; for God gave not them any regal power to exerciſe now under the Goſpel (ſee Note on c. 6. a.)

5. For unto Angels hath he not put in ſubjection the world to come, whereof we ſpeak.]

6. But this was given to Chriſt only. And accordingly of him are thoſe words to be underſtood in the diviner ſenſe, which the Author of Pſal. 8. hath, that he is a mean and vile man in outward appearance, not worthy to be conſidered or regarded by God,

6. But one in a certain place teſtified of him, ſaying, What is man, that thou art mindful of him; or the ſon of man, that thou † viſiteſt him?] † regardeſt ἐπισκέπτῃ

c. 7. Who for the ſpace of 33 years was ſubjected to a condition inferiour to that of Angels; but then after his ſuffering in our fleſh, he was by God moſt honourably advanced to the higheſt dignities, made the ſupreme ruler and King of heaven and earth.

7. * Thou madeſt him [c] a little lower than the Angels, thou crownedſt him with glory and honour, and didſt ſet him over the works of thy hands.] * Thou haſt leſſened him a little while below ἠλάτ-τωσας αὐ-τὸν βραχύ τι παρ'

8. And all his enemies and the perſecutors of his Church ſubjected to him, and he advanced above all created beings. This prophecy of the Meſſias cannot be fulfilled, if any enemy be left which is not brought under him: and from thence it is manifeſt, that there is a yet future ſubduing of his enemies to be expected; for as yet the Jews and Gnoſticks do perſecute the Orthodox Chriſtians, and are not ſubdued or deſtroyed, and the Chriſtians delivered by that means.

8. † Thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing *that is* not put under him. But now we ſee not yet all things put under him.] † Thou haſt put all things under his feet: for in putting all things under him, he left nothing unſubjected to him, Πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ· ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον.

9. Only this we ſee already, that the Meſſias that was humbled for a while, even to the death of the croſs, for the benefit of all mankind and every man in the world, is now after, and for that humiliation of his, rewarded and crowned with glory and honour, and a throne erected for him in heaven, of which this is but conſequent that his enemies ſhall be made his footſtool,

9. But we ſee Jeſus, who was * made a little lower than the Angels, for the ſuffering of death, crowned with glory and honour, that he by the grace of God ſhould taſte death for every man.] * a little while leſſened below, v. 7.

10. For God, the univerſal deſigner of all, in his wiſdom foreſeeing the oppoſitions and ſufferings that would befall his people, believers, in this world, thought it fit that Chriſt his own Son, the author of their deliverance, ſhould through ſufferings come to his reward and crown, (ſee Note on Phil. 3. 13.) that ſo he might after his own example deliver thoſe that ſuffer conſtantly and patiently.

10. For it became him for whom † *are* all things, and by whom * *are* all things, in bringing many ſons unto glory, † to make the captain of their ſalvation perfect through ſufferings.] † were all things τὰ πάντα * were † to conſummate τελειῶσαι

11. For as among the Jews both the firſt-fruits and the whole harveſt are of the ſame nature; and as the prieſt that wrought expiation, and the people for whom it was wrought, were of one beginning: ſo are Chriſt and all mankind of one making, and Chriſt and the Jews from one original, (to wit, of Abraham, v. 16. who was called One, Mat. 2. 15.) and therefore we muſt expect in our way to exaltation or deliverance, to paſs through the like condition of afflictions: In which reſpects Chriſt and we are brethren, and we ſo owned by him,

11. For both he that ſanctifieth and they that are ſanctified *are* all * of one: for which cauſe he is not aſhamed to call them brethren,] * from ἐξ

12. According to that of the Pſalmiſt, ſaying,

12. Saying,] I will declare thy name unto my brethren, in the midſt of the Church will I ſing praiſe unto thee:

13. Another proof alſo of the ſame (viz. that both Chriſt and we are brethren in this, both to paſs by ſufferings, v. 10.) is that of Iſa. 8. 17, 18. where firſt he ſpeaks of waiting on the Lord that hideth his face, and withal truſting in him, being confident of his uncovering his face, giving deliverance, in whatſoever adverſity relying and depending on him, thereby noting that he is to paſs through ſuch, and after ſpecifying and inſtancing in himſelf and his children given him by God, that is, (in the antitype to Iſaiah and his children, given him by God for a ſign) Chriſt and all faithful Chriſtians, which are his children ſpiritually begotten to him by God.

13. And again, I will put my truſt in him: and again, Behold I and the children which God hath given me.]

d. 14. Seeing therefore that Chriſtians or believers, thoſe that are to be brought to heaven by Chriſt, are here in humane fleſh and ſufferings, and ſeeing that brethren or fellow-children are of like natures, Chriſt therefore, who is called our brother, is to be ſuppoſed to have part with us in fleſh and ſufferings, and ſo to ſuffer alſo: And by ſo doing he was to fruſtrate and make void the devil's deſign, (which was to keep men for ever under the power of death) to rob death of its ſting, and to reſcue men from the bands or power of death, by a reſurrection from death to life.

14. For as much then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame: that through death he might † [d] deſtroy him that had the power of death, that is, the devil,] † evacuate, fruſtrate

15. And ſo take away all that fear of perſecutions and

15. And deliver them who through fear of death were all their life time ſubject to bondage.]

death

death it ſelf, which makes men ſo cowardly, and keeps them in ſuch awe, that is, in a moſt unchriſtian and ſervile condition, whilſt they ſee no hope of deliverance.

16. * For verily he [e] took not on him *the nature of* Angels; but he took on him the ſeed of Abraham.]

16. For 'tis not ſaid any where, that he catches hold of c.

* For he doth not any where lay hold on Angels, but he layeth hold on the ſeed of Abraham

Angels as they are falling, or running, or carried captive from him, to ſave or reſcue them from ruin, or to bring them out of captivity; but only to men doth he this favour peculiarly.

17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high prieſt, in things *pertaining* to God, † to make reconciliation for the ſins of the people.]

17. And therefore he was not to come in an Angelical glorious guiſe, but in an humble ſuffering condition, whereby he is the better qualified to have compaſſion on thoſe that are in any ſad eſtate, and we thereby ſecured that he will diſcharge his prieſtly office faithfully, and negotiate for us in all affairs between God and us, (ſee Note on Act. 13. i.) but eſpecially by ſuffering obtain pardon for us.

† to expiate ἱλάσκεσθαι

18. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.]

18. For by the ſorrows which himſelf ſuffered, 'tis very proper and agreeable that he ſhould become compaſſionate, and willing to relieve thoſe that fall into the ſame or the like evils, that are under the ſharpeſt perſecutions in this life.

Annotations on Chap. II.

Παραῤῥυῶμεν

V. 1. *Should let them ſlip*] Παραῤῥυῶμεν is a phraſe uſed from the water, which when 'tis not kept within limits, falls away, runs about. *Heſychius*, Παραῤῥυῶμεν, ἔξολισθῶμεν, and *Phavorinus*, ἀποπέσωμεν, it ſignifies *to be loſt*, or *fall away*; and ſo *Prov.* 3. 21. when μὴ παραῤῥυῇς, *fall not away*, is ſet oppoſite to τήρησον δέ, *but keep*; and ſo here to προσέχειν, *take heed*, and therefore the *Syriack* render it *leſt we fall*, and ſo the *Arabick Interpreter* alſo. And accordingly *Theophylact* hath μὴ ἐκπέσωμεν, μὴ ἀποκωλύθα, *let us not fall away, let us not periſh*; to note, ſaith he, τὸ εὔκολον ὀλισθεῖν, καὶ τὸ χαλεπὸν τῆς ἀπωλείας, *the eaſineſs of the fall, and heavineſs of the ruin.*

b. σωτηρία

V. 3. *Salvation*] It may here be matter of ſome queſtion, what is the meaning of the word σωτηρία *ſalvation*, or *deliverance*. Three notions of the Verb σώζειν have been oft mention'd: one for *eſcaping out of the vitious cuſtoms of the world*, repentance and converſion to *Chriſt*, receiving the faith (ſee Note on *Luk.* 13. b.) the other for *deliverance out of calamities*, (from whence comes a third notion, for eternal bliſs in heaven, as an eternal deliverance from all evil, whether of ſin or puniſhment:) and accordingly σωτηρία is oft taken for that eminent *deliverance from perſecutions*, which was to befal the faithful at the time of the utter deſtruction of the Jews, (ſee Note on *Rom.* 13. c.) If the word be here uſed in the firſt notion, then it muſt ſignifie the preaching of the Goſpel, the means of converting and bringing men to good life. And ſo it may poſſibly be, comparing the Goſpel here delivered by *Chriſt* with the Law delivered by Angels. The ſecond notion alſo having two parts, one to ſignifie a ſignal deliverance here, another to ſignifie eternal ſalvation, it is not impoſſible that both here and c. 1. 14. it ſhould belong to the latter of theſe, eſpecially there where there is mention of *inheriting* it. But yet the former of theſe two latter notions, that for the ſignal deliverance of the faithful, long promiſed, and at the writing of this now *approaching*, and 1 *Pet.* 1. 5. call'd the *deliverance ready to be revealed in the laſt ſeaſon*, may very probably be it that is here meant in both places. In the former, c. 1. 14. where the Angels are ſaid to be ſent εἰς διακονίαν, *for miniſtery*, διὰ τοὺς μέλλοντας, *for them that are ready to inherit this deliverance*, that is very agreeable to the manner of expreſſing it elſewhere, by his *coming with his angels*, or *holy miriads*, to puniſh the Jews and reſcue the faithful Chriſtians; and accordingly in the 7th. of the *Revelations* the Angel is ſent to ſeal the faithful, when the reſt are to be deſtroyed by the four Angels. And this deliverance being a fatherly act of mercy in God, made over by promiſe to all that ſhould perſevere, may well be ſaid to be *inherited* by ſuch; and the nearneſs of it at that time, every where ſpoken of, may be denoted by the μέλλοντας, their readineſs to receive it, as in *Peter* it was *ready to be revealed*. And ſo for the τηλικαύτη σωτηρία here, if we will judge by the Context, it muſt moſt probably ſignifie this. For firſt, this will by the conſequents appear to be the deſign of the whole *Epiſtle*, (See Note on the Title a.) to fortifie the believing Jews by the approach of this deliverance: Secondly, the *Epiſtle* beginning with *God's ſpeaking in theſe laſt times by Chriſt*, as he had formerly *by* ordinary *Prophets*, c. 1. 1. and the reſt of that Chapter being ſpent in the ſetting out the dignity of this Prophet above all, even Angels themſelves, he applies it to this very matter c. 2. 1. that they *give heed to what hath been thus foretold by Chriſt, leſt they ſhould fall away*, and this inforced by the danger of ſo falling, v. 2, 3. and by the greatneſs of this deliverance, ſuch as was thought fit to be foretold by *Chriſt* and his Apoſtles, who were furniſhed with power of working miracles to confirm their prophecy. Where, as the σωτηρία that *began to be ſpoken of*, v. 3. is all one with the ἀκοὰς ἐνθέσθαι *the things heard*, v. 1. ſo both are fitly appliable to this matter, which we know *Chriſt* ſolemnly foretold, *Mat.* 24. and the Apoſtles in their preachings, and in their *Epiſtles*. (See Note on the Title of the *Epiſtle to the Romans*, a.) And thirdly, the conſequents in this Chapter agree to this interpretation, where *Chriſt* is ſet out as a King, v. 5. *all things to be ſubjected to him*, which being not yet fulfilled, as long as his enemies proſper and prevail againſt the Chriſtians, that is there uſed as an argument that ſome farther exerciſe of this power of his, ſome deliverance of the faithful, was yet to be expected. So again v. 9. where he is exalted by way of reward for his ſufferings, that by the ſame way as he paſs'd they might paſs alſo, that is, *through perſecutions* to *deliverance*, v. 10, 11. and ſo be as his *brethren*, v. 12, 13. which in the laſt verſe of the Chapter is expreſs'd by his *ſuccouring them that are tempted*, that is, relieving them that are perſecuted (for ſo πειρασμὸς *temptation* ſignifies:) and ſo on in the next Chapter, where by occaſion of the mention of the *Iſraelites provoking*, and being excluded *Canaan*, he re-inforceth his exhortation of *not falling off*, that they may *enter into God's reſt*, which reſpects the Chriſtians; which that it belongs to this matter of their deliverance from perſecutions, and Halcyonian days attending it, ſee Note c. on ch. 3. So likewiſe may the phraſe εἰς σωτηρίαν be interpreted ch. 9. 28. Where the mention of *Chriſt's ſecond appearing* or *coming*, and that quite contrary to the firſt, (when he came to die for our ſins) a coming in power to deſtroy his crucifiers, may very fitly determine it to that deliverance which the perſecuted Chriſtians that held out conſtantly, in expectation of his making good this his promiſe to all ſuch, ſhould reap by it: But not ſo in any of theſe as to exclude, but farther to comprehend, that eternal deliverance which we ordinarily call *ſalvation*.

πειραζόμενοι

εἰς σωτηρίαν ἐπὶ δλίγον ὀφθήσεσθαι.

κληρονομεῖν σωτηρίαν

μέλλοντας

V. 7. *A little lower*] the Hebrew מעט hath a double notion, in reſpect of quantity, or of time. *Pſal.* 8. 5. whence this verſe it taken, as the compariſon is ſet betwixt *Enoch*, or *Ben Adam*, the loweſt man on earth, and the heaven and *Angels*; ſo the words will bear the firſt ſenſe, that *man* is *little lower than the Angels*: but as thoſe words were a prophecy, and the application of them here an enunciation concerning *Chriſt*, ſo מעט is an Adverb of time, and ſignifies a *little while*.

c. Βραχύ τι

V. 14. *Deſtroy*) That καταργεῖν ſignifies *to fruſtrate, evacuate, invalidate, take away all force* or *power from any*, hath been formerly ſaid, *Rom.* 7. Note a. And ſo it muſt be taken here; and καταργεῖν διάβολον will be *to evacuate* or *fruſtrate the devil's deſign*, and cancel that deed by which, upon ſins coming into the world, men were bound over to death. For by *Chriſt*, though death temporal be not quite taken away, yet it is robb'd of the ſting and victory, or reigning power over man, who

d. καταργήσῃ

καταργεῖν διάβολον

κράτος θανάτου by *Christ* is rescued from death, that is, from the κράτος or *power* of it here, (as of *Christ* it is said *Act.* 2. 24. that *it was not possible* κρατεῖσθαι αὐτὸν ὑπὸ θανάτου *for him to be held under death*) and raised to eternal life; and mean while, while the body lies in the grave, 'tis but as in a still, quiet sleep, a freedom from the pressures of this life, and so hath nothing of evil or formidable in it. This notion of the phrase doth fitly belong to it here, where it is laid as the foundation of comfort to them that dread persecutions, because they *fear death*, v. 15. by assuring them that *Christ* hath taken away the sting of death, and that consequently, if they that are now under pressures for *Christ* do not outlive them, or enjoy the promised deliverance here, yet death shall be no loss or diminution to them, they shall rise to eternal life.

c. ἐπιλαμβάνεται ἀγγέλων V. 16. *Took not on him*] The notion of ἐπιλαμβάνεται is best express'd by *Chrysostom* in these words φάσις ἀπ' αὐτῆς τῆς πόρρω φάσης ἀνθρωπίνῳ φύσει χριστὸς καταδιώξας καθέλαβεν, *when mankind fled, fled far from him, Christ pursued and caught hold of it.* The word is interpreted by *Cicero cont. Pison.* by *retinere ad salutem*, i. e. *manu, aut lacinia, prehendere ac retinere eum qui se it perditum, to hold one back, by that means to save him, to catch by the hand or garment, and hold him that is about to destroy himself.* And this *Christ* did by fastning on our nature in his Incarnation, wherein the Angels were not concerned; for he did not so to them, but only to us, according to that of the Antients, that that which was not assumed was not ransomed by him, that the nature of man being only assumed by *Christ*, and not the nature of Angels, man only had the benefit of it; all his coming and preaching designed to bring sinful man to repentance, but not to recal or recover the laps'd Angels.

Paraphrase.

CHAP. III.

1. Upon these grounds I may most reasonably exhort you, my Christian brethren, who are called and admitted to the same common faith, disciples of this crucified Saviour, to consider and imitate Jesus Christ, who was sent with commission by his Father to preach that Gospel to us which we profess, and to ratifie it with his own blood, the effusion of which denominates him our high priest, who sacrificed himself for us,

1. WHerefore holy brethren, partakers of the heavenly calling, consider the Apostle and high priest of our profession Christ Jesus,]

2. And hath with all fidelity discharged his office, to which he was designed by God in every particular, in like manner as is affirmed of the fidelity of Moses, who governed and administred not any one part, but all the house of Israel.

2. Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.]

3. Nay, Christ's condition is much more honourable than that of Moses, as far as that of the master of the family above any the most eminent servant in the house.

a. 3. For this *man* * was counted worthy of more glory than Moses, in as much as he who hath [a] builded the house hath more honour than the house.]

* was vouchsafed or had more honour τιμῆς δόξης ἠξίωται) see 1 Tim. 5. 17.

4. For every family or kingdom hath some original or founder; but God is the founder of all, both of the Church of the Jews, and now of the Christians: and such is our Christ, of whom now we speak.

4. For every house is builded by some man; but he that built all things *is* God.]

5. And indeed Moses's fidelity was only as that of a servant, or officer, in giving or promulgating those commands which God commanded him to promulgate;

5. And Moses verily *was* faithful in all his house as a servant, for a testimony of those things which were to be † spoken after;]

† spoken, λαληθησομένων

6. But Christ was as the eldest son, who is the master and ruler of the family, and that family of his are we, if we continue our Christian profession couragiously, in despight of all fear (see Note on John 7. a.) and our chearfulness in all that befalls us here be founded on our hope of deliverance and relief from Christ, on those terms on which he hath promised it.

b. 6. But Christ as a son over his own house, whose house are we, if we hold fast the confidence and the [b] rejoicing of the hope firm unto the end.]

7,8. Which is an obligation to us to adhere to Christ, and persevere, whatsoever difficulties we meet with, and not to apostatize or fall off from him, as the Israelites did, when the Scripture saith of and to them, Psal. 95. 8. To day if ye, &c. that is, Take heed that ye bring not destruction on your selves, by revolting from and rebelling against God, as your forefathers did, ten times after their coming from Ægypt, Num. 14. 22.

7. Wherefore as the Holy Ghost saith, To day if ye will hear his voice,

8. Harden not your hearts as in the provocation, * in the day of temptation in the wilderness,]

* according to, κατὰ

9. While they tempted and provoked God, and would not believe his power, though they had testimonies enough of it, by the miracles which they saw done, for the space of so many years together.

9. † When your fathers tempted me, proved me, and saw my works fourty years.]

† where &

10. Which was a grieving and wearying of my patience, they never doing what they ought to do, but always the contrary to that.

10. Wherefore I was * grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.]

* wearied προσώχθισα

c. 11. Upon which my irreverible oath went out against them, Num. 14. 23. and 28, 29, 30. that they should never come into Canaan, but leave (every one of them, but Caleb and Joshua) their carcasses in the wilderness.

11. † So I sware in my wrath, * they shall not enter into [c] my rest.]

† therefore ὡς * If they shall εἰ εἰσελεύσονται)

12. And therefore let the terrors of that Scripture move you, and from the example of those murmurers and complainers (that were perpetually mutinying against God when any hardship approached them, ready to turn back into Ægypt upon every slight fear and discouragement, and for so doing were excluded from the promised land and rest) do you take heed, lest the present discouragement and pressures, meeting with covetous or fearful hearts, make you fall off from the Christian profession or practice.

12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.]

13. But daily cheer up one another with incitations and exhortations to persevere, that none of the baits that are now abroad in the world, those of the Gnostick heresie, which undertake to secure your fears, and gratifie your lusts, be able to gain in upon you.

13. But exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sin.]

14. For all our Christian profession hitherto will stand us in no stead, unless we persevere constant unto the end, in the courage and patience which himself hath exemplified to us, (see Note on c. 11. a.)

14. For we are made partakers of Christ, if we hold the beginning of * our confidence stedfast unto the end.]

* or, his confidence, for the K.'s MS. reads ὑπαρξεως ὡς αὐτῶ

15. And thus the words in the Psalmist lye, To day, &c.

15. While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.]

16. Whence it appears that some that were first obedient, that heard and received the Law from heaven, did after rebel, and fall off, and murmur against God: but Caleb and Joshua did not so, and consequently not all that by the conduct of Moses came out of Ægypt: which may be matter of admonition to you, that you imitate those few that adhered to, and not the many that fell off from God.

16. For some when they had heard, did provoke: howbeit, not all that came out of Ægypt by Moses.]

17. And so when it is said that he was provoked and wearied with them fourty years, 'tis apparent it was with those disobedient murmurers that would have gone back to Ægypt, and never a man of them came to Canaan, but died every one of them in the wilderness; and that may be a warning for us.

17. But with whom was he grieved fourty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?]

18. Lastly, when 'tis said that he swear they should not come into Canaan, 'tis apparent who they are that do not come, the contumacious murmurers, v. 10. which gives us this matter of observation,

18. And to whom swear he that they should not enter into his rest, but to them that † believe not?]

† were disobedient ἀπειθήσασι

ſervation, that thoſe that would not truſt God with their preſervation, ſhall be ſure to be deſtroyed by that means by which they expect to be preſerved, by going back, renouncing God's conduct; and ſo will it be with you, falling off from Chriſt will bring certain ruin on you.

19. So we ſee that they could not enter in becauſe of unbelief.] 19. And ſo the ſhort is, that unbelief and falling from God upon our carnal fears, or impatiences, or murmurings at the preſent perſecutions and hardſhips that befall Chriſtians, will deprive us of all reward of our faith, as it did the Iſraelites, that followed Moſes for a time, but afterwards fell off.

Annotations on Chap. III.

a. Καλασκευάζειν οἶκον οἰκος ri

V. 3. *Builded the houſe*] Καλασκευάζειν οἶκον, *to build a houſe*, is here an Hebrew form of ſpeech, in which language, as οἶκος *houſe* ſignifies not only the material houſe, but thoſe that inhabit it, *the houſhold* or *family*, ſo καλασκευάζειν, *to prepare* or *build*, is anſwerable to בנה, which as it ſignifies *to build*, ſo it is vulgarly uſed for *begetting*, ſo far that *Ben* בן, which is the ordinary word for *a ſon*, comes from thence; and ſo *to build a houſe* is to beget, or raiſe a family, and καλασκευάσας οἶκον here is but a *periphraſis* of a *Pater familias*, *the father* or *maſter of a family*.

b. Καύχημα Ἐλπὶς

V. 6. *Rejoicing*] That *glorying* and *rejoycing* are one in the New Teſtament is ſufficiently known, and that there is no difference unleſs of degrees, the glorying being the higher of the two. And ſo again that *hope* ſignifies the hope in God, reliance on him in expectation of the performance of his promiſe in the moſt improbable ſeaſon, even when all things in reſpect of this world are moſt improſperous and adverſe. And therefore that *hope* being the foundation of all a Chriſtian's rejoicing, eſpecially of that which is in time of affliction (and accordingly the phraſe uſed *Rom.* 12. 12. *rejoyce in hope*) this will clearly be the meaning of this phraſe; The rejoicing in all that befals us here, founded in a ſure hope of receiving abundantly from God both here and in another world. And this is here joined with παῤῥησίαν *free confeſſion* of *Chriſt* in time of perſecution. Thus *Rom.* 5. 2. καυχώμθα *we glory*, or *rejoyce*, *in hope of the glory of God*; which is there attended with οὐ μόνον δὲ, *and not only ſo*, *but we glory in afflictions*, v. 3. which the Apoſtle really doth, 2 *Cor.* 11. 23. *boaſting* diſtinctly of his toils and ſtripes and impriſonments, and 2 *Cor.* 12. 9. *moſt gladly will I glory in my weakneſſes*, that is, the afflictions that have befallen me. Contrary to which is *ſorrowing as they that have no hope*, 1 *Theſſ.* 4. and forſaking or falling off through perſecution.

παῤῥησία

c. Καλάπαυσίς μυ

V. 11. *My reſt*] What is meant by Καλάπαυσίς μυ, *God's reſt*, in this place is evident, both as it reſpects *Moſes*'s time, and *David*'s: One reſt there was expected in *Moſes*'s time, the coming into *Canaan*, another in *David*'s, the bringing the *Ark* (to which the publick ſervice of God was conſequent) to *Jeruſalem*. So ſaith *R. Solomon* on *Pſ.* 95. *the land of Iſrael, and alſo Jeruſalem, which is called a Reſt, as 'tis ſaid, This is my Reſt for ever, here will I dwell.* According to which there muſt be in that *Pſalm* a double reſt literally underſtood: Firſt, that peaceable, proſperous poſſeſſion of the promiſed land of *Canaan*, which after all their expectation and indurance they ſhould at laſt enjoy, (all that obeyed God) whereas *God's oath* is gone out againſt the diſobedient murmurers, (that revolted from God, and in their hearts returned to *Ægypt* again) that they *ſhould never enter into that reſt*. Secondly, the enjoyment of the privileges of God's preſence in the Ark, and afterwards in the Temple, God's publick and ſolemn *worſhip*. That the phraſe doth certainly belong to both of theſe may appear by the original of it, which we have *Deut.* 12. 9. *Ye are not as yet come into the reſt, and to the inheritance which the Lord your God giveth you:* where *the reſt* is the quiet poſſeſſion of that inheritance ſo long promiſed them by God, (as *Ruth* 3. 1. *ſeeking her reſt* is getting her a quiet, proſperous condition, and belongs there to getting her an husband which was childleſs, *that it may be well with thee*, as there it followeth) and it is more fully explained v. 10, 11. *When ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you reſt from all your enemies round about, ſo that you dwell in ſafety; Then there ſhall be a place which the Lord your God ſhall chuſe to cauſe his name to dwell there, thither ſhall ye bring your burnt offerings*, &c. Where 1. the reaſon is manifeſt why it is called *God's reſt* here, becauſe *God giveth it them*, it is an eminent act of his power and mercy that they ever come to it; 2dly, it is clear that the *reſt* conſiſts in the expulſion of their enemies, their quiet and ſafety, an immediate conſequent of which is their peaceable publick aſſembling to the ſervice of God at *Jeruſalem*. Now as 'tis the judgment of the learned *Jews*, *David Kimchi*, &c. that the ſtate under the *Meſſias* is foretypified by that *reſt* of *God's*, העולם חבה שכולו שבת *the age to come which ſhall be all Sabbath*, ſaith *Solomon Jarchi* on *Pſ.* 92. ſo here it appears by this author's application of it. And accordingly we may diſcern what is the meaning of *God's reſt*, which c. 4. 1. is ſaid to be promiſed the Chriſtians, even that which is moſt literally expreſs'd by that deſcription of that *reſt* in *Deuteronomy*, viz. a quiet and ſafety from the perſecutors, proſperous, peaceable days for the publick worſhip and ſervice of God, which ſhould now ſhortly befal the Chriſtians by the deſtruction of their perſecutors, the unbelieving Jews, who, as the *Canaanites*, when they had fill'd up the meaſure of their iniquities, ſhould ſhortly be rooted out. The only thing farther to be obſerved, (and wherein the parallel was to hold moſt remarkably, and which is the ſpecial thing that is preſſed in this place) is the fate of the diſobedient, murmuring *Iſraelites*, which were ſo impatient of the hardſhips that befel them in their paſſage toward this reſt, that they frequently and foully fell off from God, and returned to the ſins and idolatries and villanies of heathen *Ægypt*, from whence they were reſcued by God; all theſe were excluded from this *reſt* of *God*'s giving, their *carcaſſes fell in the wilderneſs*, and of that whole generation only *Caleb* and *Joſhua*, which were not of the number of theſe provokers, attained to that *reſt*, were allowed entrance into *Canaan*. And juſt ſo the *Gnoſtick Chriſtians*, thoſe that in time of perſecution forſook *Chriſt*, and returned to the heatheniſh, horrid villanies from which Chriſtianity was deſigned to reſcue them, were never *to enter into this reſt* of *God*'s, were certainly to be deſtroyed with the Jews, with whom they ſtruck in and complied, and deſiring to *ſave their lives*, *ſhould loſe them*, uſing their own ways to attain their *reſt* or *quiet*, ſhould miſcarry, and never have part in *God's reſt*: whereas all *that have believed*, c. 4. 3. that is, that have or ſhall adhere and cleave faſt to *Chriſt* in the preſent perſecutions, and never murmur, nor provoke, do certainly *enter into this reſt*; (as many as ſurvive theſe perſecutions,) happy, Halcyonian days of a peaceable, proſperous profeſſion of Chriſtianity were very ſhortly to attend them. And this is a ſufficient means of explaining and underſtanding that whole 4th Chapter of the καλάπαυσις and σαββατισμὸς, *the Reſt*, and *the Sabbatiſm* (as that is diſtinctly ſevered from the *ſeventh days ſabbath* ver. 4.) which ἀπολείπε) *remaineth* (and is now ſhortly to be had) *to the people of God*, the faithful, ſincere, conſtant Chriſtians, *the true Iſraelites*, v. 9. and ſo v. 10, 11. where alſo the parallel is obſerved betwixt this *reſt* of *God's giving*, and that *Sabbatick reſt*, which *God* is ſaid to have *reſted on the ſeventh day*. For as that was a *ceſſation from* all the *works* of the ſix days creation, v. 10. ſo is this *reſt* that is now to befal the Chriſtians a remarkable, diſcernible ceſſation from all the toils and labours that their perſecutions under the Jewiſh unbelievers had brought upon them, and is accordingly ſtyled ἄνεσις θλιβομένοις *reſt*, or *releaſe*, *to the perſecuted*, 2 *Theſſ.* 1. 7. and ἡμέραι ἀναψύξεως, *days of refreſhment*, or *breathing*, from theſe toils. See *Act.* 3. Note a. According as it fell out in *Veſpaſian*'s time, immediately after the deſtruction of the Jews. See Note on *Rev.* 1. d. And thus when death is mention'd as the releaſe of the Confeſſors from their ſufferings, *Rev.* 14. 13. it is expreſs'd by ἀναπαυσονται ἐκ τῶν κόπων αὐτῶν, their

σαββατισμὸς

ἀπολείπε)

ἄνεσις

their *reſting from their toils*, or *labours*. See *Rev.* 14. e. And it is farther obſervable to this purpoſe, that the inſtitution of the Sabbath among the Jews, though it be in *Exodus* 20. tranſcribed as a copy of God's ſeventh days reſt, yet *Deut.* 5. where that commandment is again repeated, 'tis ſet parallel to, and commemorative of, the deliverance out of *Ægypt*, *Remember thou waſt a ſervant in the land of Ægypt, and that the Lord thy God brought thee out thence with a mighty hand and ſtretched out arm, therefore the Lord thy God commanded thee to keep the ſabbath day*, v. 15. By which it appears how fitly, and with what analogie to Scripture ſtyle, this deliverance from perſecutions, and days of peaceable ſerving of God, are here ſtyled *a reſt*, that had long been promiſed, and now approached the Chriſtians. For as the Jewiſh Sabbath in ſome things reſembled the reſt after the Creation, (in being a ceſſation from works of weight and difficulty with which formerly the perſon was exerciſed, and ſo alſo in reſpect of the time of obſerving it, the ſeventh day) but in other things is the repreſentation and commemoration of the deliverance out of *Ægypt*, in reſpect of the tasks and ſtripes from which they were freed, and of the plentiful condition to which they were brought; ſo may the word *reſt*, propheſied of by the *Pſalmiſt*, both as it concerned the Jews in *David*'s time, as ſtill future, both after the Creation, and after the entring into *Canaan* ſo many years, and as it yet farther reſpected the times of *Chriſt*, be fitly interpreted *reſt* from perſecutions, and have one eminent completion in this, the Chriſtians peaceable enjoying of Chriſtian aſſemblies, which was now through the conduct of God approaching them.

CHAP. IV.

Paraphraſe.

1. Upon thoſe words of God, c. 3. 15. (an ominous admonition, if it be not heeded) we have great reaſon to fear, leſt that promiſe of coming to God's reſt, (as for thoſe others, to Canaan) being made to us, a promiſe of deliverance from our perſecutors, and peaceable days of profeſſing the Goſpel attending it, (ſee c. 3. c.) we may yet (ſee Note on Mat. 3. f.) by our diſobedience miſs of attaining to it.

1. LET us therefore fear, leſt a promiſe being left *us* of entring into his reſt, any of you ſhould ſeem * to come ſhort of it.]

* to miſs ὑςερηκέναι

2. For as they had the Law of God, the Decalogue, delivered unto them, ſo we have the Goſpel, the new Law of God, preached by Chriſt on that other mountain, Mat. 5. 6, 7. But as then, ſo here, this word of God being only heard, and not digeſted by faith, will not be profitable, or ſtand them in any ſtead that have heard it, it being the practice of the Goſpel-precepts, patience and conſtancy, &c. which will advantage any. Or, we muſt to our hearing God's word, add both obedience and Communion with all Orthodox Chriſtians, or elſe the word will benefit us nothing.

a.

2. For unto us was the Goſpel preached, as well as unto them: but the word † preached did not profit them, a ‖ not being mixed with faith in them that heard *it*.]

† of hearing, or which was heard ἀκοῆς

‖ who are not by faith united to them that have heard

3. For as there is ſuch a thing as a reſt yet future, for us to hope for, ſo it is moſt certain, that this is only for conſtant perſevering believers to enter into; and ſuch muſt we be, if we mean to enter into God's reſt. By God's reſt, I mean not that which is ſo oft called by that name, the Sabbath of the ſeventh day after the creating of the world in ſix days; there are more reſts of God beſide and after that. That mentioned in the Pſalmiſt, Pſal. 95. 8. is called God's reſt, though it were many years after the creation of the world: And ſo there is now a yet future reſt for us, happy, peaceable, Halcyonian days here in the Church of Chriſt now perſecuted, which ſhall ſhortly come, after the deſtruction of Chriſt's enemies, quiet ſeaſons of worſhipping of God (anſwerable to that Canaan that the Iſraelites (all but the murmurers) poſſeſs'd, after the expulſion of God's enemies, the Canaanites, &c.) which they that hold out, and are not diſcouraged by the preſent preſſures, ſhall attain to, if they live ſo long, and however an eternal reſt in heaven. And it nearly concerns us now to attempt to enter into that, and to be very careful to do ſo.

3. For * we which have believed do enter into reſt, as he ſaid, As I have ſworn in my wrath, if they ſhall enter into my reſt: although the works † were finiſhed from the foundation of the world.]

* or let us which have believed, enter into the reſt, for the King's MS. reads εἰσερχόμεθα

† had been done γενηθέντων

4. For one place of Scripture ſpeaks of that firſt ſabbath immediately after the creation, thus, And God, &c.

4. For he ſpake in a certain place of the ſeventh *day* on this wiſe, And God did reſt the ſeventh day from all his works:]

5. And in this *place* again, If they ſhall enter into my reſt.]

5. And another in the Pſalmiſt, long after, mentions this other reſt as ſtill future: which as it cannot refer to that after the creation, ſo neither can it to that of the Iſraelites in Canaan, being written after them both; but in the firſt ſenſe, to David's time, being a promiſe to them of that age, that if they would then come in and hearken to the voice of God, after all their former rebellions, their land ſhould be truly what it was promiſed to be, a reſt to them, no Midianite, Philiſtine, or Canaanite ſhould diſturb them, their ark ſhould be no more captive, but reſt with them for ever in Jeruſalem: and in a ſecond myſtical ſenſe, to theſe times of the Goſpel, to which the Jews acknowledge that Pſalm to belong, and wherein God by Chriſt was preſent among them, (the higheſt completion of what was adumbrated by the Ark or Temple) but ſhould be taken away from them, if they did not timely believe on him.

6. Seeing then there is ſuch a thing as a reſt for ſome to enter into, and the Iſraelites that came out of Ægypt, through their diſobedience, failed of entering into it,

6. Seeing therefore it remaineth that * ſome muſt enter therein, and they to whom it was firſt preached enter not in, becauſe of † unbelief;]

* ſome enter τινὰς εἰσελθεῖν

† diſobedience, ἀπειθείαν

7. And again ſeeing the Pſalmiſt, ſo long after the Iſraelites entring into Canaan, ſpeaks of a ſet time of entring into his reſt, and that at that time ſtill future, and yet farther typical of ſomewhat under the Goſpel,

7. Again, he * limiteth a certain day, ſaying in David, To day, after ſo long a time, as it is ſaid, To day if ye will hear his voice harden not your hearts:]

* defines ὁρίζει

8. (For if Jōſhua, which is in the Syriack dialect call'd Jeſus, (ſee Act. 7. 45.) had compleated that propheſie by leading them into it whom Moſes had not led, the Pſalmiſt would not then have ſpoken of another future,)

8. For if † Jeſus had given them reſt, then would he not * afterward have ſpoken of another day:]

† Joſhua Ἰησοῦς

* have ſpoken of another day after theſe things μετὰ ταῦτα ἡμέρας ἄλλης ἐλάλει

9. It from all theſe premiſſes clearly follows, that there is now for Chriſtians a reſt ſtill behind, which all that adhere faſt to Chriſt ſhall now have their parts in, and of which that place in the Pſalm is a typical prediction, ſee Note c. on c. 3.

9. There remaineth therefore † a reſt to the people of God.]

† a ſabbatizing σαββατισμὸς

10. And this reſt is a reſt from toil and labour, a quiet repoſe of the Church, as of the Ark at Jeruſalem, in a free exerciſe of the true religion, ſuch as will be had after the deſtruction of the perſecutors, parallel to that ſabbath wherein God reſted from his labours, and hallowed it a day unto his ſervice.

10. For he that is entred into his reſt, he alſo hath ceaſed from his own works, as God *did* from his.]

11. Let us then ſet careſully about this deſign of getting our parts in this reſt, and that muſt be, if we fall not from theſe promiſes and hopes through diſobedience, as the Iſraelites fell from their reſt in the promiſed Canaan.

11. Let us labour therefore to enter into that reſt, leſt any man fall off after the ſame example of * unbelief.]

* diſobedience, ἀπειθείας

b.

12. And let us not think to deceive or eſcape that vengeance that expects all that fall off from Chriſt, how cloſely and cunningly ſoever they do it: For what Chriſt hath foretold, that he that will ſave his life ſhall loſe it, and that they only that hold out and endure to the end ſhall eſcape, is ſure to prove ſo true, that there is no hope by the moſt artificious dextrous managery to avoid the force of it, the word of God being like God himſelf, vital and operative, piercing into the depths and ſecrets of men, diſtinguiſhing between thoſe which are the hardeſt to be diſcriminated, the true and the hypocritical Chriſtian, and when the actions do not diſcover, ſearching into the thoughts and moſt cunning contrivances (as the prieſt in diſſecting the ſacrifices, obſerves and ſeparates thoſe things which are moſt ſecret, and cloſeſt joined together.)

12. For [b] the word of God *is* † quick, and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the * joints and marrow, and *is* a diſcerner of the † thoughts and intents of the heart.]

† living and active ζῶν καὶ ἐνεργὴς

* nerves ἁρμῶν

† imaginations and thoughts ἐνθυμήσεων καὶ ἐννοιῶν

c.

13. And no man ſhall be able to diſguiſe himſelf ſo cunningly, but he ſhall be diſcovered, diſcloſed, layed open and bare, as the ſacrifice when 'tis firſt flay'd, then cut down the back, and all laid open and diſcernible before the prieſt.

13. Neither is there any creature that is not manifeſt * in his ſight: but all things *are* naked and [c] † opened unto the eyes of * him with whom we have to do.]

* before it ἐνώπιον αὐτοῦ

† cut down the back, * that of which we ſpeak αὐχὴν πρὸς ὃν ἡμῖν ὁ λόγος

14. Seeing

14. Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt *our* profeſſion.]

14. On theſe conſiderations therefore, (the reſt which is promiſed upon our conſtancy, and the certain ruin if we do not perſevere) and withal having ſuch an example before our eyes, Chriſt, that having ſuffered, aſcended through the clouds unto the right hand of the Father in the ſupreme heaven, which is a token to us, that ſufferings are the way to exaltation, let us take heed, and be ſure, that whatever oppoſition or afflictions we meet with in the way, we be not diſcouraged from our courſe of Chriſtianity, and the acknowledging and profeſſing it publickly.

† have compaſſion on συμπαθῆσαι

15. For we have not an high prieſt, which cannot † be touched with a feeling of our infirmities, but was in all points tempted, * like as we are, *yet* without ſin.]

15. For Chriſt our high prieſt, that is entred into heaven before us, hath alſo ſuffered before us all that we can ſuffer, and ſo will be ſure to be ſenſible of our condition, and to aſſiſt, and aid, and relieve us, that if we be not wanting to our ſelves, we ſhall be able to ſtand.

* after our likeneſs, except ſin, καθ' ὁμοιότητα, χωρὶς ἁμαρτίας

16. Let us therefore come † boldly unto the [d] throne of grace, that we may obtain mercy, and find grace * to help in time of need.]

16. And accordingly let us adhere to him, and pray confidently to him, make an open free diſcovery of all our wants and requeſts to God, who though he ſits upon a throne, yet ſits there to hear our requeſts moſt freely, (ſee Joh. 7. a.) to relieve us in a fit ſeaſon, and will do ſo, when we moſt want and leaſt look for it.

† with freeneſs μετὰ παῤῥησίας * for a ſeaſonable relief, εἰς εὔκαιρον βοήθειαν

d.

Annotations on Chap. IV.

a. μὴ συγκεκραμένους

V. 2. *Not being mixed*] If συγκεκραμένοις be the right reading, then queſtionleſs that being joined with λόγος, the Engliſh rendring is proper, *being not mix'd with faith*——But it is certain that S. *Chryſoſtom* read it συγκεκραμένους in the Accuſative caſe Plural, ſo as to be joined with ἐκείνους *them*, who are ſaid *not* to have been *profited*. This is clear by that paſſage in him, ἐν γὰρ τῷ μὴ συγκεκρᾶσθαι ἐκ ὠφελήθησ, *for by not being mix'd they were not profited*, which ſuppoſes the *not mixing* and *not profiting* to belong to the ſame perſons. And ſo *Theophylact* expreſly reads it, μὴ συγκεκραμένους, and upon that reading proceeds all his interpretation. If therefore this be the right reading, as not improbably it is, then the rendring is evidently this; *But the word that was heard did not profit thoſe who were not by faith joined*, or *united*, *to them which heard*. Thus *Theophylact* interprets, μὴ συγκεκραμένους, τουτέστι μὴ ἑνωθέντας μηδὲ συμφρονήσαντας διὰ τ πίστεως τοῖς ἀκούσασιν, ἀλλ' ἀπῤῥαγέντας αὐτῶν, *not mix'd*, that is, *not united or agreeing by faith with them that heard*, (that is, ſaith he, *that believed*, οὗτοι γὰρ τῷ ὄντι ἀκούσαντες ἂν λέγοιντο, *for theſe are ſaid to be hearers indeed*) *but breaking off from them*. To this S. *Chryſoſtom* accords in theſe words, ὃ δὴ λέγει τοιοῦτόν ὅτιν— *This is that which he ſaith*, *They heard*, ſaith he, *as we hear*, *but they received no profit: do not you therefore think that by the hearing the word preach'd ye ſhall be profited*, *ſeeing they alſo heard*, *but were profited nothing*, *becauſe they believed not*. What there follows in S. *Chryſoſtom* of thoſe that were with *Caleb* and *Joſhuah*, that ἐπειδὴ μὴ σωνεκράθησ τοῖς ἀπιστήσασι, διέφυγον τ κατ' ἐκείνων ἐξενεχθεῖσ τιμωρίαν, *ſeeing they were not joined with the unbelievers*, that is, *agreed not with them*, *they eſcaped the puniſhment which went out againſt them*, *Theophylact* profeſſeth not to underſtand; *This*, ſaith he, *Chryſoſtom ſaith according to his great and deep wiſdom*, ἐμοὶ γὰν τῷ ἀναξίῳ ἐκ ἔδωκε νοῆσαι πῶς αὐτὸ εἶπεν, *but he hath not given me*, *unworthy man*, *to underſtand how he ſaid it*. Where yet I ſuppoſe the riddle not ſo inextricable, *viz.* that that paſſage of S. *Chryſoſtom* was rather delivered *ex abundanti*, *over and above* what was neceſſary to the interpreting of the words, than deſigned to ſet down who were the συγκεκραμένοι. That he had ſet down clearly before, *viz.* that the diſobedient or unbelieving Jews were they: which being ſaid, he farther adds on the other ſide, that *Caleb* and *Joſhuah*, and thoſe that were with them, aſſociated not with the unbelievers, *&c.* which certainly was true alſo; for as the unbelievers joined not with them, ſo neither they with the unbelievers. Having thus expatiated, he retires again, and obſerves ſomewhat from the Critical notation of the word; He ſaith not (ſaith he) ἐ συνεφώνησ *they conſented not*, but ἐ συνεκράθησ *they mix'd not*, *joined not with them*; in which words he ſpeaks not of *Caleb* and *Joſhuah*, as in the laſt period he had done, but of thoſe of whom S. *Paul* ſpake, that is, of unbelievers; and ſo I doubt not but that which follows, τουτέστιν ἀσταθείας διέστησ is corrupt, and ſhould be read, τουτέστι στασιαστικῶς διέστησ, that is, *they ſeditiouſly differed*, or *departed*, *from them*, who (as he adds) were all of one and the ſame mind; which he obſerves on purpoſe to make the parallel more complete betwixt thoſe provoking *Iſraelites* then, and the *Gnoſtick* hereticks, referred to in that *Epiſtle*, who brake union, divided ſchiſmatically and ſeditiouſly from their Biſhops, as thoſe from their leaders *Caleb* and *Joſhuah*. That this was his meaning, appears by his concluſion, ἐν ταῦτα δέ μοι δοκεῖ χ στάσιν αἰνίττεσθαι, *In this word he ſeems to me to intimate a ſedition*; which I ſuppoſe a competent evidence that στασιαστικῶς, was the right reading. The corrupting of which word was it (as appears) which made S. *Chryſoſtom*'s meaning ſo unintelligible to *Theophylact*, it being indeed by this means wholly miſtaken by him. Mean while it is not eaſie to divine what cauſed the *Author of the Annotations* on that place of S. *Chryſoſtom* to expreſs his wonder whence that Father took that phraſe ἐ σωνεκράθησ, adding that it was neither in S. *Paul*, nor in the place of *Numbers*, where μὴ σωνκεκραμένους the Participle was viſible before him, in that place, *Heb.* 4. 2.

b. ὁ λόγος τῦ Θεῦ

V. 12. *Word of God*] That ὁ λόγος τῦ Θεῦ, *the word of God*, ſhould ſignifie *Chriſt*, the eternal Word, is not impoſſible, it being among the Jews the known title of the *Meſſias* (ſee *Luk.* 1. Note b.) and to that the mention of *eyes* v. 13. doth ſomewhat incline it. But this phraſe being not elſewhere found in this ſenſe in the New Teſtament, ſave only in Saint *John*'s writings, who is therefore called Θεολόγος, it is more reaſonable here to take it for *the word of God*, that is, that which had been delivered by *Chriſt*, and particularly that ſevere ſanction and denunciation of judgment againſt all that hold not faſt to him in time of temptation, thoſe that openly or clancularly deny him by their words or actions. For it muſt be obſerved, that this *Epiſtle* being accommodated to the preſent condition of the Chriſtians in *Judæa*, who were now daily ſolicited by the *Gnoſticks*, and drawn off from their conſtancy and purity, doth labour by all arguments to fortifie them. And in this Chapter doth it by two arguments, one depending on the other. Firſt, from the advantages which they ſhall reap by a conſtant adhering to *Chriſt*; not only eternal reſt in heaven, an ample reward for all their perſecutions, whatever they are, but even in this life more peaceable days of profeſſing and worſhipping *Chriſt*, when the unbelieving Jews the perſecutors ſhould be deſtroyed, and that time was now *at hand*, c. 10. 37. And this hath formerly been explained to be meant by the ἀνάπαυσις *reſt*, that is here ſpoken of, a *reſt* from the *labours*, that is, wearyſome perſecutions and preſſures that lay upon them. This he reſembles to the *Iſraelites Canaan*, as in the refreſhment that it yielded the people of God after a ſad travail in the wilderneſs, ſo in the propriety that the faithful ſervants of God had in it, none but they admitted to it; when they that had been brought out of *Ægypt* and received the Law from God's mouth at *Sinai*, and ſo were highly favoured and dignified by him, yet upon their murmuring and falling back toward *Ægypt* in their hearts, through impatience of hardſhips and the like (herein directly parallel to the *Gnoſticks*, and thoſe that were ſeduced by them, who either ſecretly or openly forſook *Chriſt* in time of perſecutions) were cut off and deſtroyed in the wilderneſs, and not a man of them entred into *Canaan*. And accordingly the ſecond argument is here taken from the ſeverity of *Chriſt*'s denunciations againſt theſe (every where in the Goſpel) which ſhall thus fall off from him, the *ſeed on the ſtony ground*, and they that are *ſcandalized in him*, and they that *ſeek to ſave their lives*, &c. which denunciation, ſaith the author here, ſhall like a divine vengeance (*ſharper*, ſaith *Theophylact*,

laſt, than war or ſword was to the rebellous Iſraelites,) certainly find out every one that is obnoxious to it, how ſecretly ſoever he have contrived it. This is here rhetorically and figuratively expreſs'd by the reſemblance of a prieſt's knife cutting up the ſacrifice, proceeding and entring into the leaſt and the moſt ſecret parts of it, the nerves the leaſt, and the marrow the inmoſt parts. And all this meant but to aſſure them that they which thus fall off ſhall never be concealed. This vengeance foretold will find them out, if they be not careful to make good their conſtancy, and ſo to be of the number of thoſe to whom the *reſt* is promiſed; which is the meaning of that exhortation ver. 11 which this is ſet to back, as the reaſon of it ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, *for the word of God is living*, &c. Upon which it follows ver. 14. that we ſhould therefore *hold faſt our profeſſion*, or avowed confeſſion and acknowledgment of *Chriſt*, conſidering what he hath ſuffered before us, by which we may be ſure that he will aſſiſt and relieve us if we ſtick faſt to him.

c. τραχηλίζειν

V. 13. *Opened*] The notion of τραχηλίζειν here hath been much doubted of. I conceive it is moſt clearly that which *Phavorinus* thus expreſſes, Τραχηλίζειν, διχοτομεῖν λέγει, ἤγουν τὰ διὰ τῆς ῥάχεως σχίζειν, it ſignifies *to cut in two, to divide down the Spina dorſi* (τοῦ τραχήλου ſignifying, ſaith he, τοὺ σπονδύλους τῆς κοιλίων, *the ſpondyls of the back-bones*;) and ſo it belongs clearly to the cuſtom of the Prieſts, in examining the ſacrifices whether they were intire and without blemiſh or no. This is called δοκιμάζειν and ἐξετάζειν ἱερεῖα, *to try* and *ſearch the ſacrifices*, (as in *Lucian* περὶ θυσ. Οἱ θύοντες στεφανώσαντες τὸ ζῶον, καὶ πολύ γε πρότερον ἐξετάσαντες εἰ ἐνήγεις εἴη, &c. περσάσσει τῷ βωμῷ, *the prieſts put a crown on the beaſt's head, and having firſt ſearched it a great while, if it be perfect, they bring it to the altar,*) and among the Fathers μωμοσκοπεῖν *to look as a Momus* or *Cenſor*, and conſider whether there were in the ſacrifice any מום or *blemiſh*, whether all were ἄμωμα καὶ ἀσινῆ, *immaculate and unhurt*. They that did this were the μωμοσκόποι, who to that end uſed to flay the body firſt, and then cut it down the neck or back-bone called τράχηλος, and being ſo cut to lay it upon the Altar, that the Prieſt might ſearch and look into the inwards, and, as *Philo* ſaith, ὅσα ὑπὸ γαστέρα καὶ μηρίς ἀνακέκρυπται, *whatſoever is hid in the belly*, &c. To which refers that of *Solomon Prov.* 20. 27. *The ſpirit of the man is the candle of the Lord, ſearching the hidden parts of the belly.* As therefore the entrails of the ſacrifice and the moſt ſecret parts are conſpicuous to the Prieſt by the help of the μωμοσκόπος and by cutting the ſacrifice thus down the τράχηλος *neck*, or *back-bone*; ſo are all before *the word of God*, the moſt ſecret things, diſcerned and ſeen into: and that is the meaning of γυμνὰ and τετραχηλισμένα, *naked*, in reference to flaying, taking off the skin with which the fleſh was clothed and covered, and cut down the back alſo. Thus ſaith *Iſidore Peluſiote*, *Ep.* l. 1. 94. that the phraſe here uſed is ὡς μεταφορᾷ τῶν ἱερείων τῶν εἰς θυσίαν προσαγομένων, *by a metaphor of conſecrated beaſts brought to ſacrifice*, ὥσπερ γὰρ ἐκεῖνα τῶν δορῶν ἀφαιρεμένων πάσης τῆς φαινομένης ἀπευμενοῦς πτοιολῆς, καὶ τῶν κεκρυμμένων ἔνδοθεν ἐπιδείκνυσι διάθεσιν, καὶ τραχηλίζεται εἰς ἔρευναν παντὸς ὀστέου καὶ μέλους, πρὸς τὸ πάντα ἐκκαθαρθῆναι, ἕτω, &c. *For as they being flay'd are made naked and deveſted of all the viſible covering, and ſhew the placing of thoſe things which were hid within, and are cut down the back-bone, to the end that he may ſearch and look into every bone and part, that all may be cleanſed* (or *found to be pure*) *before they are ſacrificed*; ſo, &c. Hence is that of *Heſychius*, Τελειοχηλισμένα, πεφανερωμένα, and *Phavorinus*, ἀνακεκαλυμμένα· the word ſignifies *diſcovered*, and *made manifeſt*.

γυμνὰ

V. 16. *Throne of grace*] The Jews mention a double throne of Gods, כסא רחמים *the throne of pity* or *mercy*, and כסא הדין *the throne of judgment*: and they add that, when ſitting in *the throne of judgment* he ſees the multitude too great of thoſe that deſerve puniſhment, he then removes to *the throne of mercy*, or *pity*, that is, of pardon.

d. θρόνος χάριτος

Paraphraſe. CHAP. V.

1. To this purpoſe of Chriſt's being our high prieſt, and, as ſuch, working deliverance for us, c. 4. 15. it will not be amiſs to inlarge a while, by comparing the chief things obſervable in an Aaronical prieſt with the like which are obſervable in him, every one of them. They are chiefly three. Firſt, the Aaronical high prieſt is ſevered and ſet apart from the common multitude, and appointed to act inſtead of them in all things between them and God, and particularly in matter of burnt-offerings, which are by men given to God, and ſo ſpent by the Prieſt wholly in God's ſervice, and of ſin-offerings, ſuch as Lev. 4. 3.

1. FOR every high prieſt * taken from among men is † ordained for men in things *pertaining* to God, that he may offer both gifts and ſacrifices for ſins:]

* being taken from men ἐξ ἀνθρώπων λαμβανόμενος

† conſtituted καθίσταται

2. Both which he offers for the ſins of the people, thoſe which they commit without deliberation, through ignorance, ſurreption, or ſudden paſſion. And this ſecondly, he can do affectionately, and with a fellow-feeling of thoſe infirmities which have betrayed them to ſuch ſins, through incogitancy, without malice or preſumption, as conſidering that he himſelf is ſubject to the like infirmities as well as others, and ſo the more inclinable in all reaſon to mildneſs toward them.

2. * Who can have compaſſion on the ignorant, and on them that † are out of the way, for that he himſelf alſo is compaſſed with infirmity:]

* Being able to συμπαθεῖν

† are in error πλανωμένοις

3. And becauſe the Prieſt is ſubject to thoſe infirmities, 'tis therefore appointed that he ſhall offer alſo for himſelf, not only in caſe of any actual commiſſion of this kind, of which he is at any time guilty, Lev. 4. 3. but alſo becauſe ſuch ſins may paſs by him undiſcerned, he is therefore on the great day of expiation, when he offers for the ſins of the people, to offer for himſelf alſo, Lev. 16. 6.

3. And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins.]

4. And thirdly, the nature of this office was ſuch, that no man might legally aſſume it to himſelf, but only he that was of Aaron's line, and ſo called to it by God that had aſſigned it to that line.

4. And no man taketh this honour unto himſelf but he that is called of God, * as *was* Aaron.]

* as Aaron alſo was καθάπερ καὶ ὁ Ἀαρών

5, 6. Now of theſe three things propounded of a legal high prieſt, the firſt v. 1. the ſecond v. 2, 3. and the third v. 4. every of them are directly appliable to Chriſt. As firſt the laſt of them (ſee Note on Mat. 7. b.) that Chriſt did not intrude himſelf upon this office, but God called him to it. And that is the meaning of two places in the Pſalms: firſt Pſal 2. This day have I begotten thee, O my ſon, that is, beſtowed this ſpecial dignity upon thee to be a King and Prieſt after thy reſurrection, that is, upon the aſcending of Chriſt, which was his going into the Holy of holies, whither none but the high prieſt went; the ſecond, Pſal. 110. Thou art ſuch a Prieſt as Melchiſedek was, that is, a King and a Prieſt together, and that never to ceaſe or to be ſucceeded by any, 'till all be delivered up to God the Father, 1 Cor. 15. 24.

5. So alſo Chriſt glorified not himſelf to be made an high prieſt, but he that ſaid unto him, Thou art my Son, to day have I begotten thee.

6. As he ſaith alſo in another *place*, Thou *art* a prieſt for ever after the order of Melchiſedek.]

7. The ſecond parallel betwixt Chriſt and the Prieſt in his offering for himſelf now follows; For ſo did Chriſt alſo in the time of his loweſt eſtate of infimities and deſtitution, (when upon the croſs he cryed out, My God, my God, &c.) offer up prayers and very ſubmiſſive petitions to his Father, that he would, if he died, yet deliver him out of death, preſerve his ſpirit, and reſtore it again, ſaying, Father, into thy hands I commend my ſpirit, and cryed with a loud voice (Mat. 27. 50. Mar. 15. 37. Luk. 23. 26.) at the delivering thoſe words, and it ſeems (though it be not mentioned in the Goſpel) added tears therewith; and accordingly he was delivered from that which he feared, and according to his ardent prayer he was thus preſerved by God, and though he died, was yet reſtored from death by God, and not ſuffered to lie under the power of it;

a. b.

7. Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to † ſave him from death, and was * [a] heard [b] in that he feared;]

† preſerve him out of death, σώζειν αὐτὸν ἐκ —

* hearkned to, delivered from his fear

8. And having paſs'd through ſo much of ſufferings, even to the higheſt degree of death it ſelf, in obedience to his Father's will, and ſo having found how dear obedience coſt him, though he were the Son of God in an eminent manner, he could not but learn from thence, what an hard thing it is to perform conſtant obedience, when death it ſelf ſometimes muſt be taken in the way to it, and conſequently he could not but learn

8. Though he were a ſon, yet learned he obedience by the things which he ſuffered.]

learn to have compaſſion on thoſe that ſin out of weakneſs v. 2. though in that he were unlike the prieſt, that he was not ſubject to ſin like him, which taught the prieſt his compaſſion to ſinners.

† conſummate or conſecrated *being pronounced by Πεοσαγοοευθεὶς ὑπὸ

9. And being † [c] made perfect he became the author of eternal ſalvation unto all them that obey him :

9, 10. After this third and ſecond part of the parallel, the firſt now follows in the laſt

10. * Called of God an high prieſt after the order of Melchiſedek.]

place, that as the prieſt is taken from among men, and advanced to that office to negotiate between God and man, in the things belonging to God, eſpecially in offering ſacrifices, ſo Chriſt is parallel to the prieſt alſo, though in an higher manner, not taken from the common multitude of men, as the prieſt was (in that unlike) but yet negotiating in the whole buſineſs of ſouls, as the prieſt did, conſecrated by his ſufferings, as the prieſt by the ceremonies of his conſecration, and being ſo conſecrated, he offers up himſelf unto his Father (as the prieſt did gifts and ſacrifices v. 1.) preſents himſelf now at his right hand in heaven by way of interceſſion for us, for pardon and for grace, and by that means, if we live ſincerely, though not perfectly obedient to him, becomes unto us the author of eternal ſalvation, being after his reſurrection from the grave pronounced or declared by God an high prieſt, ſuch an one as Melchiſedek was, a king and a prieſt together, the prieſt to pray for bleſſings on us, as Melchiſedek did on Abraham, and the king to do that with power, actually to beſtow thoſe bleſſings on us.

* Corcerning which † much matter, and which would not

11. * Of whom we have † many things to ſay, and hard to be uttered, ſeeing ye are dull of hearing.]

11. Of which reſemblance alſo between Chriſt and Melchiſedek I might ſpeak very much, which would not eaſily be underſtood if I ſhould ſpeak it: For I cannot boaſt much of the quickneſs of your underſtanding or perception in divine things, or your forwardneſs to hearken to what is thus ſaid unto you, the perſecutions that are fallen on the Church have diſcouraged you; Theoph.

eaſily be interpreted by ſpeaking, πολὺς ὁ λόγος καὶ δυσδιήγητος λέγειν

* what are the elements or letters of the beginning τίνα τὰ στοιχεῖα τῆς ἀρχῆς, ſee Note on Rom. 3. a.

12. For when for the time ye ought to be teachers, ye have need that one teach you again, * which *be* the firſt principles of the oracles of God, and are become ſuch as have need of milk, and not of ſtrong meat.]

12. For ſome of you that have been long employed in the Church, and in that reſpect might be fit to be Biſhops, (ſee Note a. on ch. 6.) inſtead of that have indeed need that the firſt doctrines and principles of Chriſtianity, neceſſary for all the youngeſt and tendereſt Chriſtians to know, ſhould be taught you again, and 'tis unfit to give you ſuch myſterious abſtruſe doctrine, concerning the prieſthood of Chriſt and Melchiſedek, who want inſtruction in the plaineſt parts of Catechiſtical doctrine.

† partakes of ὁ μετέχων * taſtes not of ἄπειρος

13. For every one that † uſeth milk, * *is* unſkilful in the word of righteouſneſs, for he is a babe.]

13. For he that is gotten no higher than milk, will be hurt, not fed, by having more ſolid food given him; and ſo they that are not gotten beyond the loweſt, moſt neceſſary part of Chriſtian knowledge, muſt not be burthened with higher doctrines, ſuch as belong to proficients, for they are as children which have neither teeth nor ſtomach to overcome ſuch harder food.

14. But [d] ſtrong meat belongeth to them that are of full age, *even* thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.]

14. But theſe higher doctrines, like ſtronger meats, are for thoſe that are perfect men of full growth, (and anſwerable to them, thoſe that are of full knowledge in Chriſtianity) that by long cuſtom and converſation in the ſacred writings, have ſo exerciſed and improved their faculties that they can diſcern between good and bad, true and falſe doctrines (which children and raw rude perſons cannot do.) See *Origen. cont. Celſ.* l. 6. p. 262.

Annotations on Chap. V.

a. Εἰσακουσθεὶς

V. 7. *Heard*] Εἰσακούειν *to hear* is uſed by the *Greek tranſlators* of the Old Teſtament to expreſs הושיע *to preſerve* or *deliver*; ſo *Pſ.* 55. 18. (to which the Greek σώζειν, which we ordinarily render *to ſave*, is directly anſwerable, and ſo is here joined with εἰσακούειν in the ſame ſenſe:) and it is alſo uſed in other places for ענה *reſpondit*, *anſwered*, which is in effect the ſame, the *anſwering a prayer for deliverance* being all one with *delivering*; ſo *Pſ.* 22. 22. *Thou haſt heard*, or *anſwered*, *me from the horns of the Unicorn*, that is, delivered me from that great danger.

b. εὐλάβεια

Ib. *In that he feared*] Εὐλάβεια noting ordinarily *a pious fear*, doth in S. *Luke* (whom ſome think to be the Author of this *Epiſtle*) denote any other kind of *fear* alſo: ſo *Act.* 23. 10. where in the commotion the εὐλαβηθεὶς Commander is ſaid to be εὐλαβηθεὶς, *afraid*, that *Paul* would be *torn in pieces*. So מוראה φόβος *fear*, from ירא *timuit*, is rendred εὐλαβεῖσθαι *Exod.* 3. 6. And being here taken alſo in the ſame ſenſe, it is yet with ſome difference being here uſed (as many other words which denote the affections) to ſignifie not the affection, but the object, or thing it ſelf which is feared. So 1 *Pet.* φόβος 3. 14. τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their fear*, that is, the puniſhments which they threaten; and ſo *Iſa.* 8. 16. (from whence the place is taken) the Hebrew, which is rendred φόβον αὐτοῦ *his fear*, is מוראו, which ſignifies *the terrible thing*, the object of fear, nor fear it ſelf, which is יראה, and therefore it follows in that very place Κύριος ἔσται φόβος, *The Lord ſhall be thy fear*, that is, ſurely, the object of it, he ſhall be feared by thee. And ſo the Hebrew is in other places rendred by ὁράματα, *Deut.* 26. 8. *terrible ſights*, or *appearances*, and c. 34. 12. θαυμάσια τὰ μεγάλα, *the great wonders*, or *terrible things* that were done before them. So פחד *fear* is ſometimes rendred πόλεμος *war*, *Job.* 22. 10. ſometimes ὄλεθρος *deſtruction*, *Prov.* 1. 26. ſo *Jude* 23. ἐν φόβῳ σώζετε σώζεσθε, *whom ſave in fear*, that is, in time of danger, as it follows, *ſnatching out of the fire:* ſo πτόησις *terror* is uſed for the thing that is feared, *Prov.* 3. 25. πτόησις ἐπερχομένη, *the fear approaching*, explained by ὁρμαὶ ἀσεβῶν ἐπερχόμεναι, *the aſſaults*, or *violences*, *of the wicked that come upon them*. Of theſe and the like words ſee Note on *Luk.* 1. g. And thus εὐλάβεια will be anſwerable to θάνατος *death*, preceding, as εἰσακουσθεὶς *heard* to σωζόμενος *being ſaved*. As for the other interpretation of the ἀπὸ τῆς εὐλαβείας, taken from the notion of ἀπὸ in that place, where 'tis ſaid they could *not ſpeak* ἀπὸ ἀπὸ χαρᾶς *for joy*, or in that they were ſo full of joy, by analogy with which ſome would render this, that he *was heard in that he was ſo much afraid*, there will be little reaſon for that, even according to that analogy; his joy being the cauſe (and that noted by ἀπὸ) of what they did or abſtained from doing, but his fear being not in like manner the cauſe of what another did, or of what he ſuffered, but the pleaſure or mercy of him that did hear him, that is, of God; of which this *hearing* was the effect, and not of his *fear*.

c. τελειωθεὶς

V. 9. *Made perfect*] Τελειοῦν in the Agoniſtical notion we have formerly explained, Note on *Phil.* 3. d. Another notion there is of it not far diſtant from thence. uſual among the *Greek tranſlators* of the Old Teſtament, to ſignifie the conſecration of a Prieſt, who was to perform and paſs through ſome ceremonies, and thoſe being done, and he actually conſecrated, he was ſaid τελειοῦσθαι *to be conſummate*. The Hebrew word to which this is anſwerable is מלאה, from מלא *implevit*, to which τελείωσις is not unfitly accommodated, becauſe τελειοῦν and πληροῦν, *to be perfected* and *filled*, are ſo near *Synonyma*. The applying of this word to the conſecration of a Prieſt was perhaps from that cuſtom of *filling the hands* of him that was conſecrated with *fleſh* and *bread*, *Exod.* 29. 24. Hence the ram that was offered at the conſecration of the Prieſt is called המלאים *of impletions*, and the fleſh again, *the fleſh of impletions*, or *fillings*, but in Greek θυσία τῆς τελειώσεως, *the ſacrifice of conſecration*, in the *Septuagint*, *Exod.* 29. 34. That it is taken here in that notion, may appear by the προσαγορευθεὶς ὑπὸ Θεοῦ ἀρχιερεύς, that follows, as an explication of it, v. 10. *pronounced*, or *proclaimed*, or *declared*, *high prieſt*, which belongs to *Chriſt* after his Reſurrection, and not before, that being the time wherein all *power* was given unto him, *viz.* that power of bleſſing wherein the *Melchiſedek-Prieſthood* conſiſts. As for the ſacrifice on the Croſs, that was the ceremony of his conſecration, anſwerable to that which was preſcribed *Exod.* 29. 11. after which he was aſſumed ſolemnly to this office of Prieſthood, according to that of *Menander* in *Artemidorus Oneirocrit.* l. 4. who dreamed in *Greece* that he was crucified ὑπερθεν ἀγορᾶς Διὸς πόλεως, *before the*

temple of Dioſpolis, or *the city of Jupiter*, upon which, ſaith he, ἱερεὺς ἀποδεχθεὶς ἐκείνου τοῦ Θεοῦ, λαμπρότερος ἐγένετο καὶ εὐπορώτερος, *he was appointed*, or *conſtituted*, *prieſt of that God*, *and ſo became more ſplendid and wealthy* than he was.

d. στερεὰ τροφή

V. 14. *Strong meat*] What στερεὰ τροφὴ, *ſolid food*, literally ſignifies, hath no doubt or difficulty in it; 'tis that which is agreeable to healthy men's ſtomachs, and tends moſt to the nouriſhing of ſuch, but is too hard and heavy for children or weak ſickly perſons, and doth rather deſtroy than advantage ſuch. What 'tis here figuratively applied to is clear alſo, *viz.* the explication of figures or types in the Old Teſtament, ſo as to diſcover Evangelical truths in them. As for example, the comparing of the Prieſts under the Old Teſtament, whether *Aaron* or *Melchiſedek*, with that which the Goſpel teaches us of *Chriſt*, and ſhewing what thoſe typically or myſtically, or in a ſpiritual ſenſe, ſignifie. That theſe are here meant by *ſolid food*, appears by the diſcourſe which this *Author* had now in hand, though he tell them that they are ſcarce *fit to receive* it. And on that occaſion, by way of *Parentheſis*, that which is here ſaid, and at the beginning of the next Chapter, comes in, after which he returns to this kind of diſcourſe again, at the end of c. 6. and beginning of c. 7. *This Melchiſedek*, *&c.* The only difficulty here to be explain'd is, why or how the Author here falls off into this long digreſſion, interſerting this ſtrange *parentheſis* in the midſt of his diſcourſe about *Chriſt*'s *Melchiſedekian* Prieſthood, on which he was entred here in this c. 5. v. 10. and returns not perfectly to it again till the beginning of c. 7. To this the ſolution is, that on occaſion of this myſtical explication of ſome paſſages in the Old Teſtament, he began to think of the *Gnoſtick* leaven among them, which conſiſted much in giving figurative myſtical interpretations of the Old Teſtament, which being called γνῶσις *knowledge*, they aſſumed that title of *Gnoſticks* or *knowing* men to themſelves, upon this ground of their dealing ſo much in theſe interpretations, and gathering and confirming all the branches of their hereſie from places of Scripture perverted by that means. Upon this occaſion he therefore thinks fit to tell them firſt, that as the interpreting Scripture after this manner is a difficult task, and if it be undertaken by unskilful raw teachers, it may do a great deal of hurt; ſo if the auditors be ignorant, and not well and habitually ſetled in the truth of Chriſtianity, and ſomewhat converſant in the Scriptures, ſo as to be able to judge between true and falſe, Chriſtian and heretical doctrine, this way may do them a great deal of hurt, may ſeduce, and corrupt, and deſtroy them, as ſtrong meat doth weak ſtomachs. Secondly, that this is the caſe of many of theſe Hebrews, even thoſe that have been Chriſtians long enough to be better proficients, and judges of true and falſe doctrine, meaning no doubt thoſe that had received ſome of theſe *Gnoſtick* hereticall infuſions, and either were already fallen off into their abominable practices, or elſe were very much in danger of doing thus. And of theſe he reſolves that (though he doth not now mean to do it, chap. 6. 1. but may perhaps at ſome other opportunity, v. 3. yet) it were moſt proper to begin with them, as with new converts, or *children*, nor yet ſufficiently catechiſed in the *principles*, and to inſtruct them in the nature of *Faith* and *Repentance from wicked* abominable *works*, of *Baptiſm* and the vow of it (to forſake all carnal ſins, and to ſtick cloſe to *Chriſt* in deſpite of all temptations) of *impoſition of hands* in the abſolution of thoſe that were laps'd (as many either were already, or were likely to be) and in like manner of the *reſurrection of the dead and everlaſting judgment* (which theſe Hereticks began to doubt of; ſee 2 *Tim.* 2. 18. and 1 *Cor.* 15. 12.) upon which he farther thinks fit to warn them of the danger of ſuch apoſtaſie from the Chriſtian faith, c. 6. 4. And that enlargeth the *Parentheſis*. And that having reſolved them thus unfit to have this *ſolid food* allowed them, he yet proceeds, ch. 7. to give it them, entring there into this myſtical divinity concerning *Melchiſedek*'s Prieſthood: the reaſon is clear; firſt, becauſe this touch here given might be ſufficient to avert the danger; and ſecondly, becauſe of the generality of them he was *perſuaded better things*, c. 6. 9. though of ſome he had reaſon to paſs this ſeverer cenſure.

Paraphraſe. CHAP. VI.

1. THerefore leaving * the principles of the doctrine of Chriſt, let us † go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God,]

1. And that we may diſcourſe at large of this high point of Chriſt's Melchiſedek Prieſthood, c. 5. 10. it is neceſſary (though ſome mens ſtupid ignorance and impenitent lives, or relapſes to their former unchriſtian ſins after their receiving of Chriſtianity, would tempt one to return and plant again the firſt principles among them, ſee c. 5. Note d.) to paſs over thoſe rudiments of Chriſtian Religion, in oppoſition to perfection here, and the word of righteouſneſs, c. 5. 13. or thoſe firſt things that we read of in the Goſpel (ſee Note on Rom. 3. a.)

* the diſcourſe of the beginning of Chriſt τὴν ἀρχὴν τοῦ Χριστοῦ λόγον

† be carried on φερώμεθα

2. Of the doctrine of Baptiſms, and of laying on of hands, and of reſurrection of the dead, and of eternal judgment.]

2. And theſe are referr'd to ſix heads, as ſo many ſtones in the foundation; firſt, Repentance or change of mind, a reſolute forſaking of all ſinful works; ſecondly, Faith on Chriſt, or embracing the Goſpel; thirdly, the Doctrine of Baptiſm now among Chriſtians, as before among the Jews the ceremony to receive Proſelytes into the Church; fourthly, Impoſition of hands for thoſe that were fallen after Baptiſm, after the example of Chriſt, who laid his hands on the ſick when he healed them, to which abſolution is anſwerable, (the cure of the ſick being the looſing from that band, Luke 13. 16. See Note on 1 Tim. 5. f.) fifthly, Reſurrection from the dead; and ſixthly, eternal judgment.

3. And this we will do, if God permit.]

3. Of which, if God ſee fit, I may have another ſeaſon to inſtruct others Catechiſtically that ſtand in need of it, (but at this time I ſhall not do it, but aſcend to higher parts of Chriſtian knowledge, the underſtanding of the figures and types of the Old Teſtament applicable to Chriſt under the Goſpel) the danger being ſo great to them that do not underſtand them aright, and order themſelves accordingly.

4. For *it is* impoſſible for thoſe who were once inlightned, and have taſted of the heavenly gift, and were made partakers of the holy Ghoſt,

5. And have taſted the good word of God, and the powers of the * world to come,

6. † If they ſhall [a] fall away, to [b] renew them again unto repentance, ſeeing they crucifie to themſelves the Son of God afreſh, and put *him* to an open ſhame.]

4, 5, 6. For as for thoſe that have been received into the Church by Baptiſm, and ſo by oath obliged themſelves to continue in the true faith and Chriſtian practice to their lives end, and having done ſo have for ſome time enjoyed the privileges of Chriſtians, pardon of ſin, and peace of conſcience, a conſequent of the mercy ſealed in Baptiſm, and yet farther have had ſome of thoſe extraordinary gifts of the holy Ghoſt poured out upon them, (ſee Note on Acts 6. c.) and by their continuance in the Church for ſome ſpace, have had experiences of the promiſes of Chriſt, and the wonderful works of mercy wrought for us by him under the Goſpel, Eph. 1. 19. if thoſe, I ſay, ſhall through the Gnoſtick infuſions apoſtatize from the faith, after all theſe engagements to continue in it, they muſt never be received to the peace of the Church again, and thoſe conſequent advantages and privileges from which they are fallen, being guilty of the ſame ſin that the Jews were in denying and crucifying of Chriſt, and making an Impoſtor of him: (for thus did all they that fell off to the Gnoſtick hereſie, in which Judaiſm and denying of Chriſt was a ſpecial ingredient.)

* future age μέλλοντος αἰῶνος

† and have fallen away again to

7. For the earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them * by whom it is dreſſed, † receiveth [c] bleſſing from God.

8. But that which beareth thorns and briars *is* * rejected, and *is* nigh unto curſing, whoſe end *is* to be burnt.]

7, 8. For as the ground that, being ſowed and watered from heaven, fructifies proportionably for the benefit and advantage of them to whom it is deſigned to be uſeful, is commended by God as good ground, on which the rain from heaven is beſtowed to ſome purpoſe, and as far as it is capable, rewarded by him with more rain, more fructifying ſhowers and beams, that it may bring forth more fruit (like the good tree and the good ſervant in the parable;) but contrariwiſe that ground or field which, after the like ſowing and irrigation, brings forth only thorns inſtead of fruit, is given over, rejected by God and man, and may juſtly expect to be curſed as the fruitleſs Fig-tree; and is finally fit for nothing but to be burnt and deſtroyed (like that of Sodom) never to bear fruit again: So he that hath been baptized, and made partaker of the holy Ghoſt, and hath extraordinary gifts of the Spirit beſtowed upon him, on purpoſe for

* for whom δι' ὃν

† partaketh of

* reprobate and near a curſe, ἀδόκιμος καὶ κατάρας ἐγγύς

for the benefit of others, if he renounce and apoſtatize from Chriſt, he is never to be reſtored to his dignity again, but is to be look'd on as one that, inſtead of edifying, hath endeavoured and done his worſt to ruin the Church, and ſo is to be caſt out of it irreverſibly, the curſe of a fruitleſs Tree or Field to fall upon him. And ſo generally the Gnoſtick Apoſtatizers, eſpecially thoſe that from any extraordinary gifts have fallen into this foul noiſom hereſie, are to look for an heavy curſe, for fierce judgments approaching them, and in the concluſion for utter deſtruction.

† are near

9. But, beloved, we are perſuaded better things of you, and things that [d] † acompany ſalvation, though we thus ſpeak.]

9. But after all this thus ſaid to you by way of caution, I have more comfortable hopes of you, and perſuade my ſelf that you will have your parts in the great ſignal deliverance (ſee Note on ch. 2. b.) that now the faithful are to look for, preparatory to their eternal bliſs, and not the deſtruction that attends others.

10. For God *is* not unrighteous, to forget your work and labour of love which ye have ſhewed toward his name, in that ye have miniſtred to the Saints, and do miniſter.]

10. And the ground of my hope is, becauſe you have been formerly ſo couragious in profeſſing of Chriſt, and ſo charitable to poor Chriſtians, and are ſo ſtill; which works of yours God is, according to his promiſe of mercy in the Goſpel, bound to reward with giving more grace, and not to forſake and leave ſuch without all grace, as thoſe which for their obſtinacy in ſin are accurſed by him, v. 8.

* conſummation of your hope πληροφορίαν τῆς ἐλπίδος

11. And we deſire that every one of you do ſhew the ſame diligence to the * full aſſurance of hope unto the end,]

11. All the deſign of my preſent admonition and digreſſion is, to ſtir up every one of you to the continuance of this diligence to the end, that you may perſevere in the performing that condition upon which all the promiſes are propoſed, and your hopes grounded, (ſee Note on Luke 1. a.)

† coardly, ſluggiſh νωθροὶ

* longanimity μακροθυμίας

12. That ye be not † ſlothful, but followers of them who through faith and * patience inherit the promiſes.]

12. That you do not now like faint-hearted perſons give over your courſe, but imitate and follow their pattern, who by faith continuing and enduring through all afflictions, did at laſt enjoy their part in the promiſes made unto them.

13. For when God made promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf,

13, 14. Such were thoſe promiſes which were made by God to Abraham under oath, under the ſtyle of bleſſing and multiplying him; by which was meant God's bringing his ſeed into Canaan, and all faithful Chriſtians to the reſt mentioned c. 3. Note c.

14. Saying, Surely bleſſing I will bleſs thee, and multiplying I will multiply thee.]

15. And ſo after he had patiently endured, he obtained the promiſe.]

15. And theſe promiſes being made under oath, were in themſelves moſt ſure, and being faithfully relyed on and believed by Abraham, were, though not preſently, yet in time, performed to him, that is, to his ſeed, the Jews.

† is to them the end of all conteſtation for eſtabliſhment, πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν

16. For men verily ſwear by the greater, and an oath † for confirmation *is* to them an end of all ſtrife.]

16. For as a man when he would ſwear, always ſwears by the greateſt perſon he knows, and an oath being taken by one of the conteſting perſons, one ſaying one thing, the other the contrary, ſets an end to that affirming and denying, and confirms the judge to the believing of one party againſt the other, (ſee Note on 1 Tim. 5. c.)

* Wherefore ἐν ᾧ

† he interpoſed by oath ἐμεσίτευσεν ὅρκῳ

* we may have ἔχωμεν

17. * Wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, † confirmed *it* by an oath;]

17. So God was pleaſed to ſwear by himſelf, having no greater to ſwear by, v. 13. and by that means to aſcertain thoſe to whom his promiſes belong, that is, all conſtant Chriſtians, of the performance of his promiſe concerning believers, the ſpiritual ſeed of Abraham;

18. That by two immutable things, in which *it was* impoſſible for God to lie, * we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us:]

18. That by promiſing firſt, which, when the condition is not neglected, is immutable, and then by adding an oath to it, he might give us ſecurity of enjoying what we hope for, of receiving the reward propoſed to us:

† the inner part of the vail, τὸ ἐσώτερον τοῦ καταπετάσματος

19. Which *hope* we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entreth into † that within the vail:]

19. This hope being that which keeps us from being toſs'd and ſhipwrack'd with the billows of the world, as being able indeed to ſee through the afflictions and perſecutions of this world, and ſee ſomewhat beyond them, days of reſt and releaſe here, and beyond that eternal reſt hereafter in heaven, meant by the holy place, whither none but the prieſt could enter, and parallel thereto, the true faithful Chriſtians;

20. Whither the forerunner is for us entred, *even* Jeſus, made an high prieſt for ever after the order of Melchiſedek.]

20. And whither, to make the way acceſſible to us, our Saviour Chriſt is gone as our harbinger, even he, that king and prieſt, or powerful interceſſor of ours, of which I ſpake ch. 5. 10. and on occaſion of the mention of which all that ſince hath been ſaid, hath by way of Parentheſis, as it were, been interpoſed, to fortifie you againſt thoſe that deceive you by figurative explications of Scripture, (ſee Note on chap. 5. d.)

Annotations on Chap. VI.

a. παραπεσόντας

V. 6. *Fall away*] What παραπεσόντας, *falling away*, here notes, may beſt be collected from the Context: and that firſt from the Antecedents, the *illumination*, and *taſting the heavenly gift*, and *partaking of the Holy Ghoſt*, and *taſting the good word of God, and the powers of the future age*; and ſecondly by the Conſequents, *crucifying again*, and *putting to an open ſhame the Son of God*. The former ſhews from whence it is that they are ſaid to *fall*, and the latter how deep the fall is that is here ſpoken of. The former conſiſts of ſeveral degrees; firſt, φωτισθέντας, thoſe that have been *inlightened*. That certainly ſignifies *Baptiſm*, which among the Antients was generally call'd φωτισμὸς, *illumination*. And this contained under it not only the *acknowledgment of the truth*, c. 10. 26. but farther alſo the vow of Baptiſm, that of *forſaking all wicked ways*, and *adhering* conſtantly *to Chriſt to their lives end*. Now all that were thus baptized, and thereby entred into the Church, were received to abſolution of all their ſins paſt, admitted to be members of the Church and to enjoy the privileges of Chriſtians, the mercies afforded men there, called *the gift of God*, *Joh.* 4. 10. And they that have enjoyed the benefit and comfort of this for ſome time, may here fitly be expreſſed by γευσάμενοι τ δωρεᾶς τ ἐπουρανίου, *that have taſted the heavenly gift*; and that phraſe being annex'd to the φωτισθέντες, *illuminate*, with the Conjunction τε, *and*, may fitly be reſolved to belong to the ſame matter, as a fuller expreſſion of the φωτισθέντες *enlightened*, thoſe that by being baptized have been admitted to theſe privileges of Chriſtians, and have *taſted*, enjoyed them for ſome time. But then, as beſide theſe of Baptiſm, and pardon of ſin, there were other χαρίσματα, *extraordinary powers* and *gifts* in the Church; ſo here, beſide the mention of being *inlightned*, and *taſting the heavenly gift*, are added theſe other phraſes, that ſeem to be ſet on purpoſe to denote thoſe higher endowments: firſt, Μέτοχοι γενηθέντες πνεύματος ἁγίου, *made partakers of the Holy Ghoſt*, thoſe which have the *Holy Ghoſt*, which *deſcended on the Apoſtles*, *Act.* 2. communicated to them, for ſo had many believers at that time in the Church of *Judæa*, (ſee Note on *Act.* 2. d. and on *Act.* 6. c.) and ſecondly, καλὸν γευσαμένους θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος, *having taſted the good word of God, and the powers of the future age*; where firſt, μέλλων αἰὼν, *the future age*, is the very phraſe uſed in the *Septuagint*, *Iſa.* 9. 6. for the ſtate of Chriſtianity, where *Chriſt* is called πατὴρ μέλλοντος αἰῶνος *the father of the future age*, there being in the Jews account two Ages, the one before, the other after the coming of the *Meſſias*, and the ſecond in reſpect of the former called μέλλων *future*, (and ſo οἰκουμένη μέλλουσα, *the future world*, ch. 2. 5. that after the coming of the *Meſſias*,) and אחרים ימים *the after*, or *later*, *days*, ἐσχάτῃ ἡμέρᾳ, often mentioned in the New Teſtament; ſecondly, δυνάμεις *powers*, is the ordinary word to denote *miracles*, and ſo δυνάμεις μέλλοντος αἰῶνος will be either thoſe miraculous powers, extraordinary

Μέτοχοι πνεύματος

μέλλων αἰών

δυνάμεις μέλλοντος αἰῶνος

dinary gifts, which were beſtowed on believers by the coming of the *Holy Ghoſt* upon them, for the confirming themſelves, and converting of others, (and ſo were generally the conſequents and effects as of the *Holy Ghoſt descending* on *the Apoſtles*, ſo of their *impoſing hands* on others, and their *receiving the Holy Ghoſt*; for of ſuch we oft read, that they *ſpake with tongues*, &c. which were theſe δυνάμεις *powers*, miraculous gifts here ſpoken of,) or elſe more ſimply, and ſo as to agree with *the good word of God*, (whereby the Evangelical promiſes are denoted) the miraculous tranſcendent mercies enjoyed under the Goſpel. And then that will be the importance of theſe ſeveral ſorts of phraſes here put together, thoſe that are not only baptiſed Chriſtians, but furniſhed with extraordinary gifts and graces, and ſuch as have had experience of the wonderful mercies and performances of *Chriſt* to Chriſtians under the Goſpel. And ſuch as were ſo, will be the Subject of this Propoſition. Then for the Conſequents, they expreſs the degree of the fall here ſpoken of; They that are here ſuppoſed to have *fallen* from this ſtate, are ſaid ἀνασταυροῦν παραδειγματίζειν *to crucifie Chriſt* a *ſecond time*, and παραδειγματίζειν, that is, *to inflict open-puniſhment* upon him, (ſee Note on *Mat.* 1 h.) That muſt needs include renouncing and denying of *Chriſt*, the looking on him as ſuch as the Jews pretended him to be when they crucified him, that is, as an impoſtor; and accordingly the Hebrew נפל, anſwerable to παραπίπτειν, *falling away*, ſignifies with them *Apoſtaſie*, and ſo מעל, which is oft rendred παραπίπτειν *to fall away*, doth denote alſo, 2 *Chron.* 29. 19. and elſewhere, and ſo the *Gnoſtick* hereticks (which are in the Apoſtles eye) are ſuppoſed by S. *John* to deny *Chriſt*, and thereupon are called Ἀντίχριστοι *Antichriſts*. And both theſe put together ſeem to make up the full importance of this place, That they that being baptized illuminate Chriſtians, endowed with extraordinary gifts, and having continued ſo for ſome time (and ſo *for their time ought to be Doctors*, c. 5. 12.) fall off after all this not only to ſome waſting ſin, but to denying of *Chriſt*, renouncing of him, apoſtatizing from him, could not poſſibly be *again renewed to repentance*; and what that ſignifies will be ſeen Note b.

καλὸν Θεοῦ ῥῆμα

ἀνασταυροῦν παραδειγματίζειν

b. ἀνακαινίζειν εἰς μετάνοιαν

Ib. *Renew them again unto repentance*] What ἀνακαινίζειν ſignifies, may, I ſuppoſe, be beſt concluded by the notion of ἐγκαινίζειν *to dedicate*, from whence we have ἐγκαίνια *the feaſt of the dedication of the Altar*, in the book of the *Maccabees*, mentioned in the Goſpel. Agreeably when men, which by their creation after God's image were dedicated to his ſervice, had fallen away from him into idolatry, or ſin, the receiving them to Baptiſm, upon vow of new life, was the ἀναχαινίζειν εἰς μετάνοιαν, *dedicating them anew to repentance*, or *new life*. And accordingly to prepare them for Baptiſm, they uſed to confeſs their ſins, and the Catechiſt to lay hands on them, and pray for abſolution; as it is ſaid of *Conſtantine*, Ἐξομολογούμενος τὰ διὰ χειροθεσίας εὐχὰς ἠξιοῦτο, *He confeſs'd, and obtained the prayers by impoſition of hands*, *Euſeb. de vit. Conſt.* l. 4. Conſequently πάλιν ἀνακαινίζειν εἰς μετάνοιαν *again to renew to repentance*, is to uſe ſome new courſe of dedicating and conſecrating them anew, after ſome foul fall or waſting ſin after Baptiſm, and that was wont to be by Penance and Abſolution. For μετάνοια *repentance* is ſometimes taken for *admiſſion to pardon*, or the whole proceeding of the Church with the penitent in order to his abſolution from the Cenſures. So μετάνοιαν αἰτεῖν *to ask repentance* is to demand or beg admiſſion to that courſe which ſhould prepare them for Abſolution, *Conc. Neocæſ. Can.* 52. and elſewhere frequently. And ſo in our 16th. *Article*, the *grant of repentance* is put to explain that which had been before, in King *Edward*'s *Articles*, the *place for penitents*, and in the *Auguſtian confeſſion*, *Abſolutionem impertire*, *to afford abſolution*, *Art.* 12. and this according to Scripture-ſtyle, where to *preach repentance* is to proclaim admiſſion to pardon upon repentance. And therefore when it is here ſaid that it is ἀδύνατον *impoſſible* (not to be hoped for, or attained) *again to re-dedicate ſuch an one to repentance*, the meaning will be, that ſuch as are here ſpoken of, Apoſtate *Gnoſticks*, that from ſo high a ſtate of Chriſtians, ſo long continued in, ſhall *fall off*, and joyn with the Jews in denying of *Chriſt*, and perſecuting Chriſtians, are never to hope to be received to the peace of the Church again, to have the benefit of their publick prayers, as c. 10. 26. it is ſaid of ſuch, that *there remains no more ſacrifice for ſin*. For although for other foul acts of ſin, ſacrificing to Idols, &c. the antient Church, eſpecially of the *Roman* Communion, allowed place for reconciliation and abſolution after a firſt offence, (ſome denying it to a ſecond, *amplius nunquam*, ſaith *Tertullian De pæn.*) yet to Apoſtates, and thoſe which turned open, obſtinate enemies, after *the acknowledgment of the truth*, this was not allowed. (And accordingly we read of *Julian* the *Apoſtate*, that in ſtead of praying for him, they prayed againſt him.) And this or the like underſtanding of theſe words ſeems to be the reaſon that the *Roman* Church, which at firſt received not this *Epiſtle*, thinking it to oppoſe admiſſion to the peace of the Church, for any act of known and groſs ſin after Baptiſm, did after receive it into the *Canon*, obſerving ſome other interpretation (reconcilable with their doctrine) of which the words were capable. And if this be not thought to come home to the force of the word ἀδύνατον *impoſſible*, becauſe though the Church will not receive ſuch, yet it is ſtill poſſible they may; that is eaſily anſwered by obſerving, that that word is uſed ſometimes to ſignifie that which by law may not be done, though naturally it may. So *Joſephus* againſt *Appion*, l. 2. ſpeaking of great offenders, ſaith, Ἀδύνατόν ἐστι κολάσεως παραίτησις, *'tis impoſſible to obtain remiſſion of the puniſhment*, that is, the law permits it not. One other notion there is that this place may be capable of, by applying it yet more peculiarly to the *Gnoſticks* at that time; that they that ſo foully fell off from Chriſtianity through the Jewiſh perſecutions, ſhould in the iſſue never be capable of repentance, the *deſtruction* that, *as a thief in the night*, ſhould come ſo unexpectedly on the Jews, ſhould alſo involve them, and ſweep them ſuddenly away. And to this belongs that which is added v. 8. that they were *near a curſe*, *whoſe end was to be burnt*: and to that the place *Heb.* 10. 26. very well accordeth. But the words here have generally been conceived by the antient Church to belong to the Cenſures, and admiſſion to Penance and Abſolution; and to that the phraſe ἀναχαινίζειν εἰς μετάνοιαν, *renewing to repentance*, hath a propriety, and that other may be the interpretation of v. 8. and preſuppoſe, and fitly be ſuperadded to this, and not be excluſive of it.

ἀδύνατον

V. 7. *Bleſſing*] What εὐλογία *bleſſing* here ſignifies is ſomewhat uncertain, the word being capable of ſeveral acceptions. That which is moſt commodious to the matter in hand, and contrary to κατάρα *curſing*, which follows, is, that it ſignifie *praiſe* or *approbation*, by way of reward, the *well done good and faithful ſervant*, and the bliſs attending it. And then, as any that doth his duty is ſaid to be approved, and any that brings in fruit to be commended by God (eſpecially when it is conſidered that the ſimilitude of the *earth* is here uſed to ſignifie Men, who are capable of ſuch payments by way of reward from God, if the earth be not,) and becauſe the ſimilitude is not here applied, the ἀνταπόδοσις being left out, it was therefore more reaſonable to uſe this phraſe, (which belongs more properly to the man than the earth) more ſignally to note, that what is ſaid of the Earth, is meant of the Man. It is here farther obſervable of this earth, that the thing for which it is rewarded, (and for want of which the *reprobate earth is curſed*) is the *bearing fruit meet for them*, δι' οὓς γεωργεῖται *for whom it is plowed*, not for God that ſends it the rain; which notes the perſons which are meant under the repreſentation of the *earth* to be thoſe which had gifts given them by God for the uſe of others, and ſo ſignally denotes thoſe that had *received the Holy Ghoſt*, and the extraordinary graces thereof, (parallel to the rain from heaven) in order to the inſtructing and profiting of others: to which end they that make uſe of thoſe gifts as they ought, bring a great bleſſing on others, convert many to righteouſneſs, and withal themſelves reap the fruit of it, ſhine like ſtars, ſee *Jam.* 5. 20. And ſo this is a farther evidence, that it is not the fall of an ordinary Chriſtian, but the Apoſtaſie of one that had been partaker of extraordinary gifts, which is ſpoken of in the former verſes. And that may

c. εὐλογία

be

be matter of admonition to the most perfect, *not to be high-minded, but fear*, lest he thus fall after all this.

d. ἐχόμενα σωτηρίας

V. 9. *Accompany salvation*] That ἐχόμενος signifies *adjoining*, and that proportionably to the *Septuagint*, who render אחר *next after* by ἐχόμενα, hath been said Note on *Mar.* 1. b. and then so it must signifie here, things that *join near upon deliverance*, or *salvation*. The only difficulty will be, what notion belongs to σωτηρία *deliverance* or *salvation* in this place. And that will most probably be the temporal deliverance here, preparative to the eternal rest hereafter, this being the interpretation of the promises, v. 12. which by Faith and endurance are possessed; whereas they that now for persecutions fall off, lose both their present and future reward, are destroyed here with the Jews the persecutors, and are lost eternally.

e. Κατὰ τάξιν

V. 20. *After the order*] Κατὰ τάξιν *after the order* may here signifie no more than *sicut* or *quemadmodum*, *even as*, or *after the manner of*: for the words in the *Psalmist* are על דברתו, which *Aben Ezra* explains by *after the manner*, or *like as*. Not that τάξις should signifie here, as it would do being spoken of the Aaronical Priest, for there it should signifie a *natural succession in that line from Aaron*, observed among all the Levitical high Priests; but only *a similitude* or *agreement*, in so many particulars nominated, with *Melchisedek* (see *Cunæus De Rep. Heb.*) particularly that of being a King and a Priest together, which was so solemnly presignified of *Christ* by the Prophets, and perhaps from thence taken into the heathen Oracles, that about that time among the *Romans* the dignity of the Pontificate was joined with the Imperial, first by *Augustus*, and afterwards by the rest of the Emperors. See *Sueton.* in *August.* and in *Galba* c. 8. and in *Claud.* c. 22. And thereupon saith *Tacitus An.* l. 3. *Nunc Deûm munere summum Pontificem summum hominem esse, Now by the gift of the gods the chief priest is the supreme man*, or *Emperour*.

CHAP. VII.

Paraphrase.

1. FOR this Melchisedek, King of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him,

2. To whom also Abraham gave a tenth part of all, first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace,]

1, 2. Now that Christ was not only an Aaronical Priest, but of a much higher kind, appears by the nature of the Priesthood of Melchisedek, after the manner of which Christ's Priesthood was. For this Melchisedek, who in his name [King of righteousness] and in his title [King of Salem, or Peace] resembled Christ most absolutely, and is called Gen. 14. 18. a Priest of the most high God, and so a King and Priest both, and who as such, when Abraham came from his victory over Kederlaomer and the other Kings, came out and treated him civilly, as a King, and as a Priest blessed him, and received from him the tenth of all he had there,

* pedegree ἀγενεαλόγητος

3. Without father, without mother, without * descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a Priest continually.]

3. One, of whose father, or mother, or pedegree there is no mention in the story in Genesis; as being indeed of another race, not of that which is recorded in Scripture, see v. 6. (which notes him to be no Priest by descent, as the Levitical Priests were, and accordingly their genealogies and pedegrees both on the fathers and mothers side were preserved exactly) as neither of his birth nor death, the time of his entring on, or leaving his office, and so stands in the story as a kind of immortal Priest without any successor mention'd in his Priesthood (nay, perhaps the last Priest of the true God that was in Phœnicia, Idolatry presently coming in) this Melchisedek, I say, is in all this an emblem of Christ, (and so is set down Psal. 110. (who is such a Priest as he, in respect of the conjunction of Priesthood and Regal office, of the no predecessors or successors in the line, of the title of King of righteousness and Prince of peace, and of his continuing for ever in that office, that is, as long as there should be need of any (as Melchisedek did, as long as the worship of God continued in Phœnicia.

† out of the prime of his store

4. Now consider how great this man *was*, unto whom the Patriarch Abraham gave the tenth † of the [a] spoils.]

4. And ye will soon discern what an eminent person this Melchisedek was, when ye but remember that the Patriarch Abraham, that had undertaken the service of the true God, and was the stock from whence all the Aaronical Priesthood sprang, did himself give him a tithe out of the choicest of the spoils which he took in the victory over the Kings.

5. And verily they that are of the sons of Levi, who receive the office of the Priesthood have a commandment to take tithes of the [b] people according to the Law, that is, of their brethren, though they come out of the loins of Abraham.]

5. Now the Levitical Priests had commission by Law to receive tithes of all Jews that came from Abraham, as Levi did, that is, from their own Countrymen.

6. But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.]

6. But Melchisedek, who was no kin to Abraham, nor of that people, a stranger to him, received tithes from him, which is an argument of greater dignity than to receive it only from his own people) and blessed him who was so special a favourite of God's, as to receive promises of such a nature, so oft repeated to him.

7. And without all contradiction, the less is blessed of the better.]

7. And this is a clear argument that Melchisedek was a greater person than Abraham.

8. And here men that die receive tithes: but there he *receiveth them*, of whom it is witnessed that he liveth.]

8. And in the Levitical Law they that receive tithes, die, succeed, and are succeeded, their succession of one after the death of another is recorded in the Scripture, and so their death punctually set down: but in that place of Genesis, Melchisedek hath no other mention made of him, but that he liveth, no kind of mention of his death.

9. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.]

9. So again, if you compare it, you shall find that Levi also, who under the Law hath the privilege of receiving all the tithes, did in Abraham's person (as the sons are included in the parents) pay tithes to Melchisedek; which shews again the dignity of that Priesthood above the Levitical.

10. For he was yet in the loins of his father when Melchisedek met him.]

10. For Levi was in the loins of his great grandfather Abraham, and as it were included in him, and so may be said in some sense to have done what he did, and paid what he paid.

* about that ἐπ' αὐτῇ † what need now is there τίς ἔτι χρεία * be raised ἀνίστασθαι † named or said λέγεσθαι * translated μετατιθεμένης † translation μετάθεσις

11. If therefore perfection were by the Levitical Priesthood (for * under it the people received the Law) † what farther need *was there* that another Priest should * rise after the order of Melchisedek, and not be † called after the order of Aaron?]

11. This is an argument that the Levitical Priesthood was not so perfectly able to make a perfect expiation of sin, (although it be true that it was instituted by the Law of God for that time;) for if it were, there would then have been no need, as it seems there was, that God should institute another sort of Priest, to wit, his own Son, to be such a Priest as Melchisedek was, and not such an one as Aaron.

12. For the Priesthood being * changed, there is made also of necessity a † change of the Law.

13. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.]

12, 13. And the truth is, the Priesthood being a thing about which the Mosaical Law was principally conversant, the changing of the Law about that, and translating it to a tribe or family, that of Judah and David, of which none by the Law were to be Priests, is an evidence that the Law is abolished, and consequently that necessity of legal observances, or continuing in all the words of that Law, and of the Mosaical yoke.

* another Priest is raised up ἀνίσταται ἱερεὺς ἕτερος † indissoluble ἀκατάλυτος

14. For *it is* evident that our Lord sprang out of Judah, of which Tribe Moses spake nothing concerning Priesthood.]

14. Now this is clear by our Saviour's being of the Tribe of Judah, a Tribe from whence the Priests were not to come.

15. And yet it is far more evident: for that after the similitude of Melchisedek * there ariseth another Priest,]

15. And more clear by the distinct words concerning him, of his being such a Priest as Melchisedek was, not as Aaron.

16. Who is made not after the Law of a carnal commandment, but after the power of an † endless life.]

16. For by that it is manifest, that Christ, who is now

now our Prieſt, and inſtalled to it after his reſurrection, was not made a Prieſt by any law that provides for the mortality of Prieſts, and ſo appoints them in a ſucceſſion, as the Aaronical Prieſthood was, but by that Spirit that powerfully raiſed him from the dead, never to die again, and ſo to be a Prieſt for ever.

17. According as the Pſalmiſt teſtifieth, Thou art a Prieſt for ever, &c.

17. For he teſtifieth, Thou *art* a Prieſt for ever after the order of Melchiſedek.]

18. And indeed that this Moſaical Law ſhould be evacuated, there was reaſon, becauſe it was ſo unable and uneffectual to do that which was deſigned, viz. the expiating of, or cleanſing from ſin.

18. For there is verily a diſanulling of the commandment going before, for the weakneſs and unprofitableneſs thereof.]

19. For the Moſaical Law got no man any freedom from ſin, was able to give no man ſtrength to fulfil the will of God, and could not purchaſe pardon for any that had broken it. This therefore was to be done now afterwards by the Goſpel, which gives more ſublime and plain promiſes of pardon of ſin, which the Law could not promiſe, of an eternal and heavenly life, to all true penitent believers: which gracious tenders now made by Chriſt, give us a freedom of acceſs to God, and confidence to come and expect ſuch mercies from him, to lift up pure hands, &c. 1 Tim. 2. 8. and in all reaſon we are to make that uſe of it, and not to fall off from Chriſt to Moſaical obſervances.

c.

19. For the Law made nothing perfect, but the † bringing in of a better hope *did*; by the which * we [c] draw nigh unto God.]

† ſuperinducing of better ἐπεισαγωγὴ κρείττονος

* or let us, for the King's MS. reads ἐγγίζωμεν

20, 21, 22. And 'tis likewiſe added by the Pſalmiſt, that God ſware, and will not repent, interpoſed his oath in this matter, which is an argument of the immutability and weightineſs of the matter, and of the eternal continuance of this Prieſthood of Chriſt, and ſo of the preeminence of it beyond the Aaronical, which was not eſtabliſhed by God by oath: And ſo as much as a durable, immutable, eternal Prieſthood is more excellent than a tranſitory, mutable, finite Prieſthood (ſuch as the Levitical, being fixt in mortal perſons, one ſucceeding the other, and ſuch as was it ſelf mortal, not to laſt any longer than the coming of Chriſt) ſo much was that Covenant, wherein Chriſt was Sponſor and Surety for God, that it ſhould be made good to us on God's part (on condition we performed that which was required of us) viz. the Covenant confirmed to us by Chriſt in the Goſpel, a better Covenant than the Covenant of the Law, wherein Moſes undertook for God to us.

20. And inaſmuch as not without an oath *he was made Prieſt*,

21. (For thoſe Prieſts were made without an oath; but this with an oath, by him that ſaid unto him, The Lord ſware, and will not repent, Thou *art* a Prieſt for ever after the order of Melchiſedek)

22. By ſo much was Jeſus made a ſurety of a better * Teſtament.]

* Covenant διαθήκης

23. And the Levitical prieſts are a number of men ſucceeding one another, by whom proviſion is made for the mortality of the men, which otherwiſe will bring it to an end.

23. And they truly were many prieſts, becauſe they were not ſuffered to continue by reaſon of death.]

d.

24. But Chriſt being now no longer mortal, hath no ſucceſſor in his Prieſthood, his Prieſthood paſſes not from him to any other.

24. But this *man*, becauſe he continueth ever, hath * an [d] unchangable prieſthood.]

* a prieſthood that paſſeth not away

25. By all which evidences it appears, to our preſent comfort, that he living for ever can intercede for ever for us, beſtow on us whatever we ſtand in need of, and ſo from time to time relieve and ſuccour againſt all temptations thoſe that are true ſincere Chriſtians, that ſerve Chriſt with all their hearts, that adhere conſtantly to him.

25. Wherefore he is able alſo to ſave them to † the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.]

† perpetuity εἰς τὸ παντελὲς

26. And this was a ſort of high prieſts that we ſinful weak creatures had need of, one that being mercifully diſpoſed, is alſo uncapable of ſuffering any hurt, of being defiled or corrupted, or conſequently of dying, v. 25. and to that end is advanced to a pitch above our ſinful corruptible condition here;

26. For ſuch an high prieſt became us, *who is* holy, * harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens;]

* free from evil, undefilable, ἄκακος, ἀμίαντος

27. Who hath no neceſſity oftentimes, as upon the great day of expiation once a year (ſee ch. 10. 11.) to offer ſacrifice firſt for his own, then for the peoples ſins, as the high prieſt did under the Law. All that was neceſſary for him to do, in proportion to thoſe offerings of the Levitical prieſt, was performed by him at once, by his death upon the croſs, by which he both offered for himſelf, that is, made expiation as it were, (not to deliver himſelf from ſin, for he was never guilty of any, but from the infirmities aſſumed by him, but eſpecially from death it ſelf, and ſo is now never likely to die, and determine his Melchiſedek-prieſthood) and for others alſo, offered one ſacrifice for the ſins of the whole world, which will ſerve the turn without ever repeating it again.

27. Who needeth not † daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peoples: for this he did once, when he offered up himſelf.]

† upon a day καθ' ἡμέραν

28. For the Levitical Law makes ſuch men prieſts, and none elſe, which are ſubject to mortality; but the oath of God, Pſal. 110. concerning the immutable prieſthood, makes Chriſt the chief prieſt, whoſe life, and ſo whoſe prieſthood, was never to determine, whoſe offering for himſelf, that is, for the putting off his infirm, mortal body, was complete at that once, and needed never to be offered again by him, any more than the ſame offering of his as it was for the ſins of the world. See ch. 10. 11, 12.

28. For the Law maketh men high prieſts which have infirmity; but the word of the oath which was ſince the Law, *maketh* the Son, who is conſecrated for evermore.]

Annotations on Chap. VII.

a. ἀκροθίνια

V. 4. *Spoils*] The true notion of ἀκροθίνια will be beſt diſcerned by conſidering the parts of it, ὄθινες, and ἄκρα. ὄθινες ſignifies properly σωροὶ *heaps*, whether of ſand or corn, or any other goods. And *Phavorinus* obſerves that in the Feminine gender it ſignifies (from that of heaps of ſand) αἰγιαλὸς *the ſea ſhore*, but in the Maſculine it is taken for χρημάτων ἢ λίθων *an heap of goods or ſtones*, and the like: ſo again, ſaith he p. 110. ὄθινες δέ εἰσιν οἱ σωροὶ τῶν πυρῶν ἢ κριθῶν, the word ſignifies *heaps of wheat or barley*; where, by the way, the ἢ πᾶσα ἀπαρχὴ that follows in the author, muſt not be taken as an interpretation of ὄθινες, but ſubjoined to ἀπαρχὴ τῶν ὀθνῶν before, and accordingly the punctation muſt be altered from what it is in the printed copy, thus, Ἀπαρχὴ τῶν ὀθνῶν (ὄθινες δέ εἰσιν οἱ σωροὶ τῶν πυρῶν ἢ κριθῶν ἢ πᾶσα ἀπαρχή.) Then for the word ἄκρον, it ſignifies *the top*, or *prime*, or *choice part* of any thing (as ἀκρόδρυα are *the prime part of the trees*, viz. the fruits upon them, οἱ καρποὶ δενδρικοί.) And then theſe two put together in compoſition are the *prime*, or *chief* part of whatſoever it is that is meant by ὄθινες, and what that is particularly in any place, the matter ſpoken of muſt determine. Thus when the notion of ὄθινες is that of *corn* or *fruits*, &c. then ἀκροθίνια are in the *Grammarians* αἱ ἀπαρχαὶ τῶν καρπῶν, *the prime*, or *choice*, *of the fruits*, or *firſt-fruits*, ſuch as among all men were wont to be conſecrated to the gods (not in order of time the firſt that are gathered, but) for quality the faireſt or beſt of the heap. So when the notion of ὄθινες is the *heaps of goods taken in war*, τὰ ἀπὸ τῶν πολέμων, be it gold or other pillage, χρυσία or σκῦλα, then the ἀκροθίνια are *the prime* and *choice* of thoſe, ἀπαρχαὶ λαφύρων *the prime part of the prey*, which generally was dedicated and preſented to God (ſuch as is mentioned 1 *Sam.* 15. 21. under the title of the *chief things of the ſpoil*, *ſheep* and *oxen*, &c. *to ſacrifice unto the Lord in Gilgal.*) And this is by *Herodotus*, *Thucydides*, *Xenophon* and *Euripides* called ἀκροθίνια. And there is a memorable place in *Arrian*'s Κυνηγ. χῶ, ſaith he, ἐπὶ θήρᾳ ἀρχέσθω ἀπὸ θεῶν, &c. καὶ ἀπαρχὰς ἁλισκομένων ἀναθλώσω, ἃ μεῖον ἢ ἐν τῇ νίκῃ πολέμου ἀκροθίνια, *Men ought in hunting to begin from the gods, and to preſent to them the firſt-fruits of what they have taken, no leſs than in a victory in war the chief of the ſpoils.* So when ὄθων ſignifies *the ſea-ſhore*, then ἀκροθίνια are *the prime of thoſe rarities* ἃς ἀναθέασιν οἱ ἐμποροι, *which the merchants*, when they return from a voyage, *offer up* as ἀναθήματα to the gods. From theſe ſo many notations of the word, it comes not only to ſignifie any or each of theſe, but in general, πᾶσα ἀπαρχὴ, *all the prime*, or *choice*, *of any kind*; but this καταχρηστικῶς, ſaith he, *by way of abuſe*, not in the firſt propriety. Agreeably hereunto, δεκάτη τῶν ἀκροθινίων will here ſignifie *a tith* or *tenth* given to *Melchiſedek*, as to the Prieſt of God (not of the ἀκροθίνια a tenth part only of them, for that were δεκάτη ἀκροθινίων, but) *tenth of all*, Gen. 14. 20. and that tenth paid ἐκ τῶν ἀκροθινίων, *out of the choice*, or *prime*, or *beſt of the ſtore*, for that was wont to be pick'd out and dedicated to God. The whole difficulty then remaining will be,

be, not whether he paid a full tithe of all the ſpoils, for that is already cleared by *Geneſis*, *he gave him tithes of all*, and by this chap. v. 2. δεκάτην ἀπὸ πάντων, *a tithe from all*, to which ἐκ τῶν ἀκροθινίων is added, not to deny what was before ſaid, but to ſpecifie that this *tithe of all* was choſen out of the beſt and choiceſt; but, I ſay, the only remaining difficulty will be, whether this tithe then paid by *Abraham* were of all his own poſſeſſions, and ſo that the notion of ἀπὸ πάντων, ver. 2. and *paid tithes of all*, *Gen.* 14. 20. or whether it were only of the tithes of the ſpoils taken in that war againſt the four Kings, and ſo that the notion of ἐκ τῶν ἀκροθινίων here. To which I anſwer, firſt, That there is little doubt but that ἐκ τῶν ἀκροθινίων here, and ἀπὸ πάντων ver. 2. refer to the ſame thing exactly, to wit, that which *Gen.* 14. 20. is called the *tithe of all*; and if that be the *tithe of the ſpoils* only, then πάντα muſt be interpreted (with this reſtraint from the matter in hand) not *all his own goods*, but all that he had there with him, all that he had then acquired, all the ſpoils. Or if ἀκροθίνια ſhould ſignifie his other ſtore, his corn and fruits at home (as according to the notion of the word, 'tis clear it may do) then πάντα ſhall ſignifie all his tithable poſſeſſions of any kind. But then ſecondly, It muſt be conſidered that *Abraham* was not now at his own home, but in his return from the conqueſt over the *Kings*, v. 1. and that, if it ſhould be doubted of, farther appears, becauſe *Melchiſedek King of Salem came out to meet him*, as a ſtranger in his paſſage, which ſignifies that he was then paſſing through *Melchiſedek*'s dominions. *And he*, that is, *Melchiſedek*, *brought him forth bread and wine*, *Gen.* 14. 18. not *offered bread and wine* to God, as ſome would have it, but, ſaith *Cyril* of *Alexandria*, ἐξήνεγκεν αὐτῷ *brought it out to Abraham*. And *Philo Judæus* mentions this act of *Melchiſedek* as an act of bounty and hoſpitality, oppoſite to what *Amalek* after did to *Iſrael*: *Amalek*, ſaith he, *met not Iſrael with bread and water*, *but Melchiſedek met Abraham with bread and wine*, *and preſented it to him*, *and bleſſed him*. And *Joſephus*,

Ἐκομίσατο ὁ Μελχισεδήκης τὸν Ἀβραμον στρατὸν ξενικὸν, καὶ πολλὴν ἀφθονίαν τῶν ἐπισιτείων παρέσχε, καὶ δεῖπνα τοῖς εὐωχίαν αὐτῷ τε ἐπαινεῖν ἤρξατο, καὶ τὸν Θεὸν εὐλογεῖν ὑποχείους αὐτῷ ποιήσαντα τοὺς ἐχθρούς.

He brought forth gifts, *and abundance of victuals to Abraham's Army*, *and at the feaſt began to commend Abraham*, *and bleſs God that had ſubdued his enemies.*

All agreeing to make this *bringing forth bread and wine* to *Abraham* an act of Regal liberality in that King of *Salem* toward that ſtranger or paſſenger, as his *bleſſing* him was of his Prieſtly office. And therefore thirdly, It cannot be imagined that *Abraham* had all his poſſeſſions there with him at that time, but only the ſpoils which his conqueſt had afforded him, and nothing elſe, unleſs there were ſome ſmall remainders left of proviſion which he had carried out for his march. Nay fourthly, The manner of paying tithes being not ordinarily thus, that a man ſhould give the tenth of all his poſſeſſions, but only the tenth of his increaſe, much leſs that he ſhould give a tenth of that all, whenſoever, or as oft ſoever as he meets a Prieſt, but only at the time of harveſt, or whenſoever he receives from God's hand any kind of increaſe; it will not appear reaſonable that *Abraham* ſhould at this time pay to *Melchiſedek* a tithe of all his poſſeſſions, nor indeed of any thing but what he had now reaped by way of harveſt, that is, of the increaſe that God's proſpering hand had given him in the victory over thoſe Kings. And of that it is that it is here ſaid, he preſented the tithe to *Melchiſedek*, and having done that, and allowed a portion to them that went with him, *Gen.* 14. 24. he reſtored all the reſt (but what was eaten in the war, v. 24.) to the King of *Sodom*, from whom it had formerly been taken: and ſo the truth is, of the whole tithe which *Abraham* gave *Melchiſedek*, no part was of his own poſſeſſions, but only of the King of *Sodom*'s goods, which *Abraham* had taken as lawful reprizal from the four Kings, on whom he avenged the cauſe of his nephew *Lot* and the King of *Sodom*, formerly conquered by them. All which notwithſtanding, it ſtill ſtands good in the fifth place, That *Abraham* did pay full tithe, and that of the choiceſt of this increaſe of his, that is, of the ſpoils taken in that war; and that will be a ſufficient example and teſtimony of the cuſtom in *Abraham*'s time of paying tithes to the Prieſt of all our increaſe, of what kind ſoever it is. Though that this was paid to a Prieſt of another country, ver. 6. was a peculiar dignity and honour to *Melchiſedek*, as 'tis there intimated, the due being only to receive tithes of their own country-men, ver. 5.

V. 5. *People according to the law*] Τὸν λαὸν here ſignifies the Jews, *that people*, called oft τὸ ἔθνος *the nation*, and ὁ λαὸς *the people*, as when *Caiaphas* propheſies that it was *expedient that one man ſhould die for the people*, *and that the whole nation periſh not*, and many the like; and ſo here, with an addition, ἡ λαὸν κατ' ἐξ νόμον, *the people that were under the Moſaical Law*, that is, punctually the Jews. And this is more probable than that κατ' ἐξ νόμον ſhould belong to ἀποδεκατῶν, *tithe*, *according to the Law*. For that had been ſaid before in εἰρηκὼς ἐντολὴν ἔχουσιν, *they have commandment*, and needed not again be ſo ſuddainly repeated; and ſecondly, the τέλος, *that is*, that follows, ſeems to ſet τοὺς ἀδελφοὺς αὐτῶν, *their brethren*, as an interpretation of what went immediately before, which cannot be of the κατὰ νόμον ἀποδεκατῶν, *tithe according to Law*, but will very readily be ſo of the ἡ λαὸν κατ' ἐξ νόμον, *the people according to Law*, in this notion of it, that people to which the Law was given, the legal people, the people of the Jews.

V. 19. *Draw nigh*] What is the importance of ἐγγίζειν here, will appear by the Hebrew קרב, which ſignifies promiſcuouſly *to draw nigh*, and *to offer*. From it comes the ordinary word *Corban*, which the *Evangeliſts* render *a gift*, *viz.* that which is preſented and conſecrated to God in the Temple, and the place where the offerings were laid up was alſo called by that name, and τὰ δῶρα τὰ δῶρα *gifts Luk.* 21. 4. So נגש ſignifies alſo both *to draw nigh*, *to offer*. From the firſt notion of it the word ἐγγὺς *near* ſeems to be derived, the Conſonants or Radicals in both being the ſame, and accordingly 'tis fitly rendred by ἐγγίζω *to draw near*. So *Exod.* 19. 22. Οἱ ἐγγίζοντες ἱερεῖς Κυρίῳ, *the Prieſts that draw nigh unto the Lord*, and *Lev.* 21. 21. ἐκ ἐγγιεῖ τοῦ προσενεγκεῖν θυσίας, *He ſhall not draw nigh to offer ſacrifices*. And this and the other ſignification of the Hebrew words are here both contained under the word ἐγγίζω *to draw nigh*, which is here anſwerable to either of thoſe Hebrew: For that is the meaning of it here, that we by our high Prieſt *Chriſt* are made a kind of Prieſts our ſelves, enabled to *draw nigh to God*, and *offer up our ſelves* to him, to *preſent our bodies* to him *a living ſacrifice*, *Rom.* 12. 8. to *lift up pure hands*, 1 *Tim.* 2. 8. that is, to do as the Prieſts were wont to do. This the *vulgar Latin* ſeems to have conſidered, when he renders ἐγγίζειν here *offerre*, *to offer*; not, as *Lucas Brugenſis* conjectures, as if he had read προσενέγκαι, but out of the exact critical notation of the word and προσεγγίζειν among theſe writers and the tranſlators of the Old Teſtament.

V. 24. *Unchangeable*] That ἀπαράβατος here ſignifies *that which doth not paſs from father to ſon*, from one ſucceſſor to another, is from the nature of the word παραβαίνειν *tranſire*, *to paſs*; and ſo they are the words of *Athanaſius* concerning *Chriſt*, ἀπαράβατον καὶ ἀδιάδεκτον ἔχων τὴν ἀρχιερωσύνην, *he hath a pontificate*, or *Prieſthood*, *that paſſeth not away*, or *doth not go by ſucceſſion to others.*

CHAP. VIII.

Paraphraſe.

1. NOW of the things which we have ſpoken, *this is* the ſum: We have ſuch an high Prieſt, who is ſet on the right hand of the throne of the Majeſty in the Heavens,]

1. Now to recapitulate all that we have ſaid in this matter of Chriſt's being our high Prieſt: The high Prieſt which intercedes for us Chriſtians, is one that is entred into heaven, and there ſits at the right hand of God, that is, reigns there, hath all power given unto him, and ſo is a King and Prieſt together, actually beſtows upon us all thoſe things for which he intercedes for us, grace and pardon to all obedient ſincere Chriſtians, and is able and ready to help us in time of need,

2. A Miniſter

2. A Miniſter of the Sanctuary, and of the true Tabernacle, which the Lord * pitched, and not man.] * hath built ἔπηξεν

2. One that miniſters and officiates in his Church, that hath the ordering of the true, not typical, figurative Temple and Tabernacle, that which is not built by human workmen, but by God, (all power being given unto him in Heaven and in Earth, having dominion inſtated on him over his Church to deliver them, and over his enemies to deſtroy them.)

3. For every high Prieſt is ordained to offer gifts and ſacrifices: wherefore *it is* of neceſſity that this man have ſomewhat alſo to offer.]

3. A Miniſter, I ſay, for ſo every Prieſt is, his buſineſs being peculiarly to ſacrifice, and offer burnt-offerings and ſin-offerings, &c. c. 5. 1. and agreeably Chriſt was to have ſome ſacrifice to offer to God as a Prieſt, and that was himſelf, preſenting himſelf in Heaven, the true Sanctuary, after the ſlaying him upon the croſs, c. 9. 12.

4. For if he were on earth, he † ſhould not be a Prieſt, * ſeeing that there are Prieſts that offer gifts according to the Law.] † ſhould not have been ἦν * thoſe being Prieſts ὄντων ἱερέων

4. And for his being a miniſter not on earth only, but now more eſpecially in Heaven, and there exerciſing his Prieſthood, 'tis clear, becauſe here on earth there be ſtore of Prieſts which officiate according to the preſcription of the Moſaical Law, viz. thoſe that offer the Levitical ſacrifices, and ſo there is no need that Chriſt ſhould take that office upon him, if it were to be exerciſed only here, becauſe that legally belongs to others.

5. Who † ſerve unto the example and ſhadow of heavenly things, as Moſes was admoniſhed of God when he was about to make the Tabernacle: For ſee (ſaith he) *that* thou make all things according to the pattern ſhewed to thee in the Mount.] † wait upon the image λατρεύουσι τῷ ὑποδείγματι καὶ σκιᾷ

5. And thoſe Prieſts which officiate here on earth, do attend on and perform none but that figurative typical ſervice, which ſignified and repreſented this offering of Chriſt, preſenting himſelf to God in Heaven, and there interceding for us. (So that that which was by God himſelf ſaid to Moſes, when he was to make the Tabernacle, that he ſhould take care to make it according to the pattern ſhewed him in the Mount, may fitly be applied by way of accomodation to this matter; this offering of Chriſt's in Heaven being indeed that ſubſtantial Idea, of which all the ſervice of the Tabernacle was but a type or ſhadow, and ſo fitly ſtyled an heavenly pattern.)

6. But now hath he obtained a more excellent Miniſtery, by how much alſo he is the Mediator of a better covenant, which was * eſtabliſhed upon better promiſes.] * enacted νενομοθέτηται

6. But as for Chriſt's office or Miniſtery that he thus exerciſeth, it is above that of the Levitical Prieſts, which conſiſted only in typical obſervances, and as much above them, as the Covenant which Chriſt mediated between God and man was above the Moſaical œconomy. Of this Covenant it is obſervable, firſt, That it is now ſetled as a Law, in which both parties are mutually bound to each other, God to man, and man to God; and ſecondly, That it is a much more excellent, perfect, beneficial Covenant than the former, the duties now required more ſpiritual and ſublime, and the promiſes now propoſed infinitely better promiſes than thoſe which were under the Law, (viz. not only legal impunity, which the ſacrifices under the Law yielded, but pardon and remiſſion, that pardon not only for light faults, ſins of error, &c. for which thoſe ſacrifices were deſigned, but even for wilful ſins, if forſaken and repented of, yea and the pouring out the Spirit on all fleſh, giving ſpiritual gifts for the building up of the Church, not only to a few, as to one or two Prophets under the Law, but to many, even to all, Gentiles as well as Jews, yea to all Chriſtians in ſome meaſure; and laſtly, inſtead of the promiſes of a temporal Canaan, the plain promiſes of eternal life and bliſs.)

7. For if that firſt *covenant* had been faultleſs, then ſhould no place have been ſought for the ſecond.]

7. For if the Covenant under the Law had been ſo perfect, that it could not have been improved or bettered, there would have been no need of a ſecond covenant.

8. For finding fault † with them, he ſaith, Behold, the days come, (ſaith the Lord) when I will make a new Covenant with the houſe of Iſrael and the houſe of Judah; † he ſaith to them αὐτοῖς λέγει

9. Not according to the Covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Ægypt, * becauſe they continued not in my Covenant, and [a] I regarded them not, ſaith the Lord.] * for ὅτι

8, 9. Which appears by this, becauſe when he ſpeaks in the Prophet Jeremy c. 31. 31. of making a new Covenant, he doth it by way of complaint, or finding fault with the weakneſs and imperfection of the former, (ſee c. 7. 18.) after this manner, or form of ſpeech, The Covenant which I will now make, is not after the rate of the Covenant which I made with the Iſraelites by Moſes (a Covenant made up of external carnal commandments) when I brought them out of Ægypt; for that was not effectual to them, was not able to attract them to obedience, or perſeverance, but they fell off from me, and conſequently I forſook them, ſaith the Lord.

10. For this *is* the Covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord; I will put my Laws into their mind, and write them † in their hearts: and I will be to them a God, and they ſhall be to me a people.] † on ἐπὶ

10. But this is the Covenant which I will make in the latter days, or age of the Meſſiah, in time of the Goſpel; I will inſtead of thoſe external carnal ordinances and obſervations, give them ſpiritual commands for the regulating their affections, precepts moſt perfectly agreeable to all rational minds; and by the exceeding greatneſs of that grace and mercy, in this and many other particulars, ver. 12. I ſhall incline their affections willingly to receive my Law, as well as convince their underſtandings of their duty, and ſo I will take pleaſure in them, and they ſhall perform obedience unto me, live like a people of God, worthy of ſuch a Leader.

11. And they ſhall not teach every man his neighbour, and every man his * brother, ſaying, Know the Lord: for all ſhall know me from the leaſt to the greateſt.] * or citizen, for the King's MS. reads πολίτου

11. And there ſhall be no need of ſuch pains in teaching men what they are to do, as under Moſes's Law, (which conſiſted of many outward performances which had no ſuch inward eſſential goodneſs in them, as that a man's own reaſon ſhould prompt him to them, and approve them as beſt and moſt excellent, if they were not taught by the Law-maker, and kept ſtill in their minds by inſtruction in the Law:) but the precepts now propoſed being ſo agreeable to human reaſon, they ſhall be found written by every man in his own heart (as it were) able of themſelves to approve themſelves to men, ſee Deut. 30. 11.

12. For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.]

12. Eſpecially when that part of the Covenant is conſidered, promiſe and aſſurance of pardon for all forſaken ſins, as alſo for frailties and weakneſſes daily continuing upon us: For in all reaſon ſuch a Covenant as this, giving us aſſurance of ſuch gracious uſage, will have great efficacy to move any man to devote himſelf wholly to God's ſervice, that eaſie and bleſſed yoke.

13. In that he ſaith, A new *covenant*, he hath made the firſt old. Now that which decayeth and waxeth old, *is* ready to vaniſh away.]

13. And this form of ſpeech, A new Covenant, is an argument that the former was old, and an evidence, that ſo indeed that legal Covenant or Moſaical Law was: and being now perfectly old and decayed, 'tis not likely to live long, but with the Jewiſh Church and Common-weal, within few years (within ten after the writing of this Epiſtle) 'tis ſure enough to be deſtroyed.

Annotations on Chap. VIII.

V. 9. *I regarded them not*] The whole place being by this writer cited out of *Jeremy* chap. 31. 32. ſome difficulty there will be to accord this part of the citation, ἐμέλησα αὐτῶν, *I regarded them not*, with that which we now find in the Hebrew there. For the words בעלתי בם, as our Hebrew copies now read, ordinarily ſignifie ἐκυρίευσα αὐτῶν, *I ruled over them*, which is very far diſtant both from the deſigned ſenſe of that place, if we will judge by the Context, and from the words, *I regarded them not*, as they are here recited. The unfitneſs of that rendring in that place in the Prophet is viſible to any reader that obſerves the words immediately precedent, *which my Covenant they brake*, to which theſe other cannot connect, (but rather the contrary) *and I ruled over them*, or *I was their Lord*. Here our Engliſh have put *husband* for *Lord*, and *although* for *and*, and yet farther altered it in the Margent, *Should I have continued an husband unto them?* by way of interrogation; which as it makes the ſenſe directly contrary to what it would be without the interrogation, ſo it is a confeſſion that that contrary ſenſe is (in the truth) it which alone is agreeable to the place. It is therefore far more reaſonable to conſider, that the words which are here recited in this Author, and are exactly agreeable to the Context in the Prophet, (which is deſigned to ſet down the Iſraelites breaking of Covenant, and God's dealing with them by way of puniſhment) are the very words by which the *Greek Tranſlator* had rendred that place in

ἠμέλησα αὐτῶν

in the Prophet, which makes it neceſſary to conclude, that either the Hebrew Copy now is in this particular varied from what it was when they tranſlated it, or that בעל hath ſome other ſignification than that which is ordinarily taken notice of. That all Copies tranſcribed from hand to hand ſhould be ſubject to ſome light changes, is nothing ſtrange; nay, 'tis evident, by comparing 2 *Kin.* 20. 12. with *Eſay* 39. 1. that ſuch miſtakes have been committed: for there in a ſtory, which in both thoſe places is exactly the ſame, we now read ברארך *Berodach* in the former place, and מראך *Merodach* in the latter, which muſt needs be imputed to the hand of the Scribe, and not to any other original. So in the ſame ſtory, in the very next verſe, 2 *Kin.* 20. 13. we read וישמע, *And Hezekiah heard*, or *hearkned*, but *Iſai.* 39. 2. it is וישמח, *And Hezekiah was glad of them*; where the light change of ח into ע is viſibly the error of the Scribe. And ſo the eighteenth *Pſalm*, which was certainly delivered by *David* in one fix'd, certain form, is yet varied in many particulars, 2 *Sam.* 22. which cannot be imputed to any cauſe but that of the Tranſcribers; and the *Maſorites* pains, coming long after theſe changes were come in, can give no ſecurity or fence againſt them. And then it is not impoſſible but that thus it hath happened in that place of *Jeremy* which is here cited. Accordingly the Annotations under the name of *Hugo Grotius* conceive, that the *Septuagint* read it בחלתי, not בעלתי, and accordingly rendred it ἠμέλησα, *I forſook them, regarded them not*, continued not my defence unto them, but permitted them to be often worſted by their enemies: but Mr. *Meade* from *Capellus* ſuppoſeth it to have been געלתי (which is as light an alteration, only ב for ג, as in the other ע for ח) which is alſo ἠμέλησα, ἀφέσηκα, ἐβδέλυξα, *I neglected them, departed from them, deteſted* or *abomin'd*, and accordingly forſook *them*. Other examples of this nature we have in the New Teſtament, which may here fitly be taken notice of. *Mat.* 15. 9. we have theſe words, μάτην σέβονταί με Καὶ μάτην σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων, *In vain they worſhip me, teaching doctrines, the ordinances of men.* This verſe is taken out of *Iſa.* 29. 13. where yet the Hebrew reading now, ותהי יראתם אתי מצות אנשים מלמדה, hath nothing that can be duly rendred καὶ μάτην *and in vain.* But by the *Septuagint* there, (and the *Evangeliſt* here it is to be believed that it was otherwiſe read when they ſo rendred it; and if for ותהי in the beginning of the verſe we read ותהו, and only change the points of the laſt word, without change of any letter, and read מלמדה, *docens, teaching*, in ſtead of מלמדה *taught*, it will then be exactly as the *Septuagint* render, and the *Evangeliſt cites* it from them: For that תהו ſignifies μάτην *in vain* appears by the uſe of it in that ſenſe, *Iſa.* 45. 18, and 19. and c. 49. 4. and from thence it is that the Idols are oft in this Prophet called תהו *vanity*. So *Mat.* 27. 9, 10. we have theſe words cited out of *Jeremy* the Prophet, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος. Wherein there are many difficulties. As firſt, how theſe words come to be cited out of *Jeremy*, which are found in *Zachary only*. But that may be ſalved, either by ſaying that this was firſt in *Jeremy*'s prophecy (ſomewhat of his not now extant, but by tradition delivered down to have been originally his) and afterward in *Zachary*'s according to a ſaying of the Jews, that *the ſpirit of Jeremy reſted on Zachary*; or elſe by affirming that thoſe latter (the 10, 11, 12.) chapters of *Zachary* were really the prophecies of *Jeremy*, though, as other mens Pſalms are annex'd to *David*'s, and *Agur*'s Proverbs to *Solomon*'s, ſo theſe Chapters of *Jeremy*'s prophecy (perhaps not coming to light till after the Captivity) are affixed to the former chapters of *Zachary*. A ſecond difficulty there is, how ἔλαβον and ἔδωκαν, *they received* and *gave*, can here connect with συνέταξέ μοι *the Lord commanded me.* And that may be anſwered alſo by obſerving that ἔλαβον, being anſwerable to ואקחה in the Hebrew, muſt neceſſarily be rendred in the firſt perſon Singular, *I received*, not in the third Plural, *they*, and conſequently that the ν in ἔδωκαν is to be look'd on as a miſtake of the Scribe, (conceiving that ἔλαβον had been the third perſon Plural, and ſo according this unto it) whereas both the Syriack in *Matthew* reads it *I gave*, and the Hebrew in *Iſaiah* ואשליך *I gave*, or *ſent*. And that this muſt be ſo read, appears by the μοὶ retained in all, *as the Lord commanded* (not *them*, but) *me*. But then there is a third difficulty, which can no way be ſalved, but by making uſe of the obſervation which we are now upon. For inſtead of thoſe words in *Matthew*, καθὰ συνέταξέ μοι Κύριος, *according as the Lord appointed me*, the Hebrew reads in *Zachary* בית יהוה *the houſe of the Lord*, and the *Septuagint* agrees, with a little change (the addition of εἰς *into*) εἰς τὸν οἶκον Κυρίου, *into the houſe of the Lord*, rendring ואשליך *I gave*, or *ſent*, (which belongs to laying down the price in the purchace of the field) καὶ ἐνίσαλον *and I caſt*, as if it referred to the caſting it down in the Temple. For ſalving of which, it muſt firſt be obſerved that the thing to which this prophecy is applied in *Matthew*, is the *high Prieſt's buying the potter's field*, v. 7. *with* that *money* which *Judas returned* to them, v. 3. *caſting it down in the Temple*, v. 5. which accordingly they *take up* λαβόντες, v. 6. which is an evidence that the teſtimony applied to that matter muſt be interpreted of thoſe High prieſts, repreſented prophetically in the firſt perſon Singular, ἔλαβον *I received*, καὶ ἔδωκα, *and I gave*, or parted with them, אל היוצר εἰς τὸ χωνευτήριον in the *Septuagint*, and εἰς τὸν ἀγρὸν τοῦ κεραμέως *for the potter's field.* Secondly, the phraſe בית יו ורה ſeems to be a miſtake for ſomewhat elſe, and that Mr. *Meade* hath very probably conjectured to be (by an eaſie change of כ for ב, and ד for י) כדת יהוה *according to the word of the Lord*, as the phraſe is uſed, *Heſt.* 1. 8, 15. and often in that book, and ſo that will be exactly rendred by the καθὰ συνέταξέ μοι Κύριος, *according as the Lord appointed.* And unleſs ſome ſuch change be imagined, there will be no ſenſe in the Hebrew: firſt, becauſe בית יהוה, without any prepoſition before it, is to be rendred *the houſe*, not *into the houſe, of the Lord*; and ſecondly, becauſe the place belonging to the *High-prieſt's buying the field*, hath nothing to do with *Judas's caſting down the money in the Temple*, or *houſe of the Lord*, which act of his was precedent to the High prieſt's ἔλαβον, and ἔδωκα, *taking*, and *giving* that money for that purchaſe. Thus again *Act.* 15. 17. where we read Ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, *that the reſidue of men may ſeek the Lord*, &c. the words are evidently taken out of *Amos* 9. 12. And yet there the Hebrew words, as now we read them, are ſomewhat diſtant, למען יירשו את־שארית אדום *that they may poſſeſs the remainder of Edom.* And therefore both by the *Septuagint's tranſlation*, and the citation in the *Acts*, learned men have adventured to reſolve, that the Hebrew was then diſtant from what now we find in the Copies, moſt probably thus, למען ידרשו אל שאירית אדם *that the reſidue of men may ſeek the Lord*, and all this by light changes of ו for ר, ח for ל, and אדום *Edom* for אדם *man* or *men*, the Singular number collective being oft put for the Plural. So when *Hoſ.* 14. 2. we find in the Hebrew Copy which we now uſe, פרים שפתינו *the calves of our lips*, but in the *Greek tranſlator*, and from thence *Heb.* 13. 15. καρπὸν χειλέων ὁμολογούντων, *the fruit of our lips*, 'tis poſſible and eaſie to conjecture that the antienter and true reading was פרי (not פרים) which ſignifies καρπὸς *fruit*. Theſe examples according in this matter (and many more diſcernible in the Old Teſtament, by comparing the Hebrew, as now we have it, with the Greek) make it not unreaſonable to receive this account which hath here been given of ἠμέλησα, on occaſion of which theſe others have been here mention'd, becauſe omitted in their proper places. But Mr. *Pocock* hath given me ſome reaſon to depart from theſe conjectures, and adhering to the ordinary reading, to take notice of another notion of the word בעל, where it is in conſtruction with ב. In moſt other places the word is uſed either with an Accuſative caſe after it, or with the prepoſition ל, and then conſtantly it ſignifies *dominari*, but in this place of *Iſaiah*, and *Jer.* 3. 1. it is uſed in a peculiar different manner with ב; and then 'tis *Kimchi*'s obſervation, as his ſon tells us, that whereſoever בעל is uſed with ב, it is taken in an ill ſenſe; and accordingly he interprets it in *Jeremy* מקצתי בכם, *I have loathed you*: and ſo *Rabbi Tanchumi*, It ſignifies, ſaith he, *to ſcorn*, or *reject*, in the ſame ſenſe as the word בחל is uſed, which is but a light change from

μάτην σέβονται με

ἔλαβον τριάκοντα ἀργύρια

διὰ Ἱερεμίου τοῦ προφήτου

ἔλαβον καὶ ἔδωκαν

καθὰ συνέταξέ μοι Κύριος

ἔλαβον ἔδωκα εἰς τὸν ἀγρὸν τοῦ κεραμέως

λαβόντες

ע to ח. And thus in the Arabick, which is but a Dialect of the Hebrew, the word בעל signifies not only *dominari*, and *maritum esse*, but *perturbari*, *separari*, *fastidire*, *nauseare*, and in that sense is used in conjunction with ב, as here it is, and with *alla*. So *Ebn Jannahius*, whom *David Kimchi* commonly follows, and cites by the name of *R. Jonah*. And so this is a fair account of this place. The like also hath he given of that other last mentioned, *Heb.* 13. 15. making καρπὸς καρπὸς *fruit* to be there taken in the notion of κάρπωμα, which the *Septuagint* use for *an holocaust*, which being ordinarily of Bullocks, the Hebrew פרים *calves* may well be rendred by it. Of this see Note on *Heb.* 13. e.

Paraphrase.

CHAP. IX.

a. 1. That first covenant indeed had ceremonial laws, peculiar ways of worshipping God, and a tabernacle. And first for the latter of them, (see Mat. 7. Note b.) the Tabernacle, (that was a type of the whole world, of earth and heaven, this made by Moses, but that by God, ch. 8. 2.) this consisted of two parts.

1. * THen verily the [a] first *covenant* had also ordinances † of divine service, and a worldly sanctuary.]

* the first therefore † worship λατρείας

2. For as this world consists of two parts, this lower world, and the highest heavens, so also the Tabernacle had two regions in it; the first was called the Holies (or the Sanctuary) wherein was the candlestick (with six branches, and one in the midst, to signifie the planets) and the bread, or twelve loaves set upon the table (to signifie the fruits of the earth, brought forth by that inlivening influence of the heavens, saith Philo:)

2. For there was a Tabernacle made, the first wherein *was* the candlestick, and the table, and the shew-bread: which is called the sanctuary:]

3. And the second was a place of more sanctity than the former, which was beyond the former, answerable to the place where the Oracle was in the former Temple, and is the image of the highest heaven,

2. And after the second vail, the Tabernacle which is called the holiest of all.]

b. 4. Having a golden censer belonging to it, not always kept in it, but carried in when the priest went in, who was not to go without incense, and the Ark covered round about with gold, and in this the pot of Manna, and Aaron's rod, and the tables of the Commandments, in respect of which it is called the ark of the covenant,

4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the [b] golden pot that had Manna, and Aaron's rod that budded, and the tables of the covenant,]

c. d. 5. And over it the images of the Cherubim, by which God is wont to appear, and shew himself, Exod. 25. 22. and these shadowing the covering of the Ark from whence God was wont to speak with Moses, to give him answers, and shew that he was propitious to the people.

5. And over it the cherubims of [c] glory, shadowing the [d] mercy-seat:] of which we cannot now speak particularly.

6. And this being thus described, we may ascend to the former things mentioned v. 1. the priests officiating, and the statutes about that: and that service of the priests was of two sorts, the daily service, and that was in the former outward part of the tabernacle;

6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*:]

e. 7. But into the inner part of the tabernacle, or the Holy of holies, none entred but the high priest, and he only one day in the year, on the fast, or great day of expiation, and then always he carried with him blood of calves and of goats, of calves to offer for himself, and of goats to offer for the people, (by which it appears that the offering of Christ which is answerable to this, is, after his passion, performed at his going into heaven, which was signified by the Holy of holies:)

7. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the [e] * errors of the people:]

* ignorances

8. By which the Holy Ghost typically signified, that no man by the power of that first covenant could go to heaven, or that the way to heaven was not there revealed, none being then admitted thither but the high priest once a year, who was a type of Christ; but now that that Holy of holies is destroyed, and therewithal the Judaical Law, there is now admission for all true Christians or worshippers of God, who now have promises and right to heaven, though till after death they are not admitted to their possessions.

8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.]

9. And the parabolical, typical meaning of this will be appliable to those of this time, that still observe and contend for the observation of the Judaical forms of worship, and think it is still in force: For all these performances will not be able to give any man confidence to pray to God, to bring any man to heaven, or to obtain for him the pardon of any wilful or presumptuous sin in the sight of God, to free him from any sin that hath wasted his conscience, or give him grace to purge himself from such sin (see Note on 1 Joh. 3. c.)

9. † Which *was* a figure for the time then present, * in which † were offered both gifts and sacrifices, * that could not make him that did the service perfect, as pertaining to the conscience,]

† Which parable belongs to the time approaching, Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα

* according to which (parable) for the King's MS. reads καθ' ὧν † are offered
* being not able to perfect the worshipper μὴ δυνάμεναι τελειῶσαι τὸν λατρεύοντα.

10. But only to purge him from legal uncleannesses or pollutions, as having eaten any unclean meat, drinking wine at any unlawful time, (Lev. 10. 9.) or out of any unclean vessel, omitting any washing commanded by the Mosaical Law, and neglecting any of those external carnal ordinances, upon which they were to be punished here, or to be separated from the congregation, (to gain them impunity for sins of ignorance, &c. v. 7. for to this end only these sacrifices were instituted, and so only in order to this life, and meant only to continue till the time of Christ, wherein the whole service was to be reformed, and the whole course of bringing men to justification and salvation, a true and spiritual purity, to be introduced, and a better covenant to be made with them.

10. † *Which stood* only in meats and drinks and divers washings, and carnal ordinances imposed *on them* until the time of reformation.]

† Being only imposed for meats μόνον ἐπὶ βρώμασιν ἐπικείμενα.

11, 12. But when Christ came to enter on the high-priesthood to obtain for us all those blessings (of purging the conscience, which could not be had by the Law, of bestowing on us our great reward, which is not to be had in this life, and so) which were future in respect of the Law and of this life, and to that purpose made use of a tabernacle that was of a more honourable nature than that under the Law, to wit, his own body, not made with hands as that was, but formed by the Holy Ghost in the Virgin's womb, after an extraordinary manner, (and so differing not only from that tabernacle as flesh from wood, but also from other human bodies, as that which was conceived by the Holy Ghost, from that which was begotten after the ordinary manner,) when, I say, Christ entred on his high priesthood, he ascended into heaven, instead of the Holy of holies, and did this once for all, instead of the once a year of the high priest, and this with his own blood, or having laid down his own life, instead of that blood of goats for the people, and of bullocks for himself, which the priest took with him to the Holy of holies, having thus found out a way of purchasing eternal redemption for us from the guilt and power of sin, by his death and resurrection.

11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building,

12. Neither by the blood of goats and calves, but by his own blood, he entred in * once into the holy place, having obtained eternal redemption *for us*.]

* for once, or, once for all, ἐφ' ἅπαξ

f. are much ish 13. For if the legal pollutions, the eating or touching of unclean things, &c. be expiated by blood and ashes, so far as to keep them that are polluted so from being turned out of the Congregation, and from any legal punishment:

13. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, [f] sanctifieth to the purifying of the flesh:]

14. How how more shall Christ's death, the shedding of his blood for you, and after that, his presenting himself to his Father in heaven in a body that shall never die any more, raised from the dead by the Spirit and power of God, and now being not only alive, but immortal, deliver you from the guilt of sin, and fit you to serve God in a vital Christian course, giving over all the sins of the former life?

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?]

15. And for this end was Christ made use of to intercede between God and us,

15. And for this cause he is the Mediator of the New * Testament, that by means of death, for the redemption of the transgressions that were under the first † Testament, they which are called might receive the promise of eternal inheritance.]

* Covenant: see Note on the Title of these books † Covenant

and

and eſtabliſh and ſeal a new Covenant with us, that by the intervention of his death for the expiation of all ſins and tranſgreſſions, even ſuch as could not be expiated under the old Covenant, they which are effectually called, the truly penitent reformed believers, may have heaven and eternal bliſs made over to, and poſſeſſed and inſtated on them, by way of inheritance.

16. For where a Teſtament *is*, there muſt alſo of neceſſity * ᵍ be the death of the Teſtator.]

16. He ſhed his blood, I ſay, becauſe that a Teſtament ᵍ.

* be produced

be valid, or that any man enjoy any thing by the death of another, the death of the Teſtator is required neceſſarily, and muſt be avouched or produced by him.

17. For a Teſtament is † of force after men are dead, otherwiſe it is of no ſtrength at all, while the Teſtator liveth.]

17. There being no ſtability in a Will as long as

† firm Celaia

the Teſtator liveth, becauſe he may change it if he will, and beſides it is to be ſuppoſed of him, that he meant not the benefit of it to his heir till after his own death.

18. Whereupon neither the * firſt *Teſtament* was dedicated without blood.]

18. And therefore agreeably to this nature of Covenants,

* firſt was conſecrated πρώτη ἐγκαίνισται

which are among the Eaſtern Nations ſtill ſigned with blood, and of Teſtaments which are not in force till the Teſtator's death, we read in the Law, that the ceremony of blood was uſed in the ſanction of the firſt Covenant, that under the Law.

19. For when Moſes had ſpoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water and ſcarlet wool and hyſſop, and ſprinkled both the book and all the people,]

19. For when the Commandments, Exod. 20, 21, 22, 23. were by Moſes recited to all the people according to God's appointment, then, as it follows Exod. 24. 6. he took, &c. and ſprinkled, &c. (which noted this ſanction of Covenants (as of Teſtaments by death) by the ceremony of blood, and fore-ſignified the ſhedding of the blood of Chriſt for the making of a new Covenant with us,)

20. Saying, This *is* the blood of the † Teſtament which God hath * enjoined unto you.]

20. Saying, This blood is the Ceremony of eſtabliſhing the Covenant which God hath made with you.

† Covenant * commanded for or toward you, ἐνετείλατο πρὸς ὑμᾶς

21. Moreover he ſprinkled with blood both the Tabernacle and all the Veſſels † of the Miniſtery.]

21. And ſo likewiſe he ſprinkled the Tabernacle, and all the utenſils that were uſed in the worſhip of God, with blood.

† of ſervice λατρείας

22. And almoſt all things are by the Law purged with blood; and without ſhedding of blood is no remiſſion.]

22. And generally under the Law the courſe was, that

all things that were purified ſhould be purified by that ceremony of ſhedding blood, and ſo in like manner, that when any ſin was committed, a beaſt ſhould be ſlain for a ſacrifice, by way of confeſſion that that ſin deſerved death.

23. *It was* therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe, but the heavenly things themſelves with better ſacrifices than theſe.]

23. And therefore the Law commanding that the

Tabernacle which (in reſpect of the two parts of it, but eſpecially the inmoſt part) is an image of the higheſt Heavens, ſhould thus be purified with the blood of bullocks or goats, that is, that the Prieſt ſhould never enter in thither without ſuch blood-ſhedding, it is moſt agreeable and proportionable to theſe types, that Chriſt ſhould die, ſhed his own blood, and ſo enter into Heaven to be our high prieſt (and in like manner that we through many ſufferings ſhould enter into the kingdom of God.)

24. For Chriſt is not entred into the holy places made with hands, *which are* the * figures of the true; but into Heaven it ſelf, now to appear in the preſence of God for us:]

24. For Chriſt was not ſo an high Prieſt as to enter

* copies ἀντίτυπα

into any holy place built by men, the image or repreſentation to ſignifie Heaven, (ſee Wiſd. 9. 8.) but into Heaven it ſelf, there to appear before God, as the Prieſt was ſaid to do in the Holy of holies, and to recommend our wants and affairs to him, and negotiate for us, and ſo to relieve us when we ſtand in need of him:

25. Nor yet that he ſhould offer himſelf often, as the high Prieſt entreth into the holy place every year with blood of others:]

25. Nor was the ſimilitude betwixt him and an high

Prieſt to hold in this, that as the Prieſt enters into the holy place every year with the blood of bullocks and goats, ſo Chriſt ſhould enter every year into that which was ſignified by the Holy of holies:

26. (For then muſt he often have ſuffered ſince the foundation of the world) but now once † in the end of the world * hath he appeared ʰ to put away ſin by the ſacrifice of himſelf.]

26. (For then he ſhould from time to time ever ſince the beginning of the world ʰ.

† at the conſummation of the ages ἐπὶ συντελείᾳ τῶν αἰώνων

have died many times) but in this, his preſenting himſelf in the ſight of God, his going to heaven to intercede for us, differs from the Prieſts going into the Holy of holies, that Chriſt doth ſhed none but his own blood, and that but once for all, and that now in this laſt age, (ſee Note on Mat. 24. c.) this cloſe or ſhutting up of the Jewiſh ſtate, on purpoſe to obtain pardon for whatſoever ſins repented of, and to work reformation among us.

* hath he manifeſted by ſacrificing of himſelf for the putting away of ſin, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται

27. † And as it is appointed unto men once to die, but after this the judgment:]

27. For in this is the

† as is read for καθ' ὅσον ἀπο- κεῖται τοῖς — their deliverance εἰς σωτηρίαν

condition of Chriſt like to the condition of other men, that as they muſt die but once, and then be judged to all eternity:

28. So Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time without ſin * unto ſalvation †.]

28. So Chriſt having yielded up himſelf for a ſacrifice

for us, and ſo born our ſins up to the croſs with him (died as our ſurety or proxy) ſhall do this but once: when he comes again it ſhall be in another manner, he ſhall not come to this earth to die again, but ſhall come in glory and power, (quite unlike that ſtate wherein he was when he bare our ſins) to the relieving and beſtowing deliverance on thoſe who expect and wait for him, and conſtantly adhere to his commands.

ſee Note on c. 2. b. † the King's MS. adds here διὰ πίστεως, by faith.

Annotations on Chap. IX.

a. ἡ πρώτη

V. 1. *Firſt covenant*] That it muſt be read ἡ πρώτη *the firſt* without σκηνὴ *tabernacle*, will appear by the authority of antient MSS. (as, beſides others taken notice of by other men, in an antient one in *Magd. Col.* Library in *Oxon*) and of the *Syriack*, and old *Latin* Tranſlation, and of Saint *Chryſoſtom*, and the *Greek Fathers*, who read it not: And then there is little doubt but the Subſtantive to it muſt be διαθήκη *Covenant*, mentioned in the former Chapter, and called ἡ πρώτη, *the firſt*, in the verſe immediately preceding this, c. 8. 15. which antiently was conjoined with this, before the diviſion into Chapters. Beſides the addition of σκηνὴ *tabernacle*, will not be very congruous; for then the Tabernacle muſt be ſaid to have in it τὸ ἅγιον κοσμικὸν *the worldly holy*, that is, the Tabernacle, as appears v. 3. where σκηνὴ *tabernacle* is called ἁγία ἁγίων *the Holy of holies*. As for δικαιώματα *ordinances*, ſee *Rom.* 8. d. and λατρείας is in any reaſon to be taken not in the Genitive, but the Accuſative plural, and ſo will note ſacrifices and other inſtitutions for God's worſhip, which belonged to that Moſaical Covenant.

λατρείας

V. 4. *Golden pot*] It is a matter of ſome difficulty to determine, whether it were the Ark, in which the Pot of Manna and the rod are here ſaid to be kept, or more generally the Holy of holies, wherein, as in a common place, both they and the Ark were. For firſt, the phraſe, ἐν ᾗ *in which*, may equally refer to σκηνὴ λεγομένη τὰ ἅγια τῶν ἁγίων *the tabernacle called the Holy of holies*, and to κιβωτὸς *the Ark*: and ſecondly, it is poſitively affirmed, 1 *King* 8. 9. that *there was nothing in the Ark but the tables of ſtone*. But then on the other ſide it is apparent that thoſe Tables of the Law were in the Ark, and therefore the mention of thoſe being immediately ſubjoyned to the mention of the Pot and the Rod, and connected diſtinctly with a καὶ, *the pot and the rod and the tables*, in all reaſon they muſt be thought affirmed to be in the Ark, where it is certain the Tables were; and 2. It is as manifeſt that the ὑπεράνω αὐτῆς, *over it*, v. 5. denotes the Ark, on the covering of which, and not of the Holy of holies, the *Cherubim* were. To this difficulty that which *Theophylact* hath affirmed is moſt ſatisfactory, that though at that

b. Σταμνὸς χρυσῆ

time which is referred to 1 *King* 8. 9. that is, in *Solomon*'s time, there was nothing in the Ark but the Tables, yet in after-times the Pot and the Rod were put there, *viz.* in *Jeremy*'s time, when the Ark was to be hid by him: and all this, saith he, S. *Paul* may be supposed by tradition to have had from *Gamaliel* his Master, a Pharisee; and accordingly, saith he, ϰ᾽ νυῦ οἱ Φαρισαΐζοντες τ῀ Ἑβραίων σωλίθεν) τῦτο ὕτως ἔχειν, *the Hebrews*, or *Jews*, *of his time*, *which were of the Pharisees sect*, *affirmed it to be so.*

c. Δόξα — V. 5. *Glory*] Δόξα *glory*, is here set to signifie the *Schechina*, or *appearing of God*, which was wont to be by Angels, of which these *Cherubims* were the representations. See Note on *Mat.* 16. n. and on *Mar.* 1. a.

d. Ἱλαστήριον — Ib. *Mercy seat*] The word Ἱλαστήριον is answerable to the Hebrew כפרת. Now the word כפר signifies two things, first, *to cover*, (and indeed the English word *cover* seems to come from it) and that either simply *to cover*, or *to cover with pitch*, &c. and secondly in *Piel* *to cleanse*, *expiate*, and *to be propitious*. Hence it is rendred sometimes ἀσφαλῶσαι *to plaister*, or *cover*, *with bitumen* or *pitch*, and sometimes, most ordinarily, ἱλάσκομαι, ἐξιλάσκομαι, ϰαθαιρίζω, *to propitiate*, or *cleanse*. And accordingly כפרת is rendred sometimes ϰαλαπέτασμα *a covering*, *Exod.* 26. 36. sometimes ἱλαστήριον *propitiatory*; and ἱλαστήριον *propitiatory*, when the sense is ϰαλαπέτασμα *covering*. See note on *Rom.* 3. h. And so in this place, where it notes a part of the Ark, it must be taken in the notion of the Hebrew, and rendred in that sense of ϰαλαπέτασμα, *covering*, as 'tis *Exod.* 26. 34. and 30. 6. or as the Hebrew כפרת, if it had been here retained, would have imported.

e. Ἀγνοήματα — V. 7. *Errors*] The word ἀγνοεῖν, though it signifies peculiarly *ignorance*, yet is taken among the Greek Writers in the Old Testament for *sinning* indifferently. So *Tob.* 3. 3. *Judith* 5. 20. *Ecclus.* 51. 26. 1 *Mac.* 13. 39. 2 *Mac.* 13. 37. *Ecclus.* 23. 2. and 3 *Mac.* σύϛημα μηδὲν ἡγνοηϰὸς, *a company that had not sinned* against the King, according to the notion of the Hebrew שגה, which as it signifies *ignoravit*, *erravit*, *ignorance*, *error*, so also it signifies *defecit*, *recessit*, *falling off*, *failing*; and so here it signifies all those sins for which there was allowed expiation and sacrifice under the Law, that is, all sins but those of Presumption, or Will.

f. Ἁγιάζειν — V. 13. *Sanctifieth*] Ἁγιάζειν *to sanctifie* in this place signifies *to purifie*, in the notion that belongs to the Hebrew טהר, which is sometimes rendred ϰαθαρὸς *pure*, sometimes ἅγιος *holy*; and accordingly ἀϰάθαρϛα and ἅγια, *impure* and *holy*, are set opposite 1 *Cor.* 7. 14. So also the Hebrew קדש which is vulgarly ἁγιάζειν *to sanctifie* is used for *washing* among the Jews. See Note on 1 *Cor.* 7. d. Thus it appears to be used here, not only by the ϰεϰοινωμένους *unclean*, or *polluted*, immediately precedent, and the ϰαθαρότηϛα *cleansing*, or *purity*, following; but by the evidence of the matter here spoken of. For that was the design of the legal sacrifice, blood and ashes, to cleanse them that were legally polluted, which is the meaning of πρὸς τ῀ τ῀ σαρϰὸς ϰαθαρότηϛα *for the cleansing of the flesh*, that is, to make them legally clean, such as might come into the congregation again. But this still in a Metaphorical signification, as *cleansing* signifies expiation, or obtaining pardon of sin, freeing from the inconveniences or Censures that belong'd to it. In this same sense the word is used c. 10. 10. *Through which will we are sanctified*, ἡγιασμένοι ἐσμὲν, that is, our sins are expiated, *through the offering of the body of Christ once for all*, which v. 26. is expressed by another phrase, that *he hath now once appeared to put away sin by the sacrifice of himself.* ἡγιασμένοι ἐσμὲν

g. Φέρεσθαι — V. 16. *Be the death* ——] What the word φέρεσθαι signifies here, will be best guest by the Context, which looks to the validity of Wills and Testaments, and to the pleading of them in Law, to receive benefit from them. This is expressed v. 17. by βεβαία and ἰσχύει, and of this it is sufficiently know in all Laws, what is here said, that *as long as the Testator lives* there is no validity in his will, no pleading any thing from it, because *voluntas est ambulatoria*, say the Lawyers, a man as long as he lives may change his will. In this sense may this 16. v. be thus interpreted, Ὅπου διαθήϰη, *where there is a Testament*, that is, where a Testament is produced or pleaded, or, where a Testament is a Testament, or, to the confirming of a Testament, to the proving of a will, ἀνάϒϰη, *it is necessary*, φέρεσθαι θάνατον τ῀ διαθεμένου, *that the death of the Testator be brought*, *produced*, *alledged*, brought into the Court, testimony brought of it; for otherwise the Will will not be βεβαία *firm*, nor ἰσχύειν of *force*, ὅτε ζῇ, &c. *as long as the Testator is alive*, or as long as there is no *constat* of his death. Thus is the word φέρειν and φέρεσθαι used sometimes in the New Testament, in a Forensical sense, as ϰαθηγορίαν φέρειν, *to bring an accusation*, 1 *John* 18. 29. αἰτιάματα φέρειν, *Act.* 25. 7. *to bring accusations* or *charges* against any, and φέρειν ϰείσιν *to bring*, or *enter*, *a suit* against one. βεβαία φέρεσθαι

h. Ἀθέτησις — V. 20. *To put away*] Ἀθετεῖν properly signifies *to frustrate*, as ἀθετεῖν βυλὴν Θεῦ, *to frustrate God's counsel*, that is, deprive it of (evacuate) the end of it: and so here *Christ*'s death is ἀθέτησις ἁμαρτίας, *depriving sin of it's end* or *design*, which was first to get us into its power, to reign in our mortal bodies, and then malitiously to bind us over to punishment eternal; from both which *Christ*'s death was designed to redeem us, from living in sin, and from being punished for it, according to the two benefits of *Christ*'s death, signified in the Sacraments, grace and pardon.

Paraphrase.

CHAP. X.

1. For the Mosaical Law, which contained no more than an imperfect shadow or rude first draught of those mercies made over to us by the Gospel, eternal life, &c. and not the lively representation or effigies of them, such as the Gospel now affords us, is no way able by sacrificing every year, as long as the temple lasts, bullocks and goats, that is, by repeating often those same kinds of sacrifices, to work that great benefit for the worshippers which the Gospel is designed to do, viz. to give men full pardon of sin, and purifie their consciences.

1. FOr the Law having a shadow of * good things to come, *and* not the very image of the things, can never † with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.]

* τ῀ ἀγαθ῀.

† by the same sacrifices every year ϰαθ᾽ ἐνιαυτὸν ταῖς αὐταῖς θυσίαις

2. For then they would not need to be offered again continually, when the work for which they were offered was once wrought, as if the cure were wrought, the medicine need not be any more applied.

2. For then * would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of fin.]

* Sure they would have ceased, for many other copies read ἐπεὶ ἂν ἐπαύσαντο, leaving out οὐϰ, others read the οὐϰ not but by way of interrogation: so Theophylact

3. Whereas now being only a commemoration of sins, not a purging them away, they are offered every year anew on the day of expiation, thereby commemorating not only the sins committed that year, since the last day of expiation, but their former sins again, for which they had formerly sacrificed, at the time of committing of them, and to typifie that one true sacrifice of Christ, that alone is able to do the work for all our sins.

3. But in those *sacrifices there is* † again remembrance of sins *made* every year.]

† a commemoration ἀνάμνησις

4. For the truth is, it is not in the power of any sacrifice of any beast to take away the guilt of sin, or purifie the conscience.

4. For *it is* not possible that the blood of bulls and goats should take away sins.]

5. And therefore in the Prophetick Psalm concerning Christ's coming into the world, God's despising of those legal sacrifices is mentioned, and all that is thought fit to be depended on in order to obtaining pardon for sin, is the body of Christ, God giving him a body, and designing that to crucifixion, fitting it for the Cross, as the servants ear for the door-post, Deut. 15. 17. to which it was to be nailed, (on which ground of similitude it is, that instead of opening or boaring my ear, in the Psalmist, 'tis here framing him or fitting him a body, see Note on 2 Cor. 13. c.) and so decreeing that to be the perfect and complete sacrifice, which was to supply the defects of all the rest.

5. Wherefore when he cometh into the world, he saith, Sacrifice and burnt-offering * thou wouldst not, but a body hast thou † prepared me.]

* thou hast not delighted in, οὐϰ ἠθέλησας

† framed ϰατηρτίσω

6. In

6. In burnt-offerings and *ſacrifices* for ſin thou haſt had no pleaſure.]

6. And then he adds in the name of Chriſt ſpeaking to God his Father, The offerings of legal ſacrifices, I know, are not acceptable in thy ſight, or able to reconcile thee to ſinners.

* Indenture, or folding of the Bill, ſee Note on Lu. 4. a.

7. Then ſaid I, Lo, I come (in the * volume of the Book it is written of me) † to do thy will, O God.]

7. Therefore I, that is Chriſt, come (according to what he had undertaken and bound himſelf by bond to his Father, in order to that great work of our redemption) to perform whatſoever thou my God ſhalt require of me.

† that I may do τὸ ποιῆσαι

8. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and *offering* for ſin, thou wouldſt not, neither haſt pleaſure *therein*, (which are offered * by the Law;)

* according to the Law κατὰ νόμον

9. Then ſaid he, Lo, I come to do thy will (O God.) He taketh away the firſt, that he may eſtabliſh the ſecond.]

8, 9. By which place of the Pſalmiſt, Pſal. 40. it is clear, that the ſacrifices appointed by Moſes's Law are not of any force with God, but only the ſufferings and death of Chriſt, the firſt being in that place wholly renounced and diſclaimed, and only the ſecond ſet up.

† through which ἐν ᾧ

* by διὰ τῆ

10. † By the which will we are ſanctified, * through the offering of the body of Jeſus Chriſt once *for all*.]

10. And by this gracious will of God (which Chriſt came to perform in the body which God prepared for him, v. 5.) by offering that body once for all, and not by thoſe legal ſacrifices, which were oft repeated, all our ſins are expiated, (ſee Note on c. 9. c.) and we received into God's favour, as many of us as by performing the condition of ſincere obedience, ſtill required of us, are rendred capable of that great benefit purchaſed for us by the ſufferings of Chriſt.

† ſtood indeed μὲν — ἕστηκε

11. And every Prieſt † ſtandeth * daily miniſtring and offering oftentimes the ſame ſacrifices, which can never take away ſins:

11. Again, under the Law, the high prieſt was wont every year once (ſee c. 7. 27.) on the great day of expiation, to officiate and offer up yearly the ſame kinds of ſacrifices, bullocks, &c. none of which have power to free the conſcience from the guilt, or the offender from the puniſhment of ſin.

* upon a day καθ' ἡμέραν

* hath for continuance ſate εἰς τὸ διηνεκὲς ἐκάθισεν, ſee v. 14.

12. But this man, after he had offered one ſacrifice for ſins * for ever, ſate down on the right hand of God,]

12. But Chriſt having by his own death made one complete ſacrifice, which will ſuffice for the ſins of all the world, without need of repeating it, (ſealing to all that ſhall ever live a covenant of mercy and remiſſion upon repentance) hath ever ſince continued at the right hand of God, and ſhall do ſo for ever,

† For the time to come τὸ λοιπὸν

13. † From henceforth expecting till his enemies be made his footſtool.]

13. Exerciſing his regal office in mens hearts, and meaning to exerciſe it alſo over ſin and death it ſelf, in aboliſhing or ſubduing them both in the reſurrection.

14. For by one offering he hath perfected for ever them that are ſanctified.]

14. For that one offering of his in his death hath done the whole work, once for all completely, for all obedient Chriſtians, all ſanctified diſciples of his (that having the interceſſion of Chriſt in heaven, the ſending the Spirit, &c. adjoined with it, which are the grounds of furniſhing us with all grace, &c.)

* And the holy Ghoſt alſo beareth us witneſs, μαρτυρεῖ δὲ ἡμῖν καὶ τὸ —

15. * *Whereof* the Holy Ghoſt alſo is a witneſs to us, for after that he had † ſaid before,

† firſt ſaid προειρηκέναι

16. This *is* the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and * in their minds will I write them:

* upon ἐπὶ τῶν

17. And their ſins and iniquities will I remember no more.]

15, 16, 17. And of this the Scriptures of the Old Teſtament do teſtifie; for after he had premiſed, as the firſt thing promiſed, in his covenant, the writing his laws in their hearts and on their minds, and revealing his will, and giving them his ſanctifying grace for the reforming of their wicked lives, he then adds as a ſecond part of his covenant, the free pardon of all the ſins and tranſgreſſions of their former life, whatſoever they have been.

18. Now where remiſſion of theſe *is*, *there is* no more offering for ſin.]

18. And this being done once for all, there is no need of any farther ſacrifices, or Judaical obſervances, for which ſome of you do ſo zealouſly contend.

† liberty παῤῥησίαν

19. Having therefore, brethren, † boldneſs to enter into the holieſt by the blood of Jeſus,]

19. The doctrine then of the ſuperlative excellence of Chriſt's prieſthood above the Moſaical being thus evidenced, and the benefit of it being to us ſo great, even to give us liberty (ſee Joh. 7. a.) to approach unto God in prayer, and apprehenſion of his promiſes, to have title to heaven it ſelf, through what Chriſt hath purchaſed for us,

*Which he hath conſecrated for us a new and living way by the vail, Ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν

20. * By a new and living way which he hath conſecrated for us, through the vail, † that is to ſay, his fleſh,]

† that is, his own fleſh τῆς σαρκὸς αὐτοῦ

20. (Which confidence and liberty to enter he hath helped us to by a way never known before, and that a clear or living way, in oppoſition to the dead ſhadows and rudiments under the Law, which, I ſay, he hath helped us to, by paſſing himſelf from the outer to the inner tabernacle, from this life to another, breaking through the vail or partition between them, that is, through his fleſh, being fain to die before he entred heaven)

21. And *having* an high prieſt over the houſe of God.]

21. And having one that intercedes for us at the right hand of God, and that hath taken upon him the whole care of his Church, and of every faithful ſervant of his that ſhall adhere and keep cloſe to him,

*Let us come to him in fulneſs of faith, Προσερχώμεθα ἐν πληροφορίᾳ —

22. * Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.]

22. Let us ſerve and worſhip him unfeignedly, being fill'd with faith (ſee Note on Luk. 1. a. and h.) and having reformed our wicked lives in ſincere reſolution of heart, (without which there is no more reception to be hoped for at God's hands, Iſa. 1. 15. than under the law there was liberty to come into the congregation for them that had touched any impure thing, till they were ſprinkled with water by the prieſt) and having our actions waſhed and pure alſo.

† hope ἐλπίδος

23. Let us hold faſt the profeſſion of the † faith without wavering, (for he *is* faithful that promiſed.)]

23. Let not all the afflictions and dangers that can approach us, move us ſo much as to waver in our Chriſtian profeſſion, which having the hope of eternal life joined with it, is fortification enough againſt all the terrors of this world, having God's fidelity engaged to make good the promiſe to us.

24. And let us conſider one another to provoke unto love and unto good works;]

24. And let us weigh and conſider all advantages that we can have upon one another, to provoke and excite one another to charity, and all actions of piety, (ſuch as are joining in the publick ſervice, ver. 25.) whenſoever we ſee any thing of fainting or growing cold in any;

25. Not forſaking the aſſembling of our ſelves together, as the manner of ſome *is*, but exhorting *one another*: and ſo much the more, as ye ſee the [a] day approaching.]

25. And not ſuffer our ſelves to proceed ſo far toward defection, as to give over the publick aſſemblies, (the forſaking of which is not only deſerting of the publick profeſſion of Chriſt, but alſo of the means of growth in grace) but ſtir up one another to the performance of this and ſuch other duties of confeſſion toward Chriſt, by this argument among others, that now their deliverance from the perſecutions which ſo diſcouraged them is near at hand, (by reaſon of the deſtruction of the enemies of the croſs, the Jews and Gnoſticks, that have cauſed all theſe perſecutions) which therefore would make it unreaſonable for them now to give over their conſtancy, and loſe all, when they are ſo near the end of their voyage, (ſee Rom. 13. 11. and Jam. 5. 7, 8.)

[a]

26. For if we ſin wilfully after we have received the knowledge of the truth, there remaineth [b] no more ſacrifice for ſins,

*burning of fire πυρὸς ζῆλος

27. But a certain fearful looking for of judgment, and * fiery indignation, † which ſhall devour the adverſaries.]

† ready to μέλλοντος

26, 27. For if we obſtinately commit ſuch a ſin as this, defection from Chriſt, and forſaking Chriſtianity (as they that forſake the publick aſſemblies are in danger to do) after once receiving it (ſee Note on Mat. 12. h.) there is no plea or apology of ignorance or unwillingneſs for that; and conſequently, as under the Law no ſacrifices are to be offered for ſuch, nor ever any for Apoſtates, ſo now there is no way of remiſſion which will be profitable for ſuch, all that is to be expected is the judgments and wrath of God, ſuch as are like to be ſent out ſpeedily to utter deſtruction, againſt all ſuch enemies of Chriſt, (ſee Note on 2 Pet. 3. g. and Heb. 6. b.

[b]

28. He that diſpiſed Moſes Law, died without mercy, under two or three witneſſes.]

28. He that offended wilfully, and ſo capitally, under Moſes's Law, was not capable there of any mercy, but the thing being proved againſt him by competent teſtimony, he was to be put to death.

29. Of

29. How much ſadder then will his condition be judged to be, who againſt all light and conviction received, and formerly aſſented to, ſhall

29. Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the Covenant wherewith * he was ſanctified, † an unholy thing, and * hath done deſpight unto the ſpirit of grace?]

* he hath been — ἡγιάσθη
† a prophane thing κοινὸν
* hath reproached ἐνυβρίσας

thus fall off, and by doing ſo, join with thoſe Antichriſtian Gnoſticks, and Jews the crucifiers of Chriſt, and enemies of Chriſtians, which have deſpiſed Chriſt, as vile, and nothing worth, yea as one that died as a malefactor, and ſo his blood no better than unclean, prophane blood, not ſuch as will bring any benefit to us, (as it was deſigned to do) and ſcorn and reject the Goſpel it ſelf, revealed to us by the Apoſtles, authorized thereto by the deſcent of the Spirit on them, and other mercies in it ſo graciouſly beſtowed on us?

30. For we know it is the Lord that ſaid, Vengeance, &c. and again, Pſal. 135. 14.

30. For we know him that hath ſaid, Vengeance *belongeth* unto me, I will recompenſe, ſaith the Lord: and again, The Lord ſhall judge his people.]

that God will avenge his people, (his Church) and conſequently will avenge the cauſe of thoſe which now ſuffer among you, againſt their perſecutors, in his time, if you can patiently wait for it.

31. To which purpoſe you may be armed with this conſideration, that 'tis not near ſo formidable a thing to be perſecuted and puniſhed by mortal men, as by him that lives for ever: ſee Mat. 10. 20.

31. *It is* a fearful thing to fall into the hands of the living God.]

32. Now that the being perſecuted for Criſtianity ſhould bring you to this defection, there is no reaſon, conſidering how,

32. But call to remembrance the former days, in which after ye were illuminated, ye indured a great † fight of afflictions;]

† combate ἄθλησιν

when you did firſt receive the faith, (ſee Rom. 13. 11.) ye indured afflictions couragiouſly (and therefore ought not now at laſt to fail in any reaſon, leſt you loſe the fruit of all that)

33. Suffering moſt couragiouſly and notoriouſly your ſelves, and ſhewing your fellow-feeling and common concernment with them that were thus afflicted.

33. Partly whilſt ye were made a gazing-ſtock both by reproaches and afflictions, and partly * whilſt ye became companions of them that were ſo uſed.]

* being made partakers of thoſe which ſo lived κοινωνοὶ τῶν οὕτως ἀναστρεφομένων
† or a fellow-feeling with priſoners, for

34. For (firſt to the latter of them, ſee Note on Mat. 7. a.) you expreſſed your ſenſe of my ſufferings (and perhaps of many others that were in like manner impriſoned) in mourning for me, and relieving me; and (for the former) ye parted with your worldly wealth, which was violently torn from you, with perfect patience, nay rejoicing that you were thought worthy to ſuffer for Chriſt's ſake, and conſidering, and aſſuring your ſelves that ſuch ſufferings as theſe yield you (and will bring you by way of reward) a more valuable and durable kind of wealth, eternal bliſs in heaven.

34. For ye had † compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, * knowing in your ſelves that you have † in heaven a better and an enduring ſubſtance.]

the King's MS. reads τοῖς δεσμίοις συνεπαθήσατε * knowing that you have in your ſelves γινώσκοντες ἔχειν ἐν ἑαυτοῖς † a better being in heaven, and an abiding one, κρείττονα ὑπαρξιν ἐν οὐρανοῖς καὶ μένουσαν

35. Having therefore indured ſo much upon theſe grounds of the certain retribution that all your ſufferings bring with them, be not beaten out of your fearleſneſs (ſee Note on Joh. 7. a.) and patience and Chriſtianity at laſt.

35. Caſt not away therefore your * confidence, which hath great recompence of reward.]

* boldneſs παῤῥησίαν

36. For Chriſtianity being a life of faith and hope, faſtned on future promiſes, both thoſe of this life, releaſe from perſecutions, and thoſe of another life, eternal bliſs, which will not be had 'till we have done what God appoints us in the interim to do or ſuffer, 'tis clear that patience is neceſſary for all Chriſtians at all times, and particularly for you at this.

36. For ye have need of patience, † that after ye have done the will of God, ye might receive the promiſe.]

† that having done ἵνα — ποιήσαντες

37. For the time is now very near at hand, that Chriſt (ſee Note on Mat. 11. a.) ſhall come as a judge to deſtroy the enemies, and as a reliever to reſcue all faithful diſciples (ſee Note a.) and though you may think he hath ſtayed ſomething long, yet now he will come very ſpeedily to that work.

37. For yet * a little while, and he that † ſhall come will come, and will not tarry.]

* a very little while μικρὸν ὅσον ὅσον
† cometh ἐρχόμενος
* But ὁ
† And if he draw back or ſlink away ὑ ἐὰν —
* purchaſing, acquiring, finding,

c. 38. Mean while the true conſtant Chriſtian ſhall by the ſtrength of his faith live, and hold out againſt all theſe terrors, ſuſtain himſelf by his faith (ſee Rom. 1. 17.) and he that doth not ſo, but is affrighted and driven by afflictions out of his hold and profeſſion (as now ye are like to be) God will certainly reject and hate ſuch a man, never accept of ſuch temporary obedience.

38. * Now the juſt ſhall live by faith: † But if *any man* [c] draw back, my ſoul ſhall have no pleaſure in him.]

d. 39. But as Chriſt told his diſciples, that in times of perſecution he that would ſave his life ſhould be the moſt likely to loſe it, and he that would venture the utmoſt for Chriſt's ſake ſhould be moſt likely to thrive, and ſecure himſelf even in this world; ſo it is likely to be at this time: and ſo I may ſay it with comfort of all true faithful conſtant Chriſtians, that we do not mean to forſake Chriſt, or fall off to the Gnoſtick compliances, which inſtead of delivering will prove the certaineſt way to ruin, but to ſtick conſtantly to him, as the likelieſt way to preſerve us here, and the only way of ſecuring us to eternity, whether to ſave our lives, or our ſouls.

39. But we are not of them who draw back unto perdition: but of them that believe to the [d] * ſaving of the ſoul.]

Annotations on Chap. X.

a. ἡμέρα Χριστοῦ

V. 25. *Day approaching*] The notion of ἡμέρα Χριστοῦ, *the day of Chriſt*, and ἡμέρα, *day*, and παρουσία Χριστοῦ, *coming of Chriſt*, and βασιλεία Θεοῦ, *kingdom of God*, and many the like, ſignifying that famous deſtruction of the Jews, hath been often mentioned. The other phraſes have been gathered together from their diſperſions through this book. Note on *Mat.* 3. c. *Mat.* 24. b. c. &c. Now for this of ἡμέρα, *day*, or ἡμέρα Χριστοῦ, *day of Chriſt*, although ſomewhat hath been ſaid on *Rom.* 13. Note d. yet now more fully it muſt be explained. The force of the phraſe may appear *Zach.* 14. 1. *Behold the day of the Lord cometh, and I will gather all nations againſt Jeruſalem to battel, and the city ſhall be taken*, &c. and ſo in many places of the Old Teſtament: and accordingly in the New, *Luk.* 17. 24. *The ſon of man* ἐν τῇ ἡμέρᾳ αὐτοῦ, *in his day*, that is, when he comes to deſtroy *Jeruſalem*; ſo *Mat.* 24. 36. περὶ δὲ ἡμέρας ταύτης *of that day and hour*, that is, the punctual time of this deſtruction (not of the day of the laſt judgment, but of ſomewhat that was to come in *that age*, v. 34.) *knows no man.* So *Luk.* 17. 30. ἡμέρᾳ *the day wherein the Son of man ſhall be revealed*; and v. 31. ἐν ἐκείνῃ ἡμέρᾳ *in that day*; and c. 19. 40. ἡμέραι *the days ſhall come in which thy enemies ſhall caſt a trench.* So *Act.* 2. 20. ἡμέρα Κυρίου μεγάλη καὶ ἐπιφανὴς, *the great and conſpicuous day of the Lord*, from which none of the Jews ſhould eſcape, but only the believers: In which place, as 'tis cited out of *Joel*, 'tis obſervable that there is firſt mention of *the laſt days*, v. 17. (which as the Jews render *the days of the Meſſias*, ſo *Peter* interprets the time after the reſurrection of *Chriſt*, in which the *Spirit* was *poured out*) then of this *great day* v. 20. which is as it were ἐσχάτων ἐσχάτη *the laſt of the laſt*, fourty years after his reſurrection, in which *Judæa* was to be laid waſt. So 1 *Cor.* 1. 8. *the day of the Lord Jeſus*, agreeable to the ἀποκάλυψις Κυρίου Ἰησοῦ, *revelation of the Lord Jeſus*, ver. 12. both of them denoting this time of judgment on unbelievers, and deliverance of the faithful: See alſo chap. 3. 13. So 1 *Theſſ.* 5. as χρόνοι and καιροὶ *times* and *ſeaſons*, v. 1. refer to this matter (as, *the time is come*, *Ezech.* 2. 7.) ſo ἡ ἡμέρα Κυρίου, *the day of the Lord cometh as a thief* (the ſame that is ſaid of it 2 *Pet.* 3. 10.) belongs to this matter alſo. So 2 *Theſſ.* 1. 10 *In that day.* So here ἐγγίζουσα ἡ ἡμέρα, *the day approaching*, as *Luk.* 21. 8. ὁ καιρὸς ἤγγικε, *the ſeaſon approacheth*, or as *Joel* 2. 1. ὅτι πάρεστιν ἡμέρα Κυρίου, ὅτι ἐγγύς, *the day of the Lord is come, it is nigh at hand.* So the ἡμέρα διαυγάζουσα *day dawning* is that day of judgment to the Jews, and deliverance to the believers among them, 2 *Pet.* 1. 19. (ſee Note g.) And that this phraſe ſhould thus ſignifie will not be ſtrange, when it is conſidered that in all languages and idioms, the word *Day* ſignifies judgment here on earth. So ἡμέρα 1 *Cor.* 3. 13. *the day ſhall declare*, that is, the judgment or trial; and ἀνθρωπίνη ἡμέρα, *man's*

ἡμέρα αὐτοῦ
περὶ ἡμέρας ταύτης
ἡμέρα ἐκείνη
ἡμέραι
ἡμέρα Κυρίου —
ἡμέρα διαυγάζουσα
ἀνθρωπίνη ἡμέρα
ἡ ἡμέρα Κυρίου

man's day, 1 *Cor.* 4. 3. that is, the judgment of men: ſo *dies* in Latin, *diem dicere*, *to implead*, and in Engliſh *a Hays-man*, an umpire or judge (ſee Note on *Mat.* 3. c. and *Mat.* 24. b.) That this is the meaning of this place will appear by the ſcope of the place, which is, to comfort them which were ready to fall off from Chriſtianity, upon the continued perſecutions of the Chriſtians by the Jews, among whom theſe Hebrew Chriſtians lived, as will appear in the ſtory, *Act.* 11. 19. and 1 *Theſſ.* 2. 14. the approach of whoſe deſtruction muſt conſequently be matter of comfort to them that had ſuffered long, and ſo of keeping them from falling away, (ſee Note on *Rom.* 13. c.) And ſecondly, 'twill appear by the plain words that follow to this very purpoſe, to ſuſtain their patience, v. 37. *Yet a little while, and he that cometh*, ὁ ἐρχόμενος, that is, *Chriſt*, which hath promiſed to come to their puniſhment and your relief, *will come*, (and that notes this particular, the deſtruction of the Jews, which is called his *coming*, *Mat.* 24.) καὶ οὐ χρονιεῖ, *and he will not tarry*, that notes the ἐγγίζειν, the *approach* of that day. And to this purpoſe to confirm men in patient expectation of this, without all diſhearming by the delay, follow all thoſe examples of Faith, c. 11. in which it appears that many depended by faith on performances of promiſes to their poſterity, which were never performed to themſelves perſonally, and ſo might very well fortifie the Hebrews for an expectation of a far ſhorter time, it being now very *near at hand*. The ſame is expreſſed, when it *draws nigher at hand*, by ἐγγὺς ὥρα, 1 *John* 2. 18. *the laſt hour*.

ὁ ἐρχόμενος

οὐ χρονιεῖ

ἐγγὺς ὥρα

V. 26. *For if we ſin wilfully*——] What is meant by this phraſe, Ἑκουσίως ἁμαρτάνοντες, *ſinning wilfully after receiving the acknowledgment of the truth*, muſt be collected by a brief ſurvey of every part of the phraſe. Firſt, ἁμαρτάνειν *to ſin*, as it ſignifies in general any kind or ſort of ſin, not only deliberate, but of ignorance, or paſſion, or ſurpriſe, and again not only an act, but habit or courſe of ſin, (and is to be determined to either by the Context in any place,) ſo in many places it appears to ſignifie the great ſin of Apoſtaſie: ſo c. 3. 17. and is applied to the Apoſtate Angels, 2 *Pet.* 2. 4. And ſo here ſure it muſt ſignifie the ſin here ſpoken of, ver. 23, and 25, being the *not retaining*, that is, forſaking, *the profeſſion of their hope*, that is, the Chriſtian profeſſion, and ἐγκαταλείποντες ἑπισωναγωγὴν ἑαυτῶν, *forſaking the aſſemblies of publick worſhip*, &c. which though done upon the motive of fear, to avoid perſecution, yet was an Apoſtatizing from the Chriſtian courſe, and that no ſuddain, paſſionate, but weighed deliberate act and courſe, and is therefore defined ver. 38. to be an ὑποστολὴ εἰς ἀπώλειαν *a drawing back to perdition*, an Apoſtaſie from the Chriſtian profeſſion, a preferring the advantages of the world, the preſerving their own preſent ſafety, before the ſervice and worſhip of God, and privileges belonging to it; and accordingly this ſin of theſe forſakers is elſewhere ordinarily expreſs'd by *loving the world, and the things of the world*, in oppoſition to, and excluſion of *the love of the Father*, *loving of pleaſures more than of God*, *ſerving of the belly*, &c. and 'tis known of theſe *Gnoſticks*, that as they renounced the Chriſtian profeſſion, ſo they joined with the enemies (called here ὑπεναντίοι *adverſaries* v. 27.) againſt the Chriſtians, and to ſave themſelves calumniated and perſecuted others. Now this ſin thus conſidered is here farther expreſs'd to be ſo by the mention of their former *acknowledgment of the truth*, and by their continuing in this courſe ἑκουσίως *wilfully after the acknowledgment of the truth*. That may be taken in a double notion: Firſt, to ſignifie the commiſſion of this ſin after the acknowledgment of Chriſtianity in general, after having received the faith, and obeyed it (which muſt neceſſarily deprive them of all excuſe of Ignorance or Involuntarineſs) as 2 *Pet.* 2. 21. ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, *having acknowledged the way of righteouſneſs*, and then ἐπιστρέψαι *to turn*, clearly ſignifies. And this 'tis certain is contained here: for they that thus forſook the aſſemblies, and drew back, were the δίκαιοι the *juſt*, v. 38. But, I ſuppoſe, there is yet a farther notion of it, which muſt be added to this, the doing this contemptuouſly againſt the Apoſtles doctrine and admonition, concerning the infuſions of the *Gnoſtick-hereticks*, and conſequently a caſting off the authority of the Apoſtles and Governours of the Church, who acted in power of the Holy Ghoſt; and they that thus diſobeyed, were look'd on and dealt with *as heathens and Publicans*, deſperate and incorrigible, *Mat.* 18. 17. Thus ſaith *Photius*, Πολλὴ ἡ διαφορὰ τῆς ἐξ ἀγνοίας ἁμαρτημάτων πρὸς τὰς ἐν γνώσει καὶ μετὰ καταφρονήσεως πονηρίαν ἀθεμίτως πραχθείσας, *There is great difference between ſins committed out of ignorance, and wicked practices committed in knowledge and with contempt*, *Epiſt.* p. 386. And that this was it, appears, not only by the exhortations and admonitions of the Apoſtle through this whole *Epiſtle*, *Take heed, brethren, that there be not in any of you an evil heart of unbelief in departing*, or *apoſtatizing*, *from the living God*, ch. 3. 12. and by his laying before them the examples of the murmuring and provoking Apoſtatizing *Iſraelites*, which loſt their *Canaan*, and by foretelling the like vengeance that would ſuddainly fall on them, if they did thus *depart*; but alſo by one end or conſequent of their forſaking their Church-meetings, contemning and rejecting the exhortations and admonitions of their Governours, for which, among other things, theſe meetings were ordained. And this ſeems to be here noted by mention of the ἀλλὰ παρακαλοῦντες, *but exhorting*, which was eſpecially the Governours office, and which they that forſook the aſſemblies did forſake alſo, and did not ſubmit themſelves to it. And then they that thus *ſinn'd* ἑκουσίως *wilfully* after the having *received* this *acknowledgment of the truth*, were they that did contemptuouſly forſake and caſt off the Chriſtian yoke, which they had once ſubmitted to, and that is the character of Apoſtates. Add to this the conſideration of v. 28. where, parallel to the ſtate of the perſon here, is ſet Ἀθετήσας τις τὸν νόμον Μωσέως, *Any one that deſpiſeth*, or *ſetteth at nought*, *Moſes's Law*, *the man that will do preſumptuouſly*, *and will not hearken to the Prieſt*, *or to the Judge*, *Deut.* 17. 12. ſuch an one, as when his fact is competently proved againſt him, *he muſt die without mercy*: And that is alſo the meaning of the οὐκ ἔτι ἀπολείπεται θυσία, *there remains no longer any ſacrifice for ſin*. It is ſuch a ſin for which the High-prieſt among the Jews was not allowed to offer ſacrifice for expiation. Ἀδωσία τοῦ κολάσεως παραίτησις, ſaith *Joſephus*, l. 2. *cont. Appion*, *there was no deprecating*, *no poſſibility of averting the puniſhment of death* which belonged to ſuch. Accordingly we ſee the practice in *Maimonides* (in the title of *dreſſing oblations*, cap. 3. *num.* 3, 5.) that *no ſacrifice ſhould be made for Apoſtates*, *though for Ethnicks there might*. So again appears v. 29. by ὁ καταπατήσας τὸν υἱὸν τοῦ Θεοῦ, *trampling on the Son of God*, that is, contemptuouſly uſing him, as theſe Apoſtatiſing deſertors did, *counting the blood of the covenant an unholy thing*, (as *Ezech.* 22. 26. to the Prieſts ἀθετοῦν *violating God's Law*, is added their *profaning God's holy things*) contemning the Covenant ſealed by the blood of *Chriſt*, by which they have obliged themſelves to adhere to him, and *contumeliouſly uſing the Spirit of grace*, that is again, deſpiſing and throwing away thoſe pretious advantages of the Spirit of God which had been beſtowed upon them, but now are repell'd, and rejected by them, as in the *Canons of the Councils*, they that have undertaken the office of Church-widows, and after-marry, are ſaid to *do deſpite to the grace of God*: (ſee *Conc. Wormac.* cap. 45.) for which S. *Paul* hath *caſting off their firſt faith*, 1 *Tim.* 5. 12. By all which appears what the nature and aggravations of this ſin was, A forſaking the Chriſtian orthodox, and going over to the heretical *Gnoſtick* way, which was a downright Apoſtaſie from *Chriſt* to *Antichriſt*. And for ſuch an one the puiſhment is figuratively expreſs'd by, *there remains no farther*, or *no longer ſacrifice for ſins*: that is, either *the blood of Chriſt trampled on* by him, v. 29. will not prove beneficial to him, and ſo, becauſe *there is no other ſacrifice*, he is capable of no mercy, or elſe the prayers and oblations of the Church, which are uſed for thoſe that they have any hopes of, belong not to him. See Note on chap. 6. b. and 1 *John* 5. c.

ἑκουσίως ἁμαρτάνοντες, &c.

ἁμαρτάνειν

ἐγκαταλείποντες ἑπισωναγωγὴν —

and of

ὑποστολὴ εἰς ἀπώλειαν

ἐπιγνόντα τὴν ἀλήθειαν

Ἀθετήσας τις τὸν νόμου Μωσέως

οὐκ ἔτι ἀπολείπεται θυσία

καταπατήσαν τὸν υἱὸν τοῦ Θεοῦ

αἷμα διαθήκης κοινὸν ἡγησάμενον

καθυβρίσαντα τὸ πνεῦμα χάριτος

V. 38. *Draw back*] What is here meant by ὑποστολὴς we have two ways of diſcerning; firſt, by conſidering the

ὑποστολὴς

the word in the few other places of the New Testament: *Act.* 20 20. οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν, *I did not withdraw*, or *hold back, from declaring to you any of those things that were profitable for you*, and almost in the same words and sense v. 27. οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι, &c. *I did not withdraw*, or *withhold, my self from declaring to you the whole counsel of God.* So in *Phavorinus*, ὑποστειλάμενος, ὑποκρυψάμενος *hiding* himself, *getting out of the way*, and ὑπεστειλάμην, παρητησάμην, the word used, c. 12 25. for *detractare, to get off from* any *employment, to be unwilling to enter upon it, to hang back, to refuse*; so ὑπέστειλεν ἑαυτὸν, *Gal.* 2. 12. *he slunk away, withdrew himself*, got out of their company, and that as an effect of fear, φοβούμενος, &c. *fearing the Jewish Christians.* So *Phavorinus again*, ὑποστειλάμενος, φοβηθεὶς, and ὑποστέλλεσθαι, φοβεῖσθαι, *fearing, running away.* And so here the matter of the discourse being exhortation and encouragement to constancy in the Christian profession, in despight of all the terrors and assaults that lay on them from the Jews at that time, and that upon constant expectation of receiving a rich *reward*, deliverance here within a while, if they live and continue constant, and eternal bliss in another world, for all that they could suffer here, which is the meaning of the παῤῥησία *confidence*, &c. ver. 35.) it will be most agreeable that the *just man's living by faith* in the beginning of v. 38. should be his patient, chearful, constant continuance in the Christian profession, meerly upon the strength of the promises that are made to courage and constancy, the promised deliverance in this, v. 36, and 37. and eternity in another world: and contrary to that the ὑποστέλλεσθαι *drawing back* here, and ὑποστολὴ v. 39. must needs be a fainting in the course, a pusillanimous falling off, a detractation or failing in point of perseverance, caused by fear or pusillanimity. And this will likewise appear by a second *medium*, by looking into the prophet *Habakkuk*, ch. 2.4. from whence 'tis clear those words immediately precedent are cited, ὁ δίκαιος ἐκ πίστεως ζήσεται, *the just shall live by faith.* If that place of *Habakkuk* be observed carefully, in the *Septuagint* and the *Hebrew*, it will not be improbable which some have surmised, that the *Septuagint* read the *Hebrew* words a little otherwise than now we read them; not עפלה, *arrogans fuit, was lifted up*, as we read in the beginning of the verse, nor נפשו *his soul*, but עלפה for the former, and נפשי *my soul* for the latter. Now the word עלף which they are surmised to have read there, is perfectly answerable to the ὑποστέλλεται here (as the נפשי *my soul* is rendred here ψυχή μου *my soul*, otherwise than the *Hebrew* there will regularly bear it, for the *Hebrew* signifies primarily *texit, covered*, (and so ὑποστέλλεσθαι was rendred by ὑποκρύπτεσθαι *being hidden*, out of *Phavorinus*) and then also it signifies *turbatus fuit, was frighted*, or *troubled*, (which they that are, slink, or hide themselves out of the way.) So *Isa.* 50. 20. *Thy children* עלפו, the *Chaldee* reads, *were troubled*, the *Septuagint*, ταραχώδεις *were in distress* or great *fear*; and *Jonah* 4. 8. 'tis rendred ἐλιποψύχει, *was ready to faint*; and so *Dm.* 8. 13. the *Targum explain it by* ישתרהון, *they shall be weary*, or *faint*, and so in other places, the *Septuagint* render it by ἐκλείπειν *fainting*, or *failing:* and so the *Septuagint*, if they read as is surmised, will seem to have taken it in *Habakkuk*, He that *falls off*, or *faints*, the cowardly or fearful, *my soul doth not like* him. But others that have considered that place in *Habakkuk*, conceive the ordinary Hebrew reading may be well retained, the word עפל being of the same signification with עלף *Jonah* 4. 8. & *defecit*, and so *Isa.* 51. 20. בניך עלפו *thy sons have fainted.* Thus *Rabbi Tanchum* renders it by *withdrawing himself*, being *far removed*, and that is all one with our notion of ὑποστέλλεσθαι. And the Arabick word which is answerable to it signifies *negligere, alio animum avertere, to neglect, to turn away his mind*; and so that is agreeable also. Thus ישר, which in the latter part of the verse ordinarily signifies *right*, is frequently rendred ἀρέσκειν *pleased*, and so is all one with εὐδοκεῖ· and then נפשו *his soul* may be retained also, meaning God's soul, from whom he averts, which therefore the *Septuagint* thought fit to express by ψυχή μου, *my*, that is, God's *soul*, in like manner as they have done *Psal.* 5. 9. where the Hebrew hath, *his strength*, and they read τὸ κράτος μου, *my strength.* See Mr. *Pocock Miscell.* p. 45. And all this sets down the true notion of the word in this place, thus; But if he that should *live by his faith*, shall cowardly withdraw himself from the publick worship of *Christ*, v. 25. (as *Ignatius* saith they did which had received the infusions of the *Gnosticks*, Εὐχαριστίας καὶ προσευχῆς ἀπέχονται, *Ep. ad Smyrn. they abstain from the Eucharist, and from prayer*, that is, publick assemblies, and exhorts them to mend that fault, πυκνότερον σωμασθαι γενέσθωσαν, *ad Polyc. Let there be more frequent assemblies*, and so again *ad Ephes.*) If they withdraw from the ἄθλησις παθημάτων, *the patient, magnanimous encounter of afflictions*, v. 32. from the παῤῥησία or *confident profession of the truth*, v. 35. (in expectation of the future reward) from the ὑπομονὴ *patience*, and *doing the will of God*, v. 36. and from the *faith*, v. 38, whereby we depend securely on the promises of *Christ*, with confidence that they shall be performed to us, If, saith the Author, the just, the Christian prove thus pusillanimous, hang back from this performance of his duty, if by afflictions he be disheartned and terrified, *God's soul hath no pleasure in him*, he is utterly rejected and disliked by God. And thus v. 39. ὑποστολὴ *cowardise* is directly set opposite to πίστις *faith*, as περιποίησις ψυχῆς, *saving the soul*, or *life*, to the ἀπώλεια *destruction* or *losing of it.*

ἄθλησις παθημάτων

ὑποστολὴ

V. 39. *Saving of the soul*] The word περιποίησις signifies *acquiring, purchasing, getting, possessing.* So περιποίησις δόξης, *purchasing of glory*, 2 *Thess.* 2. 14. περιποίησις σωτηρίας, *purchasing*, or *acquiring, of salvation*, 1 *Thess.* 5. 9. But *Phavorinus*, who hath that notion of it, gives us also περιποιήσασθαι ἀντὶ διασώσασθαι, *saving, delivering*; and so being here set opposite to ἀπώλεια *destruction*, and joined with ψυχῆς *of the soul*, or *life*, it seems most probably to signifie as κτᾶσθαι ψυχὴν *to possess the soul*, *Luk.* 21. 19. (which is the same with περιποίησις ψυχῆς *saving the soul* here; so saith *Phavorinus*, Κτῆσις, περιποίησις, *possessing is purchasing*) is σῴζειν ψυχὴν *to save* or *preserve the life*, *Mar.* 8. 35. *Luk.* 9. 24. See Note on *Eph.* 2. d. 1. *Pet.* 2. c.

περιποίησις ψυχῆς

Paraphrase. CHAP. XI.

1. NOW Faith is the * [a] substance of things hoped for, the † evidence of things not seen.]

a. 1. And that you may know to what your being Christians, and your professing the faith of Christ, obligeth you in this matter, you may consider what Faith is, a confident dependance on God for the performance of his promise, a being convinced of the truth of those things of which we have no ocular or sensible demonstration.

* confident expectation † conviction, ἔλεγχος

2. For by it the Elders * obtained a good report.]

2. And that you may not look on this faith as a new and a strange thing, ye may through all times see the examples of it among pious men, which may excite you to the practice and exercise of it at this time, now you have so much need of it, ch. 10. 36. For indeed ye may observe that this was it by which the Antients or Fathers of the Old Testament received a testimony of God's approbation of, and respect unto them.

* received a testimony ἐμαρτυρήθησαν

3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen † were [b] not made of things which do appear.]

3. One act of faith it is, b. by which we rightly apprehend the omnipotent power of God in creating the whole world, heaven and earth, meerly by a word, saying, Let there be light, &c. and there was light: and so by the same act of faith we see God can and doth produce effects quite distant from the ordinary course of nature, for so all this visible world was framed, not out of things conspicuous to our eyes, as now a man of a man, a tree from a kernel, &c. but by the meer command of God out of nothing, or out of the earth, which is described as an invisible Chaos of confusion, Gen. 1. 2. (And then why may we not believe God's promise in the like manner at this time, that he is able to bring you deliverance out of your present persecutions, upon your continuing constant unto him, by those ways that are least discernible to you, meerly by acts of his own power and wisdom?)

† were made not

4. By

4. By faith Abel offered unto God * a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous, God teſtifying of his gifts: and by it he being dead, yet ſpeaketh.]

4. Another act of faith it was (appliable alſo to your preſent purpoſe) which was diſcernible in Abel, who offered to God the firſtlings and the fat, Gen. 4. 4. that is, the beſt and faireſt that he had in all his flock, whereas Cain did not proportionably, but only brought of the fruit of the ground (without any choice of the beſt) an offering to God, v. 3. This Abel certainly did upon a belief of God's eſſence and attributes, and a conſequent love of him, willing to give him that which is moſt precious; (and parallel to that is the faithful conſtant Chriſtian now, that will lay down his life for Chriſt's ſake, ſuffer any thing, part with all that is moſt precious) and from this faith it was that God pronounced him a righteous perſon, and expreſſed his approbation of his ſacrifice; and from this it was that God ſaid of him that his blood cried from the ground, when he was dead, intimating that he had then a life with God, who was able to ſpeak to him (ſee Philo, *lit. Pejorem inſidiari meliori*) and that God would avenge his blood, and the blood of all ſuch upon their perſecutors.

* a ſacrifice exceeding that of Cain πλείονα θυσίαν

5. By faith Enoch was tranſlated that he ſhould not ſee death, and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.]

5. By faith Enoch did that which was acceptable in the ſight of God, and was rewarded by God by being tranſlated to heaven, inſtead of dying: (And that ſignifies that they that walk and perſevere in the ways of God, when they go out of this world, they are never the worſe for it, they are removed to a place of endleſs bliſs.)

6. But without faith *it is* impoſſible to pleaſe *him:* for he that cometh to God muſt believe that he is, and *that* he is a rewarder of them that diligently ſeek him.]

6. And this acceptation of God was a proof that he had faith, for otherwiſe his actions could not have been acceptable to God; for without believing the power, and wiſdom, and juſtice of God, 'tis impoſſible to do any thing that can pleaſe God, or be rewarded by him: For he that undertakes the ſervice or worſhip of God in any kind, muſt believe that he is God, and that he rewards all his faithful ſervants, that do what they are enabled to do toward the ſearch and performance of his will. And he that doth believe this, what ſhould ever tempt him to forſake or diſobey him, when his ſincere, faithful performances, how dear ſoever they coſt him here, are ſure to be abundantly rewarded by God, and his forſaking and falling off to bring judgments and ruin upon him?

7. By faith Noah being warned of God of things not ſeen as yet, moved with fear, prepared an Ark to the * ſaving of his houſe; by which he condemned the world, and became heir of the righteouſneſs which is † by faith.]

7. A like example of faith we have in Noah, who believing the threats, and heeding the warning of God that foretold the drowning of the world, and aſſuring himſelf that God would deſtroy and drown the wicked of that age, and preſerve him and his family (an emblem of the Church of faithful obedient Chriſtians) did accordingly ſo fear the judgment of God denounced againſt the wicked, and believe God's command of making an Ark for himſelf and his family, that he ſet preſently to making of that Ark, by that means to ſave both himſelf and his family from the Flood (Parallel to which is your belief of God's threats and commands, and making uſe of that way of ſecuring your ſelves which Chriſt hath directed you, a careful obedience, and cloſe adhering to the commands of Chriſt in this time of approaching deſtruction;) and thus as a Prophet he foretold, and brought upon the whole world of ſinful men an univerſal deſtruction, and himſelf was left the only poſſeſſor of the earth, had it all for an inheritance to him and his poſterity, and no queſtion had the happineſs of another world, as a reward of his pious fear and faith in God, and the actions which he did out of that principle.

* delivering of his houſhold σωτηρίας τῆς οἴκου αὐτοῦ

† according to κτλ

8. By faith Abraham, when he was called to go out into a place which he ſhould afterward receive for an inheritance, obeyed, and he went out, not knowing whither he went.]

8. A like act of faith was Abraham's obedience to God's command of leaving his Country, and going whitherſoever God ſhould direct him, not knowing whither it was, only receiving a promiſe from God, that his poſterity ſhould be the poſſeſſors of that place whither he was appointed to go, but no way aſſured that himſelf ſhould ever be owner of any part of it.

9. By faith he ſojourned in the land of promiſe, as *in* a ſtrange country, dwelling in Tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſes.]

9. And accordingly a like act of faith it was in him, that though he ſojourned in that land which was promiſed him, in the ſame manner as he ſhould if he and his ſeed had had nothing to do with it (he and his ſons and his ſons ſons dwelling in it in Tabernacles, erected for a tranſitory paſſage through it, and not in houſes, as in a place of poſſeſſion, and thus they lived all their lives long till Jacob was removed into Ægypt) yet he firmly believed that his ſeed ſhould poſſeſs that land, and was himſelf very well ſatisfied without it;

10. For he looked for a City which hath foundations, whoſe builder and maker *is* God.]

10. Upon this ground of Chriſtian faith, that God had for him an abiding firm building, which after a pilgrim's life expected him in another world, (ſee 2 Cor. 5. 1. and Heb. 12. 28.) and would plentifully reward all his obedience, though he had no other reward to receive in this life.

† even καὶ

11. Through faith † alſo Sarah her ſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed.]

11. By the like belief and relying on God's power and promiſe, againſt all probabilities to the contrary, Sarah being both barren, and of an age paſt child-bearing, did not only by her handmaid Hagar, but of her own womb, and that by Abraham, when he was very old alſo, receive ſtrength to conceive and bring forth a ſon, having no ground to believe this, or hope it poſſible, but that God had promiſed it, and ſhe was confident he would not break his promiſe, but perform it.

* dead in theſe reſpects τοῦτο νενεκρωμένου

12. Therefore ſprang there even of one, and him * as good as dead, *ſo many* as the ſtars of the ſky in multitude, and as the ſand which is by the ſea ſhore innumerable.]

12. And as the reward of their faith of this, they became ſo fruitful, that from one Abraham (called by that title of One, Mal. 2. 15.) and that at a time when he was paſt power of getting children, there yet came a moſt numerous progeny, according to the promiſe of God made to him, and laid hold on and depended on by his faith.

* By or according to faith all theſe died κατὰ πίστιν ἀπέθανον — † ſojourners on the land παρεπίδημοι ἐπὶ τῆς γῆς

13. * Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, c and were perſuaded of *them*, and embraced *them*, and confeſſed that they were ſtrangers and † pilgrims on the earth.]

13. And this his numerous poſterity did not, till the time of Joſhua, come to enjoy this promiſed land of Canaan; only as Abraham went on chearfully, as believing that four hundred years after the promiſes ſhould be performed to his ſeed, ſo did they comfort themſelves with the aſſurance that their poſterity ſhould enjoy them if they did not, and meanwhile calling themſelves gueſts and ſtrangers in that promiſed land, Gen. 23. 4. and 47. 9. and not poſſeſſors of it: (which is an inforcement of that conſtancy which is now called for of Chriſtians in perſecution, upon ſtrength of that promiſe of the approaching coming of Chriſt to reſcue them, which in caſe it ſhould not come in their days, yet being ſo ſure to come to their poſterity, ſo much ſooner than the Canaan came to Abraham's poſterity, this may be matter of faith and encouragement to Chriſtians as reaſonably as the aſſured expectation of thoſe promiſes was to Abraham and his poſterity.)

14. For they that ſay ſuch things declare plainly that they ſeek a Country.]

14. And this language of theirs, calling themſelves ſojourners in Canaan, and not poſſeſſors of it, ſignifies that they did not think themſelves at home, but that they were in purſuit of a Country.

* if they had mentioned εἰ ἐμνημόνευον

† they might have had opportunity to have returned.]

15. And truly * if they had been mindful of that *country* from whence they came out, † they might have had opportunity to have returned.]

15. And that not their own Country Chaldæa, from whence Abraham firſt went out upon God's command, for he and his poſterity had many ſeaſons to have gone back thither, if that had been the Country they look'd after.

† they had εἶχον

16. But now they deſire a better *country*, that is, an heavenly: wherefore God is not aſhamed to be called their God; for he hath provided for them a City.]

16. But now 'tis clear that the Country which they profeſs'd to expect, was that promiſed to their poſterity, which being not come till after this life of theirs, was a type of heaven: and in having made this proviſion for them, God is moſt juſtly ſaid to be the God of Abraham, &c. for whom he made ſo rich a preparation, deſtining the land of Canaan, and in that a famous City Jeruſalem (though it was not yet imaginable how it ſhould be built) for their poſterity, and in that myſtically foreſhewing an eternal City and Kingdom, the Canaan and Jeruſalem above, which they ſhould have which continued conſtant to Chriſt, and obtained not the promiſes in this life.

* having admitted or entertained the promiſes he — τὰς ἐπαγγελίας ἀναδεξάμενος

17. By faith Abraham when he was tryed offered up Iſaac, and * he that had received the promiſes offered up his only-begotten *ſon*;

18. Of whom it was ſaid, that in Iſaac † ſhall thy ſeed be called:]

17, 18. Another eminent act of faith it was in Abraham, that upon God's command to ſacrifice his only ſon Iſaac, he preſently and readily obeyed, took him and carried him to the Mountain, and was ready to have offered him up, if God had not ſtop'd him: and having entertained and embraced, and firmly believed the promiſes of a numerous ſeed and

† ſhall the ſeed be called to thee, κληθήσεταί σοι σπέρμα

and people that ſhould ſpring from him, and having no other ſon but this from whom they ſhould ſpring, nor poſſibility in nature, nor promiſe above nature, that he ſhould have any more children, but a plain affirmation that this people, which ſhould be counted his ſeed, to whom the promiſes belonged, ſhould come from Iſaac, he did yet abſolutely obey that command of Gods, in reſolving to kill that ſon on whom all thoſe promiſes depended, and yet never doubted of the performance of the promiſes,

19. Reſolving with himſelf that rather than the promiſe ſhould not be performed, which was made to him of a numerous poſterity, to ſpring particularly from Iſaac, God, who was able to raiſe from the dead, would ſo raiſe Iſaac when he ſhould have killed him, having withal a kind of pledge to aſſure him that he would do that, becauſe when he was conceived and born to him, it was a kind of coming from the dead, viz. from Sarah's womb, when ſhe was paſt age of child-bearing, and from himſelf, who in this reſpect of getting children was mortified and dead alſo, v. 11, 12. (And this again is an example to encourage and confirm the faith of Chriſtians, that in obedience to Chriſt they continue conſtant to death it ſelf, or the utmoſt danger of it, knowing that God will perform his promiſes to them, yield them the promiſed deliverance, though they cannot imagine the manner how.)

19. Accounting that God was able to raiſe *him* up even from the dead; from whence * alſo he received him in a figure.]

* in a figure he had alſo received him, αὐτὸν ἐν παραβολῇ ἐκομίσατο

d. 20. An act of faith alſo it was in Iſaac that, after that manner that is ſtoried of him, he bleſſed his two ſons Jacob and Eſau, that is, prayed for bleſſings on them, nay, as a Prophet, foretold from God what ſhould befall the poſterity of each of them; firſt, aſſuring himſelf that the promiſe made to Abraham ſhould be fulfilled in Jacob, Gen. 28. 4, 5. and ſo that what he had done, though through error, miſtaking Jacob for Eſau, would yet certainly be performed to him by God, Gen. 27. 33, 37. And for Eſau, he foretold alſo of his poſterity, that at length they ſhould be freed from their ſubjection to the Jews, v. 39. which was a kind of bleſſing of him alſo, although it were not performed to him perſonally, but to his poſterity many years after. (And the like faith will it be now in the Chriſtians, that ſhall aſſure themſelves that God will now bleſs and preſerve the faithful conſtant believers, give them deliverances from their preſſures, although they be not yet preſent but future.)

20. † d By faith Iſaac bleſſed Jacob and Eſau concerning things to come.]

† by faith concerning things to come περὶ μελλόντων

e. 21. Thus Jacob, a little before his death, roſe and ſet himſelf up upon his bed, and leaning upon his ſtaff, (which was an emblem of faith) depending and relying firmly upon God's promiſe, he prayed and worſhipped God, and bleſſed prophetically Manaſſeh and Ephraim, foretold how God ſhould deal with them and the tribes that ſprang from them, after his and their death.

21. By faith Jacob, when he was a dying, bleſſed both the ſons of Joſeph, and * worſhipped *leaning* upon the e top of his ſtaff.]

* worſhipped upon προσεκύνησεν ἐπὶ

22. By the ſame faith, and aſſurance that God would make good this promiſe of giving Canaan to Abraham's ſeed, though 'twere not yet given, Joſeph, before his death a little, mentioned the Iſraelites going out of Ægypt, and commanded that when they went, his bones ſhould be carried with them; which argued his aſſurance, without all doubt, that they ſhould poſſeſs that promiſed land, and be delivered out of the Ægyptian thraldom that they were for ſome years to lye under.

22. By faith Joſeph, when he died, made mention of the departing of the children of Iſrael: and gave commandment concerning his bones.]

23. By the ſame faith it was in Moſes's parents to break through all fear, to hide the child, and endeavour to ſave him in ſpight of the King's bloody law, having been aſſured from God that there ſhould be born from among them one that ſhould deliver them out of Ægypt, and judging by ſomewhat extraordinary in Moſes's look, that he was that perſon thus promiſed them. (And a like act of faith it will now be, thus confidently to believe this promiſed deliverance, and to act accordingly.)

23. By faith Moſes, when he was born, was hid three months of his parents, becauſe they ſaw *he was* a † proper child, and they were not afraid of the King's commandment.]

† comely ἀστεῖον

24. By faith Moſes, * when he was come to years, refuſed to be called the ſon of Pharaoh's daughter;

* being grown big μέγας γενόμενος

25. Chuſing rather to endure any affliction that ſhould fall on the Iſraelites, than to enjoy all the pleaſures and advantages of a palace, with the guilt of that cruel ſin of perſecuting the children of God, which he could not eſcape doing, if he lived in that court, when he came to be of age;

25. Chuſing rather to ſuffer afflictions with the people of God, than to † enjoy the pleaſures of ſin for a ſeaſon;]

† to have the temporary enjoyment or delight of ſin πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν

26. And counting that reproach which Chriſt and Chriſtians endure now, and which the children of Iſrael, the anointed of the Lord, Pſal. 105. 15. then endured in Ægypt, (being moſt reproachfully afflicted and oppreſſed) a far more deſirable thing than all the wealth and power in Ægypt; looking upon the great difference of rewards between thoſe two ſtates in another world, wealth and greatneſs and perſecuting God's children being attended, as Dives, with flames, and affliction and reproach, with heaven and bliſs, like Lazarus. (And the like faith will be in the Chriſtian, to renounce all thoſe ſecular advantages that the Gnoſticks now promiſed men that will forſake the pure faith, and join with them in compliance with and aſſiſting the perſecutors; and rather to ſuffer any the ſharpeſt perſecutions from the Jews, than thus join and concur with them in perſecuting the Chriſtians.)

26. Eſteeming the reproach of Chriſt greater riches than the treaſures in Ægypt: for he had reſpect unto the recompence of the reward.]

μείζονα πλοῦτον ἡγησάμενος τῶν ἐν Αἰγύπτου θησαυρῶν

27. So after, it was alſo an act of his faith, and obedience to the word of God, delivered him in the buſh, that, being threatned by the King, if he ſhould ever any more mention the going out of the people of Iſrael, Exod. 10. 28. he went out from the King courageouſly, and having told Pharaoh that he would never treat with him more about it, he conducted the Iſraelites out of Ægypt, depending conſtantly on God, and as firmly, as if he had ſeen him preſent to ſecure and defend him. (And the like faith it is to confeſs Chriſt now, be the danger never ſo great and imminent of doing ſo.)

27. By faith he forſook Ægypt, not fearing the wrath of the King: for he * endured as ſeeing him who is inviſible.]

* was conſtant ἐκαρτέρησεν

28. Another act of faith it was and obedience to God, in Moſes, that he did that which he did about the Paſſeover, and ſprinkling the ſide-poſts of the door, to deliver by that means all the firſt-born of the Iſraelites: (by which was alſo typified the redemption wrought by Chriſt, and that which is now approaching foretold and promiſed by him, that he that endureth to the end ſhall eſcape, that the believers ſhall be ſealed and ſecured, before the deſtruction come out againſt this people, ſee Rev. 4. 7, &c.)

28. Through faith he kept the Paſſeover, and the ſprinkling of blood, leſt he that deſtroyed the firſt-born ſhould touch him.]

f. g. 29. And an act of faith it was in the people of Iſrael, that they ventured into the Erythræan ſea, and went through part of it, as if it had been firm ground; whereas the Ægyptians, perſecuting and trying to follow them, were drowned. (And the like faith will now ſecure the conſtant ſufferers, whilſt their perſecutors are overwhelmed and deſtroyed by the ſame means that gives them deliverance.)

29. By faith they f paſſed through g the Red ſea, as by dry *land*: which the Ægyptians aſſaying to do were drowned.]

30. An act of faith it was in Joſhua, and the people in obedience to him, to go about Jericho ſeven days together with the Ark before them, upon which followed the falling of the walls of it. (And the like in the Chriſtians now, to truſt confidently in God's deliverance, although they uſe no artifices, or ſecular policies, or means of their own to work it for them.)

30. By faith the walls of Jericho fell down, after they were compaſſed about ſeven days.]

31. An act of faith it was in Rahab, who had formerly been an Idolatreſs and an harlot, (and now kept an Inn or Victualling-houſe) to entertain the ſpies ſent by the Iſraelites ſafely, believing that God whom they worſhipp'd to be the true God, whereupon ſhe was ſaved alive, when the reſt of the incredulous idolatrous people of that land were deſtroyed. (And the like faith will it be in them now that ſhall uſe all kindneſs and fidelity to the perſecuted Chriſtians, and the doing thus will be much a more probable way to ſecure them that do it, than all the Gnoſtick treacheries and compliances with the perſecutors.)

31. By faith the harlot Rahab periſhed not with them that † believed not, when ſhe had received the ſpies with peace.]

† obeyed not ἀπειθήσασι

32, 33. What need I give you any more examples of this matter? 'Twere infinite to enlarge on this ſubject, to tell you all that might be ſaid for your encouragement to truſt God, and adhere conſtantly to him: ſuch were the great champions of God's people, who depending on God's ſtrength and bleſſing, conſtantly and fearleſly diſcharged their duty, and by God's eſpecial motion, and their obedience thereto, were raiſed up to govern the Iſraelites, and to fight their battels for them, and to make conqueſts, Gedeon over the Madianites, Barak over the Canaanites, Samſon and Samuel over the Philiſtines, Jephtha over the Ammonites, David over the Amalekites, Jebuſites, Moabites, Philiſtines, Idumæans,

32. * And what ſhall I more ſay? for the time would fail me to tell *of* Gedeon, and *of* Barak, and *of* Samſon, and *of* Jephtha, *of* David alſo, and Samuel, and *of* the Prophets;

* And why do I yet talk or ſpeak τί ἔτι λέγω

33. Who through faith ſubdued Kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions,]

mæans, Syrians: and all theſe by faith, (not thinking they ſhould be able to vanquiſh them without fighting, but) fighting valiantly, and depending on God's promiſe and power to give them victories, with ſmall as well as with great numbers, who again by faith lived godly and righteous lives, received great mercies from God miraculouſly, only by the ſtrength of his having promiſed it. And ſome of them, Daniel by name, (contained under the word prophets, ver. 32.) obtained that miracle of mercy and deliverance from God, that the Lions, when he was thrown into their den, did him no hurt:

34. Quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens.] 34. Others were ſo favoured by God, that the fire did them no hurt when they (that is, the three children) were caſt into it; others eſcaped preſent danger of being killed by the ſword, as David from Saul, Eliah and Michaiah from Ahab, the Jews in Heſter from Haman; others were recovered from deſperate diſeaſes, as Job and Hezekiah, others became wonderfully couragious in fighting, as Jonathan, &c. and routed the armies of the Heathen Canaanites, &c. very often.

† by reſurrection ἐκ ἀναστάσεως

35. Women received their dead † raiſed to life again: and others were [h] tortured not accepting deliverance, that they might obtain a better reſurrection.] 35. Some women (as the widow of Sarepta, 1 Kings 17. 21. and the Shunamitiſh woman, 2 Kin. 4.) had their children reſtored from death to life, upon their entertaining the prophets of God, cheriſhing and relieving God's ſervants, Elias and Eliſha: Others when rack'd and tormented for the acknowledgment of the truth, had no deſire to be ſpared, but refuſed to be delivered when they might, meerly by the ſtrength of faith, believing a reſurrection to life eternal after death, and looked upon that as much more deſirable than a preſent remiſſion of torments. Thus the mother and ſeven children, 2 Mac. 6. 19, 30. and ch. 7. 9.

h.

* contumelies ὑπερασμῶν

36. And others had trials of * *cruel* mockings and ſcourgings, yea moreover of bonds and impriſonment.] 36. Others, as Michaiah and Jeremiah and the Maccabees, had patience tried by whipping, very reproachful and painful, others by ſhackles and impriſonment, and ſo Joſeph in Ægypt, and others.

† were burnt with hot irons * in want, diſtreſſed, ill handled, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι

37. They were ſtoned, they were ſawn aſunder, † [i] were tempted, were ſlain with the ſword; they wandred about in ſheep-skins and goat-skins, being * deſtitute, afflicted, tormented:] 37. Some were ſtoned, as Zacharias; others ſawn aſunder, (as Iſaiah by Manaſſes, ſay the Jews) others burnt alive, or broiled, or run through with hot irons, as the Maccabees; others, very many, kill'd by the ſword; others, the prophets that preached the coming of Chriſt, meanly arrayed in skins, as Ezechiel, John Baptiſt, &c. being very poor, in great dangers, and meeting with very ill uſage;

i.

38. (Of whom the world was not worthy) they wandred in deſerts, and *in* mountains, and *in* dens and caves of the earth.] 38. Uſed thus, as men that were too good to live in this wicked world, and accordingly others of them lived recluſe and retired from the world, in deſerts and hills, and caves of the earth.

† received teſtimony μαρτυρηθέντες

39. And theſe all having † obtained a good report through faith, received not the promiſe:] 39. And all theſe valiant champions and ſervants of God laſt mentioned v. 36, &c. and before v. 8, 13. being much commended for their faith, did not in their time receive the promiſes made to Abraham, had no deliverance in this life from their perſecutors:

* God foreſeeing ſomewhat better concerning us, that they might not be perfected without us, τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου

40. * God having provided ſome better thing for us, that they without us ſhould not be [k] made perfect.] 40. God having determined this as the time moſt congruous in his wiſdom to give the utmoſt completion to all thoſe prophecies and promiſes to ſend the Meſſias into the world, and, as a conſequent of his reſurrection from the dead, to grant us thoſe privileges and advantages that the fathers had not enjoyed, a reſt after long perſecutions, a victory over all oppoſers of Chriſt's Church, that ſo what was promiſed to Abraham's ſeed, Gen. 22. 17. that they ſhould poſſeſs the gates of their enemies, being but imperfectly fulfill'd to the fathers, might have the utmoſt completion in the victory and flouriſhing of the Chriſtian faith over all the enemies thereof.

k.

Annotations on Chap. XI.

a. ὑπόστασις

V. 1. *Subſtance*] The uſe of this word ὑπόστασις, both here and in the other places of the New Teſtament, will appear by obſerving the Greek rendring of the Hebrew יחל and חוחלת from it. The word ſignifies *to hope*, and in *Piel to expect with* ſome *confidence*, and ſo to ſtay and wait for any thing, generally rendred by the *Targum* ואורך *and he expected*, *Gen.* 8. 10, and 12. but ſometimes by מחצפין *auſi ſunt*, *Exech.* 13. 6. *they took confidence*. Now this word *Mic.* 5. 7. is by the *Greek tranſlators* rendred ὑπομονή, where the Hebrew ייחל לבני אדם *he ſhall hope in the ſons of men*, is by the *Targum* rendred מסכר *he ſhall expect*, we render it, *wait for them*. The ſenſe beareth *depending on them for aid*, and ſo *ſubſiſting* in them, and that is the literal notation of the ὑπόστασις. Thus likewiſe the Noun תוחלת ἐλπὶς, *hope*, *Lam.* 3. 18. *expectation*, *waiting*, is rendred ὑπόστασις *Pſal.* 39. 8. and ſo in the *books of Eſdras*, 2 *Eſdr.* 8. *They who have not* ὑπόστασιν καλῶν ἔργων *the hope*, or *confidence*, *of good works* (that μέγας παῤῥησίας θησαυρὸς in *Plutarch*) that *great treaſure of confidence*, that ariſeth from well doing. Agreeable to this notion of the word is the acception of it in every place of the New Teſtament, (ſave only that *Heb.* 1. 3. where ſpeaking of *Chriſt* he is called χαρακτὴρ ὑποστάσεως αὐτοῦ, *the character of his ſubſiſtence.*) Thus 2 *Cor.* 9. 4. μὴ καταισχυνθῶμεν ἐν τῇ ὑποστάσῃ ταύτῃ τῆς καυχήσεως *that we be not put to ſhame in this confidence of boaſting*, that is, in having had that confidence of their liberality and readineſs, as to boaſt of them in that behalf. For to that belongs that *great ſhame*, in caſe his confidence ſhould miſcarry, as that *hope* which is rightly grounded upon firm promiſes, ἡ καταισχύνει *doth not put to ſhame*, ſaith the *Apoſtle*, *Rom.* 5. 5. and to the ſame purpoſe c. 9. 33. To the ſame ſenſe is that in the ſame words c. 11. 17. which is explain'd after by ἐάν τις τολμᾷ, τολμῶ κἀγώ, *If any have confidence*, *I alſo have confidence*, according to that mentioned from the *Targum*, *Ezech.* 13. where the Hebrew anſwerable to ὑπόστασις is rendred *daring*; and ſo *Polybius* ſeems to have uſed the word ὑπόστασις for *courage* and *valour* or *good aſſurance*. So oft in * *Diodorus Siculus*, Ἐπῆρεν αὐτὸν πρὸς τὴν ὑπόστασιν ταύτην ὄνειρος, *a dream raiſed him to this confidence*, giving him a viſion of great advancement and glory, and παρώξυνε τηρεῖν τὴν ὑπόστασιν τῶν Φιλομήλου, *he incited them to keep the conſtancy*, or *courage*, *of Philomelus*. So in * *Joſephus*, ἀμεταλλακτον αὐτῶν ὑποστάσεως *their immutable courage* or *conſtancy*. Thus *Cicero* defineth Faith, *Fides eſt dictorum conventorúmque conſtantia & veritas*, *It is a conſtancy and truth of all that hath been ſaid and agreed*. And ſo the *Hebrew* and *Chaldee* word for *faith* אמן, and המנות, and ſo alſo the *Arabick* אמאנה ſignifies *firmneſs*, *conſtancy*, *ſtability*. So *Heb.* 3. that which is v. 6. ἐὰν περὶ τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν, *if we hold faſt the confidence and the boaſting of hope firm until the end* (as the condition of being Chriſtians or the houſhold of *Chriſt*) is expreſſed v. 14. in this other phraſe, little differing from it, ἐὰν περὶ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν, *If we hold faſt the beginning of confidence*, that is, that confidence exemplified to us by *Chriſt*, which we had from the beginning, *firm unto the end*. And ſo here *faith* is ἐλπιζομένων ὑπόστασις, *the expectation* (or *dependence*, or *confidence*, or *the confident expectation*) *of things hoped for* by us, (and this oppoſed to the ὑποστολὴ *falling off*, or *cowardly behaviour*, mentioned in the concluſion of the former Chapter;) the promiſe of *Chriſt* being the object as of our hope ſo of our faith alſo, and differing very little in that particular, but that *faith* ſeems to be the greater adherence, to have the leſs of doubting, the more of confidence in it.

ὑπόστασις καυχήσεως

* L. 16.

b. μὴ φαινομένων

V. 3. *Not made of things which do appear*] μὴ φαινόμενα *things that appear not* ſeems to denote the earth, *Gen.* 1. 2. in that ſtate when 'tis ſaid to be *tohu vabohu*, *without form and void*, or, as the *Septuagint* render it, ἀόρατος, *inviſible*, *not to be ſeen*.

c. συπεισθέντες

V. 13. *And were perſuaded*] The words καὶ πεισθέντες, *and being perſuaded*, which are added in ſome Copies between ἰδόντες *ſeeing*, and καὶ ἀσπασάμενοι *and embracing*, are wanting in the antient *MSS.* of the greateſt reputation, and, beſides others mentioned by other men,

in a very antient one of *Mag. Coll.* in *Oxford.*

d. πίστει εὐλόγησεν Ἰσαὰκ

V. 20. *By faith Iſaac bleſſed Jacob*] Some difficulty here is, where it is ſaid of *Iſaac* that *by faith concerning things to come he bleſſed Jacob and Eſau*, to what part of the ſtory in *Geneſis* it ſhall belong. In ch. 27. he *bleſſeth Jacob*, v. 28, 29. *God give thee of the dew of heaven — Let people ſerve thee, and nations bow down to thee: be lord over thy brethren, and let thy mothers ſons bow down to thee* —— But it will, firſt, be hard to affirm, that he here *bleſs'd Jacob by faith*, when it is evident he knew not that it was *Jacob* whom he thus *bleſs'd*; and ſecondly, *Iſaac* thinking verily that it was *Eſau* whom he thus *bleſs'd*, it could not be an act of faith in him, or reconcilable with that which God had revealed to *Rebecca*, c. 25. 23. *(that the elder ſhould ſerve the younger)* thus to pronounce or foretel of *Eſau*, that he ſhould *be lord over his brethren.* For theſe two reaſons it will not be fit to refer this of the Apoſtle to that part of the ſtory wherein blind *Iſaac*, contrary to his intention, thus bleſſed *Jacob.* The next paſſage in the ſtory will, I ſuppoſe, be much more commodious for the turn, when upon *Eſau*'s coming with his veniſon, *Iſaac* finds himſelf to have been abuſed, and *trembling very exceedingly*, tells him that *Jacob* had brought him veniſon already, and he had eaten and *bleſs'd* him, *yea and he ſhall be bleſſed*, v. 33. and again, v. 37. that he *had made Jacob his lord, and given him all his brethren for his ſervants.* Where *Iſaac* diſcerning what he had done, though by miſtake, remembers the Oracle that God had delivered before their birth, and conſidering how punctually the bleſſing thus given to *Jacob* by him did agree to that, he doth now *by faith* reſolve, that ſo it ſhould certainly be, that what his affection had deſigned to *Eſau*, was by God promiſed to *Jacob*, and conſequently ſhould irreverſibly belong to him, and thereupon he confirms it anew to *Jacob*, *Yea and he ſhall be bleſſed*, and *I have made him thy lord.* And ſo this was the bleſſing wherewith *by faith Iſaac bleſſed Jacob.* Then for his bleſſing of *Eſau*, that viſibly follows, v. 39. *Thy dwelling ſhall be the fatneſs of the earth* —— (and in the body of it again inſerted a farther confirmation of *Jacob*'s bleſſing, by telling *Eſau*, *thou ſhalt ſerve thy brother*, v. 40.) *and it ſhall come to paſs that when thou ſhalt have the dominion, thou ſhalt break his yoke from off thy neck.* Where it muſt farther be ſuppoſed that *Iſaac*, beyond that prediction *before their birth*, that *the elder ſhould ſerve the younger*, had received from God another Oracle concerning his two ſons, that as the poſterity of *Jacob*, the Jews, ſhould have the preeminence and dominion for ſome time over the *Edumæans*, the poſterity of *Eſau*, ſo in proceſs of time, the Jews ſhould be *brought down*, and ſo the *Edumæans* be quitted of that yoke; and accordingly *Iſaac* foretelling this is here as truly ſaid to have *by faith bleſs'd Eſau.* And this perhaps was it upon which *Iſaac* before had pronounced that bleſſing upon him which he took to be *Eſau*, *Be lord over thy brethren* — which though, in reſpect of the times next enſuing, it were true of *Jacob* (and accordingly was in God's providence thus directed to him) yet in reſpect of the latter times, when the Jews ſhould be *brought low*, was to be truly appliable to *Eſau*, and ſo might *by faith* be deſigned by *Iſaac* to him.

e. ἄκρον τῆς ῥάβδου

V. 21. *Top of his ſtaff*] The *Hebrew* מטה ſignifies both *a bed* and *a ſtaff*, perhaps antiently the very ſame word for both, though now *Grammarians* have pointed it diverſly, and made a difference of ſound alſo betwixt them. The *Hieruſalem Targum* reads it, *Laudes Dei cecinit ſuper ſpondam ſuam*, *He ſang the praiſes of God upon his bed-ſtead.* The *Greek* here follows the *Septuagint*'s *tranſlation*, and there is no queſtion of the truth of it: and indeed it may well be that both notions of the Hebrew may here ſtand, and the truth be, that ariſing out of his bed, he ſate on it, and lean'd as ſick perſons do, upon his ſtaff, for we after read, that *he gathered up*, or *returned again*, *his feet into the bed*, *Gen.* 49. 33. which is a ſign that he was before riſen out of it, and ſate on the ſide with his feet on the ground, which was very fit for this poſture of *leaning on his ſtaff.*

f. Διαβαίνειν

V. 29. *Paſſed through*] Διαβαίνειν doth not here ſignifie *to go from one ſide to the other*, quite *through*, or *croſs the ſea* (for the *Iſraelites* journeying makes it appear that they did not ſo) but *to go in into* part of *the channel*, *Exod.* 14. 22 and paſs on there a good way *in the midſt*, v. 29. and then to come out again on the ſame ſide; for ſo the *Iſraelites* did, as appears by the ſtory. This is expreſſed *Pſal.* 137. 14, by *God's dividing* the *Red ſea*, and *leading* them בתוכו διὰ μέσου αὐτῆς, *by*, or *through*, *the midſt of it*, agreeably to what is now ſaid.

Ib. *The Red ſea*] That ſea through part of which the *Iſraelites* paſſed (and in which the *Egyptians* were drowned) is in the Hebrew ſtyled ים סוף *mare algoſum*, *the ſea* that was ſo *full of weeds*, &c. (See *Pſal.* 106. 7. and 137. 13.) By the ſide or ſhore of this ſea did the poſterity of *Eſau* or *Edom* dwell. Now *Edom* is by the *Septuagint* called Ἐρυθρὸς *red*, becauſe as that comes from the Hebrew אדם *red*, with a very little change of one letter ו inſerted אדום, ſo from ἐρυθρὸς *red* doth the word Ἐρυθρᾶς alſo vary as little. From hence alſo (and not from *Erythræus* a king drowned there, as *Diodorus Siculus* ſaith) it is that this ſea is by them rendred ἐρυθρὰ θάλασσα in thoſe places of the *Pſalmiſt* (and elſewhere,) where the Hebrew only have ים סוף *the weedy ſea*, and accordingly it is here retained ἐρυθρὰ θάλασσα, meaning that *Edumæan ſea*, which by analogy would rather be ſtyled Ἐρυθραία than Ἐρυθρὰ, *the Erythræan* or *Edumæan*, than *the Red ſea.* g. ἐρυθρὰ θάλασσα

V. 35 *Tortured*] What is here meant by τυμπανίζειν I ſhall propoſe by way of conjecture, by theſe ſteps and degrees. That this puniſhment was that inflicted by *Antiochus* on the *Maccabees* there is little queſtion, the many circumſtances here agreeing with thoſe there do make it manifeſt: as firſt, the word τυμπανίζειν here, and there; ſecondly, their *not accepting deliverance* here, ſet down there diſtinctly, 2 *Mac.* 6. 30. then thirdly, the mention of *a better reſurrection* here, compared with that their *comfort* there, c. 7. 9. and fourthly, the ἐμπαιγμοὶ *contumelious uſages* here, v. 36. and there 2 *Mac.* 7. 7. ſuch as are mentioned 1 *Sam.* 31. 4. and are defined by *Sophocles in Antigona*, Τὸν θανόντ' ἐπικλανεῖν, καὶ ἐναλλάσσειν πῆ κειμήλιον καὶ ἐφυβρίζειν, *to kill and inſult on the dead, and uſe him contumelioufly*; ſo fifthly, μάστιγες *ſtripes* here, and there v. 30, &c. ſixthly, the πεῖρα ἐμπαιγμῶν *trial of contumelies* here, and there the narration how thoſe ἐμπαιγμοὶ were to try whether they would *perſiſt* or no; ſeventhly, the word, whether ἐπειράσθησαν *tried*, or ἐπυρώθησαν *ſcorched*, here v. 37. If it be the former, then it refers to πεῖρα *trial*, forementioned; if the latter, then to the *burning them alive*, and *frying* them *in a pan*, τηγανισμὸς, 2. *Mac.* 7. 5. This being premiſed for the general explication of this word and thoſe that follow, 'tis in the next place obſervable that *Ariſtophanes* hath this paſſage, Ὦ τύμπανα καὶ κύφωνες, where the *Scholiaſt* hath obſerved two ſignifications of the word τυμπανον, which *Phavorinus* hath borrowed from him; firſt, for ξύλον ἐφ' ᾧ ἐτυμπάνιζον, *an engine of wood upon which they puniſhed men in this manner*, ἐχρῶντο δὲ ταύτῃ τῇ τιμωρίᾳ, *for this was a kind of puniſhment*, that is τυμπανισμὸς was ſo; ſecondly, ξύλα οἷς τύπτον δὲ ἐν τοῖς δικαστηρίοις οἱ τιμωρούμενοι, *cudgels with which they were beaten in their judicatories*, or as *Heſychius* and *Suidas* add, ἰσχυρῶς πλήττον δ', *are ſtrucken very ſtrongly.* Thirdly, it may be obſerved, that here κύφωνες is joined by *Ariſtophanes* with τύμπανα, and that κύφωνες are in that *Scholiaſt*, *wooden yokes* or *clogs* (for ſo χλοιὸς is turned into *Engliſh* by the change but of *i* into *g* which is an ordinary tranſmutation, and eaſie for the ſound, *i* and *g* having the ſame ſound in many words) *hanged to the neck*, and mentioned *Jer.* 28. 14. where it ſignifies ſuch *a yoke of iron* with ſuch a wooden clog faſtned to it, which both bound in the neck cloſe, and bowed the head down, and made it κύφειν (from whence 'tis named;) and 'tis mentioned alſo by *Ariſtotle*, *Pol.* 5. δεθλᾶσθαι ἐν ἀγορᾷ ἐν κύφωνι, *to be bound in the market-place with this yoke.* This being alſo obſerved, 'tis fourthly to be conſidered, that in * *Lucian* κύφωνες καὶ τροχοὶ are put together, as in *Ariſtophanes* τύμπανα καὶ κύφωνες· and therefore probably that τύμπανα in the former acception, for ξύλα ἐφ' οἷς, *the wooden inſtruments on which they were puniſhed*, are the ſame that τροχοὶ *wheels* in *Lucian.* To which purpoſe we find in antient Authors, that *tympanum* is *machina ad aquam*, *lapides*, &c. *in altum ſubvehenda* h. τυμπανίζειν * νεκυομαντεῖα

vehenda parata, an engine to lift up water, ſtones, &c. mentioned oft by *Vitruvius* in this ſenſe, and *Nic. Perottus Cornucop.* p. 34. by which it appears, that it was a wheel with teeth, like that upper great wheel in a mill, which cauſes the going about of the mill-ſtone. After this form, with no great difference, 'tis moſt probable was the τύμπανον on which men were puniſhed, *viz.* a wheel on which the man was tied, and ſo fetched up on high; and therefore *Suidas* adds κρεμᾷ *he is hanged*, and *Heſychius*, Ἐτυμπανίσθης, ἐκρεμάσθης, ἐσφαιρίσθης, *they were hanged, they were carried about in a ſphære.* This wheel was a kind of engine on which any were tormented, and no queſtion that which is mentioned 2 *Mac.* 6. 28. ἐπὶ τὸ τύμπανον εὐθέως ἦλθε, *he came preſently to the torment*, and v. 19. αὐθαιρέτως ἐπὶ τὸ τύμπανον παρῆλθε, *he came voluntarily to the torment.* From this cuſtom of hanging malefactors upon the *tympanum*, it is that *Celſus* in *Origen.* p. 81. ſpeaking of *Chriſt*, calls him ἄνδρα ἀτιμότατον, καὶ ἐντυμπανισθέντα, *a moſt infamous perſon, put to death upon the tympanum*, thinking his hanging on the croſs to be that upon the *tympanum.* When the malefactors were thus hanged or faſtned to the *tympanum*, 'tis obſervable in the fifth place, that other puniſhments followed: firſt, *flaying*, whereupon in *Heſychius* ἀνδρεῖ *is flay'd* is ſet to the explication of it; and ſo 2 *Mac.* 7. 7. τὸ τὴν καλαδέσμης σὺν τῇ δεξιᾷ περισυρέντες, *they pull'd off the ſkin with the hairs* (and ſo in *Agathias* l. 4. p. 128. where he diſcourſeth of the antiquity of that puniſhment, and fetcheth it from *Sapores* King of *Perſia:*) then ſecondly, upon examination of the perſon, and not yielding, but ſtill holding out againſt the torment, they proceeded either to ἀκρωτηριασμὸς *cutting off the extreme parts*, hands and feet and tongue, or to βάσανος, *rack*, c. 7. 8. which was by blows inflicted with a cudgel or *tympanum*, c. 6. 30. (and therefore 1 *Sam.* 21. where the *Septuagint* read περιεποιεῖτο καὶ ἐτυμπάνιζεν, *Aquila* reads περιέχωσιν *beat* him) and theſe blows were to death, as in the *Maccabees* 'tis clear, μέλλων ἤδη τῇ πληγῇ τελεῖν, *being ready to die with the blows*, and again when he ſaith, ὑποφέρω καὶ τὸ σῶμα ἀλγηδόνας μαστίγωσι, *I am grievouſly pained with thoſe blows*, it follows preſently μετήλλαξεν, *he died*, v. 31. From this uſe of the cudgel in this puniſhment of τυμπανισμὸς, it is that *Polybius* for τυμπανίζειν ſets ξυλοκοπεῖν *to beat with cudgels*, in reſpect of this one part of that puniſhment, not but that it had much more in it beſide, as beſide βάσανος *rack* and ἀκρωτηριασμὸς *cutting off the extreme parts*, formerly mentioned, (it ſeems by the ſtory of the *Maccabees*) τηγανισμὸς *frying* or *broiling.* By what hath been ſaid it appears this puniſhment was, firſt, very Painful, ſecondly, Contumelious, thirdly, Capital. Firſt, very Painful; ſo *Ariſtot. Rhet.* 2. c. 5. mentions τοὺς ἤδη τυμπανιζομένους, *men that are under that puniſhment*, as thoſe that think themſelves δεινὰ πάντα πεπονθέναι, *to have ſuffered all the ſad meaſure imaginable*, and ἀνεψυχμένοι εἰς τὸ μέλλον, *made ſoulleſs and ſenſeleſs for what is behind.* Secondly, moſt Contumelious: for ſo l. 3. *Mac.* αἰσχίστοις βασάνοις ἐντυμπανισθήσεσθαι, that *puniſhment* was *a moſt ſhameful torment.* Thirdly, Capital; bringing death finally, though ſlowly, and therefore is named by *Ariſtotle Rhet.* 2. 5. among thoſe things which have no ἐλπίδα σωτηρίας *hope of eſcaping*, and he reckons *Antiphon* the Poet for one, c. 6. who ἐντυμπανιζόμενος, being thus puniſhed by *Dionyſius*, asked one of his companions jeſtingly, who of the ſpectators ſhould ſee them to morrow: ſo in *Maccabes*, τῇ πληγῇ τελοῦσι μαστιζόμενοι, c. 6. *they die with it*; and ſo the King of *Babylon*, the third after *Nebuchadnezzar*, as * *Euſebius* cites it out of *Polybiſtor*, ὑπὸ τῶν φίλων ἀπετυμπανίσθη, *was ſo uſed by his friends*, and then it preſently follows ἀπολιμπάνει ἑαυτόν, *and dying*, &c. which is repeated in like manner by *Beroſus* l. 3. Χαλδαϊκῶν in the *Fragments* ſet out by *Joſ. Scaliger*, where yet for Χαλδαιοπατέχου in *Euſebius*, we find Λαβροσσοαρχόδου, who, ſaith *Scaliger*, was certainly *Belſhazzar*, of whom ſaith *Juſtin Martyr* from *Dan.* 5. ἀπετυμπανίσθη τὸ θηρίον *the beaſt was put to that death*, for which we now read in the *Greek* copy ἀνῃρέθη *he was killed*, and no more. *Megaſthenes* out of *Abydenus* calls him Λαβασσοαρδοκὸς, and ſaith he died βιαίῳ μόρῳ, *by a violent death*, and adds no more. See *Scaliger* in thoſe *Fragments* in the end of the book *De emend. Temp.* p. 4. By all this it appears that this was a puniſhment uſed among the *Grecians* and *Babylonians*; and, it ſeems by the *Romans* too: for ſo in *Euſeb. Eccl. Hiſt.* l. 5. c. 1. we find, Ἀποστείλαντος τοῦ κατὰ Καίσαρος τοῦ μὴ ἐντυμπανισθῆναι, &c. of the *Emperor's commanding* the Chriſtians *to be put to this torment*; and if they *renounced Chriſtianity*, they were to be *looſed.*

* *Præpar. Evang.* l. 4. p. 267.

V. 37. *Were tempted*] Some Copies read ἐτυράσθησαν, others have ἐπυράσθησαν. The truth is, ἐπειράσθησαν, which is the ordinary reading, ſeems not to be agreeable, after πεῖραν ἔλαβον, *they received trial*, &c. and neither the *Syriack*, nor *Chryſoſtom* (and they that follow him) have this word, or any thing for it; ſo that it is likely it came out of the margin into the Text, and then 'twill be doubtful, but not much material, which reading is to be preferred. i. ἐπυράσθησαν

V. 40. *Made perfect*] What is the meaning of this κρεῖττόν τι *ſomewhat better*, which this Author ſaith was by *God foreſeen*, and reſerved for the faithful, conſtant Chriſtians, will beſt be underſtood by the former verſe 39. *Theſe all* μαρτυρηθέντες διὰ πίστεως, *being commended*, or *having received teſtimony*, or perhaps *being martyred, by their faith*, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν *received not the promiſe.* Where firſt it muſt be obſerved who οὗτοι πάντες *all theſe* were: moſt diſtinctly the *Maccabees*, mentioned immediately before, ver. 36, 37, 38. but not ſo as to exclude, or not to comprehend thoſe others which were ſet down as examples of Faith before them, for they alſo muſt be contained in the οὗτοι πάντες *all theſe.* For the *Maccabees*, next before mentioned, theſe are in the *Jews* ſtories commended for their conſtancy in adhering to God's commands, or the Jewiſh laws, in ſpite of the cruelleſt perſecutors and tormentors, and were really martyred, or put to death, loſt their lives, διὰ πίστεως *by their faith*, or, *conſtancy*; and of theſe it is ſaid, *they received not the promiſe, God having foreſeen*, or *reſerved, ſomewhat better for us*, that is, God having reſerved for the Chriſtian Church ſome performance of promiſe which he had not afforded thoſe former. By this it is already apparent that eternal bliſs in another world was not the matter of this promiſe, both becauſe this was not it that they could be evidenced to have miſs'd by their being tormented and put to death, but that which it was more ſure they received, becauſe they were ſo ill uſed here; and ſecondly, becauſe if it were ſuppoſed to be true, (as ſome vainly conceive,) that thoſe that died before *Chriſt* did not attain their bliſs till after *Chriſt*'s reſurrection, yet it will be acknowledged by all that they then received it, and then it will follow that the ἡμεῖς, the Chriſtians, had not κρεῖττόν τι *any* advantage of them that lived before, in that reſpect, thoſe obtaining the bliſs ſooner than they, and no torment or temporary pains being ſuppoſable for ſuch Martyrs between the day of their ſufferings and their attaining to bliſs, wherein theſe latter can by any be thought to exceed them. It follows then, that as *the promiſe* which they by ſuffering *received not*, was ſome promiſe of this life, ſo the κρεῖττόν τι the *ſomewhat better* was ſomewhat which the Chriſtians ſhould enjoy in this life. In the next place then, we may have another way of finding out what this *promiſe* was wherein the Chriſtians were to have the advantage of the former, by looking on ver. 13. where of *Abraham, Iſaac* and *Jacob* it is ſaid, in like manner that *they died receiving not the promiſe.* That *promiſe* was clearly the promiſed land, that *Canaan*, the type of the Chriſtians reſt, or deliverance from their enemies, (ſee Note on *Heb.* 3. c.) which they received not in their life time; and though their poſterity afterward did receive it, yet ſome promiſes there were made unto *Abraham* and his ſeed, which even they that attain'd the promiſed land did not receive. And what were they? Among the promiſes made to *Abraham* (not perſonally to him, but to his ſeed) this is one, *Gen.* 22. 17. that *his ſeed ſhould poſſeſs the gates of his enemies.* This it ſeems was look'd upon by all the *Jews* as a ſpecial part of the promiſe to *Abraham*, repeated by all the Prophets, *Luk.* 1. 70. *that they ſhould be ſaved from their enemies, and from the hands of all that hate them*, v. 71. and this diſtinctly there mentioned by *Zachary*, as a ſpecial part of the *Covenant* and *oath made to Abraham*, κ. τ. λ. k. κρεῖττόν τι προβλεψαμένου τοῦ θεοῦ οὗτοι πάντες μὴ λαβόντες ἀπέθανον σωτηρίαν ἐκ ἐχθρῶν

ham, ver. 72, 73. *that he would grant them, that being delivered without fear from the hands of their enemies, they might ſerve God in holineſs*, &c. ver. 74, 75. And this was it which, being not fully attained by *Abraham*'s poſterity in *Canaan*, was ſtill by them expected to be perform'd by the *Meſſias*, and was the κρεῖττόν τι, the *ſomewhat better*, that was reſerved for theſe times of the *Meſſiah*. For of the reſt of the faithful, named after *Abraham*, *Iſaac* and *Jacob*, even thoſe that were poſſeſſors of *Canaan*, who did *ſubdue enemies by their faith* ver. 32, 33. and ſo are ſaid to have *obtained promiſes* there, yet this was not for a continuance, ſuch as might be called *the poſſeſſing the gates of their enemies*, and *deliverance from the hands of all that hated them*, but (as by the conſequents, eſpecially by the ſtory of the *Maccabees*, 'tis manifeſt) this Church or nation of the *Jews* fell under heavy perſecutions and oppreſſions, and was waſted and brought low by theſe means, and at laſt was delivered up to be finally deſtroyed by their enemies, their City, their Temple, and their whole ſervice and way of worſhip. Whereas the Chriſtian faith and profeſſion and Church was to endure and hold out, and both flouriſh the more for perſecutions, and finally get victory over all, and never be deſtroyed by the enemies thereof: which was the meaning of *Chriſt*'s prediction, that the *gates of* "Αδης, that is, the power of deſtroyers, *ſhould not prevail againſt it*; which being all one in effect with the promiſe to *Abraham*, that *his ſeed* (ſpiritual ſeed, the Chriſtian Church) *ſhould poſſeſs the gates of their enemies* (for *to poſſeſs the gates of their enemies* is directly equivalent with *the gates of their enemies not prevailing againſt them*) it follows moſt properly here, that *they without us ſhall not be perfected*, that is, that they ſhould not have the promiſe to *Abraham* made good to them in the utmoſt extent, but that they were to want the higheſt part of the completion of the literal ſenſe of that promiſe, till it were accompliſh'd in the Chriſtian Church, which ſhould in this have the preeminence, a very conſiderable advantage above the *Jews*, that however it were perſecuted it ſhould never be deſtroyed. And this notion and interpretation of this place, as it agrees very well with the purport of the whole *Epiſtle* (deſigned on purpoſe to fortifie the Chriſtian *Hebrews* againſt the dread of perſecutions, upon this one ground, becauſe *Chriſt* was able and *willing* to *deliver* them, c. 4. 15. yea and would now ſpeedily come unto their reſcue, c. 10. 37. and though ſome *reſiſted to blood*, died in the cauſe, yet a ſignal deliverance they ſhould ſpeedily have by the deſtruction of their enemies the Jews, and in fine the Chriſtian Church ſhould not fail, but flouriſh the more for perſecutions) ſo it ſeems to be taken notice of by *Procopius* on *Iſaiah* (p. 683.) who interprets the place, περὶ τῶν παρ' Ἰουδαίοις θεοφιλῶν τὴν παρουσίαν χριστοῦ προμηνύόντων, *of the pious Jews that expected the coming of Chriſt*; and again, p. 701. when he ſpeaks of *Chriſt*'s *coming*, he ſaith of it, καθ' ὃν τοῖς πιστεύσασι τὰς ὑπ' ἐλπίσι ἐπαγγελίας ἀπέδωκεν, *by which God gave believers thoſe promiſes which they hoped for ſo long*. As for the word τελειωθῶσι *be perfected*, that ſignifies to receive a reward or crown, to have the full of their hope or expectation beſtowed upon them: and accordingly *Chriſt* is ſaid to be τελειωτὴς τῆς πίστεως *the perfecter of their faith*, c. 12. 3. in giving them the full completion of the promiſes, the object of their faith, which was not done to the *Jews* (before *Chriſt*) χωρὶς ἡμῶν, *without us*, but had the full completion in the Chriſtian Church. According to which it is ſaid of theſe promiſes, that *the fathers* of old *ſaw them*, and *ſaluted* them, *afar off*, as thoſe that ſalute their friends at a diſtance, being not able to come near them, μὴ λαβόντες *but received them not*, ver. 13. that felicity being reſerved peculiarly to the Chriſtian Church, which was now to enter on theſe promiſes.

πύλαι "Αδης

μὴ χωρὶς ἡμῶν τελειωθῶσι

τελειωθῶσι

τελειωτὴς τῆς πίστεως

χωρὶς ἡμῶν

πόρρωθεν ἀσπασάμενοι

Paraphraſe. CHAP. XII.

a. 1. Wherefore we having ſuch a multitude of examples of faith and conſtancy in the antients, which may ſerve as ſo many encouragements and obligations to hearten and incite us to our courſe, let us lay aſide all worldly love and fear, that may hinder and encumber us in our way, and how fair pretences ſoever we may have to forſake Chriſt, yet let us not fall off from our conſtancy, but proceed chearfully, and perſevere in our Chriſtian race, whatſoever difficulties or afflictions we meet with, as they that hope not for any reward till they come to the end of their courſe, and there prove conquerors over all oppoſition.

1. WHerefore, ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us [a] lay aſide every weight, and the ſin * that doth ſo eaſily beſet *us*, and let us run with † patience the * race that is † ſet before us.]

* that hath ſuch fair pretences † perſeverance ὑπομονῆς * exerciſe, game, † preſcribed, or propoſed to us, προκείμενον ἡμῖν

2. And for our encouragement let us look on our Saviour Jeſus Chriſt, who in himſelf hath given an example of the enduring of the higheſt afflictions, and will be ſure to crown all thoſe that follow after him, hath led us as a captain in this march of faith, having in his eye that reward of his ſufferings, a numerous ſeed, Iſa. 53. a Church of pious livers, and an exaltation expected from God for himſelf, Phil. 2. 9. and in intuition of theſe, going before us couragiouſly through all aſſaults, and being now in the poſſeſſion of all power in heaven, hath undertaken to reward whatſoever we do or ſuffer for him.

2. Looking unto Jeſus * the author and finiſher of *our* faith, who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.]

* the leader and crowner ἀρχηγὸν καὶ τελειωτὴν

b. c. 3. For conſider his patience and perſeverance, how heavy preſſures he ſuffered from his enemies, and by conſidering of him you will be ingaged to perſevere alſo, never to leave the field or turn cowards.

3. For conſider him that indured ſuch † contradiction of ſinners againſt himſelf, leſt ye be [b] wearied and [c] faint in your minds.]

† oppoſition from ſinners ὑπὸ τῶν ἁμαρτωλῶν ἀντιλογίαν

d. 4, 5. What ye have yet ſuffered in the combating with ſin, is but a kind of light skirmiſhing, you may well reſolve to prepare your ſelves for yet ſharper aſſaults. You have been exhorted and warned by Solomon, in the perſon of wiſdom ſpeaking to her ſons, Prov. 3. 11. neither to kick againſt God's puniſhments, without making that uſe of them for which they are ſent, (as they that are no way reformed by afflictions) nor to be diſcouraged and diſheartned by them.

4. Ye have not yet [d] reſiſted † unto blood, ſtriving againſt ſin.

5. * And ye have forgotten the exhortation which ſpeaketh unto you as unto children, My ſon, deſpiſe not thou the chaſtening of the Lord, not faint when thou art rebuked of him.]

† as far as μέχρις * And have ye forgotten καὶ ἐκλέλησθε

6. For it is an effect in God of paternal love, that on his beloved children and ſervants he inflicts puniſhments for their farther amendment, and it is an argument of his approving and acknowleding them for his own, that he dealeth thus ſharply with them, permitting them to be perſecuted.

6. For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.]

7. And therefore in that ye are afflicted or puniſhed, ye are to reckon your ſelves dealt with as children by their parents: for among men ye ſhall ſeldom ever hear of a child that hath not ſometimes been chaſtened by his parent.

7. If ye endure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the father chaſteneth not?]

8. It were a ſadder condition on the other ſide, and an argument that though ye are in God's family, ye are not owned and acknowledged by him, (and ſo that ye have no title to, or expectation of the inheritance) if when all the faithful mention'd c. 11. did paſs through preſſures and perſecutions, ye ſhould now have immunity from them.

8. But if ye be without chaſtiſement, whereof all † are partakers, then are ye baſtards, and not ſons.]

† have been made partakers μέτοχοι γεγόνασι

9. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave *them* reverence: ſhall we not much rather be in ſubjection to the father of ſpirits, and live?]

9. Again, we know that when our carnal fathers, which begot us men, chaſtiſed us, we have not been incited thereby to love or reverence them leſs, to forſake or renounce them: and ſhall we for a little perſecution fall off from Chriſt our ſpiritual father, which makes Chriſtians and Saints of us, and if obey'd conſtantly, and adher'd to in ſpight of perſecution, will beſtow eternal life on us as a reward of our patience and perſeverance?

10. For

10. For they, verily, for a few days chaſtened *us* * after their own pleaſure; but he for our profit, that we might be partakers of his holineſs.]

* according as they thought good κατὰ τὸ δοκεῖν αὐτοῖς

10. The carnal parents indeed chaſtiſed you when you were children and no longer, and that (as having abſolute dominion over their children) by the rules of their own judgment or will, which are oft corrupt; but all God's chaſtiſements are for your advantage, that you may be the higher advanced toward his purity or ſanctity: and ſo 'tis a mercy of his, and a kindneſs above that of parents, that he never gives over this ſpecial care of you, but continues this healthful diſcipline unto you.

11. Now no chaſtening for the preſent ſeemeth to be † joyous, but grievous: * nevertheleſs, afterward it yieldeth the e peaceable fruit of righteouſneſs unto them which are exerciſed thereby.]

† matter of joy, but ſorrow, χαρᾶς ἀλλὰ λύπης
* but at laſt it returns ὕστερον δὲ ἀποδίδωσι

11. Tis true indeed, that there is in all affliction that which is ungrateful to fleſh and blood, and ſo cannot be joyous to us at the preſent; but then in the end it gives us our payment for all our patience, viz. a bleſſed reward of bliſs and peace to all that have ſuffered any thing as Chriſtians. e.

12. Wherefore lift up the hands which hang down, and the feeble knees,

13. And make ſtraight paths for your feet, † leſt that which is lame be turned out of the way, but let it rather be healed.]

† that the lame be not turned out of the way, but may rather be healed, ἵνα μὴ τὸ χωλὸν ἐκλεχθῇ, ἰαθῇ δὲ μᾶλλον

12, 13. Wherefore encourage all the cowardly puſillanimous fearful perſons (ſee Note on v. 3. b. and c.) and by the conſiderations here offered to you, remove all things out of the way which may diſcourage the weak, and make them forſake their Chriſtian courſe, when they ſee it perſecuted; but on the other ſide, whomſoever you ſee thus weak, or in danger of being thus perverted or diſheartned through his own fears, cure him of his fears, and eſtabliſh and confirm him in his courſe of Chriſtianity.

14. * Follow peace with all men, and † holineſs, without which no man ſhall ſee the Lord.]

* purſue διώκετε
† purification, ἁγιασμὸν

14. Two great faults there be in the Gnoſticks, of which I would adviſe you, malice and uncleanneſs, all filthy pollutions of the fleſh; and be you careful ye be not ſeduced into either of theſe, but on the contrary ſtrive as much as is poſſible to maintain peace, and all kind of charity even with your perſecutors, and be ſure ye do not make uſe of Chriſtian liberty to licentiouſneſs, to the neglecting of that purity and ſanctity of life, without endeavour of, and growth in which, no man ſhall come to heaven;

15. Looking diligently leſt any man fail of the grace of God, * leſt any root of bitterneſs ſpringing up, trouble *you*, and thereby many be defiled:]

*leſt there be any root of bitterneſs ſpringing up with poiſon, and thereby many be infected, ſee Act. 8. Note b.

15. Taking all care that ye walk like Chriſtians, that ye do not fall off from the Goſpel-ſtate (ſee Note on c. 13. d.) leſt the hereſie of the Gnoſticks begun in Simon Magus be found among you, (ſee Note on Act. 8. d.) and that poiſon prove infectious to others:

16. Leſt there *be* any fornicator or f profane perſon, as Eſau, who for one † morſel of meat ſold his birth-right.]

† diſh of meat βρώσεως

16. Leſt any of their unclean infuſions come in among you, or leſt there be any ſo prophane, that, like Eſau, through hunger or any ſuch preſſure, he part with the prieſthood and primogeniture, that is, to avoid the afflictions of this life here, he forſake Chriſtianity it ſelf, and for the preſent to get a little eaſe from perſecution, he forſake the publick meetings for God's ſervice, Heb. 10. 25. and all other privileges attending it. f.

17. For ye know how that afterward when he * would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it † carefully with tears.]

* deſired to inherit θέλων κληρονομῆσαι
† earneſtly ἐκζητήσας

17. Which prophaneneſs of Eſau's in ſelling at ſo ſmall a rate the privileges of the first-born (to which the Prieſthood was annexed) was ſo provoking a ſin in God's ſight, that after when he would have gotten the bleſſing from Iſaac, and beſought him to reverſe his act, to do otherwiſe than he had done, to give him the bleſſing, that is, the promiſe of Canaan for his ſeed (when he had with error, but withal by the ordering of divine providence, given it to Jacob) and thereupon cried with an exceeding bitter cry, Gen. 27. 34. he was not able to prevail with him with all this importunity; which ſignifies how impoſſible it is for them who have been thus prophane as to forſake Chriſt, or that which is moſt ſacred, the publick aſſemblies of his ſervice, (reſembled by Eſau's ſelling his birth-right) for the removing a little preſſure, to get the reward of a Chriſtian, happineſs here, and heaven hereafter (reſembled by the bleſſing) though they would never ſo fain get it, and expreſs vehement ſorrow, that they cannot.

18. For ye are not come unto the mount that might be touched and burned with fire, nor unto blackneſs, and darkneſs, and tempeſt,]

18. This is enough to inforce the great admonition of this Epiſtle, of holding faſt the faith, and not falling off, for perſecutions, to Judaiſm and hereſie: for you Chriſtians have a more honourable calling than that of the Jews, that was only to the Law given from mount Sinai, a mountain on earth, only that ſet out with terrible repreſentations of fire, and thick clouds, and thunder, and lightning,

19. And the ſound of a trumpet, and the voice of words, which *voice* they that heard, intreated that the word ſhould not be ſpoken to them any more:]

19. A trumpet to ſummon all to appear before God, and the voice of God heard in a dreadful manner, ſo dreadful that the people deſire they might hear no more of it.

20. For they * could not indure that which was commanded, And if ſo much as a beaſt touch the mountain, it ſhall be ſtoned or thruſt through with a dart.

21. And ſo terrible was the ſight, *that* Moſes ſaid, I exceedingly fear and quake.]

* were not able to bear οὐκ ἔφερον

20, 21. A token of the great unſupportableneſs of the Moſaical Law, which was farther ſignified by the ſeverity threatned to any beaſt that ſhould touch that mount whence the Law was given, and the ſo formidable aſpect of thoſe things that appeared there, that Moſes himſelf could not chuſe but tremble, (as is received by tradition of the Jews (as many other things, ſee Note on 2 Tim. 3. a.) though not mentioned in Exodus:) Which ſure may take off any man among you from falling in love with Judaiſm.

22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to † an innumerable company of Angels;]

† the myriads μυριάσιν

22. But ye are admitted to the Chriſtian Church, and by that to the liberty of approaching heaven, of claiming right to it, that ſubſtance of which the mount Sion and Jeruſalem (called the city of the living God) was but an image or type, where there are ſo many troops of Angels, ten thouſand in a troop, with whom all Chriſtians have communion in the Church;

22. To the g general aſſembly and Church of the h firſt-born, which are i * written in heaven, and to God the judge of all, and to the ſpirits of juſt men k † made perfect,]

* enrolled
† conſummate

23. To the dignity of being members of that congregation of Jews and Gentiles, where Angels and Men join together, and make up the aſſembly of the Church, made up of Apoſtles the firſt-fruits of the faith, Rom. 8. 23. and all thoſe eminent faithful perſons whoſe names are honoured and recorded in the book of God, nay to the preſence of God himſelf, and all the ſaints that are now in bliſs; g. h. i. k.

24. And to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than l *that of* Abel.]

24. Yea unto Jeſus Chriſt, who, as a mediator between God and us, hath eſtabliſhed a ſecond covenant, and aſſured us that it is indeed the covenant of God, and conſequently that we may be confident that God will perform his part of it, and now requires of us, and gives us grace to perform ours; and to his blood, with which we muſt be ſprinkled, before we can be admitted into heaven, (as the Prieſt was to ſprinkle himſelf before he went into the Holy of holies) which is quite contrary to Abel's blood, as 'tis mentioned in Geneſis, that called for vengeance on Cain, this called for mercy even upon his crucifiers, if they would repent and reform, and doth powerfully draw down mercy on the penitent believers: or that hath much more efficacy in it to obtain God's acceptance than had the blood of Abel's ſacrifice, which was the firſt type of the blood of Chriſt, of which we read, and of which it is ſaid, that God had reſpect to it. l.

25. See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that * m ſpake on earth, much more † *ſhall not* we *eſcape*, if we turn away from him that *ſpeaketh* from heaven:]

* delivered the oracle
† we that refuſe him from heaven ἡμεῖς οἱ ἀπ' οὐρανῶν ἀποστρεφόμενοι

25. And therefore be ſure ye deſpiſe not Chriſt, who is come to deliver God's will unto you: For if they were deſtroyed that contemned Moſes that delivered the Law from mount Sinai, then much ſeverer deſtruction is to be expected for them that deſpiſe the commandments of Chriſt, that delivers them immediately from heaven. m.

26. Whoſe voice then ſhook the earth; but now he hath promiſed, ſaying, * Yet once more I ſhake, not the earth only, but alſo heaven.]

* Yet once, or, This one time ἔτι ἅπαξ

26. In giving the Law, there was an earthquake when God ſpake, and that was ſomewhat terrible; but now is the time of fulfilling that prophecy, Hag. 2. 7. where God promiſes to make great changes, greater than ever were among them before, even to the deſtroying the whole ſtate of the Jews: ſee Mat. 24. Note n.

27. † And

27. For that is the notation of the phraſe which is rendred [Yet once] which ſignifies ſome final ruin, and that very remarkable, as here the total ſubverſion of the Jews, of all their law and policy, as of things that were made on purpoſe to be deſtroyed, deſigned by God only for a time, for that imperfect ſtate, as a forerunner and preparative to the Goſpel, which therefore is a ſtate of which there is no mention of the ſhaking it, nor conſequently of any other future ſtate that ſhall ſucceed it, which ſignifies that that is moſt certainly to indure for ever, till the end of the world.

27. † And this *word*, Yet once more, ſignifieth the * removing of thoſe things which were ſhaken, as of things that were made, that thoſe things which cannot be ſhaken may remain.]

† Now the phraſe τὸ δὲ * ſubverſion μεϑάϑεσιν

28. We therefore that are vouchſafed our part in this immutable kingdom, or ſtate under Chriſt, a condition that no perſecutions, nor even the gates of hell, ſhall prevail againſt, but it ſhall be ſure finally to overcome and ſurvive all oppoſition, let us take care to hold faſt and not forſake the Goſpel, (ſee Note on ch. 13. d.) through which we may ſerve God ſo as he will now accept of, with reverence of ſo glorious a maſter, and with fear of his wrath, if we do provoke him by abuſing his mercies (ſee Phil. 2. c.)

28. Wherefore we receiving a kingdom † which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear.]

† that is not to be ſhaken ἀσάλευτον

29. For this gracious God which is our God, will ſhew himſelf to the provoking Chriſtians, as (or more ſeverely than) he threatned to the Iſraelites, Deut. 4. 24. an emblem of which we have Exod. 24. 17. where the ſight of the glory of the Lord, that is, of his preſentiating himſelf, was like devouring fire on the top of the mountain.

29. For our God *is* a conſuming fire.]

Annotations on Chap. XII.

a. V. 1. *Lay aſide every* ——] This verſe is wholly Agoniſtical (as appears by the ἀγῶνα *combat*, or *race* mentioned in the cloſe of it) and muſt be explained in every part by proportion with the ἀγῶνες or *games* among the *Græcians*. Theſe *Agones* were ſacred and ſolemnly kept, and in them there was a kind of *Aſſiſes* or *Court of Judicature*. He that propoſed the combat (to which refers προκειμένῳ ἀγῶνι *the propoſed race* in the end of the verſe) that ſet the laws of the *Agones*, and adjudged the crown to the conquerour, was called βραβεὺς or κριτὴς *the Judge*; and to him *Chriſt* is here compared, who as he is like the ἀρχηγὸς, *leader*, that goes foremoſt, and ſhews us the way in our Chriſtian race, ſo he is τελειωτὴς v. 2. the rewarder and crowner of them that conquer. So again, he that proclaimed the laws of the combat was called κήρυξ, *the præco*, or *cryer*, 1 *Cor.* 9. 27. and they that were ſet at the goal to diſcern and pronounce who came firſt thither (and ſo was conqueror) were μάρτυρες *witneſſes*, and as they brought in evidence, ſo the crown was awarded by the Judge: and not only they, but all that ſtood about as ſpectators, to behold and commend the courage and conſtancy of the *athletæ*, were μάρτυρες *witneſſes* alſo. And of them there was always good ſtore, a great concourſe of people, from whence they were called πανηγύρεις *frequentiæ*, *populous meetings*, to behold the games, to ſee who were conquerors in them. To theſe laſt are here compared thoſe great examples of Faith and Patience, which had been mentioned in the former chapter, who being now at their journies end, their goal, their reſt, are ſuppoſed to look on the preſent Chriſtian racers, both to give evidence whether they run well or no, and with their commendations to hearken and encourage them in their combats, that they faint not or give over. And there being ſo many here mentioned in the former chapter, they are fitly called νέφος *a cloud*, as any great number or troop of men is Rhetorically called *a cloud*, and that very frequently among authors. And becauſe the ſpectators in thoſe games ſtood on either ſide of the race or *ſtadium*, or otherwiſe round about, at the other games of wraſtling, &c. or at a Theatre, it is therefore ſtyled περικείμενον νέφος, *an encompaſſing cloud of witneſſes*, or ſuch as is placed round about us, to look and teſtifie how men behave themſelves in their race. It is farther ſufficiently known, that they that were to perform any of thoſe exerciſes, uſed all care to fit and prepare themſelves for it by diet before, ſo as it might fit them to perform their courſe, and at the time, by having nothing on that might hinder or foreſlow them. To this purpoſe they did carefully rid themſelves of all weight, made themſelves as light as they could, and left their very garments might hang in their way, incumber them in their courſe, they generally put them off, and ran naked, γυμνοὶ καὶ ἀχίτωνες, ſaith * *Porphyrie*, *naked and without their garments*, from whence they were alſo called γυμνασιαὶ, referring to their *naked running*. To this way of preparing themſelves to the race the Author here refers; to that of weight diſtinctly, by ἀποθέμενοι ὄγκον πάντα, *laying aſide*, or *putting off*, *all weight*, meaning thereby moſt probably the love and care of the world, which is apt to preſs down the ſoul, and was a very conſiderable temptation in thoſe times of perſecution, where the *love of the world* was ſuch *enmity with God*, and made ſo many inclinable to the *Gnoſticks*, in hope of preſerving their worldly wealth. To the latter, the ſtripping themſelves, putting off their garments, our *ordinary Tranſlation* refers the latter words, ἀποθέμενοι τὴν εὐπερίστατον ἁμαρτίαν, *laying aſide that ſin which doth ſo eaſily beſet us*, taking the word εὐπερίστατος in an Active ſenſe, for *intangling* (as a light garment is wont to do) and ſo hindring their courſe, not by its weight or preſſing down, as the ὄγκος or *weight* before, but by ſome other way of encumbring or diſturbing, as light garments, which by the wind or motion of the air become troubles and hindrances to the racer. And anſwerable to that we might imagine the fears that come acroſs men in their Chriſtian courſe, and much hinder their ſpeed, and interrupt their conſtancy. And that cowardly homor, thoſe treacherous fears, that, like the light garment, intangle them at every ſtep, muſt be laid aſide, or elſe they will never run, δι' ὑπομονῆς, *with indurance*, or *perſeverance*, *the race that is ſet before* them. But of that word εὐπερίστατος it muſt be obſerved, that as it is an ἅπαξ λεγόμενον, only this once uſed in the whole Bible, ſo it will be matter of ſome difficulty to determine what is the exact importance of it. Firſt then, it is not reaſonable, or according to any analogy, to render it, as it is ordinarily rendred, in an Active ſenſe; περίστατος of which it is compounded, and ἀπερίστατος which is the contrary to it, being certainly Paſſives; and ſo Saint *Chryſoſtom* here inclines moſt to a Paſſive ſignification. Secondly, then ſuppoſing it a Paſſive, one notion of the word preſently offers it ſelf (from the Apoſtles uſe of περίστασιν 2 *Tim.* 2. 16. and *Tit.* 3. 12. *to decline* or *avoid*) *that which may eaſily be declined.* So *Joſephus*, ſpeaking of the *Eſſeni*, τὸ δ' ὀμνύειν αὐτοῖς περίστατον, *ſwearing is avoided by them*: and *Lucian*, ἵνα μὴ ἐκφεύξωμαι καὶ περιστήσωμαι ὥσπερ τοὺς λυττῶντας τοὺς κυνῶν, *I will avoid and decline them as I would mad dogs.* But this cannot here be thought the Apoſtle's ſcope, to diminiſh the force of this ſin here, as a thing eaſily to be avoided by our care, but rather to note it as very noxious, and apt to ſeduce and miſchief, if it be not carefully warded. If therefore this notion of περίστασις be here taken, then certainly the meaning of the word muſt be, not that which may very *eaſily be avoided*, but is very *fit to be declined* or *taken heed of*, that which there is all reaſon to part with, and ſo ἀποτίθεσις *to put off*, as being ſo uſeleſs and ſo dangerous and hurtful in our courſe. But a third notion, I ſuppoſe, of this word may be thus fetch'd out. Περιστάσεις literally ſignifies *circumſtances*, as when we read in Rhetoricians ψιλαὶ ἀπερίστατοι, *a bare naked poſition*: ſo in *Georgius Alexandrinus* in the * *life of Chryſoſtom*, a poor, helpleſs, diſtreſſed woman is called ξένη καὶ ἀπερίστατος: and ζήτημα ἀπερίστατον, *a queſtion* generally propoſed, *without the circumſtances of time, place, perſon, intention, occaſion*: ſee *Hermogenes* l. 3. περὶ ἐπιχειρημ. According to this it is that *Heſychius* explains ἀπερίστατον by μωρὸν, ἀφορμὰς μὴ ἔχον, which I ſuppoſe is thus to be rendred, *Stolidum, nullus habens hypotheſes, nulla argumenta, fooliſh, and that which hath no reaſons, arguments*, or conſequently pretences for it. And if this be the notion of the Privative, then εὐπερίστατος will be that *which hath ſuch fair arguments and pretences for*

προκειμένῳ ἀγῶνι

ἀρχηγὸς

τελειωτὴς

μάρτυρες

πανηγύρεις

νέφος

περικείμενον νέφος

* περὶ ὑποχ. l. 1.

ἀποθέμενοι ὄγκον πάντα

ἀπερίστατον

for it, the ſin which is ſet forth with ſuch goodly circumſtances to ingratiate and recommend it to us; as when he that denies *Chriſt*, doth it (as the *Gnoſticks* ſaid of themſelves) only with the mouth, not with the heart, and again with an innocent intention, and only to avoid perſecution and utter undoing in the world. Agreeable hereunto it is, that S. *Chryſoſtom* uſeth πειρασεις, applied to ſin, to denote *temptations*, *Tom.* 3. p. 555. l. 20. Διὸ καὶ ἐπᾴδει λέγων, ὅπου πανὸς ἁμαρτήματος διαβολικῆς καὶ πάσης πειρασέως τῆς ἀνθικειμένης τοῦ πειρασμὸς ὅλων καὶ τὰς ἁμαρτίας· where as he explains all diabolical ſin by ἁμαρτίας *ſins*, ſo he evidently interprets πειρασεις by πειρασμὸς *temptations*. And of theſe πειρασεις in this notion he there underſtands the phraſe εὐπερίσατος ἁμαρτία, for ſo he adds in that place, l. 21. Εὐπερίσατον γὰρ ἡ ἁμαρτία, πάντοθεν ἰσαμένη, ἔμπροσθεν, ὄπισθεν, καὶ ἅπαξ ἡμᾶς καταβάλλουσα, *for ſin is provided with temptations, being encompaſſed* (where we ſee the Paſſive uſe of the word) *on all ſides, before, and behind, and ſo ſhoots at us*, or *ſtrikes us*. So *Tom.* 4. p. 698. l. 30. Σατανικὴ πείρασις, *temptation of Satan*. So *Heſychius Presb. Centur.* 2. 85. Εἰ δὲ ἐκ πειρασέως τινος χαυνωθείημεν, *but if by any temptation we become more remiſs*. Thus *Diogenes Laertius* in the life of *Zeno*, that it is the part of a wiſe man γλίσχρως ἀνθρωπίνων σαρκῶν καὶ πείσασιν, *to eat man's fleſh in caſe of extremity*, or when he is by ſuch forcing motives invited to it. And this ſenſe as it agrees beſt with the critical importance of the word, ſo it accords exactly with the Context and ſcope of the Author; who here exhorts to venture all the hazards, perſecutions, death it ſelf, rather than, upon any pretence, to forſake the Aſſemblies, to *deny Chriſt*, c. 10, 11. and here in this chapter he ſets *Chriſt*'s example before them, a pattern of conſtancy and perſeverance even to death. And ſo this is the moſt probable notion of the word that I can think of.

b. Κάμνειν

V. 3. *Wearied*] Κάμνειν is alſo an Agoniſtical word, literally ſignifying *to be tired*, belonging to them that are worſted in any of thoſe exerciſes (Νικώντων γὰρ οὐκ ἔστι κάμνειν, ſaith *Plutarch*, *it cannot be affirmed of the victors*) *to go out* of the field like *a wounded*, or *wearied*, or *worſted* perſon. So when *Coriolanus* being wounded was admoniſhed by his friends to retire, and cure his wounds, he anſwered, οὐ δεῖ νικῶντα κάμνειν, *A conquerour ought not to retire*, or *ſubduce himſelf out of the field*. And thus generally it ſignifies *to give over fighting*, ἀπείπειν and ἀπαγορεύειν in *Phavorinus*, *to give over*, *to deſpair*, and again ὀκνῆσαι *to play the coward*, or *run-away*.

c. Ψυχαῖς ἐκλυόμενοι

Ib. *Faint in your minds*] Ψυχαῖς ἐκλυόμενοι, and ἐκλυόμενοι ſimply, v. 4. ſignifies in the ſame ſenſe that κάμνειν, *to turn coward* or *puſillanimous*, ſuch as whoſe ſouls within them fall away like water, diſſolve, and 'tis ſpoken of thoſe who give over the attempt as hopeleſs, flie diſheartned, creſt-fallen, out of the field (ἀναπίπτοντες and ἀθυμοῦντες in *Thucydides*) expreſſed again, v. 12. by παρειμένας χεῖρας *the hands that hang down*, which note the *prælii detractatio*, *giving over the buſineſs*, yielding, flying out of the field, confeſſing themſelves conquered. So *Ecclus.* 2. 12. after the *woe* againſt them that *truſt not in the Lord*, δειλαὶ καρδίαι *cowardly hearts*, and χεῖρες παρειμέναι *the hands hanging down*, are put together, for which the *Greek* of *Jer.* 35. 3. read ἀνειμένας χεῖρας *extended hands*, as in * *Plutarch* ἀνατείνειν χεῖρας *to hold up*, and in *Cicero*, *manus tollere*, in *Virgil*, *tendere palmas*, *to hold up*, or *ſtretch out the hands*; the *holding out* and *hanging down* of *the hands* being both equally contrary to the uſing them, or *holding them up*, (the *exerere lacertos ſtretching the arms* in a manlike manner againſt all oppoſers) and both ſigns of a conquered perſon, that yields himſelf ſo, which the *Greek* expreſs by ἀπαυδᾶν.

παρειμέναι χεῖρες

eth

* in Lycurg.

d.

V. 4. *Reſiſted unto blood*] Of the *umbratilis pugna*, or σκιαμαχία, *beating the air*, or πυγμὴ, we have formerly ſpoken, on 1 *Cor.* 9. 26. the firſt lighter skirmiſhes before the *ſtata pugna*, or *ſet combat*, the beginning of the bloody fight. To this the Apoſtle here refers when he ſaith, *ye have not yet reſiſted*, μέχρις αἵματος, *as far as blood*, that is, as far as the old *athletæ* were wont, who after the πυγμὴ, or *brandiſhing of their arms* or *weapons*, at laſt fell to down-right blows with their *cæſtus* in their hands, which ordinarily brought the blood with them. This the Apoſtle applies to their ſpiritual *agones* (τὰ τῆς ψυχῆς Ὀλύμπια ἀγωνισμάτων *the Olympicks of the ſoul* in *Porphyry*'s ſtyle, and here, πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, *combating againſt ſin*) that they had no reaſon to be diſheartned with *Chriſt*'s permitting them to be afflicted and perſecuted, as they were, for there are far greater and bloodier combates againſt ſin, ſuch as bring blood and death, and againſt thoſe they muſt be provided, in compariſon of which theirs yet are but σκιαμαχίαι or *skirmiſhes*.

μέχρις αἵματος

c.

V. 11. *Peaceable fruit*] Agreeably to the former Agoniſtical expreſſions in the beginning of the chapter, is here added γεγυμνασμένοις, *exerciſed in* theſe *gymnaſia* of afflictions, and the receiving of their βραβεῖον or *reward*, ſtyled here καρπὸς δικαιοσύνης *the fruit of righteouſneſs*, that fruit which belongs to all righteous men now under the Goſpel (or elſe according to a ſingular notion of δικαιοσύνη *righteouſneſs* for felicity, mention'd in the Note on 2 *Tim.* 4. 8.) and emphatically ἐπουρανίος καρπὸς, referring, as the learned *P. Faber* hath conceived, to the *corona oleagina*, *the olive crown*, (that tree being an emblem and *ſymbolum* of peace) of which the *Olympian* crowns for their victors were ordinarily made. But of that ſee more, *Jam.* 3. Note g.

γεγυμνασμένοις

καρπὸς δικαιοσύνης

ἐπουρανίος καρπὸς

f. βέβηλος ὡς Ἠσαῦ

V. 16. *Prophane perſon as Eſau*] Why *Eſau*, in ſelling his birth-right, is here called *prophane*, will appear by that known obſervation among the Jews, that as long as God was ſerved within private walls, before the erecting of the Tabernacle and Temple, and inſtitution of Prieſthood, the right of Prieſthoood in every family was annexed to the primogeniture, the firſtborn was ſtill the Prieſt. Thus *Exod.* 24. 5. when 'tis ſaid that *Moſes* ſent the *young men* of the *children* of *Iſrael* to offer *burnt-offerings* and *peace-offerings*, unto the *Lord*, the *Chaldee paraphraſe* renders them בוכרי *the firſt-born*, and *Uzielides* adds this *Scholion*, *becauſe as yet the Aaronical Prieſts were not inſtituted*. This, ſay the Jews (and 'tis reaſonable to believe them) was it that made *Jacob* ſo ambitious of the πρωτοτόκια or *privileges of the primogeniture*: and if *Baal Haturim*, on *Gen.* 28. out of *Bereſith Rabba*, may be heeded, this was it which *Jacob* deſired to have confirmed to him by God in thoſe words, *Gen.* 28. 20. *If God will be with me*. And therefore for *Eſau* to ſell this ſacred privilege for one *meſs of pottage*, to undervalue this prerogative of offering to God ſo vilely, out of a little preſent impatience, (and proportionably for the Hebrew Chriſtians, for a poor ſecular end, *viz.* to rid themſelves of a little perſecution or affliction for the Goſpel, to quit the publick ſervice of God, as it appears ſome did at this time, c. 10. nay to forſake Chriſtianity it ſelf, to apoſtatize utterly (to which that was but a *præludium*) and ſo to part with that privilege of Prieſts which belongs to all Chriſtians, ſo far as the prerogative of offering up prayers to God) this will eaſily be acknowledged an act of great prophaneneſs. To which may be accommodated that which the *Jeruſalem Targum*, *Gen.* 25. 34. ſaith of *Eſau*, *he contemn'd his primogeniture*, *and ſet at nought his part in the world to come*, *and denied the reſurrection of the dead*, viz. becauſe in contemning his privileges of Primogeniture, and in that of the Prieſthood, he is interpreted to have done all this.

g. πανήγυρις

V. 23. *General aſſembly*] The word πανήγυρις ſignifies properly θέατρον, συνάθροισις, *a theatre*, *a multitude of people come together*, as in the *Grecian* games to behold their *agones* and their *ſacra*. Hence doth it ſignifie alſo any *frequentia populi*, but eſpecially a promiſcuous mix'd multitude from all parts, and, in a ſacred ſenſe, an aſſembly of worſhippers of all ſorts and countries; which is a particular notation of the Chriſtian Church, the net which gathers up good and bad (that is, Jews, which were called the only people of God before, and Gentiles, which were proverbially called ἁμαρτωλοὶ *ſinners*) is made up of a company of all nations, nay takes in the Angels themſelves named immediately before, and who are ſaid to ſing, and join with us in our publick aſſemblies.

πανήγυρις

h. ἐκκλησία πρωτοτόκων

Ib. *Firſt-born*] The Firſt-born had not only the privilege of the Prieſthood before the Law, but always ſince, the פי שנים the *double portion*, διπλῆ τιμὴ, the portion not only of poſſeſſions, but of dignity and honour above the reſt of the brethren. And proportionably the Apoſtles, which were either ſimply the firſt converted to the

faith of *Chriſt*, or elſe preferred before others, as *Judah* to the Primogeniture of dignity, and *Levi* in reſpect of the Prieſthood, are call'd here the *firſt-born*, and the Church firſt founded in them, and planted by them, is here called ἐκκλησία πρωτοτόκων, *the Church of the firſt-born*, the Apoſtolical Church.

i. Ἀποτετεγμένοι ἐν οὐρανοῖς

Ib. *Written in heaven*] Ἀποτέγφω ſignifies *to be enrolled* (ſee Note on *Luk.* 2. i.) and this belonged either to *all the congregation* of *Iſrael*, *Num.* 1. 18. or in a ſpecial manner to the firſt-born of every family, who had that dignity before others, and in time came (as families grew into tribes) to be *princes of the tribes of their fathers*, *Num.* 1. 16. or to ſome choice *renowned* men, who were to be *captains*, or *heads*, of *thouſands in Iſrael*, or finally to all ſouldiers liſted or enrolled. And to this manner of *enrolling* doth this phraſe ἀποτετεγμένοι ἐν οὐρανοῖς, *written*, or *enrolled*, *in heaven*, refer, to denote thoſe that are regiſtred by God, matriculated in heaven, that is, beſide the Apoſtles, all other holy men, renowned in the book of God: and ſo this phraſe is fit to be joined to the πρωτότοκοι foregoing in the forementioned notion.

k. Τετελειωμένοι

Ib. *Made perfect*] Τετελειωμένοι are thoſe that have received their crown, their reward, in the Agoniſtical notion ſo often mentioned, that is, that have attained the end of their race, are triumphant in heaven. And the uſe of this very phraſe among the *Jews* is ordinary, קדושים נכלים ἅγιοι τετελειωμένοι, thoſe that are advanced to be, as they are wont to ſay, under the throne of glory.

l. דם ה׳ אבל

V. 24. *That of Abel*] The meaning of this paſſage דם ה׳ אבל, or, as *Theophylact* and others read, דם ה׳ אבל, is not eaſily reſolved on. If it be ה׳, it may then agree with *Abel* as the Accuſative caſe, and then it muſt be rendred *then Abel*, meaning *then Abel ſpake*; or elſe referring the ה׳ to ῥαντισμὸν going before, and reading Ἄβελ in the Genitive caſe, it will then be rendred, *then that (ſprinkling) of Abel*, noting the *ſprinkling of blood* which in that ſacrificing of his *firſtlings*, *Gen.* 4. 4. he is ſuppoſable to have uſed. If it be τὸ, then as it is certain it muſt refer to αἷμα *blood* precedent, and ſo denote the *blood of Abel*, ſo it is uncertain what blood is meant, whether the *blood of Abel* ſhed by *Cain*, or the *blood of Abel's firſtlings* in his ſacrifice. So that all theſe four poſſible notions of the words are in effect but two: the firſt and the third referring to that of *Abel* and his own blood ſhed by *Cain*; and the ſecond and fourth to the blood of the cattel in his ſacrifice. And which of theſe is now to be preferred is the only difficulty. That the firſt ſhould be it, the authority of the *Greek Commentators* and others would incline, and the manner of the Scripture-ſtyle in many places (uſing words and phraſes, which muſt be ſuppoſed to ſignifie much more than their natural importance affords; ſee Note on *Mat.* 12. e.) may help to perſuade it. For thus it may then be explicated very commodiouſly; That whereas the *blood of Abel*, the firſt that ever ſuffered, *called for* nothing but *vengeance* on the murtherer, the *blood of Chriſt*, quite contrariwiſe, called *for mercy* on his very crucifiers, and on all the world of men beſides, and ſo *ſpake* as *good things* as *Abel's* did ill, cryed as loud for pardon as his is ſaid to do for vengeance. But if we conſider the deſign of the whole Context, which is the comparing the ſtate and œconomy under the Law and before *Chriſt* with that now after or ſince his coming, and the preferring the latter infinitely beyond the former, we ſhall then have great reaſon to incline us to accept the ſecond ſenſe, that the *ſprinkling of the blood of Chriſt*, that ſacrifice of his upon the Croſs, had infinitely more efficacy in it (and that devolved to us) to obtain God's acceptance, than that ſacrifice of *Abel's*, the firſt great type of that ſhedding the blood of *Chriſt*, this *lamb of God*, is affirmed in the Scripture to have had. That this ſacrifice of beaſts offerred by *Abel* ſhould here be mentioned with *Chriſt's* ſacrifice of his own body on the Croſs, the reaſon is evident, becauſe all the ſacrifices of beaſts, not only under the Law, but before it, among the Patriarchs, before and after the Deluge, were all types of *Chriſt's one perfect ſacrifice*. And *Abel's* being the firſt of theſe recorded in Scripture, and atteſted to have had much of God's acceptation, particularly more than *Cain's* (ſee *Heb.* 11. 4.) is therefore the fitteſt to be inſiſted on in this place. And that *Chriſt's blood* is ſaid to *ſpeak better things than that*, and ſo than any other blood in ſacrifice, is agreeable to *Heb.* 9. 13, 14. *For if the blood of Bulls —— how much more the blood of Chriſt*, and ver. 22, 23. *And almoſt all things are purged by blood —— It was neceſſary therefore that the heavenly things themſelves ſhould be purged by better ſacrifices than theſe.* And accordingly in the antient *Liturgies*, and in the *Canon* of the *Maſs* now in uſe, when the Bread and Wine is conſecrated into the Sacrament of the body and blood of *Chriſt*, the prayer makes mention of *Abel's* ſacrifice, and *Melchiſedek's* offering, chuſing out thoſe two as the moſt antient and eminent types (under the Old Teſtament) of this ſacrifice of the *blood of Chriſt* commemorated in that Sacrament. This (and much more, which, if it were needful, might be added to this purpoſe) will make it reaſonable to have annex'd this latter ſenſe to the former more ordinary, if not to prefer it before it.

m. Χρηματίζειν

V. 25. *Spake*] χρηματίζειν is a word of a ſpecial ſignification, noting Divine Revelation, either by בת קול the *voice from heaven*, or any other way. So *Mat.* 2. 12, 22. revelation of God's will *by dream*, and *Luk.* 2. 26. by that or ſome other ſuch way, and *Act.* 10. 22. a revelation *by an Angel*. So of *Moſes Heb.* 8. 5. and here of *Noe*, ch. 11. 7. and *Rom.* 11. 4. ὁ χρηματισμὸς that *voice* from heaven to *Elias*, 1 *Kin.* 19. 12. Hence ſaith *Phavorinus*, χρηματισμὸς, ὁπτασία, it ſignifies *a viſion*, νομοθεσία, *the giving of the law*; and again, χρηματισμὸς δίδωμι, ἤγουν θείας λόγους *oracles* or *divine ſpeeches*, agreeable to the known notion of χρηστήριον, for μαντεῖον τῦ Θεῦ, *an oracle of God*. According to which notion of the word it is here to be rendred, not *ſpeaking* ſimply, but *ſpeaking from God*, *delivering oracles*, *warnings*, or *precepts* from him.

Paraphraſe. CHAP. XIII.

1, 2. And for particular directions of Chriſtian life, I ſhall commend theſe unto you at this time, in reſpect of your preſent ſtate.

1. LET brotherly love continue.
2. Be not forgetful to entertain ſtrangers, for thereby ſome have entertained Angels unawares.]

Be kind unto all Chriſtians, not only thoſe of your own nation, Jews, but to any of all countries, ſtrangers ſo called or aliens: let not the Chriſtian vertue of hoſpitality to ſtrangers be ſtrange to you, for by the practice of that Abraham and Lot, Gen. 18, and 19. received Angels into their houſes unawares.

3. Have that compaſſion to priſoners, that ſenſe of their ſufferings, as you would have if you were in the ſame condition with them; relieve and reſcue thoſe that are under any affliction, as men that know and conſider your ſelves to be in the ſame frail humane eſtate, ſubject to all that befalls any man.

3. Remember them that are in bonds, as bound with them; *and* them which * ſuffer adverſity, as being your ſelves alſo in the body.]

* are evil intreated κακουχουμένων

4. And whereas the Gnoſticks pronounce marriage unlawful, but indulge to all unnatural luſts, do ye look on marriage not only as lawful, but as honourable, inſtituted by God: only take care that you make uſe of it as a fortification againſt all unlawful luſts. For fornication of what ſort ſoever, which the diſlike of marriage brings many to, and adultery, which is the violation of marriage, are ſins that will be ſeverely puniſhed by God.

4. † Marriage *is* honourable in all, and the bed * undefiled: but † whoremongers and adulterers God will judge.]

† Let marriage be honourable among all, τίμιος ὁ γάμος ἐν πᾶσι, * be undefiled ἀμίαντος † fornicators πόρνους

5. Let

* diſpoſition, temper of mind, manners, be free from the love of money, ἀφιλάργυρος ὁ τρόπος

5. *Let your* * converſation *be* without covetouſneſs; *and be* content with † ſuch things as ye have: for he hath ſaid, I will never leave thee nor forſake thee.] † the things that are preſent τοῖς παροῦσι

5. And in ſuch times, eſpecially as theſe of perſecution, there is no temper ſo fit for you to be furniſhed againſt, as that of covetouſneſs: whatever God at preſent allows you, be ye fully ſatisfied with that. For what God ſaid to Joſhuah of the Jews, he ſaith to all true Chriſtians, of whom thoſe were the type, that he will by no means utterly deſtitute them, and ſo they have no need of that fear which is wont to betray men to covetouſneſs.

6. So that we may boldly ſay, The Lord *is* my helper, and I will not fear what man ſhall do unto me.]

6. So that we Chriſtians, particularly you Hebrew Chriſtians, that ſuffer ſo much for the profeſſion of the faith, may from the word of God take courage, and ſay, I will truſt God with my ſecurity, and live fearleſs of all danger, knowing that as long as he ſees it beſt for me, he will deliver me from worldly dangers, and that when he permits them to come, the utmoſt ſhall do me no hurt.

* Be mindful of your Governors μνημονεύετε τῶν ἡγουμ.

7. * Remember them [b] which have the rule over you, who have ſpoken unto you the word of God: whoſe faith follow, conſidering the end of their converſation.]

7. Set before your eyes the Biſhops and Governours that have been in your Church, and preached the Goſpel to you, obſerve their manner of living, their perſeverance till death, and then make their faith, their perſeverance and conſtancy in the doctrine of the Goſpel, the example for you to imitate and tranſcribe. b.

8. Jeſus Chriſt the ſame yeſterday, and to day, and for ever.]

8. The ſame faith that then was the true faith in which they perſevered to the death, will be ſo now unto you and to all ages; you have no reaſon to think that 'tis ſo ſuddenly changed, that Judaiſm which they took to be aboliſhed, ſhould now be in force again among you, as your Gnoſtick teachers are willing to perſuade you.

† various ποικίλαις * which walked περιπατήσαντες

9. Be not carried about with † divers and ſtrange doctrines: for *it is* a good thing that the heart be [c] eſtabliſhed with [d] grace, not with meats, which have not profited them * that have been occupied therein.]

9. This change and bringing in of new doctrines of Judaiſm into the Church is a piece of dangerous inconſtancy: 'Twere ſure more for the turn to be grounded in the truth, to take that which is beſt for your turn, and then never to remove or be carried about from that to any other. And that that is the Goſpel, and not the Moſaical Law about ſacrifices and meats, &c. that this is much better for the ſoul than tother, will ſoon appear unto you if you conſider how empty and unprofitable thoſe obſervances of the law always were, (conſidered in themſelves) even when they were in force; for even then they that dealt in them were really little profited by them, (ſee ch. 10. 1, 2, 3. where the ſacrifices are ſaid only to be a commemoration of ſin, unable to expiate, and ſo leaving in eſtate of damnation, unleſs they advance farther to Chriſt, ſignified by thoſe ſacrifices.) c. d.

10. We have an altar, whereof they have no right to eat which ſerve the tabernacle.]

10. And if any man think his Judaizing will do him no hurt in reſpect of Chriſtianity, that thoſe that ſtand for the Moſaical performances may yet have their portion in Chriſt, let him know he is miſtaken. For Chriſt, the only Chriſtian altar to which we bring all our ſacrifices, and who is ſo beneficial to us, will not be beneficial to them that depend on the Moſaical Law, they that do ſo have no right to partake of Chriſt (Gal. 5. 2. If you be circumciſed, Chriſt ſhall profit you nothing.)

† for a ſin-offering περὶ ἁμαρτίας

11. For the bodies of thoſe beaſts whoſe blood is brought into the ſanctuary by the high prieſt † for ſin, are burnt without the camp.]

11. And the truth of this you may diſcern by a ceremony among the Jews, to wit, in the ſacrifice of atonement or expiation, of which the prieſt never eat a bit, the blood he carried in with him into the holy place, and the body was burnt without the camp: Now by that ſacrifice the Meſſias was typified moſt lively, as is acknowledged by themſelves, ſo that they, even the Prieſts and principal perſons among them, being not allowed to eat of that ſacrifice, might hence collect this truth in hand, that they that eat or partake of Chriſt, ſhould reap no benefit by him as long as they pretended their law in force, and depended on theſe legal ceremonies for heaven.

12. Wherefore Jeſus alſo, that he might ſanctifie the people with his own blood, ſuffered without the gate.]

12. And that the burning that ſacrifice (all the body of it) without the camp, ſo that no part of it was uſeful to the Jews, people or prieſt, did typifie this truth, that Jews relying on their religion ſhould not receive benefit by Chriſt, may farther be illuſtrated by our Saviour's practice, who when he was to enter into the holy place, that is, heaven, to bleſs and ſanctifie us, and to that end to ſhed his own blood, to carry it as it were in with him, as the prieſt did the blood of goats and bullocks into the holy place, (to ſignifie that there is no means of expiation to be had but by his blood) he ſuffered without the gate, ſo fulfilling the type, and confirming this truth typified by it, that it was not by thoſe legal ſacrifices, but by Chriſt's offering himſelf, that any benefit is to be hoped for by us.

13. Let us go forth therefore unto him without the camp, bearing his reproach.]

13. Let us therefore leave the Judaical ſervice, the Moſaical Law, though many afflictions threaten us for ſo doing, let us relie wholly on Chriſt upon the croſs, (know nothing but Jeſus Chriſt and him crucified) and take all afflictions, in the way to that, chearfully, therein imitating Chriſt himſelf, who indured the croſs, deſpiſed the ſhame, &c.

14. For here have we no continuing city, but we ſeek one to come.]

14. For this that is to be had here, is no condition of reſt and tranquility; we, like Abraham, Iſaac and Jacob, that ſojourned in Canaan, are not to look upon our preſent being, as the preferment which is promiſed Chriſtians (which if it were, we might then expect it free from afflictions) but we have a future expectation of ſtability, whereon we depend.

[e] fruit of *our* lips, giving thanks to his name.]

15. By him therefore let us offer the ſacrifice of praiſe to God continually, that is, the

15. Let us therefore now our high prieſt is entred heaven, by him offer up to God our Chriſtian ſacrifice, our ſacrifice not of beaſts bodies, but that figured by them, our ſacrifice of praiſe; and that not like to that of the Jews, at ſome ſet ſeaſons only, but continually all the days of our lives; not the fruit of our herds, to be burnt upon his altar, but the offering of our charity, alms and mercy, our Chriſtian ſacrifice, v. 16. joined with our thankſgiving to God (and never omitted by the primitive Chriſtians in their Euchariſt) anſwerable to the free-will-offerings or vows, Hoſ. 14. 3. in acknowledgment of his power and goodneſs. e.

* beneficence and liberality εὐποιΐας καὶ κοινωνίας, ſee Note on Act. 2. d.

16. But * to do good and to communicate, forget not; for with ſuch ſacrifices God is well pleaſed.]

16. But be ſure not to omit any ſeaſon of charity or ſupply to any brothers wants that can at any time be offered to you; for this is of the ſame nature and obligation with the former. All ſuch are offerings to God, very acceptable to him, (whatſoever ye do to one of theſe little ones, ye do unto him) and required now of us under the Goſpel as our only Chriſtian ſacrifice.

† grieving or ſighing στενάζοντες

17. Obey them that have the rule over you, and ſubmit your ſelves: for they watch for your ſouls, as they that muſt give account, that they may do it with joy, and not † with grief, for that *is* unprofitable for you.]

17. Obey thoſe that are ſet to rule you in your ſeveral Churches, the Biſhops (ſee Note a.) whoſe whole care is ſpent among you, as being to give an account of your proficiency in the Goſpel. And by your ſubmiſſion to them do ye endeavour to make their task as eaſie and ſweet as you can, that they may have joy not ſorrow in the execution of it; for 'twill be ſmall benefit to you that they have no comfort in the diſcharge of their office toward you, and as long as they do it ſadly, cannot do it ſo effectually as otherwiſe they might.

* we are confident πειθόμεθα † to behave our ſelves well in all things ἐν πᾶσι καλῶς ἀναστρέφειν

18. Pray for us: for * we truſt we have a good conſcience, † in all things willing to live honeſtly.]

18. I beſeech your prayers for me and my fellow-labourers in the Goſpel, which in all reaſon you ought to afford us, as your reward of our ſincere labour and induſtry for your good, wherein we have confidence of our ſelves, that we have diſcharged a good conſcience.

* But I the more abundantly beſeech you περισσοτέρως δὲ παρακαλῶ

19. * But I beſeech you the rather to do this, that I may be reſtored to you the ſooner.]

19. And one thing I moſt earneſtly deſire you to pray for us, that I may come to you the more ſpeedily.

† fit you for καταρτίσαι ὑμᾶς ἐν

20. Now the God of peace, that brought again from the dead our Lord Jeſus, that great ſhepheard of the ſheep, through the blood of the everlaſting covenant,]

20. Now our God, which delighteth in the peace and unity of Chriſtians, that raiſed Chriſt from death to life (Chriſt that great paſtor and ruler of his Church, who that he might ſhew himſelf a good ſhepheard, laid down his life for us, and therewith is now (as the high prieſt was wont) entred into heaven)

21. † Make you perfect in every good work, to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever. Amen.]

21. Incline and prepare your hearts for all Chriſtian performances, particularly that of peace and concord, enabling and exciting you to do whatſoever will be acceptable in his ſight now, according to the commands of his ſon Jeſus Chriſt, God bleſſed for ever. Amen.

22. But I beſeech you, as you tender your endleſs good, that ye embrace and make uſe of that good advice that I have given you in this brief Epiſtle, againſt defection from Chriſtianity.

22. And I beſeech you, brethren, ſuffer the word of exhortation: for I have written a letter unto you in few words.]

23. freed from priſon.

23. * Know ye that our brother Timothy is [ſet at liberty,] with whom, if he come ſhortly, I will ſee you.

* or, Ye know γεγνώσκετε

24. the Biſhops of your ſeveral churches, and all the flock under them. The Chriſtians that from ſeveral parts of Italy are in this place, ſend you greeting.

24. Salute [all them that have the rule over you, and all the ſaints. They of Italy ſalute you.]

25. Grace *be* with you all. Amen.

Written to the Hebrews from † Italy by Timothy.

† or Rome, for ſo the King's MS. reads, Ρώμης

Annotations on Chap. XIII.

a. Τίμιος ὁ γάμος

ἐν πᾶσι

V. 4. *Marriage is honourable*] The main difficulty here is, what Verb is here to be underſtood, and taken in, for the clearing the conſtruction. It may poſſibly be ἐστὶ, *is*, and then the only remaining difficulty will be, what ſhall be meant by ἐν πᾶσι, whether it be moſt fitly rendred *in all*, whether denoting *all things*, that is, all reſpects, or *all men*, that being of ſeveral ages or of ſeveral qualities, are yet capable of marriage, or whether, as *Theophylact* adds, *in all times* of perſecutions or of releaſe from perſecutions; or whether, according to the promiſcuous uſe of Prepoſitions in theſe writers, and particularly of ἐν, oft taken notice of in other places, it be to be rendred *among* all, that is, *among all men*, noting the general eſtimation and opinion of all men of all nations, whether Heathens, Jews, or Chriſtians, among all whom (ſave the *Gnoſtick-hereticks*, then newly ſprung up) marriage had been look'd upon with honour. This might eaſily be ſhewed out of the *Jewiſh* writers and cuſtoms. Marriage and procreation was the means of taking away their reproach, and ſo a note of peculiar honour among them. So likewiſe among the Heathens, the *Lacedemonians* law appointed a mulct firſt for the ἄγαμοι *unmarried*, then another for the ὀψίγαμοι thoſe *that married late*, as the third, and the ſevereſt, κακογαμίαν for *marrying ill*. See *Ariſto's Commentaries* in * *Stobæus*. And * *Muſonius* in his book, *whether marriage be any hindrance to Philoſophers*, hath diſcourſed it at large, ὅτι μέγα καὶ ἀξιοπόθητον ὁ γάμος, *that marriage is a great and deſirable thing*, as being the beginning of the conſtitution of families, cities, kingdoms, the only lawful means of continuing the world, and that therefore the Gods have taken ſpecial care of it, *Juno*, *Cupid* and *Venus*; and conſequently that it is unreaſonable to affirm μὴ προσήκειν ἀνθρώπῳ ταῦτα, *that there is any ſort of men*, philoſopher, or other, for *whom this is not convenient*. See *Hierocles* alſo, as he there is ſet down in * *Stobæus*, out of his tract on this ſubject. And plenty of the like obſervations we have among the antient *Romans*, who have injoyed great privileges by this of marriage and propagation; the *jus trium liberorum*, the *privilege which they had that had gotten three children in lawful marriage*, is famouſly ſpoken of among them. And accordingly to theſe premiſſes, this ſenſe will be very perfect truth, *Marriage is honourable among all men*, Jews, Heathens and Chriſtians alſo, among whom *Chriſt* hath left it in the ſame dignity in which he found it, having inſtituted nothing to the prejudice of lawful marriage, but, as *Theophylact* adds, *looking upon it with honour*, as that which ἐν σωφροσύνῃ τηρεῖ *preſerves* men and women *in ſobriety* and continence, or abſtinence from all unlawful pleaſures. All which being granted, and ſuppoſed to be moſt true, yet it ſeems moſt probable from the Context, that not ἐστὶ *is*, but ἔστω *let be* in the Imperative, is the Verb which is here underſtood. *Let marriage be honourable among all, and let the bed*, the marriage-bed, *be undefiled*, or ſimply *the bed*, whether in or out of marriage, ſo as to contain the monial as well as conjugal chaſtity, proportionable to the Fornication as well as Adultery after mentioned in the interdict. That it is thus, by way not of affirmation, but exhortation or precept, may appear by the verſes before, which from the beginning of the Chapter are all exhortatorie, and in the Imperative, but eſpecially v. 5. where the ſtyle is exactly the ſame as here, ἀφιλάργυρος ὁ τρόπος, *diſpoſition*, or *converſation*, *without covetouſneſs*, and yet the ſenſe muſt neceſſarily be thus made up (and ſo our *Engliſh* hath rendred it, *let your converſation be without covetouſneſs*, and ſo again ἀρκούμενοι *be content with the things that are preſent*. To this agrees what *Georgius Alexandrinus* ſaith in the life *of Chryſoſtom*, p. 188. l. 15. that he always bid them τίμιον τὸν γάμον καὶ τὴν κοίτην ἀσπίλους φυλάττειν, *to keep marriage honourable*——which being taken from this place evidently, is by him ſet by way of exhortation. And to this rendring therefore I do adhere, as an admonition ſeaſonably given, contrary to the * *Gnoſticks* infuſions among them.

* p. 412.
* *Ibid.*
* p. 414.
* See Note on 1 *Tim.* 4. b.

b. ἡγούμενος

V. 7. *Them which have the rule*] The word ἡγούμενος is a common word to ſignifie all kind of authority or rule: ἡγούμενος λαοῦ, *ruler of the people*, *Eccluſ.* 9. 22. ἡγούμενος ἐκκλησίας, *ruler of the congregation*, chap. 13. 54. ἡγούμενος δυνάμεων, *ruler of the armies*, 1 *Mac.* 13. 8. ἡγούμενος Ἰουδαίων, *ruler of the Jews*, v. 42. ἡγούμενος ἔθνους, *ruler of the nation*, *Eccluſ.* 17. 13. ἡγούμενος πόλεως, *ruler of the city*, , c. 10. 2. ἡγούμενος ἀδελφῶν, *ruler of the brethren*, v. 24. and c. 49. 17. and frequently ἡγούμενος *ruler*, ſimply. So the Hebrew נשיא and משל and נגיד, which are ordinarily rendred ἄρχων *governour*, are often ἡγούμενος *ruler*. And what kind of government it is, muſt ſtill be judged by the circumſtances of the context in any place, and not from the nature or uſe of the word. In the New Teſtament it is aplied to *Chriſt*, as *ruler* or *governour in Iſrael*, *Mat.* 2. 6. and ſo alſo to the government of the Apoſtles in the Church, *Luk.* 22. 26. ὁ ἡγούμενος ὡς ὁ διακονῶν *let him that ruleth*, that is, who ſhall be conſtituted ruler in the Church, *be as he that ſerveth*; and there it is all one with ὁ μείζων ἐν ὑμῖν *the greater*, or *greateſt*, *among you*. So *Joſeph* is ἡγούμενος εἰς Αἴγυπτον, *a ruler over Ægypt*, *Act.* 15. 22. *Judas* and *Silas* that were ſent by the Council of Apoſtles and Elders at *Jeruſalem*, and *choſen* ἐξ αὐτῶν *out of them*, and ſo ſome of that number of the Biſhops of *Judæa*, that were in the Council, are called ἄνδρες ἡγούμενοι ἐν τοῖς ἀδελφοῖς, *rulers among the brethren*, which there appear to be Biſhops of *Judæa*, (ſee Note on *Act.* 15. e.) and accordingly do teach and exhort and confirm and impoſe hands, all which were the Biſhop's office in that place. And thus it is here uſed in this verſe, and again v. 17, and 24. περὶ ἐπισκόπων λέγει, *he ſpeaketh of Biſhops*, ſaith *Chryſoſtom* and others. And theſe the Biſhops of *Jeruſalem*, and the other cities of *Palæſtine* (τοῖς ἐν Παλαιστίνῃ καὶ ἐν Ἱεροσολυμοῖς, ſay the *Scholiaſts* in the *Argument of the Epiſtle*) to whom the *Epiſtle* was ſent. Of theſe there are theſe characters in this Chapter, all agreeing to this interpretation; Firſt, that they had *ſpoken* to them *the Word of God*, that is, preached the Goſpel to them in this verſe: Secondly, that they *watch'd over* their *ſouls*, and are to *give an account* of them; and conſequently the *Hebrews* muſt obey and be ſubject to them, ver. 17. all evidences of their charge and authority in the Church: Thirdly, *all their rulers, and all the ſaints*, are the two comprehenſive words which contain all the *Hebrews*, to whom this *Epiſtle* is written, the former noting the Biſhops, the latter all the faithful committed to their charge. And 'tis obſervable that the latter Jewiſh Writers, when they ſpeak of Chriſtian Biſhops, expreſs them by a word of great affinity with this here, retaining the Greek ἡγεμὼν in their language, with little or no change, הגמון or אגמון, either with or without the Aſpirate. So in *Abrabaneel* on *Iſa.* 34. *fol.* 54. *col.* 4. ſpeaking of the famous

ἄνδρες ἡγούμενοι

famous *Burgenſis*, from a Jew turned Chriſtian, and at laſt become a Biſhop, he ſaith, that he was formerly called *Solomon the Levite*, and afterward became שר וגדול בין הנוצרים *a ruler and a great man among the Nazarites*, or *Chriſtians*, אגמון בורגינשיש *Egemon*, that is, *Epiſcopus*, *Burgenſis*. See *Elias Levita* in *Thisbi*, and *Buxtorf. Lex. Talmud.* in the word אגמון.

βεβαιῶσ

V. 9. *Eſtabliſhed*] The *Hebrews* expreſs food by *the ſtaff of bread*, becauſe feeding is the ſuſtaining and upholding of the body, which would otherwiſe, as a cripple deprived of his crutch, as the ſick or weak man of his ſtaff, ſoon fall to the ground. Accordingly the Hebrew סער *ſtabilivit*, *fulcivit*, to *eſtabliſh* and *ſuſtain*, ſignifies alſo *refecit*, *refreſhing*, and doth ſo eſpecially when 'tis joined with לב *heart* (anſwerable to καρδία here) as *Pſalm* 104. *bread to ſtrengthen man's heart*, and *Gen.* 27. *with corn and wine I have ſuſtained him.* And in *Chaldee* and *Syriack* the ſame word ſignifies *eating*, *taking meat*. So 1 *Kin.* 13. 7. *Come home with me*, וסערה *and feed*, or *eat*, the *Septuagint*, καὶ ἀρίστησον *and dine*; and *Luc.* 22. 11. the *Syriack* hath למסער *to eat*, and among the *Rabbins* ordinarily סעודה *convivium*, *a feaſt*. And ſo here βεβαιῶσ *to be eſtabliſhed* (one ſenſe of that Hebrew סער) is ſet to ſignifie that other of *feeding* or *eating*, and with the addition of χάριτι, *with grace*, imports the Goſpel, the ſpiritual food of ſouls, to tend more to our ſpiritual advantages than ever the ſacrifices of the Jews did or could, which are here called βρώματα *meats*, becauſe of them part being ſacrificed to God, part going to the Prieſt, the reſt went for the furniſhing a feaſt for the *ſacrificers* and others whom they invited to them, and therewith they *refreſhed* and *cheered* themſelves *before the Lord*, *Deut.* 12. 18.

βρώματα

καρδία

d. χάρις

Ib. *Grace*] That χάρις *grace* hath in many places of the New Teſtament, and particularly in this, a ſpecial peculiar notion to ſignifie the Goſpel, as that is oppoſed to the Law (upon this ground, becauſe the matter of the Goſpel is free undeſerved mercy; and beſides, the ſending *Chriſt* and the *Holy Ghoſt* and the Apoſtles to reveal this is an act of infinite charity in God alſo) will appear, not only by the oppoſition here to βρώματα *meats*, which as βρώσεις alſo ſignifie the Moſaical feaſts and ſacrifices, 1 *Cor.* 8. 8. *Heb.* 9. 10. *Rom.* 14. 17. *Col.* 2. 16. but more evidently by viewing theſe many other places in the New Teſtament, wherein the word χάρις ſignifies the Goſpel; *John* 1. 17. ἡ χάρις καὶ ἀλήθεια *grace and truth*, the Goſpel, (and ſubſtance of all the Moſaical ſhadows) is ſaid to have *come by Jeſus Chriſt*, in oppoſition to the *Law by Moſes*. So *Act.* 11. 23. ἰδὼν τὴν χάριν *having ſeen the grace of God*, that is, the Goſpel, ſo ſucceſfully preach'd among them, (ſee Note on *Act.* 18. d.) and accordingly c. 13. 43. they *exhort them* ἐπιμένειν τῇ χάριτι *to continue in the grace*, that is, the Goſpel of God that had been preached, the doctrine thus mercifully revealed from God by them. So *Act.* 14. 3. the *Lord* is ſaid to *bear witneſs to the word of his grace*, that is, by miracles to confirm the preaching of the Goſpel. So v. 26. and c. 15. 40. *Paul* and *Barnabas* were commended by the Apoſtles τῇ χάριτι τοῦ Θεοῦ *to the grace*, that is, the Goſpel, *of God*, to the preaching of it, expreſs'd after by εἰς τὸ ἔργον ὃ ἐπλήρωσε, *the work which* they performed. So c. 15. 11. διὰ τῆς χάριτος Ἰησοῦ, by the Goſpel, in oppoſition to the yoke of the Law laid by the Judaizers upon the Chriſtians. So πεπιστευκότες διὰ τῆς χάριτος, *they that believed through the preaching of the Goſpel*. So c. 20. 40. εὐαγγέλιον τῆς χάριτος *the Goſpel of grace*, and v. 32. λόγῳ τῆς χάριτος *the word of his grace*, that is, preaching of the Goſpel. So ἐλάβομεν χάριν *we received grace*, *Rom.* 1. 5. and then ἀποστολὴν *Apoſtleſhip*; firſt the mercy of receiving the Goſpel, then commiſſion to preach it. So *Rom.* 5. 2. εἰς τὴν χάριν ταύτην *unto this grace*, the Goſpel, *in which we ſtand*, &c. So c. 6. 14, and 15. *we are not under the law, but* ὑπὸ χάριν *under grace*, that is, under the Goſpel. So 2 *Cor.* 1. 12. ἐν χάριτι Θεοῦ *by the grace of God*, the Goſpel, ſet in oppoſition to the σοφία σαρκικὴ *the fleſhly heathen wiſdom* (becauſe this was no way to be attained but by God's revealing it:) ſo c. 6. 1. they are *exhorted* not to *receive* χάριν Θεοῦ the Goſpel again, εἰς κενὸν *in vain*. So *Gal* 2. 21. οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ, *I do not evacuate the Goſpel*, I do not let that great favour of God of revealing the Goſpel to me to be caſt away upon me, and c. 5. 4. of them that depended on the Law, τῆς χάριτος ἐξεπέσατε, *ye have fallen from grace*, that is, from the Goſpel. So *Eph.* 1. 6. *the glory of his grace*, and 2. 7. *the abundant riches* of it, that is, of the Goſpel revealed to the heathen. So *Col.* 1. 6. ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ, *from the day that ye heard and knew the grace of God in truth*; where by the conjunction of ἀλήθεια *truth* with it (as before in *John*, *grace and truth*) and the *hearing* and *knowing*, 'tis clear there can be nothing meant by χάρις *grace* but the Goſpel. So 2 *Theſſ.* 2. 16. *a good hope* ἐν χάριτι *in the Goſpel*; and 2 *Tim.* 2. 1. ἐνδυναμοῦ *be ſtrong* ἐν τῇ χάριτι in the preaching of the Goſpel. So *Tit.* 2. 11. *the grace of God hath appeared*, *teaching*, &c. clearly the Goſpel and the doctrine thereof. So in this *Epiſtle*, c. 10. 29. *the ſpirit of grace*, the ſpirit of God that, in God's great kindneſs to us, was ſent to conſecrate the Apoſtles to their office of preaching the Goſpel. So c. 12. 15. ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ, *falling ſhort of the grace of God*, noting apoſtaſie or defection from the Goſpel; and perhaps contrary to that v. 28. χάριν ἔχωμεν, *let us hold faſt grace*. So 1 *Pet.* 1. 10. περὶ τῆς εἰς ὑμᾶς χάριτος, *the grace to you*, or the Goſpel preached unto you, and v. 13. ὅτι τὴν φερομένην ὑμῖν χάριν *the Goſpel brought to you*, and c. 5. 12. teſtifying ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, *that this is the very Goſpel of God*. So *Jude* 4. *transferring the grace of God to laſciviouſneſs*, that is, making that uſe of the Goſpel to Libertiniſm.

χάριν ἔχωμεν

e. καρπὸς χειλέων

V. 15. *Fruit of our lips*] Some difficulty there is in the phraſe καρπὸς χειλέων *fruit of lips*. 'Tis ordinarily conjectured that the *Greek tranſlation* in *Hoſea*, ch. 14. 2. whence it is taken, read פרי *fruit*, in ſtead of פרים *calves*, which the Hebrew Copies retain, and inſtances of the like have been given Note on *Heb.* 8. a. But Mr. *Pocock* renders another account of it, *viz.* that καρπὸς is here taken in the notion of κάρπωμα, the word uſed by the *Septuagint* for an *holocauſt*, which being ordinarily of young bullocks, the Hebrew פרים *vituli*, *calves*, may fitly be rendred by it. The only difficulty is to reſolve what the reaſon is that holocauſts ſhould be called κάρπωμα· and his conjecture is good, becauſe theſe being above what was preſcribed by the Law, they bear proportion to fruit or banquet after meal, and accordingly they are called by the *Rabbins* קיץ למזבח *ſummer fruit for the Altar*, or a banquet over and above the preſcribed ſacrifice: for as it is the cuſtom after a feaſt to ſerve in fruit, ſo, ſaith *Bartenorius*, *after they have offered the due oblations of every day, they bring the holocauſts for their free-will-offerings.* See *Maimon. ad Miſhnaioth*, *tr. Shekalim*, c. 4. §. 4 But if this be not imbraced, why yet may it not be reſolved that the 72. retaining the ſenſe, thought fit (as often they do) lightly to change the words, and ſo to ſet *fruit* for *calves*? By this means 'tis become far more fit for our Apoſtle's turn, to ſignifie our Chriſtian ſacrifice or free-will-oblations, works of mercy, &c. which together with our praiſes of God we offer to him, proportionable to the *offering to God thanksgiving*, *and paying vows*, *Pſ.* 50. 14. which being *promiſed by the lips and ſpoken with the mouth*, *Pſal.* 67. 14. the payment of them is really καρπὸς χειλέων here, *the fruit*, and *calves*, *of our lips.* This *fruit of the lips* is here viſibly ſet down as all one with the θυσία αἰνέσεως, *ſacrifice of praiſe.* Thus the τοῦτʼ ἔστι, *that is*, enforceth. Now the *ſacrifice of praiſe* is literally זבח תודה θυσία αἰνέσεως, ſo called *Pſal.* 49. 15, 24. *Pſal.* 107. 22. *Pſal.* 116. 17. and that the σωτήριον *ſalvation*, ver. 13, that is, the *peace-offering*, or *treſpaſs-offering*, *Lev.* 7. where for האשם, *the treſpaſs-offering*, the *Septuagint* have θυσία σωτηρίου *the ſacrifice of ſalvation*, v. 1. θυσίαν αἰνέσεως, *the ſacrifice of praiſe*, v. 2. θυσίαν αἰνέσεως σωτηρίου, *the ſacrifice of ſalvifick praiſe*, v. 3. And this the Chriſtian

θυσία αἰνέσεως

ſtian offers in the Euchariſt, wherein, according to the Primitive practice, every man brings his liberal oblation, the bread and wine, and fruits of the ſeaſon, in * *Juſtin Martyr*'s time, and afterward that which was proportionable thereto, never *coming to God empty*, or without *remembring the Corban*, ſaith * S. *Cyprian*. For this being offered to God, by the Biſhop or Prieſt with thankſgiving (from whence it was called the *Euchariſt*) thereby to acknowledge God the Author of all the good things we enjoy (*primitias earum quæ ſunt ejus creaturarum offerentes*, ſaith * *Irenæus*) is properly our *ſacrifice of praiſe*, a real ſacrifice, *viz.* the δῶρα *gifts* or *oblations* which there we bring, and that a *ſacrifice of praiſe* or *thankſgiving*, being farther ἀνάμνησις θυσίας *a commemoration of Chriſt's ſacrifice*, ſaith *Chryſoſtom*; and ſo literally καρπὸς χειλέων ὁμολογούντων here, the *fruit*, or *free-will-oblation of praiſing lips*, or *of lips giving thanks*, or *confeſſing in the name of the Lord*, that *Lord of our ſalvation* whom we there commemorate. And then to all this follows very naturally, in the next verſe, *to do good* and *to communicate forget not: for with ſuch ſacrifices God is well pleaſed*: that is, over and above this ſolemn Euchariſtical oblation, we muſt alſo be mindful of daily continual works of charity upon all occaſions, and wants of our poor brethren; this of charity and mercy being our acceptable Chriſtian ſacrifices required by God in exchange for thoſe daily ſacrifices of the Jews, that were conſumed with fire, went all into ſmoak, were not laid out to ſo much ſolid profit, (the relief of our poor brethren, God's known proxies upon earth) as theſe our Chriſtian ſacrifices are.

* *Apol.* 2. p. 97.

* *De op. & eleem.* p. 180. *Dominicum celebrare te credis, qui Corbonam non reſpicis?*

* l. 4. c. 34.

THE

THE [a]GENERAL EPISTLE OF [b]JAMES.*

a. Καθολικὴ

b. * the Apoſtle, ſo moſt of the copies read, Αποσόλε

BY the word Καθολικὴ, *Catholick*, is here noted, that this *Epiſtle* was not written to any particular Church of one denomination, as S. *Paul*'s *Epiſtles* were, but to all the Jewiſh converts whereſoever they were. That thoſe were diſperſed into ſeveral parts, and thence called the διασπορὰ, *diſperſion*, ſee Note on *Joh.* 7. d. The places where they eſpecially lived are mentioned 1 *Pet.* 1. 1. and *Pontus* being there firſt mentioned, S. *Cyprian* mentions that *Epiſtle* of his, as that which was called *Epiſtola Petri ad Ponticos*, *The Epiſtle of Peter to thoſe of Pontus*, *Cyprian* l. 3. *de Teſtimon.* 39. But that not to exclude the other parts of their diſperſion after mention'd. Such *Epiſtles* as theſe are thoſe which are antiently called ἐγκύκλιοι, which being delivered to the Church of ſome one city, were appointed by them to be tranſcribed, and ſent about to all the other Churches within ſuch a κύκλῳ, *compaſs* or *circuit*.

Who the writer of this *Epiſtle* was, is thus far agreed on amongſt moſt, that it was the Biſhop of *Jeruſalem*, though the *Syriack* conceive it to be the *ſon of Zebedee*: But he was cut off by *Herod*, *Act.* 12. 1. before this diſperſion of the Jewiſh Chriſtians was ſo conſiderable as it was at the writing of this *Epiſtle*. The main queſtion is, what *James* it was that was Biſhop there, whether *James the ſon of Alpheus*, one of the Twelve, or ſome other. That it was *the ſon of Alphæus* is thought to be favoured by the title of the *Epiſtle*, which in moſt Copies hath Ἰακώβε τῦ Ἀποσόλε *of James the Apoſtle*. But this ſure is a miſtake; for the Biſhop of *Jeruſalem* was *James the Juſt*, known by the title of *the brother of the Lord*, that is, the ſon of *Cleophas* (*Chriſt*'s uncle) and ſo his couſin-german, which is ordinarily expreſſed by *brother* in the ſacred Dialect. So *Clemens Hypotyp.* l. 6. in *Euſeb.* l. 2. c. ά. *Peter* and *James* and *John* (the ſons of *Zebedee*) μὴ ὀπσιάζειν δόξης; ἀλλὰ Ἰακώβον τὸν Δίκαιον ἐπίσκοπον Ἱεροσολύμων ἐλέσθαι, *did not contend for the dignity, but choſe James the Juſt Biſhop of Jeruſalem.* And this, it ſeems, as next of kin to *Chriſt*; For of *Simeon* the ſecond Biſhop ſaith *Hegeſippus* in *Euſebius*, l. 4. c. κϚ'. Μετὰ τὸ μαρτυρῆσαι τὸν Ἰάκωβον τὸν Δίκαιον, πάλιν Συμεὼν ὁ τῦ Κλωπᾶ καθίσαται ἐπίσκοπος, ὃν προέθηντο πάντες ὅτι ἀνεψιὸν τῦ Κυρίε ἐδόκουν, *After the Martyrdom of James the Juſt, Simeon again was conſtituted Biſhop of Jeruſalem, whom all preferred to that dignity, as being* (after *James* the *next*, or) *ſecond couſin of Chriſt.* Now that this *James* the *Lord*'s brother was not one of the Twelve, is clear by *Euſebius*, l. 1. c. ιά. Εἷς ὢν τῶν λεγομένων τῦ σωτῆρος μαθητῶν, ἀλλὰ καὶ ἀδελφὸς ὤν, *This James was one of the reputed diſciples, yea and brethren of Chriſt.* Where *diſciples* are clearly oppoſed by *Euſebius* to the Twelve. So in the *Author of the Recognitions*, this *James* is affirmed to be none of the Twelve. So in the *Menologie* of the Greek Church they celebrate three *Jameſes*, *James the ſon of Alphæus*, *Octob.* 9. *James the brother of the Lord*, *Octob.* 23. and *James the ſon of Zebedee*, *Apr.* 30. So ſaith *Euſebius* again, l. 2. c. κγ'. that he was called *James the Juſt*, ἐπεὶ πολλοὶ Ἰάκωβοι ἐκαλοῦντο, *becauſe there were many of that name.* See more of this Note on 1. *Cor.* 15. a. As for the title of *Apoſtle* which here is beſtowed upon him, that is no objection againſt what hath hitherto been ſaid. For S. *Hierom* in his *Comment.* on *Iſaiah* calls him the *thirteenth Apoſtle*; and upon the mention of him *Euſebius* adds, l. 1. c. ιά. εἰθ' ὡς ἔοικε τέτοις καὶ μίμησιν τῶν δώδεκα πλείσων ὅσων ὑπαρξάντων Ἀποσόλων, *beſide the twelve there were many other Apoſtles in that age, after the ſimilitude*, or *by way of imitation, of the twelve.* And *Theodoret* pronounces indifferently, τοὺς νῦν καλυμένους ἐπισκόπους, Ἀποσόλους ὠνόμαζον, *thoſe that are now called Biſhops, they then called Apoſtles.* So *Thaddæus* (not *Lebbæus* or *Judas*, one of the Twelve, but, ſaith *Euſebius*) one of the Seventy, who ten years after *Chriſt* was ſent by *Thomas* to the King of *Edeſſa*, is out of the *Syriack* records of that city called Ἀποσόλῳ Θαδδαίῳ, *the Apoſtle Thaddæus.* Lo *Luke*, or poſſibly *Silas*, S. *Paul*'s *fellow-traveller*, is named among the *Apoſtles of the Church*, 2 *Cor.* 8. 23. and ſo by *Epiphanius* and *Theophanes Luke* is ſtyled Ἀπόσολος *Apoſtle.* So *Mark* S. *Peter*'s follower, that firſt planted the Church in *Alexandria* and *Pentapolis* is by the *Anonymus writer* of his life in *Photius*, by *Euſebius*, l. 2. c. κδ'. by *Epiphanius*, *Hær.* 51. called Ἀπόσολος *Apoſtle.* So *Timothy*, converted by S. *Paul*, and after that made Biſhop of *Epheſus*, is by the *Anonymus* in * *Photius* ὁ Ἀπόσολος Τιμόθεος, *the Apoſtle Timothy*, and in *Theodoret* on 1 *Tim.* 3. 1. Ἀσιανῶν Ἀπόσολος ὁ Τιμόθεος, *Timothy the Apoſtle of the Aſiaticks.* And ſo *Theophanes*, τῷ Ἰουλίῳ μηνὶ γεγόνασιν ἐγκαίνια τῶν ἁγίων πανσέλων, Ἀνδρέα, Λυκᾶ, καὶ Τιμόθεε, τῶν ἁγίων Ἀποσόλων, *In the month July were the dedication of the memorials of Andrew, Luke, and Timothy, the holy Apoſtles.* So *Titus* is by *Theodoret* ſtyled Κρησὶν Ἀπόσολος Τίτος, *Titus the Apoſtle of the Cretans.* And ſo *Epaphroditus*, *Phil.* 2. 25. is Ἀπόσολος ὑμῶν *your Apoſtle*; for which *Theodoret* gives the reaſon, becauſe τῆς ἐπισκοπικῆς οἰκονομίας ἐπετέτραπτο, ἔχων ἐπισκοπὴν, πρεσβυσείαν, *he was intruſted with the Epiſcopal government of them.* So *Clemens Romanus* the Biſhop of *Rome* is by *Clemens Alexandrinus* l. 4. called ὁ Ἀπόσολος Κλήμης *the Apoſtle Clemens*, by S. *Hierom* in *Iſa.* 52. *vir Apoſtolicus, an Apoſtolick perſon*, by *Ruffinus*, *De Adulterat. lib. Orig. pene Apoſtolus, almoſt an Apoſtle.* So *Ignatius*, Biſhop of *Antioch* is by *Chryſoſtom* in his *Encomium* of him called Ἀπόσολος *Apoſtle.*

a. Καθολικὴ

b. Ἰακώβῳ

Reading the

Ἀποσόλοις

* Bibl. num. 254.

For the time when this *Epiſtle* was written, there is no certainty of defining, ſave that, as it muſt be after the *Apoſtles* preaching and converting the Jews in the other regions beſide *Judæa*, ſo it muſt be before the year 63. for then this *James* was put to death by *Annas* the younger, the High-prieſt. See *Joſephus Antiq.* l. 20. c. 8. The deſign of the *Epiſtle* is viſible, to fortifie the faithful againſt all temptations wherewith the *Gnoſtick-hereticks* could ſolicit them, and to ſecure their patience, and purity, and faith and charity, and all other Chriſtian practices in them, and to foretel them the no ſtead that their worldly wealth moſt ſolicitouſly preſerved will ſtand them in at the approaching calamity, which will involve incredulous *Jews* and *Gnoſticks* together, cap. 5. 1. hereby comforting the faithful, and encouraging them to perſevere till this *coming of Chriſt* for their reſcue from their perſecutors, v. 8.

CHAP.

Paraphraſe.

CHAP. I.

1. James the Biſhop of Jeruſalem, employed by God and Chriſt in the ſervice of that Church, ſends greeting to the Jewiſh Chriſtians that are diſperſed among the nations out of Judæa in divers cities.

1. JAMES a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are * ſcattered abroad, greeting.]

* in the diſperſion ἐν τῇ διασπορᾷ

2. Look upon it as the bleſſedeſt condition that can befall you, the joyfulleſt thing imaginable, that you meet with afflictions here in your Chriſtian courſe, and thoſe of many ſorts and kinds, a ſucceſſion of many of them.

2. My brethren, count it all joy when ye fall † into divers temptations,]

† among πειρασμοῖς, ſee Lu. 10. 30.

3. And this you will do, if you duly conſider the gainful effects of theſe afflictions: For as by them your faith is tried whether it be ſincere or no, ſo that trial exerciſes and gives you the habit of that excellent Chriſtian vertue, of patience, and courage, and conſtancy; and that being a ſuperiority of mind, and a victory over a man's ſelf, over his moſt hurtful and unruly paſſions, his fears, his ſorrow, his rage, his revenge, and over all the world beſides, over injuries, rapines, contumelies, death it ſelf, it muſt needs be a delightful joyous vertue.

3. Knowing *this*, that the trying of your faith worketh patience.]

4. And then let this patience, by conſideration of the advantages of our ſuffering for Chriſt and pieties ſake, and by the delightfulneſs of theſe exerciſes of it, advance to this pitch of rejoicing in tribulations, of bleſſing and glorifying God for them, together with conſtancy and perſeverance therein, and the more and heavier the afflictions are, of rejoicing ſtill the more, v. 2. which is the giving patience the full ſcope, improving that vertue to the higheſt degree of perfection: and this will be infinitely for your advantage, the greateſt riches that ye can be capable of in this world.

4. * But let patience have *her* perfect work, that ye may be perfect and intire, wanting nothing.]

* And ἡ δὲ

5. To this indeed there is not only fortitude required, but wiſdom, and that of the higheſt nature. And if in ſuch times of preſſure as theſe, any man want this true heavenly ſpiritual wiſdom, this skill of managing himſelf at this time, of ſecuring his intereſt with Chriſt rather than with the world, of depending on Chriſt's care of him, without uſing other artifices of ſecuring himſelf, of bearing not only patiently but joyfully the utmoſt evils, let his recourſe be continually to God, whom he need not make ſcruple or be aſhamed to conſult upon every occaſion; for his liberality is not confined, like ours, nor is he wont to reproach thoſe whom he gives any thing to, and he will certainly ſhew him this truth, and furniſh him with this ſtrength of enduring chearfully, and give him, when time comes, the experimental knowledge of what I here ſay, how joyful a thing it is to be thus exerciſed, and to retain this ſuperiority of mind in all the afflictions that can befall us.

5. † If any of you lack wiſdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him.]

† But if, εἰ δὲ

a. 6. But let him come to God with firm adherence on him, a mind reſolved, whatſoever comes, to ſtick faſt to God, to uſe no means of delivering himſelf, but ſuch as are acceptable to him, never entertaining any doubt, whether God's ways or his own are to be adhered to for the obtaining of his ends, making no queſtion of God's power or will to anſwer his requeſts, and therefore praying and depending on him quietly for an iſſue out of all: Whereas the contrary doubting or wavering keeps men in a perpetual tempeſt and agitation of mind, always toſſed from one hold, one dependence to another, ſee Note on 1 Joh. 5. b.

6. But let him ask [a] in faith, nothing wavering; for he that wavereth is like a wave of the ſea driven with the wind and toſſed.]

7. And beſides it is the blaſting of our prayers, God being not wont to hear them that do not ſincerely and faithfully depend on him,

7. For let not that man think that he ſhall receive any thing of the Lord.]

8. A wavering, inconſtant Chriſtian, that together with the faith of Chriſt applies himſelf to unlawful courſes for his own ſafeguard, hath the infelicity of never knowing which way to turn himſelf, being always betwixt two, and diſquieted upon all occaſions: ſee Eccluſ. 2. 13, 14, 15, 16.

8. A double-minded man *is* unſtable in all his ways.]

b. 9, 10. But let the rich man that falls into a low condition through the afflictions to which this world is ſubject, be as well pleaſed and thank God as heartily for his being reduced to this low eſtate, as a poor man is wont to be when he is preferred and exalted, (ſee Note on Mat. 9. d.) Or thus, It is no unhappy ſtate for a man to have loſt all, to be brought low in the world, and ſo to have nothing left to loſe or ſecure. Nay this he may really look on as a dignity, or preferment, that he hath reaſon to be very glad of, and not to mourn for. And ſo likewiſe may the rich man look with joy upon the plundrings and violences that befall him; becauſe his riches is as fading and tranſitory a thing as the greenneſs of the graſs, not worth the valuing; and the care of keeping and perpetuating it unto him, will bring him a great deal of temptation and vexation, and little of joy or advantage.

9. * Let the [b] brother of low degree rejoice † in that he is exalted:

10. But the rich in that he is made low, becauſe as the flower of the graſs he ſhall paſs away.]

* But let δὲ † in his own height ἐν τῷ ὕψει αὐτοῦ

c. 11. For as it is with the green graſs on the ground, as ſoon as ever the ſun riſeth and ſcorcheth it, it makes it wither, and all the florid part and beauty vaniſheth preſently, and there is no poſſible preſerving it at ſuch a time; ſo the rich man, when afflictions and devourers come upon him, doth in a ſmall time wither and fall away, his riches leave him, or he them, if God ſee fit to ſend or permit afflictions, he will not by all his dexterities, by any means, (but prayer, and fidelity, and conſtancy, ver. 5, 6, 7.) be able to avert them.

11. For the ſun * is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man † fade away in his [c] ways.]

* aroſe with burning heat, and dried away the graſs, and the flower thereof fell away, and the beauty of the look of it periſhed: Ἀνέτειλε γὰρ — † be withered in his own ways, μαρανθήσεται ἐν ταῖς — αὐτοῦ

12. Whereas on the other ſide, for the true conſtant pious Chriſtian, it is a bleſſed thing for him that he meets with afflictions, which are but means to try and exerciſe his Chriſtian vertues; which being done, he ſhall receive approbation from God, and with it a reward, ſuch as in the Goſpel is promiſed to all that adhere and cleave faſt to God, if not deliverance here, eternity hereafter.

12. Bleſſed is the man that endureth temptation; for * when he is tried he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.]

* being approved δόκιμος γενόμενος

13. Let no man that by afflictions is brought to any ſins, ſay that God is the author of this; for as God cannot himſelf be brought to ſin by any means, ſo doth not he by ſending affliction ſeduce or inſnare any, cauſe him to fall by that means, (as appears by the ſincere Chriſtian, whoſe fidelity is not betrayed, but approved by afflictions.)

13. Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted † with evil, neither tempteth he any man.]

† to

14. But every man's falling into any ſin comes from himſelf, his own treacherous ſenſual appetite, which being impatient of ſufferings, ſuggeſts and tenders him ſome ſenſitive carnal baits, and ſo by them draws him out of his courſe and intices him.

14. But every man is tempted, when he is drawn away of his own luſt and inticed]

15. And when his conſent is joined to that propoſal or invitation of his ſenſual part, againſt the contrary dictates of his reaſon and the Spirit of God, then that, and not the affliction and temptation ver. 13. begetteth ſin, every ſuch conſent is the engaging the ſoul in ſin; and ſuch ſin, when by repetition of acts or indulgence it comes to ſome perfection, it engageth the ſoul in eternal death, ſee Note on 1 Theſſ. 5. f.

15. Then when luſt hath conceived, it bringeth forth ſin: and ſin when it is finiſhed, bringeth forth death.]

16, 17. Do not permit your ſelves to be deceived by the Gnoſticks that creep in among you, and flatter you with hopes that they by their compliances will be able to preſerve you from ſuffering here. No certainly, it is God muſt ſecure you, or ye are not likely to be ſecured; the preſent avoiding of perſecutions by not confeſſing of Chriſt will ſtand you in ſmall ſtead, involve you only in the deſtruction that attends the perſecutors: and this will be a ſad deceit, when it befalls you. How much better and ſafer will it be to adhere to God, when every good thing that is given to men, whether of the lower or higher ſort, the ordinary prizes in their ſpiritual exerciſes, and the moſt illuſtrious crowns, (ſee Note on Phil. 3. d.) come from heaven, deſcend to us from God, who is the great ſpring and fountain of all good things, who like the ſun ſends out light to all that want, but then is not like that in its changableneſs (as in the ſeveral appearances of the ſun, when it riſeth, when 'tis high noon, and when it ſets, whereas God is conſtant in the ſame powring out his rays on us, hath no riſing nor ſetting) nor again in his yearly removing or going from us, which cauſes different ſhadows on the earth? God ſends forth his light without mixture of ſhade, his gifts without all niggardlineſs or reſtraint.

d. 16. * Do not err, my beloved brethren,

17. Every good † gift and every perfect gift is from above, and cometh down from the father of lights, with whom is no * [d] variableneſs, neither ſhadow of turning.]

* Be not deceived μὴ πλανᾶσθε † largeſs δόσις * variation nor caſting of ſhadow, *cauſed by* his turning *from us*

18. Of

18. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures.]

18. He hath now begotten us in a more excellent way and manner than when we were called his children, being Iſraelites, begotten us by the Goſpel to be Chriſtians and heirs of ſalvation, and therein he hath allowed us the favour of being the firſt that have been called to this dignity, Epheſ. 1. 12. and that out of no conſideration of any thing in us, but only of his own free will and pleaſure, which being an evidence of his free goodneſs towards us, we have little reaſon to miſdoubt him.

19. Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath.]

19. Seeing therefore God hath been ſo gracious to us, let theſe advantages be made uſe of to reform every thing that is amiſs, let it engage us to thoſe moral duties oft recommended to us, as to be very ready to hear and learn, and yet very deliberate and wary in our words, ſo to be very hardly brought to anger or impatience, whatever the wickedneſs of men, whatſoever our provocations be.

20. For the wrath of man worketh not the righteouſneſs of God.]

20. For it is not at all agreeable to the Chriſtian temper, required Mat. 5. to be impatient, and fall out into ſudden wrath or anger; and he that is ſuch, will never be able to do that which is preſcribed by God, and acceptable to him under the Goſpel.

21. Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the engraffed word, which is able to ſave your ſouls.]

21. And as the ſins of wrath and malice, ſo obſervable in the Gnoſticks among you, (which are therefore called dogs, and the conciſion, by S. Paul) ſo likewiſe of luſt alſo, all thoſe that circumciſion noted the caſting from us, and are anſwerable to the ſuckers that grow from the root of the tree, let them be plucked off and removed, that you may be the more docile and capable of receiving the whole Goſpel-doctrine, which is as it were a graff of a ſweet, kindly fruit, graffed into the ſtock of our ſowre and corrupt nature, and being received and proſpering in our hearts, will fructifie unto holineſs, and finally will bring men to heaven.

22. But be ye doers of the word, and not hearers only, deceiving your own ſelves.]

22. But then 'twill not be ſufficient to receive that doctrine into your ears or brain, but it muſt be uniformly practiſed, or elſe it is but the deceiving of your ſelves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his e natural face in a glaſs;

24. For he * beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was.]

23, 24. For he that hears the directions that are given in the Goſpel for good life, and the motives and obligations to it, and when he hath done ſo, ſets not with any care to live accordingly a pious Chriſtian life, may be reſembled to a man looking in a mirrour, to obſerve what ſpots or ſullages are there in his face, and when he hath done, goes away, and forgets what he ſaw there, never thinks to reform what was amiſs.

e.

* beheld himſelf and went away, and preſently forgot κατ-ενόησε --- καὶ ἀπηλύθε, καὶ ἀπηλάθετο

25. But † whoſo looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his * deed.]

25. But he that hath ſtudied the Goſpel to purpoſe, ſeen his own image there, all that he is concerned in for his preſent and eternal well-being, and hath not looked ſlightly, but inſiſted, continued looking on it, and lays it to heart, and applies it to practice, and lives and acts accordingly, actually performing that which is required of him, that man may receive comfort and joy in his courſe, and God will bleſs him in it.

† he that hath looked cloſe --- and dwelt upon it, and is not-- ὁ παρα-κύψας --- καὶ ποιητὴς --- * doing ποίησις

26. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain.]

26. If a man appear or make ſhew of ſerving and worſhipping God, profeſs to be religious, and yet gives his tongue the reins to rail riotouſly on his fellow-Chriſtians, that man deceiveth himſelf, flattereth himſelf with vain hopes, if he think that his religion ſhould ever ſtand him in any ſtead.

27. f Pure religion and undefiled before God and the Father is this, To viſit the fatherleſs and widows in their affliction, *and* to keep himſelf unſpotted from the world.]

f.

27. The true Chriſtian religion, ſuch as God, which is our father, will accept of, conſiſts of two ſpecial parts, charity to all that are in need, and purity of life, abſtaining from filthy luſts, and all the evil examples and temptations of the world.

Annotations on Chap. I.

a. πίστις

V. 6. *In Faith*] The word πίστις *faith*, which is generally thought in this place to belong to believing that the prayers ſhall be heard, may very well be taken in the ordinary notion, for a firm adherence to the doctrine of *Chriſt*, a conſtancy in the Chriſtian profeſſion and practice. Thus is *believing* uſed *Eccluſ.* 2. 13. *Wo to him that is faint-hearted, for he believeth not*; and this joined with the *ſinner that goes two ways*, v. 12. as here the *double-minded man*, oppoſed to *praying in faith*, is farther explained by *doubting*, and *wavering*, and *inſtability*. So in *Herodotus*, l. 1. χρὴ πίστιν ἐν φιλίῃ τίθεσθαι, κραδίην μὴ δίπλῃ πεφυκέναι, *Men muſt preſerve faith in friendſhip, and not be polluted with a double heart*; where, as here, *faith* and the *double heart* are oppoſed in this ſenſe. This notion will very well agree with the Context, where comforting the diſperſed perſecuted Chriſtian Jews, ver. 2. and bidding them *rejoice* in thoſe ſufferings, to which he again returns, v. 9. (which argues that all which is betwixt doth alſo belong to the ſame matter) he inforces his exhortation, v. 3. by remembring them that the *trial of* their *faith*, meaning that by which their faith or conſtancy is tried, that is, afflictions (ſo δοκίμιον ſignifies, and differs from δοκιμὴ, *Rom.* 5. 4. as τελείον from τελειωσις, that by which the *judgment* is made from the *judgment* it ſelf,) *worketh*, or *perfecteth patience*, that is, that if they had no afflictions to trie their conſtancy of adhering to *Chriſt*, there were then no place for that great Chriſtian vertue (at leaſt no way of perfecting it) to which the promiſes were made, *viz.* patience, perſeverance; which *patience* muſt *have its perfect work*. v. 4. that is, Chriſtianity requires perfect patience, and perſeverance in ſpight of all temptations; and he that fails in any, loſes all, and he that is not tried (and gives teſtimony of his ſincerity) in every thing, he is imperfect and wants ſomewhat that trial would make him capable of. But becauſe in the many temptations of the world a man may fail, or for want of wiſdom how to behave himſelf *miſcarry* ſometimes, (and that conſideration may diſcourage men when heavy preſſures come tumbling in upon them) therefore v. 5. he proceeds to anſwer that objection, by telling them that this defect is reparable by prayer, God can ſupply them in this (and *Chriſt* in the like condition bids the Diſciples *take no thought*, never premeditate, *what anſwer* they *ſhall give.*) If they refer themſelves in prayer to God's guidance in this matter, he will give them this wiſdom abundantly. But then, v. 6. that which is required to qualifie them to have this prayer of theirs granted by God is, that they keep cloſe to God, have no waverings, or inconſtant demurs, or doubtings, whether they ſhall keep cloſe or no; in the ſame ſenſe as *calling upon God in truth*, or *in faith*, *Pſal.* 145. 18. (the Hebrew באמת indifferently ſignifies either) is conſtantly to adhere to God on whom they call. In which S. *James* looks particularly on the *Gnoſtick* compliances and warpings of ſome Chriſtians, that to avoid perſecutions were ready to forſake *Chriſt*, which is here expreſſed by the *wave driven by the wind* of perſecution (as *Eph.* 4. 14. by *falſe doctrine*) and the *double minded, unſtable perſon*, ver. 8. (which c. 4. 8. is alſo look'd on as *impure*) which had no reaſon to expect any wiſdom or aſſiſtance from God, v. 7. And ſo though 'tis poſſible the *asking in faith* may ſignifie in a narrower ſenſe, confidence that his prayers ſhall be heard, yet it accords very well with the ſcope, that it ſhould be taken in the greater latitude; when he prays for wiſdom to behave himſelf in perſecutions as he ought, let him ſtick faſt to his profeſſion, and never waver in that, come to God with that firm unmoved

δοκίμιον

τέλειον ἔργον

λελυδωνισμένος καὶ ἀνεμιζόμενος διὰ ψυχῆς

αἰτείτω ἐν πίστει

moved purpoſe and reſolution of mind, and he ſhall be ſure to be aſſiſted by God. So 1 *John* 3. 22. *Whatever we ask we receive from him, becauſe we keep his commandments*, adhere and ſtick faſt to him, and do what is pleaſing to him.

b. Καυχάσθω ὁ ἀδελφὸς, &c.

V. 9. *Brother of low degree*] What the meaning of this verſe is, Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, *but let the brother that is low, triumph*, or *rejoice, in his height*, is to me very doubtful, and therefore I have ſet down two notions of which it is capable. The former hath already been ſet down from an idiom of the ſacred dialect, *Mat.* 9. d. and need not be again recited here. The latter hath theſe probabilities for it. Firſt, from the Context, which from the beginning of the Chapter had been to exhort them to *rejoice in tribulations, to count it all joy*, ver. 2. and that is all one with καυχᾶσθε, *rejoice*, or *boaſt* here; and then that which is *matter of all joy*, or *of boaſting*, being always ſome good acceſſion, ſome dignity, ſome advancement, it is very reaſonable that that which he is bid *rejoice in* ſhould be look'd on as ὕψος αὐτοῦ *his height*, his preferment. Secondly from the word ὕψος which is here uſed, and ſignifies *height*, not ὕψωσις *exaltation*, or being *made high*, which is it that is oppoſite to ταπείνωσις, *being brought low*, v. 10. which notes this ὕψος or *height* to be that which the brother which is low hath whilſt he remains ſuch, and not that to which he is raiſed from his low eſtate, and ceaſeth to be low when he is ſo raiſed. And upon this notion the ſecond ſenſe is founded, that the Chriſtian in a low condition is not to be ſad or dejected at that, as at an unhappy eſtate, but to look upon it with *joy*, as a thing that hath many huge advantages in it, eſpecially in ſuch times of perſecution to Chriſtians as thoſe were, (it riddeth him of envy, plunderings, and continual fears) a preferment, or dignity, to him. Thirdly, from the δὲ *but*, in the front, *But let the brother*, &c. which is a note of connexion with the former, and ſo an argument that this is the meaning, which is moſt agreeable with the foregoing diſcourſe, which was wholly of the advantages of afflictions, and *rejoycing* in them, and not of exaltation. And thus alſo it will connect very fitly with the following verſe: for if the perſon in a low eſtate be to look upon it as a preferment or advantage, then in reaſon the *rich man* is to *rejoice* at his ταπείνωσις *being brought low*, that is, at his being reduced to that condition which is ſaid to have ſo much of height and advantage in it. All this thus put together enders this a very probable interpretation.

ὕψος

δὲ

ταπείνωσις

c. τροχεῖαι

V. 11. *Ways*] The word τροχεῖαι *ways* here may poſſibly be a change of the tranſcriber for ἐμπορεῖαι, *tradings* or *merchandiſes*, as c. 4. 13. 'tis the rich man's ſpeech, ἐμπορευσόμεθα καὶ κερδήσομεν, *we will traffick and gain*. But becauſe τροχεῖαι *ways* hath no inconvenient ſenſe in it, therefore there is no uſe of any ſuch alteration.

d. ἀποσκίασμα τροπῆς

V. 17. *Variableneſs*] The word ἀποσκίασμα ſignifieth Aſtronomically the ſeveral habitudes and poſitions wherein the Sun appears to us every day at the riſing, in the Meridian, and when it ſets. And ſo τροπὴ is alſo a like word belonging not to the daily, but yearly courſe of the Sun, which is farther from us or nearer to us, after the meaſure or in the proportion that it moves toward the Northern or Southern Tropick. And from thence it is that it caſts ſeveral ſhadows to the ſeveral people of the world, and gives Geographers occaſion to divide them into Ἄσκιοι, ἑτεροσκίοι and ἀμφισκίοι, thoſe that caſt *no ſhadows*, thoſe that caſt *ſhadows on one ſide*, and thoſe that caſt *ſhadows round about*. And agreeable to this is the word ἀποσκίασμα *caſting off ſhadow* here, and being joined with τροπῆς *turning*, ſignifies the variation of the ſhadows, according to the various motions of the Sun before mentioned.

e. πρόσωπον γενέσεως

V. 23. *Natural face*] Some difficulty there is in underſtanding this verſe, which will be reſolved, if, as ordinarily it is thought πρόσωπον γενέσεως αὐτοῦ, be determined to ſignifie no more than *a man's own face* reflected to him in a glaſs, and ἔσοπτρον be taken for that *glaſs* or *mirror*. For then the meaning of the verſe will be, that the word of God is as ſuch a glaſs, reflecting to him the pourtraiture of himſelf, ὁποῖός ἐστι, *what a kind of perſon he is*, whether there be any thing amiſs in him or no; and he that hears the word of God and doth it not, is, as if a man ſhould look upon, and contemplate *his face in a looking-glaſs*, and no more, (That will be the meaning of κατανοεῖ, he *that beholdeth*, in the Preſent tenſe.) As for any uſe or effect of this *looking*, it follows, he *beheld* and *went away*, and *preſently forgot*: when he hath ſeen what blemiſhes there are to be wiped off, to be reformed in him, he contents himſelf with having ſeen them, and having done ſo departs, and never thinks more of them, lays not to heart what he ſees thus amiſs in himſelf, forgets to reform or amend any thing. To this interpretation the chief objections are, firſt, from the word γενέσεως, which ſeems unneceſſarily added, when πρόσωπον αὐτοῦ *his own face* would have ſerved the turn; and again, γένεσις ſignifying *birth* or *nativity*, it is not obvious what ſhould be meant by *the face of his own birth*: ſecondly, from the γὰρ *for*, ver. 24. which ſeems to divide the period, and make that of *going away and forgetting*, the proof of his being *like a man that beheld his face in a glaſs*, whereas by this interpretation the *going* and *forgetting*, is connected with his *ſeeing his face*, and both of them together are the thing to which the forgerful hearer is reſembled. To the firſt of theſe this anſwer may be offered, firſt, that a man may be ſaid to have a double face, an inward and outward, a ſpiritual and corporal; the face of his mind, thoughts and actions, and that is to be beheld and conſidered in a ſpiritual mirror, the word of God, as the outward, the bodily face or countenance, is by the ordinary glaſs or mirror repreſented to us. And the ſimilitude being here ſet between one of theſe and the other, it will not be improper to the mention of the *face* to add a word of diſtinction, πρόσωπον γενέσεως, that *face* which belongs to man *by nature*, *by birth*, and is not acquired by ſtudy, by actions, by any thing in his own will or choice, as the face of his mind, the ſoul may be ſaid to be. Or it is poſſible, becauſe πρόσωπον ſignifies ſometimes *a falſe face*, that *of an actor, a ſtage-player, a perſonator*, that here πρόσωπον γενέσεως, *that face that he is born with*, may be ſet oppoſite to that. As for the ſetting it in the Genitive caſe Adjectively, that is an ordinary Hebraiſm, as *the Mammon of unrighteouſneſs* for the unrighteous Mammon: and we have an example of it in this very place, ver. 25. ἀκροατὴς ἐπιλησμονῆς, *an hearer of forgetfulneſs*, for a forgetful hearer, which is as ſtrange as here *the face of his own birth*, for his natural countenance, or that which he hath by his birth. To the ſecond it may alſo be anſwered, firſt, That the particle γὰρ is not always cauſal, or a note of probation in theſe writers, but ſometimes a form of connexion only; and yet ſecondly, That here (according to the interpretation premiſed) it may be allowed to have that force, his *going* and *forgetting* being the reaſon why he that hears, and doth not the Word, is likened to him that thus only looks or contemplates. Not that every one that ſees his face in a glaſs, doth, when he goes away, forget; but that he that doth only look, and, without more care or effect of his looking, doth *go away* and *forget*, is a fit emblem of the forgetful hearer of the Word. From this notion of the words there will now be no reaſon to inquire (as ſome have done) whether a face ſeen in a reflexion or mirror be ordinarily retained in the memory of the man whoſe face it is, that is, whether a man uſe to remember his own face; much leſs for that nicer queſtion, whether women ordinarily do it, though men do not, as if that were the reaſon why the word ἀνὴρ *a man* in the Maſculine were here uſed, and not ἄνθρωπος, which is common to man and woman. Theſe ſure were no part of Saint *James*'s obſervation, but only that he or ſhe that have looked on themſelves in a glaſs, may poſſibly go away and never think more of what they ſaw, never wipe off the ſpots which they diſcerned there; and then that man or woman is a fit emblem to expreſs the matter in hand, the bare unfruitful hearer of the Word. Having thus cleared this interpretation of the words from thoſe objections, it is not unreaſonable to acquieſce

ὁποῖός ἐστι, ὁποῖός ἐστι

κατανοεῖ

κατανοῶν

ἀκροατὴς ἐπιλησμονῆς

γὰρ

in

in it; and therefore I ſhall not trouble the Reader with another interpretation, which I had conceived more appliable to this place, by rendring περόσωπον γενέσεως *the ſcheme of a man's nativity*, in the Aſtronomer's uſe of the word γένεσις (and ſo * S. *Chryſoſtom*, πολλοὶ τὴν γένεσιν ἑαυτοῖς ἐπιτεχίζουσιν, and frequently elſewhere for the Aſtrologer's caſting mens nativity,) and the *Evangeliſt*'s notion of the word πρόσωπον, *face*, *Mat.* 16. 3. *Luk.* 12. 56. for *the appearance of the skie* (and in like manner of the heavens) at any point of time, for which *Origen* in his *Philocalia* uſeth χειμαλισμὸς ἐπὶ τῆς γενέσεως, *the habitude* or *figure at the nativity*, and then interpreting ἐν ἐσόπτρῳ *in* an Artiſt's *glaſs*, wherein he repreſents to any man his *fortune*.

* To. 3. p. 266. li. 9.

f. V. 27. *Pure religion*] That this verſe is a defenſative particularly againſt the *Gnoſticks* of that time, may appear by theſe two parts of worſhip here mentioned; the firſt charity to them that want, the ſecond ſpotleſneſs from the pollutions eſpecially of the fleſh, but alſo from other ſins of the word. Theſe two branches are ſtyled by two names, the one *pure*, the other *undefiled*, *worſhip*, and both of them taught both by God the Father in the Old Teſtament, and now by *Chriſt*. Contrary to theſe were the *Gnoſtick* practices in the two particulars. For the ſecond, both of uncleanneſs, even the higheſt baſeneſs and villany, and of *loving the world*, and the pleaſures and advantages thereof, *more than God*, and complying with the perſecutors ſtill, rather than they would ſuffer any thing, there is very often mention made in the *Epiſtles*; and for the firſt, beſide the very frequent inculcations of the duties of charity, and the finding fault with (and complaining for) the want of them, there is in *Ignatius*'s *Ep. ad Smyrn.* an eminent teſtimony. For fortifying them againſt the hereſie of the times, μηδεὶς πλανάσθω, *let no man deceive you*, &c. and having reſolved that faith and charity τὸ ὅλον ὄντιν, ὧν οὐδὲν κρατέιται, are betwixt them *the whole*, or *all*, *of a Chriſtian*, *before which nothing is to be preferred* (in oppoſition to the *Gnoſticks*, who ſuppoſed themſelves ſo perfect that they had no need of either) he ſpeaks plainly and punctually of them, under the name of ἑτεροδοξοῦντες εἰς χάριν Ἰησοῦ Χριστοῦ τὴν εἰς ἡμᾶς ἐλθοῦσαν, *of falſe opinions toward the grace of Chriſt which is come to us*, and bids them obſerve how contrary they are to the doctrine of God in theſe particulars following; Περὶ ἀγάπης οὐ μέλει αὐτοῖς, οὐ περὶ χήρας, οὐ περὶ ὀρφανοῦ, οὐ περὶ θλιβομένου, οὐ περὶ δεδεμένου ἢ λυομένου, οὐ περὶ πεινῶντος ἢ διψῶντος, *They have no care of charity, no care for the widow, nor orphan, nor oppreſs'd, nor impriſoned, nor hungry, nor thirſty.* In which reſpect it is manifeſt that this Apoſtle, c. 2. v. 14. proceeds to a punctual diſcourſe of the abſolute neceſſity of ſuperadding works of charity to faith, or elſe it will *profit nothing*, directly oppoſite to the doctrine of *Simon* and his *Gnoſticks*, of whom ſaith * *Irenæus*, *Hos qui in eum & Helenam ejus ſpem habeant, & ut liberos agere quæ velint, ſecundum enim ipſius gratiam ſalvari homines & non ſecundum operas juſtas*, *They that place their hope on Simon and his Helen, as free men did what they would, deeming that men were ſaved by his grace, and not according to any good works or endeavours.* So of the *Valentinians*, the progeny of thoſe *Gnoſticks*, *ſemetipſos non per operationem, ſed eò quòd naturaliter ſpirituales, omnino ſalvari*, *That they are not ſaved by working, but becauſe they are naturally ſpiritual: Quapropter & intimoratè omnia quæ vetantur hi qui perfecti ſunt operantur*, *And therefore they that are perfect act without fear all things that are forbidden.* This was S. *Auguſtin*'s ſenſe of the deſign of this *Epiſtle*, *De fide & oper.* c. 14. *Quoniam hæc opinio tunc fuerat exorta, aliæ Apoſtolicæ Epiſtolæ Petri, Johannis, Jacobi, Judæ contra eam maximè dirigunt intentionem, ut vehementer adſtruant fidem ſine operibus nihil prodeſſe*, *Becauſe this opinion was riſen up in that time, all the Catholick Epiſtles of James*, &c. *were chiefly intended againſt it, vehemently aſſerting that faith without works will profit nothing.*

* l. 1. c. 20.

l. 1. c. 2.

θρησκεία καθαρὰ καὶ ἀμίαντος

ἄσπιλος ἀπὸ κόσμου

ἐπισκέπτεσθαι ὀρφανούς

CHAP. II.

Paraphraſe.

* of the glory of our Lord Jeſus Chriſt

1. MY brethren, have not the [a] faith * of our Lord Jeſus Chriſt, *the Lord* of glory, with reſpect of perſons.]

a. 1. Chriſtianity being ſo great a promoter of juſtice and charity to all, and eſpecially to Chriſtians, and again to thoſe that moſt need our relief and aſſiſtance, ch. 1. 27. 'tis a moſt unchriſtian thing to be partial to one before another Chriſtian on conſideration that one is richer or in better cloaths than the other.

2. For if there come unto your [b] aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile raiment,]

b. 2. For if a cauſe in your judicatures or conſiſtories happen between a rich gallant and a poor beggerly perſon,

† And ye ſhall look upon him, καὶ ἐπιβλέψητε ἐπὶ * fairly καλῶς † And are not doubtful in, or debate not among your ſelves * or promiſe, for the King's MS. reads ἐπαγγελίας

3. † And ye have reſpect unto him that weareth the gay clothing, and ſay unto him, Sit thou here * in a good place; and ſay to the poor, Stand thou there, or ſit here under my foot-ſtool,]

3. And if you ſhall make a difference between them in reſpect of their wealth and cloaths, and ſhall ſet one in a more honourable place than the other, (ſee Note b.) conſider one and deſpiſe the other,

4. † Are ye not then [c] partial in your ſelves, and become judges of evil thoughts?]

c. 4. And without any doubt or conſider the merit of the cauſe, but as wicked corrupt judges, hand over head, adjudge the cauſe to the rich, (and deſpiſe the poor, v. 6.) whatſoever the juſtice of the cauſe and merit of it be, or prefer the rich before the poor, and judge the cauſe by the perſon, not the perſon by the cauſe;

5. Hearken, my beloved brethren, hath not God choſen the poor of this world, rich in faith, and heirs of the * kingdom, which he hath promiſed to them that love him?]

5. This is a moſt unchriſtian dealing in you. And then do but conſider, Hath God had any ſuch partialities in beſtowing Chriſtianity and his graces on men? nay, hath he not on the other ſide picked out men as poor as any, to be as eminent believers and ſaints as any?

6. But ye have deſpiſed the poor. Do not rich men oppreſs you, and draw you before the judgment-ſeats?

6, 7. But you, if a man be poor, deſpiſe him, conſider him not. And truly 'tis no

† which is called upon you? τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

7. Do not they baſpheme that worthy name † by which ye are called?]

very amiable thing to be rich, nor doth it produce any excellencies in them that are ſo, or favours toward you, that deſerve to be ſo conſidered by you; for riches make men apt to oppreſs others, and to enter vexatious ſuits againſt them, and to deſpiſe Chriſtianity, and blaſpheme that good profeſſion of yours.

8. If ye fulfil the royal Law according to the Scripture, Thou ſhalt love thy neighbour as thy ſelf, ye do well.]

8. If ye obſerve the law of Chriſt our king, which he hath in a particular manner preſcribed us, Joh. 13. 34. and 15. 12. and to which above all other men all we Chriſtians are to be ſubject, and that agreeable to what is mentioned in the Old Teſtament, Levit. 19. 18. the command of meaſuring our love to our neighbour by that which we bear to our ſelves, this is ſomewhat like a Chriſtian.

* reproved ἐλεγχόμενοι

9. But if ye have reſpect to perſons, ye commit ſin, *and* are * convinced of the Law as tranſgreſſors.]

9. But if ye uſe this partiality, ver. 2. this is a ſin, and ſo condemned by the Law, Lev. 30. 15. Deut. 1. 17. and 16. 19. Exod. 23. 3. and ſo you offend even againſt the Law, and not only againſt the Goſpel.

† is become γέγονε

10. For whoſoever ſhall keep the whole Law, and yet offend in one point, † he is guilty of all.]

10. And 'tis but a ſmall excuſe for you to think that this is but one tranſgreſſion, and therefore not conſiderable: For the obedience to God's will is required univerſally to all that he commands, and he that offends in one, though he keep all the reſt, is guilty of the breach of that obedience, and puniſhable as well as if he had broken all.

11. For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill: now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the Law.]

11. For it is the ſame Law-giver that impoſed the one and the other law, that interdicted adultery and murther, and his authority is equally deſpiſed by the committing of either.

12. Let your words and actions be like thoſe that are to be judged, not by the Moſaical Law, which requires thoſe external obſervances ſo ſeverely, circumciſion under pain of death, &c. but by the law of Chriſt, which hath ſet us at liberty in this kind, and requires of us another ſort of performances.

12. So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty.]

13. And firſt for the latter of theſe, that of actions, 'tis certain that among the precepts of Chriſt there is none more eminent than that of works of mercy, unto which the promiſes of God's mercy are ſo linked and proportioned, that he that condemns others ſhall himſelf be condemned, and he that doth forgive others needs not fear God's condemnation, Mat. 6.

13. For he *ſhall have* judgment without mercy that hath ſhewed no mercy: and mercy * rejoiceth againſt judgment.]

* triumpheth over κατακαυχᾶται

14. And 'tis not for a Chriſtian to ſay that his faith ſhall render ſuch works it will.

14. What doth it profit, my brethren, though a man ſay he have faith, and have not works? can faith ſave him?]

unneceſſary, for indeed without ſuch works his faith will nothing profit him, and 'tis ridiculous to think

15. For in caſe a Chriſtian be in great want and diſtreſs for ſupply of the neceſſaries of life, food and raiment,

15. If a brother or ſiſter be naked, or deſtitute of daily food,]

16. And you give him good words, bid him have plenty, or wiſh he had, but do no more to help him to the things which he hath need of for his body: what is he the better for your words?

16. And one of you ſay unto him, Depart in peace, be you warmed, and filled; notwithſtanding ye give them not thoſe things which be needful to the body: what doth it profit?]

17. So if faith be by it ſelf, without actions conſequent and agreeable to it, 'tis as fruitleſs and liveleſs as thoſe words were.

17. Even ſo faith, if it hath not works, is dead † being alone.]

† by it ſelf καθ' ἑαυτὴν

18. And any man that looks on this uncharitable believer, will be able to reprove him thus, Talk as much of thy faith as thou wilt, no man will believe thee, thy works muſt be ſuperadded to the confeſſion of thy faith, to approve the ſincerity of it.

18. * Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith † without thy works, and I will ſhew thee my faith by my works.]

* But one will ſay ἀλλ' ἐρεῖ τις

† So the Syriack, Arabick and Latin copies read, and ſo the King's MS. χωρὶς --- others read ἐκ by

19. One act of thy faith is, the believing one true God, and this is moſt abſolutely neceſſary to thee: But if thy life be not anſwerable to this part of thy faith, and that evidenced by piety and charity, thou art then to remember that the believing there is one God is ſuch a good quality as is common to thee and the devils alſo, and if it have no more joined to it, will beſtead thee no more than them.

19. Thou believeſt that there is one God, thou doſt well; the devils alſo believe and tremble.]

20. 'Tis a meer vanity to conceive that faith without Chriſtian obedience can be effectual to juſtification, and you may diſcern it by this.

20. But wilt thou know, O vain man, that faith without works is dead?]

21. Abraham was the father of the faithful, the great example of faith and juſtification: but 'twas not upon his bare believing God's promiſe that he was juſtified, but upon that high act of obedience to God, in being ready to offer up his only ſon, in whom the promiſes were made to him.

21. Was not Abraham our father juſtified by works, when he had offered his ſon Iſaac upon the altar?]

22. And ſo you ſee his obedience to God's commands, as well as belief of his promiſes, concurred to the rendring him capable of the continuance of God's favour and approbation. And through the performance of that ready obedience it was, that his faith came to attain the end deſigned it.

22. * Seeſt thou how faith wrought with his works, and by works was faith made perfect?]

* You ſee βλέπεις

23. And by this trial of his obedience it was that Abraham was moſt eminently ſaid to be approved by God, 1 Mac. 2. 52. and look'd on as a friend by him, Gen. 22. 15. and in which that place of Scripture (before delivered Gen. 15. 6.) concerning God's imputing his faith for righteouſneſs, was moſt eminently completed.

23. And the Scripture was fulfilled, which ſaith, Abraham believed God, and it was imputed to him for righteouſneſs: and he was called the friend of God.]

24. And ſo this is one great teſtimony that to a man's approbation with God obedience is required, and not faith deemed ſufficient, that hath not that joined with it.

24. Ye ſee then, how that by works a man is juſtified, and not by faith only.]

25. Another evidence of this truth is to be fetch'd from that we read of God's approving and rewarding of Rahab, a proſelyte and ſtranger, no native Jew, whoſe faith is ſet forth, Heb. 11. 30. and ſhe in a ſpecial manner rewarded by God, Joſ. 6. 25. and what was it that was thus rewarded in her? why, her care and charity to thoſe that were ſent to view the land, Joſ. 2. 4.

25. Likewiſe alſo was not Rahab the harlot juſtified by works, when ſhe had received the meſſengers, and had ſent them out another way?]

26. And ſo the concluſion is clear and infallible, that as the body of man, without the ſoul inlivening it, exerciſes no actions of life, ſo doth not faith profit to our juſtification without works of obedience to the commands of Chriſt, juſtice and Charity, &c. v. 1, 8, 14.

26. For as the body without the ſpirit is dead, ſo faith without works is dead alſo.]

Annotations on Chap. II.

a. Δόξα χεισῦ

V. 1. *Faith of our Lord*] Δόξα χεισῦ, *the glory of Chriſt*, we have explained often to belong to the *Shechinah*, that again to his ἐπιφάνεια or *appearance* in the fleſh, his Incarnation, and all that was conſequent to that. This being here improved with the addition of the words *Lord Jeſus Chriſt*, doth more ſet out the neceſſity of obeying, and *obſerving* all thoſe things which this Lord and Saviour, the *Meſſias* of the world, hath commended to his Diſciples, that is, to all Chriſtians, believers, faithful perſons, of which nature eſpecially is charity in the following verſes, and impartial ſtrict juſtice (ſuppoſed and contained in that) in this preſent verſe. Then for πίσις τ̃ δόξης *the faith of the glory* (for ſo the *Syriack* conſtrues the words) it ſignifies this Chriſtian faith, this faith, or profeſſion of, or believing this Incarnation and Reſurrection of *Chriſt*; and πίσιν ἔχειν ἐν προσωπολημψίαις, *to have* this *faith in*, or *with*, *reſpect of perſons*, is to look on thoſe that profeſs this faith, not as they are Chriſtians, but as they are rich or poor, preferring partially one before the other, accordingly as he comes into your courts in greater ſplendour. And ſo the meaning of the whole verſe is, that they that are profeſſors of Chriſtianity (and are here ſuppoſed to be ſo, and are put in mind of it by the title of ἀδελφοί μου, *my brethren*,) ought not to have any ſuch unchriſtian temper in them, as in their Judicatures (for ſo συναγωγὴ ſignifies *an aſſembly for Judicature*, and that for Eccleſiaſtical as well as Civil affairs, and ſo it ſeems to ſignifie here, ver. 2.) to prefer or favour one Chriſtian before another, only in reſpect of his wealth or fine cloaths, when *Chriſt* hath equally received them both, or (if any) hath preferr'd *the poor*, v. 5.

πίσις τ̃ δόξης ---

πίσιν ἔχειν ἐν προσωπολημψίας.

b. συναγωγὴ

V. 2. *Aſſembly*] That συναγωγὴ ſignifies all kind of *aſſemblies*, *meeting in the market-place*, *Mac.* 6. 2. *Conſiſtories for Judicature*, *Mat.* 10. 17. and 23. 34. (and not only *places for the publick ſervice of God*) hath been formerly ſaid, Note on *Mat.* 6. d. That it may do ſo alſo among Chriſtians, and that it doth ſo here, appears, firſt, by the προσωπολημψία *acceptation of perſons*, partiality, ver. 1. which eſpecially reſpects Judicatures; ſecondly, by *the footſtool*, v. 3. which was proper to great perſons, Princes on their Throne, or Judges on their Tribunal; thirdly, by the word κεῖσαι ἐγένεσθε, *ye become Judges*, v. 4. they were Judges, it ſeems; fourthly, by the mention of κρίσεις *Judicatures*, ver. 6. which clearly ſignifie ſuch Conſiſtories, 1 *Cor.* 6. 4. and laſtly, by v. 9. where their partiality, particularly that of preferring the rich to a better place than the poor, is ſaid to be a breach of the *Law*: For ſo by a *Canon* of the *Jews* it is provided, that when a rich man and a poor have a ſuit together before their Conſiſtories, either

either both muſt ſit or both ſtand in the ſame rank, to avoid all marks of partiality. Agreeable to which is the now preſent practice of the *Jews*; ſo that if in matter of difference about *meum* and *tuum* a *Chriſtian*, having to do with a Jew, think fit to refer it to a *Chacham* or *Judge* among them, and at his coming into the room where he is, chance, or chuſe (as taking himſelf to be a perſon of better quality) to ſit down, he preſently ſaith to the *Jew*, be he never ſo mean, *Sit thou down alſo.*

c. ἐ διεκρίθητε

V. 4. *Partial*] What is the meaning of ἐ διεκρίθητε here, will not eaſily be reſolved: I ſuppoſe it may beſt be done by theſe degrees. Firſt, by obſerving that διακρίνεσθαι in the Middle voice generally ſignifies in theſe Books either *doubting*, (*wavering*, *Mat.* 21. 21. *Mar.* 11. 23. *Act.* 10. 20. and 11. 11. *Rom.* 4. 20.) or *diſputing*, there being a connexion betwixt theſe two, he that doubts always *diſputing* with himſelf. From whence alſo it ſignifies *to implead* (with τινὶ or πρὸς τινα added to it) or *to lay any thing to ones charge*, either *in* or *out of Judicature*; as *Act.* 11. 2. they of the Circumciſion διεκρίνοντο πρὸς αὐτὸν, *charged Peter*, or *diſputed with him*, ſaying, *Thou wenteſt in to the uncircumciſed, and didſt eat with them.* For the notion of *wavering* *Heſychius* is punctual, Διεκρίθη, ἐμερίσθη, ἐδίστασεν, ἐυλαβήθη, it ſignifies *to be divided, to doubt, to fear*; ſo twice in this *Epiſtle*, c. 1. 6. μηδὲν διακρινόμενος, *nothing wavering*, ὁ γὰρ διακρινόμενος, *for the waverer.* And as by this notion of the word I conceive a difficult place will be explained, *Jude* 22. (ſee Note m. on that *Epiſtle*) ſo we may conclude that in this *Epiſtle* c. 3. 17. ἀδιακρίτως will be beſt rendred *without wavering* or *conſtant*, (ſee Note f. on that Chapter.) Secondly, by obſerving the force of ἐν ἑαυτοῖς *in your ſelves* added to it: for as that refers oftentimes to the inward thoughts of the heart, (and then *not to doubt in themſelves* is to do what they do without any inward reluctance, check, or *ſcruple*, or *dubitancy*, which in a ſinful and irrational fact (as this here ſpoken of is) cannot but be a great aggravation of it) ſo, being applied to diſceptations or diſputes, it oft ſignifies *among themſelves*, or *one with another.* And if it be ſo here, it will then belong to the Judges in this Eccleſiaſtical Council, or aſſembly of Biſhops, *debating* or *conſidering among themſelves* what juſtice there is in the cauſe. Thirdly, by obſerving that punctation which we find of it in *Oecumenius* (and ſo alſo in ſome printed copies) without any note of Interrogation. And that that is the right reading is ſufficiently evident, both by the Mood, and the Copulative καὶ *and*, which connect it with what went before, and demonſtrate it to be govern'd of the Ἐὰν *if*, v. 2. as εἰσέλθῃ, and ἐπιβλέψητε, and εἴπητε are. And then this muſt needs be the right rendring of it, *If a man enter having a gold ring, and if a poor man in ſordid apparel enter alſo* (that is, if they implead one the other) *and if you look on* (or have a partial *reſpect* to) *the rich, and ſay unto him*, &c. καὶ ἐ διεκρίθητε ἐν ἑαυτοῖς, *and* if *ye* either *doubt not diſpute not, within your ſelves*, in your own hearts, or elſe among your ſelves make no diſceptation about it, never conſider the merit or juſtice of the cauſe, but meerly looking upon the perſons, which of them is in fine, which in ſordid clothes, *and become Judges of evil thoughts*, unrighteous Judges. Where the ſenſe being all this while ſuſpended, one difficulty there is ſtill remaining to reſolve what ſhall be the latter part of the period, anſwerable to the *If* by way of ἀπόδοσις. And that may poſſibly be the Ἀκούσατε ἀδελφοὶ, *Hear, my beloved brethren*, v. 5. as if he ſhould ſay, *If in your Judicatures you deal thus partially, I muſt* then *tell you*, or *bear you*, and *remember, my beloved brethren, Hath not God choſen the poor?* that is, done quite contrary to what you now do? Or elſe there muſt be acknowledged (which is very ordinary) an *Ellipſis*, thus to be ſupplied, *If you* do thus and thus, *then* ſure you are partial to your fellow-Chriſtians, v. 1. And either of theſe are very commodious, and ſufficiently clear the words from all farther difficulty; whereas there be many difficulties that preſs the other reading by way of Interrogation: as firſt, that the καὶ before the ἐ is not at all rendred or taken notice of in that reading; and ſecondly, it is ſcarce to be obſerved in any Author that the negative words ἀ, ἐκ, ἐχ, ἐχὶ, or μὴ, are at any time interrogative when they ſtand not firſt in the ſentence, as here the ἐ doth not, the καὶ being before it; and thirdly, that other reading ſuppoſes and proceeds upon a notion of διακρίνεσθαι which may belong to the Active διακρίνειν, but never to the Mean voice (as διακρίνεσθαι is) in the New Teſtament, or any other Author, or Gloſſary.

CHAP. III.

Paraphraſe.

* teachers † a greater judgment μεῖζον κρῖμα

1. MY brethren [a], be not many * Maſters, knowing that we ſhall receive † the greater condemnation.]

1. And as for actions, (ſee c. 2. 12, 13.) ſo for words ye are not to judge your brethren, or to take upon you that office of Maſter or Teacher, which belongs only to Chriſt, but to conſider that there is a greater, an higher judicature, the judgment of God to which we are all reſerved.

2. For in many things we offend all. If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body.]

2. The beſt of us have much to blame and accuſe in our ſelves, and therefore ſhould not be forward to accuſe or judge others. And of all vices, thoſe of the tongue (whereof this of judging is an eminent one) are moſt ordinary, and they that can rule and manage that (as the Judaizers are far from doing, c. 4. 11.) and keep innocent from all faults of that kind, do thereby demonſtrate themſelves to be true ſincere Chriſtians, able to reſiſt all other temptations, and guide all their actions according to the Chriſtian rule.

* bridles χαλινοὺς

3. Behold, we put * bits in the horſes mouths that they may obey us, and we turn about their whole body.]

3. As in managing of horſes, when by a bridle put into his mouth we have gotten power over that part, we are thereby enabled to diſpoſe of the whole beaſt, though a very ſtrong one, as we pleaſe.

4. Behold alſo the ſhips, which, though they be ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall helm whitherſoever the governour liſteth.]

4. And ſo though a ſhip on the ſea be a vaſt unwieldy veſſel, and in the power of winds and waves (as we are of temptations) to carry it violently before them, yet the Pilot by means of the helm or ſtern, a ſmall part, of an inconſiderable bigneſs, is able to rule it and turn it as he pleaſe.

‡ So * makes great boaſts μεγάλα καυχᾶται

5. [b] † Even ſo the tongue is a little member, and * boaſteth great things: behold how great a matter a little fire kindleth.]

5. Again the tongue is one of the ſmalleſt parts of a man's body, and yet makes a great noiſe, doth a great deal of hurt, ſtirs up faction and contention in the Church, as a little fire, ye know, will ſet a whole houſe or any the greateſt pile on fire.

† or is ſet in the members a fire of iniquity to the world * wheel of affairs. † all the nature * by the nature of man

6. [c] And the tongue is † a fire, a world of iniquity: ſo is the tongue among our members, that it defileth the whole body, and ſetteth on fire the [d] * courſe of nature, and it is ſet on fire of hell.]

6. And the tongue cannot more fitly be reſembled than to fire, for though it be but one, and that a very ſmall member of the body, yet ſo it may be uſed as to ſet the whole ſociety of men, a church, a kingdom, a whole world, on fire with ſtrife, and contention, and all wickedneſs, infecting and poiſoning the whole ſociety, ſetting all in combuſtion, being it ſelf ſet on work by the devil, kindled by that fire that comes from hell.

7. For † [e] every kind of beaſts, and of birds, and of ſerpents, and things in the ſea is tamed, and hath been tamed * of mankind.]

7. 'Tis in the power and skill of man, (as through all times we ſee) to repreſs the violence and poiſon of all other creatures, to ſubdue and diſarm them of their weapons and means of hurting mortally:

8. But the tongue can no man tame, it is an unruly evil, full of deadly poiſon.]

8. But the tongue is more hard to be ſubdued than any of theſe, an irremediable author of many evils, ſtrikes, and wounds, and kills like the moſt venemous beaſt, and no antidote is ſufficient againſt it.

9. There-

9. And what a foul ſin is it in a Chriſtian or profeſſor of piety, to uſe this member to ſo diſtant offices, to confeſs with the tongue and acknowledge him who is both our God and our father, and to judge and rail at our Chriſtian brethren, who for that image of God they bear upon them, are to be looked on and uſed with all kindneſs?

9. Therewith bleſs we God, † even the Father, and therewith curſe we men, which are † and ἁγ made after the ſimilitude of God.]

10. This contrariety of our practices is a moſt unchriſtian thing, and ought to be reformed in you, your profeſſion of piety to God ought to have all charity to your fellow Chriſtians accompanying it.

10. Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be.

11. No fountain can ſend forth two ſorts of waters of ſo diſtant a nature, ſo contrary one to the other, ſweet water, to which the effluxions of our charity may fitly be compared, and bitter water, by which curſing was expreſs'd, Num. 5. 21.

11. Doth a fountain ſend forth at the ſame place ſweet *water* and bitter?]

12. Any more than one tree can bear the fruit that belongs to another tree.

12. * Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? ſo *can* no fountain yield both ſalt water and freſh.]

* A fig-tree, my brethren, cannot bring forth olives, or a vine figs, neither will ſalt water produce ſweet, for the K.'s MS. reads ὅτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ

13. And therefore for them that deſpiſe and condemn others, and take upon them to be the only perfect men, ver. 1, 2. the Gnoſtick Judaizers, let them know wherein the true Chriſtian knowledge conſiſts, even in doing all works of charity as well as piety, with all meekneſs (as that is oppoſed to pride of their own wiſdom) accompanying them.

13. Who is a wiſe man, and † indued with knowledge amongſt you? let him ſhew out of a good converſation his works with meekneſs of wiſdom.]

† knowing ἐπιστήμων

14. But bitter emulation and contention is far from being a piece of ſpiritual wiſdom, and therefore if this be among you, what is this but an hypocritical boaſting? or ye have little reaſon to boaſt, or pretend that you are the wiſe or ſpiritual, as the bitter contentious Gnoſticks do, ſee v. 15.

14. But if you have bitter envying and ſtrife in your hearts, * glory not, and lie not againſt the truth.]

* do ye not boaſt and lie — μὴ κατακαυχᾶσθε καὶ ψεύδεσθε

15. This is quite contrary to the true celeſtial wiſdom that Chriſt came to teach and infuſe into us; 'tis that which, firſt, the love of the world, ſecondly, mens own carnal unregenerate hearts, or thirdly, Satan himſelf that profeſſeth to be an enemy of all good men, infuſeth into them.

15. † This wiſdom deſcendeth not from above, but *is* earthly, * ſenſual, deviliſh.]

† this is not the wiſdom that deſcendeth from — ἐκ ἔστιν αὕτη ἡ σοφία — * animal ψυχικὴ

16. For there is nothing ſo ill, that is, ſinful, be it ſedition, or diſturbance of the whole State or Church, and nothing ſo ill, that is, miſerable, no ſuch curſe to any community, or unquietneſs to any particular perſon, but it is certainly to be expected where emulation and contention have once entred.

16. For where envying and ſtrife *is*, there *is* † confuſion and every evil work.]

† ſedition ἀκαταστασία

17. But the true Chriſtian celeſtial wiſdom indeed may be known by theſe properties, that it is, firſt, pure from all luſts and filthineſs, ſo frequently practiſed by the Gnoſticks; ſecondly, peaceable, and ſo quite contrary to the contentious factious humor of the Gnoſticks; thirdly, not rigid, but gentle, mild, equitable, receding from his own ſtrict right in order to peace (ſee Note on 2 Cor. 10. a.) fourthly, very ready to believe any thing that is good of another, or that may mitigate or alleviate his fault, (ſee Note on 1 Cor. 13. c.) fifthly, abounding in all charitable works; ſixthly, without all wavering or inconſtancy, or danger of falling off to the ſeducers or perſecutors, Gnoſticks or Jews, or without making any difference, a liberal diſtribution to all that want; ſeventhly, without diſſimulation, or appearing to be what they are not, ſuch as the falſe brethren, 2 Cor. 11. 26. which brought ſuch miſchief on the Apoſtle.

f. 17. But the wiſdom *that is* from above is firſt pure, then peaceable, * gentle, *and* eaſie to be intreated, full of mercy and good fruits, † [f] without partiality, and without hypocriſie.]

* mild, eaſie to be perſuaded, ἐπιεικὴς, εὐπειθὴς † without wavering, or making a difference

18. But they that love and follow peace ſhall accordingly be repay'd the reward of the righteous, the peace and all the mercies of God ſhall be their reward.

g. 18. * And the [g] fruit of righteouſneſs is ſown in peace † of them that make peace.]

* But † for them that cauſe τοῖς ποιοῦσι

Annotations on Chap. III.

a. μὴ πολλοὶ διδάσκαλοι γίνεσθε

V. 1. *Be not many maſters*] What the full importance of this admonition is, μὴ πολλοὶ διδάσκαλοι γίνεσθε, *be not many maſters*, may perhaps be thus collected: One great fault of the Judaizing Chriſtians and *Gnoſticks*, frequently taken notice of, is that of *judging* others, the orthodox Chriſtians, and ſeparating from them. Thus *Rom.* 2. 1. the ὁ κείνων, *he that judgeth*, in the beginning and end of the verſe, hath been ſhewed to ſignifie (ſee Note a. on that chapter) him that teacheth the neceſſity of obſerving the Moſaical Law, and accuſeth and ſeparateth, and ſpeaks evil of the orthodox Chriſtians as breakers of the Law, as ἁμαρτάνοντες a ſort of *Apoſtates*, becauſe they are not circumciſed. Theſe are there farther deſcribed, v. 18, 19, 20. as thoſe that take upon them to know the will of God moſt perfectly (and are thence called *Gnoſticks*) to be *guides of the blind, lights of them that are in darkneſs, inſtructers of fools*, Διδάσκαλοι νηπίων, *teachers* or *maſters of babes*, &c. where their aſſuming thoſe titles of *guides, lights, inſtructers, maſters*, is joined with the *judging* of others as *blind, ignorant, fools* and *babes*. And as there διδάσκαλος *teacher* or *maſter* (the ſame as here) is one of the titles they aſſumed, ſo v. 21. is, ὁ ἕτερον διδάσκων ἑαυτὸν *thou that teacheſt another*, in this ſenſe again, thou that aſſumeſt to know more than all others, to be able to inſtruct and teach others, as if no man knew his duty but they. Theſe are again deſcribed *Rom.* 14. 4. by the ὁ κείνων ἀλλότριον οἰκέτην, *he that judgeth another man's ſervant*, that when *Chriſt* hath given Chriſtians liberty in the matter of Circumciſion and other Judaical performances, require all thoſe performances of their fellow-Chriſtians, as if they, not *Chriſt*, were the *lords* and *maſters of* their *faith*. So again *Col.* 2. 16. Μήτις ὑμᾶς κρινέτω, *Let no man judge you in meat or drinks*, &c. where the *judging* is that of the Judaizers, and is called *dogmatizing*, ver. 20. by ordinance retrenching that liberty that *Chriſt* hath given us, and thereupon judging all that are not their diſciples; and ſo that is all one with this notion of διδάσκαλος *maſters* here. A ſpice of this humor it was that *Chriſt* noted in the *Phariſees*, *Mat.* 23. when he tells them they *loved to be called Rabbi, Rabbi*, v. 7. that is, *my maſter, my maſter*, my guide, my inſtructer; which *Chriſt* forbidding his diſciples to imitate, gives this reaſon, εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής, *for one is your guide*, or *maſter, Chriſt*: and again ver. 10. μηδὲ κληθῆτε καθηγηταί, *Be not ye called guides* or *maſters, for one is your maſter, Chriſt*. And that this is the notion of διδάσκαλος *maſters* here, may appear firſt, by the circumſtances of the Context; and ſecondly, by comparing them with theſe other places now mentioned. For the firſt, in the 12th verſe of ch. 2. S. *James* ſpeaks diſtinctly to theſe Judaizers, and admoniſheth them of their words as well as actions, that they are to be guided by the Chriſtian, not Moſaical law, and accordingly to be judged; that the Chriſtian law teacheth liberty from the Moſaical, and they that ſpeak or do contrary to that liberty are much to be blamed. Which being thus generally propoſed on thoſe two heads, he begins, (by way of ἐπάνοδος) firſt with the laſt, actions, thoſe eſpecially of mercy, moſt contrary to the practice of theſe Judaizers, who fiercely perſecuted the orthodox Chriſtians, and on that head he proceeds to the end of the Chapter, ſhewing how little available faith or Chriſtian profeſſion will be without charity. And then at the beginning of this Chapter he returns to the firſt, that of the tongue or ſpeech, a ſpecial part of which is that of judging others, and ſo goes on to this matter of the unrulineſs of the tongue, v. 3, &c. and ſhews how contrary that is alſo to Chriſtian profeſſion, v. 9. it being the *curſing of men* when they pretend to pay reverence

διδάσκαλοι νηπίων

ὁ κείνων ἀλλότριον οἰκέτην

μήτις ὑμᾶς κρινέτω

and

and *bleſſing* to *God*. And this, it ſeems, they were guilty of, not only by what had before been ſaid, c. 1. 26. that he that *ſeems to be religious, and bridleth not his tongue, that man's religion is vain*, but here alſo, v. 10. *My brethren, theſe things ought not to be ſo*. And that they are the *Gnoſticks* that are thus noted by him, appears v. 13. *Who is wiſe, and* ἐπιστήμων, *knowing among you? let him by a good converſation ſhew his own works with meekneſs of wiſdom*: intimating, that this proud, faſtidious, ſupercilious wiſdom, judging and cenſuring others, is that which is here deſigned to be beaten down by him, and ſo the πικρὸς ζῆλος, *bitter zeal*, v. 14. And that is the reaſon alſo that c. 4. 11. having exhorted them not to *ſpeak againſt one another*, he adds, *He that ſpeaks againſt his brother, and judgeth his brother, ſpeaks againſt the law, and judgeth the law*, that is, by his practice condemns the law of God, which he ſo zealouſly profeſſeth to ſtand for. That this is the importance of the place may appear, ſecondly, by comparing this verſe here with *Rom.* 14. 10. There for the ſuppreſſing this fault of theirs, *judging* or *ſetting at nought* the *brother*, this reaſon is given, πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ, *for we ſhall all appear before the judgment-ſeat of Chriſt* (as in another matter, 1 *Cor.* 4. *He that judgeth me is the Lord, therefore judge nothing before the time, until the Lord come*, &c. that is, judging others is an unchriſtian thing, derogating from *Chriſt*'s judicature, to which all muſt be referred:) And ſo here, *Be not many maſters, knowing we ſhall receive a greater judgment*, that is, anſwer for what we do at an higher judicature. And ſo again, c. 4. 12. *There is one law-giver who is able to ſave and to deſtroy* (that is, to whom all judging is to be referred) *who art thou which judgeſt another?* This is farther confirmed by comparing it with 1 *Tim.* 1. 7. where of the *Gnoſtick* Judaizers (evidently deſcrib'd v. 6. by the τινὲς ἀστοχήσαντες, and ἐκτραπέντες εἰς ματαιολογίαν, *ſwerving from the faith and good conſcience, and being turned to vain ſpeaking*) he ſaith that they are *deſirous to be teachers of the Law*, that is, *Rabbis*, that is, all one with the διδάσκαλοι *Maſters* or *teachers* here, and this, it ſeems, in reſpect of their aſſerting the neceſſity of the Chriſtian's obſerving the Moſaical Law (as appears ver. 8.) and that is in effect the *judging* of them that obſerve it not. And ſo 1 *Tim.* 6. ſpeaking of theſe under the title of ἑτεροδιδασκαλοῦντες *Heterodox teachers, puffed up*, as *Gnoſticks*, but μηδὲν ἐπιστάμενοι *knowing nothing*, he adds mention, as of their *envy* and *ſtrife*, ſo of their *evil ſpeaking*, and *evil ſurmiſing*, the *judging* which we now ſpeak of. As for the putting in the word πολλοὶ *many*, *be ye not many maſters*, I ſuppoſe that is in oppoſition to the εἷς διδάσκαλος or καθηγητὴς *the one maſter* or *guide*, *Mat.* 23. or the εἷς νομοθέτης, *the one law-giver* or *judge* here, *Jam.* 4. 12. For it being *Chriſt*'s office only to give laws to the Church, theſe Judaizers do clearly intrench upon his office, and ſo are πολλοὶ διδάσκαλοι, *many*, inſtead of the *one Maſter*. This one difficulty being thus explained, and the interpretation confirmed, the reſt of the Chapter will be very perſpicuous and coherent to it, which in any other interpretation of the verſe will be obſcure, and the connexion very hard to be diſcerned.

b. V. 5. *Even ſo*] That the word οὕτω, *ſo*, here, is a note of the latter part, or ἀπόδοσις, of the ſimilitude, may at firſt ſight be believed, but upon farther conſideration will be found a miſtake. For that which is here added is not fitly illuſtrated by the foregoing ſimilitude of the *horſe* or *ſhip*, but by another ſimilitude annexed after it, with the particle ἰδοὺ, *behold*; for that is the way of bringing in ſimilitudes (and is uſed before v. 3, and 4.) and not only the forms ὥσπερ, οὕτω, *as*, and *ſo*. Nay when the plain ſenſe or matter to be illuſtrated is firſt ſet down, as here it is, v. 2. *If any man offend not in word, he is able to bridle the whole body alſo*; there the ἰδοὺ, *behold*, is by much the fitteſt form to introduce the ſimilitude, as there it doth of the *horſe* and *ſhip*. And if that be converted into the other form, it muſt be by placing the latter part firſt after this manner, As a *man turns* or *rules* an *horſe* by a *bridle*, or a *ſhip* by a *ſtern*; ſo he that hath command of his tongue, is able to *bridle* or *rule the whole body*. And again v. 5. As a little fire ſets a great deal of matter on fire; ſo the *tongue*, being *a little member*, μεγαλαυχεῖ, *makes a great noiſe*, keeps a great ſtir, puts whole multitudes into a combuſtion. And therefore another notion of οὕτω *ſo* is here to be taken notice of, as a form of bringing in a ſecond or third part of a diſtribution, without any ὡς or ὥσπερ *as* antecedent. And ſo it ſeems to be in this place, a form of tranſition from one part of the Diſcourſe of the tongue, conſidered when it is *bridled*, v. 2, 3, 4. to another, v. 5, &c. when it is not bridled, and will be beſt rendred, *In like manner*, or *ſo likewiſe*. As for the οὕτω, v. 6. which ſeems otherwiſe uſed, it is not to be found in the King's MSS. not the *Syriack*. See Note c.

V. 6. *And the tongue* ——] The words of this v. 6. in the ordinary copies, Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας· οὕτως ἡ γλῶσσα καθίσταται, &c. *And the tongue is a fire, a world of iniquity: ſo is the tongue ſeated in the members*, ſeems not to be rightly ſet. The Kings MS. leaves out the οὕτως. But that change will not render the words any complete ſenſe. The *Syriack* ſeem to have read it ſhorter without the latter, οὕτως ἡ γλῶσσα, *ſo the tongue*, and to have read, τῷ κόσμῳ *to the world*, in ſtead of ὁ κόσμος *the world*; and then the plain meaning is, *And the tongue is placed in the members, a fire of iniquity to the world*: that is, As a fire in the midſt of a great deal of combuſtible matter ſets all preſently in a flame, ſo doth the tongue in our members, it is a cauſe of contention, ſedition, &c. (and ſo of the greateſt iniquity, that ſin of uncharitableneſs, ſo contrary to the Chriſtian law) *to the world*, the whole ſociety of men about us. That this is the true rendring of the place, by making the *world* anſwerable to the ὕλη *matter* which is ſet on fire (and not that the tongue compared to fire is here ſtyled *a world of iniquity*) appears by the end of the verſe, where in like manner it is ſaid φλογίζειν *to put into a flame* τὸν τροχὸν γενέσεως *the wheel of affairs*. See Note d.

d. Ib. *Courſe of nature*] That γένεσις ſignifies *affairs* or *actions*, all that comes to paſs, ſee Note on *Mat.* 1. a. Τροχὸς ſignifies *a wheel*, and the *Hebrews* are wont Rhetorically to expreſs buſineſs or affairs of the world by the *turning of wheels*: אין חסבינה גלגלי אופני פרשיכם, *how are the rolling*, or *whirling*, *of the wheels of your affairs turned? Buxtorf. Inſtit. Epiſtol. Epiſt.* 1. And ſo ὁ τροχὸς γενέσεως will ſignifie the *compaſs* or *ſphere* or *ſucceſſion* of *affairs*, meaning of men or mankind; and ſo *putting* that *into a flame*, will be in another phraſe all one with πῦρ τῷ κόσμῳ *fire to the world*, at the beginning of the verſe, *putting the world*, that is, all the affairs of the world, into a combuſtion.

Another notion I have had of this phraſe, which I ſhall but mention, by taking γένεσις in the Aſtronomer's notion (touch'd on Note on c. 1. e.) for *Nativity* or *Geniture*, as that notes all the events of life, by Aſtrologers conjecturally foretold from the poſition of the heavens at the time of any one's birth. This the Artiſts might fitly repreſent in a wheel, bringing up one part of the life (and the events thereof) after another, to which the antients' *wheel of Fortune* may ſeem to refer; and when this wheel was repreſented fiery, that would fitly note contentions and wars, &c. And accordingly φλογίζειν τὸν τροχὸν τῆς γενέσεως might be rendred *to ſet the wheel of Nativity on a light flame*, that is, to turn the whole life into contentions and feuds, which is but an elegant way of expreſſing that ſenſe which is acknowledged to belong to theſe words.

e. V. 7. *Every kind of beaſts*] For the underſtanding this verſe, it muſt firſt be premiſed that the notion of φύσις *nature* for γένος *kind*, or οὐσία *eſſence*, *being*, in *Heſychius*, is commodious to it here, both in the beginning and end of the verſe: ſo that πᾶσα φύσις θηρίων, &c. may ſignifie *all kind of beaſts*, that is, beaſts indefinitely: ſo ἀνθρωπίνη φύσις may be *mankind*, that is, men indefinitely of all ages or times, proportionably to δαμάζεται and δεδάμασται *is tamed* and *hath been tamed*, that is, in all times perpetually have been tamed. The greater difficulty will be, what is meant by δαμάζειν *to tame*: that may (as ordinarily it doth) ſignifie *cicurare*,

rare, to take off from wildneſs, and ſo *to make tame and familiar*, to bring to hand; and that may be very appliable both to θηεία and πετεινὰ, *beaſts* and *birds*, which are by men thus tamed, and made ſerviceable to us. But becauſe this is not ſo commonly practiſed in Serpents and Fiſhes, and yet theſe are here named indifferently with the former, it is more reaſonable that another notion of the word ſhould here be pitched on, which may indifferently be appliable to all the kinds here mentioned, and that is the notion of *ſubduing*, *maſtering*, *getting power over* them: ſo ſaith *Heſychius*, Δαμάζεῖ, ὑποδάεῖ, it ſignifies *to be ſubdued*, *kept under*, the very Latin, *domari*, *reſtrained*, that it ſhall not be able to offend or hurt; and ſo here ἀκαθάχετον, that *which is not*, *cannot be reſtrained*, is oppoſed to it. And then this will be of a larger extent, belong to all hurtful creatures, which by horns, or teeth, or heels, or by their poiſonous nature are able to hurt us, and to all the ſeveral ways and inventions that men have to avoid and reſtrain theſe, by taking them, depriving them of their weapons of offence, their ſtings, their teeth, or when they have bitten or poiſoned any man by curing that wound, overcoming that poiſon. And this laſt of *poiſon*, if it be not primarily here meant, is certainly to be taken in, as may be gueſſed by the ἀντιπόδοσις, or ſecond part of the ſimilitude, v. 8. where *the tongue* that *no man can ſubdue* or *reſtrain*, is ſaid to be full ἰὸς θανατηφόρου, *of deadly*, *mortiferous poiſon*, whereas the poiſon of other things is conquerable, curable, and ſo when v. 6. 'tis ſaid σπιλοῦν *to defile*, that is, to infect, or poiſon, *the whole body*: and accordingly the θηρία in the front, which we render *beaſts*, are *vipers*, among the Phyſicians, *Nicander*, &c. whoſe θηριακὰ comes from thence; and ſo θηρίον is uſed for *a venomous beaſt*, *Act.* 28. 4. (all one with ἔχιδνα *viper*. v. 3.) and ſo are Ἑρπετὰ *ſerpents* alſo, and to that may poſſibly belong the other part of that enumeration, the creatures of the other elements, the air and water, πετεινὰ and ἐνάλια. And then perhaps it may not be amiſs to reſume the common ordinary notion of φύσις *nature* for the natural quality and faculty of all theſe here named, whether ſtrength, violence, ravenouſneſs or poiſonouſneſs, which is by nature implanted in ſeveral creatures, enabling them to hurt and kill us, which yet ἀνθρωπίνη φύσις, *by man's nature*, his wit, underſtanding, faculty of inventing of means to ſecure himſelf, or weaken or diſarm them, have from time to time been ſubdued, weakned, deprived of their power of hurting mortally, whereas the tongue cannot be reſtrained; the poiſon of that is mortal, and neither to be cured nor prevented.

f. ἀδιάκριτος

V. 17. *Without partiality*] That διακρινόμενος ſignifies *to diſpute*, or *doubt*, or *waver*, in the middle voice, and not *to judge*, or *be partial*, hath been already ſhewed (ſee Note on c. 2. c. and on *Jude* m.) To which it is moſt conſequent that ἀδιάκριτος here ſhould ſignifie, *without wavering*; and ſo it will be a very fit Epithet of the ſupernal wiſdom, the true Chriſtian piety, that he which hath it adheres firmly and conſtantly to *Chriſt*, whatſoever temptations attempt to drive or invite him from it. And this is moſt fitly added here, where the character of the true Chriſtian is ſet oppoſite to that of the *Gnoſticks*, whoſe compliances (ſo often noted in him) with the Jews or Heathens, when the Chriſtian was perſecuted by either, were the higheſt degree of wavering and inconſtancy, and eſpecially his doctrine of the ἀδιαφορία, that it was *an indifferent thing* to forſwear *Chriſt* in time of perſecution. And ſo this part of the character is fitly prefix'd before ἀνυπόκριτος, *without hypocriſie*, which oppoſeth the Chriſtian to the falſe deceitful Profeſſor of Chriſtianity, ſuch as betrayed the ſincere orthodox believers to the Jews and perſecuters. If there be any queſtion of this, it muſt be becauſe of the connexion here with καλῆς καρπῶν, *good fruits*. For thus indeed the word is ſometimes applied, and then it ſignifies an univerſal liberality. Thus in *Palladius Lauſiac. Hiſt.* κεφ. ϛμδ'. *Olympias*, which is there called κοινωνὸς καὶ διάκονος πάντων δεομένων, *one that communicated and miniſtred to all that wanted*, and ſo diſperſed or diſſipated an immenſe wealth, πᾶσιν ἁπλῶς καὶ ἀδιακρίτως ἐπήρκεσεν, *ſhe aided all liberally and* ἀδιακρίτως· where it may poſſibly ſignifie *without any difference*; ſo *Gentianus Hervetus* reads it *indiſcriminatim*, to all that wanted whatſoever they were: but it may alſo ſignifie *without doubting*, or *wavering*, and ſo cohere with the ἄπειρον ἐκεῖνον καὶ ἀμέτρητον πλοῦτον διασκορπίσασα (immediately precedent) *diſperſing that infinite and unmeaſurable wealth*, which ſhe had, *without any doubt*, or *wavering*, or *demur*, ariſing from worldly fear of her own want, which this liberality might cauſe, as when *Chriſt* commanded, *Luc.* 6. 35. *to do good and lend*, μηδὲν ἀπηλπίζων, *deſpairing*, or *doubting nothing*. See Note on that place. And ſo though poſſibly it may ſignifie here, *without making any difference in acts of mercy*, which is a kind of partiality, yet it may as fitly alſo be rendred *without doubting*, as that is applicable to mercy and *good fruit*, that is, to liberality alſo. ἀδιακρί-τως

V. 18. *Fruit of righteouſneſs*] Some difficulty there is in this verſe, ariſing from the different notions that καρπὸς *fruit* and εἰρήνη *peace* are capable of. Καρπὸς *fruit* noting that which is any way (whether naturally or morally) produced, ſignifies either an effect or reward. As an effect it is uſed v. 17. immediately precedent, where of the *ſupernal wiſdom* it is ſaid, that it is πλήρης ἀγαθῶν καρπῶν *full of good fruits*, thoſe *fruits* being the effects or productions of that wiſdom. But elſewhere it ſeems to be taken in that other notion. So *Heb.* 12. 11. where *chaſtening* though *at preſent not joyous*, is yet ſaid *afterward* to *yield* (by this moral way of production, not as an effect, but a reward) *the peaceable fruit of righteouſneſs*: and ſo here the ſame phraſe, καρπὸς δικαιοσύνης *fruit of righteouſneſs*, that is, of that *ſupernal wiſdom*, or Chriſtian piety and charity (ſee *Heb.* 12. e.) ſignifies the reward of it; and this is here ſaid to be *ſown*, as there to be *yielded* or *returned* (ſo ἀποδίδωσι ſignifies *retribution*) here ἐν εἰρήνῃ *in peace*, as there to be εἰρηνικὸς *peaceable*. Then for εἰρήνη *peace*, that ſignifies, firſt, that vertue of charity, *peace* with men; and ſo 'tis certainly uſed in the end of the verſe, in oppoſition to all the uncharitableneſs and emulations in the former part of this and the beginning of the next Chapter, and conſequently ποιεῖν εἰρήνην *to do* or *make peace* (proportionable to the phraſes ποιεῖν δικαιοσύνην, *to do righteouſneſs*, and ποιεῖν ἁμαρτίαν *to do* or *commit ſin*) ſignifies to uſe all diligence of endeavour and induſtry to attain it, διώκειν εἰρήνην *to purſue peace*, φιλοτιμεῖσθαι καὶ ἡσυχάζειν *to be emulous*, *ambitious of quiet*, ſtudiouſly to contend for it; and ſo is εἰρηνοποιοὶ *peace-makers* uſed, (ſee *Mat.* 5. Note d.) But then it doth alſo ſignifie, according to the notion of the Hebrew שָׁלוֹם, all happineſs and proſperity, as when *Peace be to you* is the form of ſalutation, and contains all the bleſſings in the world, ſpiritual and temporal, under it; and ſo by the ordinary figure of ſacred Rhetorick, ἀνανέκλασις (ſee Note on *Mat.* 8. k.) it ſeems to ſignifie here in the former place, *in peace*, that is, in a moſt happy, gracious manner, or with a confluence of all felicity attending it. g. καρπὸς καρπὸς δικαιοσύνης εἰρήνη ποιεῖν εἰρήνην διώκειν εἰρήνην φιλοτιμεῖσθαι ἡσυχάζειν

Paraphraſe. CHAP. IV.

1. All the open wars among the Jews at this time, (ſee Note on c. 5. c.) and all the lower ſtrifes, and diſſentions, and emulations wherein the Chriſtian Judaizers are now engaged againſt others, (ſee Zonar. in Can. Ap. 65.) are far from any pious or divine ſupernal principle, c. 3. 17. they proceed viſibly from your own carnal hearts, your deſires and purſuits of thoſe things that are matter of ſatisfaction to your luſts within you, thoſe ſenſual luſts which firſt war againſt your reaſon and upper ſoul, and then againſt the directions of God's Spirit, firſt move a ſtrife within your own breaſts, rebelling againſt the law of the mind, Rom. 7. and then diſquiet all others near you.

1. FRom whence *come* wars and * fightings among you? *come they* not hence, *even* of † luſts that war in your members?] * contentions μάχαι † pleaſures ἡδονῶν

2. Ye

2. Ye * luſt, and have not: ye kill, and † deſire to have, and cannot obtain: * ye fight and war, yet ye have not, becauſe ye ask not.]

2. All your coveting, and envying, and contending, and fighting brings you in no kind of profit, becauſe praying to God, which is the only means of attaining, is neglected.

3. Ye ask and receive not, becauſe ye ask amiſs, that ye may conſume it upon your own luſts.]

3. And for them that do pray to God, 'tis yet among many of you only, or principally, for ſuch things which may be inſtrumental to your luſts, and therefore God, who hath promiſed to grant all things that we pray for, if it be for our advantage that he ſhould, doth not grant you ſuch prayers as theſe.

4. Ye adulterers and adultereſſes, know ye not that the friendſhip of the world is enmity with God? Whoſoever therefore will be a friend of the world, is the enemy of God.]

4. And ye that thus behave your ſelves to God as adulterers or adultereſſes to their mates, that receive other loves into competition with him, that think to love God and the world too, muſt know that this cannot be done, the loving of the world, the purſuing of worldly ends or advantages, is not the loving but the hating of God; whoſoever therefore is a lover of the world, is by that to be preſumed to be a profeſs'd enemy of God's.

5. Do ye think that [a] the Scripture ſaith in vain, The ſpirit * that dwelleth in us luſteth to envy?]

5. This odiouſneſs of carnal minds in the ſight of God was long ſince expreſſed in the Old Teſtament concerning the old world, Gen. 6. where, as the cauſe of the threatned deluge, is mentioned, that the ſpirit that was in the men of that age, v. 3. that is, their ſouls or minds, were inſatiably ſet upon their own luſts, imagined evil continually.

6. But he giveth more grace; wherefore he ſaith, God reſiſteth [b] the proud, and giveth grace to the humble.]

6. To thoſe God then gave time of repentance, an hundred and twenty years, and pardon if they would make uſe of it, and ſo God doth ſtill; but that ſtill available to men only upon condition of repentance and reformation, according to what is ſaid in another Scripture, Prov. 3. 34. God ſetteth himſelf againſt the ſtubborn vitious perſon, but is gracious and merciful to the obedient and penitent.

7. Submit your ſelves therefore to God; reſiſt the devil, and he will flie from you.]

7. By this it appears how neceſſary it is for all that expect any mercy from God to be wholly conformed to his will; and whatever ſuggeſtions to envy, ſtrife, emulation, the devil, and that wiſdom which is not from above, c. 3. 15. ſhall offer to you, do you repel them; and it is not in his power without your conſent to hurt you, but he will certainly, being repelled, depart from you.

8. Draw nigh to God, and he will draw nigh to you: cleanſe *your* hands, ye ſinners, and purifie *your* hearts, ye double-minded.]

8. Make your humble addreſſes in prayer to God, and faithful obedience to him, and he will be ready to aſſiſt you againſt all temptations mentioned ver. 8. As for all you Gnoſticks, that are for God and the world too, ver. 4. (ſee Note a. on ch. 1.) which will profeſs Chriſt no longer than 'tis ſafe to do ſo, inconſtant, cowardly, wavering hypocrites, your hearts muſt be purified from that prophane mixture, and wholly conſecrated to God's ſervice.

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heavineſs.]

9. Your reformation of ſuch ſins as theſe muſt be joined with great humiliation, and mourning and lamenting them: And that but ſeaſonably at this time, for there be ſad days approaching on this nation, utter exciſion to the unreformed, to the unbelieving obdurate Jews, and to all the Gnoſtick hereticks among them, ſee c. 5. 1. and Jude Note a.

10. * Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.]

10. The only way to get into the number of thoſe that then ſhall be delivered, is timely to repent and return unto Chriſt.

11. † Speak not evil one of another, brethren. He that ſpeaketh * evil of *his* brother, and judgeth *his* brother, ſpeaketh † evil of the law and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.]

11. Speak not againſt them which do not obſerve thoſe legal ceremonies which ſome of you Jewiſh Chriſtians do ſtill retain, nor condemn any man for not obſerving them, for he that doth ſo, ſpeaketh in effect againſt the law by which that Chriſtian rules his actions (that is, the law of Chriſt, the Goſpel) cenſures that for imperfect, in that it commands not thoſe things; and if thou doſt ſo, then inſtead of obeying the law of Chriſt, thou undertakeſt to over-rule and judge it, and canſt not truly be called a Chriſtian.

12. There is one law-giver *, who is able to ſave and to deſtroy: who art thou that judgeſt another?]

12. Chriſt, and none elſe, hath authority to give laws unto us, and puniſh the refractary, and it is not for you to impoſe obſervances where he hath given liberty.

13. Go to now, ye that ſay, [c] To day or to morrow we will go into ſuch a city, and continue there a year, and † buy and ſell, and get gain:]

13. And (as now the times are, a ſudden deſtruction approaching the Jews) one admonition will be very ſeaſonable for thoſe that uſe theſe or the like arrogant forms of ſpeech, To day, &c. aſſuming to themſelves power over the future:

14. Whereas ye know not what *ſhall be* on the morrow: for what *is* your life? it is even a vapour that appeareth for a little time, and then vaniſheth away.]

14. Whereas (beſide the Atheiſticalneſs of it, in taking themſelves off from depending on God) it is certain they do not know what they ſhall be able to do to morrow: For even your life it ſelf, on which all your deſigns muſt neceſſarily depend, is but a moſt frail, mortal, tranſitory thing, ſhort and preſently vaniſheth.

15. For that ye *ought* to ſay, * If the Lord will, we ſhall live, and do this or that.]

15. And therefore your forms of language ought to be of another making, never mentioning any purpoſe of yours, but with ſubordination to the good pleaſure of God.

16. But now ye rejoice in your [d] boaſtings: all ſuch rejoicing is † evil.]

16. And for you to take pleaſure in ſuch inſolent ſpeeches as theſe, is a wicked Atheiſtical thing.

17. Therefore to him that knoweth to do good, and doth it not, to him it is ſin.]

17. And for Chriſtians to be guilty of this, who have received ſo much light and knowledge to the contrary, this will render you the more inexcuſably guilty and puniſhable.

Annotations on Chap. IV.

V. 5. *The Scripture ſaith*] There is no place of Scripture of the Old Teſtament which can own ſo much of this citation as that *Gen.* 6. where in the *Septuagint*'s reading there is πνεῦμα *ſpirit*, and ἐμμένει *abideth*; and the ἐμμένον *abiding* there, is all one with the κατοικεῖν *ſojourning* here. Now whereas 'tis here added of that *Spirit*, that it doth ἐπιποθεῖν εἰς φθόνον, *deſire to envy*, firſt 'tis clear that the πνεῦμά μου *my ſpirit*, there, is the ſpirit or ſoul of man, given him by God, and ſo called *God*'s in reſpect of the original, (ſee Note on 1 *Pet.* 3. f.) but ſignifies the mind of man as it is in him, and is corrupted by an habit of worldly and wicked deſires, which cannot be affirmed of God's *holy Spirit*, (and for any evil Angel, it will be hard to ſay, either that ſuch dwell in, or that it is they that *luſt* in us. It is our own corrupt hearts, even when the devils move us, to which the luſt and all the ſin is to he imputed:) and 2ly, this is parallel to what *Gen.* 6. 3. is ſaid of that old world, *that man is fleſh and the thoughts of his heart always evil*, that is, his carnal or worldly deſires are inſatiable, bent to all manner of wickedneſs; the *deſires* here being diſtinctly noted by ἐπιποθεῖν, *deſiring*, and either the wickedneſs or inſatiateneſs of them by φθόνος *envy*, which ſometimes in Authors is the contrary to *liberality*, and ſignifies all manner of covetouſneſs, pining to ſee any man have what we have not, and elſewhere ſignifies *malice*, *violence*, and the like. As for the addition here ver. 6. *But he giveth more grace*, that ſeems to be the Apoſtle's own obſervation of that place in *Geneſis*, that when the *world* ſo *provoked God*, yet he gave them time of repentance (as it there follows, *Nevertheleſs his days ſhall be an hundred and twenty years*, they ſhall have that ſpace allowed them to reform and eſcape

punishment) and so God in *Christ* doth now; and upon repentance there is yet mercy and pardon to be had, upon which is superstructed naturally that which follows, *Wherefore be saith*, &c.

b. ὑπήφανος — V. 6. *The proud*] The word ὑπήφανος here notes not particularly the vice of *pride* and *haughtiness*, but a general disobedience and resistence against the Law of God, which is called ὕβρις, *contumeliousness*, and *superbia*, *pride*, in opposition to *obedience*, as in *Virgil*,

——— *Regum est*
Parcere subjectis, & debellare superbos,

It is the part of Kings to spare those that submit, and subdue the proud: a place directly parallel to this here out of the *Proverbs*, and which S. *Augustine* conceives to be had from thence. The place in the *Proverbs* reads, *God scorneth the scorners* (because scorners use to repel with scoffs all good counsels and admonitions.) And so saith *Æschylus* Περσ.

Ζεὺς τοι κολασὴς τ' ὑπερκόμπων ἄγαν
Φρονημάτων ἔπεσιν εὐθυντὴρ βαρύς,

God is the just and heavy punisher of the proud.

c. σήμερον — προβάσσόμεθα — eth — ith — eth — V. 13. *To day, or to* —] It was an old saying of the Hebrews, mentioned by *Ben Syra*, *Let no man say he will do any thing unless he first say, If the Lord will.* On which occasion there follows in him a story of a man, who, when he said, *To morrow I will sit with my spouse in the marriage-chamber*, was admonish'd that he ought to say, אם גזר השם *If God will*, and he answered, *Whether God will or not, I will sit there.* Of whom, saith he, it followed, that he *sat with her all the day, but at night when they were going to bed, before he knew her, they were both dead.* Wherefore they said, *The spouse went up to her marriage-bed, and knew not what would befall her; therefore whosoever desires to do any thing, let him first say, If God will.*

d. Ἀλαζονεία αὐθάδεια — V. 16. *Boastings*] Ἀλαζονεία signifies *boasting*, or assuming to ones self more than belongs to him, and differs from αὐθάδεια *self-pleasing* or *insolence*, Tit. 1. 7. in this, that this is a great love, or high opinion, of ones *self*, φιλαυτία *self-love*, 2 Tim. 3. 2. being *puffed up*, 1 Cor. 13. 4. being *wise in ones own conceit*, Rom. 11. 25. and 12. 16. but that is a fastuous speaking: and as this is ordinarily expressed in magnifying ones own abilities or power above other men, so hath it here a notion little different from it, speaking in such a form as if he depended not upon God himself, and so it belongs to the fault reprehended v. 13. when a man promises or affirms that simply which is not in his power, but as God is pleased to enable or concur with him. And thus it is used *Prov.* 27. 1. *Boast not thy self of to morrow*, that is, assume not to thy self arrogantly that thou wilt do this or that to morrow, *for*, saith *Solomon*, *thou knowest not what a day may bring forth.* These kind of speeches then are here called ἀλαζονείαι *boastings*, and they that take pleasure in such language, in assuming thus to themselves, speaking thus magnificently of their own purposes, as here said καυχᾶσθε ἐν ταῖς ἀλαζονείαις, *to rejoice*, or *glory*, *in* such *boasting*: and though all sort of rejoicing be not, yet πᾶσα καύχησις τοιαύτη, *all such* kind of *rejoicing*, *is evil*, v. 16. and that in an high degree.

Paraphrase.

CHAP. V.

1. There will now shortly come such days, that all the rich among you, or that place any part of their interest on this world, are likely to have a very mournful time of it, in respect of their great disappointments, and the sad destructions and calamities that are about to fall on the Jews.

1. GO to now, ye rich men, weep and howl for your miseries * that shall come upon *you.*]

* that come ἐπερχομέναις

2. You have not employed your wealth, like faithful stewards, as God hath appointed you, to the relief of them that want, but let them rot in your hands for want of use: your food, like Manna, is putrified by being kept, Exod. 16. 20. and so the garments which would have covered the needy, being laid up in your wardrobes, are devoured by moths.

2. Your riches are † corrupted, and your garments * moth eaten.]

† putrified σέσηπε
* are become — γέγονεν
† are rusified κέκλωε
* you have treasured it up ἐθησαυρίσατε

a. 3. And that rust which is wont to breed in iron by lying unused, breeds in your coin, your gold and silver (which are not ordinarily capable of rust) and this covetous withholding more than is meet, will not only tend to your want, but is moreover a foul and crying sin, that shall rise in judgment against you, and shall gnaw on and devour your flesh; your treasuring up wealth is as the treasuring up fire, which shall only help to bring more miseries upon you, and so more fearfully to consume you, when the destruction of the Jews, now approaching, comes, and falls most sharply upon the wealthiest men, (as soon after it fell out.)

3. Your gold and silver † is cankered, and the rust of them shall be a witness against you, and shall eat your flesh [a] as it were fire: * ye have heaped treasure together for the last days.]

4. These riches of yours have not kept you from being unjust, but rather tempted you to oppression of the poor labourer. And this griping and cruelty of yours is a crying sin, and will bring down severe vengeance upon you from the Lord of hosts.

4. Behold, the hire of the labourers which have reaped down your fields, † which is of you kept back by fraud, crieth: and the cries of them which have reaped are entred into the ears of the Lord of * sabaoth.]

† being by you taken away, ὑφ' ὑμῶν ἀπεστερημένος
* hosts σαβαὼθ

5. You have set your hearts upon the pitiful poor delights and joys of this earth, lived delicately and luxuriously (as Dives.) And what hath all this been, but the pampering your selves as it were for the shambles?

5. Ye have † lived in pleasure on the earth, and been wanton: ye have * nourished your hearts as in a day of slaughter.]

† revelled and been luxurious ἐτρυφήσατε
* fed your hearts as for the day — ἐθρέψατε — ὡς ἐν

6. Your nation hath condemned Christ to death and crucified him, he making no resistance; and now ye Gnostick Judaizers, have dealt in like manner with the pure orthodox Christians.

6. Ye have condemned *and* killed the just; *and* he doth not resist you.]

b. 7. As for you that are Christians indeed, and are now persecuted by them, ye may be confident that Christ will shortly come and avenge his and your cause upon them, see ver. 8. and therefore ye may well wait patiently so short a space, till that time come, and then you shall be rescued from the present distresses (see Note on Mat. 24. b.) For thus doth the husbandman give you an example of patience, waiting for the fruit of the earth, and in order to that, for the showers that come in the seed-time to fit the ground, and before harvest or reaping, to plump the corn, and accordingly he defers to do one or other, to sow or reap, with patience, and attendance to the other duties of his calling, till those seasons come.

7. Be patient therefore, brethren, unto the [b] coming of the Lord. Behold, the husbandman waiteth for the pretious fruit of the earth, and hath long patience for it, until he receive the † early and latter rain.]

† former πρώϊμον

8. And their example ye may very fitly transcribe at this time, and thereby confirm and encourage your selves in your adherence to Christ, whatever your sufferings are, as being assured that coming of Christ (described Mat. 24.) in vengeance on his enemies, is now very near approaching (see Mat. 24. b. and Heb. 10. 37.)

8. * Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh]

* Do ye endure patiently, and your selves confirm — μακροθυμήσατε καὶ ὑμεῖς στηρίξατε

c. 9. Envy not one another, break not out into those acts of zeal or emulation or murmuring against one another, lest you bring that vengeance upon you; for behold the coming of Christ to the destruction of the Jews and malicious persecuting Gnosticks, is now very nigh at hand, see Mat. 24. b.

9. [c] † Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the * door.]

† Do not sigh
* gates θυρῶν

10. And whatsoever the temptations or persecutions are which might tempt you to comply and join with the persecuters, consider what ye read and know of the prophets of God in the old Testament, who when they came to proclaim God's judgments against the sinful Jews, were generally very contumeliously used by them, but yet never fainted or were discouraged thereby: and such examples will fortifie you against the like temptations, that they may not have any impression on you, to weary you out of your constancy, and bring you to join with the Judaizers.

10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of † patience.]

† longanimity μακροθυμίας

11. Behold,

11. Behold, * we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord; that the Lord is pitiful and of tender mercy.]

11. There is nothing that, according to the principles of Chriſtianity, is more honourable and bliſsful, than ſuffering patiently and conſtantly. You remember what ſufferings Job met with, and upon his patient bearing of them, what in the end the Lord gave him, double to all that he had loſt, Job 42. 10. By which it appears, how far God is from deſpiſing us in our afflictions, or leaving us in the hands of the perſecuters, how much he loves, and how careful he is of you.

12. But above all things, my brethren, ſwear not, neither by heaven, nor by the earth, nor by any other oath: but let your yea be yea, and *your* nay nay; leſt you fall into † condemnation.]

12. One ſpecial caveat I ſhall farther give you, that ye permit not your ſelves that cuſtom of ſwearing, by heaven or earth, or any other form of oath. Inſtead of ſuch unneceſſary cuſtoms it will be much more for your turn that ye take care that your performances be agreeable to your words (ſee Note on 2 Cor. 1. b.) that you fall not into lying or or falſe ſpeaking.

13. Is any among you afflicted? let him pray. Is any merry? let him ſing Pſalms.]

13. Again let your care be, that whenever any affliction befalls you, your praying to God be the conſtant effect of it, as on the other ſide, ſinging thankſgivings, of your proſperity.

14. Is any ſick among you? let him call for the [e] elders of the Church, and let them pray over him, [f] anointing him with oil in the name of the Lord:].

14. When any man falls into any diſeaſe, he is to look on it as that which comes from God for ſome ſpecial end of his, very ordinarily for ſome ſin of ours committed either againſt God or man, not yet repented of, as it ought: and becauſe the man ſo viſited may not be ſo well able to judge of himſelf, but that he may ſtand in need of ſpiritual directions and counſel, to diſcern his own guilts, and becauſe whatſoever his condition be, he may receive much benefit thereby, let him call to his aſſiſtance ſome ſpiritual perſon, the Biſhop in every city (ſee Note on Act. 11. b.) or whoſoever is by or under him ordained for ſuch offices; and when he hath afforded the ſick man his beſt directions and aſſiſtance, let him alſo pray to God with and form him, that God will pardon his ſins, aſſuage his pains, remove the diſeaſe, and reſtore him to his former health, withal uſing that ceremony of unction, ſo ordinarily uſed by Chriſt in curing diſeaſes, and doing it in the name of Chriſt.

15. And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up, and if he have committed ſins, [g] * they ſhall be forgiven him.]

15. And the prayer of the Biſhop, &c. and of the ſick, if it come from faith in Chriſt in the one, praying to God in Chriſt for his recovery, and in the ſick perſon from a true Chriſtian, penitent heart, ſhall be of force (ſave where God is pleaſed otherwiſe to diſpoſe of it, for the good of the patient and his own glory) to heal and recover the ſick, (ſee Note on Mat. 10. g. and Luc. 13. b.) and God ſhall reſtore him to his former health: To which purpoſe alſo it is uſeful, that, if upon examination he be found to have committed any waſting ſin or ſins, which probably have brought this diſeaſe on him, the ſick perſon firſt fit himſelf for, and then receive abſolution from the Biſhop.

16. [h] Confeſs † *your* faults one to another, and pray one for another, that ye may be healed: The * effectual fervent prayer of a righteous man availeth much.]

16. Upon theſe conſiderations therefore, it will be very proper for all that are in this eſtate, to make acknowledgment of their ſins to ſuch as are thus called to viſit them, and that, beſides other reſpects, in order to their cure from ſuch diſeaſes as are then upon them, by virtue of their interceſſion to God for thoſe who ſhall thus approve to them the ſincerity of their repentance, ſee Gen. 20. 7. For this is certainly known, that the prayer of a man of God, to which he is incited by the Spirit (as the prophets were when they prayed, and as they were under the Goſpel who had the gift of miracles, ſee Note on Gal. 5. b.) will be very effectual, even work miraculous cures.

17. Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain, and it rained not on the † earth by the ſpace of three years and ſix months.]

17. Elias was a prophet, and a righteous man, but a man for all that, and ſubject to the ſame afflictions and frailties that we are; and yet by earneſt prayer he brought drought and famine upon the land, for the puniſhment of the ſins of the people, that ran idolatrouſly after Baal, and ſo upon the land of the ten tribes it rained not for three years and an half, Luk. 4. 25. and Rev. 11. 6.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.]

18. And upon ſome reformation he again prayed, 1 Kin. 18. 45. and he was heard in abundance of rain and fruits.

19. Brethren, If any of you do err from the truth, and one convert him,]

19. To conclude this diſcourſe, begun v. 14. let this be remembred and conſidered by all, If any Chriſtian tranſgreſs the Evangelical rule of life, fall into ſin, and any man take him off from that vicious courſe,

20. Let him know, that he which converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall [i] hide a multitude of ſins.]

20. It is a moſt excellent glorious work of mercy; which he hath wrought, the effect of which is, that God will free him on whom this change is wrought from death eternal, and perhaps from temporal preſent death through ſickneſs fallen on him for that ſin, ver. 15. and beſides he will accept and reward that charity of him that hath wrought that good work on him with the free diſcharge of whatſoever ſins he hath formerly been guilty, but hath now repented of.

* we bleſs μακαλιζομεν

† hypocriſie

† or therefore, for the King's MS. adds οὖν

* inſpired ἐνεργουμένη

† land γῆς

* abſolution ſhall be given him

Annotations on Chap. V.

a. ὡς πῦρ ἐθησαυρίσατε

V. 3. *As it were fire*] That the words ὡς πῦρ, *as fire*, are to be joined with ἐθησαυρίσατε, *ye have treaſured up*, and not with the former, the ſenſe doth much inforce, and the antient manner of writing without points doth well permit; and it hath a ſpecial ſignificancy in this place, agreeable to the times wherein this *Epiſtle* was written. For *the laſt days*, being the time of the Jews deſtruction, (ſee Note on *Act.* 2. b.) and *to treaſure up wealth as fire*, being no more than to lay up their wealth ſo as it ſhould miſchief, and devour, and conſume inſtead of advantaging them, this is here moſt truly ſaid of the uncharitable and unchriſtian Judaizers at that time, in reſpect of the deſtruction of that people approaching, where the *rich miſers* were the moſt miſerably haraſs'd of any. See Note on *Rev.* 9. c.

ἐγγίζει ἡ παρουσία

b. παρουσία τῦ κυρίυ

V. 7. *Coming of the Lord*] The *coming of the Lord* is here expreſly defined by *Oecumenius* to be Ῥωμαϊκὴ ἔφοδος *the expedition of the Romans*, to which he there applies the words of *Chriſt* concerning *John*, *If I will that he tarry till I come*, Καὶ γὰρ παρέμεινεν ἕως τότε ὁ τῆς ζωῆς ταύτης χρόνος ἕως τῆς ἁλώσεως Ἱερουσαλὴμ καὶ μικρὸν ἐπέκεινα, *For the time of this life was to him extended until the taking of Jeruſalem, and a little beyond it.*

c. μὴ στενάζετε

V. 9. *Grudge not*] The practices of the Zelots among the *Jews*, a little before the great miſerable deſtruction of that people, are often mentioned in *Joſephus*, and referred to in this *Epiſtle* eſpecially, and in thoſe of S. *Peter*, written about the ſame time and to the ſame perſons that this of S. *James* was, *viz.* to the diſperſed of the Jews. And although thoſe to whom the *Epiſtles* were directed immediately were the Jewiſh Chriſtians, yet of theſe there were ſo many that did ſtand for the continuance of the Moſaical Law, and ſo were Judaizing Chriſtians, and theſe lived ſo intermixtly with the unconverted Jews themſelves, and ſo maliciouſly acted with them to the perſecuting of the orthodox Chriſtians, that as ſome paſſages of this *Epiſtle* ſeem to belong only to the Jews unconverted, as the former part of this Chapter till ver. 7. ſo many more pertain to thoſe that went on with them in their ſins, thoſe that reconciled Chriſtianity and the world, and all the moſt enormous ſenſual ſins, c. 4. 4. and particularly the outrageous practices of the *Zelots*, For ſo it appears by *Act.* 21. 20. that *many miriads of converted*, or *believing*, Chriſtian *Jews* were all ζηλωταὶ τῦ νόμυ, of the number of the *Zelots*, that were very vehement perſecutors of all that ſtood not for the Law of *Moſes*. To theſe refers the *unruly tongue* c. 3. compared to a fire that kindled ſo much matter, made ſuch combuſtions among them, φλογίζουσα *ſetting into a flame the whole wheel*, or *courſe*, *of affairs*, v. 5, 6. *untamable*, v. 8. full of *curſing* and *bitterneſs*, v. 10, 11. and in plain words πικρὸς ζῆλος *bitter zeal*, v. 14. and again ζῆλος *zeal* or *envy*, v. 16. and from thence ζῆλος ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα, *ſedition*, or *tumultuouſneſs*, *and every evil deed*, the very character of the

πόλεμοι καὶ μάχαι

Zelots in *Joſephus*: ſo again, c. 4. the πόλεμοι καὶ μάχαι ἐν ὑμῖν, *the wars and quarrels among them*, ver. 1. which, as it is obſerved, were firſt inteſtine among themſelves, begun by thoſe of the *Zelots*, and ſo prepared them to their wretched deſolation when the Roman Eagles came: and more punctually v. 2. φονεύετε καὶ ζηλοῦτε *ye kill and envy*. And to this purpoſe the φονεύετε καὶ ζηλοῦτε here moſt properly belongs, which though it ſignifie *ſighing*, or *groaning*, or *murmuring*, yet becauſe that is an effect of envy and emulation, which ſighs at other men's proſperity, and becauſe envy proceeds wholly from uncontentedneſs, (as in the ſtory of *Cain* it appears, firſt his *countenance was ſad*, and then he maligns and ſlays his brother;) therefore by a figure it is ſet to ſignifie the ſame thing that φθόνος and ζῆλος, *envy* and *bitter zeal* had before ſo often done.

d. V. 12. *Condemnation*] The antient Copies generally (and, beſide thoſe produced by others, the forementioned in *Magdalene College Library* in *Oxford*) read εἰς ὑπόκρισιν *into hypocriſie*. The word ὑπόκρισις in the *Septuagint* ſignifies ψευδολογία *falſe ſpeaking*; for the Hebrew חנף, which vulgarly ſignifies *to be an hypocrite*, *to diſſemble*, ſignifies alſo *to lye*; *to deceive*, *to deal fraudently* (as near in ſignification as in ſound to our **knave**, as it is now uſed among us:) and ſo one of theſe is taken for the other, the word ὑπόκρισις ſet to ſignifie ψευδολογία, *falſe ſpeaking*. And then the exhortation of this place will be parallel to that of *Philo*, Κάλλιστον τὸ ἀνώμοτον, ὕστερον δὲ ἀληθεύειν ἐφ' ἑκάστοις ὡς πανταχοῦ λόγους ὄρκους εἶναι νομίζειν. *It is beſt not to ſwear at all, but to take ſuch care of ſpeaking truth with every man, that our words may be thought to be oaths.* And that of the *Arabians*, *Let thy ſpeech be I and No, that thou mayſt be a true ſpeaker among all men*; and *Joſeph. de Bell. Jud.* l. 2. c. 12. of a ſort of *Jews*, Πᾶν μὲν τὸ ῥηθὲν ὑπ' αὐτῶν ἰσχυρότερον ὅρκου· τὸ δὲ ὀμνύειν αὐτοῖς ἄπειρον, κρεῖττον αὐτὸ τῆς ἐπιορκίας ὑπολαμβάνοντες, ἤδη γὰρ ἤδη καταγνῶσθαί φασι τὸν ἀπιστούμενον δίχα Θεοῦ, *All that is ſaid by them is ſtronger than an oath. Swearing is forbidden by them, counting it worſe than perjury, and affirming that that man is already condemned as unfit to be truſted, which is not believed without calling God to witneſs.*

c. Πρεσβύτεροι τῆς ἐκκλησίας V. 14. *Elders of the Church*] What is here meant by Πρεσβύτεροι τῆς ἐκκλησίας, *Elders of the Church*, is not eaſie to be determined. If there were at the time of the writing this *Epiſtle*, beſide the ſeveral Biſhops in each Church, a ſecond order, of Presbyters under the Biſhops, and above the Deacons, and of them more than one in each Church, it would then be moſt reaſonable to interpret this place of thoſe. But becauſe there is no evidence whereby theſe may appear to have been ſo early brought into the Church, (ſee *Act.* 11. b.) and becauſe Πρεσβύτεροι in the Plural doth no way conclude that there were more of theſe *Elders* than one in each particular Church (any more than that the ſick man was bound to call for more than one) and becauſe Πρεσβύτεροι, *Elders of the Church*, was both in the Scripture-ſtyle (ſee Note on *Act.* 11. b.) and in the firſt writers, the title of Biſhops, and becauſe when there were ſecondary Presbyters more than one in every city, the ſick man cannot be thought obliged by this Text to call for the whole college, or one ſick man for more than one; and laſtly, becauſe the *viſiting of the ſick* is antiently mentioned as one branch of the office of Biſhops; therefore it may very reaſonably be reſolved, that the Biſhops of the Church, (not the Elders of the Jewiſh Synagogue, but the Biſhops of the Chriſtian Church, *Seniores Chriſtianæ congregationis*, as *Eraſmus* paraphraſeth it, *the Elders*, or *Governours*, *of the Chriſtian congregation*) one in each particular Church, but many in the univerſal Church, and ſo alſo many in the Church of the diſperſion, to which this *Epiſtle* is addreſſed, are here meant by S. *James*. Thus in *Polycarp's Epiſtle to the Philippians*, where the Πρεσβύτεροι *Elders* being the higheſt order mentioned, and thoſe to whom κρίσεως *judicature* belongs, may (as in *Papias*, and *Irenæus*, and *Clemens Alexandrinus*, and *Tertullian* they do) moſt reaſonably be conceived to denote Biſhops. One part of their office is ſet down, that they are ἐπισκεπτόμενοι πάντας ἀσθενεῖς, *thoſe that viſit all the ſick*. And accordingly ſo it moſt probably muſt in this place.

Ib. *Anointing him with oil*] That *anointing with oil* was a ceremony ſometimes uſed by *Chriſt* and his Apoſtles in working their miraculous cures, *healing diſeaſes*, and *caſting out devils*, appears *Mar.* 6. 13. where at the Apoſtle's *going out*, it is ſaid, that *they caſt out devils*, καὶ ἤλειφον ἔλαίῳ πολλοὺς ἀῤῥώστους, καὶ ἐθεράπευον, *and anointed many ſick perſons with oil, and cured them.* Another ceremony there was uſed to the ſame purpoſe, *impoſition of hands*, *Mar.* 16. 18. and *Act.* 9. 17. and 28. 8. And to theſe prayer was added as the more effectual and ſubſtantial performance, of which Unction and Impoſition of hands were only the ceremonies; and this prayer commenced in the name of *Chriſt*, or elſe the name of *Chriſt*, in prayer, called over the ſick. And by theſe means, together with the ſick man's examining and confeſſing, and ſincerely forſaking whatſoever ſin he ſtood guilty of, either toward God or man, it was ordinarily, while thoſe extraordinary gifts remained in the Church, for diſeaſes to be cured, and health reſtored to the ſick, without the uſe of any other means, of *phyſick*, &c. where as *the prayer of faith*, or calling the name of *Chriſt* over the ſick, was the means of curing the diſeaſe, v. 15. and ſo *Act.* 3. 16. *Chriſt's name hath made this man ſtrong, and the faith which is by him hath given him this perfect ſoundneſs*; ſo the ceremony, whether of Oil or Impoſition of hands, was indifferently either uſed or not uſed by them. In the *Goſpels* many ſuch cures are wrought without either; and ſo in the *Acts* by *taking by the hand*, by *embracing*, c. 3. 7. c. 20. 10. and by his bare *word*, ch. 9. 34. and ſo again ver. 40. and c. 14. 10. and c. 16. 18. and 19. 12. From whence it appears, Firſt, to what end this Unction was uſed, preciſely to that of miraculous healing, or recovering the ſick to health; and that not through any efficacy or virtue in the oil, but directly the contrary, as *touching the eyes*, *laying on the hands*, and *ſaying the word*, were uſed, none of which have any natural force in them, nor were uſed on other deſign than to demonſtrate the miraculouſneſs of the work, which was wrought without any contribution of means. Secondly, that this uſage, as a bare ceremony, was not inſtituted by *Chriſt*, or any way commanded to be continued by the Apoſtles or their ſucceſſors in the Church, even while the gifts of healing did continue among them, but was by the Apoſtles themſelves very frequently omitted in their *working* of *cures*. Thirdly, for that uſe of unction or enoiling, as a viand to thoſe that depart out of the world, there being nothing ſaid of it here (but on the contrary the whole uſe of it in order to the recovering of the ſick,) there is no colour of ground for aſſerting it, nor obligation to the uſe of it, to be met with in the New Teſtament; and therefore allowing it to be a bare ceremony, or a ſign of our ſpiritual cure, it is ſtrange how it ſhould come to be eſteemed a Sacrament, and that diſtinguiſhed from Abſolution on the ſick bed, and as ſuch, be deemed, neceſſary to all that depart out of this world, and uſed to them only when it is thought certain that they will die, and all this meerly on the authority of this one place, where it is deſigned on purpoſe to the recovering of the ſick perſon. Fourthly, that even in order to the recovering of the ſick, it is not now a ceremony of any propriety or fitneſs for uſe, the gift of miraculous healing being not now pretended to in the Church, and therefore this ceremony which was then ſometimes attendant on that gift, and was adjoined to the exerciſe of it, on purpoſe to ſhew that it was clearly a gift, operating without natural means (to which end the unefficaciouſneſs of unction was very proper) muſt long ſince ceaſe to have any propriety. Mean while the other part of S. *James*'s direction here to the ſick are very worthy obſerving in order to our preſent practice; that they ſhould *call for the Elders of the Church*; that thoſe *Elders* ſhould *pray over*, or *for* them, and that *in the name of* our *Lord Jeſus*; and that if the ſick

f. ἀλείψαντες ἐλαίῳ

have

have upon examination been found guilty of any ſin or ſins, which may probably have brought that admonition from heaven (that ſickneſs) upon him, he confeſs them to God, and if they be treſpaſſes againſt a brother, confeſs them to the injured perſon, and deſire his reconciliation alſo, and in either caſe approve the ſincerity of his reſolution, contrition and change of mind to the Elder or ſpiritual perſon, who may be deemed in many reſpects more likely to paſs a right judgment on it than he can on himſelf, and by his offices is rendred moſt fit to be thus intruſted and employed; and then laſtly, that upon a due performance of all this, and upon a due preparation of the patient, and expreſſion of his ſincere deſire of it, the Abſolution of the Church ſhould be afforded him. And as this may be a very proper method to be uſed for the obtaining the peace of God, and of real comfort to the true penitent ſoul; ſo may it now by the bleſſing of God, in caſe the diſeaſe was ſent for ſuch correction, be a moſt probable means, together with the skilful directions and applications of the Phyſician, and a patient ſubmiſſion to them, σώζειν κάμνοντα, *to recover the diſeaſed*: and to qualifie him to receive benefit by the Phyſician, and to partake of the promiſe here, ἐγερεῖ αὐτὸν ὁ Κύριος, *The Lord ſhall raiſe him up*, when he in wiſdom and mercy ſhall ſee that fitteſt for him; and the like may be ſaid of all other *afflictions*. For as certainly as God hath the diſpoſing of the world, every particular diſeaſe that befals any is ſent by him, and from him comes with ſome commiſſion, whether to remove out of this world, or to exerciſe patience, or to mortifie ſin, or to call to reformation; and if the latter be it (as I think I may truly ſay moſt commonly it is, and it is moſt ſafe to ſuſpect and examine always whether it be not ſo) then nothing can more contribute to the remove of this evil than to take away the cauſe of it, and to perform that work for which it was ſent, according to what we find in the cures wrought by *Chriſt*, that the forgiving of the patient's ſins, *Son, thy ſins are forgiven thee*, is the ordinary preface to his recovery. And ſo *Eccluſ.* 2. 11. before God's *releaſing*, or *delivering, in time of tribulation*, there is firſt his δοῦναι ἀφέσεις *remitting of ſins*, as 2 *Mac.* 3. when *Heliodorus* had been ſcourged for his ſacrilegious enterprize, and the *high prieſt offered ſacrifice for his recovery*, v. 32. the *Prieſt* is ſaid to have *made an atonement*, and *God* thereupon to have *granted* him *life*, v. 33. And ſo in *Hezekiah*'s ſickneſs, when the Prophet is ſent unto him, this is the method of his recovery. And accordingly the ſon of *Syrach* counſels, *Eccluſ.* 38. 9. *My ſon, in thy ſickneſs be not negligent: but pray unto the Lord, and he will make thee whole. Leave off from ſin, and order thy hands aright, and cleanſe thy heart from all wickedneſs. Give a ſweet ſavour, and a memorial of fine flower; and make a fat offering, as one that is to die. Then give place to the Phyſician, for the Lord hath created him.* ——*There is a time when in their hands there is good ſucceſs.* And why may not this be that time which I now mention? The errors of the Romiſh practice in this point are very ſufficiently provided againſt by our Biſhops in the days of *Henry the Eighth*, in their book ſet out by the King, and intituled, *A neceſſary Doctrine and Erudition for any Chriſtian man*, upon the head of *Extreme Unction*. It is agreably the grave and ſober concluſion of *Cutbert Tonſtall* Biſhop of *Durham* at that tiſſie in his book *Contra impios blaſphematores Dei prædeſtinationis*, p. 53. ſpeaking of theſe very words of S. *James*, *Hanc ſalutarem admonitionem ſequens Eccleſia Catholica ſuadet ante ulla corpori adhibenda humana medicamenta animam Deo eſſe reconciliandam, nè fruſtrà laboret medicus illi ſubvenire quem Deus ob peccatum flagellat, ſine cujus prius obtenta gratia non convaleſcet æger*, The *Catholick Church following this wholſome admonition adviſes, before men uſe any human medicines to the body, that their ſouls be reconciled to God, leſt the Phyſician labour in vain to cure them whom God chaſtiſeth for ſin, without whoſe pardon firſt obtained, the ſick will not recover.* This indeed is a proper uſe of, and concluſion from this Text: and it will hardly without wreſtling yield any other.

V. 15. *They ſhall be forgiven him*] That ἀφεθήσεται here muſt be taken Impersonally, and ſo rendred, *abſolution*, or *remiſſion, ſhall be given him*, may appear by the antecedent ἁμαρτίας *ſins*, which being the Plural number cannot be joined with this which is in the Singular, nor is there any other Noun that can belong to it: For if ὁ Κύριος *the Lord* were the antecedent to it, it muſt have been in the Active voice, ἀφήσει *he ſhall remit* them. And thus in all probability it would have been, if it had been a promiſe of God's pardon or remiſſion; for then, as it was ſaid, *the Lord ſhall raiſe him up*, ſo would it commodiouſly have been added, and *if he have committed ſins, he*, that is, the Lord, *will remit them*. By this Impersonal form therefore ſomewhat elſe ſeems to be meant beſides the Lord's remiſſion, and then that, from the precedent mention of the *Elders of the Church*, will be concluded to be the abſolution of the Church in the hands of the Rulers thereof, the Biſhops, of which, ſee Note on *John* 20. 23. This is of two ſorts; firſt, a releaſe of the offender from the publick Cenſures of the Church, Excommunication, &c. (inflicted on ſcandalous offenders upon publick cognizance of their faults) upon repentance reſtoring ſuch to their communion again: ſecondly, more private, in caſe of any waſting ſin more privately committed, and in confeſſion revealed to the ſpiritual perſon; in which caſe, upon faithful promiſe of reformation and obedience to ſpiritual advice and direction (upon recovery to health) the Elder may and ought to give the ſick perſon the peace of the Church, and the benefit of *Abſolution*. And that being by him done Miniſterially, and *pro officio*, and *clave non errante*, as it brings the bleſſing and prayers of the Church along with it, ſo it may reaſonably tend to the quieting of the Conſcience, and avoiding all ſcruple and doubtfulneſs (as our Church affirms in the exhortation before the Communion) and be a means of obtaining a releaſe from the diſeaſe if God ſee fit, or a pawn and pledge of remiſſion in heaven.

V. 16. *Confeſs your faults*—] What is the meaning of παραπτώματα *ſins* here, is matter of ſome doubt: For as, according to the notation of the word, it may ſignifie ſome lapſes or lighter ſins, and ſo be oppoſed to ἁμαρτίας πεποιηκώς, *having committed ſins*, in the former verſe; ſo by the ἀλλήλοις *one to another*, adjoining, it may ſeem to be reſtrained to *treſpaſſes, offences againſt the brethren*, that is, other men, or Chriſtians, and ſo to be oppoſed to ἁμαρτίας *ſins againſt God*. In either of theſe notions the ἐξομολογεῖσθε ἀλλήλοις *confeſſing one to another* will not neceſſarily import any more than confeſſing thoſe lighter ſins to any inferior fellow-Chriſtian, or to the wronged brother, the addition of whoſe prayers may be very uſeful to the obtaining any mercy from God, particularly that of the ἰαθῇ *healing*, that here follows; and the ſeeking his reconciliation in caſe of treſpaſs will be a duty, if not of this, of another *Text*, *Mat.* 5. 24. and muſt be performed before there be any reaſon to hope that God will accept his private offerings or prayers, for the removing that puniſhment which his injuring his brother hath cried to heaven for and fetch'd down upon him. But it is to be obſerved, that the King's *MS* reads this place with ſome variation, ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἁμαρτίας, *Confeſs therefore your ſins to one another*, and ſo the Latin alſo. And then as that diſtinction of the two ſorts of ſins, heavier and lighter, againſt God and againſt the brother, is ſuperſeded here; ſo the οὖν *therefore*, connecting it to what went before, the prayer and abſolution of the Elders, and indeed the Elders being the only perſons who are ſuppoſed to be preſent there, and whoſe prayers *ex officio* will be moſt fit to be compared with *Elias*'s *praying*, v. 17. it muſt follow, that the ἀλλήλοις *one to another*, muſt be reſtrained only to the Elders forementioned (as πάντες ἀλλήλοις ὑποτασσόμενοι in the ordinary Copies, 1 *Pet.* 5. 5. *Be ye all ſubject to one another*, muſt ſignifie, as it is defined by the matter, ſubjection which is not mutual, nor of ſuperiors to inferiors, nor of equals to equals, but only of inferiors to ſuperiors) and the confeſſing of ſins to them be here preſcribed as the preparative and condition of

their

their Abſolution. To which purpoſe it is certain, that as Repentance, if it be ſincere, comprehends confeſſion to God, and if the penitent deſire to approve the ſincerity of it to the ſpiritual perſon, and obtain Abſolution from him, it is neceſſary that he make at leaſt a general confeſſion, and ſuch as ſhall not hide any ſort of his guilts from him, (as we read at *John Baptiſt*'s *Baptiſm*, *Mat.* 3. 6. and in the ſtory *Mat.* 19. 18. where the *Greek Fathers* and *Scholiaſts* agree, Δεῖ πάντα πιστὸν λέγειν τὰς ἑαυτῶν ἁμαρτίας, &c. *Every faithful man ought to tell his offences, and to renounce and diſclaim them,*) and very uſeful and expedient that he deſcend to particulars alſo, that his prayers may be more particularly adapted to his wants, and probably prove more efficacious by this means; ſo this particular confeſſion will be very advantageous to the penitent for the obtaining direction to the moſt proper remedies for the reſiſting and preventing the returns of thoſe ſins, in order to his fortifying himſelf againſt them.

i. Καλύψει πλῆθος ἁμαρτιῶν

20. *Hide a multitude of ſins*) What is the meaning of this phraſe, Καλύψει πλῆθος ἁμαρτιῶν, *ſhall cover a multitude of ſins*, is a matter of ſome difficulty to determine. It ſeems to be a proverbial ſpeech, and very near that of *Prov.* 10. 12. *Love covereth all ſins:* and if by analogy to that it be interpreted, it muſt ſignifie to cover other mens ſins from our own eyes, to cauſe us to look favourably on others faults, to ſee few faults in them, in order to peaceable and friendly living with them: for thus in that place of the *Proverbs* the oppoſition inforceth, *Hatred ſtirreth up ſtrifes, but love covereth all ſins*; where *hatred* being oppoſed to *love* or *charity covering all ſins*, muſt alſo be oppoſite to *ſtirring up ſtrife*, and ſo muſt be the compoſing of our minds, breeding kindneſs and charity to others, which is done by ſeeing as few faults in them as may be. And thus the ſaying of *Pythagoras* (who is thought to have had ſome knowledge of the Scriptures of the Old Teſtament) ſeems to be interpretable, Ἡ μὲ ἐσθὴς τ' ἀρρυθμίαν, ἡ δ' εὐνοια τ' ἁμαρτίαν κεκάλυκε, *A garment hides the ill proportions of the body, but good will*, or *charity, hides ſins.* But it will be very unreaſonable to affix this ſenſe to this place, which ſpeaks of him that *converts another from the evil of his ways*, and ſo *ſhall ſave* that other's *ſoul from death*, but cannot fitly be ſaid in the future to breed in himſelf charity to that other, or to look upon his ſins with favour and indulgence. It muſt therefore firſt be remembred, what hath oft elſewhere been noted, that the writers of the New Teſtament do make uſe of phraſes or places in the Old, in other ſenſes than what in the fountain belonged to them, not by way of teſtimony, but by way of accommodation, affixing to the words ſome ſenſe which they will fitly bear, though not that which had originally belonged to them. And then ſecondly, Καλύπτειν ἁμαρτίαν, *to hide ſin*, is a known phraſe for pardoning or forgiving of ſins. So *Pſal.* 32. 1. *Bleſſed is the man whoſe iniquity is forgiven, and* Ὧν ἀπεκαλύφθησαν αἱ ἁμαρτίαι, *whoſe ſins are thus covered*; and ſo it may moſt reaſonably ſignifie here. And then the only queſtion will be, whoſe ſins they are which he that converts another to righteouſneſs ſhall *cover*, his own or that other man's, That they are not his own, is thought reaſonable; becauſe then a man ſhall be ſaid (or his charity ſhall be ſaid) to *cover*, that is, to forgive his *ſins*, which is the work of God only. But that objection is of no force, or if it were of any, it would equally hold againſt a man's *covering* another's ſins: for neither he nor his charity can forgive another's ſins, in propriety of ſpeaking. And therefore there being a neceſſity to acknowledge ſome figure in the expreſſion, it will be as eaſie by that figure to interpret it of a man's own ſins, That as in *Daniel* c. 12. 3. *They that turn many to righteouſneſs ſhall ſhine as the ſtars for ever and ever*, and as *Dan.* 4. 27. *Nebuchadnezzar* is exhorted to *break off* his *iniquities by ſhewing mercy to the poor*, and as they that had fallen under the Cenſures of the Church by ſin were, in the antient Church, according to the Apoſtolick rules, to fit themſelves for Abſolution, not only by repenting and reforming their ſins, but by addition of ἐλεημοσύναι, *works of charity* and *mercy*; ſo this great charity of converting any from the errour of his way, which is a means of ſaving the ſoul of the converted alive, ſhould be very acceptable in the ſight of God, and being added to his ſincere repentance for his ſins, how many ſoever he hath committed, ſhould be effectual to the obtaining his pardon, through the mercies of *Chriſt* under the Goſpel. And as this ſenſe ſeems moſt agreeable to this place, where there is a double encouragement offered to excite that charity; firſt, the intuition of the advantage to the receiver, *ſaving his ſoul alive* (which includes, and cannot well be improved with the addition of *covering*, or forgiving, his *ſins*) and ſecondly of the advantage that devolves to himſelf; ſo it will be found perfectly concordant with the doctrines and interpretations of the antient Church, and no way unreconcilable with the merits and ſatisfaction of *Chriſt* (by which only it is that God becomes propitious to our beſt performances) or the doctrine of Juſtification by faith, which doth not exclude, but ſuppoſe, the rewarding of our charity. If this be the meaning of this place, there will then be little reaſon to doubt but it is the importance alſo of the ſame words, 1 *Pet.* 4. 8. *for charity ſhall cover a multitude of ſins*, which are uſed as an argument to the believing *Jews* to impreſs on them the practice of Chriſtian charity then, at that time of the approach of God's judgments on the obſtinate perſecuting *Jews* and *Gnoſticks*, whoſe impurities, and hating and purſuing of the orthodox Chriſtians, were ſure to bring vengeance ſuddenly upon them, and ſobriety, and vigilance in prayer, and fervent charity, were the likelieſt means to avert it from any; the latter of which, ſaith the Apoſtle, hath that force in it, as to propitiate God to thoſe that have been formerly guilty of many ſins, ſuppoſing now they have repented and forſaken them.

THE

THE

[a] First EPISTLE GENERAL

OF

[†] PETER.

[†] the Apoſtle Peter, for the Copies ordinarily read Τῦ Ἀποσόλυ Π.

[a] Πέτρυ πρώτη

THE time of writing this *firſt Epiſtle of S. Peter* is ordinarily affirmed to be the 44th year of *Chriſt*, at which time he is ſuppoſed to have planted a Church at *Rome*, and from thence to have wrote this *Epiſtle* to the Jewiſh Chriſtians, which either before their Chriſtianity dwelt out of their own country (ſee *Act.* 2. 10.) or, becauſe they were Chriſtians, were driven out of it, Act. 11. 19. That it was written from *Rome*, ſeems evident by the ſalutation in the cloſe, ch. 5. 13. where the συνεκλεκτὴ, *fellow-choſen*, queſtionleſs ſignifies their fellow-Church of Jewiſh Chriſtians; and that ἐν Βαβυλῶνι, *in Babylon*, denotes *Rome*, ſee Note on *Revel.* 18. a. That S. *Peter* and other the Apoſtles were perſecuted by *Herod Agrippa* appears *Act.* 12. 1. and accordingly the Apoſtle's going out of *Judæa* is placed by *Baronius* in *An. Chr.* 43 that is, in the ſecond of *Clandius*'s Empire. That *Peter* came to *Rome* in that ſecond of *Claudius*, is affirmed by *Euſebius* in *Chronico*, and in like manner by S. *Hierom De ſcript. Eccleſ. Secundo Claudii anno Simon Petrus Romam pergit, In the ſecond year of Claudius Simon Peter goes to Rome:* and ſo ſaith *Oroſius*, l. 7. c. 6. that *at the beginning of Claudius, Peter came to Rome, and converted many there to the faith of Chriſt*, according to that of *Epiphanius*, that *the Church of Rome was founded by Peter and Paul.* And ſo ſaith * *Gaius* and *Dionyſius* Biſhop of *Corinth*; the former calling the monuments of thoſe two Apoſtles τροπαῖα τ ταύτλω ἱδρυσαμένων τ ἐκκλησίαν, *the trophees of thoſe that built that Church*, and the latter calling that Church τ ὑπὸ Πέτρυ κ Παύλυ φυτείαν γενομένην, *the plantation made by Peter and Paul.* All which as they are evidences of *Peter*'s having been at *Rome*, ſo is that the prime thing doubted of by thoſe later writers which queſtion this date of this *Epiſtle.* Agreeably hereunto the principal deſign of this *Epiſtle* is to comfort and confirm thoſe Jewiſh converts who were thereupon driven from their homes, *Act.* 8. and from *Judæa* and *Samaria*, where at firſt they were *ſcattered*, v. 1. driven farther off at length by the malice and perſecutions of the obdurate Jews, to *Phœnice* and *Cyprus* and *Antioch*, *Act.* 11. 19. and here to *Pontus*, *Galatia* and *Cappadocia*, *Aſia* and *Bithynia*. Which perſecutions for the name and profeſſion of *Chriſt* he makes matter of the greateſt joy to them, c. 1. 6. and ſo again, c. 4. 13. mixing withal many precepts agreeable to their preſent condition, eſpecially that of *abſtaining from carnal luſts*, c. 2. 1. and diſcharging the offices that belonged to them in their ſeveral relations of *ſubjects*, c. 2. 13. of *wives*, c. 3. 1. of *husbands*, v. 7. of *Biſhops in the Church*, c. 5. 1.

* *ap. Euſeb. Eccl. Hiſt.* l. 2. c. κε'.

CHAP. I.

Paraphraſe.

* the elect ſtrangers ἐκλεκτοῖς παρεπιδήμοις

† of the diſperſion of διασπορᾶς Πόντυ

1. PETER an Apoſtle of Jeſus Chriſt to * the ſtrangers † ſcattered throughout Pontus, Galatia, Cappadocia, Aſia and Bithynia,]

1. Simon an Apoſtle of Jeſus Chriſt, and by him ſirnamed Peter, to the Jews that have receiv'd the faith of Chriſt, and are diſperſed and ſojourn in Pontus, &c. (called the Aſian diſperſion, ſee Note on Joh. 7. d.)

* According to the κατὰ πρόγν.

† to ſprinkling

2. * Elect according to the foreknowledge of God the father, through ſanctification of the Spirit unto obedience, and [a] † ſprinkling of the blood of Jeſus Chriſt: Grace unto you, and peace be multiplied.]

2. Who according to the good pleaſure and purpoſe and decree of God, to reſcue a remnant of the Jews out of the common deluge of ſin and deſtruction, are by the word preached, and miracles wrought by the Apoſtles (the means uſed by the holy Ghoſt to convert men to Chriſtianity) brought to this bleſſed ſtate, to obey Chriſt, and to be in covenant with him, who ſigned it with the effuſion of his blood, and thereby enabled and obliged us to perform the condition of it: I ſalute you all in the Lord, and wiſh you all increaſe of all Evangelical bleſſings, and of all proſperity. [a]

* living ζῶσαν

3. Bleſſed be the God and father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a * lively hope, by the reſurrection of Jeſus Chriſt from the dead,]

3. Bleſſed be the name of that eternal God, the God and Father of Jeſus Chriſt, who is our Lord, who out of his infinite mercy to frail ſinful mortal men, hath, by raiſing Chriſt from the dead, and ſetting him at his right hand, and by the bleſſed conſequents of that, given us grounds and matter of hope and chearful aſſurance,

4. To an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for you,]

4. That he will raiſe us alſo from our ſtate of ſin and mortality to an eternal pure eſtate, deſigned to you believers as to his ſons, begun here, and to be compleated to you in heaven, now reſerved for you, and when it is beſtowed, ſure to remain to you to all eternity;

* the deliverance σωτηρίαν

5. Who are kept by the power of God through faith unto * ſalvation, ready to be revealed in the laſt time;]

5. Who in the mean time are and ſhall be preſerved from preſent dangers by the power of Chriſt, which he hath promiſed to ſhew forth in defending of believers, that we may be partakers of that famous deliverance ſo oft ſpoken of in the Goſpel (ſee Note on Mat. 10. h. and 24. g. Luk. 13. b. Rom. 13. c. and 2 Theſſ. 1. b.) which is now within few years ready to appear, v. 7.

being yet a little while (perhaps) grieved, ὀλίγον ἄρτι (εἰ δέον ἐστὶ) λυπηθέντες

6. Wherein ye greatly rejoice, † though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations:]

6. And this is fit matter of rejoicing to you in the midſt of your preſent afflictions, or though for the preſent ye are permitted by his divine wiſdom to be exerciſed and ſaddened with variety of afflictions,

* but is tried δοκιμαζομένυ

† may be found εὑεθῇ

* at the revelation ἐν ἀποκαλύψει

7. That the trial of your faith, being much more precious than of gold that periſheth, * though it be tried with fire, † might be found unto praiſe, and honour, and glory, * at the appearing of Jeſus Chriſt:]

7. That the trial of your faith by ſufferings, being a thing that tends much more to your advantage than the trial of gold doth to the advantage of gold, (becauſe gold is apt to be worn out and periſh, (ſee v. 18.) even after it is tried in the fire and found to be good, whereas your faith, approving it ſelf to God, ſhall not periſh, and ſo hath the advantage) may prove ſucceſsful to the obtaining for you approbation, and honour, and glory at the final day of doom, and the like here at this other day of Chriſt's coming to deſtroy your perſecuters, and to give you an honourable, diſcernible deliverance, ver. 5. ſee ver. 13. and ch. 4. 13. and Note on 2 Theſſ. 1. b.

8. † Whom

8. Whom though you d° not know by face, you yet love; on whom though you ſee him not, you yet believe, and ſo doing, rejoice with that joy that cannot be expreſſed by you, nor valued ſufficiently by others,

8. † Whom having not ſeen, ye love: in whom, though now you ſee *him* not, yet believing ye rejoice with joy unſpeakable and full of glory;]

† Whom having not known ὃν οὐκ εἰδότες

9. And ſhall ſuddenly receive the crown and reward of your faith, an eminent deliverance here (when they that have fallen off ſhall periſh by that means by which they meant to preſerve themſelves) and eternal ſalvation hereafter.

9. Receiving the end of your faith, *even* the * ſalvation of *your* ſouls.]

* or preſervation of your lives, σωτηρίαν ψυχῶν, ſee Note on Rom. 13. c.

10. Of which deliverance (ſee Note on Rom. 13. c.) many of the antient prophets (that is, embrace the Goſpel) and from Antiochus, which were types of what is now approaching:

10. Of which † ſalvation the prophets have enquired and ſearched diligently, who propheſied of the grace * *that ſhould come* unto you:]

(that propheſied of the remnant of the Jews that ſhould be ſaved, or eſcape out of the common infidelity, covertly foretold in thoſe prophecies which belonged firſt to the deliverance of the Jews out of Babylon

† deliverance, v. 9. * toward you † εἰς ὑμᾶς

11. Not knowing perfectly to what point of time it was, or what age it ſhould be,

11. Searching † what, or what manner of time the Spirit which was in them did ſignifie, when it teſtified before-hand the ſufferings of Chriſt, and the * glory that ſhould follow.]

of which their propheſies were ultimately to be underſtood, concerning the ſufferings and afflictions which ſhould befall Chriſt, and the Church, or the body of Chriſt, that is, Chriſtians, and after them the reſurrection both of him and them, and the viſible deliverances out of them, and deſtructions on their enemies: ſee Dan. 9. 22, &c.

† to what, or what ſort of ſeaſon the Spirit of Chriſt in them pointed, εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου — * glories after them μετὰ ταῦτα δόξας

12. Which prophets received revelations alſo, that the things which they ſpake of were to be eminently fulfilled not in their own but after-times, even the times of the Goſpel (called by them the latter times) and that they were things of ſo ſtrange and weighty an importance, that the Angels were deſirous to find them out, but could not.

12. Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter † the things * which are now reported unto you by them that have preached the Goſpel unto you, † with the holy Ghoſt ſent down from heaven, which things the Angels deſire to look into.]

† the ſame things αὐτὰ

* which have now been declared ἃ νῦν ἀνηγγέλη

† through or by ἐν

13. Wherefore as ſervants waiting for your Lord, continue vigilant, and hope ſtedfaſtly and perſeveringly, without any doubt or anxiety, for the deliverance and mercy which is or ſhall be wrought for you by this coming of Chriſt in ſo diſcernible a manner: ſee Note on 2 Theſſ. 1. b.

13. Wherefore * gird up the loins of your mind, be ſober and hope ‖ to the end, for the grace * that is to be brought unto you † at the revelation of Jeſus Chriſt;

* having girt ἀναζωσάμενοι ‖ perfectly τελείως * brought φερομένην † by ἐν

14. As new reformed perſons, not relapſing into the ſins of your former unregenerate life;

14. * As obedient children, not faſhioning your ſelves according to the former luſts in your ignorance;]

not conformed to the deſires which were formerly — Ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον ἐπιθυμίαις

* as children of obedience, ὡς τέκνα ὑπακοῆς

15. But after the example of the divine purity of God, who hath thus favoured you as to acknowledge you his children,

15. † But as he which hath called you is holy, ſo be ye holy in all manner of converſation:]

one that hath called you, be ye alſo, Ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ

† But according to the holy καὶ αὐτοὶ

16. According to Levit. 11. 44. and 19. 2. which requires all thoſe who are called by the name of God, that receive or hope for mercies from him, to imitate his holineſs, to live pure and pious lives.

16. Becauſe it is written, Be ye holy, * for I am holy.]

* because ὅτι

17. And if you profeſs to be the children of that father, that is, of God, who is not partial to Jews above Gentiles, but judgeth both according to their actions, you will be concerned to walk reverendly, ſtrictly and watchfully (ſee Phil. 2. c.) all your time, and being ſtrangers among other nations, v. 1. to behave your ſelves like ſtrangers, (ſee c. 2. 11.)

17. And if ye call on the Father, who without reſpect of perſons judgeth according to every man's work, paſs the time of your ſojourning † here in fear:]

† this word is not in the Greek.

18. Conſidering that Chriſt by his death hath taken away the legal rites of meer external obedience, which wanted that inward purity which Chriſt came to teach us, wherein the Sages of the Jews placed all their religion, and that therefore the falling back to that is the forfeiting a greater privilege than a redemption out of the power of temporal enemies, ſuch as is wont to be purchaſed with gold;

18. For as much *as* ye know that ye were not redeemed with corruptible things, *as* ſilver and gold, from your vain converſation *received* by tradition from your fathers;]

19. The blood of Chriſt the Paſchal, and conſequently immaculate Lamb, (ſee Note on Act. 7. c.) being much more precious than any coin or money, and the deliverance more valuable than that from the deſtroyer there, Exod. 12. 13.

19. But with the pretious blood of Chriſt, as a lamb without blemiſh, without ſpot;]

20. In order to whom was the diſpoſition and œconomy of all the former times as viſibly as if God had ſet Chriſt, and what he hath done and ſuffered, always before his eyes, as an idea, or image, according to which he formed all things from the beginning of the world, and agreeably he hath now at laſt ſent him into the world on purpoſe for our ſakes,

20. Who verily was * fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times for you,]

* foreknown προεγνωσμένου

21. Who by believing on him are far from departing from the God of Iſrael, but do indeed the more firmly believe and depend on him, as that ommipotent God who hath raiſed Chriſt from the dead.

21. Who by him do believe in God that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.]

22. Having therefore by yielding obedience to the Goſpel (preached to you) brought your minds, without all mixture of hypocriſie, to the ſincerity and purity of Chriſtian charity, be careful that ye continually perſevere in the exerciſe and practice of that vertue one toward another;

22. † Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren; *ſee that ye* love one another with a pure heart * fervently,]

† Having purged your minds through obedience of the truth

by the Spirit, Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος * or durably ἐκτενῶς

23. Conſidering that ye are regenerate to a new life, not by any humane mortal, but ſupernatural immortal means, even by the word of Chriſt, who liveth for ever, and whoſe will is now immutably revealed in the Goſpel, and conſequently muſt be anſwered with the conſtancy and perſeverance of your obedience.

23. Being born again, not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth for ever.]

24. For whereas all humane things periſh and fade away (ſee Jam. 1. 10.) and come ſuddenly to nothing from the greateſt beauty and glory, and accordingly the Jewiſh carnal external ordinances are now abrogated,

24. For all fleſh *is* as graſs, and all the glory of man as the flower of graſs: the graſs † withereth and the flower thereof * falleth away;]

† is withered ἐξηράνθη * is fallen away ἐξέπεσε

25. The word of God now revealed to us by Chriſt ſhall never be abrogated, but continue and laſt for ever; and this is that Goſpel which hath been preached to and received by you, from which therefore you muſt not fall off to Judaiſm again, whatever your temptations or allurements are from the Jews or Gnoſticks.

25. But the word of the Lord endureth for ever: and this is the word † which by the Goſpel is preached unto you.]

† which is preached τὸ εὐαγγελισθὲν

Annotations on Chap. I.

a. ῥαντισμὸς αἵματος

V. 2. *Sprinkling of the blood*] What is meant here by ῥαντισμὸς αἵματος Ἰησοῦ Χριστοῦ, *the ſprinkling of the blood of Jeſus Chriſt*, will be diſcernible by obſerving that it is in the ſame caſe, and ſo in conjunction with ὑπακοὴν *obedience* preceding. By this it appears that it muſt be taken in a paſſive ſenſe, ſo as they are ſuſceptible

ceptible of it who are here ſaid to *obey*, that is, ſo as the believers here, *through the ſanctification of the Spirit*, ſhall be *ſprinkled with that blood*. The only queſtion is, what notion of our being *ſprinkled* with *Chriſt*'s *blood* is here referred to. For more poſſible notions there are of which the matter is capable. The principal, that in reference to the practice *Exod.* 24. 8. where the people are *ſprinkled with blood*, by way of obſignation of the Covenant between God and them; for upon reading of the *Covenant in the audience of the people*, and upon their *profeſſing*, *All that the Lord hath ſaid we will do, and be obedient*, v. 7. it follows, v. 8. *Moſes took the blood and ſprinkled it upon the people, and ſaid, Behold the blood of the Covenant which the Lord hath made with you, concerning all theſe words.* Were it not for that laſt clauſe, *concerning all theſe words*, it might ſtill be uncertain what part of the Covenant it was, (whether only that on God's, or that alſo on the peoples part) which was thus ſigned, and conſequently ſignified by the ῥαντισμὸς *ſprinkling of blood:* but by the uſe of the phraſe, *all the words*, v. 3. *viz. all the words which the Lord hath ſaid*, 'tis evident that the peoples part, which is obedience, and not only God's part in making good his promiſes to them, was it that was ſealed, and ſo ſignified by their being *ſprinkled with blood* by *Moſes*, and to it is immediately annexed, *All that the Lord hath ſaid will we do, and be obedient*, v. 7. *And Moſes took the blood and ſprinkled it*, &c. ver. 8. And to this it is very agreeable that here it is (in the ſame caſe) joined with ὑπακοὴ; *obedience and the ſprinkling of the blood of Jeſus*, noting this of Evangelical obedience to be the condition required on our part in this new Covenant, which *Chriſt* ſealed with his blood, in like manner as that Moſaical Covenant was there ſealed with *ſprinkling of blood*, and to which he hath both enabled and obliged us by his death, having *given himſelf for us, that he might redeem us from all iniquity, and purifie to himſelf* (which is the effect of *ſprinkling*) *a peculiar people*, &c. *Tit.* 2. 14. and ſo we read of this *blood of ſprinkling* (by which *Chriſt*'s death is typified) *that it was the blood of the Covenant which the Lord commanded to you*, *Heb.* 9. 20. a rite to *engage our obedience to God.* And this ſeems to be the moſt proper notation of the words, and is fully parallel to that of *Epheſ.* 1. 4. where God is ſaid to *have choſen us in Chriſt that we ſhould be holy*, &c. Some other notions the phraſe might be capable of, either to ſignifie God's pardon and acceptance, *Heb.* 9. 22. *Rom.* 3. 25. (but that will not ſo well agree with the Paſſive acception of the word, looking rather on God, who is the Agent in it, and the blood of *Chriſt* the meritorious cauſe of it, whereas this being joined with *obedience*, ſeems to be ſomewhat in us, to which we are enabled and engaged by the blood of *Chriſt*) or elſe to denote our imitating *Chriſt*'s conſtancy and perſeverance, ſhedding our blood in his cauſe, as he hath given us an example. And thus indeed *to be ſprinkled by Chriſt*'s *blood* may be a phraſe, figuratively to ſignifie our tranſcribing this bloody copy of his, but yet ſeems not to be any part of the intimation of the ceremony of *ſprinkling with blood* in *Exodus*, from which this rather ſeems to be tranſcribed.

CHAP. II.

Paraphraſe.

* naughtineſs, κακίαν

1. WHerefore laying aſide all * malice and all guile, and hypocriſies, and envies, and all evil ſpeakings,]

1. Wherefore arming your ſelves againſt the erroneous and all kind of deceitfulneſs

doctrines and practices of the Gnoſtick hereticks that inſinuate themſelves among you, to infuſe villany, and hypocriſie, as alſo of malice, and calumniating of others the pureſt Chriſtians,

† So ἐπιποθήσατε is to be rendred, but it may be perhaps ἐπιπόσατε, † here the King's MS. adds εἰς σωτηρίαν

2. As new-born babes † deſire * the [a] ſincere milk of the word, that ye may grow thereby: †]

2. Behave your ſelves with that ſimplicity which becometh new-born children, ſuck in that pure nouriſhment which by your rulers is afforded you (ſee Rom. 12. a.) viz. inſtruction, or Chriſtian doctrine, and that pure from all Jewiſh or heretical mixtures, which may increaſe your Chriſtian ſtature, advance you to an higher pitch of Chriſtianity, and at laſt bring you to ſalvation.

a.

and then it muſt be read, drink or ſuck in, * the rational pure milk τὸ λογικὸν ἄδολον γάλα

3. If ſo be ye have taſted that the Lord *is* gracious:]

3. Which ſure you will do, if you have but once (as David ſaith of God's Law, Pſal. 34. 9.) taſted how ſweet, how much for our advantage it is, which is deſigned us in the Goſpel of Chriſt;

* rejected ἀποδεδοκιμασμένον † with God elect precious, παρὰ Θεῷ ἐκλεκτὸν ἔντιμον

4. To whom coming, *as unto* a living ſtone, * diſallowed indeed of men, but † choſen of God, *and* pretious,]

4. To whom aſſociating or conjoining your ſelves

(by obedience and worſhip) as to a living, not dead foundation, or corner-ſtone, rejected indeed by the Jewiſh Sanhedrim, but in God's account moſt choice and eſteemed, and meant for the foundation of a viſible Church,

* Be ye alſo built ὡς αὐτοὶ οἰκοδομεῖσθε, or built on him ---- for an holy prieſthood, for the King's MS. reads ἐποικοδομεῖσθε and εἰς ἱεράτευμα

5. * Ye alſo as lively ſtones are built up, a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.]

5. Do you accordingly, not as dead but living members, join together, not only in inward piety, but in continual aſſemblies or Church-meetings, of which every Chriſtian is to be a part, and ſo all together make up a ſpiritual temple, that is, congregation, to pray unto, and praiſe God, to perform to him thoſe acts of the Chriſtian ſacrifice to which you are as it were conſecrated and ſet apart by God, and which being now offered to God in the name of Chriſt, or through what he hath ſuffered and done for us, will be ſure to be acceptable to God, without the bodily ſacrifices of the Jews, or obſervation of their Law.

6. Wherefore [b] it is contained in the Scripture, Behold, I lay in Sion a chief corner-ſtone, [c] elect, precious: and he that believeth on him ſhall not be † confounded.]

6. According to that which the Scripture tells us, that in

b.

the erecting the new Church under the Goſpel, Jeſus Chriſt and his doctrine, in oppoſition to all other, is appointed by God to be the foundation of the foundation, ſo that all that is in the Church muſt be founded and built on him: and whoſoever doth ſincerely believe, and is truly built on him, ſhall never fail of his expectation, he ſhall never miſcarry that lays his weight on that foundation: ſee Note on Rom 9. m.

c.

† put to ſhame καταισχυνθῇ

* is the preciouſneſs ἡ τιμὴ

7. Unto you therefore which believe * *he is* precious: but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner,]

7. To you therefore that are believers, this is matter of infinite advantage, but for thoſe that ſtand out in unbelief, to them belongs the reproach of that prophecy, that he that is refuſed by the Jews is honoured by God, and made the ſole total foundation of his Church; on which nothing muſt be built which he hath not taught, no Judaical old or heretical new doctrine muſt be mingled with it.

8. And a ſtone of ſtumbling, and a rock of offence, *even to them* which ſtumble at the word, being diſobedient, whereunto alſo they were [d] appointed.]

8. But this foundation-ſtone, ſuch an one as ſhould

d.

be apt to hurt and miſchief many, who ſhall apoſtatize and fall off from the faith of Chriſt through fear of perſecution; and by that means be deſtroyed among the perſecuters. And this is no ſtrange thing, but the very ſame that is propheſied of, and ſo appears to be part of God's decree, that they that obey not the Goſpel of Chriſt ſhould be deſtroyed by him, or that the ſeed ſown in ſtony ground ſhould at the ſcorching of the Sun wither away, that all carnal profeſſors ſhould be thus tried and diſcovered by perſecution, and ſo that this corner-ſtone ſhould be the bruiſing and ruining of many, who ſtumble and fall from Chriſt becauſe Chriſtianity brings ſufferings along with it.

† an elect kindred, γένος ἐκλεκτὸν * a people for a poſſeſſion, † vertues ἀρετὰς

9. But ye *are* a † choſen generation, and a royal prieſthood, an holy nation [e], * a peculiar people, that ye ſhould ſhew forth the † praiſes of him who hath called you out of darkneſs into his marvellous light:]

9. But you are, and ſo muſt approve your ſelves to be, a ſpecial ſort of men, a

e.

kingdom or multitude of prieſts, ſet apart and conſecrated for the continual ſerving and daily waiting upon God, a people that being delivered from the dominion of other your former maſters, ſin, and Satan, and perſecuters, and ſet free to be lords of your ſelves, with liberty to what Chriſt commands you, and ſo kings, muſt now behave your ſelves alſo like ſo many prieſts, (thoſe who ſpent all their time in ſacrificing, &c. and ſo ſhould you) in the performing conſtant ſervice unto God in the publick aſſemblies, which God requires of you, as he did the ſacrifices of the Levitical prieſts (ſee Note on Rev. 1. d.) and ſo a ſacred holy nation, (as the whole people of the Jews were an holy people in one reſpect, Lev. 25. 23. and as the Levites were in another) a peculiar treaſure of Chriſt's for him

to preſerve firſt, Mal. 3. 17. then to poſſeſs as his own, that ſo by this means, by this conſtant publick ſerving of him, you may ſet forth and illuſtrate Chriſt's powerful and gracious workings (ſee Note on 2 Per. 1. a.) who hath wrought ſo glorious and bleſſed a change in you:

10. Who at firſt continued in unbelief among your brethren the Jews, and ſo were become a kind of heathen people, were not at all within the obedience of Chriſt, the pale of his Church, but now are received into it; you that a long time, while Chriſt lived here on the earth, had not the happineſs to believe in him, but have found place of repentance ſince, and are now received into the Church and the favour of God.

10. Which in time paſt *were* not * a people, but *are* now the people of God; which had not obtained mercy, but now have obtained mercy.] * the people λαὸς

11. To you therefore that are at this time diſpers'd among the nations, c. 1. 1. (ſee c. 1. 17.) as to ſo many ſcattered, travelling perſons, who ought of all others to be moſt wary to avoid dangers, and to behave your ſelves tenderly as in the ſight of ſtrangers, my preſent exhortation becomes ſeaſonable, to avoid the doctrines and practices of the Gnoſticks, and to that end to remember that you are not at home, but in a journey, and ſo that it is moſt unſeaſonable for you at ſuch a time to indulge your ſelves to the exceſſes and jollities which men in their own houſes or countries do ſometimes indulge to, but do not uſe them in a ſtrange place, or before thoſe they know not; remembring farther the dangerous malignant nature of ſuch luſts, that they are moſt pernicious to the ſoul.

11. Dearly beloved, I beſeech *you* as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul;]

12. But that you on the contrary live ſo as may be of good report among the Gentiles, that they that look on Jews, not only as perſons of another Religion, but alſo as rebels and malefactors, may ſee the Chriſtians to be quite otherwiſe, and by your actions reverence you, and ſo entertain a good opinion of Chriſtian Religion, which hath ſuch an influence upon you, in making the Chriſtian Jews ſo much more regular and meek than the other Jews are, more quiet under the heathen government which is now over them, and ſo more capable of good uſage under the Emperors, when they ſend their Proconſuls to ſuppreſs the ſeditions, than the unbelieving Jews have appeared to be.

12. Having your converſation honeſt among the Gentiles, that whereas they ſpeak againſt you as evil doers, they may * by *your* good works which they ſhall [f] behold, glorifie God in the [g] day of viſitation.] * revering you by your good works glorifie

13. Be obedient therefore to every heathen governour (ſee Note on Rom. 8. c.) upon obligation of conſcience, becauſe he is inſtituted by God: and this whether to Cæſar the Emperor in the firſt place, as the Supreme;

13. † Submit your ſelves to every ordinance of man for the Lord's ſake: whether it be to the King, as ſupreme;] † be ſubject therefore to every humane creature κτίσει ἀνθρωπίνῃ

14. Or in the next place, and in ſubordination to him, to Proconſuls and Procurators, by Commiſſion appointed by him, for the keeping of Courts, puniſhing of malefactors, and rewarding and encouraging the obedient.

14. Or unto Governours, as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well.]

15. For to this doth Chriſtian Religion oblige all, that by ſubjection to our heathen ſuperiours, and by all other Chriſtian performances (ſee Note on c. 4. f.) we ſhould leave the heathens unable to object any thing againſt us:

15. For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men:

16. As men that are freed by Chriſt from many yokes, but not from that of ſubjection to God or to ſuperiors, and therefore not pretending to any ſuch liberty, nor covering ſedition, &c. under colour of Chriſtianity, as the Gnoſticks did, 1 Tim. 6.

16. As free, and not * uſing *your* liberty for a cloke of maliciouſneſs, but as the ſervants of God.] * having liberty for a covering of wickedneſs, ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν

17. Give every man the honour and obedience due to him. Love all your fellow-Chriſtians. Fear God; and, in ſubordination to him, pay all obedience to the Emperor.

17. Honour all men. Love the brotherhood. Fear God. Honour the King.]

18. Let all ſervants approve their obedience to their maſters to be ſincere, by performing it not only when they uſe them kindly and favourably, but even when by unjuſt uſage they provoke them to ſome impatience and reſiſtance, for this is the ſeaſon for them to ſhew forth the influence of Chriſtianity upon their hearts.

18. Servants *be* ſubject to *your* maſters with all fear, not only to the good and gentle, but alſo to the froward.]

19. And this will be accepted graciouſly and rewarded by God (ſee Luk. 6. 32. and Luk. 1. Note k.) if upon ſight of our duty to God we bear with all patience thoſe preſſures which moſt unjuſtly light upon us.

19. For this † *is* thank-worthy, if a man for conſcience toward God endure griefs, ſuffering wrongfully.] † is or ſhall be a reward χάρις

20. For what great matter is it, worth conſidering or rewarding, what heroical action is it to which honour is thought to be due, if men indure ſubmiſſly thoſe puniſhments which fall juſtly on them for their demerits? But on the other ſide, if when ye have done no ill, and are then by your ſuperiors abuſed and uſed contumelioufly, if this be born patiently and humbly by you, and do not provoke you to any reſiſtance or return of violence, this is that Chriſtian vertue of meekneſs, which God will certainly reward in you.

20. For what glory *is it*, * if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well and ſuffer *for it*, ye take it patiently, this is † acceptable with God.] * if having offended and being buffeted εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι, or perhaps puniſhed, for it may poſſibly be κολαζόμενοι † a reward, v. 19.

21. For unto this your Chriſtianity directs and leads you, and Chriſt himſelf hath given you an eminent example to be tranſcribed and imitated by you:

21. For even hereunto were ye called: becauſe Chriſt alſo ſuffered * for us, leaving † us an example that ye ſhould follow his ſteps:] * for you ὑπὲρ ὑμῶν † you ὑμῖν

22. Who though he were perfectly innocent, Iſa. 53. 9. was yet adjudged to all the contumelies that the moſt ſhameful death could bring along with it;

22. Who did no ſin, neither was guile found in his mouth;]

23. And when he was reviled by them, Mat. 26. 67. he was far from reviling them again; when he was crucified, he gave them not ſo much as an ill word, but prayed his father to forgive them, as many as had any excuſe of ignorance to plead for them, and for all others he remitted them, and all the injuries done him by them, to God's tribunal.

23. Who when he was reviled, reviled not again; when he ſuffered, he threatned not; but committed * *himſelf* to him that judgeth righteouſly:] * it

24. Who bare on the croſs the puniſhment of our ſins, that we might never think fit to go on in that courſe which brought ſuch ſufferings on Chriſt, but live piouſly by way of gratitude to him, and kindneſs to our ſelves, for ever after, having been cured by theſe ſufferings of his.

24. Who his own ſelf [h] † bare our ſins in his own body on the tree, that we being dead to ſin ſhould live unto righteouſneſs: by whoſe * ſtripes ye were healed.] † carried our ſins to the tree ἀνήνεγκεν ἐπὶ τὸ ξύλον * blewneſs μώλωπι

25. For ye were formerly in falſe erroneous ways, ready to bring deſtruction upon you, but now are converted and come home to Chriſt's fold, and ſo obliged never to go aſtray ſo again.

25. For ye were as ſheep going aſtray, but are now returned unto the ſhepheard and Biſhop of your ſouls.]

Annotations on Chap. II.

a. λογικὸν γάλα

V. 2. *Sincere milk*] What λογικὸν γάλα *rational milk* ſignifies hath been noted on *Rom.* 12. Note a. that milk, or food, which men, that is, rational creatures, feed on, and which men, rational creatures again, the Apoſtles of *Chriſt*, afford them for their ſpiritual nouriſhment or inſtruction. Such figurative ſpeeches as theſe are very ordinary, and have no more ſtrangeneſs in them than νοητὴ or πνευματικὴ τροφὴ, *intellectual* or *ſpiritual food*, that is, food to the underſtanding or to the ſpirit; Νοῦς, and λόγος, and πνεῦμα, the *underſtanding*, and *reaſon*, and *ſpirit*, being in effect all one, and *milk* being every where uſed for that inſtruction that is fit for thoſe of younger years, *Heb.* 5. 12. Agreeable to this figurative expreſſion of *rational milk* is that of *Plato*, when he calls Rulers νομέας καὶ τροφοὺς ἀγέλης ἀνθρωπίνης, *feeders and paſtors of the humane herd*; this flock of reaſonable creatures which are fed with this *rational milk*. And ſo in *Euſtathius* on *Homer* Ἰλιαδ. ε'. Ἀνθρωπίνῳ ποιμαντικῷ ἀσκήσαντες, *they that exerciſe* this *trade of feeding men*, (as ſhepheards feed their flocks,) which have therefore ſo ordinarily that title of ποιμένες *Paſtors*.

V. 6. *It*

b. περιέχει

V. 6. *It is contained*] The word περιέχει is taken notice of by *Grammarians* as a word fit for the citing any paſſage out of an Author. So in *Erotian*'s *Medicinal Lexicon*, in the word Κάμμορος, λέξις περιέχουσα is *a word* which is *to be met* with *in the author and place which he there cites.* Here it is uſed Impersonally, as ἀπέχει (ſee *Mar.* 14. Note d.) and ſo 1 *Mac.* 15. 2. and 2 *Mac.* 9. 18. Accordingly περιοχὴ is uſed for *any place cited out of the Scripture*, *Act.* 8. 32.

ἀπέχει

περιοχὴ

c. ἐκλεκτὸς

Ib. *Elect*] By occaſion of this word ἐκλεκτὸς *elect*, in this place, it will not be amiſs to give an account, once for all, of the uſe of that and the like words generally in the Scripture. To begin with the Old Teſtament firſt; the Hebrew word which muſt eſpecially be taken notice of is בחר, *probavit*, *examinavit*, *elegit*, *to approve*, *examine*, *chuſe*. From whence is the Noun בחור, directly anſwerable to ἐκλεκτὸς *elect* here, taken Adjectively: And therefore *Prov.* 7. 3. where the Hebrew hath בחר, and our Engliſh render rightly from thence, *The Lord trieth the hearts*, the *Septuagint* read ἐκλεκταὶ καρδίαι παρὰ Κυρίῳ, *hearts elect before the Lord.* This word בחור is from hence taken by them to ſignifie, 1. any *choice perſon* fit for employment, eſpecially for war, and from thence is uſed 1 *Mac.* 4. 1. for a *choice party*, ἐκλεκτὴ ἵππου, a *thouſand of the choice*, that is beſt, *horſe-men*, and *Exod.* 14. 7. *choſen chariots*; and ſo the *left-handed* men, that were ſuch excellent archers, *Jud.* 20. 16. are ἐκλεκτοὶ *choſen* men; and *Pſal.* 78. 31. *the choſen men*, that is, the ſouldiers, or military men; and accordingly the word doth ſignifie *a young man*, who is fitteſt for military and ſuch other employments. Thus 1 *Sam.* 8. 16. בחוריכם we render *your goodlieſt young men*, (which the *Septuagint* miſtaking, and reading ק in ſtead of ח, render τὰ βουκόλια ὑμῶν *your herds*) and *Deut.* 32. 25. it is clearly taken for *young men* in oppoſition to *maidens*, עלמהין ſaith the *Targum.* But the notation which is moſt primitive and literal to it, is that of *choice*, or *choſen*, as that notes the beſt, and thoſe that are upon trial found fit to be preferred before others, as every בחור *choſen man in Iſrael*, 2 *Sam.* 6. 1. *And David gathered together all the choſen men in Iſrael*, all that were fit for the *militia:* and indeed by a *Metalepſis* it was that it came to ſignifie *a young man*, becauſe the age was determined, after which (and not before) a man was thought fit for that imployment; and ſo the *choice men*, or thoſe of the *militia*, were conſequently thoſe of ſuch an age; and therefore *Num.* 11. 28. when *Joſhua* is called *a ſervant of Moſes* מבחוריו (which the *Targum* reads מעלמוהי *of his young men*) the *Septuagint* reads ἐκλεκτὸς αὐτοῦ, *a choice perſon about him.* Thus again from men is the word brought to be applied to things, as Gen. 23. 6. במבחר קבורינו *in the choice of our ſepulchres:* בשפר, ſay the *Targum*, *in the fairneſs*, that is, in the faireſt and beſt of them. So *Deut.* 12. 11, *your choice vows*, or the choice of your vows, and *Eſay.* 22. 7. the *choiceſt valleys*, and ſo *Ecclus* 24. 15. Σμύρνη ἐκλεκτὴ, the *choiceſt*, or *beſt myrrhe*; and (to add no more) *Iſa.* 28. 16. from whence the words in S. *Peter* are cited, the λίθος ἐκλεκτὸς, *choice ſtone*, here, is there juſtly rendred *a tried ſtone*, the Hebrew בחר ſignifying this *trying* and fitting it for the place where it was to be ſet, *viz.* for the corner, to which, being the principal place of the whole building, that *ſtone* that was truly fit upon trial, is truly ſaid to be *a precious corner-ſtone*, in the words following both there and here. Beſides בחר, there is alſo another word very near it, which is oft uſed in this ſenſe: the Hebrew ברר, which ſignifying *to make pure* and *clean*, ſignifies alſo *elegit to chuſe*, and then the Noun ברור from thence is rendred καθαρὸς, ἁγνὸς, and ἐκλεκτὸς *pure*, *clean*, *elect* promiſcuouſly, and *elect* as that ſignifies the beſt of the kind. So ὄρνις ἐκλεκτὴ *a cramm'd fowl*, ſaith *Buxtorf*, and 2 *Sam.* 22. 27. *with the pure thou ſhalt be pure*, which the Greek reads μετὰ ἐκλεκτοῦ ἔσῃ ἐκλεκτὸς, *with the elect thou ſhalt be elect.* As the Arabick עפא which ſignifies *to clarifie* and *purge*, ſignifies alſo *to chuſe*, *to ſet apart*, *to deſign to an office*, as of *David*, *Pſal.* 78. 70. and of the Diſciples, *Act.* 1. 2. In the New Teſtament we have the Verb ἐκλέγεσθαι, the Subſtantive ἐκλογὴ. and the Adjective ἐκλεκτὸς. The Verb ſignifies *to prefer one before another*, either in the beſtowing of undeſerved favours, or deſigning to an office. In the firſt ſenſe, *Mar.* 13. 20. οὓς ἐξελέξατο *they whom God had choſen*, that is *favoured* before others, to wit, the believing Jews, who ſhould be delivered out of that deſtruction which lay ſo heavy upon πᾶσα σὰρξ *all fleſh*, that is, the whole Jewiſh nation: And that the Chriſtians of them were deſigned to this favour, ſee *Mat.* 24. Note g. out of *Joſephus*, by whom it appears that the ſiege of *Jeruſalem* by *Gallus* was unexpectedly raiſed, by which means all the Chriſtians in the city got out of it to ſome other place, ſo that when *Titus* came ſome months after to the fatal ſiege, there was not one Chriſtian remaining in it. So *Joh.* 15. 16. *You have not choſen me, but I have choſen you*, that is, 'Tis not you that have begun to me, that were firſt in your expreſſions of kindneſs and favour to me, but I to you. And ſo v. 19. *I have choſen you out of the world*, that is, allowed you this favour of taking you out, diſcriminating you from the reſt of the world, by taking you nearer to my ſelf than I have done other men. So *Act.* 13. 17. ſpeaking of God's favour to the Iſraelites beyond all other people, he ſaith, ἐξελέξατο τοὺς πατέρας ἡμῶν, *he choſe our fathers, and exalted the people*, &c. according as they are called ἐκλεκτοὶ *his choſen*, *Ecclus.* 46. 1. and *Jeruſalem* ἐκλεκτὴ πόλις *a choſen city*, c. 49. 7. So 1 Cor. 1. 27, 28. and in the parallel place, *James* 2. 5. *God hath choſen the fooliſh*, *weak*, *deſpiſed things*, that is, perſons of the world, and τοὺς πτωχοὺς *the poor* of this *world*, that is, revealed the myſteries of the Goſpel unto them, allowed them that favour above learned, proud Grecians; and ſo *Epheſ.* 1. 4. ἐξελέξατο ἡμᾶς ἐν αὐτῷ, *hath choſen us in him*, is God's beſtowing upon us that favour of being Chriſtians, of revealing his Goſpel to us, making known the myſtery in *Jeſus Chriſt*, v. 9. a favour much beyond any vouchſafed to the former ages. For the ſecond ſenſe of *deſigning*, or *chuſing*, *to* ſome *office*, ſo it is *Lu.* 6. 13 ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, out of the number of Diſciples *ſequeſtring twelve* for Apoſtles. So *Joh.* 6. 70. and 13. 18. *Act.* 1. 2, and 24. And ſo the Apoſtles deſigning *Stephen* to the office of *Deacon*, ἐξελέξαντο *they choſe* him, Act. 5. 6. So c. 15. 7. and ſo of thoſe that were deſigned to be ſent to *Jeruſalem*, *Act.* 15. 22, and 25. Theſe are all the places in the New Teſtament wherein the Verb is uſed (unleſs thoſe two to another matter, *Mary's chuſing the better part*, and *the gueſts chuſing the uppermoſt places*) and in all theſe the Context ſhews the meaning, and uſe of it, when it is ſpoken of God, that it belongs either to ſome ſpecial undeſerved favour of God, peculiarly that of revealing the Goſpel, or to his deſignation to ſome peculiar office, eſpecially that of Apoſtleſhip. Proportionable to theſe two notions of the Verb, is that of the Subſtantive ἐκλογὴ, in reſpect of the undeſerved favours, freely afforded one before another, ſo as we are ſaid *to chuſe* when no obligation lies upon us, and *to be obliged*, when we cannot chuſe. So we have κατ' ἐκλογὴν *according to election*, *Rom.* 9. 11. where it ſignifies the free unobliged preferring of the younger before the elder, and κατ' ἐκλογὴν Θεοῦ πρόθεσις God's *purpoſe* in that reſpect, his free determination to prefer the Jews, that ſhould come from *Jacob*, before all other people, particularly before *Eſau*'s progeny, the *Edumæans.* So *Rom.* 11. 5. λεῖμμα κατ' ἐκλογὴν χάριτος, *the remnant according to the election of grace*, that is, the remnant that ſhould have the favour to be left or reſerved, according to the rule obſerved in the Goſpel, the humble, pious Jews, that believed the Goſpel, when the reſt ſtood out and were deſtroyed; which, though a reward of their repentance and faith, was yet an act of free mercy in God, thus to accept of their repentance. And ſo v. 7. *the election hath obtained*, that is, the believing Jews, the *remnant* which had that free undeſerved favour from God, above the reſt. And v. 28. of the Jews again, that they were κατὰ τὴν ἐκλογὴν ἀγαπητοὶ, *beloved according to the election*, that is, beloved in reſpect of the undeſerved promiſes of peculiar favour made to that people for Abraham's ſake. So 1 Theſſ. 1. 4. ὑπὸ Θεοῦ τὴν ἐκλογὴν ὑμῶν, *your election from God*, that is the great favour of God, ſo unexpected to the *Gentiles*, to have *Chriſt* and the Goſpel made known unto them, and 2 Pet. 1. 10. where they are adviſed to all diligence βεβαίαν ποιεῖσθαι *to confirm* or *aſcertain* to themſelves τὴν κλῆσιν καὶ ἐκλογὴν their *calling and election*, that is, that ſpecial favour vouchſafed unto

ὃς ἐξελέξατο

ἐκλεξάμενος δώδεκα

ἐκλογὴ

κατ' ἐκλογὴν

κατ' ἐκλογὴν Θεοῦ πρόθεσις

λεῖμμα κατ' ἐκλογὴν χάριτος

ἐκλογὴ ἐπέτυχεν

κατὰ τὴν ἐκλογὴν ἀγαπητοὶ

ὑπὸ Θεοῦ τὴν ἐκλογὴν

βεβαίαν ποιεῖσθαι τὴν κλῆσιν

unto them, to retain to *Chriſt*, to be Chriſtians firſt, and then to be that *peculiar remnant* to whom thoſe ſpecial promiſes were made, and in whom they ſhould be fulfilled, when all the reſt of that people ſhould be deſtroyed. One only place more there is wherein this word is uſed, σκεῦος ἐκλογῆς *Act.* 9. 15. where God ſaith of *Saul*, σκεῦος ἐκλογῆς μοί ἐστιν οὗτος, *he is to me a veſſel of election* which ſeems to refer to the ſecond notion of *chuſing*, *viz.* to that office of the Apoſtleſhip. Laſtly for the Adjective ἐκλεκτὸς, that is proportionable to the uſe of the word in the Old Teſtament, for the choicer ſort of men approved of by God, preferred before others in that reſpect; as *Mat.* 20. 16. and 22. 14. *Many are called, but few are choſen*, ὀλίγοι ἐκλεκτοί, there are many that retain unto *Chriſt*, many Chriſtian profeſſors, but few ſpecial labourers in the former place; few fit to be received at his table, few penitent ſincere believers, in the latter, ſee Note on Mat. 20. c. And ſo *Luk.* 23. 35. where Chriſt is ſaid by the Jews to be ὁ Ἐκλεκτὸς Θεοῦ, *the choſen of God*, one that had exactly approved himſelf to God and that in an eminent manner, and ſo ſhould in any reaſon be delivered by him. Thus in this place, where *Chriſt* is compared to a corner-ſtone, he is called (however he be rejected *by men*) παρὰ Θεῷ ἐκλεκτὸς, *elect with God*, v. 4, and 6. a choice approved ſpecial ſtone in the eſtimation of God, and therefore ἔντιμος *pretious* alſo in both places. And ſo perhaps when the Chriſtians, to whom he writes, are called by him γένος ἐκλεκτὸν *a choice ſort of people*, v. 9. And ſo all the other phraſes joined with it do import. Thus it is frequently uſed, as in the New in an Evangelical ſenſe for one of *Chriſt*'s *militia*, a believer, a Chriſtian, a faithful ſervant of his, as they that are ſuch differ from all others, unbelievers and crucifiers of *Chriſt*. Thus διὰ τοὺς ἐκλεκτούς, *Mat.* 24. 22, 24, 31. and *Mar.* 13. 20, 22, 27. *Luc.* 18. 7. all in the ſame notion, to ſignifie believers or Chriſtian Jews that had that promiſe, that they ſhould eſcape out of thoſe calamities that fell on that whole nation, the οἱ σωζόμενοι *the ſaved*, *Luc.* 13. 23. And an obſervable place there is to this purpoſe in *Theophylact.* on *Mat.* 22. 14. (though *OEcolampadius* leave it out in his Tranſlation, yet extant in the *Roman* Edition) πολλοὺς καλεῖ ὁ Θεὸς, μᾶλλον δὲ πάντας, ὀλίγοι δὲ ἐκλεκτοί· ὀλίγοι γὰρ σωζόμενοι καὶ ἄξιοι ἐκλεγῆναι παρὰ Θεοῦ. ὥστε τὸ μὲν Θεοῦ τὸ καλεῖν, τὸ δὲ ἐκλεκτὸς ἡμέτερόν ἐστι, *God calls many, or rather all, but there are few elect: for there are few that eſcape, or are fit to be choſen or approv'd by God: ſo that it is God's part to call, but ours to be elect or not:* which ſuppoſes the σωζόμενοι and ἐκλεκτοὶ *the ſaved* and *the elect* to be all one, and both thoſe the Chriſtians that *Mat.* 24. 22. are ſaid σώζεσθαι *to eſcape* and to be ἐκλεκτοὶ *elect*, viz. thoſe that in that great tribulation that overwhelmed the Jews did yet eſcape and ſurvive. Thus again in that general notion for believers and Chriſtians. *Rom.* 8. 33. Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; *Who ſhall lay any thing to the charge of God's elect?* bring any charge againſt the faithful ſervants of *Chriſt*, the *lovers of God*, v. 28. So *Ruſus*, ἐκλεκτὸς ἐν Κυρίῳ, *elect in the Lord*, *Rom.* 16. 13. a ſpecial believer, certainly without any relation to any particular decree of God's concerning him, which could not appear concerning his perſon, (Of the ἐκλεκτὴ κυρία *the elect Lady*, 2. *Joh.* 1. and her ἐκλεκτὴ ἀδελφὴ *elect ſiſter*, v. 14. ſee Note on 2 *Joh.* a.) and therefore muſt be ſo interpreted as to denote that which was diſcernible in him, *viz.* his faith and Chriſtian behaviour. So ὡς ἐκλεκτοὶ τοῦ Θεοῦ *as the elect of God*, *Col.* 3. 12. that is, as faithful, approved diſciples and ſervants of his; and 2 *Tim.* 2. 10. *I ſuffer all for the elect*, that is, the Chriſtian believers, for the advancement of the Goſpel; and *Tit.* 1. 1. διὰ πίστιν ἐκλεκτῶν Θεοῦ, *for the faith of the elect of God*, that is, of the ſincere, converted Chriſtians, or believers, in oppoſition to all the reſt of the unbelieving world, as 1 *Tim.* 5. 21. ἐκλεκτοὶ ἄγγελοι, *the elect Angels*, are thoſe that did not apoſtatize, but continued faithful and obedient to God; and 1 *Pet.* 1. 1. ἐκλεκτοὶ παρεπίδημοι *the elect ſtrangers*, that is, the believing Jews that ſojourned in that Country. And this ſeems the more clear by *Apocal.* 17. 14. where κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ *the called and elect and faithful*, are joined together as words of the ſame importance; and if there be any difference, then is πιστοὶ *faithful* to be looked on as an higher degree than ἐκλεκτοὶ *elect*, as that than κλητοὶ *called*. For that they ſhould be ſo called to denote the order of time, ἐκλεκτοὶ before πιστοὶ *faithful*, as Election from the beginning before Faith in time, will not be agreeable to the place, becauſe then κλητοὶ, being *called*, muſt be in order before Election, which cannot be affirmed. The ſhort is, that the word notes generally ſomewhat of eminence above other men, of difference from them, as the believer or Chriſtian excells and differs from all that are not ſuch, and ſo the ſincere from the formal profeſſor or hypocrite; and that is all the notation of it. Agreeable to which is that of *Phavorinus*, Ἐκλεκτός ἐστιν, ὁ κατὰ πολλῶν, διὰ τὸ ἔχειν αὐτὸν ἔξια τινὰ παρὰ τοὺς ἄλλους ἐκλεπρεπῆ, the word ſignifies one that *differs from other men*, or *is preferred before them*, *becauſe he hath ſome choice works above thoſe others*. And in *Heſychius*, Ἐκλεκτὸς (for which the ordinary Copies read corruptly Ἔκλητος) ἔνδοξος, τίμιος, it notes *famous*, *honourable*, a perſon of approved excellence, value and eſteem.

V. 8. *Appointed*] The word τιθέναι, *to put*, or *ſet*, is ordinarily uſed for *appointing*, or *ordaining*, and being applied to God, or ſpoken indefinitely, doth oft ſignifie his decree or deſtination. Thus *Joh.* 15. 16. ἔθηκα ὑμᾶς, *I have appointed you*, as harveſters to go abroad in all the world, and bring in converts to heaven. So of *Chriſt*, *Act.* 13. 47. Τέθεικά σε εἰς φῶς ἐθνῶν *I have ſet*, that is, appointed or decreed, *thee a light for the Gentiles*. So 1 *Theſſ.* 5. 9. Οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν σωτηρίας, *God hath not ſet us*, that is, decreed, determined us, *to wrath* or *deſtruction*, (as he doth thoſe whom for their obſtinate courſe in ſin he forſakes, and no farther calls them to repentance) *but for the obtaining of ſalvation*; that is, hath decreed to call us to the knowledge of the truth by the preaching of the Goſpel, and ſo to repentance and reformation here, the means to attain eternal ſalvation hereafter, if we do not reſiſt and evacuate his gracious calls and admonitions. And ſo without queſtion it is to be underſtood here, that of the ἀπειθοῦσιν τῷ λόγῳ of them that *diſobey the word*, or *Goſpel*, of *Chriſt*, and ſo προσκόπτουσι *fall* or *bruiſe* themſelves, or (if the *comma*, as it is in the ordinary Copies, be placed after τῷ λόγῳ *the word*, not before it) προσκόπτουσι λόγῳ *fall* and *bruiſe* themſelves *at the word*, ἀπειθοῦντες *diſobeying* and rejecting it when it is preached to them, it may truly be ſaid, εἰς ὃ καὶ ἐτέθησαν, that they *were ordained thereunto*. And of that there are two poſſible interpretations, both agreeable to analogy of faith; firſt, that the ἀπειθοῦντες, *they that diſobey* the Goſpel, that ſtand out obſtinately againſt it, ἐτέθησαν *were decreed* and *appointed* by God to ſtumble and fall at that ſtone, that is, to be bruiſed and ruined by this means, to be deſtroyed among the crucifiers, and condemned with them hereafter, it being moſt juſt with God, that they that will not reform and amend at the preaching of the Goſpel, and ſo receive benefit by it, ſhould be for their obſtinacy condemn'd; and ſo much the worſe for it, as the Goſpel is ſaid to be *the ſavour of death to them that periſh*, or go on ſtill in their deſtructive courſes, and as *Chriſt* is ſaid by *Simeon Luc.* 2. 34. κεῖται εἰς πτῶσιν *to be ſet*, that is, decreed by God (the ſame that τίθεται *to be ſet* or *ordained* here) *for the falling of many in Iſrael*, that is, of thoſe that believe not on him. This is the moſt obvious ſenſe of the words by referring εἰς ὃ, *to which*, to προσκόπτουσι τῷ λόγῳ, *ſtumble*, or *fall*, *at the word*, and interpreting the *fall* of the miſchief, not the ſin, (which is noted by ἀπειθοῦντες *diſobeying*) that they incur by this means. But if (as others conceive) the ἀπείθεια *diſobedience* be that to which they are ſaid to be *ordained*, yet may that be taken in a commodious ſenſe alſo, That the Goſpel was deſigned by God to be of ſuch a temper, and the profeſſion of it mix'd with ſo many perſecutions, that none of the proud, worldly-minded men (repreſented by the *ſtony* and *thorny ground* in the Parable) none but the humble and honeſt heart could lay hold on it. But the former ſenſe is moſt agreeable to the Context, v. 7. where *Chriſt* is ſaid to be *a ſtone of offence* ἀπειθοῦσι *to the diſobedient*; which muſt needs ſignifie the fall and miſchief

chief of the disobedient, not their disobedience simply to be the thing here spoken of, and to which they are said to be *appointed*, ver. 8. However it is clear that here can be no proof or testimony of any *absolute*, irrespective decree of God either for sin, or without sin for punishment: for if sin, disobedience, should be decreed or ordained by God, then disobeying would be a compliance with his ordination or will, and thereby cease to be sin (which is a resisting of his will:) and for punishment, that cannot here be supposed to be without sin, the sin of *disobedience*, or *infidelity*, being here named, upon which they are *ordained* to that punishment, and not without respect unto it.

c. λαὸς εἰς περιποίησιν

V. 9. *A peculiar people*] What λαὸς εἰς περιποίησιν signifies here, must be discerned from *Exod.* 19. 6. whence it is taken (though the words are removed out of their place, and these, which are there before the *royal priesthood*, here placed after it.) The *Hebrew* reads there והיתם לי סגלה, which is literally, *you shall be to me a treasure*, or κειμήλιον, any thing that is laid up and preserved most carefully. The *Greek* render it there more according to the sense, ἔσεσθε μοι λαὸς περιούσιος, *ye shall be unto me a special*, or *peculiar people* as that phrase is used and rendred *Tit.* 2. 14. And though the Apostle here doth not use that whole phrase, yet he takes λαὸς *people* from thence, and for the word סגלה, he renders it from *Mal.* 3. 17. εἰς περιποίησιν *for an acquisition*, or *possession*; for so there that speech of God's, אשר אני עשה סגלה, *which I make a treasure*, or κειμήλιον (that is lay up tenderly and carefully, and, as it follows, *spare as one spareth his son that serveth him*) is rendred in the *Greek*, ᾧ ἐγὼ ποιῶ εἰς περιποίησιν, *which I make for an acquisition*, or *treasure*. What the word περιποίησις signifies hath been shewed on *Heb.* 10. d. *viz.* the same with σωτηρία, *saving* or *preserving*; and so it perfectly agrees with the *Hebrew* סגלה, which is *a jewel to be preserved*, or *kept*, *most safely*: and so λαὸς εἰς περιποίησιν are those whom God means to keep most charily, as his dearest children or most valued treasure: and so that is the meaning of the whole place here, that whereas other temporary believers, according to the purport of the seed on the stony ground in the parable, do fall off from *Christ* in time of persecution, and so, by complying with the persecuters, bring certain destruction on themselves, even in this *world*, take part in that ruin of the Jews; the faithful persevering Christians are most carefully preserved by God, and rescued out of the common destruction of Jews and *Gnosticks*, and eternally crowned afterward. And the consequent of this their preservation is the exaltation of the glory of God by this means, who hath thus powerfully rescued them out of that unbelief, (wherein the generality of the Jews lye immersed) and then magnified his providence in securing them; as it follows here, *that ye may set forth*, &c. See Note on *Eph.* 2. c.

περιούσιος λαὸς

f. ἐποπτεύσαντες

V. 12. *Behold*] The word ἐποπτεύσαντες in this place may probably signifie more than *looking on*; because first, that will not so well agree with ἐκ καλῶν ἔργων *by your good works*, and the supplying it by *which they shall behold*, supposeth ἐκ καλῶν ἔργων *by your good works* to belong to δοξάζωσι *glorifie* following, whereas it is evidently joined with ἐποπτεύσαντες. Secondly, ἐποπτεύειν *to behold*, is c. 3. 2. put with an Accusative case after it, ἐποπτεύσαντες ἁγνὴν ἀναστροφὴν, *beholding your conversation*. *Hesychius* hath a word near unto this, ἐποπτίζει, which he renders αἰδεῖται *revere*; and ἐπιποπτεύειν, proportionable to the Latin *suspicere*, (*looking on the ground*, to note modesty and reverence) is ordinarily taken in that sense: And that which seems most probable is, that either ἐποπτεύειν may have that sense also, or else be by the scribe mistaken for one of those, and so be best rendred *revering you* or *looking with reverence upon you*.

g. ἡμέρα ἐπισκοπῆς

Ib. *Day of visitation*] What *the day of visitation* signifies here, may be a matter of some question, but that in part resolved by the use of the same phrase, *Isa.* 10. 3. *What will ye do in the day of visitation, and the desolation which shall come from far?* where it is evident that *the day of visitation*, and *the coming of desolation*, or *destruction*, are all one. So *to visit* signifies to punish, to avenge, very frequently in the Prophets, *Shall I not visit for this? shall I not be avenged*, &c. and, *I will visit their offences with a rod.* And so the Bishops title, ἐπίσκοπος *Visiter*, may fitly be given him in respect of the rod or censures, the Ecclesiastical punishments intrusted to him, which are εἰς ὄλεθρον σαρκὸς, *for destruction of the flesh*, and εἰς καθαίρεσιν *for excision*. This then being premised, the only difficulty will be, what *day of vengeance* this was that here is meant. And the Context seems sufficient to answer that. For having admonished the Christian Jews to *behave themselves honestly among the Gentiles, that they may not speak against them as evil doers*, and presently specifying wherein this honest conversation consisted, in *submitting* to, and *obeying* their *heathen Governours*, ver. 13. this evidently refers to the frequent seditions that were stirred up among the Jews against the Roman yoke, which made them look'd on by their Procurators and the Emperors as unquiet, turbulent people, and brought the Roman armies and destructions upon them. And so against this it is that he warns the Jews Christians, that they *meddle not with them that are given to changes*, join not with the seditious, and that upon this motive, that by so doing, by being found quiet, obedient subjects, when this vengeance comes upon the seditious, the heathens may observe the difference betwixt believing and unbelieving Jews, the first very good, the second very ill subjects, and so have a good opinion of that religion that hath wrought so much good upon them, (and perhaps be attracted to Christianity, when they come to destroy the Jews.) And thus indeed it happened, that presently after *Titus*'s destroying of the Jews, the Christians had favour from the Emperors, liberty for their assemblies, halcyonian days bestowed on them. The *Syriack* here reads *in the day of temptation*, that is, of affliction coming on the Nation, the falling of which upon the obdurate unbelieving Jews, and the escaping of the Christians (as most remarkably they did by *Gallus*'s raising the siege, and the Christians going out, and flying to *Pella*, could not but be taken notice of by the heathens, and so be means of their acknowledging of God's good providence and mercy toward the Christians, and glorifying God for this work of his. And so this is the full importance of this place.

ἐπίσκοπος

h. Ἀναφέρειν

V. 24. *Bare our sins*] Ἀναφέρειν is *to carry up*, *to bear to an higher place*: and because the θυσιαστήριον or *altar* was such, it therefore signifies *to offer up a victim* there, *Heb.* 7. 27. *Jam.* 2. 21. but here being joined (not, as there, with θυσίας *sacrifices*, but) with ἁμαρτίας ἡμῶν *our sins*, and ἐπὶ ξύλον *to*, or *upon*, *the cross*, (which was an high place also, and therefore his crucifixion is expressed by ὑψωθῆναι being *lifted up* or *exalted*) it must therefore here signifie *to bear*, or *carry up*, our *sins* thither, which is a phrase for suffering the punishments for sin, making expiation for them; as *Num.* 14. 33. where the *Hebrew* read ונשאו את זנותיכם, *and they shall bear*, or *carry*, *your fornications*, the *Chaldee* render it וילבלון & *suscipient*, *and they shall undergo*, that is, litterally ἀναφέρειν which the most learned P. *Fagius* renders, *luent pœnas peccatorum vestrorum*, *they shall bear the punishments of your sins.* Thus βαστάζειν κεῖμα, *Gal.* 5. 10. *to bear the judgment*, is to be punished for sin, and *Ezek.* 18. *The son shall not bear the iniquity of the father*, that is, be punished for it.

ὑψωθῆναι

βαστάζειν κεῖμα

CHAP. III.

Paraphrase.

1. LIkewise, ye wives, *be* in subjection to your own husbands, that if any obey not the word, they also without the word may be * won by the conversation of the wives,] 1. And as there is one obedience and subjection due from subjects and servants to their Kings and Masters, c. 2. 13, 18. so there is another due from wives to their husbands, which ought to be with so winning an humility and kindness, that the husbands that are not converted to Christianity by the Gospel preached to them, may by the enamouring behaviour of their wives, which they are taught by Christanity, be, without any more preaching, wrought on, and converted to the faith,

2. While they behold your chast conversation † *coupled* with fear.] 2. When they observe your modesty and chastity, joined also with all due respect and reverence to your husbands, v. 5, 6. or, Beholding that modesty in you, which the fear of God, Christian religion doth infuse into you.

3. Whose

3. And for your attire, that which is likely to become you beſt, is not that external bravery of jewels and gay cloaths;

3. Whoſe adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of * gold, or of putting on of apparel:]

* gold chains χρυσίων

a. b.

4. But the inward ſecret inviſible beauty of the heart, made up of incorruptible materials, meekneſs, &c. whereas all thoſe external are fading and corruptible; or conſiſting in the truth and ſincerity, and conſtancy of the meek and quiet ſpirit; meek, in a lowly opinion of your ſelves, and quiet, in a contented enjoying of what God ſends, without diſquieting or diſturbing the peace of the family (as in greater ſocieties, emulation, ambition, covetouſneſs, are the diſturbing and ſhaking of whole Kingdoms:) and this, as it is the greateſt ornament in the eyes of men, ſo is it moſt highly valued and rewarded in the ſight of God.

4. But *let it be* the [a] hidden man of the heart, † in that which is [b] not corruptible, *even the ornament* of a meek and quiet ſpirit, which is in the ſight of God of great price.]

† in the ſincerity of a meek

5. For after this manner of external ſimplicity of attire and inward meekneſs, the ſaintly women of antient times, that were taken notice of for their piety, did beautifie and ſet out themſelves, viz. living in obedience to their husbands.

5. For after this manner in the old time the holy women alſo who truſted in God adorned themſelves, being in ſubjection to their own husbands.]

6. Thus did Sarah live in obedience to her husband, calling him by a title of honour, not equality: to whom you ſhall be like, as children to a mother, if you diſcharge a good conſcience in all the duties of life, and be not by any fear (to which your ſex is ſubject) driven out of your duty.

6. Even as Sarah obeyed Abraham, and called him lord: whoſe daughters ye are, as long as ye do well, and are not afraid * with any amazement.]

* of any terror μηδεμίαν πτόησιν

c. d.

c.

7. Let the husbands in like manner live conjugally with their wives, and behave themſelves toward them as Chriſtianity requires of them, or as the myſtical underſtanding of the ſtory of their creation directs, providing for them that they want nothing, becauſe they are not ſo able to provide for themſelves, and conſidering that they are by God deſigned to be co-partners with them of all the good things of this life, which God beſtows in common on them, that ſo they may alſo join efficaciouſly in prayers to God; firſt, as having this perfect union and community of every thing, the want of which would be ſome hinderance to the joint performance of that duty of prayer; and ſecondly, that being provided for by the husband, the wife may have no diſtractions and ſolicitudes for the world, which are moſt apt to diſturb her prayers alſo.

7. Likewiſe ye husbands, dwell with them [c] according to knowledge, giving [d] honour unto the wife as to the weaker veſſel, and as being heirs together of the [e] grace of life, that your prayers be not hindred.]

8. In brief, or to ſum up all, Let this union of minds be not only between husbands and wives, but among all Chriſtians whatſoever, and let that expreſs it ſelf in a fellow-feeling of one anothers afflictions, in love to all the brethren, c. 2. 17. in tenderneſs of kindneſs, to do good to all that ſtand in any need of it, in humble, courteous, friendly behaviour toward all:

8. Finally, *be ye* all of one mind, having compaſſion one of another; † love as brethren, *be* pitiful, *be* * courteous:]

† lovers of the brethren φιλάδελφοι

* or humble, for the King's MS. reads ταπεινόφρονες, and ſome Latin Copies *humiles*

9. Never permitting your ſelves in the leaſt degree to act or meditate revenge on any that hath been moſt injurious to you, remembring and conſidering the example given you by Chriſt, and the obligation that lyes on you as Chriſtians, Mat. 5. 44. that ſo by doing good and bleſſing others, you may receive a bleſſing from God in this and in another life.

9. Not rendring evil for evil, or railing for railing; but contrariwiſe bleſſing, knowing that ye are thereunto called, that ye † ſhould inherit a bleſſing.]

† may inherit bleſſing εὐλογίαν κληρονομήσητε

10. According to that of the Pſalmiſt, Pſalm 34. 12. That the only way to obtain the bleſſings of this life, and ſo now under the Goſpel, of another, is obſerving ſtrict rules of charity and juſtice,

10. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile.]

11. Abſtaining from all ſin, abounding in works of mercy, ſeeking and purſuing of all peaceableneſs with all men.

11. Let him eſchew evil, and do good; let him ſeek peace and enſue it.]

12. For God looks propitiouſly upon all his obedient ſervants, but for all wicked men he ſets himſelf as an enemy againſt them.

12. For the eyes of the Lord *are* * over the righteous, and his ears † *are open* unto their prayers: but the face of the Lord *is* againſt them that do evil.]

* upon ἐπὶ

† are to their prayer εἰς δέησιν αὐτῶν

13. And ſo ſure are theſe promiſes of his to be made good unto you, that if you perform your part, live blamelesly in a ready diſcharge of your duty, this will be the moſt probable courſe to keep you ſafe from all evil.

13. And who *is* he that will harm you, if ye be * followers of that which is good?]

* or, Zelots, for the King's MS. reads ζηλωταὶ

14. But if (as ſometimes it will fall out) you do ſuffer for this very thing, for doing good, count this no other than a bleſſing; and therefore whatſoever danger you are threatned with by the power of your perſecuters, be not afraid, or diſturbed with it.

14. But and if ye ſuffer for righteouſneſs ſake, happy *are ye*; and be not afraid of their terror, neither be troubled.]

15. But ſanctifie the Lord God in your hearts: and *be* ready always *to give* * an anſwer to every man that asketh you a reaſon of the hope that is in you, with meekneſs and fear:]

* an account λόγον

15. But be thankful to God for all, or ſet up God in your hearts as your God and Lord, and whenſoever there is occaſion, confeſs him before men, and when you are asked, give an account of the hope and faith you profeſs, with all meekneſs to their authority, if they be your ſuperiours, the Kings and Magiſtrates which are ſet over you, and with all care to approve your ſelves to God, ſee Phil. 2. c.

16. Keeping your ſelves blameleſs before all men (particularly in this of maintaining that duty of meekneſs and reverence toward the heathen rulers, v. 15. and c. 2. 12. ſee Note on c. 4. f.) that they that accuſe you as malefactors, or ſeditious perſons, may be convinced and put to ſhame, and confeſs that the lives of Chriſtians are very honeſt and inoffenſive, and that they have moſt foully calumniated you in ſaying otherwiſe of you.

16. Having a good conſcience, that whereas they ſpeak evil of you, as of evil doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt.]

17. For if it pleaſe God that a man ſuffer innocently, there is no matter of ſorrow in that: there is much more danger, that a man by deſiring to avoid that, ſhould fall into ſome evil, and then ſuffer juſtly for that, and then that will be a ſad thing indeed, without any allay or matter of comfort in it.

17. For *it is* better, if the will of God be ſo, that ye ſuffer for well doing than for evil doing.]

18. For Chriſt alſo † hath once ſuffered for ſins, the juſt for the unjuſt, (that he might bring us to God) being put to death * in the fleſh, but quickned by the Spirit:]

† or hath died for us once for ſins, for the King's MS. reads ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν

* through the fleſh σαρκὶ

f. 19. The very ſame in effect that of old he did at the time in which, beyond all others, he ſhewed himſelf in power and majeſty againſt his enemies, but withal in great mercy and deliverance to his obedient ſervants that adhered to him: I mean in the days of the old world, when by Noah, that preacher of righteouſneſs, he gave thoſe treatable warnings to them that made no uſe of the light of nature in their hearts, to the ſpirits or ſouls of thoſe that were then alive before the Flood, which God had given them with impreſſions of good and evil, but through their cuſtoms of ſin were as a ſword put up in a ſheath, laid up (as God complains Gen. 6. 3.) in their bodies unprofitably:

19. By which alſo he went and preached unto the [f] ſpirits in priſon,]

g. 20. Thoſe men, I ſay, at that time, which living in all uncleanneſs, believed not the preaching of Noah, nor heeded his building the Ark, (by which yet 'twas clear there ſhould be a deluge, and very few eſcape or be ſaved in it) when God gave them that fair and merciful warning and call to repentance.

20. Which * ſometime were [g] diſobedient, † when once the long-ſuffering of God waited in the days of Noah, while the Ark was a preparing; wherein few, that is, eight * perſons, were † ſaved by water.]

* of old ποτὲ

† or, when the long-ſuffering, for the King's MS. reads ὅτε ἀπεξεδέχετο * ſouls ψυχαὶ † delivered in the midſt of, or through the water

ſee Note on Luke 13. b. and on 2 Pet. 3. d.

h. 21. To all which we have now the direct parallel, as in the violence, ſuch as Gen.

21. * [h] The like figure whereunto, *even* Baptiſm, doth alſo ſave us, († not the putting away of the filth of the fleſh, but the * anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt,]

* The antitype of which, baptiſm, ἀντίτυπον ὃ καὶ βάπτισμα εἰς ὑμᾶς ἐπερώτημα εἰς θεὸν

now— † not of the fleſh, the putting away of filth οὐ σαρκὸς ἀπόθεσις ῥύπου. * inquiring — to God) ἐπερώτημα εἰς θεὸν

6. 11. (the wicked devouring and perſecuting the righteous) and in the Gnoſtick pollutions, anſwerable to the corrupting themſelves before God, v. 12. (an effect of what was done v. 2.) ſo in God's warning and denouncing of judgments, and ſhewing a way to the righteous that ſtick cloſe to him to eſcape, to wit, the renouncing of thoſe heathen ſins noted by Baptiſm, that antitype to the Ark in the water, keeping men ſafe from being drowned (I mean not that outward part of baptiſm alone, which is but the cleanſing of the body, but (that which is ſignified by it, as it is the Sacrament of initiation) the ſeeking to God as to the oracle for the direction of the whole future life (ſee note on Rom. 10. f.) and the undertaking faithfully to perform thoſe directions) delivering firſt out of the deluge of ſin, and then of deſtruction attending it; and this, I ſay, as an eminent effect of the reſurrection of Chriſt, who roſe on purpoſe to turn all that will be wrought on, from their iniquities, Act. 3. 26. and ſo bring deſtruction and vengeance on all others:

† Who is at the right hand of God being gone to heaven, Ὃς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ πορευθεὶς εἰς οὐρανὸν

22. † Who is gone into heaven, and is on the right hand of God, Angels, and Authorities, and Powers, being made ſubject unto him.]

22. Who ſince that reſurrection is now aſcended to heaven, to undertake the ruling of all things (all power both of Angels and men being given unto him) and to ſubdue and bring down the diſobedient of both ſorts, the very devils and the heathen perſecuters (as the villany and violence of the old world was brought down by God in the deluge) ſo far at leaſt, that whatever befals us from them, ſhall be rather to our advantage than otherwiſe, (which was the thing the Apoſtle had to prove by the example of Chriſt, v. 17. and is now reſumed and proceeded in, c. 4. 1.

Annotations on Chap. III.

a. Κρυπτὸς καρδίας ἄνθρωπος

V. 4. *Hidden man of the heart*] Κρυπτὸς καρδίας ἄνθρωπος is a phraſe made up of two Hebraiſms. 1. τὸ κρυπτὸν καρδίας, *the hidden*, or *ſecret*, *of the heart*, is an Hebrew form of ſpeech; as when *Pſal.* 51. 8. the Original hath בסתם *in clauſo, ſecretly thou haſt made wiſdom known to me*, the *Targum* read בטמיר לבא *in the hidden of the heart*, that is, in the heart which is hidden. Then for κρυπτὸς ἄνθρωπος *the hidden man*, that is by the ſame analogy that παλαιὸς ἄνθρωπος *the old man*, and καινὸς ἄνθρωπος *the new man*, and καινὴ κτίσις *the new creature*, as they ſignifie continuing in ſin and renovation of life, and ὁ ἔσω ἄνθρωπος, *the inner man*, that is, the mind of man, oppoſite to the carnal or ſenſitive appetite; and ſo κρυπτὸς καρδίας ἄνθρωπος *the hidden man of the heart* ſhall be no more than its oppoſition to ὁ ἔξωθεν *the outward*, &c. v. 3. will inforce, *viz.* the inward inviſible accompliſhments or beauty of the heart, according to that of the Poet,

παλαιὸς ἄνθρωπος, καινὸς ἄνθρωπος, καινὴ κτίσις ὁ ἔσω ἄνθρωπος,

Γυναικὶ κόσμος ὁ τρόπος, κ' ἡ χρυσία

behaviour, not golden ornaments, are the ſetting out of a woman.

b. τὸ ἄφθαρτον ἀφθαρσία

Ib. *Not corruptible*] Τὸ ἄφθαρτον *incorruptible* here may ſignifie as ἀφθαρσία *incorruptibleneſs*, *Eph.* 6. 24. the durableneſs and conſtancy of the vertue ſpoken of, that will not be corrupted or debauched by any temptations to the contrary, and this proceeding from the ſincerity and ſimplicity of the affection at the preſent, which is likely to make it durable; as in nature the more ſimple and uncompounded things are, the leſs they are corruptible, whereas the double principle renders every thing the more liable to corruption: and therefore the *Scholiaſt* on *Homer* gives the reaſon why the plague coming in the army,

Ἡμιόνους μὲν πρῶτον ——

ſeized firſt upon the mules, which are a mixed *ſpecies*, made up of the horſe and the aſs; εὐδιάφθορον γὰρ πᾶν τοιοῦτο, *for ſuch creatures*, ſaith he, *are moſt ſubject to corruption and infection* of all others. But another notion there is of which the phraſe is capable, in oppoſition to the χρυσία, &c. *gold chains* and *ornaments* v. 3. for thoſe, though pretious, are corruptible, and therefore ch. 1. 8. *ſilver* and *gold* are the inſtances of the φθαρτὰ *corruptible* things. And in oppoſition to thoſe, ἐν ἀφθάρτῳ *in the incorruptible*, &c. will here ſignifie that incorruptible ornament of a meek and quiet ſpirit, ſo much more valuable than gold.

χρυσία

c. χρ γνῶσιν

V. 7. *According to knowledge*] That χρ γνῶσιν, *according to knowledge*, doth here more probably denote that knowledge of duty by which a Chriſtian's life and actions muſt be directed, is the opinion of *Hugo Grotius*, who applies to this ſenſe thoſe other places, *Rom.* 15. 14. *filled with all knowledge, able to inſtruct others*, and 1 *Cor.* 1. 5. *inriched in all knowledge*, and 2 *Cor.* 6. b. *in purity and in knowledge.* To this it may perhaps be fit to add (what hath been noted 1 *Cor.* 1. Note c. and will again be enlarged on 2. *Pet.* 1. c.) that the word γνῶσις *knowledge* hath a critical notion in theſe Books, for a ſpecial χάρισμα or *gift* of the Spirit, 1 *Cor.* 12. 8. *viz.* that ſort of Chriſtian knowledge which conſiſts in explaining of parables or myſterious expreſſions in Scripture. And that may be thus appliable to this place; The duty of the husband toward the wife is beſt to be learned from the myſtical explication of the words, and ſtory of the creation of the man and woman, *Gen.* 1. 27. *God created them male and female, and bleſſed them, and ſaid unto them, Be fruitful and multiply, and repleniſh the earth, and ſubdue it, and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God ſaid, Behold, I have given you every herb bearing ſeed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding ſeed, to you it ſhall be for meat.* And c. 2. 22. God took out one of *Adam*'s ribs, and made it a woman; *And Adam ſaid, This is now bone of my bone, and fleſh of my fleſh,* —— *Therefore ſhall a man leave his father and his mother, and cleave unto his wife, and they ſhall be one fleſh.* That by this rule of the Creation the Chriſtian doctrine of the duties of husbands and wives is regulated, appears *Mat.* 19. 4. where to that queſtion about Divorces *Chriſt* anſwers, *Have ye not read that he which made them at the beginning, made them male and female, and ſaid, For this cauſe ſhall a man leave father and mother*, &c. *What therefore God hath joined together, let no man put aſunder.* And ſo *Mar.* 10. 6. So 1 *Cor.* 6. 16. *What, know you not* (making this a ſpecial piece of knowledge) *that he which is joined to an harlot is one body with the harlot? for they two, ſaith he, ſhall be one fleſh.* And *Epheſ.* 5. 31. having ſaid, *For this cauſe ſhall a man leave his father and mother, and ſhall be joined to his wife, and they two ſhall be one fleſh*, he adds, v. 32. *This is a great myſtery* —— collecting myſteriouſly (or κατὰ γνῶσιν, *according to knowledge*, that is, by the skill of interpreting myſteries of Scriptures) all the conjugal love and union, as between husband and wife, ſo between *Chriſt* and his Church, from that one paſſage in the Creation. So 1 *Cor.* 11. 8. to prove that the wife is to be covered, as a token of her ſubjection to her husband, he ſaith, *For the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man.* All which are but concluſions drawn by this γνῶσις or myſtical explication, from thoſe paſſages in the creation of man and woman. And ſo it may be very fitly affirmed here of the ſeveral parts of the husband's duty to the wife, they are all evidently concluſible (κατὰ γνῶσιν *according to knowledge*, or by explication of the hidden ſenſe) from the words in the Creation. Firſt, συνοικοῦντες *cohabiting* (contrary to the infuſions of the Hereticks falſly called *Gnoſticks*) is the interpretation of the firſt part of God's bleſſing, *Gen.* 1. 28. in theſe words, *Be fruitful and multiply*, and again of their *two being one fleſh.* And this *Plato* himſelf appears to have learned from the ſtory of the Creation, writing in *Convivio* and his *Dialogue*, περὶ ἔρωτος, *that antiently male and female were put together in one body*, and were after by *Jupiter* cut aſunder; concluding, ἕκαστος οὖν ἡμῶν ἐστιν ἀνθρώπου σύμβολον, *every one of us is the ſhare of a man*, ἅτε τετμημένων, ὥσπερ αἱ ψῆτται ἐξ ἑνὸς δύο, *cut aſunder, like the ſole-fiſhes, made two of one*: and this is the reaſon, ſaith he, *that every one ſeeks out and deſires a wife*, τὸ ἑαυτοῦ ἕκαστος σύμβολον, *every one the other part of him*, ἐπιχειρῶν ποιῆσαι ἓν ἐκ δυοῖν, καὶ ἰάσασθαι τὴν φύσιν, *endeavouring to reunite the divided parts, to make one of two, and ſo to cure the diſmembred nature.* To which Fable S. *Chryſoſtom* refers, * when he ſaith of *man and woman*, ὥσπερ ἡμίτομα δύο εἰσὶ, *they are as two halves cut aſunder.* Secondly, The woman's being taken out of the man's ſide, doth, not only with the Jews in theirs, but with *Chriſt* and his Apoſtles in their Chriſtian *Cabala*, ſignifie that the woman is dependent of the man, unable to ſubſiſt without him; from whence it follows here, that he muſt *provide* for her *honour* or *maintenance*, as being *the weaker veſſel* (ſee Note d.) Thirdly, The woman's being joined with the man in the

Μέγα μυστήριον

συνοικοῦντες

* Tom. 4. p. 157. li. 23.

dominion

dominion over the creatures, God's having given the fruit of the earth for food to them both in common or equally, *Gen.* 1. 28, 29. is a direct foundation of what is here added, that they are συγκληρονόμοι *coheirs of the gift of life*, as ζωὴ *life* ſignifies the neceſſaries of life, of which therefore the wife is in all reaſon to partake with him: or if ζωὴ be taken for *life* it ſelf, then it belongs to the Creation, *male and female created he them*; which is again a myſtical proof or argument of conviction, that they that partake of life equally, ſhould alſo partake of the neceſſaries of life. To which we ſhall not need to add a third acception of ζωὴ *life* for eternal or everlaſting life, which ſeems not to be looked on here. See Note e.

ζωὴ

d. τιμὴ

Ib. *Honour*] The word τιμὴ ordinarily ſignifies *maintenance*: ſo 1 *Tim.* 5. 3. τὰς χήρας τίμα *honour*, that is, maintain, relieve, *the widows*; and ſo when the *ruling elder* is ſaid to be *worthy of double honour*, 1 *Tim.* 5. 17. that denotes ſuch a proportion of maintenance above others as was wont to belong to the elder brother in the family. So *Act.* 28. 10. of the Barbarians πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *they honoured us with many honours*, that is, made us many entertainments when we were there, καὶ ἀναζομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν, *and when we went away, they brought us in all things for our uſe.* So in *Cicero*, *Medico honos debetur*, *honour is due to a Phyſician*, that is, a reward or fee. And ſo *Ariſtotle*, *Rhet.* l. 1. c. 5. among the parts of τιμὴ *honour*, reckons δῶρα τὰ παρ' ἑκάστοις τίμια, *gifts, honorary donatives*, καὶ γὰρ δῶρον δοκεῖ κλῆμα εἶναι δόσις, καὶ τιμῆς σημεῖον, *for a gift is the giving a poſſeſſion, and a ſign of honour.* So *Num.* 22. 37. *Am not I able to honour thee?* that is, to give thee *mercedem a reward*, ſaith S. *Hierom*: for ſo the Hebrew כבד ſignifies both *honour* and *reward*, and alſo the neceſſaries or proviſions in an army (*opes, pecudes, ſupellectilem omnem, wealth, cattel, all* kind of *proviſion*, ſaith *Schindler*) *Jud.* 18. 21. And ſo as the Hebrew בזה ſignifies both *to deſpiſe*, and *to take no care of*; ſo to take care of, to provide for any, is expreſſed by *honouring*. So *Mat.* 15. 6. *and ſhall not honour his father*, &c. that is, ſhall afford him no maintenance or relief, ſee 1 *Tim.* 5. d. And ſo here ἀσθενέστερον τιμῶ *to afford ſupplies* or *maintenance* to the wife, as being *the weaker veſſel*, taken out of, and depending on him for the neceſſities of life.

e. χάεις ζωῆς

Ib. *Grace of life*] The ſeveral notions of the word χάεις *grace* in the Sacred dialect have been often taken notice of. See Note on *Luk.* 1. k. *Act.* 2. f. *Heb.* 13. d. *Act.* 18. e. All of them ſpringing from that primary notion of it for *charity* and *liberality*. Thus is the word uſed 1 *Cor.* 16. 3. ἡ χάεις ὑμῶν, *your charity* or *liberality to the poor Chriſtians*. So *Eccluſ.* 17. 22. ἡ χάεις, &c. *the charity of a man*, and c. 20. 13. χάεισες μωρῶν *the charities of fools*; for ſo it follows v. 14. *The gift of a fool*, &c. and chap. 40. 17. it is rendred *bountifulneſs*. Thus in *Ariſtotle* χάεις is defined ὅταν τις ὑπαργῇ καὶ βοηθῇ τῷ δεομένῳ, μὴ ἀντί τινος μηδ' ἵνα τι αὐτῷ τῷ ὑπαρξάντι, ἀλλὰ ἵνα τῷ ἐκείνῳ τι, *Rhet.* l. 2. c. 7. *When any man relieves him that wants, not that he himſelf may gain any thing by it, but only that the other may.* Where the *Anonymus Scholiaſt* expounds it χάεις, ἤτοι δωρεὰν, *Grace, that is, gift*; and ſo *Heſychius*, χάεις, δωρεά. So in *Callimachus*, εἰς Δῆλον,

Σῴζεο, μὴ σύ γ' ἐμεῖο πάθῃς κακὸν εἵνεκα, τοὶ δὲ
Αἶψ' ἑλεημοσύνης, χάεσσι δέ σοι ἕασι' ἀμοιβή.

I wiſh you may ſuffer no ill for this mercy to me, but that you may be rewarded for your Charity: where χάεις is clearly interpreted by *alms* or *mercy*. So 2 *Cor.* 8. 1, and 4. 'tis clearly uſed for *a gift* or *liberal beneficence to the poor*. Thus in this *Epiſtle*, c. 4. 18. ποικίλη χάεις Θεοῦ *the manifold grace of God*, is God's liberality of divers kinds, particularly the wealth that he hath given to men, as to ſtewards, to diſtribute to them that ſtand in need of it: and at the beginning of the verſe it is called χάεισμα, Ἕκαστος καθὼς ἔλαβε χάεισμα, *Every man as he hath received wealth*, or any other ſuch gift of God. So *the grace of God*, ſo often mentioned, is the mercy and gift of God; as in the Benedictions, *The grace of our Lord Jeſus Chriſt*, all one with ἀγάπη God's *love*, and κοινωνία *communication* after it. So *Joh.* 1. 16. *we have received* χάεν *grace, mercy*, liberal effuſion of goodneſs, ἀντὶ χάεως θεοῦ, *in reſpect of* (and *in proportion to*) his great *goodneſs*, and *mercy*, and abundant *charity* to us, mentioned before, v. 14. and after, v. 17. where the *grace* of *Chriſt* is ſet oppoſite to the ſtrictneſs of the law, which hath nothing of mercy in it. Agreeable to this notion of χάεις, as it ſignifies an act of this mercy in God, that is, a gift, is the uſe of it in this place, where the husbands are commanded to diſtribute to their wives all things that they ſtand in need of, ὡς συγκληρονόμοι χάεως ζωῆς, *as copartners of the gift of life*: that is, the wife and the husband are joined together in receiving from God that largeſs of his, whether it be ζωῆς, as that ſignifies *life* it ſelf, as we know it was in the Creation, God equally diſtributed this gift of life to them; or as it notes the comforts and neceſſaries of life, the wife as well as the husband hath right of inheritance from God to all the good things of this life, as having equally dominion given to them both over the fiſh, and fowl, and beaſts and herbs, and trees, *Gen.* 1. 28. all which are given them for *meat*, v. 29.

V. 19. *Spirits in priſon*] For the explicating of this very obſcure place, the beſt riſe will be that which S. *Hierom* on *Iſaiah* hath ſuggeſted to us, by looking on the words of God to *Noah* concerning the ſins of the old world, and his judgments deſigned againſt them, *Gen.* 6. 3. where conſidering *Noah* as a prophet (and preacher of repentance to the old world) it will not be ſtrange if the expreſſion be prophetical and figurative. The *Hebrew* hath it thus, לא ידון רוחי באדם, which the ordinary *Engliſh* render, *My ſpirit ſhall not always ſtrive with man*, the *Greek* οὐ καταμενεῖ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις, *my ſpirit ſhall not abide in theſe men*, perhaps reading לא ילון from לון *to lodge*, or *abide*. The *Engliſh* render the *Hebrew* ידון, as it came from דין, *diſceptavit, judicio contendit, to contend*, or *go to law*; but the word comes from נדן, which ſignifies *a ſheath*, 1 *Chron.* 21. 27. and is uſed for *a body*, *Dan.* 7. 15. *my ſpirit in the midſt of my body*, as being the ſheath or receptacle of the ſoul: and ſo the *writers* of the *Talmud* ordinarily uſe it, and *Tertullian De reſurrect. Caro vagina afflatûs Dei*, *Fleſh is the ſheath of the breath of God*, no doubt referring to this place; and accordingly לא ידון is literally to be rendred *ſhall not abide as a ſword*, &c. *in a ſheath.* For the removing all improbableneſs of thus reading ידון (not ילין *pernoctabit*) and taking it in the notion of *abiding*, or *continuing*, *in fleſh*, and not of *ſtriving*, as the *Interlinear* and our *Engliſh* render it, and as ידין indeed would require to be rendred, I ſhall only add two things; firſt, That the antient Interpreters with one accord agree in the ſenſe of *abiding*, or *inhabiting*. The *Chaldee* read, לא יתקים דרא בישא הדין קדמי לעלם, *This evil generation ſhall not always remain before me*: the *Syriack* and *Arabick*, *My ſpirit ſhall not dwell in man for ever*: the LXXII. as we ſaid, οὐ μὴ καταμείνῃ, *ſhall not abide*; and ſo the *Latin*, *non permanebit*, *ſhall not abide.* This is a ſtrong argument, that they who, when they meet with ידין, uniformly render it κρινεῖ, &c. by words of *judging*, yet rendring this in ſo diſtant a manner, did not read that word, or in that ſenſe, but ידין as all Copies have it, in a notion of *abiding*, or *being in another.* And although the Scripture of the Old Teſtament give us no farther inſight into this word than that once we find נדן for *a ſheath of a ſword*, once for *a body of a man*; yet by theſe ſo diſtant notions of it, we have reaſon to ſuppoſe that there was ſome original comprehenſive notion of it belonging to more, or elſe it could not have been applied, in the *Chronicles* and in *Daniel*, to theſe two ſo diſtant particulars. A *ſheath* and a *body*, differ much the one from the other, yet agree in this, that as one is the repoſitory or abiding-place of the ſword, into which it is put, ſo the other is of the ſoul; and from this agreement no doubt it is, that they are expreſs'd by the ſame word. And then it would be very ſtrange, if that word, thus common to them, ſhould not natively ſignifie that wherein they thus agree, *viz. abiding*, or *being put in*, or *kept* in, or *confined* to ſuch a place, or ſome ſuch thing. 'Tis evident that many Hebrew words are of a far greater latitude of ſignification and comprehenſiveneſs than we can by the uſe of them in the Bible (which is but a volume

χάεων ἀντὶ χάεως θεοῦ

f. Πνεῦμασι ἐν φυλακῇ

volume of a narrow compaſs) diſcern or conjecture, as appears eſpecially by the uſe of them in *Arabick* books, which language is certainly but a dialect derived from the *Hebrew*. And therefore it is not unreaſonable on the grounds premiſed, and thoſe more than obſcure indications in the Bible which we have of it, that this ſhould be the native meaning of the Verb, though in other places of the Bible we do not exactly meet with it. The ſecond thing is, that though ירון were not the reading, nor by the LXXII. and the other interpreters believed to be ſo, yet 'tis ſo ordinary for words of affinity in ſound or writing to have a nearneſs of ſignification, that theſe Interpreters, which did not always render literally, but oft by way of Paraphraſe, might probably enough have an eye to the notion of ירין for *abiding*, and ſo render it καλαμένειν *to remain*, or *abide*, for which in this matter Saint *James* uſeth καλοικεῖν *to ſojourn*, or *abide*, as in an Inn, for a night, *Jam.* 4. 5. for after this manner of liberty it is, that the *Jeruſalem Targum* on this verſe evidently takes in both the interpretations of ירון and ירין. In the latter ſenſe from דון *to judge*, their *Paraphraſe* thus begins, *Non adjudicabuntur generationes quæ futuræ ſunt poſt generationem in diluvio perditioni, vaſtationi aut deletioni univerſali, The generations which ſhall be after the generation of the flood ſhall not be adjudged to an univerſal perdition, vaſtation*, or *blotting out*. A truth indeed ſecured by God's promiſes at large, chap. 8. 21. and 9. 11. but no way pertinent to this place, where the *Deluge* it ſelf is threatned. Only on occaſion of the affinity in ſound and writing of לא ירין, *not judging*, here, to לא ירון, this part of the Paraphraſe, though alien to the place, ſeems to be begotten. But then for the former, as the words are undoubtedly read לא ירון רוחי, ſo the Paraphraſe proceeds in relation to them, *Annon ſpiritum meum filiis hominum indidi? Have I not put my ſpirit into the ſons of men?* an evident proof of their underſtanding ירון in a notion of putting one thing into another, which conſequently may be reſolved to be the general acception of the active Verb, and then that which is ſo put doth abide in it, as in a repoſitory of ſome ſort or other; ſuch is a ſheath to a ſword, a priſon to him that is put into it, a cabinet to that which is laid up in it, the body to the ſoul, as long as the man lives. As for רוחי *my ſpirit*, or *breath*, that ſure is that breath breathed by God into man, *Gen.* 2. 7. by which he *became a living ſoul* (ſee *Jam.* 4. a.) *Spiritum meum filiis hominum indidi, I have given my breath*, or *ſpirit*, (*afflatus Dei* in *Tertullian*) *to the ſons of men*, ſaith the *Hieruſalem Targum* there, according to that of *Seneca*, *Ep.* 66. *Ratio nihil aliud eſt quàm in corpus humanum pars Divini ſpiritus merſa, Reaſon is nothing elſe but a particle of the Divine ſpirit immerſed in a man's body*; and ſo in the Poet is a man's ſoul called

——*divinæ particula auræ*, Hor.

a particle of the divine breath, or *ſpirit*. From hence the meaning of thoſe words is clear, *My ſpirit ſhall no longer be ſheathed in man*, that is, the ſouls which I have breathed or given to men, the ſons of *Adam*, and which are ſheathed in them, impriſoned, detained unprofitably, ſhall no longer continue or abide in them: ſo ſaith S. *Chryſoſtom*, ἐμὴ καλαμείνη τὸ πνεῦμά μου ἐν ἀνθρώποις τούτοις, ἀντὶ τοῦ, οὐκ ἐάσω αὐτοὺς λοιπὸν ζῆν, *My ſpirit ſhall not always abide among theſe men*, is *inſtead of*, *I will not ſuffer them to live any longer*: and this, as a figurative obſcure expreſſion, is twice afterward ſet down more clearly, *the Lord ſaid, I will deſtroy man, whom I have created, from the face of the earth*, v. 7. and *the end of all fleſh is come before me, and I will deſtroy them from the earth*, v. 13. It muſt here be farther obſerved, that in the latter part of that third verſe is added, firſt, the reaſon of that ſentence of God; ſecondly, the ſpace in his long-ſufferance deſigned, before which was paſt, it ſhould not be executed. The former in theſe words. *For that he alſo is fleſh*, that is, extremely given to the ſatisfying of the fleſh, that Age being a moſt carnal and abominable Age, uſed ordinarily by the Jews (under the phraſe of דור המבול *the age of the deluge*) for an example of all impiety; and that I ſuppoſe here meant alſo by, *the earth was corrupt before God*, ver. 11, and 12. the *corruption* there, as φθοραὶ φθορᾶς. in the Apoſtles, ſignifying all manner of unnatural luſt and villany. And for the latter, it is evident that they were allowed ſixſcore years to repent in, and avert the judgment, and that *Noah* was ſent to preach repentance to them by denouncing the judgment and building the Ark. *Ecce dedi ut reſipiſcentiam agerent, Behold I have given them* that ſpace, *that they might repent*, ſaith the *Hieruſalem Targum*. And accordingly this Age is ordinarily, and by way of Proverb, uſed by the Jews as an evidence and example of God's μακροθυμία, his *patience* and *long-ſuffering* to ſinners, before he comes to *puniſh* them. And when the judgment came upon that world of ungodly men, yet a remnant was delivered, *Noah* and his family in the Ark, from periſhing in the waters. By this explication of that verſe in *Geneſis*, as it already appears how perfect a parallel that was of God's dealing with the Jews, giving them time to repent, delivering all that did repent, and deſtroying the whole nation beſides; ſo it is evident that from thence this verſe of S. *Peter*'s may be interpreted. For the τὰ ἐν φυλακῇ πνεύματα *the ſpirits in the priſon*, or *cuſtody*, or *ſheath*, here (φυλακὴ ſignifying any kind of *receptacle*, *Rev.* 18. 2.) are thoſe ſouls of men that lay ſo ſheathed, ſo uſeleſs and unprofitable in their bodies, immerſed ſo deep in carnality as not to perform any ſervice to God, who inſpired and placed them there (and 'tis elſewhere a figurative ſpeech to expreſs wicked men, who are called *priſoners*, *in priſon*, that is, ἐν φυλακῇ, *Iſa.* 42. 7. and ch. 49. 9. and *bound in priſon*, *Iſa.* 61. 1.) they, the *thoughts of whoſe hearts were evil continually*, v. 5. To theſe *Chriſt*, that is, God eternal, πορευθεὶς ἐκήρυξεν ἐν πνεύμασι, *went and preached in*, or *by*, that *Spirit* by which he was now raiſed from the dead: where firſt, the word Χριστὸς *Chriſt* is uſed, not Θεὸς *God*, according to the general opinion of the antient Fathers of the Church, that he which of old appeared to the Patriarchs was (not the firſt but) the ſecond perſon in the Trinity, *Chriſt* the Son, not God the Father, and that thoſe appearances of his were *præludia incarnationis*, *preluſory* and *preparative to his taking our fleſh* upon him. And accordingly thoſe verſes of the *Sibylline Oracle*, which introduce God ſpeaking to *Noah* about the Ark, and ſetting down the ſpeakers names by *Numbers*,

(Ἐννέα γεφύμαι· ἔχω τετρασύλλαβός εἰμι, νόῃ μι.
Αἱ τρεῖς αἱ πρῶ') δύο γεφύμαι· ἔχουσιν ἑκάστη,
* Ἡ λοιπὴ δ' τὰ λοιπὰ καὶ εἰσιν ἄφωνα τὰ πάντα.
Τῷ πανὸς δ' ἀριθμῷ ἑκατονταάδες εἰσὶ δὶς ὀκτὼ
Καὶ τρεῖς τεὶς δεκάδες † σοὶ δισσά——)

are beſt interpreted by Θεὸς σωτὴρ, *God Saviour*, that is, *Chriſt*: for to thoſe two words belongs all that is ſaid in thoſe verſes; they conſiſt of *nine letters*, *four ſyllables*, *the three firſt of two letters apiece*, *and the fourth of the remaining three*, *of five conſonants*, *and four vowels*; *and ſo* likewiſe *the numeral importance of each letter amounteth to the* juſt *number of* 1692. as it is there deſcribed. See *Cantar. Novar. Lect.* l. 1. c. 3. Secondly, the phraſe πορευθεὶς ἐκήρυξεν *went and preached*, or *going preached*, is but an idiom of the ſacred ſtyle, wherein πορευθεὶς *going*, and ſuch like words, are frequently uſed as παρέλκοντα *expletives*; ſo, to omit many more, *Epheſ.* 2. 17. ſpeaking of *Chriſt* after his departure from the world (in the ſame manner as here before his coming into it) and of his preaching by his Apoſtles, not perſonally himſelf, to the heathen world, S. *Paul* expreſſes it after the ſame manner as here, καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην, *and he went and preached peace*. Thirdly, by his *Spirit* is evidently here meant that Divine power by which he was raiſed from the dead, after his crucifixion, and by which he means now to act revenge on his crucifiers after a while, if they repent not, but in the mean time to preach repentance to them. And that makes the parallel exact betwixt the matter here in hand and the ſtory of the old world. Here men are divided into two ſorts, v. 17. thoſe that *ſuffer* for *well doing*, the pious, conſtant, yet perſecuted Chriſtians, and thoſe that *ſhall ſuffer* for *evil doing*, the contumacious obdurate perſecuting Jews and *Gnoſticks*; as there the violent and corrupt on one ſide, which were, after the *hundred and twenty years*, ſwept away

* So *Guil. Canterus* rightly reads it, not αἱ λοιπαὶ

† So again, *Guil. Cant.* not σωὶ γ' ἑπλὰ

away with the Deluge, and *Noah* (and his family) on the other ſide, who by being ſet forth as an example of the godly, *delivered out of temptations*, 2 *Pet.* 2. 5, 9. appear to have been oppoſed and wronged by them. And therefore to prove (what was undertaken, v. 17.) that even in reſpect of this world, it is far better to be of the number of the perſecuted, who ſhall be delivered, than of the moſt proſperous perſecuters, which ſhall after a time be deſtroyed, as the example of *Chriſt* was very pertitent, v. 18. who having ſuffered a while, was raiſed in power to deſtroy the crucifiers; ſo the example of the old world is fitly made uſe of alſo, who are evidently pointed at not only by the πνεύμασι ἐν φυλακῇ, *ſpirits in the ſheath*, or *cuſtody*, or *priſon*, (which ſo fitly agrees with the יְרִיעָה *ſheathed* in the old prophecy) but by that which here follows, ἀπειθήσασί ποτε, which were *diſobedient of old*, ſee Note g. (which clearly takes it off from belonging to the Gentiles of *Chriſt*'s time, to which ſome interpreters are willing to apply the place) and that ποτε *of old* defined by the ὅτε *when* that follows, ὅτε ἅπαξ ἐξεδέχετο *when once God's long-ſufferance waited* (or without *once*, ὅτε ἀπεξεδέχετο, as the King's *MS.* reads it) ἐν ἡμέραις Νῶε, *when it waited in the days of Noe*, &c. which particular of *God's long-ſufferance*, awaiting their repentance 120 years, and daily admoniſhing and reproaching them all that time (ſee *Heb.* 11. 7.) by the κατασκευαζομένου κιβωτοῦ *preparation of the ark*, and his *ſaving* the *remnant* (as the *ſon* of *Syrach* calls it *Ecclus.* 44. 17.) by this means, δι' ὕδατος *through*, or *out of*, *the water* (ſee 1 *Cor.* 3. Note b.) are very commodiouſly applied to S. *Peter*'s preſent purpoſe alſo, *Chriſt*'s deferring this vengeance on the Jews fourty years after his crucifixion, being on purpoſe deſigned, firſt, to bring the crucifiers to repentance, ſecondly, to make trial of the patience and perſeverance of the ſincere Chriſtians, and to deliver them peculiarly out of this deluge of deſtruction, *Rev.* 2. 7, &c. when all others, Jews and temporizing *Gnoſticks*, were deſtroyed.

δι' ὕδατος

g. ἀπειθήσασι

V. 20. *Diſobedient*] The word ἀπειθήσασι *diſobedient* is uſed for a courſe of great notorious ſin, ſpoken of the παραπικραίνοντες *exaſperators*, *provokers*, *Heb.* 3. 16, 18. againſt whom God's oath was gone out, that *they ſhould not enter into his reſt*, ver. 19. They are here certainly the wicked men of the old world, on whom the flood came, called ἀσεβῶν κόσμος, *the world of the ungodly*, 2 *Pet.* 2. 5. which are there joined with the *wicked of Sodom*. From whence and from ſome other evidences it is probably to be concluded what their ſin was which brought the flood upon them, *viz.* the ſin of unnatural uncleanneſs, or *Sodomy*, contrary to that breath of God breathed on them, the light of law, and reaſon, and nature, and the very ſoul within them. For ſo *Gen.* 6. 2. upon *the ſons of God taking them wives of the daughters of men*, preſently follows the decree of God to ſend the Deluge upon them. *The ſons of God*, and *of men*, were certainly the worſhippers of the one true, and the many falſe gods, and the marrying of thoſe Idolaters was the means of inſnaring the godly in the heathen Idol-worſhips, and all the villanies in their practices, or ſacrifices (as after it was *Num.* 25. 2.) This is there in general expreſſed, v. 5. by *The wickedneſs of man was great upon the earth*, meaning by πονηρία *wickedneſs*, *villany* (as ἀσεβείας *incontinence*, *Mat.* 23. 25. is πονηρία *wickedneſs*, *Luc.* 11. 39.) and v. 11. by, *The earth was corrupt before God, and filled with all violence*, by *corruption* ſignifying theſe unnatural luſts, ſo ordinarily called φθορὰ, and φθείρεσθαι, *corruption* and *being corrupted* (ſee Note on 2 *Pet.* 1. b. and 2. b.) and by *violence* either the ſame again in the moſt enormous kind, ſuch as was by the *Sodomites* offered to the Angels (ſee Note on 1 *Cor.* 5. h.) or elſe perſecuting all others that would not go on with them in all their riotous courſes, and both together expreſſed v. 12. by one of them, *corrupt*, *And all fleſh corrupted his way*, and both again by *violence*, v. 13. *The end of all fleſh is come before me: for the earth is filled with violence.* So that either of theſe ſingle, (or, which in probability is all one, both together,) is the notation of the ſin for which the flood came, and the interpretation of the ἀπειθήσασί ποτε, thoſe that *of old* were *diſobedient* in this place.

πονηρία

φθορὰ φθείρεσθαι

V. 21. *The like figure*] The King's *MS.* reads Ο καὶ ἀντίτυπον, &c. where Ο in Capital letters (as that whole book is written) ſignifies oftentimes ᾧ, as in an *Inſcription* of an antient cup in *Athenæus* ΔΙΟΝΤΣΟ is written for Διονύσῳ. And ſo in an old Copy in *Magdalene College* in *Oxford* it is clearly, ᾧ ἀντίτυπον *the antitype of which*. As for the word ἀντίτυπον, it may perhaps be here fit to note that, as it is certainly beſt rendred *Antitype*, to preſerve the ſignification of the *Greek*, whatſoever ſhall here appear moſt fitly to belong to it, ſo the *Greek* is capable of very diſtant ſenſes. For firſt, it ſignifies (not a *like*, but) *a contrary*. So in * *Xenophon*, Τὰ μὲν εἰς χάριτα διὰ τοῦ ἄρχοντος ἐγένετο, τὰ δὲ ἀντίτυπα δι' ἄλλων, *Matters of favour are done by the Prince himſelf, but the contrary by other men.* So ſaith *Heſychius* of it, Ἀντίτυπα, Ἀντιτυπῆσαι, ἐναντιοῦσθαι, ἀντιπεῖν, and Ἀντιτυπίαι, ἀντιλογίαι, ἐναντιώσεις: It ſignifies *contrariety* or *contradiction*; and ſo we know the prepoſition ἀντὶ moſt ordinarily imports. And this the place would not unfitly bear, that Baptiſm is quite contrary to the Ark of *Noah*, but yet ſaves as that ſaved. There the deſtruction was by water, and only they were ſaved which got into the Ark; but here water is the means of ſaving from deſtruction, and they periſh which have not this immerſion or baptiſm here ſpoken of. Beſide this there is a ſecond notation of this word, as ἀντὶ ſignifies *pro* as well as *contra*, and ſo it may here be fitly rendred. For when it is compounded in the notion of *pro*, it notes *in ſtead of another*, as Ἀνθύπατος *proconſul*, is he that ſupplies the Conſul's place, is in his ſtead. And ſo it may be here, ᾧ ἀντίτυπον βάπτισμα, *baptiſm in ſtead*, or ſupplying the office of the Ark, *ſaves us now*. In this ſenſe *Antitype* is ordinarily taken among us for that which (is not it ſelf a type, or figure, but) ſupplies the place of ſome former type; ſo purity of the heart is the Antitype of Circumciſion, that is, that which is now by *Chriſt* required in ſtead of that ceremony among the *Jews*. But beſide both theſe, there is a third notation of the word, for ἀντίσεχον, *a copy*, differing from τύπος, ſo as the impreſſion in the wax differs from the ingraving in the Seal. So the *Old Gloſſary* renders both thoſe words, ἀντίσεχον and ἀντίτυπον, by *exemplum* and *exemplar*. And thus is the word uſed, *Heb.* 9. 24. and generally in the *Eccleſiaſtick* writers, and is beſt expreſs'd by *parallel*, or *anſwerable*, and may ſo here fitly be rendred, *parallel whereunto Baptiſm* —

h. ᾧ ἀντίτυπον

* *in Hieron.*

ἀσεβείας

Paraphraſe. CHAP. IV.

1. Ye muſt therefore, ſeeing Chriſt hath ſuffered for you, reſolve to follow and imitate him in ſuffering alſo, or dying with him, viz. dying to ſin (ſee v. 6.) or ceaſing from it, as he that is dead, or hath crucified the fleſh with affections and luſts, always doth,

a.

1. FOraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm your ſelves likewiſe with the ſame mind: for he that hath [a] ſuffered * in the fleſh, hath ceaſed from ſin,]

* or, to the fleſh, for the King's *MS.* reads σαρκὶ

2. That for the remainder of the life that ye live, this frail mortal life, ye live no one minute longer in obedience to thoſe luſts, or compliance to thoſe appetites that are ordinary among men, but in perfect obedience and compliance to the will of God.

2. That † he no longer ſhould live the reſt of *his* time in the fleſh to the luſts of men, but to the will of God.

† ye ſhould no longer live the reſt of your time εἰς τὸ μηκέτι —

3. For ye have ſure continued long enough in thoſe heatheniſh villanies, ſo ordinary in the Gentile world, ye have ſufficiently gratified them by accompanying them in unnatural acts of uncleanneſs (ſee Note c.) and carnal luſts, in drinking of wine, amorus addreſſes (ſee Rom. 13. e.) Bacchanals, and thoſe deteſtable ſins of luſt uſed in the idol-worſhips of the Gentiles, ſee Note on 1 Cor. 5. 1.

b.

3. For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, [b] exceſs of wine, revellings, * banquettings, and abominable idolatries;]

† ἐπιλοιπον — βιῶσαι χρόνον

* drinkings, πόσεις

4. Wherein

4. Wherein they [c] † think it ſtrange that you run not with them to the ſame [d] * exceſs of riot, ſpeaking evil of *you* :]

† wonder and blaſpheme ξενίζονται βλασφημοῦντες
* confuſion

and rail at you, if you make any ſcruple of thoſe unnatural abominable ſins which are not to be ſpoken of, with them to the commiſſion of them:

5. Who ſhall give account to him that † is ready to judge the quick and the dead.]

† hath in readineſs ἑτοίμως ἔχοντι

ly accountable to God the judge of all the world, who hath all the actions and thoughts of men, dead and living, he can paſs a moſt juſt ſentence on them whenſoever he pleaſes, and will certainly e'er long ſo deal with the provoking ſinners, Jews and Gnoſticks of this age, as he hath dealt formerly with the like through all times, ſince the beginning of the world.

6. For, for this cauſe was the Goſpel preached alſo to them that are dead, that they might be * judged according to men in the fleſh, but live according to God in the ſpirit.]

* judged to the fleſh according to men, but live to the Spirit according to God

ſinners of the old world (ſee Note on c. 3. f.) and all others that are now long ago dead, firſt preached to them, (when they were alive) as now unto us, and made known his will and commandments on this one deſign, that they might mortifie all ſinful luſts, reform their vitious abominable ways, and ſo ſuffer to the fleſh (ſee Note a.) and for the future live new lives, obey the commandments of God.

7. But the end of all things is at hand: be ye therefore ſober, and watch unto † prayer.]

† prayers προσευχὰς

ſtruction to the obdurate Jews, ſo oft ſpoken of by Chriſt and his Apoſtles (ſee Note on Mat. 10. g. and 24. c.) is now near at hand, which is an obligation to all care in performing all acts of piety, in praying for the averting of God's wrath, and ſecuring you from being overwhelmed in it: and to that end there is nothing ſo neceſſary as ſobriety, in oppoſition to the ſins forenamed, v. 3, 4. and care and vigilance that the day of viſitation come not on you unawares.

8. And above all things have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins]

earneſt love and charity toward your fellow-Chriſtians, (the contrary to which, the contentions and factions of the Gnoſticks, ſhall concur with their other villanies to involve them in the vengeance that befalls the perſecuting Jews.) For this added to repentance from all thoſe other dead works, is the likelieſt means to propitiate God and avert his judgments from you: ſee Jam. 5. 8.

9. Uſe hoſpitality one to another without * grudging:

* murmurings γογγυσμοῦ

10. As every man hath received the gift, *even ſo* miniſter the ſame one to another, as good ſtewards of the † manifold grace of God.]

† various ποικίλης

buting it to them that want; as counting your ſelves but ſtewards of thoſe many gifts and liberalities of God, (ſee Note on c. 3. e.) and diſcharging that office, as it ought to be diſcharged, to the greateſt advantage of others.

11. If any man ſpeak, *let him ſpeak* as the oracles of God; if any man * miniſter, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.]

* diſtribute διακονεῖ

one that is a ſteward or diſpenſer of the oracles of God: He that exerciſes liberality to the poor (ſee Note on Luk. 8. a.) let him do it in proportion to that eſtate which God hath given him: that ſo God may be glorified in his gifts, that is, receive honour by that uſe which is made of them, by your obedience to the Goſpel of Chriſt, who is God bleſſed for ever. Amen. (See Rom. 9. c.)

12. Beloved, † think it not ſtrange concerning the [e] fiery trial which is to try you, as though ſome ſtrange thing happened unto you:]

† wonder not, or, be not ſurpriſed at this burning, or caſting into

terrible fire of perſecution and affliction which is among you at this time; it is that which God ſends for your tryal, and 'tis no ſtrange or new thing to have ſuch things befall Chriſtians:

the fire that is among you, and is befallen you for your trials, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ

13. But rejoice, in as much as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.]

you are made like unto Chriſt in ſuffering: and then as there was a reſurrection of Chriſt after his ſuffering; and that reſurrection the more glorious, becauſe of that forerunner; ſo after theſe ſufferings of yours, there will be a glorious revelation and coming of Chriſt, that ſpoken of Mat. 24. (ſee Note on 2 Theſſ. 1. a.) to the deſtruction of thoſe crucifiers of Chriſt, and perſecutors of Chriſtianity, after which you ſhall have a great calm and tranquility, and that will be matter of exceeding joy to you.

14. If ye be reproached for the name of Chriſt, happy *are ye*; * for the ſpirit of [f] glory and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.]

* for the ſtate of glory ὅτι τὸ τῆς δόξης (the King's MS. adds καὶ δυνάμεως, and of power) and the ſpirit of God καὶ τὸ τοῦ Θεοῦ πνεῦμα

ſtian profeſſion's ſake, it is the happieſt thing that could befall you! For by your being reviled for being Chriſtians, it ſeems the very ſame condition which was in Chriſt incarnate, and wherein his power was moſt evident, and the very ſpirit and temper of God is in you; which temper of Chriſt is looked upon with reproach by them of the world, not conceiving how ſuffering can become a God, but by you, who have imitated it by your own ſufferings, it is commended and glorified.

15. But let none of you ſuffer as a murtherer, or as a thief, or as an evil doer, or as [g] a buſie-body in other mens matters.]

love with ſufferings from the heathen powers, as to do ought that may juſtly deſerve it from them, as by any act of murther, ſtealth, aſſuming or pretending authority to make others, that belong not to your charges, to perform what you term their duties.

16. Yet if *any man ſuffer* as a Chriſtian, let him not be aſhamed; but let him glorifie God on this behalf.]

like, he yet fall under perſecution for the faith of Chriſt and diſcharge of his Chriſtian duty, let this be matter of rejoicing to him, and of thankſgiving to God,

17. [h] † For the time *is come* that judgment muſt begin at the houſe of God: and if * it firſt begin at us, what ſhall the end *be* of them that obey not the Goſpel of God?]

† That it is the ſeaſon that judgment ſhould begin
* the firſt be from us, πρῶτον ἀφ' ἡμῶν

and ſecond draught of bitterneſs, that is, of puniſhments for men, one by way of chaſtiſement or exerciſe, the other for utter exciſion, or one in this world, the far lighter of the two, the latter to come in another world, much more formidable, and the former now ſometimes befalling the deareſt ſervants of Chriſt, this is the time or ſeaſon for that to fall on you. And if it be ſo, what is this but a very ominous ſign, that it will be very heavy and inſupportable to the wicked, the obdurate crucifiers of Chriſt, and perſecutors of Chriſtianity, whoſe portion is that other far bitterer part of the Cup, which is reſerved for them even in this world, a fatal exciſion now ſuddenly approaching? after the righteous have been ſufficiently tried, then their rod is to be caſt into the fire, and ſo an utter deſtruction of the obdurate Jews (ſee Luk. 23. 31.) and that in an heavier manner in another world after this life.

18. And if the righteous † ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?]

† hardly eſcape μόλις σῴζεται

tion of miſery in this life, Prov. 11. 31. and, though he eſcape, yet do it through many afflictions, then how fearful is the expectation of ungodly ſinful men?

19. Wherefore let them that ſuffer according to the will of God, * commit the keeping of their ſouls *to him* in well-doing as unto a faithful Creator.]

* commit their ſouls or lives παρατιθέσθωσαν τὰς ψυχὰς

they that ſuffer in Chriſt's cauſe bear it patiently and quietly, never doing or attempting any unlawful thing to caſt the croſs off from their own ſhoulders, but committing their lives and every thing to God, who having created all, and ſo being able to preſerve them as eaſily, if he pleaſe, and being moſt certain to perform all his promiſes to every faithful ſervant of his, will certainly preſerve them, if it be beſt for them, and if he do not, will make their ſufferings a paſſage to and enhaunſment of their glory.

Annotations on Chap. IV.

a. Παθὼν ἐν σαρκὶ

V. 1. *Suffered in the fleſh*] What is here meant by *ſuffering in the fleſh*, (or, as the King's MS. reads, σαρκὶ, *to the fleſh*) which we are to do by way of correſpondence to *Chriſt*'s crucifixion, doth not only appear by many other phraſes elſewhere, as *being dead to ſin, crucified with Chriſt*, noting thereby mortification and forſaking of worldly ſinful courſes; but alſo by the diſtinct words here added, πέπαυται ἁμαρτίας, *he hath ceaſed from ſin*, which refer the phraſe here to reformation of wicked lives, not to ſuffering of afflictions, as the words might be thought to ſignifie. And this irrefragably appears by v. 2. *That we ſhould no longer live the reſt of our time in the fleſh to the luſts of men, but to the will of God.* Which verſe if it be compared with that harder phraſe, κεκριμένους κατὰ ἀνθρώπους σαρκὶ, *judged to the fleſh according to men*, v. 6. it may poſſibly give ſome light to the explication of it. For ἐπιθυμίαις ἀνθρώπων *the luſts of men*, ver. 2. may well be anſwera-

πέπαυται ἁμαρτίας

κεκριθῶσι κατὰ ἀνθρώπους σαρκὶ

ble to κατ' ἀνθρώπους σαρκὶ, *the flesh according to men*, v. 6. noting thereby the cuſtomary ſinful luſts of the Gentiles, as on the other ſide, *the will of God*, v. 2. is all one with the *ſpirit according to God*, the godly ſpiritual inclinations and diſpoſitions: and then why may not μηκέτι βιῶσαι, *living no longer*, that is, dying, be all one with κριθῶσι *be judged* or *condemned*, or *ſentenced to death?* For when all the phraſes that belong to *Chriſt*'s ſufferings, Crucifixion, Death, Burial, are applied by accommodation from *Chriſt* to the Chriſtian, in reſpect of his *dying to the fleſh*, *to the world*, *to ſin*, and when the oppoſite to being *judged* is *living*, (and when that oppoſition is ſtrictly obſerved in all other parts of the phraſe, πνεύματι *ſpirit* oppoſed to σαρκὶ *fleſh*, and κατὰ Θεὸν *according to God*, to κατ' ἀνθρώπους *according to men*) why ſhould not κρίνεσθαι *to be judged* or *condemned*, which is the thing immediately preparatory to execution, be taken here (though not often elſewhere) for execution, or ſuffering that ſentence; and ſo κριθῶσι σαρκὶ, *judged to the fleſh*, be all one with *dead to the world* or *fleſh*, that is, mortifying all ſinful luſts, oppoſed to *living according to God*, *to the ſpirit*, an *holy* and *godly life?* Another notion theſe words, v. 6. may be thought capable of, ἵνα κριθῶσι μὲν κατ' ἀνθρώπους τῇ σαρκὶ (ſpeaking of penitent ſinners involved in a common ruin) that though as far as men can ſee, κατ' ἀνθρώπους *according to men*, they *be judged in the fleſh*, ſwept away in the calamity, in reſpect of their bodily outward condition, yet they are at reſt, and ſo in their ſoul or ſpirit, *live with God*. If *ſuffering in* or *to*, *the fleſh*, v. 1. did belong to afflictions, this then might probably be the meaning of v. 6. But the former being otherwiſe determined by the Context, this latter will beſt be interpreted by analogy therewith.

b. οἰνόφλυξ

V. 3. *Exceſs of wine*] Οἰνόφλυξ, μέθυσος, ὁ εἰς τὸ οἶνον ὁρμῶν· φλύειν γὰρ τὸ ὁρμὴν ἔχειν πρός τι, ſaith *Phavorinus*; the word ſignifies *a drunkard*, *one impetuouſly given to wine*. And again, Οἰνοφλυγία, ἐπιθυμία οἴνου ἀμέτρου, *an immoderate deſire of wine*.

c. ξενίζεσθε

V. 4. *Think it ſtrange*] Ξενίζεσθαι is *to wonder as at a new or ſtrange accident*. So in *Polybius*, ξενίζεσθαι καὶ διαπορεῖν διὰ τὸ παράδοξον, *to think ſtrange and doubt as at a paradox*; all one with ξενοπαθεῖν *to be ſurprized with ſome unexpected event*. So Ξενίζω, ἐκπλήττω, in *Phavorinus*, and proportionably in the Paſſive, Ξενίζεσθαι, ἐκπλήττεσθαι, *to be ſtricken on a ſudden*, or *amazed*: ſo here again, v. 12. μὴ ξενίζεσθε τῇ πυρώσει, *be not ſurprized*, *amazed*, *aſtoniſh'd*, or *vehemently affected* with *wonder*, at that πύρωσις which is among you.

d. ἀνάχυσις

Ib. *Exceſs of riot*] Ἀνάχυσις, φυρμὸς, σύγχυσις, ſaith *Phavorinus*: where σύγχυσις ſignifying *confuſion* is a general word, and would not much tend to the illuſtrating of the other, did not the φυρμὸς tell us what kind of confuſion it was, *viz.* a confuſion of ſexes in committing thoſe baſe ſins; for ſo ſaith he of φυρμὸς, μολυσμὸς, ῥύπος, μίασμα, it notes thoſe *filthy abominable pollutions*: and accordingly *Heſychius* having rendred it φυρμὸς, θηλεία, interprets the latter of theſe μαλακία *mollities*, the word ſo commonly uſed for *effeminacy*, and particularly for theſe baſe ſins. Another notion of this word there is (the primitive, I ſuppoſe, whence this is by Metaphor derived) for *ponds* or *cavities* which are filled with the ſea at the time of flote, and will carry boats at ſuch times to the main land, and to cities built there. So ſaith *Strabo* l. 3. Λέγουσι ἀναχύσεις αἱ πληρούμεναι τῇ θαλάττῃ κοιλάδες ἐν αἷς πλημμυρίσι καὶ πολλῷ δίκλω ἀνάπλους ὑπὸ τὰ μεσόγαιαν ἔχουσαι καὶ τὰς ἐπ' αὐτῆς πόλεις. Theſe *Ptolemy* calls ἐκχύσεις, as our *Humber* in *England* is by him expreſs'd by Ἄκις (in all probability for Ἄκρα) ἔκχυσις. And this overflowing of the ſea is very fit to expreſs this of extravagant enormous luſt (See Note on *Jude* b.) Agreeable to this is the notion of Ἀσωτία here alſo joined with it: Ἄσωτος, ἀκόλαστος, ἀσώτους, and Ἀσώτως, αἰσχρῶς ſaith *Phavorinus*; it notes *incontinence*, and *laſciviouſneſs*, or *filthineſs*, which what it ſignifies in that writer, will appear by the account which he gives of ἀσωτεύεσθαι *viz.* that principally and properly it ſignifies τὸ παρὰ φύσιν τῇ γυναικὶ μίγνυσθαι, the ſin mentioned *Rom.* 1. 26. from whence, ſaith he, there was a city called Ἀσέλγη, ὅπου κακῶς ἔχουσι οἱ ἄνθρωποι, καὶ ἀλλήλοις ἐκοινώνουν, where ſuch unnatural villanies were ordinarily committed: and κοινῶς, ἀσέλγεια ἀκαθαρσία *uncleanneſs*, but that eſpecially of the baſeſt and fouleſt ſort, as may appear by his rendring Ἀρρητοποιία by ἀσέλγεια, ἀκρασγία· by which it appears that theſe two words ſignifying each of them ſo unſavourly, are joined together to denote thoſe ἀθέμιστοι εἰδωλολατρεῖαι *abominable practices* of the Gentiles in their idolatries, v. 3.

Ἀσωτία

e. πύρωσις

V. 12. *Fiery trial*] What πύρωσις here ſignifies will eaſily be defined from the notion of the Hebrew רלק, which ſignifies two things, *to perſecute*, and *to ſet on fire*. So *Pſal.* 10. 2. where the Hebrew is rendred by us, *the wicked doth perſecute the poor*, the LXXII. read, ἐμπυρίζεται ὁ πτωχὸς, *the poor is ſet on fire*. And ſo again, צרף, which ſignifies *to try*, (either as gold is by the fire, or as men by afflictions) is by the LXXII. *Pſal.* 17. 3. rendred ἐπύρωσας *caſting into the fire*. And accordingly πύρωσις regularly will ſignifie in general, any kind of adverſity or ſharp perſecution, which (a fire blown up into flames, to gold or other metals is the means of exploring and purifying them) is in like manner here ſaid to be γινομένη ὑμῖν εἰς πειρασμὸν, *befallen them for their trial*. Thus *Prov.* 27. 21. δοκίμιον ἀργυρίῳ καὶ χρυσῷ πύρωσις, *caſting into the fire is the tryal for ſilver and gold*, and *Pſal.* 66. 10. ἐπύρωσας ἡμᾶς, ὡς πυροῦται ἀργύριον, *thou haſt caſt us into the fire*, *as ſilver is caſt into the fire*, unleſs perhaps that ſhould be read ἐπείρασας ὡς πειράζεται *thou haſt tried us as ſilver is tried*, and ſo in other places of the Old Teſtament. The word we have again, *Rev.* 18. 9. where καπνὸς πυρώσεως we rightly render *the ſmoak of her burning*, or *being ſet on fire*. If this be now applied to the Jews in general at that time, it may then be fitly interpreted of the great combuſtions and ſeditions cauſed by the Ζηλωταὶ and σικαριοὶ, *Zelots* and *ſeditious*, oft mentioned by *Joſephus*, which raiſed ſuch ſtirs among them, and brought ſuch heavy, bloody ſlaughters upon them before their deſtruction by the *Romans*, and not only in, but out of *Judæa*. And in oppoſition to theſe perhaps it is, that they are adviſed to be Ζηλωταὶ τοῦ ἀγαθοῦ *Zelots of that which is good*, for ſo the King's MS. reads in ſtead of μιμηταὶ *imitators* or *followers*, c. 3. 13. and accordingly now, when the τὸ τέλος ἤγγικε the deſtruction or fatal exciſion was but *approaching*, the πύρωσις is ſpoken of as already γινομένη ἐν ὑμῖν *befallen among them*, and ſo may fitly be the forerunner of their deſtruction, as *Joſephus* obſerves it was. But if it be more ſtrictly applied to the Chriſtians to whom S. *Peter* writes, it muſt then ſignifie the perſecutions which, from the Jews and *Gnoſticks*, fell on the pure and orthodox Chriſtians, whereever Chriſtianity was planted in the *Provinces*, and was particularly εἰς πειρασμὸν, *for the exploring* and *trying* them, the malice of the perſecuters being ſuch (and no other means of appeaſing them, ſave the denying of the Faith, or, by compliances, ſeeming to do ſo) that whoſoever was not ſincere, was ſure to be tempted out of his profeſſion.

πύρωσις

τέλος ἤγγικε

f. δόξη

V. 14. *Glory*] That δόξη *glory* is anſwerable to the Hebrew *Schechinah* the *appearing of God by Angels*, or any other glorious way, hath been often ſaid, Note on *Mar.* 1. a. (ſee 2 *Pet.* 1. 3, 17. and *Jude* 24.) and that that alſo ſignifies that eminent way of God's appearance, (which is therefore called his ἐπιφάνεια) the Incarnation and being of *Chriſt* here on the earth, hath been formerly noted alſo, on *Joh.* 1. c. So 2 *Cor.* 4. a. *the glory of God in the face of Jeſus Chriſt*, is the glorious exhibition of God, ſo viſible in *Chriſt* here on the earth. And ſo moſt probably here it ſignifies; and then τὸ τῆς δόξης τὸ τῆς δόξης will be the ſtate or condition of *Chriſt* when he was here uponthe earth, with which is here fitly joined τὸ πνεῦμα τοῦ τὸ πνεῦμα Θεοῦ, *the ſpirit of God* (ſo *Chriſt* incarnate was, *God bleſſed for ever*) that is, the ſame way of diſpenſation and œconomy which was uſed on *Chriſt* when he was here on earth (ſee Note on *Luk.* 9. e.) And that this is the meaning of it here, will be judged by the Context, which pronounces them happy that are *reproached for Chriſt*'s *name*; becauſe by that means they are made like *Chriſt*, that prime perſon that ſuffered for well doing.

Δόξα Θεοῦ ἐν προσώπῳ Ἰησοῦ

τοῦ Θεοῦ

g. ἀλλοτριεπισκοπία

V. 15. *A buſie-body*] What the ἀλλοτριεπισκοπία here ſignifies, will beſt be gueſt by obſerving firſt that it is here joined with other great and groſs ſins, Theft, Murther, Evil-doing; ſecondly, by comparing it with another word of near ſignification, ἀτακτία 2 *Theſſ.* 3. 11. (againſt which the Apoſtle exhorts, 1 *Theſſ.* 4. 1.) This

crime

crime is either of a lower or higher ſort; the firſt is idleneſs, the ſecond improves it into ſedition. Againſt the former the Apoſtolick doctrine did proceed by way of cenſure, that they were not to be acknowledged in the Catalogue of thoſe poor that were to be relieved by the Church out of the publick ſtock, but rather under the title of the ἄτακτοι *diſorderly* perſons, uſed as *thieves* (with whom they are here placed) which were to be ſold as ſlaves, forced to labour, and ſo taken off from their idleneſs and medling with other men's matters. Thus among the *Ægyptians* idleneſs was a capital crime; among the *Lucani*, he that lent money to any idle perſon was to loſe it; among the *Corinthians* the ſlothful were delivered to the *carnifex*, ſaith *Diphilus*. Another higher than this there was, of undertaking to have the charge of thoſe that do not belong to them; a fault which at this time was very obſervable among the Jewiſh *Zelots*, who pretending to and promiſing themſelves a perpetual immunity from all power of men (as the only children of God, which were not therefore to be under any man, particularly under Heathens, but to enjoy an αὐτονομία or *immunity*) would force all men to join with them againſt the *Romans*, that is, againſt the publick peace, calling themſelves the εὐεργέτ) καὶ σωτῆρες *benefactors and ſaviours* of the nation and plundering all that would not be as active and ſeditious as themſelves. Such as theſe were very rife at the time of writing this *Epiſtle*, and might juſtly be here ranked with *thieves* and *murtherers*, being moſt eminently both of theſe, under pretence of zeal to the Law, and making all men perform their duty.

ἄτακτοι

h. δοξαζέτω ὅτι

V. 17. *For the time*——] The ὅτι here will moſt conveniently be joined with the δοξαζέτω, v. 16. as the matter of the Chriſtians joy, and occaſion of his glorifying God, that this is the ſeaſon of *judgments beginning at the houſe of God*. For there being two parts of God's κεῖμα or *judgment*, the one tolerable, the other intolerable, the one for advantage of the ſufferer, the other for the greateſt diſadvantage, the one here called ἄρξασ κεῖμα, *the beginning*, or τὸ πρῶτον, *firſt part*, *of the judgment*, the other τὸ τέλ⊖, *the end*, or *tail* of it, the one aſſigned to pious men the οἶκ⊖ Θεῦ *houſe of God*, the other to the impious, obdurate, ἀπειθοῦντες *diſobedient*, (ſee c. 3. g.) it muſt needs be look'd on as an happy condition, and that which is matter of joy and not of ſorrow to any, that they have their part in the former of theſe, and not in the latter of them. What the τὸ τέλ⊖ *the end* here is, may perhaps be queſtioned, whether any vengeance in this life, or that greater in another life. But the anſwer is eaſie: it belongs primarily to the vengeance that here ſhould light upon the obdurate Jews, their utter exciſion now approaching, ſtyled τὸ τέλ⊖ πάντων *the end of all things*, v. 7. in compariſon with which the perſecutions that now fell on the perſevering Chriſtians from their hands were very light and ſupportable; but this not to exclude, but to be the entrance on that ſad arrier, the dregs of that bitter cup in another world. What is here added of the δίκαι⊖ μόλις σώζε), *the righteous ſcarcely eſcaping*, is taken from *Prov.* 11. 31. where that which is in the Hebrew הן צדיק בארץ ישלם, and is from thence rightly rendred by our Engliſh, *behold, the righteous ſhall be recompenſed on the earth*, is by the *Septuagint* (by miſtake, as it is probable, of בארץ for ſome other word) rendred δίκαι⊖ μόλις σώζε), *the righteous hardly* (that is, not without ſome difficulties and perſecutions) *eſcapes*; where, as the recompence on earth, which the righteous meets with, is the puniſhments and afflictions which befall him in this life, ſo the σώζε) *ſaved*, muſt be the temporal preſervations here, or immunity from afflictions, and μόλις σώζε) *hardly ſaved*, his bearing ſome ſharp pungent part of them, but thoſe not comparable with that other part of God's cup of trembling, which expects the ungodly both here in a remarkable deſtruction, and in another world.

ἄρξασ κεῖμα τὸ πρῶτον τὸ τέλ⊖

τὸ τέλ⊖ πάντων

δίκαι⊖ μόλις σώζε)

μόλις

σώζε)

CHAP. V.

Paraphraſe.

* a fellow-elder, συμπρεσβύτ)ρ⊖

† is ready to be μελλόσης

* governing it ἐπισκοπῦντες

1. THE Elders which are among you I exhort, who am * alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that † ſhall be revealed:]

1. The Biſhops of your ſeveral Churches (ſee Note on Act. 11. b.) I exhort, who am my ſelf employed here at Rome to govern the Church, one that attended Chriſt at his crucifixion, and was alſo at his Transfiguration preſent at that diſcourſe concerning the glory that ſhould be conſequent to his death, (ſee 2 Pet. 1. 16.) the remarkable deſtruction of his crucifiers, and deliverance of his faithful diſciples (ſee Note on 2 Theſſ. 1. 6.)

2. Feed the flock of God which is among you, * taking the overſight *thereof*, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind;]

2. Take care of your ſeveral Churches, and govern them, not as ſecular rulers by force, but as paſtors do their ſheep, by calling and going before them, (Pſal. 80. 1.) that ſo they may follow of their own accord; nor out of conſideration of the gain which may be made by receiving the contributions of the Church put into your hands, as ſecular rulers again make gain of their government, but ſo ruling them that they may obey your doctrine and example chearfully;

* having dominion over your charges

† becoming γινόμ)οι

3. Neither [a] as * being lords over *God's* [b] heritage, but † being enſamples to the flock.]

a. b.

3. Not making thoſe advantages of them that are under you which the Procurators or ſecular governours do of their Provinces, but contenting your ſelves with the portion belonging to you, and walking Chriſtianly and exemplarily before them.

4. And when the chief ſhepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.]

5. And when Chriſt, which is your ruler and governour, as you are rulers of other men, ſhall come to judgment, you ſhall aſſuredly receive from him a crown, which is not made of ſuch fading materials as thoſe in the Olympick games, but one that fadeth not, a crown of glory, (ſee Note on 1 Cor. 9. 25.) a reward of your good (that is, eminently good) work, or office, 1 Tim. 3. 1. See Note a.

5. Likewiſe ye younger, ſubmit your ſelves unto the elder: yea, * all *of you* be ſubject one to another, and † be [c] clothed with humility; for God reſiſteth the proud, and giveth grace to the humble.]

c.

5. And in like manner all inferiours muſt live obediently under their Biſhops; and ſo muſt all of you be ſubject to thoſe that are ſet over you (ſee Note on Jam. 5. h.) putting on humility as your badge; Or, and ſo muſt all of you put on humility as your badge: For God, ſaith Solomon, ſetteth himſelf againſt the haughty and diſobedient, but is very favourable to the meek and obedient.

* or, all of you toward one another put on humility, for the K.'s MS. leaving out ὑποτασσόμ)οι reads πάντες ζ ἀλλήλοις ☧ ταπεινοφροσύν) ἐγκομβώσ.

† put on as your badge

6. Humble your ſelves therefore under the mighty hand of God, that he may exalt you in * due time:]

6. Submit your ſelves therefore in all obedience to all thoſe that are placed over you by God, that he may in that great ſeaſon of retributions, both here in the time or viſitation (ſee Note on c. 2. 9.) and hereafter in the day of doom, exalt and reward your humility.

* or the ſeaſon of viſitation, for the King's MS. reads καιρῷ ἐπισκοπῆς

† μέριμναν ſolicitude

7. Caſting all your † care upon him; for he careth for you.]

7. And whatſoever difficulties ye have to wreſtle with, be not anxiouſly ſolicitous about them, but refer all to God's guidance, either to avert or enable you to ſupport, for he hath a particular care of you, and will not let any thing befall you, which is not really beſt for you.

8. Be ſober, be vigilant, becauſe your adverſary the devil, as a roaring Lion, walketh about ſeeking whom he may devour:]

8. Obſerve carefully all the rules of ſobriety and vigilance, or diligence; for the devil, that upon all occaſions indicteth and accuſeth you before God, is always watching advantages to get you into his power and reach, and uſeth all means to that end, as a Lion doth roaring, to fright and amaze, and ſo catch his prey:

* firm by faith στερεοὶ τῇ πίστ)

† befall your brotherhood which is in the world τῇ ἐν κόσμῳ ὑμῶν ἀδ)φότητι ἐπιτ)ρεῖσ

9. Whom reſiſt * ſtedfaſt in the faith; knowing that the ſame afflictions † are accompliſhed in your brethren that are in the world.]

9. Whoſe temptations can bring you no hurt but by your yielding to them, and therefore it concerns you to reſiſt him with all conſtancy and fidelity, making uſe of the ſhield of faith, Epheſ. 6. 26. to repel all his aſſaults, that being the tried inſtrument of overcoming the devil as well as the world, 1 Joh. 5. 4. and for your encouragement to conſtancy, you cannot but know that you are not the only ſufferers in the world, but that the Chriſtians at Rome, v. 13. and in other places, ſuffer in the very ſame manner that you do.

* himſelf reſtore you, αὐτὸς καταρτίσαι ὑμᾶς; or, ſhall himſelf reſtore, for the King's MS. reads καταρτίσ)

10. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, * make you perfect, ſtabliſh, ſtrengthen, ſettle *you*.]

10. But the ſame God of all mercy and conſolation, who, by revealing Chriſtianity to you, hath advanced you to a capacity and (if you be not wanting to your ſelves) to the poſſeſſion of

his eternal glory through the ſufferings of Chriſt, by his ſpecial providence reſtore you to a peaceable quiet condition of ſerving him, after theſe your diſperſions are over (ſee Note on 2 Cor. 13. c.) and by that means confirm you to hold out to the end.

11. And his holy name be for ever bleſſed and magnified by us all. Amen.

11. To him *be* glory and dominion for ever and ever. Amen.]

12. I have written this ſhort Epiſtle to you by Silvanus, I take it, a worthy and faithful perſon, perſuading you thus to perſevere, and aſſuring you that this which I now preach to you is that faith which was at firſt received and believed by you, wherein ye have continued ſo long.

12. By Silvanus † a faithful brother unto you, (as I ſuppoſe) I have written briefly, exhorting and teſtifying that this is the true grace of God wherein * ye ſtand.]

† a brother faithful to you ὑμῖν τὸ πιςὸ ἀδελφὸ

* ye have ſtood ἑςήκατε

d. 13. The Church which is at Babylon (that is, Rome, parallel to Babylon in many things) which is your partner in the faith, ſaluteth you, and ſo *doth* Marcus my ſon.

13. The *Church that is* at Babylon d † elected together with *you*, ſaluteth you, and ſo *doth* Marcus my ſon.]

† your fellow-choſen

14. Let that kiſs, the token of charity, be from me begun to you all, (ſee Rom. 16. c.) I ſalute and wiſh all proſperity to all the Chriſtians among you. So be it.

14. Greet ye one another with a kiſs of charity. Peace *be* with you all that are in Chriſt Jeſus. Amen.]

Annotations on Chap. V.

a. Καλαχυειδίεν

V. 3. *As being lords*] Καλαχυειδίεν is καλαχρᾶσθαι, ſaith *Phavorinus*, *to have and exerciſe dominion*. What this is, will appear by that place of the Goſpel, *Mat.* 20. 25. where 'tis explained by the practice of the heathen rulers, Kings or Emperors over them, who do κυριάζειν, and καλαχυειδίεν (both to the ſame ſenſe) *act* as κύριοι *lords*, maſters of their people; and that not only by dominion over their perſons, but over their eſtates too, ſo far as to maintain all their ſtate out of the peoples purſes by way of tribute and taxes. This is the meaning of διακονεῖσθαι there, ver. 28. *to be ſerved* or *benefited* by their ſubjects, the ſame that *Xenophon* means by ὠφελεῖσθαι ὑπ' αὐτῶν, *Præf.* to Κύρ. Παιδ. *being profited by them*: and * *Callicratides* the *Pythagorean* in his book of the *felicity of families*, intimates the ſame by his definition of *deſpotick government*, ἀ τῷ ἰδίῳ συμφέρον τῷ ἀρχομένῳ, *that which reſpects the ruler's own profit, and not the ſubject's*. For this is the manner of *the Kings of the nations* (and conſequently will be ſo of their King, if they will have one) 1 *Sam.* 8. 11. to *receive tributes* and the like from their ſubjects, and to be maintained by them in all their ſplendour and greatneſs that belonged to them, all the pomps and expences of their families and courts being fetched out of their ſubjects purſes and perſons. Which conſideration would, ſaith *Samuel*, make them think their preſent eſtate under the θεοκρατία (being *governed by God* immediately) much better to them, v. 18. And that is the meaning of the καλαχυειδίεν, to behave themſelves after the manner of theſe, to uſe their power in order to their own profits and greatneſs (like thoſe *Neh.* 5. 5. where the word κυριάζειν is uſed) And this is here forbidden the governours of the Church, they may not make this their manner of ruling, to exerciſe this power over their flock, but to give them examples of all kind of Chriſtian vertue, and ſo neither to be πλήκτ) *ſtrikers*, *imperious*, *maſterly* perſons, *ruling roughly* and *harſhly*, and in oſtentation of their power, nor αἰσχροκερδεῖς, *covetous*, *griping*, making advantage of Eccleſiaſtical power to ſqueez gain out of men. Which two things are ſo ſeverely interdicted the Eccleſiaſtical ruler, 1 *Tim.* 3. 3. and *Tit.* 1. 17. and perhaps are intended here alſo, v. 2. the firſt by ἐξ ἀναγκασῶς *not forcibly*, in an Active ſenſe, not uſing violence toward the flock, and the latter by the αἰσχροκερδῶς not *making filthy gain*, that is ſuch as the uſe of their power over the flock brings them in, over and above that proportion which by the Church is allotted for their maintenance.

κυριάζειν

* *Stob.* p. 486.

πλήκτ)

αἰσχροκερδεῖς

ἐξ ἀναγκασῶς

b. Κλῆροι

Ib. *Heritage*] Κλῆροι may here be the ſeveral provinces over which each of the Governours (mentioned together in the Plural v. 1.) are placed. So Act. 1. 25. κλῆρ☉ διακονίας καὶ ἀποσολῆς, *the lot of miniſtry and Apoſtleſhip*, is that charge or portion aſſigned by lot to *Matthias*, whither he was to go and officiate and preach the Goſpel: From which *diviſion* then made among the Twelve at their ſetting out on their travels to plant the Goſpel, they and all others ordained by God to be Apoſtles or Biſhops, had afterward their provinces to govern, ποιμαίνειν, and ἐπισκοπεῖν *to rule as Paſtors* and *Biſhops*, v. 2. when they were converted to Chriſtianity: As among the *Romans*, the Province which ſuch a *Proconſul* was to adminiſter or govern, was his *lot* or κλῆρ☉, according to which κληρυχία in *Phavorinus* is rendred διοικήσεια *Lordſhip*. In relation to theſe Provinces among the Romans, over which Procurators, or Prætors, or Proconſuls were ſet, or to which they were advanced, as to a Magiſtracy or Preferment, and raiſed great wealth there from their Provinces (as *Cicero* tells us of *Verres* and the Prætor of Sicily) it is, that here the Apoſtle commands the Biſhops not to bear rule as they do over their Provinces (that is, by force, and with griping and ſqueezing wealth out of them, that is καλαχυειδίεν τ κλήρων, and ἀναγκασῶς, and αἰσχροκερδῶς, ſee Note a.) but to rule them as Paſtors do a flock, going before, and ſo conducting them, which is here the meaning of τύποι γινόμενοι τῆ ποιμνίυ *becoming examples of the flock*, after the manner of the ſheep in thoſe parts, where the Paſtor going before, *the ſheep hear his voice and follow him*, and that, as it is here, ἑκουσίως and προθύμως *willingly* and *chearfully*.

ποιμαίνειν

ἐπισκοπεῖν

τύποι τῆ ποιμνίυ

c. ἐσκομβώσαντα

V. 5. *Clothed*] What ἐσκόμβωμα ſignifies, is particularly ſet down by *Julius Pollux*, Ὀνομασ. l. 4. c. 18. in theſe words, Τῇ τ ὅλων χιτωνίσκ ἱματίδιόν τι προσκεῖ☉ λεγόμενον, ὃ ἐσκόμβωμα λέγ☉ ἢ ἐπίβλημα, *Upon the ſervant's coat is added a little white garment called by this name*; by which it appears to be a habit peculiar to ſervants, and by what *Heſychius* and *Phavorinus* ſay (Ἐσκομβωθεὶς, δεθεὶς, it ſignifies *being bound*, and again Ἐσκόμβωμα, δεσμὸς *a band*,) it appears to be ſome kind of *girdle* or *belt*; and agreeably *Heſychius* and *Phavorinus* explain Κόωνυμ☉ by ἐσκόμβωμα ᾧ ζώννυται αἰγύπτιον, *an Ægyptian girdle*. This as it is a *belt*, or *girdle*, is an emblem of obedience, and much more ſo as that girdle was proper to ſervants; and ſo 'tis here uſed by the Apoſtle to denote humility to thoſe that are placed over them, as their badge by which they may be known to be ſervants of *Chriſt*. That it is no barbarous word, ſee *Photius Epiſt.* 156. who cites out of *Epicharmus* ἐσκεκόμβω☉, and ἐσκομβώσαντ☉ out of *Apollodorus*, ἐπωμίαν περίξασα διπλῶ ἄνωθεν ἐνεκομβωσάμενο, *I girt it upon me*: which agrees with the notion of *a belt* which we have given of it.

d. Ἐκλέγειν Ἐκλέγειν

V. 13. *Elected together*] Ἐκλέγειν *to chuſe* and ἐκκαλεῖν *to call* or *cull* out, are in effect all one, and greeably ἐκλεκτὴ *choſen*, and ἐκκλησία *Church*, are ſo too, noting the ſociety and aſſembly of Chriſtians, as they are ſeparate from the world, and in that reſpect ſaid to be *called*, or *picked*, or *culled* out of it. Thus I ſuppoſe the word is uſed in *Ignatius*'s *Epiſtle to the Trallians*, or by the *interpolator*, if that be not the original reading, where ſpeaking of Biſhops he ſaith, χωρὶς τούτων ἐκκλησία ἐκλεκτὴ οὐκ ἔστιν, *Eccleſia non eſt cœtus evocatus, aut peculiaris*, that is, in effect the Church is not a Church of ſuch as it ought: And ſo it muſt be underſtood by thoſe words which follow in *Videlius*'s copy; and if they were not written by *Ignatius*, ſeem to be a *Scholion* to explain them, and as ſuch, to be added to them, ἐ συνάθροισμα ἁγίων, ἐ συναγωγὴ ὁσίων, *not a collection of Saints, not an aſſembly of pious men*. And then συνεκλεκτὴ will ſignifie that Church which was planted together with them, their ſiſter Church; ſee Note on 2 *Joh.* a. That S. *Peter* was now at *Rome* when he wrote this Epiſtle, in the ſecond year of *Claudius*, is collected by *Baronius*, and accordingly Βαβυλὼν here will be reſolved to ſignifie *Rome*, (ſee *Euſeb.* l. 2. c. 14. and *Jerom. De Scriptor. Eccl.* in *Marco*) ſo called, either διὰ τὸ πάνυ φανὲς, *becauſe of the great ſplendor* of that city, ſaith *OEcumenius*, or elſe becauſe of the great confuſion of Idolatry which S. *Peter* found there, (ſee *Rev.* 18. Note a.) And ſo *the Church in Babylon*, the Chriſtians in that heathen city of *Rome*.

συνεκλεκτὴ

Βαβυλὼν

THE

THE
[a] Second EPISTLE GENERAL
OF
PETER.

a. * of the Apoſtle: for the copies ordinarily read τῆς Ἀποστόλου Πέτρ.

THat this *ſecond Epiſtle* of S. *Peter* was not at firſt received in the Church of *Chriſt* with ſo univerſal an agreement and conſent as the *former*, may be concluded from *Euſebius* and others of the Antients. But that either it was not received into the antient *Canon*, or not acknowledged to be written by that Apoſtle, is the too haſty affirmation of ſome few later writers. For the confirming of which, becauſe the poſthumous *Annotations* of the moſt learned and judicious *Hugo Grotius* (a perſon which hath deſerved ſo extremely well of this laſt age) have offered a ſpecial argument, it will not be amiſs briefly to conſider it. It is this; *Peter*, as all know, died under *Nero*; but this *Epiſtle*, as it is there ſuggeſted, at leaſt the third Chapter of it, was written after the deſtruction of *Jeruſalem*. This is attempted to be thus proved: becauſe *no Chriſtian ever believed that the end of the world would come till after the deſtruction of the Jewiſh ſtate* (but that ſoon after that it would come, was the opinion of many;) *whereas*, ſaith the objection, *the writer of this Epiſtle arms his readers with patience in expectation of the laſt day, if it came not ſo ſoon as they expected.* Hereupon the concluſion there is, that *Simeon*, the Biſhop of *Jeruſalem* next after *James*, is probably to be deemed the writer of this *Epiſtle*, who lived after the deſtruction of *Jeruſalem*, 'till *Trajan*'s time, and then was crucified. To make this good, theſe inconveniences are preſently foreſeen, which this opinion muſt neceſſarily fall upon. One from the beginning of the *Epiſtle*, where he is ſtyled *Simon Peter*, (which cannot belong to *Simeon* Biſhop of *Jeruſalem*, who was not called *Peter*) and Ἀπόστολος *Apoſtle of Jeſus Chriſt*, which as little belongs to *Simeon*, whoſe predeceſſor *James* in his *Epiſtle* ſtyles himſelf no more the δοῦλος *a ſervant* of *Jeſus Chriſt*. A ſecond from c. 3. 15. where he calls the Apoſtle *Paul* ἀγαπητὸς ἡμῶν ἀδελφὸς, *our beloved brother*. To theſe inconveniences the only expedient that is there offered is this conjecture (*Puto titulum fuiſſe*, &c.) that the word Πέτρος *Peter*, ſhould be left out in the Title, and ſo likewiſe the word *Apoſtle*, and ſo the form be reduced to that of *James* and *Jude*, Συμεὼν δοῦλος Ἰησοῦ Χριστοῦ, *Symeon the ſervant of Jeſus Chriſt*; and ſo likewiſe that the words rendred, *our beloved brother*, were not in the antient Copies. But of this there is not pretended any colour of authority from any antient Copy, but only, *Credo ita comperturum ſi quis antiquiora quàm nos habemus Epiſtolæ hujus exemplaria invenerit, I believe that he which ſhall meet with more antient copies than thoſe which we now have, will find it thus.* Which as it is an acknowledgment that no copy which we now have, favours this conjecture, and ſo that it is deprived of all authority or probable ground, ſo it is an evidence of the infelicity and great injury done to learned men, whoſe notes and all their moſt ſudden conjectures, which never paſs'd the Author's review, or ſecond, maturer thoughts, are indifferently put together, and ſet out by others after their death. For it is not imaginable that that moſt judicious learned man, who was ſo great a maſter of reaſon, and ſo ſeldom or never aſſumes to put off any opinion of his own upon his own *Puto* and *Credo*, *thoughts* and *beliefs*, or *conjectures*, ſhould thus leave out words and expreſſions upon his own phanſie, without any pretence of any one Copy to aſſiſt him. This will be yet more ſtrange, if it be remembred firſt, that ch. 3. 1. this is ſaid to be a *ſecond Epiſtle*, written much to the ſame purpoſe with the former, which is very agreeable to St. *Peter*'s being the Author of it, the former being wholly bent to fortifie the Chriſtian ſufferers in their conſtancy againſt the baits and ſeductions of the *Gnoſticks*, but can no way be competible to *Symeon* the Biſhop of *Jeruſalem*, of whom no records of thoſe times tell us, that he ever wrote any, and of whom it is not by thoſe *Annotations* pretended that he wrote two *Epiſtles*. Secondly, that ch. 1. 16, 17. there is a whole paſſage which cannot poſſibly belong to Biſhop *Symeon*, but ſignally doth belong to the Apoſtle *Peter*, that of having been on the *holy Mount* with *Chriſt*, and hearing thoſe words, *This is my beloved ſon*, &c. which certainly belongs to the Transfiguration, *Mat.* 17. where only *Peter*, and *James*, and *John* were preſent with *Chriſt*. And it is as ſtrange, which on thoſe verſes is ſaid in thoſe *Annotations*, firſt, that theſe words muſt not be referred to the Transfiguration on *Mount Tabor*, but to that other paſſage, *Joh.* 12. 28. (whereas *H. Grotius* in thoſe *Annotations* (which are known to be his) on *Mat.* 17. diſtinctly applies the words to that on *Mount Tabor.*) And ſecondly, that when the voice *Joh.* 12. 28. was in the other words, καὶ ἐδόξασα καὶ πάλιν δοξάσω, *I have glorified, and will glorifie again*, it is there ſuggeſted, that the words, *This is my beloved ſon*, &c. were put in by ſome ſcribes who took the *Epiſtle* for S. *Peter*'s. For which again there is not the leaſt proof offered from any Copy antient or modern: So unhappy are all thoſe conjectures in this matter, and ſo injurious to him whoſe name they have aſſumed to give them authority. 'Tis true, there is ſome ſhew of proof offered there, that the phraſe, *holy mountain*, ver. 18. cannot belong to *mount Tabor*, being uſed by the *Hebr.* only for the *mount Moriah* where the Temple was. But that argument is of ſmall validity, becauſe though *Moriah* be ordinarily ſtyled the *holy mountain*, and no other vouchſafed that title by the *Jews*, becauſe of God's preſence peculiar to the Temple, which gave it the title of *holineſs*; yet it is certain that other places, where God hath appeared to be preſent by his Angels, have by the *Jews* and God himſelf been acknowledged and ſtyled *holy* (as when *Moſes* is commanded *Act.* 7. 33. *to put off his ſhoes, for the place where he ſtands is holy ground*) and it is evident that that glorious appearance, and cloud, and voice at *mount Tabor* were evidences of this preſence, which might therefore, by analogy with the ſacred ſtyle, denominate it an *holy mountain*. To this purpoſe it is farther evident that S. *Jude* ver. 18. ſpeaking of the *ſcoffers* that ſhould *come in the laſt time, walking after their own luſts*, cites that prediction from the *Apoſtles of our Lord Jeſus Chriſt*, ver. 17. where it is reaſonable to believe that this *Epiſtle* ch. 3. 3. is referred to, (as indeed a great part of the argument of this *Epiſtle* is there made uſe of:) for in it thoſe very words are met with, (and are not ſo in any other Apoſtolick writing) *Knowing this firſt, that there ſhall come in the laſt days ſcoffers, walking after their own luſts.* From all theſe premiſes conſidered, it is abundantly clear, that if there be truth in this *Epiſtle*, (which they that acknowledge it a place in the *Canon*, and only queſtion its being written by S. *Peter*, cannot well be allowed to doubt of) or if S. *Jude* ſay true, then S. *Peter* was the Author of it: For there are not greater and ſurer evidences of any *Epiſtles* being written by the acknowledged Author of it than are theſe fore-named, the title of *Simon Peter*, the addition of *an Apoſtle of Jeſus Chriſt*, the mention of a *former Epiſtle*, the having been with *Chriſt* on *mount Tabor*, the being called an *Apoſtle of Chriſt* by S. *Jude*; all which in all copies ſtand unmoved, to ſecure the authority of this *Epiſtle*, and to convince us of the Author of it. As for the argument taken from the time of S. *Peter*'s death before the deſtruction of *Jeruſalem*,

a. Δεύτερος Πέτρου

ὄρος ἅγιον

γῇ Ἀσίᾳ

lem, &c. it is void of all force. For, (to grant all the former parts of it, that S. *Peter* died under *Nero*, that that was *before the deſtruction of Jeruſalem*, that *all Chriſtians expected that deſtruction before the end of the world*;) Firſt, it doth not follow, that if this *Epiſtle* were written by *Symeon*, it ſhall therefore fall to be after the deſtruction of *Jeruſalem*: for *James* the firſt Biſhop was put to death, and ſo *Symeon* ſucceeded in that See, eight years before the deſtruction of *Jeruſalem*, and five years before the death of S. *Peter*. Secondly, it is not true which is ſuggeſted in the argument, and on which one thing all the validity of it depends, that this *Epiſtle* was written after the deſtruction of *Jeruſalem*. And for the only proof of that, taken from hence, that the Author of this *Epiſtle* arms his readers with patience in expectation of the laſt day, that is as far from truth alſo, there being no word in this *Epiſtle* to that matter. One paſſage there is which refers to the end of the world, chap. 3. ver. 7. but not as approaching or conceived by any to approach: But the other paſſages of the *coming of the day of the Lord as a thief*, and the like, belong all to that judgment on the *Jews*, expreſſed in like phraſes by *Chriſt*, *Mat.* 24. and by the Apoſtles in their *Epiſtles*, and not to the day of univerſal doom or deſtruction of the whole world, (ſee chap. 3. Note d.) Having thus anſwered the pretenſions againſt the Author of this *Epiſtle*, it remains that we inquire of the time of writing it, which by c. 1. 14. may juſtly be concluded to have been a little before his death, and that in the time of his laſt danger before his Martyrdom, from the evident approach whereof, or revelation concerning it, he affirms himſelf to *know* that the *time of* his *putting off this* his *tabernacle*, that is, his death, ταχινή ἐστι, *is* very *ſuddenly to come*, very *near at hand*. That *Peter* and *Paul* from ſeveral parts of their travels came to *Rome* about the twelfth of *Nero*, to defend, and comfort, and confirm the Church that was perſecuted there, hath been reaſonably concluded by Chronologers. And in this year, *Anno Chr.* 67. about the beginning of *October*, they are both thought to be caſt into priſon, and ſoon after put to death. And then this is the moſt probable time for the writing this *Epiſtle*; which being ſo near the war, on which followed the deſtruction of the *Jews*, it is evident what occaſioned the writing of this *Epiſtle* (and S. *Jude*'s, which being on the ſame ſubject muſt be dated about the ſame time) *viz.* the confirming the perſecuted afflicted Chriſtians in their expectation of that deliverance which they ſhould now ſhortly meet with, by the deſtruction of their perſecuters. The certainty of which he declares, as alſo the reaſons of its being thus long delayed, and the undiſcernibleneſs when it comes, fortifying them alſo againſt the infuſions of the *Gnoſticks*, who took advantage of the continuing of their perſecutions ſo long, and much ſolicited and aſſaulted the conſtancy of the afflicted Chriſtians; of whom he therefore warns them, and that by foretelling that they ſhould be ſoon deſtroyed alſo, and all that were corrupted by them.

Paraphraſe. CHAP. I.

1. Simon, by Chriſt, whoſe diſciple I was, ſirnamed Peter, and by him after, with others, ſent by commiſſion to preach the Goſpel, to all the Jews wherever they are diſperſed, (ſee 1 Pet. 1. 1.) which have received the faith of Chriſt, (and in that reſpect are as valuable in God's ſight as we the Apoſtles of Chriſt) that faith, I ſay, whoſe object is the righteouſneſs of Chriſt our God and Saviour, either as that ſignifies his way of juſtifying men now under the Goſpel (ſee Note on Rom. 1. b.) or as it may note his fidelity and juſtice in performing what he hath promiſed us in the Goſpel:

1. Simon Peter, a ſervant and an Apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, * through the righteouſneſs of God, and our Saviour Jeſus Chriſt;] * in or

2. I ſalute you, and wiſh you all that felicity, which I promiſe my ſelf you will enjoy by the receiving of the faith, and by your experience and evidence of God's goodneſs and faithfulneſs to you in Jeſus Chriſt;

2. Grace and peace be multiplied unto you through the † knowledge of God, and of Jeſus our Lord,] † acknowledgment ἐπίγνωσις

3. According as his divine power hath given unto us all things that *pertain* unto life and godlineſs, through the * knowledge of him that hath called us † to glory and [a] vertue:] * acknowledgment ἐπίγνωσις † or, by his own glory, for the King's MS. reads ἰδίᾳ δόξῃ

a. 3. According as his divine power hath afforded us all things that pertain to felicity hereafter, or to piety here, by means of our faith, and profeſſion or acknowledgment of Chriſt, who hath revealed himſelf unto us, and called us into his ſchool, by moſt convincing arguments of his authority and miſſion from heaven; firſt by that glorious act of the holy Ghoſt's deſcending upon him, and the angel ſaying from God [This is my beloved ſon, in whom I am well pleaſed,] (For that that is the meaning of the word Glory, ſee Note on Mat. 3. k. Rom. 9. c.) ſecondly, by his miracles which he did among men here, and by his Apoſtles ever ſince:

b. 4. By which two, as evidences and engagements of the truth of them, huge promiſes have been made over to us of a moſt glorious and valuable nature, on purpoſe to allure and attract you to all divine purity, by receiving the faith of Chriſt, and forſaking that abominable courſe of unnatural luſts, and other like ſins, which through the ſect of the Gnoſticks is now become ſo common and ordinary among the profeſſors of Chriſtianity, (ſee Note on c. 2. a.)

4. Whereby * are given unto us exceeding great and precious promiſes; that by theſe you † might be partakers of the divine nature, having eſcaped the [b] corruption that is in the world through luſt.] * have been given δεδόσθαι † may

c. 5. In reſpect of whom it is neceſſary that you be very careful and diligent, that conſtancy, courage, perſeverance, (ſee Note a.) be ſuperſtructed on your profeſſion of the Chriſtian faith; that knowledge of myſteries be joined to that courage, and that it ſupplant it not;

5. * And beſides this, giving all diligence, add to your faith vertue; and to vertue [c] knowledge;] * And to this purpoſe καὶ αὐτὸ τοῦτο, or, And you therefore, for the King's MS. reads καὶ αὐτοὶ ὑμεῖς

6. That ſtrict continence be one thing that accompanies that knowledge; then to that continence, in avoiding the pollutions of the fleſh, to which the Gnoſticks would ſeduce you, under pretence of myſterious knowledge; add a chearful patience, or reſolution of bearing whatſoever may fall on you from the enemies of your profeſſion, whether Jews or falſe heretical Chriſtians; to that patience, piety and frequenting of the publick ſervice of God, not giving over the aſſembly, as ſome of the Hebrews did, Heb. 10. 15. to avoid perſecution;

6. And to knowledge † temperance; and to * temperance patience; and to patience godlineſs;] † continence ἐγκράτειαν * continence

7. Then to your piety, kindneſs to all your fellow-Chriſtians (contrary to the fiery contentions and factions among them, cauſed by the Gnoſticks;) and to that kindneſs to your fellow-Chriſtian, perfect charity to all men, even your enemies and perſecutors.

7. And to godlineſs * brotherly kindneſs; and to brotherly kindneſs charity.] * kindneſs to the brethren φιλαδελφίαν

8. For the practice of theſe vertues, eſpecially if they be in you in any eminent degree, will render you good and faithful ſervants of Chriſt, and ſuch as becomes your Chriſtian profeſſion.

8. For if theſe things be in † you and abound, they make *you that you ſhall* neither *be* * barren, nor unfruitful † in the knowledge of our Lord Jeſus Chriſt.] † or preſent to you, for the King's MS. reads ὑμῖν παρόντα * ſlothful ἀργούς † unto the acknowledgment εἰς ἐπίγνωσιν

9. And he that falls back into any of thoſe ſins, contrary to thoſe vertues, is like a purblind man that cannot ſee things that are at a diſtance from him, thinks (through this fault in his eyes, or forgetfulneſs in his underſtanding) that Chriſtianity may give him liberty and licenſe, (as the Gnoſticks ſay it doth) whereas it was long ago that Chriſtianity call'd him out of theſe pollutions, and wrought this purification upon him, which is directly contrary thereunto.

9. But he that lacketh theſe things is blind, and cannot ſee far off, and hath forgotten * that he was purged from his old ſins.] * the purification of his former ſins, τῶν παλαιῶν

d. 10. This, brethren, muſt oblige and engage you to all care and diligence to make God's mercies in calling you to be Chriſtians, and deſigning you deliverances, effectual to you. This muſt be done by your vigilancy over your ſelves, that you relapſe not into thoſe former ſins from which you came out at your converſion to Chriſt: which if you do, you ſhall never miſcarry, or forfeit that great benefit of being Chriſtians, and of being that remnant that ſhould now be delivered, when the reſt of the Jews that believe not ſhall be deſtroyed.

10. Wherefore † the rather, brethren, give diligence * to make your [d] calling and election ſure: for if ye do theſe things, ye ſhall † never fall:] † brethren, be ye the more diligent, μᾶλλον, ἀδελφοὶ

ποιεῖσθε * or by your good works to make your conſolation and election firm, for the King's MS. reads διὰ τῶν καλῶν ὑμῶν ἔργων βεβαίαν ὑμῶν τὴν παράκλησιν -- † by no means miſcarry οὐ μὴ πταίσητε

11. For

11. For ſo an entrance ſhall be miniſtred unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.]

11. For by this means you ſhall be capable of being the men of which the kingdom of Chriſt ſhall be made up, that kingdom which begins in the vengeance executed on the unbelieving impenitent Jews, and in delivering the believers, and ſhall laſt moſt gloriouſly for ever in ſubduing of enemies, and delivering of diſciples.

12. Wherefore * I will not be negligent to put you always in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth.]

* or, I will put, for the King's MS. reads μιμνήσω ὑμᾶς —

12. The vaſtneſs of your concernments herein makes me thus ſolicitous to inculcate theſe things unto you: not that I think you ignorant in this point of doctrine concerning the method that ſhall be uſed by Chriſt in erecting his kingdom here on earth, viz. by coming in vengeance on the obdurate, and delivering the conſtant perſevering Chriſtians; for I am ſure you have been taught it over and over again, and ſufficiently inſtructed and ſatisfied in the truth of it.

† But δὲ

13. † Yea, I think it meet, as long as I am in this tabernacle, to ſtir you up by putting *you* in remembrance:]

13. But I think it not amiſs, as long as I live in this world, or in this fleſh, to be your remembrancer, and refreſh theſe notions, ſtir up that knowledge which is already in you:

14. Knowing that ſhortly I muſt put off *this* my tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me.]

14. Knowing that the time of my diſſolution now ſuddenly approacheth, according as Chriſt, when he foretold of ſome that ſhould ſurvive this coming of his to the deſtruction of the Jews, (which now I ſpeak of) gave an intimation to me that I ſhould not, Joh. 21. 18, 22. and poſitively affirmed that I ſhould be crucified, as e'er long I expect to be.

* But δὲ

15. * Moreover I will endeavour that you may be able after my deceaſe to have theſe things always in remembrance.]

15. And therefore I being to die before this comes to paſs, but many of you likely to live to ſee it, it is my duty and purpoſe by this Epiſtle to fix it in you, that when I am dead and gone, you may remember this certain truth of Chriſt's kingdom, and coming to deſtroy the Jewiſh unbelievers and crucifiers, and to preſerve and reſcue the believers among them, (ſee c. 2. 9.)

16. For we have not followed cunningly deviſed fables, when we made known unto you the power and [e] coming of our Lord Jeſus Chriſt, but were eye witneſſes of his majeſty.]

16. For they are not phanſies or deceivable arguments upon which we have grounded this doctrine concerning Chriſt's coming in power to the deſtruction of his enemies, and reſcuing of believers, but the very things which we ſaw adumbrated, and heard diſcourſed on by Moſes and Elias (ſee Note on Mat. 17. a. and Luke 9. 31. Note c.) when I, and James, and John, were with Chriſt on Mount Tabor, and ſaw the Majeſty that was inſtated on him at his tranſfiguration, Mat. 17.

† receiving * magnificent μεγαλοπρεπῶς

17. For † he [f] received from God the Father honour and glory, when there came ſuch a voice to him from the * excellent glory, This is my beloved Son in whom I am well pleaſed.]

17. For at the time of his receiving that Majeſty from the Father by way of viſion, foretelling what ſhould ſoon be inſtated on him, there was a voice which came out of that ſhining cloud, Mat. 17. 5. and with it theſe words, Thou art my beloved Son, &c. which ſignified God's deſign of inſtating the kingdom on him.

† we alſo heard, καὶ ἠκούσαμεν * being ὄντες

18. † And this voice which came from heaven we heard, * when we were with him in the holy mount.]

18. And I alſo with James and John heard this voice which came out of the cloud, Mat. 17. 5. being then with him on that mount, where he was transfigured, and which by the evident preſence of God by his Angels there became an holy place: ſee Note on the Title of this Epiſtle.

† And we have a more firm prophetick word, καὶ ἔχομεν βεβαιότερον προφητικὸν λόγον * morning-ſtar

19. † We have alſo a more ſure word of prophecy, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the [g] * day-ſtar ariſe in your hearts:]

19. And beſide theſe adumbrations by way of viſion in the mount, we have many prophecies in the Old Teſtament concerning this matter, v. 12. of the deſtruction of the Jews, and preſerving of a remnant, which together with Chriſt's predictions Mat. 24. are yet a more firm, ſure, infallible argument to us than any other. And 'tis well done of you to ſtudy and obſerve theſe prophecies, which may ſtay your hearts in this ſtate of affliction and perſecution, until that day of your deliverance come, or till the forerunners of it, Luke 21. 28. begin to ſhew themſelves unto you.

† of their own incitation, motion, letting looſe

20. Knowing this firſt, that no prophecy of the Scripture is † of any private [h] interpretation.]

20. This being a principle known to all, that no Scripture-prophecy is without particular miſſion and appointment from God; that which the prophets there have foretold being not the ſuggeſtions of their own ſpirits, what they thought good, but what God inſpired and moved them to, by his Spirit's coming upon them.

* For prophecy was not any time brought ὅτι οὐθὲ προφητεία ποτὲ ἠνέχθη † being carried φερόμενοι

21. * For the prophecy came not in old time by the will of man: but holy men of God ſpake † *as they were* moved by the holy Ghoſt.]

21. For none of the prophets of any time have undertaken that office on their own heads, or propheſied their own fanſies or perſuaſions, but all the Scripture-prophets have been men called and ſent by God on his meſſages, and inſpired and inſtructed by the holy Spirit of God, every word which they have delivered. And therefore you cannot run any hazard in depending upon that which they have foretold ſhall come to paſs in theſe, which they called the laſt, days, Joel 2. 28, 30, 31, 32. and in many other places.

Annotations on Chap. I.

a. ἀρετὴ

V. 3. *Vertue*] The word ἀρετὴ *vertue*, beſide the ordinary known notion of it for *probity of manners* among men, as the generical word that contains all moral and Chriſtian vertues under it, (in which ſenſe it is uſed *Phil.* 4. 8.) doth in this Chapter ſignifie two things, very diſtant from one another, and both of them differing from this. In this verſe it ſignifies the *power* of God which he ſhewed in *Chriſt*, eſpecially the miracles which he was enabled to work: and ſo 'tis here joined with the glory; whether the deſcent of the *Holy Ghoſt* on him and on the Apoſtles (which is ordinarily called *Schechina* and δόξα *glory*, ſee *Mat.* 3. c.) or whether the glory that ſhone in his works and doctrine be meant by it. So 1 *Pet.* 2. 9. ἀρεταὶ κηρύσσειν *the vertues* (in the Plural) *of him that called us out of darkneſs into this great light*, that is, his miraculous power, divine actions and words together. But then in the 5th verſe of this Chapter, the word ſeems to have yet a third notion, and belonging there evidently to men, not God, as here, it cannot yet be fitly interpreted by that word *Vertue*, which is the general comprehenſive title of all vertues; for many of them are after named, as *continence*, *patience*, &c. and required to be ſuperſtructed upon this of ἀρετὴ *vertue*, which would not be ſo proper: but it ſeems rather to ſignifie (in that notion wherein both the Greek ἀρετὴ and the Latins *virtus* are often uſed) ἀνδρεῖος, 1 *Cor.* 16. 13. *manhood*, *courage*, or *fortitude*, in adhering to *Chriſt*, *Mat.* 16. 24. which the *Gnoſticks*, againſt whom he arms them, would ſo fain rob them of now in time of perſecutions; ſo as in thoſe verſes of * *Euripides*,

δόξα

ἀρεταὶ καλέσαντος

ἀνδρεῖος

* in Bellerophon

Θάρσος ἡ πρὸς τὰς συμφορὰς μέγα δένδρον·
Ἔστι καὶ θανόντι ἀρετῶν ἐπιδεῖξαι θανάτῳ.

Fortitude is very uſeful againſt afflictions, a man may ſhew virtue in his death. For there *fortitude* and *virtue* are all one. And ſo to their *virtue* or *courage* they muſt add *knowledge*, that is, that true Chriſtian knowledge, to which their ψευδώνυμος γνῶσις *knowledge falſly ſo ſtyled* was oppoſed; and to that, *continence*, contrary to their *uncleanneſs* and *filthineſs*; and to that, *perſeverance*, &c. juſt as 2 *Cor.* 6. 6. after *patience in afflictions*, ver. 4. and *purity*, is γνῶσις *knowledge*: which again that it is ſet oppoſite to that pretended of the *Gnoſticks*, ſee the Context there, and Note a. on that Chapter.

γνῶσις ἐγκράτεια

b. φθείρεσθαι

V. 4. *Corruption*] φθείρεσθαι *corrumpi* ſignifies ſometimes *to be debauched to ſin*, particularly, and in the moſt eminent manner, to thoſe ſins againſt nature, abominable heathen luſts: ſo 2 *Cor.* 7. 2. οὐδένα ἐφθείραμεν *we have corrupted no man*, ſeems to relate to thoſe *falſe teachers*, the *Gnoſticks*, among them, who did thus *corrupt* and *ſeduce* their *diſciples*. Agreeable to which is that ſpeech of *Heraclitus* in his *Epiſtle* to *Hermodorus*, Τίνι συμμοιχεύω; τίνι συμμαιφονῶ; τίνι συμμεθύω; τίνι συμφθείρομαι; ἢ φθείρω, ἢ ἀδικῶ, and οὐδένα τῶν ἀπάντων, *With whom have I accompanied in adultery, in murther, in drunkenneſs, in corruption*, or *pollution? I corrupt, I wrong no man of them all.* Thus was *Socrates* accuſed ὡς ἀπατεῶνα, ὡς λυμεῶνα, ὡς φθορέα τῶν νέων, *as a deceiver, a debaucher, corrupter of youth*; and this the ſum of his accuſation, ἀδικεῖ Σωκράτης διαφθείρων τοὺς νέους, *he wrongs and corrupts the young men.*

* *Lauſiac. in hiſt. xeφ. ξημ.*

So in a narration of *Hyppolytus* in * *Palladius*, of a Chriſtian Virgin put by the tyrannical Judge into a brothel-houſe, the debauch'd young men ſtrait came, βυλόμενοι ταύτῃ πρὸς φθορὰν ὁμιλεῖν, *to company with her for corruption*, that is, to commit all filthineſs with her. And ſo after he that freed her from that houſe is ſaid τ ἀτίμε φθορᾶς ἀπαλλάξας *to have delivered her from this diſhonourable* or *vile corruption*. And ſo c. 11. 3. So perhaps διαφθείροντες τ γῆν *Rev.* 11. 18. *corrupting the earth*, ſee Note c. So *Epheſ.* 4. 22. the old heathen condition is called *the old man*, φθειρόμενον κτ τὰς ἐπιθυμίας τ ἀπάτης, *corrupted according to* thoſe *luſts of deceit*, that is, the unnatural luſts of the heathen world, then brought into the Church by the falſe teachers, the *Gnoſticks*. So *Jude* 10. ἐν τούτοις φθείρονται, *in theſe they are corrupted*, noting their corrupt practices contrary to nature. Thus οἰκοφθόροι in *Ignatius Epiſt.* ad *Epheſ.* is by the *Tranſlator* rendred *Maſculorum concubitores*, and by *Heſychius* μοιχοί, and ſo παιδοφθόρος in the *Epiſtle* of *Barnabas*, in this ſenſe, ſo vulgar in other Authors. And thus it clearly ſignifies in this place, (and others of this *Epiſtle*) having ἐν ἐπιθυμίᾳ *in luſt* added to it, and τ ἐν τῷ κόσμῳ, *that is in the world*, referring to thoſe unnatural Gentile practices. So φθορὰ *corruption* c. 2. 12. is all unnatural filthineſs; ſee Note on *Rom.* 8. 1. and Note on 2 *Pet.* 2. b.

διαφθείροντες τ γῆν φθειρόμενον κτ τὰς ἐπιθυμίας — ἐν τούτοις φθείρονται

c. γνῶσις

V. 5. *Knowledge*] The true notion of the word γνῶσις *knowledge* in this and many other places will be beſt diſcerned by obſerving that the word is uſed 1 Cor. 12. 8. as a peculiar χάρισμα or *gift* of the Spirit (ſee Note on 1 *Cor.* 1. c. and 1 *Pet.* 3. c.) and ſignifies the underſtanding of the word of God, that is, the Scriptures, in the diviner and more myſterious ſublime ſenſe, ſuch as the Judaizing *Gnoſticks* pretended to have an abſtract of, *Rom.* 2. 20. called there μόρφωσις γνώσεως, ſuch as to which the *Jews* pretend in their *Cabala*. So again c. 13. 2. where πᾶσα γνῶσις, *all knowledge*, is the ſame with εἰδῶ τὰ μυστήρια, *know myſteries* precedent, and differs from πᾶσα πίστις, *all faith*, in this, that πᾶσα γνῶσις, *all knowledge*, is that more ſubtile myſterious underſtanding of the Old Teſtament, and πᾶσα πίστις, *all faith*, is all kind of Chriſtian faith, even that that hath the gift of miracles annexed to it. So again ver. 8. where 'tis mention'd as an extraordinary gift, and joined with *tongues* and *prophecyings*; ſo c. 14. 6. *revelation*, *knowledge*, *tongues*, *prophecy*: and from thence it comes to ſignifie κοινῶς the more exquiſite knowledge of *Chriſt* and the myſteries of the Goſpel, as *Col.* 2. 3. *the hidden treaſures of knowledge*; which is alſo intimated by κλεῖδα τ γνώσεως, *the key of knowledge*, *Luk.* 11. 52. that knowledge which is lock'd up. So *Rom.* 11. 33. γνῶσις Θεοῦ *the knowledge of God*, of which there was ſuch a βάθος *profundity*, and chap. 15. 14. πᾶσα γνῶσις *the knowledge of all myſteries*. That this is it that is ſpoken of 1 *Cor.* 8. 1. appears by that which is affirmed of it, that it doth φυσιοῦν, *puff up*, for ſo knowledge of myſteries is of all things moſt apt to do. So ver. 10. that knowledge which another looks on in thee with that reverence, and on occaſion of which he, being not able to diſcern ſo ſubtilly, comes to ſin and *periſh* by reaſon of thy having and uſing it, v. 11. So 2 *Cor.* 4. 6. *the knowledge of the glory of God in the face of Jeſus Chriſt*, that is, the underſtanding of that great myſtery wherein God exhibited himſelf to us in the perſon of Chriſt incarnate. So when we read ὑπερβάλλουσα *abounding*, or ὑπερέχον *excelling* joined with it, *Epheſ.* 3. 19. and *Phil.* 3. 8. From theſe notions of the word it is that the *Gnoſticks* of thoſe times took their names, pretending to all ſecret myſterious underſtanding of the Old Teſtament, and grounding all the filthy paſſages of their doctrine upon ſeveral places ſo interpreted by them after their own polluted phanſies, as may be ſeen in *Epiphanius*. This is mentioned by the Apoſtle under the title of ψευδώνυμος γνῶσις *knowledge falſly ſo called*, 1 *Tim.* 6. 20. by them called γνῶσις *knowledge*, and the γνωστικοὶ *knowing* perſons, but, ſaith he, ψευδώνυμος very *falſly* ſo ſtyled by them, and ſo 'tis acknowledged by *Theophylact*. And according to this it is that the Apoſtle *Barnabas* in his *Epiſtle* (thoſe fragments of it that are come to us) ſetting himſelf diſtinctly againſt theſe *Gnoſticks*, that out of the myſtical interpretation of the Old Teſtament brought in many damnable doctrines, (not only the neceſſity of continuing Circumciſion, &c. but the lawfulneſs of all abominable unnatural filthineſs, and withal the denying of *Chriſt*'s coming really in the fleſh) ſets up another γνῶσις, or myſtical expoſition of the Old Teſtament, and in that whole *Epiſtle* interprets many places of Scripture to the maintaining of Chriſtianity againſt them. And hence I conceive it is that in this *Epiſtle*, which is ſo wholly deſigned as an antidote againſt the *Gnoſticks* (as the *Epiſtle* of S. *Jude* alſo is) and particularly againſt their abominable filthy practices, the word γνῶσις *knowledge* is uſed, not for that χάρισμα or *gift* of myſterious knowledge, but for the true ſaving Chriſtian knowledge, in oppoſition to that pretended to by the *Gnoſticks*, and therefore it is here encompaſſed with *virtue* on one ſide, meaning by it courage and conſtancy in the Faith (ſee Note a.) ſo oppoſite to their doctrine of compliances, and ἐγκράτεια *continence* on the other ſide; and the adding of theſe one to another, courage to their faith, and continence to their γνῶσις *knowledge*, is by him adviſed to, on purpoſe to teſtifie and demonſtrate their having forſaken the φθορὰ ἐν ἐπιθυμίᾳ, ver. 4. thoſe *abominable luſts*, ἐν κόσμῳ, ſo uſed *in the heathen world*, and brought into Chriſtianity by the *Gnoſticks*.

μόρφωσις γνώσεως

πᾶσα γνῶσις εἰδῶ τὰ μυστήρια πᾶσα πίστις

βάθος

φυσιοῦν

γνῶσις δόξης Θεοῦ

ψευδώνυμος γνῶσις

V. 10. *Calling and election ſure*] What is meant by κλῆσις *calling*, hath been ſaid at large Note on *Mat.* 20. c. the mercy of God in making them Chriſtians; and ſo what by ἐκλογὴ *election*, Note on 1 *Pet.* 2. c. that peculiar favour of being the remant to whom the promiſes of deliverance belonged, and in whom they ſhould be fulfilled, when the reſt of that people, remaining obdurate in their ſins, ſhould be deſtroyed. All the difficulty remaining is to determine what is meant by βεβαίαν ποιεῖν, *to make* either or both theſe *firm*, or *ſure*. And firſt, that this refers not to the aſſuring our ſelves of either, that is, to our being confident that we are called or elected, to our acquiring any certainty of belief or firmneſs of hope in our own minds that we are in the favour of God, which is ordinarily ſtyled *certitudo ſubjecti*, *the certainty of the ſubject*, may appear by this, that there is in this verſe no mention of either faith or hope, or any thing in us, but only of *calling* and *election*, which are acts of God's favour without and concerning us. The King's *MS.* reads it indeed with ſome change, διὰ τ καλῶν ὑμῶν ἔργων βεβαίαν ὑμῖν τ παράκλησιν κ ἐκλογὴν ποιεῖσθε, *by your good works to make conſolation and election firm to you*, where *conſolation* doth more ſound to that ſenſe than *calling* could do. But of that reading it is obſervable, firſt, That the antient Latin, that appears to have read the firſt part of it as it is in the King's *MS.* διὰ τ καλῶν ἔργων, *by good works*, doth not acknowledge the latter, but retains κλῆσιν *calling*, with the other ordinary Copies; ſecondly, That the word *Calling* is oft in other places joined with *Election*, but *Conſolation* never, which is a farther prejudice againſt this reading; thirdly, That if παράκλησιν *conſolation* were retained, yet it muſt neceſſarily ſignifie that conſolation as it is afforded by God, not as it is in us, his real goodneſs to us, not our apprehenſion of it, ſo that it may agree with ἐκλογὴν *election*, which we know is God's electing or preferring of us, or the favour done to us by God, without any intimation of our apprehenſions. Secondly, this phraſe cannot refer to the promiſes of God, ſo as to ſignifie our *making them ſure* or *firm*, for they are certainly and immutably ſo already, and it is God, not we, that is to make them ſo, by performing them to us. It remains then that by this phraſe βεβαίαν ποιεῖσθαι *to make firm*, muſt be meant that which through the grace of God is in the Chriſtian's power by care and diligence to do, *viz.* to qualifie themſelves with a capacity of receiving the benefit and fruit of theſe mercies and favours of *Chriſt*, to remove the hindrances which will keep them from being actually beneficial to us, and ſo to render them *firm*, that is, effectual to the good of our ſouls, And all the promiſes of God being conditional, and our performance of that condition being from us required, that the favours of God beſtowed on us, his *calling* and *election*, may be effectually ſuch to us, really for

d. κλῆσις

ἐκλογὴ

βεβαίαν ποιεῖσθαι

for our advantage, not our woe, the only way to make them effectual to us is our discharging our parts, performing the condition; and to this it is that our diligence is here required, which cannot be available in any thing else. That this is the meaning of the words may appear by the like phrase, *Rom.* 4. 16. εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, *that the promise may be firm to all the people*, which no way refers or looks to their confidence or persuasion of it, nor to the firmness of the promise only, but to the benefit and fruit and effectualness of it to them: so *Rom.* 15. 8. *Christ became a minister of the circumcision for the truth of God*, that is, to make good God's promises to the Jews, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, *to make the promises of the father firm*, that is, effectual, to exhibit and perform them to them. So *Heb.* 2. 2. *If the word which was spoken by Angels*, that is, the Law given to *Moses be firm*, that is, were performed, failed not of the effect, (without any reference to their persuasion of it,) for so 'tis expressed by what follows, *and every transgression and disobedience received a just reward*, that is, the breaches of that Law were actually punished. And accordingly here their *diligence* in *making their calling and election firm*, is taking care that the mercies of God toward them in *calling*, and *chusing*, or *preferring* them before others, may prove effectual to them, that is, that they may obtain that benefit which was designed them by God in these mercies, and which they certainly shall obtain if they perform what is required of them. Thus in a like phrase, *to apprehend*, or *lay hold on*, *eternal life*, 1 *Tim.* 6. 12. is but the interpretation of, *fight the good fight*, going before, the only way to the obtaining of that βραβεῖον or reward (like that in the *Olympick* games) which is given to none but conquerors, being the contending νομίμως, according to the laws of the *agones*, fighting and overcoming, which is expres'd *Phil.* 3. 12. by διώκω εἰ καὶ καταλάβω, *I pursue*, or *run*, *if so be I may obtain.*

εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν

βεβαιῶσαι τὰς ἐπαγγελίας

ἐπιλαβοῦ ζωῆς

V. 16. *Coming of our Lord*] That παρουσία Χριστοῦ *the coming of Christ*, signifies the remarkable destruction of the impenitent Jews, and deliverance of the believers among them, hath been often shewed (see Note on *Mat.* 24. b.) and particularly that 'tis called his *coming with power*, *Mat.* 24. 30. that is, as a King or mighty person. Agreeably to that is here *the power and coming of our Lord Jesus Christ*, δύναμις καὶ παρουσία, in this sense of his coming to discriminate between the persecuters and disciples, so that *one should be taken, and the other left*, *Mat.* 24. 40. the obstinate obdurate Jews to be utterly destroyed by the *Roman* Eagles, as by *Christ*'s executioners, and the faithful among them delivered out of that ruin. And to that doth the Context here, and almost all the rest of this *Epistle*, direct those words; see ch. 3. 1, and 4. All the difficulty will be, how that which here immediately follows, *but were eye-witnesses of his majesty*, can belong to this particularly. To which I answer, that the word μεγαλειότης is there set to express that majesty which was by way of vision represented and instated on *Christ* at the time of his Transfiguration on *mount Tabor*, at which *Peter* was present as an αὐτόπτης or *eye witness*. This is clear from v. 17. by the *voice* that came out unto him, *from the magnificent glory* (that is, from that *splendid cloud*, *Mat.* 17. 5. *Mar.* 9. 7. and *Luc.* 9. 35. and that glorious appearance of angels, called his *glory*, *Luc.* 9. 31, 32.) *This is my beloved son*, &c. the very passage that is there mentioned. Now this Transfiguration was meant by *Christ* to give *Peter* and *John* some image and shadow of (a kind of parable to express) this coming of *Christ* in this glorious manner against his crucifiers, and for the rescue of all persevering disciples. This appears by these two circumstances; first, by the passage immediately precedent (with which the story of the Transfiguration connects in all the three *Gospels* where 'tis mentioned,) viz. that *he that will save his life*, that is, forsake Christianity, to avoid the present pressures, *shall lose it*, that is, shall be destroyed in that παναπωλεία: *but he that will lose his life for Christ's sake*, that is, venture the utmost danger rather than fall off from *Christ*, *shall find*, or *save*, *it*, that is, be thus delivered, at *Christ*'s coming to execute vengeance on those persecuters: which are the very words again used by *Christ* in the describing of that coming of his to the destruction of the Jews, *Luc.* 17. 33. And farther, that *he that shall be ashamed of Christ*, *of him shall Christ be ashamed*, *when he shall come in his own glory*, *and his Father's*, *and the holy Angels*, that is, when he comes in this kingdom of his (not only at the day of doom, but) peculiarly within the space of the life of some by-standers, as all the *Gospels* agree in that place, and as at another time, *Joh.* 21. *Christ* saith particularly of S. *John*, who lived to see it. Of which that he might give them some essay, he had three of them up to the mountain, and was transfigured before them, gave them some glimpse of that future glorious coming of his. The second circumstance to make this appear reasonable, is the business of the discourse which was betwixt *Moses* and *Elias* and *Christ* at that time, which appears by *Matthew* and *Mark* to be the approach of the great and dreadful day of the Lord, from that question of the disciples, *Mat.* 17. 10. and *Mar.* 9. 11. *Why then say the scribes, that Elias must first come?* who, saith *Malachi*, was to come before that great and dreadful day. This S. *Luke* more particularly mentions, c. 9. 31. ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ, *they spake of his exodus*, *which he was ready to perform at Jerusalem.* What this Ἔξοδος was hath there been said, see Note on *Luc.* 9. b. viz. *Christ*'s going out of this world, as *Moses* went out of *Ægypt*, *Heb.* 11. 22. (which one story gives that title of *Exodus* to that second *Book of Moses* so called) and to this is that great day of the Lord resembled *Jude* 5. being attended first, with the destruction (as of the *Ægyptians* there, the oppressors of him and the people of God, and after of the *Israelites* themselves that believed not, *Jude* 5. so) of the Jews here, the crucifiers of *Christ*, and persecuters of Christians, and withal of all vicious abominable Christian professors, that *turn the Gospel into licentiousness*; and secondly, with the deliverance of God's people, as there of the children of *Israel*, so here of all the true Israelites, the faithful disciples of *Christ*, that stick close to him in despite of persecuters and seducers. In respect of which as *Moses* was their σωτὴρ *saviour*, or *deliverer*, and a God of vengeance to *Pharoah*, &c. and as saviours are said to *judge*, *Obad.* 21. so is this *coming of Christ*, the coming both of a King and of a Saviour, to destroy enemies and deliver friends. Which being the matter of *Elias* and *Moses*'s discourse with *Christ*, at which S. *Peter* himself was present (and by those very persons somewhat was adumbrated also, *Elias* being he that called for fire from heaven to consume, and *Moses* he that thus delivered the *Israelites* out of *Ægypt*) S. *Peter* here may very well mention it, as a demonstrative evidence, by which he was able to make known unto them this power and *coming*, v. 16. that is, this powerful regal coming of *Christ* that now we speak of.

c. παρουσία Χριστοῦ

δύναμις καὶ παρουσία

ἐπόπται τῆς μεγαλειότητος

μεγαλοπρεποῦς δόξης

V. 17. *Received*—] What is meant here by λαβὼν παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν, *receiving from God the Father honour and glory*, will easily be guessed both by what hath been said Note e. and especially by the μεγαλειότης, *majesty* of *Christ*, of which they are said to have been *eye-witnesses*. For this verse being by the γάρ, *for*, annex'd as a proof to the former, it must follow that the *honour* and *glory* which *Christ* received here, v. 17. is that *majesty* which they saw, v. 16. That surely signified the dignity royal that there, by way of vision or prophesie, he was instated in, this Commission sent him from heaven, as it were, by the hands of two great men, *Moses* and *Elias*, who also talk'd with him on this subject, and told him what should befal him, first in his passage to this kingdom, and then how it should be exercised by him upon his crucifiers. And then this must be the meaning of his *receiving honour and glory* here, that is, this kingdom being thus (in vision) instated on him; a solemnity of which is that which follows, φωνῆς ἐνεχθείσης τοιᾶσδε, *this*, or *such a*, *voice being brought to him*, or *delivered out of the magnificent glory*, (that is, out of the *bright shining cloud* (see Note one *Mat.* 3. c.) that appeared in that vision) *This is my beloved son*, &c. signifying God's purpose of ruling the world by him, devolving the government of all upon him. Some place of mistake here may be, by confounding together this solemnity and this

f. λαβὼν τιμὴν καὶ δόξαν

μεγαλειότης

φωνῆς ἐνεχθείσης τοιᾶσδε

τιμὴ καὶ δόξα

majeſty, from thence imagining that this *voice from heaven* was the τιμὴ καὶ δόξα *honour and glory* which he *received*. But this is a miſtake, it being firſt evident, that there were two things here mentioned of this viſion, one the object of their ſight, of which they were αὐτόπται *eye-witneſſes*, the other of their *hearing*, or which ἠκούσαμεν *they heard*. And the former of theſe was in ſeveral phraſes, the μεγαλειότης *majeſty*, and τιμὴ καὶ δόξα *honour and glory*, that was veſted on him; the latter the proclamation, as it were, before him, when in viſion he enters on this office. And of this it is ſaid, ver. 18. καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν, *This voice alſo we heard*, as before they had *ſeen* the *majeſty* or *honour and glory*, making theſe, two diſparate things, as the *lightning* and the *thunder*, the one to the eye, the other to the ear, but both proofs of the ſame matter (the argument or ſubject here in hand) the kingdom which *Chriſt* had at his reſurrection entred on, and ſhould now ſhortly actually exerciſe it in the deſtroying of his crucifiers. That λαῶν here in the Nominative hath no Verb following to govern it, is after the manner of theſe Hebraizing writers, and in the conſtruction muſt be ſet as if it were λαοῦ τοῦ, the Genitive taken abſolutely.

λαῶν

g. V. 19. *Day-ſtar*] The word ἡμέρα *day*, for *Chriſt*'s coming in vengeance on his crucifiers, hath been interpreted formerly. See Note on *Heb.* 10. a. *Rom.* 13. 12. and ſo moſt particularly here it ſignifies, ἡμέρα διαυγάζουσα, *the ſhining forth* of that *day* that had been before but obſcurely propheſied of. Then for the word φωσφόρος, that is a known ſtar, which, as a πρόδρομος or *harbinger* to the day or ſun, uſhers him into our Hemiſphere. Proportionable to this are the particular remarkable paſſages which *Chriſt* foretold, as the immediate harbingers before this coming of his, ſuch as are mentioned *Luc.* 21. 28. which when they begin to appear, then, ſaith he, *lift up your heads*, take comfort, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν, *for*, or *becauſe*, *your redemption draweth near*. And ſo the *Lucifer* or *morning-ſtar* ſhall ſignifie the immediate forerunners of this day, which till it come, they muſt content themſelves with the darker prophecies, and ſuſtain themſelves by that means. And if the addition of ἐν ταῖς καρδίαις ὑμῶν *in your hearts*, wherein the *Phoſphorus* is ſaid to *ariſe*, be thought to reſiſt this interpretation, the account of that is ready; Firſt, that the riſing of the *Phoſphorus* here not being literally to be underſtood, was by this addition very fitly confined to the Metaphorical notation, *in our hearts* being oppoſed to *in the heavens*: Secondly, that our hearts being the ſeat of practical judgment, by which we ponder and conſider, this *morning-ſtar*, ſignifying the forerunners of that eminent famous day, will then be ſaid to *ariſe in our hearts*, when we by conſideration of the predictions come to take notice of them as ſuch. As the faithful are in ſtory ſaid to have done, when ſeeing the *Roman* armies to have begirt *Jeruſalem*, they from thence concluded, according to *Chriſt*'s words, that *the deſtruction thereof was nigh*, and thereupon, as ſoon as they had the advantage of the ſiege being raiſed, they fled out of the city to *Pella*, and there continued.

ἐν ταῖς καρδίαις ὑμῶν

h. V. 20. *Interpretation*] Ἐπίλυσις here ſeems to be an Agoniſtical word, to ſignifie the *ſtarting*, or *watch-word*, or *ſign*, upon which the racers ſet out or begin their courſe. The place from whence they ſet out is called ἀφέσις, where when they ſet out, they are ſaid to be *let looſe*, and this is literally ἀπολύεσθαι. To this is the *ſending* of *Prophets* here compared, who are ſaid to *run*, *Jer.* 23. 21. *Ezech.* 13. 6, 7. *They run, and I ſent them not*, that is, οὐκ ἐπέλυσα *I gave them no watchword to run*, as in the *Pſalmiſt*, *God gave the word, great was the company of preachers*. When any undertakes to propheſie without God's ſending, this is ἰδίας ἐπιλύσεως, of his *own ſtarting*, and this is here denied of the Prophets of the Old Teſtament; for, as it follows, οὐ θελήματι ἀνθρώπου ἠνέχθη ποτέ, *it was never brought by the will of man*, that is, t'was never ἰδίας ἐπιλύσεως, *of their own incitation*, *but holy men*, φερόμενοι ὑπὸ πνεύματος, *carried by the Spirit*, θεοφορούμενοι, *inſpired* and *carried by God*, *did propheſie*, &c.

Ἐπίλυσις

Ἰδίας ἐπιλύσεως

Paraphraſe.

CHAP. II.

1. But as among thoſe prophets ſent and incited by the holy Ghoſt, c. 1. 21. ſome falſe ones alſo ſlily crept in; ſo alſo now according to Chriſt's prediction Mat. 24. 11. ſhall there be falſe teachers among you, viz. the Gnoſtick Chriſtians, bringing into the true faith, under pretence of greater perfection, moſt deſtructive doctrines of liberty and licentiouſneſs, and that count it an indifferent thing to deny Chriſt in time of perſecution, (ſee 1 Pet. 2. 21. and Note on Rev. 2. b.) and forſwear him who redeemed them, that are thus unlike him, as not to venture any danger for him who died for them, and do alſo by this means moſt imprudently incur the dangers which they deſire (and pay ſo dear) to avoid, by complying with the Jews, come to ſpeedy deſtruction with them, according to that of Chriſt, Mat. 16. 25.

1. BUT there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, * even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.]

* and that denying καὶ ἀρνούμενοι

2. And theſe carnal doctrines of theirs ſhall have many followers, Mat. 24. 11. and thereby the glorious pure Goſpel of Chriſt ſhall be much defamed, when Chriſtian profeſſors ſhall live ſuch filthy lives.

2. And many ſhall follow † their pernicious ways, by reaſon of whom * the way of truth ſhall be evil ſpoken of.]

† or filthineſs, for ſo many antient Copies, the King's MS. and that in Magdalen Coll. Oxon. read ἀσελγείαις * or the glory of the truth, for the King's MS. reads ἡ δόξα

3. And with cunning diſcourſes ſhall they circumvent you, and gain you to all filthineſs, (ſee Note on Rom. 1. i.) which ſhall within a while be moſt ſignally puniſhed with utter deſtruction here, and damnation attending it.

3. And † through covetouſneſs ſhall they with feigned words make merchandiſe of you: whoſe judgment now of a long time lingreth not, and their damnation ſlumbreth not.]

† with feigned ſpeeches they will gain you to inordinate luſts, ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται)

4. For if God, when the Angels rebelled againſt him, puniſhed them ſeverely, and having decreed them to eternal hell, caſt them preſently out of heaven into the abyſs, a kind of dungeon or dark priſon, there to be reſerved, as condemned malefactors, to the day of judgment, the time of their execution,

4. For if God ſpared not the Angels that ſinned, but caſt *them* down to hell, and delivered *them* into chains of darkneſs * to be reſerved unto judgment,]

* or to keep them puniſhed unto judgment, for the King's MS. reads εἰς κείσιν κολαζομένους τηρεῖν

a. 5. And if he puniſh'd the whole world of ſinners in Noah's time, bringing a deluge on them, and only preſerved Noah (with ſeven more) who warned them to amend their abominable lives, or elſe that vengeance would befall them,

5. And ſpared not the old world, but † ſaved Noah [a] the eighth *perſon*, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly,]

† kept ἐφύλαξε

6. And if he adjudged the cities and ſuburbs of Sodom and Gomorrha, to utter deſtruction by fire from heaven, and made them an exemplary ſpectacle and document to all that ſhould ever live in their ſins,

6. * And turning the cities of Sodom and Gomorrha into aſhes, condemned *them* with an overthrow, making *them* an enſample unto them that after ſhould live ungodly,]

* And condemned the cities to ſubverſion, and burnt them to aſhes καὶ πόλεις — τεφρώσας κατασκαφῇ κατέκεινεν

7. At that time delivering Lot (and his family) who was a perſon ſo far from being guilty of that lewdneſs and unnatural filthineſs, that he was extremely vex'd and moleſted by dwelling among thoſe that lived in thoſe villanies:

7. And delivered juſt Lot vexed with the † filthy converſation of the wicked:]

† converſation of thoſe which broke all laws in their uncleanneſs ἐν ἀσελγείᾳ ἀναστροφῆς

8. (For he being a very pure and chaſt perſon, yet inhabiting among them that were ſo impure, was from day to day continually afflicted and tormented, to ſee them do as they did.)

8. (For that righteous man dwelling among them, in ſeeing and hearing, * vexed his righteous ſoul from day to day with *their* unlawful deeds.)]

* tormented with their unlawful works) ἀνόμοις ἔργοις ἐβασάνιζε

9. If, I ſay, all theſe examples of vengeance on wicked obdurate rebels and carnal perſons, (the patterns of the crucifying Jews and lewd Gnoſticks) and withal the deliverances afforded to

9. The Lord knoweth how to deliver the godly out of temptations, and to reſerve the † unjuſt unto the day of judgment to be puniſhed;]

† unrighteous being puniſhed unto the day of judgment, ἀδίκους εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν

the

the righteous in theſe paſſages of ſtory, be conſidered, we may then ſure learn from hence, how ready and able God now is to reſcue the perſecuted conſtant Chriſtian out of the perſecuters hand, and to reſerve the perſecuters themſelves, and all wicked livers that join or comply with them, by cutting them off here, to eternal perdition in another world: ſee Note on Rom. 13. b.

10. But chiefly them that walk after the fleſh in the luſt of uncleanneſs, and deſpiſe government. * Preſumptuous *are they*, ſelf-willed, they † are not afraid to ſpeak evil of dignities:] 10. Of this ſort eſpecially are the Gnoſticks, whoſe character it is to commit all filthineſs, and to deſpiſe all kind of authority of magiſtrates or maſters, (1 Tim. 3. 6.) a bold inſolent ſort of men, that can without any trembling or fear ſpeak contumeliouſly of the Apoſtles themſelves, ſee Note on Jude b.

* daring men, contumacious or arrogant τολμηταὶ, αὐθάδεις
† tremble not when they rail at glories, δόξας δὲ τρέμουσι βλασφημοῦντες

11. Whereas Angels, which are greater in power and might, bring not * railing accuſation againſt them before the Lord.] 11. Whereas the Angels of light, being ſure in a condition of greater power and height than any Chriſtians or men on earth, do not deal ſo with the rulers of darkneſs (Jude 9. Note c.) when upon any occaſion they accuſe or implead them before God, or wage any diſpute with them, Jude 9.

* a contumelious indictment βλάσφημον κείσιν

12. But theſe, as † natural brute beaſts, [b] made * to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, and ſhall utterly periſh in their own corruption;] 12. But theſe men, like beaſts ruled only by their natural or brutiſh appetites, without any reaſon to reſtrain and temper them, which are good for nothing but (as vultures to tear and pollute, ſo theſe) to ſpoil and debauch all they come near, venturing to ſpeak reproachfully of all that they do not underſtand, and ſo conſequently of the myſteries of Chriſtianity, taught by Apoſtles, but deſpiſed by them, (ſee Jude Note d.) ſhall be deſtroyed in their beſtial ſins, b.

† irrational natural living creatures, ἄλογα ζῶα φυσικὰ.
* to raven and to corrupt

13. And ſhall receive the reward of unrighteouſneſs, *as* they that count it pleaſure to riot in the day-time: ſpots *they are* and blemiſhes, † ſporting themſelves in their own [c] * deceivings while they feaſt with you,] 13. And receive that vengeance that is due to them; thoſe I mean that in the day-time take pleaſure in thoſe villanies which are wont to need the night to cover the ſhame of them, that are become the reproaches of Chriſtianity, committing all villany in their ſacred aſſemblies and feſtivities, and making uſe of their falſe doctrines to turn your Chriſtian feaſts into unclean laſcivious meetings. c.

† riotting ἡδυπαθῶντες
* perhaps, love feaſts

14. Having eyes [d] full † of adultery, and that * cannot ceaſe from ſin, † beguiling unſtable ſouls: an heart they have exerciſed with * covetous practices, curſed children,] 14. Their eyes are ſo filled with unlawful objects, that they can receive nothing elſe, nor ever take them off from beholding them, they corrupt young new-converted Chriſtians, and have their hearts, as their eyes, always buſied with baſe filthy thoughts, perſons fit for nothing but a curſe; d.

† of the adultereſs
* ceaſe not ἀκαταπαύστους
† enſnaring δελεάζοντες
* inordinate luſts, πλεονεξίας, ſee Note on Rom. 1. h.

15. Which have forſaken the right way, and are gone aſtray, following the way of Balaam *the ſon* of [e] Boſor, who loved the wages of unrighteouſneſs,
16. But was rebuked for his iniquity; the dumb aſs ſpeaking with man's voice, forbad the madneſs of the prophet.] 15, 16. Which have forſaken the Chriſtian doctrine, and brought in heatheniſh, (ſo did Simon Magus mix Paganiſm with Chriſtianity; Carpocrates brought in Heſiod's Theology to Chriſt, and adored all equally) after the example of Balaam, who to get a reward (ſee Note on Jude f.) taught Balak to curſe the Iſraelites by inticing them to filthineſs and idolatry together, Num. 25. 1. Rev. 2. 14. though this madneſs of his were miraculouſly rebuked by the ſpeaking of a dumb creature, an Aſs, and ſo forbidden by God ſeverely. e. f.

† ſprings πηγαὶ
* driven by a black wind
† blackneſs ζόφος

17. Theſe are † wells without water, clouds that are * carried with a † tempeſt, to whom the † miſt of darkneſs is reſerved for ever.] 17. Theſe take upon them to be fountains of all deep knowledge, but have no drop either of truth or good practice among them; they pretend to be ſublime above other men, but are only like clouds in the air that darken the ſkie, but never diſtil into rain, and thoſe driven impetuouſly by every wind, be it never ſo black or dark, from one vicious helliſh doctrine and practice to another: and to theſe black ſouls is reſerved in the juſt judgment of God eternal darkneſs and blackneſs.

* inſnare δελεάζουσι
† in filthineſs ἐν ἀσελγείαις
* had really eſcaped thoſe — τοὺς ὄντως ἀποφυγόντας τοὺς — or had a little, or a little while ago eſcaped, for the King's MS. reads ὀλίγως

18. For when they ſpeak great ſwelling *words* of vanity, they * allure through the luſts of the fleſh † through much wantonneſs thoſe that * were clean eſcaped from them who live in error.] 18. For attributing divinity to Simon and Helena, and exalting them idolatrouſly above the God of Iſrael, (ſee Note on Jude i.) they entice and catch again, bring back to all manner of carnality and filthineſs thoſe who had not long ſince gotten out of the heathen beſtiality, (ſee Note on Jude b.) and really given them over.

† hath been overcome ἥττηται

19. While they promiſe them liberty, they themſelves are the ſervants of corruption; for of whom a man † is overcome, of the ſame is he brought in bondage.] 19. And this upon pretence of giving them liberty, whereas they are themſelves the greateſt ſlaves in the world, to wit, enſlaved to all baſeneſs and filthineſs (ſee Note on c. 1. b.) for the title of victory giving dominion, they muſt needs be ſlaves of thoſe luſts which have conquered them, to whom they have yielded themſelves captives.

† abominations μιάσματα
* acknowledgment ἐπιγνώσει

20. For if after they have eſcaped the † pollutions of the world, through the * knowledge of the Lord and Saviour Jeſus Chriſt, they are again intangled therein and overcome, the latter end is worſe with them than the beginning.] 20. And this is ſo far from being extenuated by the privilege of their being Chriſtians, that it is become the greater and more dangerous guilt by this means; for certainly they that have been converted from all their heathen ſins by accepting of the faith of Chriſt, and then again relapſe and return to them, this latter eſtate of theirs, this Chriſtian heatheniſm, is worſe than their bare heatheniſm at firſt.

† i. return backward, or to what was behind, for the King's MS. reads εἰς τὰ ὀπίσω ἀνακάμψαι

21. For it had been better for them not to have known the way of righteouſneſs, than after they have known *it* to † turn from the holy commandment delivered unto them.] 21. For it had been more for the advantage of ſuch never to have been taught the doctrine of Chriſt and Chriſtian practice, than when they have undertaken to obey it, to fall back again into their heathen vicious courſes.

* But that of the true proverb is befallen them, The dog returning — Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύων ἐπιστρέψας —

22. * But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again, and, The [g] ſow that was waſhed to her wallowing in the mire.] 22. But now their condition is a moſt prophane unclean ſtate, beſt ſignified by a dog and a ſwine, two moſt unclean prophane creatures, which among the Jews ſtood interdicted both for ſacrifice and food, and are both obſerved proverbially for this quality, that the dog when any thing lyes upon his ſtomach, which cauſes him to vomit, when that trouble is over, he preſently licks up again what he had before vomited up, (ſee Prov. 26. 11.) and the ſwine, when ſhe is waſhed never ſo clean, takes pleaſure to tumble again in the next mire ſhe comes to. g.

Annotations on Chap. II.

a. V. 5. *The eighth perſon*] Why the word ὄγδοον *the eighth* is here prefix'd to the mention of *Noah*, might be matter of ſome enquiry, were it not ſo ordinary and proverbial among all writers, Jewiſh as well as Heathens, to expreſs the perſons that were ſaved in the Deluge, by this ſtyle, *the eighth*. Hence the very mountain whereon the Ark reſted is found to be expreſſed and called by this ſtyle, *Themanim*, that is, τὸ ὄρος *the mountain of the eight*. So *Georgius Elmacinus*, *Hiſt. Saracen.* lib. 1. cap. 10. *Heraclius went thence* אל קריה תמנין, *to the town* ſo called *the town of the eight*, from תמנה *octo*, which is there rendred *Themanitum*, *and aſcending to the hill* תמנין, it ſhould ſure be read, גורדי *Gordi* (ſo thoſe mountains are called promiſcuouſly *Cardiei*, *Cordyei*, *Corduени*, *Gordiæi*, *Cordæi*, *Curdi*) *he ſaw the place of the Ark, the higheſt of all that region.* So * *Geographus Nubienſis*, *Mons* תמנין *Temanim* (it ſhould be, תמנין *Themanim*) *idemque Algode* (it ſhould be אלגודי *Algordi*, that is, *Gordiæus*) *in quo requievit navis illa, Navis Noe etiam pax, the hill Themanim, otherwiſe it is alſo called Algordi, upon which the Ark reſted, the Ark of Noah.* Ἀφ' οὗ δὲ ἀπῆρεν ἐκεῖθεν, εἰς τὴν λεγομένην Θαμανῶν, *about the Cardian mountains, at the town called Themanim* that is, *the eight.* * Clim. 4. Parab. 6. * l. 4. p. 135.

b. V. 12. *Made to be taken*] The word ἅλωσις, *catching*, is here in an Active ſenſe, *to prey*, or *take*, or *catch*, and not *to be taken*, and ἅλωσις εἰς ἅλωσιν *made for taking* are creatures, beaſts or birds of prey, vultures. So Prov. 24. 9. לאוילת (rendred by the *Greek* εἰς ἅλωσιν *to catch*) is in

b. ἅλωσις
γεγενημένα εἰς ἅλωσιν

in the *Chaldee Paraphraſe* expreſſed by *riſing up early to their prey*. So φθορὰ is alſo here in an Active ſenſe, and
εἰς φθορὰν ſo εἰς φθορὰν *to*, or *for the corrupting*, or *defiling*, or *polluting* of others. In reference to which it is that the creatures which are caught and torn by wild beaſts, the θηριάλωτα, are by the law counted unclean or polluted, *Lev.* 17. 15. (ſee *Excerpta Gemaræ tr. Sanhedr.* c. 1. §. 7.) and ordinarily by the *Rabbins* ſet to ſignifie all forbidden meats, as if the lungs of any thing have a hole in them, they call it טרפה, that which is *torn by wild beaſts*, ſaith *Elias Levita* in *Thisbi*, p. 139. And ſo theſe vicious, luſtful, filthy *Gnoſticks*, that, like the *Sodomites*, force and corrupt all that come in their way, and by making them their prey, do alſo defile and pollute them (as thoſe creatures that are torn by wild beaſts are accounted polluted) are here ſaid to be γεγεννημένα εἰς ἅλωσιν καὶ φθοράν, like thoſe land-vultures, *born to take and pollute*, and
ἅρπαγες nothing elſe, and I ſuppoſe are noted by ἅρπαγες *forcers*, *ſnatchers*, *raviſhers*, 1 *Cor.* 5. 10. See Note h. on that Chapter.

c. V. 13. *Deceivings*] That which is read here ἐν ἀπάταις, *in deceits*, may not improbably be miſtaken by the ſcribe
ἐν ἀπάταις for ἐν ἀγάπαις αὐτῶν, *in their Chriſtian feaſts*, inſtituted in order to maintaining of Charity, but defiled by the luxury of carnal Goſpellers. Thus it is read in *Jude* v. 12. (which in moſt things is agreeable with this *ſecond of Peter*) and that verſe in the other parts of it is directly parallel to this, there σπιλάδες *ſpots*, as here σπῖλοι καὶ μῶμοι *ſpots and blemiſhes*; there συνευωχούμενοι, *feaſting together*, as here in the ſame word, and ſo probably alſo in this word, which differs ſo little from ἀπάταις, that it might be eaſily miſtaken for it.

d. V. 14. *Full of adultery*] Μοιχαλὶς ſignifies diſtinctly *an*
Μοιχαλὶς *adultereſs* (not *adultery*) and the phraſe of, *having eyes full of her*, is very agreeable to that of the Rhetorician cited by *Plutarch De verecund.* who diſcribing an impure unchaſt perſon, (an ἀναίσχυντον, one *without ſhame*) rhetorically ſaid of him, ὐ κόρας ἀλλὰ πόρνας ἐν τοῖς ὄμμασιν ἔχει, that *he had whores in his eyes inſtead of* κόρας, which is an equivocal word, and ſignifies both *a maid* (or *virgin*, oppoſite to πόρνη *whore*) and the *pupilla oculi*, *the apple of the eye* alſo, and is therefore made uſe of in that *Rhetor.*

e. V. 15. *Boſor*] The name *Boſor*, here is *Beor* in the
Βοσὸρ Old Teſtament; the *Hebrew* being בעור, and the *Chaldee* pronouncing the ע by *S.* and accordingly the *Arabick tranſlation* reads here *the ſon of Beor*, the ſame that (as here, ſo *Jude* 11. *Rev.* 11. 14.) is made uſe of, to exemplifie the *Hereticks* that were thus eaſily crept into the Church, the *Gnoſticks* ſo often ſpoken of. As for the fitneſs of repreſenting this hereſie by ἡ ὁδὸς τοῦ Βαλαὰμ, *the way of Balaam*, three things may eſpecially be obſerved. ἡ ὁδὸς τοῦ Βαλαὰμ
Firſt, that he being a Prophet of the true God did yet join in Idol-worſhip with the *King of Moab*, *Num.* 22. 41. being taken up with him into the *high places of Baal*, and 23. 2, 14. 29. *building altars*, and *offering up ſacrifices* there. And this was remarkable in the *Gnoſticks*, (whoſe whole Divinity was a mixture of Chriſtian and Jewiſh with Heathen doctrine) they made no ſcruple, for the ſaving or gaining any thing to themſelves, to join with thoſe who offer'd ſacrifice to Idols. Secondly, that he complied and joined in faction with the *Moabites* and *Midianites*, the enemies of God's people, was very willing to aſſiſt them to his uttermoſt, and when God permitted him not to *curſe Iſrael*, yet he aſſociated with the *Midianites*, as appears, *Num.* 31. 8. where he is found with them in the battel. And the ſame was ſignally obſervable of the *Gnoſticks*, who always complied with the perſecuters of Chriſtianity, whether Jews or Heathens, and were the bittereſt enemies the orthodox Chriſtians had. Thirdly, that he gave counſel to the King of *Moab* how to corrupt and bring a curſe upon the *Iſraelites*, by enticing them into uncleanneſs in the matter of *Peor*, *Num.* 25. 1. and 31. 16. And the ſame did the *Gnoſticks*, corrupting all that could be wrought on by their unclean doctrines and practices: ſee Note on *Jude* f. And as they were parallel in their ſin, ſo were they in their ruin alſo. When the *Midianites* were deſtroyed by *Iſrael*, *Num.* 31. *Balaam alſo the ſon of Beor they ſlew with the ſword*, v. 8. And ſo when the *Jews* were deſtroyed by the *Romans*, the *Gnoſticks* that complyed with them, were found among them, and deſtroyed alſo.

f. V. 17. *Tempeſt*] Λαῖλαψ is by *Heſychius* rendred καταιγὶς
Λαῖλαψ and ἀνέμου συσσφὴ. What καταιγὶς notes is by him beſt expreſſed elſewhere, ἐπφορὰ ἀνέμου σφοδροῦ, *the violence of a ſtrong wind*. To this *Phavorinus* adds σκότος μὴ συσσφῆς ἀνέμου, *darkneſs with a violent wind*: And ſo it is here fitly ſet to ſignifie that black wind, as it were, of dark heathen errors and practices, by which theſe νεφέλαι *clouds*, to which Saint *Jude* adds ἄνυδροι empty, *waterleſs clouds*, the *Gnoſticks*, are driven and carried about, to which therefore is apportioned ὁ ζόφος τοῦ σκότους, *the blackneſs of darkneſs for ever*, in the end of the verſe.

g. V. 22. *Sow that was waſhed*] The Hebrew word for a
ſwine חזיר is deduced from חזר *rediit*, *reverſus eſt*, *returning*, to note this quality of the ſwine taken notice of by this Proverb, of *returning to the mire again*.

CHAP. III.

Paraphraſe.

1, 2. I have now written two Epiſtles to you, both to the ſame purpoſe, to be remembrancers to you whoſe minds remain yet untainted,

1. THis ſecond Epiſtle, beloved, I now write unto you; in *both* which I ſtir up your pure minds by way of remembrance:

2. That ye may be mindful of the words which were ſpoken before by the holy prophets, and of the commandments of * us the Apoſtles of the Lord and Saviour;]

* your Apoſtles, for the King's MS. reads ὑμῶν Ἀποστόλων

of that which you cannot but have heard, being prophecied of in the Old Teſtament very frequently, Joel 2. and by Chriſt, Mat. 24. and by us Apoſtles of Chriſt (ſee a teſtimony out of Lactantius in Note a. on the title of the Epiſtle to the Romans) viz. that within a ſhort time there ſhould come a notable deſtruction upon the unbelieving or impenitent Jews, and all the polluted Chriſtians among them, and a remarkable deliverance of all the perſevering Chriſtians, the one an act of Chriſt as Lord, the other as Saviour or deliverer.

d. 3. But before this come, there is one thing to precede,

3. Knowing this firſt, that there ſhall come in * the laſt days [a] ſcoffers, walking after their own luſts,]

* the end of the days ἐπ' ἐσχάτου τῶν ἡμερῶν

a very remarkable defection of many from the Chriſtian profeſſion, ſee 2 Theſſ. 2. 3. according to what was foretold by Chriſt, Mat. 24. 12. and thoſe that thus forſake Chriſt, ſhall betake themſelves to all unclean practices; and therefore this is now to be expected.

b. 4. And they that do thus forſake the faith, ſhall, as a ground of it, pretend that they perceive themſelves cheated by thoſe prophecies,

4. And ſaying, Where is the promiſe of his coming? for † [b] ſince the fathers fell aſleep, all things continue as *they were* from the beginning of the creation.]

† except that

(ſee c. 1. and Mat. 24. b.) which, ſay they, is ſo far from being performed, that all things ſtand unchanged, in the ſame conſtant form, from the beginning of the world till now, ſave only that all the men that have lived upon the earth (father Adam, Noah, Abraham, &c.) are dead, and others now live in their ſteads among us. But for any thing elſe, ſay they, things have gone in a ſetled conſtant courſe ever ſince the creation, without any diſcernible or obſervable change.

c. 5, 6. To theſe I anſwer, d. and firſt for the latter of theſe (ſee Note on Mat. 7. b.)

5. * For this they † willingly are ignorant of, that ‡ by the word of God the heavens were of old, and the ‡ earth ſtanding out of the water and in the water:

6. Whereby the world that then was, being overflowed with water, periſhed.]

* For they that are of this mind, are ignorant

† there were heavens from of old, and the earth conſiſting

These Atheiſtical ſcoffers, that ſuppoſe or affirm that there hath been no conſiderable change ſince the creation, do not conſider what a change there was once in Noah's time, the whole world deſtroyed with a flood, for the ſins of impure impenitent ſinners, ſuch as theſe who now object thus; for the heavens being created at the beginning, and the earth ſo framed, that there was abundance of waters within the globe thereof, and it ſelf placed in the midſt of waters, in the clouds round about, God being pleaſed in the creation ſo diſpoſe of it, in order to the puniſhing of wicked men, at length the windows of the heavens, that is, the clouds, were opened, and the fountains of the great deep broken up, Gen. 7. 11. and by this means the whole earth was covered and drowned by waters.

‡ of water and in the midſt of water, by the word of God, ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ

e. 7. But the world which now is, by the ſame appointment of God, is now ſecured that it ſhall be drowned no more,

7. But * the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment and perdition of ungodly men.]

(God having given his promiſe for it, Gen. 9. 11.) nor ſuffer any other kind of deſtruction but by fire, which is the puniſhment to be expected by abominable men.

8. But,

8. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thouſand years, and a thouſand years as one day.]

8. This anſwer being firſt given to the latter part of the Atheiſt's objection v. 4. [that all things continue as they were ſince the creation] I now proceed in the ſecond place, (by way of regreſſus, ordinary in Scripture, ſee Note on Mat. 7. b.) to anſwer the former part propoſed by way of queſtion, [Where is the promiſe of his coming? that is, Sure God's promiſe in the Old Teſtament repeated by Chriſt Mat. 24. of his coming to puniſh the obdurate Jews and Gnoſticks, and delivering the pure perſevering believers, is not performed.] And my anſwer is this, That you may be miſtaken in reckoning of times, in thinking that what the prophets have foretold of the latter days, the times of the Meſſias, muſt be inſtantly performed, as ſoon as Chriſt is gone to heaven, or elſe 'twill not be performed at all. In this matter it muſt be conſidered who it is that makes the promiſe, v. 2. an infinite God, and then though forty years (for example) is a very great time among us men, whoſe lives are ſo ſhort, yet with God, who is infinite, a thouſand years is no conſiderable ſpace, but a very ſhort and ſmall duration, Pſal. 90. 4. and therefore though the prophecy be not yet fulfilled, about three or four and thirty years after Chriſt's departure from us, yet it may, and will moſt certainly, and that within few years now.

9. The Lord is not ſlack concerning his promiſe, (as ſome men count ſlackneſs) but is long-ſuffering † to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.]

† or, for your ſake, for the King's MS. reads δι' ὑμᾶς

9. As for any ſlowneſs in performing his promiſe of coming, which they that expect and deſire to reap a ſudden fruit of it in their deliverance, or that others, which would corrupt them, and make them fall off through deſpair of it, are apt to charge upon God, it is meerly a miſtake in them; for it is not thus deferred out of want of kindneſs to the perſevering Chriſtians, but out of abundance of patience and long-ſufferance to the worſt, and an earneſt deſire that they may all amend and be delivered, without which amendment, whenſoever this coming ſhall be, all are infallibly deſtroyed: ſee Act. 3. 19. Note a.

10. But the day of the Lord will come as a thief in the night; in which the heavens ſhall paſs away † with a great noiſe, and the elements † ſhall melt with fervent heat, and the earth alſo, and the works that are therein ſhall be * burnt up.]

† being on fire ſhall be diſſolved * conſumed κα]ακαή-σε)

10. But this judgment of Chriſt ſo remarkable on the Jews ſhall now ſhortly come, the greater part of it burnt, and that very indiſcernibly, (ſee Luke 17. 20. 1 Theſſ. 5. 2.) and the temple ſhall be ſuddenly deſtroyed, and the city and people utterly conſumed: ſee Note d. and Mat. 24. 30. and Act. 2 19, 20.

11. Seeing then that all † theſe things ſhall be diſſolved, what manner of perſons ought ye to be in *all* holy converſation and godlineſs?]

† theſe ſhall πάν]ων

11. Seeing then this deſtruction ſhall thus involve all, and now approacheth ſo near, what an engagement doth this lay upon us to live the moſt pure ſtrict lives that ever men lived?

12. Looking for and † haſting unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat.]

† haſtning the coming σπεύδοντας

12. Looking for the coming of Chriſt for our deliverance, and by our Chriſtian lives quickning and haſtning God to delay it no longer; (ſee v. 9.) that coming of his, I ſay, which as it ſignifies great mercy to us, ſo it ſignifies very ſharp deſtruction to the whole Jewiſh ſtate, ſee Note d.

13. * Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs:]

* But δὲ

13. Inſtead of which we look for a new, a Chriſtian ſtate, in which all proviſion is made by Chriſt for righteouſneſs to inhabit, according to the promiſe of Chriſt, concerning the purity that Chriſt ſhould plant in the Evangelical ſtate, ſee Note d. and Rev. 21. 1. and Note a.

14. Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot and blameleſs:]

14. This therefore being your expectation, you muſt in reaſon uſe all diligence to keep your ſelves from all pollution, ſpot or blemiſh, from indulging to any of the carnal invitations that are now ſoliciting you, and ſo to continue till this coming of his, that you may then be found acceptable before him, and that then you may reap the profit of it, that all may be proſperous with you:

15. And account *that* the long-ſuffering of our Lord *is* † ſalvation; even as our beloved brother Paul alſo, according to the wiſdom given unto him, hath written unto you;]

† or deliverance σωτη-ρίαν

15. And reſolve that the end of God's delaying this judgment, this execution ſo long, hath been (ſee v. 9.) on purpoſe to bring in and increaſe the number of convert Jews, thoſe to whom this deliverance is promiſed, according as S. Paul hath alſo ſaid, Rom. 2. 4, 5. and eſpecially Rom. 11. to which this place ſeems to refer, (ſee the ſum of that Chapter at the concluſion of the Paraphraſe of it.)

16. * As alſo in all *his* Epiſtles, ſpeaking in them of theſe things, † [b] in which are ſome things hard to be underſtood; which they that are unlearned and unſtable wreſt, as *they do* alſo the other ſcriptures, unto their own deſtruction.]

* or, in all his Epiſtles, for the K.'s MS. leaves out ὡς καὶ † among which things ſome are hard --- ἐν οἷς ἔστι δυσνόητά τινα, but the K.'s MS. reads ἐν αἷς referring to Epiſtles.

16. And indeed in moſt, if not in all his Epiſtles, hath he ſaid ſomewhat of this matter, concerning this famous day of vengeance on the obdurate Jews, and deliverance of the faithful, and deferring that day of deſtruction on the former, on purpoſe (v. 15.) to gather in as many of the latter as he could. So Rom. 9. 29, 33. Rom. 10. 8, 9, 10, &c. Rom. 11. 5. Rom. 13. 11, 12. 1 Cor. 1. 7, 8. and chap. 3. 13. 1 Theſſ. 2. 16. and chap. 5. 1, 2, 3, 9. and 2 Theſſ. 1. 6, 7, 8, 9, 10. and chap. 2. 1, 2, 3, 8. and 1 Tim. 4. 1. and chap. 6. 14. In which matter ſome things there are concealed by God purpoſely from the knowledge of men and angels, as the punctual time of the coming of it, &c. from whence ſome unskilful unſetled Chriſtians have taken occaſion to fall off from the faith of Chriſt, and to ruin themſelves by ſo doing. This they do by deductions from ſome places of Scripture, wreſted by them (as it is ordinary with them to wreſt and diſtort the writings of the prophets, &c.) but it is through their ignorance and ungroundedneſs on the Chriſtian faith that they do ſo.

17. Ye therefore, beloved, ſeeing ye know *theſe things* before, beware leſt ye alſo being led away * with the error of the wicked, fall from your own ſtedfaſtneſs.]

* by the ſeduction of abominable men τῇ τῶν ἀθέσμων πλάνῃ

17. You therefore, my brethren, whom I have thus timely warned and inſtructed, ought to make this prudent uſe of my admonitions, to take all care that ye be not inſnared by the filthy unnatural practices of the Gnoſticks (ſee Note on Jude b.) and ſo apoſtatize from the faith.

18. But grow in grace, and *in* the knowledge of our Lord and Saviour Jeſus Chriſt: To him *be* glory both now and for ever. Amen.

18. But daily increaſe in the true profeſſion of the Goſpel, and in the knowledge and practice of the pure doctrine (in oppoſition to the Gnoſticks knowledge falſly ſo called, 1 Tim. 6. 20) delivered to us by Chriſt our eternal God and bleſſed Saviour, who muſt be for ever praiſed by us. Amen.

Annotations on Chap. III.

a. ἐμπαῖκ]ῶν

V. 3. *Scoffers*] Ἐμπαῖκ]ῶν *ſcorners* here, and *Jude* 18. is anſwerable to the Hebrew לֵצִים, very frequent in the Old Teſtament, which denotes the higheſt degree of defection from and renouncing of piety: ſo *Pſal.* 1. 1. of the three degrees of ungodly men the לֵיצִים *irriſores*, *ſcoffers* or *ſcorners*, are the laſt. By theſe therefore are fitly here noted the Chriſtians, which at this time in great numbers fell off to the *Gnoſtick-hereſie*, and by ſo doing complyed and joined with the perſecuting Jews, and fell into all the villany in the world, expreſs'd here by κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι, *walking*, that is, going on habitually, as in a courſe, *according to their own deſires*, or, (as when *there was no King in Iſrael*) *every one doing that which was right in his own eyes*, without any reſtraint of law, of nature, or *Chriſt*, &c. of theſe S. *Jude* ſaith, that the *Apoſtles of our Lord and Saviour Jeſus Chriſt had foretold* they *ſhould come in the laſt time*; by *the laſt time*, or *days*, meaning there and here, the time immediately preceding the deſtruction of the Jews, (as hath been often ſhewed.) And ſo as *Chriſt* had foretold *Mat.* 24. 11. that at that point of time *many falſe prophets ſhould ariſe, and deceive many*, and again that *many ſhould be ſcandalized*, or *fall off from Chriſt*, v. 10. and *the love of many*, that is, their zeal to the faith of *Chriſt*, *grow cold*, v. 12. ſo the Apoſtles of *Chriſt* in their preachings and in their *Epiſtles* had alſo frequently foretold this, 2 *Theſſ.* 2. 3. that this *coming* or *day of Chriſt*, v. 1, 2. was not to be ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, *unleſs the apoſtaſie firſt come*, this apoſtaſie of the many Chriſtians to the foul *Gnoſtick-hereſie*, and v. 5. οὐ μνημονεύετε, *do you not remember that when I was with you I told you theſe things?* So 1 *Tim.* 4. 1. *the Spirit ſaith expreſly*, that is, *Chriſt* and his Apoſtles by their prophetick ſpirit every where, *that in the laſt times* ἀποστήσονταί τινες τῆς πίστεως *ſome ſhall apoſtatize from the faith*, προσέχοντες πνεύμασι πλάνοις *giving ear to impoſtor-ſpirits*, the very interpretation of *Chriſt's* πλανήσουσι πολλούς, that theſe *falſe teachers* ſhould *deceive many*, and theſe deſcribed in the following words, as thoſe that had caſt off all laws, *forbidding to marry*, &c. and ſo walking after their own unnatural luſts. And to theſe he refers again 2 *Tim.* 3. 1. *But know this*, &c. By all which it appears, that theſe that were thus foreſeen that they ſhould fall off at this time, and ſo mentioned here, v. 2. were the *Gnoſtick heretieks*, and

ἀποστασία πρῶτον

πνεῦμα ῥητῶς λέγει ἀποστήσονταί τινες πνεύμασι πλάνα

πορευόμενοι κατὰ τὰς ἰδίας ἐπιθυμίας

ἐμπαῖκ]ῶν χατὰ χάος

and thoſe that were ſeduced by them; and ſo this weight there will be in the word πρῶτον, *firſt*, that as theſe were to apoſtatize thus before that coming of *Chriſt* to the deſtruction of the Jews, ſo now in the diſcourſe of it, begun purpoſely v. 2. this was the firſt thing to be ſet down; and that is the full meaning of Τῦτο πρῶτον γινώσκοντες, *Knowing this firſt.*

τῦτο πρῶτον γινώσκοντες

b. Ἀφ' ἧς

V. 4. *Since*] Ἀφ' ἧς, *à qua*, or *à quo*, may be taken in reſpect of time, as an *Epocha* from whence the writer takes his riſe, from ſuch or ſuch a time, excluding what was before, and including all ſince. But it may alſo refer to matters as well as to time, and then it notes no more than the excluding or excepting that which is named, and including all that is not named, and will then beſt be rendred, *unleſs it be*, or *except that*. That this muſt be the notion of it here, and not the former, is evident by what follows, that *all things remain in the ſame manner from the beginning of the creation*, where *the creation* is an *Epocha* of a far longer date than that of the death of the Fathers. Beſides it would be hard to define what *fathers* are here meant, if that were the meaning of it: For it cannot be appliable ſo to *Abraham*, *Iſaac* and *Jacob*, the fathers of the people of the Jews; for to confute this ſpeech of theſe *ſcoffers*, the Apoſtle draws his proof from the times of the Flood, which was long before them, which would not be a good way of arguing againſt them, if they had dated their obſervation no farther than the times of *Abraham*; for they might well acknowledge a change in the Deluge, though none ſince *Abraham*. But in the other notion the matter is clear, *From the creation of the world*, ſay they, there hath been no change in any material thing, ſo as to be fit to deter men from complying with the Jews, for the avoiding of perſecutions, ſo as to make men fear that *Chriſt* will now come in any eminent manner to deſtroy the Jews or *Gnoſticks*, or to perſevere in hope that he will deliver the perſecuted Chriſtians out of their hands. One change they acknowledge there hath been in the world, ſome men have ſlept with their fathers, and others have lived in their ſtead, a ſucceſſion of fathers and ſons to repleniſh the world, men have not been immortal, the fathers have died, and given way to their children: But except this (which is an unconſiderable matter, not pertinent to the point in hand) all things elſe, ſay they, have continued in the ordinary conſtant courſe, without any diſcernible interpoſing of God's providence to puniſh one, or to relieve another. This ſure is the Atheiſt's objection, occaſioned by the delay of *Chriſt*'s coming to deſtroy the Jews. And this it is which is punctually confuted in the following verſes; and ſo that muſt in all reaſon be the notation of ἀφ' ἧς which is moſt reconcilable with this.

c. Θέλοντες

V. 5. *Willingly*] The word θέλοντες ſeems here to be taken in a ſenſe not ordinary in other places, for *being of opinion* or *affirming*, perhaps with this addition of aſſerting it magiſterially, without any reaſon rendred for it, but a *Sic volo*, &c. *So I will, I command, my will is my reaſon.* Thus in Latin we are wont to uſe it, *Qui hoc volunt, they that will this*, for, they that are of this opinion; and thus ἃ βέλομαι 2 *Cor.* 1. 17. *the things that I will*, that is, which I teach, or affirm. See Note c. on that Chapter. And ſo τῦτο θέλοντες, *they that will this*, are they that are of this mind, that affirm this.

Ib. *Earth ſtanding out of the water*] The meaning of this fifth verſe will be beſt diſcern'd by conſidering it as preparative to the ſixth: For the one thing that was here to be affirmed and proved for the confuting of that Atheiſtical aphoriſm, v. 4. that, There was no ſuch thing as puniſhment inflicted on wicked men, or deliverance for the godly, to be expected from any overruling power of heaven, all things going on in a conſtant courſe from the beginning of the world to that time, was this, that the whole world was once drowned for the ſins of the inhabitants, and that is ſaid v. 6. But to prepare for this, here is, in this verſe, a deſcription of the frame of this lower world in the firſt creation, as it was formed πρὸ τῦ Θεῦ λόγῳ, *by the word of God*, that word by which he ſaid, *Let there be light, and there was light; let there be a firmament, and there was ſo*, and *God ſaw that it was good*, that is, all that he did was deſigned for ſuch uſes as he in his wiſdom thought agreeable. And that is thus deſcribed, ἦσαν οἱ οὐρανοὶ ἔκπαλαι *there were heavens from of old*, that is, *in the beginning the heavens were created*, and ſo the *earth* alſo, *Gen.* 1. 1. the earth ſo formed that, whenſoever God pleaſed, it might be drowned without creating any new thing. For thus it was framed; The very globe of the earth conſiſted of a great quantity of waters, called *the abyſs* or *deep*, *Gen.* 1. 1. ſo great as to *cover the face of the earth*, till God put it into *one place*, *that dry land might appear*, *Gen.* 1. 9. And this is it that now makes the whole body of the ocean, and all other rivers in the world, and beſides great quantities of water in the bowels of the earth, breaking forth in fountains, that flow perpetually, and maintaining with ſupplies all the rivers and ſeas in the world. And this may fitly own the expreſſion that is here uſed of the globe of the earth, that it is ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα *made up of water*, hath abundance of water in its compaſs, which is the water which *Gen.* 1. 7. is called *the water under the* רקיע or *expanſion*, that is, under the body of the air, and ſo makes up, as the Philoſophers ſay, one globe with the earth. And ſo this part of the frame of the earth did competently prepare it for drowning, it being evident, that there was ſo much water in that globe of the earth as, till it was put into receptacles and cavities, it *cover'd the face of the earth*, no *dry land appeared*, *Gen.* 1. 9. But beſide this, there was great ſtore of waters in the clouds, which is called *the waters above the expanſion*, *Gen.* 1. 7. the lower region of the air being between them and the earth, and when God is pleaſed to looſen thoſe clouds, which is called *opening the windows of heaven*, then the rain falls and adds to that ſtore of waters which was in the globe of the earth already. And theſe clouds encompaſſing the earth on every ſide, the *earth* is here alſo ſaid to be συνεστῶσα δι' ὕδατος, *paced in the midſt of the waters*, for ſo the Prepoſition διὰ *by* is ſet to render the בתוך *in the midſt*, and ſo 'tis uſed by this Author, 1 *Pet.* 3. 20. διεσώθησαν δι' ὕδατος, *they were ſaved in the midſt of water*, and ſo σωθήσεται ὡς διὰ πυρός, *he ſhall be ſaved, but ſo as in the midſt of fire*, 1 *Cor.* 3. 15. So in *Herodotus* διὰ νήσων is *among*, or *in the midſt of*, *Iſlands*. And ſo this part of the frame being added to the former, the clouds and cataracts encompaſſing the earth, and impendent over it, the earth was aſcertain'd to be drown'd, and ſwallow'd up, whenſoever God ſhould let looſe theſe cataracts upon it, as in the Deluge he did, *Gen.* 7. 11. and ſo there is the foundation of the δι' ὧν *by which*, v. 6. this frame and diſpoſition of God's, that the earth ſhould have ſo much water in its own boſom, and ſuch clouds of water encompaſſing it, was the means by which the *old world being drowned by water periſhed*: and ſo this is the clear meaning of the place.

ἦσαν οἱ οὐρανοὶ ἔκπαλαι

ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα

δι' ὕδατος διὰ

δι' ὧν

c. οἱ οὐρανοὶ καὶ γῆ

V. 7. *Heavens and the earth*] The phraſe οἱ οὐρανοὶ καὶ ἡ γῆ *the heavens and the earth*, are here ſet to ſignifie the whole *compages* of this Sublunary world, and all the creatures that are in it, all that was deſtroyed by the Flood, and is now ſecured from periſhing ſo again, and is *reſerved for fire*, by which it is (by perpetual tradition) believed that the world ſhall finally be deſtroyed. The *Hebrews* have no one word to ſignifie this, but ordinarily uſe שמים וארץ *the heavens and earth*. And ſo the *heavens*, and *elements*, and *earth*, v. 10, and 12. which would literally denote the world, ſignifie figuratively the whole city of *Jeruſalem*, Temple and palace, towers and buildings of the city, not one ſignified by one, another by another, but all by all together, and proportionably to that, the *new heavens and new earth* are a Chriſtian people, ver. 13. And ſo 'tis ordinary in other expreſſions in that language; as, *his body, his fleſh, and his bones*, *Eph.* 5. 30. ſignifies him, and no more: and ſo in other authors, the *body and the ſoul* are ſet ſeverally, when yet they ſignifie nothing diſtinct, but the whole man together. See *A. Gellius*, l. 3. c. 1. And ſo *the evening and the morning* ſignifie the natural day: ſee Note on *Mat.* 12. n. So the *Elders*, *high Prieſts and Scribes* every where in the Goſpels, ſignifie the *Sanhedrim*; and ſo in like manner the phraſe *Father and mother*, *and wives and children*, *and fields*, &c. ſignifies this one thing, poſſeſſions or comforts of life, and muſt ſo be rendred in the groſs, and not in the retail, or elſe the true meaning of ſome places in the New Teſtament will not be intelligible. As *Mar.* 10. 30. when 'tis ſaid

οἱ οὐρανοὶ, σύστεμα καὶ γῆ

καινοὶ οὐρανοὶ καὶ γῆ καινὴ

σῶμα, σάρξ, ὀστέα

οἶκοι, καὶ ἀδελφοὶ, καὶ μητέρες

Covenant

that

that *he that leaves father and mother*, &c. *ſhall receive an hundred-fold more in this life, houſes and brethren and ſiſters and mothers:* for 'tis clear enough that he ſhall not receive an hundred mothers; but as all theſe ſeverals put together denote the comforts and poſſeſſions of this life, ſo it is to be expected that the promiſe of God will be performed to thoſe that part with any thing for *Chriſt*'s ſake. See Note on *Epheſ.* 5. h. and Col. 1. c.

f. ῥοιζηδὸν

V. 10. *With a great noiſe*] Ῥοιζῇ, διαὶ πνοῆς, ὁρμῇ, τρέχει· Ῥοιζηδὸν, σφοδρῶς, μὴ ἦχος, ſaith *Phavorinus:* ſo that it ſignifies *ſwiftly* as well as *with a noiſe*. And that the former is the meaning of it here, is probable, becauſe 'tis added to the *coming of* that *day as a thief*, unexpectedly, and in order to that is this of *ſwiftneſs*, not that other notion of μὴ ἦχος *with noiſe*; for thieves in the night do not willingly do ſo, or if they do, loſe the advantage of the night, that is, the ſecrecy of it.

g. καυσούμενα λυθήσονται

Ib. *Melt with fervent heat*] The deſtruction of *Judæa* is here, ver. 10, and 12. deſcribed by *diſſolution*, or *conſumption, by fire*, and ſo *Iſa.* 9. 5. and 66. 15, 16. and *Mal.* 4. 1. and *Joel* 2. 3. 30. where that deſtruction is deſcribed; ſo 2 *Theſſ.* 1. 8. *In flaming fire taking vengeance* (which that it belongs to that matter, ſee the Context of that place, and Note b.) ſo *Heb.* 10. 27. πυρὸς ζῆλος *a burning of fire* to *conſume* the ἀντικείμενοι, all that obdurately ſtand out againſt *Chriſt*, and that belonging to this matter alſo, as will appear by comparing v. 25. and v. 37. ſee Note a. on that Chapter; and ſo perhaps 1 *Cor.* 3. 13, 15. And this either firſt, figuratively, after the manner of Prophetick ſtyle, wherein *fire*, and *burning*, and *melting* ſignifies deſtruction and utter deſolation: or elſe ſecondly, in relation to the *Zelots*, and that πύρωσις raiſed by them, the fearful *combuſtion* and *conflagration* within the nation and city, the fire of ſedition and contention, which was ſo great an inſtrument of deſtruction among them, killing vaſt multitudes at once, *Joſeph. de Bel. Jud.* lib. 7. c. 14. rifling the palace and all the wealth of the city (being at that time carried thither) and many other particulars of that kind in that ſtory: or elſe thirdly in reference to the exact truth of the fact (of which this is a literal deſcription) the burning of *Jeruſalem* mentioned by *Joſephus*, l. 7. c. 14. where 'tis ſaid of the *Romans* that they fired all unto *Silva*; and again in the ſame Chapter that the *Sicarii*, the other faction in the city, contrary to the *Zelots*, got into vaults, from whence they fired the city more than the *Romans*, and murthered them that eſcaping the flames fled into the caves; and again, c. 16. *The Romans being entred fired houſes, and*, ſaith he, *many things that were fired were quenched with the blood of the ſlain, with which the ſtreets of the city flowed*; and again, *All the night long the fire encreaſed, and in the morning Sept.* 8th. *all was on fire*, and c. 17. *they fired the outward parts of the city.* Then for the burning of the Temple particularly, that is ſet down l. 3. c. 9. firſt of the doors, where the ſilver plate being melted firſt, the flame quickly fired the wood, and from thence increaſed to the next porch, and that day and all the next night the fire encreaſed, till *Titus* cauſed the army to quench it: But as it follows, *the ſentence of God had already determined that it ſhould be conſumed with fire*; and ſo it was on *Auguſt* 10. of which he pronounceth, *Now the fatal day was come after many years*, the phraſe ſo uſual in the New Teſtament, *the day*, and *the coming of* that *day*. And c. 19. *a ſouldier without command caſt a firebrand into the golden gate*, and preſently it ſet a flaming; and when *Titus* came violently in to quench it, no body would hear him, but cried the more to ſet it on fire, and neither his commands nor intreaties would ſerve turn, but it was (abſolutely againſt his will) burnt down, and no help for it, ſaith he, becauſe the deſtinies had ſo determined, that is, the counſel and decree of God, teſtified by predictions. What is here thus expreſs'd by S. *Peter*, is ordinarily conceived to belong to the end of the world, and by others applied to the end of this world, and the beginning of the *Millennium* or *thouſand years*. And ſo, as S. *Peter* here ſaith, v. 16. many other places in S. *Paul's Epiſtles*, and in the *Goſpel*, eſpecially *Mat.* 24. are miſtaken and wreſted. That it doth not belong to either of thoſe, but to this fatal day of the Jews, ſufficiently appears by the purport of the whole *Epiſtle*, (ſee Note a. on the Title of it, and on ch. 1. Note e. and g.) which is to arm them with conſtancy and perſeverance till that day come, and particularly in this Chapter, to confute them who object againſt the truth of *Chriſt*'s predictions and reſolve it ſhould not come at all; againſt whom he here oppoſes the certainty, the ſpeedineſs, and terribleneſs of its coming. That which hath given occaſion to thoſe other common miſtakes, is eſpecially the hideouſneſs of thoſe judgments which fell upon that people of the Jews, beyond all that ever before are related to have fallen on them, or indeed on any other people; which made it neceſſary for the Prophets which were to deſcribe it, (and who uſe tropes and figures, and not plain expreſſions, to ſet down their predictions) to expreſs it by theſe high phraſes of the *paſſing away*, and *diſſolving, of heaven*, and *earth*, and *elements*, &c. which ſounding very tragically are miſtaken for the great, final diſſolution of the world. What is firſt literally, and then figuratively meant by the *heavens and earth*, hath been ſaid Note d. As for the addition of the στοιχεῖα *elements* annex'd to the στοιχεῖα *heavens*, that is no more than will bear due proportion to the ἔργα ἐν αὐτῇ *the works therein*, which are join'd with ἡ γῆ *the earth*. By one is meant all that is in the earth, the creatures that inhabit there; and by the other is meant all that is in the heavens, צבאם *the hoſt of them*, *Gen.* 2. 1. for ſo the Hebrew word, coming from צבא a military word, for *ſtanding*, or *moving, in rank and order*, is anſwerable to the Greek στοιχεῖα, which comes from στείχω, which bears the ſame ſenſe. And ſo *Wiſdom* 7. 17. στοιχεῖα *elements* are in the *Chaldee*, cited by * *Rabbi Moſes ben Nachman*, מזלות *Planets*, or *ſigns in heaven*, which are ordinarily call'd *the hoſt of heaven*; and ſo *Juſtin Martyr*, *Apol.* 1. uſes ἡγεμονικὰ στοιχεῖα for the Sun, Moon, &c. which are appointed by God for the increaſe of fruits, and changes of ſeaſons. So in *Theophilus ad Autol.* the Sun and Moon, &c. are oft call'd στοιχεῖα *elements:* Only the word *heavens* being an equivocal word, uſed either for the ſuperior heavens, whether Empyreal, or Æthereal, or for the ſublunary heavens, the air, (as the word *World* is either the whole *compages* of the ſuperior and inferior, or elſe only of the ſublunary lower world) we may here reſolve, that the ἡγεμονικὰ and στοιχεῖα, *heavens*, and *hoſt* or *elements* thereof, are literally the ſublunary aereal heavens and all that is therein, clouds and meteors, &c. fowls and flying creatures; and ſo fit to join with *the earth*, and *the works that are therein*, &c. and both together prophetically, or figuratively, to ſignify the whole people of the Jews, which are ſometimes call'd οἰκουμένη *the habitable world*, *Iſ.* 10. 23. (compared with *Rom.* 9. 28.) and 13. 5, 9. and 24. 1. and *Luc.* 21. 26. and *Rom.* 10. 18. and, which is all one, *the heavens and earth*, *Hag.* 2. 6, 21. *Iſ.* 51. 15, 16. and c. 34. 2, 4, 5. See Note d. Or if it be underſtood of the Æthereal heavens, and the Planets or ſigns therein, it will then be parallel to the *Sun*, *Moon* and *Stars*, *Mat.* 24. 29. (agreeable to the Prophetick ſtyle *Iſ.* 13, 10. and 34. 4. *Ezech.* 32. 7. *Joel* 2. 10, 31. and 3. 15.) and ſo again will fitly expreſs the city and *Temple*, the Civil and Eccleſiaſtical ſtate of the Jews, or the ruling part of both, the Prieſts and the *Sanhedrin*, as the people are decyphered by ἡ γῆ *the earth, and the works therein*; and all theſe together are the whole nation, the πανολεθρία, or *total final deſtruction* whereof is here deſcribed.

* *Præfat in Jeruſche hattorah:* ſee *Shickard Haperuſhim Bechinoth*, p. 44.

ἡγεμονικὰ

V. 16. *In which*] In this place the King's *MS.* reading ἐν αἷς *in which* in the Feminine gender (which if it be true, then it muſt refer to the *Epiſtles* fore-mentioned) but other Copies, and the printed ones generally reading ἐν οἷς in the Neuter, which cannot agree with *Epiſtles*, but with περὶ τούτων *of theſe things*, it is not certain which reading muſt be adhered to. That which ſeems to be moſt probable is, that the ordinary reading ſhould be retained, ἐν οἷς, &c. and that render'd, *among which things ſome are hard to be underſtood*, &c. If this be the ſenſe, then Saint *Peter* doth not at all give this character of any parts of S. *Paul's Epiſtles*, that they are δυσνόητα *hard to be underſtood*, but that *among thoſe things* (of which S. *Peter* is now a treating, and of which, ſaith he, S. *Paul* hath *written in all his Epiſtles*, and generally the Prophets of the Old, and the Apoſtles of the New Teſtament, v. 2.) ἔστι δυσνόητα τινα *ſome are hard to be underſtood*, &c. What the things here ſpoken of are,

ἐν αἷς

δυσνόητά τινα

hath been cleared by the *Paraphraſe* of this, and the former *Epiſtle*, viz. in general, *the coming of Chriſt*, to deſtroy his crucifiers and deliver the pious Chriſtians out of their perſecutions. This is apparently ſpoken of by the Prophets, and by *Chriſt*, and by the Apoſtles, both in their *preaching* (ſee Note a. on the *Title* of the *Epiſtle to the Romans*) and in their *Epiſtles*, written but a little before it was to come. That it was ſo long deferred, was matter of ſome trouble to ſome, and objection againſt the truth of theſe predictions, v. 4. to which this Apoſtle here anſwers, v. 9. that the reaſon why God doth make ſome ſtay in this matter, is that men may have time to repent, and reform, and eſcape this vengeance, which when it comes, will come ſo ſuddenly and unexpectedly as to ſurprize many that look not for it, v. 10. and that he repeats again, v. 15. bidding them *count the long-ſuffering of the Lord* (that is, this deferring his judgments) *ſalvation*, that is, a means deſigned by God to bring men to repentance. And for this particular it is that he cites S. *Paul*, as concurring with him in this account of the reaſon of *Chriſt*'s delaying his coming, adding only this of S. *Paul*, that *in all his Epiſtles* he hath *ſpoken of theſe things*, that is, ſaid a great deal concerning this coming of *Chriſt*. Having gone thus far, he paſſeth his obſervation of the then preſent temper of men, and behaviour in this matter, that there were ſome giddy, unſetled Chriſtians, which upon occaſion of ſome things not ſo clearly revealed by thoſe that have foretold this coming of *Chriſt*, have fallen into pernicious errors. What things thoſe were which are here ſaid to be δυσνόητα *hard to be underſtood*, and what dangerous errors drawn from thence, will perhaps be hardly defined by us at this diſtance. That *Cerinthus*, by miſunderſtanding ſome of theſe predictions, came to think that *Chriſt* ſhould have a temporal kingdom upon earth, where men ſhould enjoy all carnality, ſee Note on *Rev.* 2. a. and he and his followers may be thought to be theſe ἀστήκτοι here, the unſtable Chriſtians that diſtorted theſe predictions. Or becauſe it is added of the ſame men, that they do *diſtort other ſcriptures alſo to their own deſtruction*, it will not ſo fitly be reſtrained to *Cerinthus*, but more generally be ſpoken of the *Gnoſticks*, who by a ſtrange liberty which they uſed in expounding the Scriptures of the Old Teſtament (calling it γνῶσις *knowledge of myſtical ſenſes*) brought in moſt *damnable doctrines* of uncleanneſs, &c. And theſe ſure are the men here ſpoken of, called *unſtable*, becauſe they fell off from the truth, and ἐμπαῖκται *ſcoffers*, v. 3. as that notes Apoſtates (ſee Note on *Jude* 18.) And having thus diſcovered who the men were, it will be more poſſible by the ſame clew to diſcover what the things were which are by S. *Peter* called δυσνόητα, *hard to be underſtood*. I ſhall here offer my conjecture. Our Saviour, when he foretels this his coming very particularly, *Mat.* 24. and defines the time ſo far, that it ſhall be certainly within the compaſs of that *generation*, v. 34. (and in the life-time of ſome that were there *preſent*, *Mat.* 16. 28.) yet for the preciſe time of it, *the day and hour*, he pronounceth clearly that *no man*, *nor angel*, v. 36. (*no nor the Son himſelf*, *Mar.* 13. 32.) knows of that, that is, none but the Father. Accordingly he anſwers the Apoſtles *Act.* 1. 7. demanding whether he would *then* (after his reſurrection) *reſtore the kingdom to Iſrael*, *It is not for you to know the times and the ſeaſons which the Father hath kept in his own power*; that is, *the day and hour*, in *Matthew*, the punctual time of this kingdom of God, this coming of *Chriſt*, God the Father had kept ſecret, revealed it neither to man nor Angel, neither ſhould it be revealed to any. This I ſuppoſe is the meaning of 1 *Theſſ.* 5. 1, 2. that of *the times and ſeaſons*, that is, of the very time which God in his wiſdom had choſen for this remarkable coming of *Chriſt* upon his crucifiers, he *needed not write*, it being ſufficiently known that it was to *come as a thief in the night*, that is, not to be diſcerned beforehand. In which place, that which is χρόνοι καὶ καιροὶ *times and ſeaſons*, v. 1. is ἡμέρα κυρίου *the day of the Lord*, v. 2. juſt as *Act.* 1. 7. *the times and ſeaſons* are all one with *the day and hour*, *Mat.* 24. 36. and ſo in ſtead of *no man's knowing* of *it Mat.* 24. and God's reſerving it in his own power, ſo that it is not for them to know it, *Act.* 1. 7. is there, *the coming of that day as a thief in the night*; by which may be concluded, that that phraſe of that *days coming as a thief in the night*, is ſet to ſignifie the uncertainty when that day would be. And ſo *Chriſt* explains that phraſe, *if the good man of the houſe knew in what watch the thief would come*, &c. intimating that the coming of a thief is ſuppoſed to be unknown to him that is to be robb'd by him. Now it is apparent that this ſaying of *Chriſt*'s, in this ſenſe, is here laid as the foundation of the diſcourſe and words which here we are endeavouring to explicate, *But the day of the Lord ſhall come as a thief in the night*, v. 10. that is, But the punctual time of this coming is unknown, upon which he builds all *watching*, and *caution*, and continual *expectance*, v. 12. And having added what advantage the faithful Chriſtians ſhall receive by this means, peaceable days of ſerving *Chriſt*, expreſs'd by *new heavens* and *new earth*, that is, a new world, wherein *dwelleth righteouſneſs*, which therefore he adviſeth all to wait for, (for that is the meaning of προσδοκῶμεν, not προσδοκῦμεν, *let us* (not *we do*) *expect* them, and depend on them according to his promiſe) he then gives them an account why 'tis thus long deferr'd, and adviſeth all to make the right uſe of it, make it their *ſeaſon of repentance*, v. 15. which being confirmed by S. *Paul*'s authority, he hath no more to add on this matter but this, that the objection of the Apoſtates, v. 3. againſt the truth of *Chriſt's promiſe of coming* in this manner, was founded only in the obſcurity and unknownneſs of ſome particulars in this matter, which very probably ſignifies that profeſs'd unintelligibleneſs of the punctual time of *Chriſt*'s coming, which becauſe no body would or could tell them when it would be, therefore they will not wait for it in purity and ſobriety, and practice of ſuch Chriſtian vertues as were required to prepare them for it when it ſhould come, but *walk after their own luſts*, v. 3. follow their own ſenſual courſes, and perſuade themſelves that it will never come, that no ſuch judgment is likely to come at all upon them, and ſo *that day comes upon them unawares*, and they periſh in it with the crucifiers; and ſo are fitly ſaid to *detort* theſe δυσνόητα, the uncertainty of the punctual time (and ſome other ſuch particulars) *to their own deſtruction*, to periſh remarkably by this means. This is no improbable meaning of theſe words, compared with v. 3. from whence the riſe of this diſcourſe was taken. And if it be here objected, that this particular of *the day and hour* was more than δυσνόητον, *hard to be underſtood*, God having kept it a perfect ſecret to himſelf, and ſo that this cannot be it which is here ſpoken of, I anſwer, that words of this nature are not ſo ſtrictly to be taken as to be thought to ſignifie no more than hard. For when it is ſaid of him *that truſts in riches*, that *it is hard for* him, *to enter into the kingdom of God*, that which is expreſs'd by δύσκολον *hard*, *Mar.* 10. 24. is preſently interpreted to be *impoſſible*, not only by the matter which is ſuch, but alſo by the ſimilitude of the *Camel entring through the eye of a needle*, v. 25. So when the Diſciples complain of an *hard ſaying*, *Joh.* 6. 60. it follows, *who can hear* it? that is, no man can poſſibly be ſuppoſed to *eat the ſon of man's fleſh*, and ſo *hard* is *impoſſible* there alſo, that is, morally ſo, that which cannot be done without great impiety: and ſo δυσνόητα here in the forementioned interpretation are not abſolutely impoſſible to be known, becauſe God may, though he will not, reveal it; but which could not be underſtood, ſuppoſing that God (as *Chriſt* had ſaid) would *keep it in his own power*, and reveal it to no man.

THE

THE [a] First EPISTLE GENERAL OF † JOHN.

† the Apoſtle John, for the copies generally read τοῦ Ἀποστόλου Ἰωάν.

a.

OF the Author of this *Epiſtle*, that it was *John* the *beloved diſciple*, the ſame that wrote the *Goſpel* and the *Revelation*, there hath never been any queſtion in the Church of God, which hath from all times ἀναμφισβήτως, *without any doubt*, received it into the *Canon*. That he begins not, as the other Apoſtles (all ſave only the Author to the *Hebrews*) had done all their *Epiſtles*, with his name, and expreſſion of thoſe to whom he wrote by way of ſalutation, may moſt fitly be interpreted by his cuſtomary practice in his other writings, who in the *Goſpel* ſcarce ever names himſelf, but chuſes to uſe ſome circumlocution, as, *he that ſaw*, *the diſciple whom Jeſus loved*, *he that lay leaning on Jeſus's boſom*, and the like, and begins his diſcourſe without one word of formality, or title, or preface, which all the other *Evangeliſts* had uſed. In what year of *Chriſt* this *Epiſtle* was written, is no otherwiſe certain than by what may be collected from ſome paſſages in it; as cap. 2. 18. where it ſeems to have been a little before the great deſtruction which befel the Jews, called by other Apoſtles *the day of the Lord*, and *the laſt day*, but by him ἐσχάτη ὥρα, *the laſt hour*, or part of that day; and again the *true light already ſhining*, c. 2. 8. that is the Chriſtian bright ſtate turning out the Moſaical ſhadows, or typical ſervices, which was finally to be done at the deſtruction of the Temple, and now already was done in ſome part. And the ſame again appears by the Ἀντίχριστοι, many *counterfeit Chriſts* and *falſe Prophets*, that, in that v. 18. he ſaith were then among them, ſuch as *Chriſt* tells us were to be the immediate forerunners of that deſtruction, *Mat.* 24. And accordingly the whole buſineſs of the *Epiſtle* is to encourage them, chap. 1. 4. to confirm the faith and conſtancy of the Chriſtian profeſſors, who were now ſolicited vehemently by theſe ſeducers, and the Church torn aſunder in every place by the *Gnoſticks*, (the followers of *Simon*) who now denyed the reality of *Chriſt*'s *coming in the fleſh*, and would no longer confeſs a crucified *Chriſt*, or venture any perſecutions for that confeſſion. That is was called antiently *the Epiſtle to the Parthians*, is affirmed by S. *Auguſtin*, meaning thereby thoſe converted Jews which lived beyond *Euphrates*, of which there were great multitudes, ſaith *Joſephus*, *Ant.* l. 18. c. 12. And to them it is not improbable it was written.

a. Ἰωάννης πρώτη

ἐσχάτη ὥρα ἐστίν. ἐσχάτη ὥρα φῶς ἀληθινὸν ἤδη φαίνει Νῦν Ἀντίχριστοι

CHAP. I.

Paraphraſe.

1. THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled * of the word of life,]

1. That which from the beginning of the world was in the decree and purpoſe of God (and was afterward foretold by him) but by us the Apoſtles of Chriſt heard from God ſpeaking from heaven, and really beheld and looked on by us, known and teſtified by all our ſenſes, concerning Chriſt and the Goſpel of Chriſt, ſhewing us the way to life eternal,

* concerning περὶ

2. (†For the life was manifeſted, and we have * ſeen it, and bear witneſs, and ſhew unto you that eternal life which was with the Father, and was manifeſted unto us)]

2. (Which Chriſt and which Goſpel were revealed unto us viſibly and diſcernibly, of which I can teſtifie as an eye-witneſs, and do therefore now declare to you Chriſt the fountain of eternal life, who from all eternity continued with the Father, and at laſt became man, and was clearly revealed to us)

† And ᾧ * ſeen and ἑωράκαμεν, ᾧ

3. That which we have ſeen and heard, declare we unto you, that ye alſo may † have fellowſhip with us: * and truly our fellowſhip *is* with the Father, and with his Son Jeſus Chriſt.]

3. What, I ſay, we know thus aſſuredly, that we make known to you, that you may partake with us in it, and that participation be of all others the moſt bleſſed deſirable participation, (ſee Act. 2. c.) a participation of knowledge, and grace, and immortality, and that with God himſelf through Chriſt Jeſus.

† partake with us. κοινωνίαν ἔχητε * and our partnerſhip be ᾖ ἡ κοινωνία δὲ ἡμετέρα

4. And theſe things we write unto you, that your joy may be † full.]

4. This Epiſtle and, in it, this teſtimony do I write unto you, for your encouragement in the profeſſion of the Goſpel, which many Gnoſticks and falſe Chriſts are apt to ſhake you out of.

† completed πεπληρωμένη

5. This then is the meſſage which we have heard of him, and declare unto you, that God is [a] light, and in him is no darkneſs at all.]

5. And this is the ſum of the Goſpel preached by Chriſt, which we now teſtifie unto you, that all purity is required of you, that all God's commands are pure, and that there is nothing which hath any degree of impurity in it which God in Chriſt doth not now abominate, but on the other ſide, a far greater purity now required than before, which may ſufficiently arm you againſt all the deceits of the Gnoſticks, which under the notion of Chriſtian liberty are apt to lead you into all the impurity in the world.

a.

* partnerſhip κοινωνίαν

6. If we ſay that we have * fellowſhip with him and walk in darkneſs, we lie, and do not the truth:]

6. If we ſay we are partakers of his purity, or have any likeneſs or conformity with him, and live in any impure courſe, as the Gnoſticks do, we neither ſpeak nor act according to the Goſpel, which prohibits and interdicts all ſuch ways as they daily and avowedly practice;

† or we have partnerſhip with him, for though in the K.'s MS. there be here a *lacuna*, yet the ſpace is not large enough for ἀλλήλων, but fit for αὐτῷ, and this is agreeable with v. 6.

7. But if we walk in the light, as he is in the light, † we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.]

7. But if we live pure lives, as he is perfectly pure, then we partake with Chriſt of his graces, and reſemble him in his purity, (ſee v. 3. and v. 6.) and the death of Chriſt is beneficial (to us, who thus imitate his purity) to cleanſe us from all the guilt of paſt ſins, and preſent infirmities.

* not ſin οὐχ ἁμαρτίαν

8. If we ſay that we have * no ſin, we deceive our ſelves, and the truth is not in us.]

8. All theſe mens pretenſions to perfection are a perfect cheating of themſelves. Whoſoever conceive, as the Gnoſticks do, (calling themſelves, The perfect, &c.) that ſuch actions as are done by them are reconcilable with perfection or innocence, they moſt miſerably deceive themſelves, and muſt know that they are ſo far from any ſtate of perfection, that they act quite contrary to the rule which the Goſpel gives for the regulating of mens lives.

9. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.]

9. The only way is to repent and acknowledge what we have done amiſs, and then God, having promiſed pardon to all humble penitents upon ſincere reformation, is obliged in fidelity and juſtice to make good this promiſe to you, to free you from all puniſhment of ſin; and no other courſe but this will render you capable of his mercy.

10. If we ſay that we have not ſinned, we [b] make him a liar, and his word is not in us.]

10. Nay, they that live ſuch lives as theſe men, and yet pretend to perfection, do not only lie, v. 6. deceive themſelves, v. 8. but proceed farther, and make God a liar, who having ſent Chriſt into the world to reveal his will, to give certain rules of life, to define what is now ſin, and what is not, hath univerſally defined ſuch actions as are committed by theſe pretenders to perfection, to be horrible and damning ſins; and therefore they that do thus, and yet thus pretend, give God the lie, and manifeſt how far they are from obeying his commands, living according to God's will.

b.

Annotations on Chap. I.

a. φῶς σκότος

V. 5. *Light*] The word φῶς *light* is a figurative expreſſion to ſignifie the moſt perfect, immaculate purity; and σκότος *darkneſs* is directly the contrary, mixture of all impurity: The affirming of which concerning God, that he is perfect purity, without any mixture of impurity, is no ſuch ſtrange thing as that the Apoſtle ſhould introduce it with ſo much ceremony as here we ſee made uſe of, *That which we have heard and ſeen, which we have looked on, and our hands have felt*, v. 1. *What we have ſeen, we declare*, v. 3. and, *This is that meſſage which we declare*, v. 5. That which all this ſolemnity was thought fit to introduce, was certainly ſomewhat either doubted of and queſtioned by the doctrines, or oppoſed and reſiſted by the lives of thoſe to whom he writes. And that which ſeems moſt probable to be the full importance of it, is in the general to denote the great perfection of purity which is now commanded in the Chriſtian law, and more particularly the great obligation that lies upon Chriſtians not to make that profeſſion a pretence or excuſe for the favouring themſelves in any degree of liberty or impurity. *Chriſt* came certainly from God to declare his will unto us; that God is a God of all purity, and conſequently his commandments which *Chriſt* came to reveal (like himſelf) made up of ſevere rules of purity: And then how contrary to all piety and Chriſtianity muſt the *Gnoſtick* infuſions neceſſarily be, which allow and practiſe all impurities, and make them a ſpecial part of their religion, and call themſelves τέλειοι and γνωστικοὶ *perfect* and *knowing* men, beyond all others, and living in a ſink of all uncleanneſs, *ſay they have not ſinned* for all this, ver. 10?

b. Ψεύδην ποιοῦμεν αὐτὸν

V. 10. *Make him a lyar*] What it is *to make God a lyar* hath no great difficulty in it; it is certainly to deny the truth of that which God hath ſomewhere affirmed; and ſo 'tis uſed c. 5. 10. The greater queſtion is, wherein the truth of this affirmation here is founded, that *if we ſay we have not ſinned*, we thus deny the truth of what God hath affirm'd, or give God the lie. The beſt way of deciding this, will ſure be taken from the Context, where v. 6. the foundation of this ſpeech is laid. There it is, *If we ſay we have fellowſhip* or *partnerſhip with God, and walk in darkneſs, we lie, and do not the truth.* There certainly we may diſcern who are the *we* that are here ſpoken of, *viz.* not the Apoſtle, and the pious Chriſtians (for the firſt perſon doth not always ſignifie ſo, but is uſed to perſonate any other that the Apoſtle would ſpeak of: ſee *Rom.* 7. Note d.) but thoſe that are ſuppoſed to *walk in darkneſs*, that is, to go on in unchriſtian ſins, and yet to *pretend partnerſhip with God*, that is, to a ſtate of great innocence and perfection. Theſe are certainly the *Gnoſtick-hereticks*, whoſe character that is, to live in all carnality and uncharitableneſs, &c. and yet to pretend themſelves to be the moſt perfect men: Of thoſe he there ſaith, that they lie notoriouſly, their foul actions and pretenſions to perfection are very contrary, and they *do not the truth*, they live contrary to that rule of life which as Chriſtians they have received to live by. To theſe ſame perſons he proceeds, ver. 7. to tell the poſitive truth, contrary to their lie, that if they *walk in the light*, that is, live Chriſtian lives of purity and charity, then they may truly be ſaid to have *partnerſhip with him*, (as the King's *MS.* ſeems to have read αὐτῷ, and not ἀλλήλων, and as is moſt agreeable with v. 6.) that is, to be blameleſs, pious, perfect men; and then for any frailties, or forſaken ſins, *the blood of Chriſt* is accepted as a ſacrifice of expiation for ſuch. This is again ſaid (both in the former and latter part of it, ver. 8, 9.) but with ſome little change of the phraſe, which muſt be interpreted by analogy with the former. If we ſay, ἁμαρτίαν οὐκ ἔχομεν *we have not ſin*, that is all one with the precedent, *we have partnerſhip with him*; for ſinleſneſs is that property of God's which they pretended to be communicated to them: and then though there be nothing in that verſe anſwerable to their *walking in darkneſs*, ver. 6. yet the perſons being ſtill ſuppoſed the ſame that are ſpoken of in both verſes, the impious carnal *Gnoſticks*, this of their wicked lives is ſuppoſed in the 8th verſe, having been already, ver. 6. ſufficiently expreſs'd: and ſo as of them, whoſe lives of carnality and pretenſions of perfection were ſo contrary, it had been affirmed, ver. 6. that *they lie*, and *do not the truth*; ſo in that 8th verſe, 'tis ſaid with little change, *they deceive themſelves, and the truth is not in them*, which only adds to the former the conſideration of their danger that they thus brought upon themſelves, they flattered themſelves to their ruin, whereas v. 9. *If they would acknowledge their ſins* and danger, and forſake them, and fly to God for pardon upon repentance, he having promiſed it to ſuch, would be *faithful and juſt to forgive them their ſins*, would deal with them according to his promiſe. And then follows v. 10. *If we ſay that we have not ſinned* (which is directly all one with, *we have not ſin*, v. 8. ſee Note on c. 3. 2.) that is, if theſe men that thus live, pretend ſtill that they are the perfect, (as of their followers in *Irenæus* we read, that they called themſelves *the ſpiritual*, and affirmed that all the fouleſt actions did no more pollute them than gold was polluted by being in the mire, or the ſun-beams by ſhining on a dunghil) *they make God a lyar*, (which is an addition to their *lying* firſt, ver. 6. and then *deceiving themſelves*, v. 8. and ſo frees theſe repetitions from tautology) that is, directly give God the lie, who hath every where declared ſuch actions as theſe men practiſed confidently, (abominable pollutions, &c.) to be moſt vile and moſt puniſhable ſins. And ſo this appears to be the full meaning of this verſe, and being ſo, leaves no place of diſputing from hence, whether of any regenerate man it can be ſaid at any time, that *he hath not ſinned* (in that notion which belongs to that phraſe in theſe *Epiſtles* of S. *John*, and is explained Note a. on ch. 3. to belong to wilful, adviſed, deliberate ſin) for ſure theſe *Gnoſtick* foul livers were far from regenerate men. That this is the full meaning of the place will farther appear by the words immediately ſubſequent, ch. 2. 1. *Theſe things I write unto you that ye ſin not*, which are very fitly adapted to this purpoſe: for there is no ſuch way to perſuade men not to fall off into thoſe foul ſins that now ſolicited them, as this of undeceiving them in this point, and aſſuring them that if they lived *Gnoſtick* lives, they ſhould never be deemed perfect men, which as long as they entertained themſelves with any hopes of, nothing could convince them of the neceſſity of forſaking them. Whereas any other way of underſtanding the place would not tend to that end of exhorting and warning them not to ſin. For if it were to be underſtood of all the beſt mens being guilty of ſin, how could that be a way of inforcing on them their duty of not ſinning? Many more arguments might be uſed by refuting all other imaginable interpretations of this place to confirm this, but this one of the Context may be ſufficient, which accordingly in the next Chapter purſues the ſame ſubject more expreſly; *Hereby we know that we have known him*, that we are true *Gnoſticks* indeed, (and not thoſe that falſly aſſume that name) truly perfect men, ſuch as Chriſtianity was deſigned to make us, *if we keep his commandments*, v. 3. practiſe thoſe vertues of purity and charity which *Chriſt* commandeth: and then v. 4. juſt as here in this Chapter, but more largely and explicitly than in this verſe, *He that ſaith, I have known him*, that is, calls himſelf a *Gnoſtick*, perfect man, *and keepeth not his commandments*, lives ſo contrary to the rules of piety and purity, and all Chriſtian vertue, as theſe pretended *Gnoſticks* do, ψεύστης ἐστὶ *is a liar* (juſt as c. 1. 6. *we lie*) *and the truth is not in him*, as c. 1. 8. *the truth is not in us*. *But whoſo keepeth his word*, v. 5. that is, lives according to the ſtrict commands of *Chriſt*, ἀληθῶς ἐν τούτῳ, *in this man hath the love of God been truly perfected*; he may on ſome grounds of truth pretend to perfection of charity toward God, to which theſe *Gnoſticks* falſly pretended, and ſo was the occaſion of all this diſcourſe of pretended perfection, when men live in vile ſins, as after of that *perfect love* which, if truly ſuch, *caſteth out fear*, ch. 4. 18.

ἑαυτοὺς πλανῶμεν

πρὸς ἵνα ἀφῇ

ταῦτα γράφω ὑμῖν ἵνα μὴ ἁμάρτητε

γινώσκομεν ὅτι ἐγνώκαμεν

ἐν τούτῳ τελείως τὴν ἀγάπην

ὁ λέγων, ἔγνωκα αὐτὸν

ὃς δ' ἂν τηρῇ ἀληθῶς ἡ λόγον ἀληθῶς ἐν τούτῳ τετελείωται

τελεία ἀγάπη ἔξω βάλλει φόβον

CHAP.

CHAP. II.

Paraphraſe.

1. MY little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous.]

1. My tender Chriſtians, I write this to you which I have laſt written, v. 6, 7, 8, 9, 10. (ſee ch. 1, Note b.) to deter and forewarn you of this deceit that ſo many are now fallen into, that you may not be drawn away into the hereſie and impurities of the Gnoſticks, either by following them into unclean, beaſtial ſins, or by depending on and pretending to ſuch a perfection in your ſelves, which may ſecure you in any one act of deliberate ſin, but that if you have fallen, or ſhall fall into any ſuch act, that then preſently you confeſs it, and forſake it freely, and lay hold on Chriſt, who (for your encouragement, you may know) is on God's right hand, acting as an advocate for thoſe that have ſinn'd, and now reform and amend their lives, and, when the Church prays to him for any laps'd ſinner, he is juſt and faithful to perform his promiſe, to hear the Churches prayers, and to preſent them to his Father, and to manage all that belongs to ſuch, to their beſt advantage.

2. And he is the propitiation for our ſins; and not for ours only, but alſo for *the ſins of* the whole world.]

2. And he, having entred by blood into the holy place, that is, having died for us, and gone to heaven, where he is now inveſted with power, which he exerciſeth in our behalf, is a powerful means of reconciling God to us, of obtaining free pardon for our ſins (on condition of our giving of our ſelves up to new life) and not for ours only, but for all the ſins of all the world of men, (on condition of faith in Chriſt, and new life.)

† that we have khownhim, ὅτι ἐγνώκαμεν. * I have known ἐγνωκα—

3. And hereby we do know † that we know him, if we keep his commandments.]

3. And this is a character by which it may be diſcerned whether we truly know Chriſt or no, (as the Gnoſticks call themſelves by that name, which ſignifies knowledge, 1 Tim. 6. 20.) that is, whether we have a right notion of Chriſt as he is our advocate, v. 1. and propitiation for our ſins, v. 2. and of his Goſpel, or no, viz. if we do what he commandeth us to do, live obedient to the directions of Chriſt, (ſee Note on c. 1. b.)

4. He that ſaith, * I know him, and keepeth not his commandments, is a liar, and the truth is not in him.]

4. He that undertaketh to be a Gnoſtick, or perfect Chriſtian, that is, one that hath more perfection of divine knowledge, and love of God, v. 5. than all others, if he expreſs not this in a pure and holy life, is the greateſt hypocrite in the world, (ſee c. 1. Note b.)

† in this man hath the love of God been truly perfected, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη θεοῦ τετελείωται * or, the word which ye heard from the beginning, is the old commandment † a thing which is true in it ſelf, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ * or, in us, becauſe the ſhadow paſſeth, for the King's MS. reads ἐν ἡμῖν, ὅτι ἡ σκιὰ παράγεται † already ἤδη

5. But whoſo keepeth his word, † in him verily is the love of God perfected: hereby know we that we are in him.]

5. But the obſerving his commands is the only ſure argument, that he that doth ſo is a perfect lover of God, truly ſo called, (the appellation being falſely aſſumed by the Gnoſticks) and an argument of evidence to himſelf, that he is a branch, a member of Chriſt, as the Gnoſticks boaſt that they are, and that whatſoever they do, it cannot make them ceaſe to be ſo, (ſee Note on c. 1. b.)

6. He that ſaith he abideth in him, ought himſelf alſo ſo to walk even as he walked.]

6. He that pretends to be a member of Chriſt (ſee Joh. 15. 4.) doth by that engage himſelf to live as Chriſt lived, or if he do not, to give over ſo pretending.

7. Brethren, I write no new commandment unto you, but an old commandment, which ye had [a] from the beginning: * the old commandment is the word which ye have heard from the beginning.]

7. 'Tis not any new matter which I now diſcover or write unto you, but that which you were taught at the firſt preaching the faith unto you, and that which was taught you ſo early may deſerve to be ſtyled an old commandment.

8. Again, a new commandment I write unto you, † which thing is true in him and * in you: becauſe the darkneſs is paſt, and the true light † now ſhineth.]

8. 'Tis that indeed that Chriſt called a new commandment, and ſo it is in compariſon with the Moſaical Law, to which Chriſt hath added ſome degrees of perfection; but that is no prejudice to it, it is not the leſs true for being ſo, nor the leſs conſiderable to you, but ought in all reaſon (as proclaim'd by God from heaven, and Chriſt ſent on purpoſe to preach it) to be look'd on as a thing wherein we are at this time concerned moſt particularly, thoſe dark imperfect ſhadows of the Moſaical œconomy being now at an end, and the more perfect Chriſtian precepts which are to take place, and to turn out the Moſaical performances, being already, as the Sun, riſen, and ſhining in our Horizon, in full force obligatory to all Chriſtians.

9. He that ſaith he is in the light, and hateth his brother, is in darkneſs even until now.]

9. This conſideration obligeth you to all Chriſtian practices, actions of light, particularly that of charity and kindneſs to all your fellow-Chriſtians, contrary to thoſe emulations, and contentions, and ſeditions, and perſecutings of their fellow-Chriſtians, that are obſervable in the Gnoſticks among you:

* ſcandal σκάνδαλον

10. He that loveth his brother abideth in the light, and there is no * occaſion of ſtumbling in him.]

10. He that is thus charitably diſpoſed and inclined, is the true Chriſtian, and hath little occaſion to inſnare him in any ſin, little temptation to any ill, moſt of the ſins that men fall into flowing from this original of uncharitableneſs, ſee Mat. 6. 22.

11. But he that hateth his brother is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe that darkneſs hath blinded his eyes.]

11. For as the dark keeps any man from diſcerning which way to go, ſo doth uncharitableneſs obſtruct all Chriſtian practice.

12. I write unto you, little children, becauſe your ſins are forgiven you for his name's ſake.]

12. A precept I have, v. 15. which I deſire to enforce upon all ſorts of you: Firſt, on the tender Chriſtians among you, becauſe God hath been ſo kind to you, as to forgive your ſins for Chriſt's ſake, which will be an engagement to you, v. 15. to take off your love from the world, and place it on God.

13. I write unto you, fathers, becauſe ye have known him that is from the beginning. I write unto you, young men, becauſe you have overcome the wicked one. I write unto you, little children, becauſe ye have known the Father.]

13. The ſame I have for you, the moſt antient, for you know Chriſt, (which is agreeable to thoſe of your age, to know the Antient of days) and that may be an engagement to you to love whom you know: And ſo 'tis likewiſe for young men, to whoſe age it is agreeable to entertain ambitions and deſires of conquering, and have been enabled by God to do ſo, to overcome the evil one, both the devil, and every other that can mean you any hurt, and (if you adhere faſt to Chriſt) all temptations of the world or devil. Which ſure is an engagement to you not to love the world which you have overcome. And for you, little ones, again, your knowing of the Father is an obligation to love him with a moſt filial love.

14. I have written unto you, fathers, becauſe ye have known him that is from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.]

14. And again I reiterate and reinforce this exhortation upon you, antient men, as I did before, to impreſs it the deeper, and ſo on you young men alſo; and the exhortation on which I lay ſo much weight to you all, is this,

15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.]

15. Love not the world, nor any thing in it; for whoſoever doth ſo, that man hath not that love of God, which is preſcribed now under the Goſpel, of parting with all, when he calls for it, and following him.

16. For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and pride of life, is not of the Father; but is of the world.]

16. For all that is in eſtimation in the world, thoſe things that tend to our ſenſual pleaſures, profits, honours, and the like, and the deſires that are faſtned on thoſe objects (which are ſo obſervable all of them in the Gnoſticks, firſt, their filthy abominable luſts, ſecondly, their love of the world, which makes them deny Chriſt, rather than incur perſecution by profeſſing him, and thirdly, their looking on themſelves as men of deepeſt knowledge, and priding themſelves in thoſe perfections) are all from an earthy, not an heavenly principle.

17. And the world paſſeth away, and the luſt thereof: but he that doth the will of God abideth for ever.]

17. And all theſe, all wherein they ſo delight themſelves, what are they but poor momentany tranſitory things? whereas obedience to God's will helps us to perpetuity.

* hour ὥρα [cometh ἔρχε] * hour

18. Little children, it is [b] the laſt * time: and as you have heard that Antichriſt † ſhall come, even now are there [c] many Antichriſts; whereby we know that this the laſt * time.]

18. This diſſeminating of unchriſtian doctrines among you, is no more than what Chriſt foretold ſhould fall out about this time. For now the great day of deſtruction upon the obdurate Jews is cloſe at hand, (ſee Note on Mat. 24. b. and Heb. 10. a.) And as Mat. 24. 5, 11, 12. 'tis foretold by Chriſt that immediately before the deſtruction of Jeruſalem, there muſt be falſe Chriſts, that is, ſome that take upon them to be ſent from God, as Chriſt was, and ſo

to be counter-Chriſts, falſe, counterfeits of the true, and again falſe prophets, bringing in new doctrines, and pretending to do miracles, to get authority to them; ſo now we ſee it fulfill'd, there having already appeared many who undertake to be the ſaviours and redeemers of the Jews, to reſcue them (which is their notion of a Meſſias) out of their conquerours hands, &c. and now falſe teachers, the Gnoſticks, under Simon the Magician, by whom therefore you ought not to be ſeduced, but to look on them as the men foretold by Chriſt, which ſhould, if it were poſſible, deceive the very elect, and by which we know infallibly that this is that time there propheſied of, which though it bring us ſome perſecutions at preſent, yet withal it ſignifies, that if we continue conſtant in faith, we ſhall ſhortly be delivered.

19. The Antichriſts, or falſe teachers, that are now abroad, may perſuade you, and be conceived by you to be of the ſame piece with us diſciples, and Apoſtles, and Orthodox Chriſtians, and not to differ from us in any conſiderable matters, becauſe they lived in the ſame aſſembly with us, immediately before they thus went out, and taught theſe falſe doctrines among you: But let them not impoſe upon you thus; the truth is, they were not of us, or of the ſame faith with us, though they went out from among us, and an argument of that you may have from their leaving us, or going out from us; For if they had been of the ſame faith with us, what needed they to have ſeparated? they would certainly have continued communion with us; and their not doing ſo, is a manifeſtation that, though they did live among us, yet they were none of them of the ſame faith with us, when they thus forſook us.

19. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifeſt, that they were not all of us.]

20. And that teſtimony of the truth of the Goſpel of Chriſt, which was given to it by the holy Ghoſt, is imparted to you, and gives you ſuch an aſſurance of the truth againſt theſe impoſtors, that you cannot in any reaſon be thus cheated by them: ſee Note on Act. 10. c.

20. * But ye have an unction from the holy One, and ye know all things.] * And ye

21. And conſequently my writing to you now is not out of jealouſie or ſuſpicion that you are ignorant of the truth; for then I would write more largely on this matter, and give you the evidences and proofs of all this: but I ſatisfie my ſelf with theſe brief admonitions, becauſe you are ſo firmly rooted in the truth, that you cannot but diſcern the difference of every ſuch falſe doctrine from the one revealed truth.

21. † I have not written unto you, becauſe ye know not the truth; but becauſe ye know it, and that no lie is of the truth.] † I have written unto you, not becauſe ὐκ ἔγραψα ὑμῖν ὅτι

22. There is no ſuch liar, ſuch dangerous falſe teacher, as he that denies Jeſus to be the Meſſias, and thus do the ring-leaders of the Gnoſtick hereſie, (ſee Note a.) Whoſoever doth ſo is an Antichriſt, denying in effect both the Father and the Son; the Son directly, the Father by conſequence, becauſe he hath teſtified of Chriſt by miracles, and voice from heaven, which teſtimony of the Father is not true if Jeſus be not the Chriſt.

22. Who is a liar, but he that denieth that Jeſus is the Chriſt? * he is Antichriſt that denieth the Father and the Son.] * This is the Antichriſt denying ὁ ἀρνούμενος τὸν υἱὸν οὗτος ἔστιν ὁ ἀντίχριστος ὁ ἀρνούμενος

23. And ſo whoſoever denieth the Son to be the Meſſias, renounceth the Father alſo, who hath teſtified him to be ſo. And this do the followers of Simon, the Gnoſticks, who deny Chriſt to have been born, or lived or died truly, but only in appearance.

23. Whoſoever denieth the Son, the ſame d hath not the Father: [*but*] *he that acknowledgeth the Son, hath the Father alſo.*]

24. You therefore, whatſoever your temptations be, forſake not the doctrine which from the beginning of your Chriſtianity you have received: To which if you firmly adhere, if you continue in the conſtant profeſſion of the true faith of Chriſt at firſt revealed to you, you ſhall continue alſo in the favour and love of God the Father, and of Chriſt, which is reward ſufficient for that conſtancy.

24. Let that therefore abide in you which ye have heard from the beginning: if that which ye have heard from the beginning ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father.]

25. And whatſoever hazzard we run by ſo doing, it matters not, though it be to loſs of life it ſelf, becauſe he hath promiſed eternal life to thoſe that ſtick faſt to him, though with the loſs of this.

25. And this is the promiſe that he hath promiſed us, *even* eternal life.]

26. And this have I ſaid to arm you againſt the ſeducing Gnoſticks, &c. that are now among you, and are ſo ſolicitous to do ſo.

26. Theſe things have I written unto you concerning them that ſeduce you.]

27. And indeed I need give you no other armature againſt theſe, than what you have already: for the teſtimony of the holy Ghoſt, and ſo of God himſelf, given to the truth of that Goſpel which hath been preached among you, is ſufficient to fortifie you, and that is ſtill among you, and you have no farther need of teſtimonies of that truth againſt all oppoſers and deceivers; only hold faſt and perſevere in that which you have formerly been infallibly taught by that means, ſee ver. 20. and let not theſe ſeducers yet work upon you.

27. But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: but as the ſame anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, * ye ſhall abide in him.] * or remain in him even now or ſtill, for the K.'s MS. reads, and points it ſo, μένετε ἐν αὐτῷ νῦν.

28. I beſeech you, my tender children, keep faſt to Chriſt, unmoved, that when that great fatal day of viſitation comes, that coming of Chriſt ſo long-expected (ſee Note b. and Mat. 24. b.) wherein the obdurate unbelievers ſhall be deſtroyed, and the believers delivered and preſerved, we may come with chearfulneſs and confidence (ſee Joh. 7. a.) and not be turned with ſhame from him, or as inconſtant (and ſo guilty) perſons, be aſhamed to meet him.

28. And now, little children, abide in him, that when he ſhall appear, we may have confidence, and not be † aſhamed before him at his coming.] † aſhamed of, or from him, αἰσχυνθῶμεν ἀπ' αὐτοῦ

29. Reſolving of this, that Chriſt is a moſt juſt judge, and conſequently that every upright perſon is a child of his, like unto him, and certainly ſhall be uſed by him as a ſon, have all protection and inheritance from him.

29. If ye know that he is righteous, * ye know that every one that doth righteouſneſs is born of him.] * or know that alſo, for the K.'s MS. reads γινώσκετε ὅτι καὶ

Annotations on Chap. II.

a. V. 7. *From the beginning*] There be in theſe two verſes, which ſeem perſpicuous, very many difficulties, which it will be fit to explicate. 1. What is meant by *the beginning*, and ſo by the *old Commandment*, *which they had heard from thence.* It hath been conceived by others that the *old commandment* was that given to the *Iſraelites* by by *Moſes*, and then *the beginning* muſt be the beginning of the Jewiſh Church under *Moſes*; and ſo there may be truth in it, that *the commandment* which this Apoſtle now gives them, (whether more generally, that they that profeſs God ſhould not *fall* into thoſe black heathen ſins, c. 1. 6, 8, 10. and c. 2. 1, 3, 4. or more particularly, that profeſſion of piety muſt carry charity to our brethren along it, which is the precept immediately ſubjoined, ver. 9, 10, 11.) was the very doctrine and commandment of *Moſes*, whom the Judaizers ſo zealouſly adhered to, and therefore they were not to look upon it as any new or ſtrange doctrine brought in by *Chriſt*. But it muſt be remembred, that thoſe whom this Apoſtle here writes to, being thoſe which had formerly by his preaching received the Chriſtian faith, and the end of this *Epiſtle* being to confirm their conſtancy againſt the ſeducers that were now amongſt them, it might be to them a ſufficient argument to receive what now he ſaid to them, that it was no more than he had taught them, and they had abſolutely believed and entertained at the firſt preaching of the Goſpel unto them. For the *Gnoſticks* pretending to be perfect, and ſo that whatſoever they did, they ſinned not, (ſee Note on c. 1. b.) that which the Apoſtle here from the beginning of the chapter deſires to impreſs upon them, is the unreaſonableneſs of this, the obeying the commands of God being the one thing wherein true perfection conſiſted, v. 5. and the living of Chriſtian lives after *Chriſt*'s pattern, the only way to approve themſelves Chriſtians, v. 6. And to this it will be moſt pertinent to apply theſe words of the Apoſtle, v. 7. following immediately upon thoſe; and then *from the beginning* muſt ſignifie from the beginning of the Apoſtles preaching, and their receiving the faith of *Chriſt*, thus, That what he now ſaith unto them, they had once received for granted, when they firſt embraced the faith; and therefore why ſhould they now be led unto other perſuaſions, think they may live unchriſtian lives, and yet be perfect men, good Chriſtians? That this is the meaning of ἀπ' ἀρχῆς *from the beginning* may be concluded from 2 *Joh.* 5, and 6. where the ſame phraſe is twice uſed, *I write no new commandment to thee, but that which we had from the beginning*, (and that in the ſame matter, ſpecified here againſt uncharitableneſs, v. 9.) *that we love one another*; and v. 6. *This is the commandment, that according as ye have heard from the beginning, ye ſhould walk in it.* That this belongs to the true, pure, Chriſtian doctrine, taught them at the firſt planting of the

the faith among them, (and not to the precepts given to the *Jews* by *Moſes*) and that in oppoſition to the new, heretical doctrines, lately brought into the Church of *Chriſt* by the *Gnoſticks*, may appear both by the antecedents and conſequents there. In the antecedents, v. 4. *I rejoyced greatly, that I found of thy children walking in the truth*, that is, according to the pure Chriſtian doctrine of charity, *&c. as we have received commandment from the Father*, referring to that voice of God's in *mount Tabor*, in the hearing of this and two other Apoſtles, that all were to *hear Chriſt*, that is, practiſe what he had commanded: And upon that it follows, *And now I beſeech thee, not as writing a new commandment, but that which we had* (that is, we Apoſtles had) *from the beginning*, when *Chriſt* firſt preached to us, *that we love one another*, that of charity being the precept that *Chriſt* moſt early and moſt earneſtly impreſs'd on his Diſciples, *By this ſhall all men know that you are my diſciples, if you love one another*. So likewiſe appears by the conſequents, the mention of the *many deceivers entred into the world*, v. 7. as the reaſon why he inculcates that *commandment* which they *had had from the beginning*, *For many deceivers*, &c. This concludes that the doctrine which he thus inculcates, was it which they had believed before theſe deceivers came, and ſo fitly belongs to that doctrine which from the beginning of their Chriſtianity they had entertained, and were now in danger to be ſeduced out of it, if they did not take care to make good their conſtancy. By this interpretation of the like phraſes there, it is all reaſon to interpret them ſo here alſo, and then that whole ſeventh verſe will be very plain; Theſe ſeducers bring you new doctrine: That which I bring you is not ſo, but the very doctrine that you received at the firſt preaching the Goſpel to you; and that which you did receive ſo, deſerves ſure to be look'd on, not with ſuſpicion, as novel, but with ſecurity, as an *old commandment*, which you can no more miſtake in adhering to, than you can think you did in your firſt receiving of the faith. And ſo that may be the moſt ſignificant rendring of the laſt words of the verſe, Ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς, either in the order wherein they lie, *An old commandment it is, the word which you heard from the beginning*; or elſe, making ὁ λόγος the Subject of the propoſition, *the word which ye heard from the beginning* (which ye received and believed when the faith was firſt preached to you) *is the old* (ſure no novel) *commandment*. This difficulty being thus explained, a ſecond follows, v. 8. what is meant by a *new commandment*. The phraſe ſure refers to the words of *Chriſt*, *Joh.* 13. 34. *A new commandment I give unto you, that you love one another, as I have loved you, that you accordingly love one another*. Where the duty of charity to our brethren, though it had been commanded by *Moſes*'s law, yet was now elevated to an higher pitch by *Chriſt*'s example, and precept founded therein, even to *loving enemies*, and *laying down* or *venturing* our very *lives* for the ſpiritual advantages of other men. In which reſpect this degree of charity now required by *Chriſt*, is by him ſtyled a *new commandment*; and ſo 'tis here by this Apoſtle: And being ſaid to the Jewiſh Chriſtians, he foreſees ſome poſſible prejudice that may lie upon it, by being thus *new*, a ſuperaddition to *Moſes*'s Law, (it being the *Gnoſticks* endeavour to comply with the Jewiſh Zelots, and to maintain Judaiſm againſt Chriſtianity it ſelf;) and therefore to vindicate it from this, he adds, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, or ἡμῖν, as the King's MS. reads, *which thing is true in it ſelf, and in you*, or *us*, that is; This ſuperaddition to the Moſaical Law in this point of charity to other men, which makes it capable of the ſtyle of a *new commandment*, is *in it ſelf true*, that is, it is moſt certainly true that *Chriſt* made it, and in himſelf exemplified it to us; and therefore though it be in ſome reſpect *new*, yet all Chriſtians are obliged to receive it: and beſide that, it is *true in you* or *in us*, that is, hath a ſpecial conſiderable truth in it to us at this time; and the reaſon of that laſt is rendred in the enſuing words, ὅτι ἡ σκοτία (or as the King's *MS.* reads, σκιὰ) παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει, *becauſe the darkneſs*, or *the ſhadow*, *paſſeth, and the true light already ſhineth*. What is the meaning of theſe phraſes is yet a farther difficulty, but by analogy with other the like in theſe books may be explained. *Chriſt* is called the *true light*, *Joh.* 1. 9. *Light* in reſpect of his doctrine, which was the direction of every man's life, and *true light* in reſpect of the more imperfect ſhadows that had been before under the Law. Thus when it is ſaid, *Grace and truth came by Jeſus Chriſt*, and that the *true worſhippers*, *ſhall worſhip the Father in ſpirit and in truth*, *truth* denotes the ſubſtance in oppoſition to *ſhadows*, the ſubſtantial worſhip in oppoſition to the rudiments of the Law. And this ſenſe is much favoured here by the King's *MS.* which reads, not σκοτία *darkneſs*, but σκιὰ *ſhadow*, which is uſed of the Law, *Col.* 2. 17. *Heb.* 10. 1. and ſo the word παράγεται *paſſeth* doth incline; for that is oft applied to a ſhadow, (*my time paſſeth like a ſhadow*, &c.) but not ſo to darkneſs. And indeed as *light* is oppoſed to *darkneſs*, ſo *true light*, which is ſomewhat more, that in which is no mixture of darkneſs, is moſt fitly oppoſed to a *ſhadow*, in which there is ſome of that mixture. 'Tis true indeed ver. 9, and 11. we read σκοτία *darkneſs*, which may make it probable that it ſhould be σκοτία not σκιὰ *darkneſs*, not *ſhadow*, here. But that argument is of little force, becauſe there the oppoſition being betwixt that and *light* ſimply, σκοτία *darkneſs* was neceſſarily to be uſed; and by that is meant the darkneſs of ſin in both places, the *hating the brother*: but here it being not ſimply *light*, but with this addition, *the true light*, *ſhadow* is it to which that is moſt properly oppoſed. And it need not ſeem ſtrange that both theſe oppoſitions ſhould here be uſed ſo near one to the other, it being evident, that the *doctrine* of *Chriſt*, which is oppoſed to *ſin*, and ſo to *darkneſs*, which denotes that, is oppoſed alſo to the *Law of Moſes*, as a more perfect to that which was leſs perfect, an *higher* degree of charity now exemplified and required by *Chriſt*, to a lower and more imperfect degree of it before required by *Moſes*. As for the *paſſing* of the *ſhadow*, and *ſhining* of the *true light*, that evidently ſignifies the abolition of the Moſaical Law, and the Chriſtian Law taking place, prevailing over it. Which this Apoſtle, which knew that to be the *laſt hour*, and ſo the deſtruction of the Jewiſh Temple (and conſequently ſervice) ſo ſuddainly to approach, could not but know that it was now at hand. And indeed the Apoſtles having received revelations to that purpoſe (ſee Note on *Rom.* 7. a.) it is here truly ſaid ἤδη φαίνει, this *true light already ſhineth*, the Law was already aboliſhed, and only the Chriſtian doctrine in force already. And ſo this is a moſt commodious, efficacious reaſon, to prove and preſs the matter in hand, that it this were a *new commandment*, which here he ſpeaks of, and no *old* Judaical one, yet it was part of the doctrine of *Chriſt*, and that was now in full force over the world, the Judaical Law being already abrogated, and the deſtruction of their whole policy very near at hand, v. 18.

V. 18. *The laſt time*] That ἐσχάτη ὥρα here ſignifies that famous period, the deſtruction of the *Jews*, will not only appear by comparing that phraſe with many other of that kind in theſe Books, the τέλος *end*, and συντέλεια *conſummation* of the age, and ἐσχάται ἡμέραι *the laſt days*, but alſo by the whole Context in this place: For the ἠκούσατε (here following) *ye have heard*, being a form of citing, muſt neceſſarily refer us to ſome prediction that had before been delivered of the matter here ſpoken of, *viz.* the *coming* of *Antichriſt*. This prediction was certainly that of *Chriſt*'s *Mat.* 24. where before this fatal day, in three ſtages of his diſcourſe, three ſeveral times he toucheth on this matter; firſt v. 5. *There ſhall come many in my name, ſaying, I am Chriſt, and ſhall deceive many*; then v. 11. *many Pſeudo-prophets* (that is, that pretend a miſſion when they have it not) *ſhall ariſe and deceive many*; then v. 23. *If any ſhall ſay, Lo here is Chriſt, or there, believe them not: for there ſhall riſe Pſeudo-Chriſts and Pſeudo-prophets, and ſhall ſhew many ſigns and wonders, ſo that they ſhall deceive, if poſſible, even the elect: behold I have told you before.* Of the firſt ſort are thoſe counterfeit *Chriſts* who pretended ſoon after *Chriſt*'s aſcenſion; of which it is therefore ſaid, ὅπω δὲ τὸ τέλος, *the end is not yet*, they were to be ſome years before this deſtruction. Of this ſort was *Theudas*, not he which is mentioned *Act.* 5. 36, 37. as antienter than *Judas Galilæus*; but another mentioned by *Joſephus*, under *Claudius*'s reign, when *Fadus* was

Procurator

Procurator of *Judæa*, who, ſaith *Euſebius* l. 2. c. 1. a. out of *Joſeph. Ant.* l. 20. c. 5. ἀπάτησε πολλὰς *deceived many*. Of this ſort was the *Ægyptian*, *Act.* 21. 38. mentioned alſo by *Euſebius*, l. 2. c. *ult.* out of *Joſephus*. And ſo alſo *Doſitheus*, or *Doſthes*, in *Origen cont. Celſ.* l. 1. and in *Hegeſippus apud Euſeb.* l. 4. c. *ult.* and divers others who undertook to be deliverers of the people, which is in effect to be *Chriſts*, as a *Chriſt* is defined by S. *Luke*, c. 24. 21. μέλλων λυτροῦσθαι ὁ Ἰσραήλ, *he that ſhould redeem Iſrael*. So again in the laſt place, the *falſe Chriſts* and *falſe prophets* are the like to theſe, differing from them only in the time wherein they ſhould ſhew themſelves, *viz.* after the beſieging of *Jeruſalem*, v. 15. when upon the ſudden raiſing of it again by *Ceſtius Gallus* the Chriſtians fled out of *Judæa*, v. 16. for then was it an opportunity for falſe *Chriſts* to attempt to gather followers, and undertake deliverances, if any would be deceived by them. But the deceivers that eſpecially belong to this place are thoſe of the ſecond or middle ſtage, *Mat.* 24. 11. called there πολλοὶ ψευδοπροφῆται *many Pſeudo-prophets*, immediately before the *ſtanding* of the *abomination of deſolation in the holy place*, that is, (as S. *Luke* interprets it) before *Jeruſalem* was *encompaſs'd with armies*, that is, beſieged, as here the *many Antichriſts* among them is a proof that it was the *laſt hour*. Of that point of time five things are there foretold by *Chriſt*, which are ſo exactly fulfill'd in this time wherein S. *John* writes, that the very reciting them is almoſt the ſum of this *Epiſtle*. Firſt, that the *Jews* ſhould be very cruel in perſecuting the Chriſtians, *Mat.* 24. 9. Secondly, that many Chriſtians *ſhould be ſcandalized* by this means, that is, renounce the faith to comply with the perſecuters, v. 10. Thirdly, that they that did thus renounce the faith to comply with the perſecuters, (*viz.* the *Gnoſtick-hereticks*) ſhould perſecute thoſe that ſtuck faſt to *Chriſt*, and deliver them up to the *perſecuters*, v. 10. Fourthly, that *Pſeudo-prophets* ſhould riſe, and, upon this advantage of ridding men from perſecution, *ſeduce many*, v. 11. Laſtly, that upon this increaſe of perſecutions upon the orthodox Chriſtians both from the *Jews* and *Gnoſticks*, called the *increaſing* of *iniquity*, the orthodox themſelves ſhould begin to faint, their *love* to *Chriſt grow cold*, v. 12. After which it ſoon follows, v. 14. *And then ſhall the end come*. By the accordance of all which paſſages there and here, it is manifeſt who are theſe *Antichriſts* here ſet down as the immediate forerunners of the ſiege of *Jeruſalem*, viz. thoſe *falſe prophets*, 2 *Pet.* 2. 1. who there are ſaid to have *denied the Lord that bought them*, and here, c. 4. 3. to *deny Chriſt to have come in the fleſh*, and ſo were *Antichriſts* properly ſo called, profeſs'd enemies to *Chriſt*, and withal the moſt cruel enemies and perſecuters of the Chriſtians, that is, the *Gnoſticks* particularly, a ſect of unclean abominable Chriſtians, which being followers of *Simon Magus*, laboured to *deceive many* by rehearſing the miracles which he did, and by their doctrines of the lawfulneſs of renouncing *Chriſt* in time of perſecution gathered many to them, who were firſt willing to eſcape perſecuting, and then hated and themſelves perſecuted all others. And to this 'tis clear that this whole chapter belongs; firſt aſſerting the doctrine of *Chriſt*, which theſe had perverted and *denied*, v. 1. then the neceſſity of Chriſtian practice, v. 3, 4, 5, 6. againſt theſe moſt unchriſtian livers; then particularly the doctrine of Chriſtian charity, againſt their *hating* and *perſecuting* other Chriſtians, v. 9. 10. 11. then the *contempt* of the *world* and *bearing* of the *croſs*, and of all hardſhip for *Chriſt*'s ſake, v. 15. and then in this v. 18. having told them, that (according to *Chriſt*'s prediction) this was the ſeaſon to expect ſuch *deceivers*, he comes particularly to them, v. 19. that they *went out* from the Chriſtians, *but were not of them*, that is, were not true, but equivocal, and only nominal Chriſtians, and now were ſeparated from them, as a ſect that brake off and went out of the Church, and ſo were no longer to be counted Chriſtians, v. 21. eſpecially when they denied *Jeſus* to be the *Chriſt*, as the *Gnoſticks* did. And ſo he concludes that he had written to them of thoſe that *deceive* them, v. 26. That this place, and peculiarly v. 19. belongs to the *Gnoſticks* particularly, ſee *Cyrill* of *Jeruſalem*, *Cat.* 6. p. 134. where ſpeaking of *Simon Magus*, he ſaith, Περὶ τοῦ γέγραπται, ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν, *of whom it is written, They went out from us, but they were not of us*; and as the *Barocian* MS. adds, εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκασιν ἂν μεθ' ἡμῶν, *If they had been of us, they would have remained with us*: which is that whole 19. verſe applied to *Simon* and his followers, whom p. 137. he names, *Cerinthus*, (and in the *Barocian* Copy, καὶ Μένανδρος) *Menander*, *Carpocrates*, *Ebion*, and *Marcion*; and again *Baſilides* and *Valentinus*. Before him ſee *Polycarp* in his *Epiſt. to the Philippians*, p. 20. in theſe words, Πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι, καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ διαβόλου ἐστί· καὶ ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, καὶ λέγῃ μήτε ἀνάστασιν μήτε κρίσιν εἶναι, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ, *Every one that doth not confeſs that Jeſus Chriſt came in the fleſh, is Antichriſt; and whoſoever confeſſeth not the martyrdom*, or *teſtimony*, *of the croſs* (that is, that doth not confeſs *Chriſt* when danger attends that confeſſion) *is of the devil: and whoſoever converts the oracles of God to his own luſts, and ſaith that there is neither reſurrection nor judgment, he is the firſt-born of Satan*, (which is in the antients generally the title of *Simon Magus.*) And accordingly in the *Epiſtle* of *Ignatius* the primitive Martyr, eſpecially that to the *Smyrneans*, he fortifies them againſt this doctrine of the *Gnoſticks*, that *Chriſt* did not ſuffer, nor was born, nor roſe again, ἀληθῶς ἐν σαρκὶ, *truly in the fleſh*, but only τῷ δοκεῖν *in appearance*.

Ib. *Many Antichriſts*] Who the πολλοὶ Ἀντίχριστοι were v. 18. hath been at large deduced, Note b. the whole ſect of *Gnoſtick-hereticks*. One miſtake only this matter may be farther liable to, by thinking the ὁ Ἀντίχριστος *the Antichriſt* here to be ſome peculiar perſon, diſtinct from the *many Antichriſts* there. If there were any convincing reaſons to conclude this, it would ſoon be decided who it was; thoſe firſt-fruits of *Satan*, *Simon Magus*, who may well be ſuppoſed alive at the writing of this *Epiſtle*, being affirmed by the antients to have contended with S. *Peter* and S. *Paul* at *Rome*, and that moſt probably at their coming thither, before their Martyrdom, that is, about the twelfth of *Nero*, very little before the Jewiſh war, which brought that ruin upon them. See *Arnobius* l. 2. *adverſ. Gentes*, *Sulpicius Severus Hiſt. ſacr.* l. 2. *Cyril. Hieroſol. Catech.* 6. *Iſidore Peluſiot. Ep.* 13. All relating that contention between thoſe Apoſtles and him, and that, ſaith *Cyril*, after the error of the *Gnoſticks* had ſpread it ſelf over the Church, and ſo made it neceſſary for the Apoſtles to oppoſe him publickly. Beſide him other particular perſons there were alſo capable of this title, *Cerinthus*, oppoſed by this Apoſtle St. *John* particularly, and *Carpocrates* and *Saturnilus* and others. And accordingly * *Hippolytus* the Martyr in his book, Περὶ σωτ. κόσ. καὶ Ἀντιχρ. interprets the place, *many ſhall ſay*, *I am Chriſt*, of *Simon Magus* and others, Ἀνέστησάν τινες λέγοντες, ἐγώ εἰμι ὁ Χριστὸς, καθὼς ὁ Σίμων ὁ Μάγος, καὶ οἱ λοιποὶ, ὧν ἐκ ἔστι καιρὸς ἄρτι τὰ ὀνόματα μνημονεῦσαι, *Some roſe and ſaid*, *I am Chriſt*; *as Simon Magus and the reſt, whoſe names it is not ſeaſonable to rehearſe.* So *Hegeſippus* in that eminent paſſage, ſet down from him in * *Euſebius*, having named the ſeveral hereſies that were come into the Church in his time, the followers of *Simon*, *Cleobius*, *Doſitheus*, *Gortheus*, *Menander*, *Marcion*, *Carpocrates*, *Valentinus*, *Baſilides* and *Saturnilus*, concludes, ἀπὸ τούτων ψευδόχριστοι, ψευδοπροφῆται, ψευδαπόστολοι, *from theſe were the falſe Chriſts, falſe Prophets, falſe Apoſtles, which divided the unity of the Church with peſtilent doctrines againſt God and his Chriſt.* But there is no reaſon thus to affix the title, the ὁ Ἀντίχριστος *the Antichriſt* here being viſibly of the ſame importance with the ſame word v. 18. and that there, either all one with, or contained under the *many Antichriſts* that follow. For ſo the words muſt import, that the propheſie which had foretold that *Antichriſt comes* in the *laſt hour*, was fulfilled in the *many Antichriſts* that were then come; which could not be, if that *Antichriſt* foretold were another from thoſe *many Antichriſts*. And beſides it hath already appeared that the *coming* of that *Antichriſt* foretold, was the *ariſing* of *falſe prophets*, *Mat.* 24. 11. and then though the word be here in the Singular number, yet muſt it be all one with thoſe ψευδοπροφῆται *falſe prophets*, in the Plural. And it is ordinary for a word in the Singular to be a *complexum*, and ſo to ſignifie a whole ſort or ſect of people, as it is apparent

c. ὁ Ἀντίχριστος

* Bib. Gr. patr. to. 2. p. 347. A.

* l. 4. c. 22.

ὁ ψεύστης apparent ὁ ψεύστης *the liar* here v. 22. denotes all thoſe *falſe prophets*, that is, heretical falſe teachers, that deny *Jeſus* to be the *Meſſias*, and not ſome ſingular perſon that did ſo. By all which it appears, that what is here ſaid both of the *Antichriſt*, and the many *falſe Chriſts*, belongs equally to the times before the deſtruction of *Jeruſalem*, and denotes the *Gnoſticks* to be them, and cannot duly be applied to any other. And if it be here objected that there is a difference between *falſe prophets* and *Antichriſts*, and ſo that the *Antichriſt* here will not be the *falſe prophets*, *Mat.* 24. I anſwer, firſt, that here appears not the leaſt difference in the importance of the words literally taken, (and accordingly, c. 4 1. they that are here called *many Antichriſts*, and there, v. 3. *the Antichriſt*, are πολλοὶ ψευδοπροφῆται) *many falſe prophets*, as appears alſo by comparing the characters of them there v. 2. with what is here ſaid of them:) for firſt, *Chriſt* and *prophet* are all one; the word *Chriſt* denoting that divine unction or commiſſion to that great Prophetick office which *Chriſt* exerciſed here on earth; and accordingly we know that *Moſes* foretels his coming in that ſtyle, *A prophet ſhall the Lord your God raiſe up unto you:* and ſo ſecondly, the words ἀντὶ and ψευδο in compoſition are oft all one, as in ἀντιποιεῖν and the like; as when we uſe the word counterpart, of one thing made like another, which yet is not it, and ſo counterfeit, one which pretends, and looks like another, which he is not. And ſo Ἀντίχριστος will be (moſt literally) rendred a *Counter-Chriſt*, and that is a *Pſeudo-Chriſt*, or *falſe Chriſt*. So * *Palladius* expreſly uſeth the word. For ſpeaking of the Devil, σχηματίζων ἑαυτὸν εἰς Σωτῆρα, *transforming himſelf into the ſhape of our Saviour*, and ſo adored by *Valens*, he ſaith, Ἀντίχριστον ποιῶν προσεκύνησεν, *he fell down and worſhipp'd Antichriſt*, or this *counterfeit Chriſt*, that is, the Devil in this ſhape of *Chriſt*. And ſuch it is certain was *Simon Magus*, who profeſs'd himſelf to be *Chriſt Jeſus*, who appeared to converſe among the *Jews*. See *Cyrill* of *Jeruſalem* in *Catech.* περὶ αἱρέσεων. If this be not ſufficient, then ſecondly, I anſwer, that the *Gnoſticks* or followers of *Simon*, as they were falſe teachers, and ſo might be called ψευδοπροφῆται in that reſpect, ſo they were bitter oppoſers of *Chriſt* and all the orthodox Chriſtians, *denied Chriſt* to be *come in the fleſh*, and perſecuted all that aſſerted it; and in that reſpect 'tis as viſible that they were ἀντίχριστοι, as ἀντὶ ſignifies *oppoſition*, or *contrariety*, *Antichriſts* beyond all that ever any Chriſtians were, or can be imagined to be. And then though *Antichriſts* are ſomewhat more than *Pſeudo-prophets*, becauſe all falſe prophets, or falſe teachers, do not thus deny or oppoſe *Chriſt*, and the fundamental articles of our redemption, yet ſtill *the greater contains the leſs under it*; and ſo that prediction that foretold there ſhould *come falſe prophets before the beſieging* of *Jeruſalem*, was abundantly fulfilled in theſe *falſe teachers*, which were over and above *Antichriſts*, profeſs'd oppoſers of *Chriſt* and Chriſtians.

* *Lauſiac. Hiſtor.* c. 31. p. 949. D.

V. 23. *Hath not the Father*] *To have the Father* is to be expounded by analogy with *having grace*, *Heb.* 12. 28. that is, retaining it, holding it faſt, or making uſe of it, as in the parable of the Talents, *He that hath* is he that makes uſe of and improves the talents by ſo doing; ἔχειν for κατέχειν. Thus here *to have the Father* is to retain and hold faſt his doctrine, not to forſake or depart from it, which every one muſt be ſaid to do (and ſo here οὐκ ἔχειν πατέρα *not to have the Father*) *who denieth Chriſt* to be the *Meſſias*, of whom God hath ſo poſitively teſtified that he is ſo. So again in the end of the verſe the phraſe is uſed, and ſo c. 5. 12. *He that hath the Son*, is he that adheres and continues in the faith of *Chriſt*. So 2 *Joh.* 9. *He that abides not in the doctrine of Chriſt, hath not God*, that is, forſakes and apoſtatizeth from him; *but he that continueth in the doctrine of Chriſt, he hath both the Father and the Son*, by adhering to *Chriſt*, and that doctrine which he hath revealed from his Father, adheres to God alſo.

CHAP. III.

Paraphraſe.

1. BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth us not, becauſe it knew him not.]

1. As for the perſecutions that befall the orthodox profeſſors at this time, and are ſuch diſcouragements to many, tempting them to fall off from their profeſſion, Mat. 24. 10. theſe are but effects neceſſarily conſequent to God's loving us: For is not God's love very particularly and remarkably expreſs'd and teſtified to us, that he acknowledges us to be his ſons, and gives us the privileges that belong to ſuch? Certainly it is: And yet this is the very reaſon that we are ſo perſecuted by the world. They look on us as a people contrary to them, having other relations than they have; for they depend upon the world, and not upon God, have nothing to do with him: and therefore no wonder that this befalls us.

‖ hath not been yet made manifeſt ἔπω ἐφανερώθη * if he appear ἐὰν---

2. Beloved, now are we the ſons of God, and it ‖ doth not appear what we ſhall be: but we know, that * when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.]

2. My brethren, whatever our perſecutions at preſent are, this ſtate and condition of ours is the ſtate and condition of the ſons of God; and what we ſhall be hereafter, what inheritance ſhall be made over to thoſe ſons, is not yet revealed. But this we know, that when that bleſſed time ſhall come, we that are ſons of God, ſhall (as the notion of ſons ſignifies in the ſcripture) be like unto that Father of ours, like him in holineſs, and like him in bliſs, and that bliſs ſhall conſiſt in ſeeing of him as he is, a fountain of all that is deſirable to our natures.

† on him ἐπ' αὐτῷ

3. And every man that hath this hope † in him, purifieth himſelf, even as he is pure.]

3. And whoſoever hopes or depends on God for any ſuch future ſtate, if he expect to receive it from him according to his manner of promiſing, not abſolutely, but conditionally, or indeed whoſoever ſets his heart on the viſion of God, a pure and bliſsful ſtate, not any ſenſual paradiſe, but a ſpiritual ſtate of bliſs, made up of ſinleſneſs and purity, will in all reaſon ſet a purifying here, be a practiſing and aiming after that excellent copy, that he may be capable of that perfect purity hereafter.

*doth alſo commit tranſgreſſion

4. Whoſoever committeth ſin, * tranſgreſſeth alſo the Law: for ſin is the tranſgreſſion of the Law.]

4. Sin is a contrariety to the Law of God, an act of diſloyalty to our King; and he that deliberately committeth any act of ſin, doth proportionably commit a rebellion and diſloyalty againſt Chriſt.

5. And ye know that he was manifeſted to take away our ſins, and in him is no ſin.]

5. And Chriſt both by his example, being ſinleſs, never guilty of any act of ſin, and by all that he hath done and ſuffered for us, hath deſigned this ſpecial end to himſelf, to purifie our lives, and cleanſe us from all deliberate acts of ſin.

6. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him.]

6. He that adhereth faſt to him, that as a member of his, continueth in him, falleth not indulgently or deliberately into any act of ſin; he that doth ſo, diſclaims all true knowledge of God, (is no Gnoſtick properly called) or converſation with him.

7. Little children, let no man deceive you: he that doth righteouſneſs is righteous, even as he is righteous.]

7. My young tender Chriſtians, let not the Gnoſticks ſeduce you to your ruine: he that continues in all righteous actions, that actually performs the will of God, and not only in intention of mind, and that through his whole courſe of life, and if he fail therein, returns again ſpeedily by repentance, this perſon, and none but this, is the Chriſtian righteous man, he and none elſe is accepted by God as righteous under the Goſpel, in like manner and proportion as Chriſt doing righteouſneſs is ſaid to be righteous, upon that and not any other ground of denomination.

† diſſolve λύσῃ

8. He that [a] committeth ſin, is of the devil; for the devil ſinneth from the beginning: for this purpoſe the Son of God was manifeſted, that he might † deſtroy the works of the devil.]

8. He that deliberately committeth any act of known ſin, is in that, or ſo far, an imitator of the devil; for at the beginning, ſoon after his creation, he acted rebellion againſt God, and hath done ſo ever ſince: And to take off all men from following of him, was the very deſign of Chriſt's coming into the world.

9. Whoſoever is [b] born of God, doth not commit ſin; for his ſeed remaineth in him: and he [c] cannot ſin, becauſe he is born of God.]

9. Whoſoever is a true child of God, keeps himſelf ſtrictly from all deliberate ſin; and the reaſon is clear, becauſe that principle of ſonſhip, that from whence he is ſaid to be born anew, or

of God, to wit, his ſincere reſolute converſion to God, if that continue to have any energy or life in him, is directly contrary to, and incompatible with the committing any ſin, and therefore he cannot thus ſin, becauſe he is a child of God, a regenerate perſon, that is, ſuch ſinning is unreconcilable with that ſtate.

10. This is the character of difference between pious and wicked, regenerate and unregenerate men; he that lives an impious and uncharitable life is no regenerate child of God's, whatſoever he flatter himſelf of his ſtate.

10. * In this the children of God are manifeſted, and the children of the devil: whoſoever doth not righteouſneſs [d] is not of God, neither he that loveth not his brother.] * By this ἐν τούτῳ

11. For this of charity is the grand fundamental doctrine, which was ſo often and ſo earneſtly commanded by Chriſt, when he was here on earth.

11. For this is the meſſage that ye heard from the beginning, that we ſhould love one another.]

12. And how contrary is this to that emulation, and maligning of thoſe that are better than they, which was the affection that put Cain on killing his brother, and doth the like in the Gnoſticks now abroad, who hate and perſecute all the orthodox Chriſtians to death, and can have no other quarrel to them, but that their own works are evil, and the others good?

12. Not as † Cain, *who* was of that wicked one, and ſlew his brother: And wherefore ſlew he him? becauſe his own works were evil, and his brother's righteous.] † Cain was Καὶν ὃς

13. But this you pure Chriſtians have no reaſon to wonder at, if it prove to be your lot.

13. Marvel not, my brethren, if the world hate you.]

14. We know that we are regenerate Chriſtians (ſee Note on Luke 15. c.) by our charity to other men, which he that hath not is clearly an unregenerate, unchriſtian perſon.

14. We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not *his* brother, abideth in death.]

15. The hating of others is by interpretation the killing of them, becauſe it is ſo in intention of heart, did not ſome outward reſtraint curb it; and he that is ſuch is acknowledged by all men to be quite contrary to the Evangelical temper, the regenerate ſtate, from the having ſpiritual life abiding in him, which the Gnoſticks, that are ſo malitious, do yet ſo much talk of.

15. Whoſoever hateth his brother is a murtherer; and ye know that no murtherer hath eternal life abiding in him.]

16. Chriſt's love to us was expreſſed in this, that he was willing to incur the utmoſt hazard, even to venture his life, to reduce us; and agreeably Chriſtian charity obligeth us to venture even our lives for other men, after the manner, and upon ſo noble a deſign, as Chriſt did, that is, to bring unto the Chriſtian faith (as the martyrs did) any one or more enemies of Chriſt, and ſo likewiſe in other caſes proportionable to this.

16. Hereby perceive we the love of God, * becauſe he laid down his life for us: and we ought to lay down *our* lives for the brethren.] * that ὅτι

17. But how contrary to this is the practice of the world, when rich men that have to ſpare for others, have yet no compaſſion or charity to them? which he that doth, how can he be ſaid to be merciful as God is merciful, or how to love God, when he doth ſo contrary to his commands?

17. But whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels *of compaſſion* from him, how dwelleth the love of God in him?]

18. My dearly-beloved tender Chriſtians, let our charity to our brethren ſhew it ſelf in actions of ſincere kindneſs and bounty to them.

18. My little children, let us not love in word, neither in tongue, but in deed and in truth.]

19. And by loving one another thus, we are able to diſcern or judge of our ſelves, that we are ſuch as we profeſs our ſelves to be, v. 18. and by ſo judging we ſhall have our hearts ſecure and confident that God will hear our prayers, v. 22. and Joh. 9. 31.

19. And hereby we know that we are of the truth, † and ſhall [e] aſſure our hearts before him.] † and we ſhall perſuade, πείσομεν

20, 21. And indeed that this diſcerning our ſelves to be ſuch as we pretend our ſelves to be, is neceſſary to the giving us this confidence toward God, appears by this, that on the one ſide our hearts condemning us is a ſure argument that God will do ſo too, (and then not hearken to our prayers) becauſe he knoweth all things of us that we can know of our ſelves; and on the other ſide, if we have nothing to charge on our ſelves, then we may come thus confidently to God, not fearing that he will lay any thing to our charge (ſee Note on Joh. 7. a.) that we are not guilty of, or that he will be wanting to them that walk ſincerely before him.

20. For if our heart condemn us, God is greater than our heart, and knoweth all things.
21. Beloved, if our heart condemn us not, *then* have we * confidence towards God.] * boldneſs παῤῥησίαν

22. And he will certainly hear our prayers, ſuppoſing them ſuch as to which his promiſe of hearing doth pertain, becauſe by obeying him we are qualified to have our prayers heard by him: ſee James 1. 6.

22. And whatſoever we ask, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.]

23. And one prime part of that obedience is to continue conſtant in the profeſſion of Chriſt, and perform all the duty owing from us to Chriſt and our brethren, according as he by ſpecial precept hath required of us.

23. And this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another, as he gave us commandment.]

24. And he that obeyeth him is really one of thoſe which the Gnoſticks pretend to be, that is, dwelleth or continueth in Chriſt, and conſequently receiveth all gracious influences from him, as the members from the head, as long as that is united to them: and that we are ſuch, that is, that Chriſt hath not yet forſaken, but ſtill continues united to us, appeareth by the gracious charitable temper and diſpoſition, ver. 10, 17. which we tranſcribe from him, ch. 4. 13. ſee Note on Luke 9. c.

24. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.]

Annotations on Chap. III.

a. Ἁμαρτάνειν ἁμαρτίαν ποιεῖν ἁμαρτίαν ἔχειν.

V. 8. *Committeth ſin*] Ἁμαρτάνειν, *to ſin*, and ἁμαρτίαν ποιεῖν, *to do*, or *commit*, *ſin*, which appear to be directly the ſame by comparing ver. 6, and 8. and ſo ἁμαρτίαν ἔχειν, chap. 1. 8. *to have ſin*, all one with *having ſinned*, v. 10. have a ſpecial energy in the writings of this Apoſtle, to denote a deliberate, preſumptuous commiſſion of ſin; not every ſin of ignorance, incogitance, frailty, but, after deliberation, an adviſed commiſſion of it. This is here affirmed to be ποιεῖν ἀνομίαν, the *committing tranſgreſſion*, where ἀνομία ſignifies *oppoſition*, or *contrariety*, to *Chriſt's law*. *Juſtinian* renders the word *iniquitatem* (*Inſtitut. 4. de injur. Iniquitas & injuſtitia, quam Græci* ἀνομίαν καὶ ἀδικίαν *vocant*) and *iniquitas* is this oppoſition or irregularity to the will of God, *viz.* that will of his revealed to us by *Chriſt*, to which we now profeſs obedience. It is here made matter of ſome queſtion, whether theſe phraſes, ἁμαρτάνειν, and ποιεῖν ἁμαρτίαν, *to ſin*, and *to commit ſin*, are to be interpreted only of an habit of ſuch deliberate ſin, or belong to one ſingle act of it. But the reſolution is eaſie, that though he that lives impenitently in any habit of known ſin, be moſt eminently ſaid to *ſin*, and *commit ſin*, yet he that is guilty of any one deliberate act is here primarily meant by theſe phraſes. This appears by the uſe of the words in ſome of the places, where it muſt neceſſarily denote an act, and not only an habit; as ch. 2. 1. *Theſe things I write unto you*, ἵνα μὴ ἁμάρτητε *that ye may not ſin*, where it would be unreaſonable to think that the holy Apoſtle deſigned his *Epiſtle* to keep them from habits only, and not alſo from each act of deliberate ſin. This is again evident in this place: for not only he that lives habitually in ſin, but he that commits any one deliberate act of it, ἀνομίαν ποιεῖ *committeth a tranſgreſſion of the Law*, oppoſeth and doth contrary to the Law of *Chriſt*, which ſeverely forbiddeth ſuch ſingle commiſſions, and not only the habits of them: and ſo ver. 5. when it is ſaid that *Chriſt appeared that he might take away our ſins*, and that *there is no ſin in him*, 'tis evident that he came to take away our acts as well as our habits, and that there was no act as well as no habit of ſin in him: and ſo in all that follows, v. 6, 8, 9, &c. one act of ſin is contrary to *abiding in Chriſt*, that is, to adhering to him,

ποιεῖν ἀνομίαν

him, to *seeing* and *knowing*, that is, to obeying him, one act is *of*, or *from*, *the devil*, one act as contrary to that *seed*, that purity, that principle of filiation, that is in him that is *born of God*, and not only an habit of it.

b. γεγεννημένος ἐκ Θεοῦ

V. 9. *Born of God*] What γεγεννημένος ἐκ Θεοῦ, *being born of God*, signifies, hath been noted *Joh.* 1. Note b. to have received some special influence from God, and by the help and power of that, to be raised to a pious life. Agreeably γεγεννημένος ἐκ τοῦ Θεοῦ, *he that hath been born of God*, is literally he that hath had such a blessed change wrought in him by the operation of God's *Spirit* in his heart, as to be *translated from the power of darkness into the kingdom of his dear Son, transformed* in the *spirit* of his *mind*, that is, sincerely changed from all evil to all good, , from *obedience* to the *flesh*, &c. to an *obedience* to *God*. Only it is here to be noted, that the phrase is not so to be taken, as to denote only the act of this change, the first impression of this vertue on the patient, the single transient act of regeneration or reformation, and that, as in the Præter-tense, now past, but rather a continued course, a permanent state, so as a *regenerate* man and a *child of God* are all one, and signifie him that lives a pious and godly life, and continues to do so. For so that phrase of being υἱὸς or τέκνον *a child* or *son* of any kind of father, signifies a resemblance or similitude of inclinations and actions, as *a child of the devil* is one that commits (and so continues to do) Satanical wicked practices, and so *sons of Belial* are vicious persons; and so our *Saviour* interprets the phrase, *If ye were the children of Abraham, ye would do the works of Abraham, but you are of your father the devil*, that is, you do those things which are imitations of him, such things as he doth. And so generally in this *Epistle*, he that is *born of God* signifies a man truly pious, an obedient servant of God: and such is the subject of this Proposition here, when of such an one it is said, he *cannot sin*.

υἱὸς τέκνον

c. οὐ δύναται

Ib. *Cannot sin*] What is meant by οὐ δύναται *cannot* here, will best appear by what S. *Chrysostom* on *Rom.* 8. saith of the tree in the *Gospel*, where 'tis said, *A corrupt tree cannot bear good fruit, nor a good tree corrupt fruit: he*, saith he, *that saith a corrupt tree cannot bring forth good fruit, οὐ κωλύει ἀπὸ κακίας εἰς ἀρετὴν μεταβολὴν, forbids not a change from vice to vertue* (denies not that to be possible) *but affirms, that ὁ ἐν τῇ κακίᾳ διατριβὴ the continuance in wickedness cannot bring forth good fruit, for*, saith he, *he said not that an ill tree cannot become good, but that remaining evil it cannot bear good fruit.* So when *Rom.* 8. 7. 'tis said that the *carnal mind cannot be subject to God*, Theophylact interprets it, ἕως ἂν μένῃ τοιοῦτον, *it cannot whilst it remains such*, οὐχ ὅτι ἀδυνάτου ἡ μεταβολὴ, *not that the change is impossible*; and so again v. 8. when it is said, *they cannot please God*, ἕως ἂν ὦσι τοιοῦτοι, *they cannot whilst they are such.* And so sure the affirming here of the *child of God*, the regenerate pious convert, that he *cannot sin*, is not the affirming that he cannot cease to be what he is, cannot fall off from the performance of his duty (against which the many warnings and exhortations that are given to pious men, ch. 2. 1. 1 *Cor.* 10. 12. *Heb.* 3. 12. 2 *Pet.* 3. 17. are evidences of the possibility of it) but that remaining thus, a pious follower, imitator, and so *child of God*, that in his actions resembles him, he cannot yield deliberately to any kind of sin. To which purpose saith *Tertullian De pudicitia, Hæc non admittet omnino qui natus è Deo fuerit, non futurus Dei filius si admiserit, He that is born of God will not at all admit such sins as these, he shall not be the child of God if he do admit*, or *commit them.* And *Lactantius*, *Virtus sine ulla intermissione perpetua est, nec discedere ab ea potest qui semel eam cepit: Nam si habeat intervallum, si quando ea carere possumus, redeunt protinus peccata, quæ virtutem semper impugnant, Vertue is that which is perpetual without any intermission: He that hath once undertaken it, cannot depart from it. For if it have any interval* (of sin) *if we can want*, or *be without it, sins presently return, which always impugn vertue.* And so S. *Hierom* on *Mat.* 7. 18. *Bona arbor non fert malos fructus quamdiu in bonitatis studio perseverat, A good tree bears not ill fruit as long as it perseveres in the study* or *love of goodness.* And so S. *Augustin Serm.* 29. *de verb. Apost. Talia non facit bonæ fidei & spei Christianus, A Christian of a good faith and hope doth not such things* as these, that is, Homicide, Adultery, &c. In the same sense as * *Menander* saith of the just man,

* *In Stobæo* p. 100.

Δίκαιος ἀδικεῖν ἐπίσταται τρόπος,

a just disposition knows not how to be unjust. In this sense is οὐ δύναται, *he cannot*, used by *Ignatius*, οἱ σαρκικοὶ τὰ πνευματικὰ πρᾶξαι οὐ δύανται, *carnal men cannot do spiritual things.* It will not farther be pertinent to enquire, whether the *sinning* here (so unreconcilable with a regenerate state) be an act only of wilful sin, or an habit, because those Apostate *Gnosticks*, to whom this place is opposed, and all that went over to them, were guilty of more than single acts, even of the foulest habits of impurity and persecuting the Christians, v. 10.

d. ἐστὶ ἐκ τοῦ Θεοῦ

V. 10. *Is not of God*] Εἶναι ἐκ Θεοῦ, *to be of God*, here (and chap. 4. 6. and 5. 19. and 3 *Joh.* 11.) is a phrase to signifie one that lives as God requires and approves of, *a child of God* in the beginning of the verse, *born of God*, v. 9. a sincere acceptable servant of his, that *imitates the good*, 3 *Joh.* 11. or in brief, a good Christian; and that not only upon this ground, because all Christian vertue is of God, but especially because it is agreeable to his will, an imitation of that which is most eminently and originally in him. And so on the contrary, Ungodly living is expressed by the phrase, *to be of the devil*, *Joh.* 8. 44. explained by that which follows, θέλετε ποιεῖν ἐπιθυμίας αὐτοῦ, *doing*, or *delighting to do his desires*, and *his works*, v. 41. and so *to be of the world.* To this purpose many the like phrases there be observable in Scripture, which are set to signifie this; as *being in God*, 1 *Joh.* 2. 5. and 5. 20. *seeing God*, 3 *Joh.* 11. that is, having considered and observed God in his actions, in order to imitating of them; for so to *imitate* is expressed, *Joh.* 8. 38. by *doing what they have seen with their father*: so again having *known God* or *Christ*, 1 *Joh.* 2. 3, 13. that is, so as to imitate or transcribe what we see in him; an evidence of which is, as it follows there, the *keeping his commandments*, and c. 4. 6. *he that knows God*, and *he that is of God*, are set as directly the same; and so v. 7, 8. and very often in this Writer. So *seeing*, and *knowing* him, together, 1 *John* 3. 6. and especially *Joh.* 5. 37. *to hear his voice*, and *see his appearance*, for that is there all one with having his *word abiding in them.* So to be *the sons of God*, *Joh.* 11. 52. *the sons of God that are scattered abroad*, that is, all that are or shall be pious faithful servants of his all the world over, that are qualified aright for the receiving of *Christ* when he preacheth to them, (such as are called *the children of the kingdom*, *Mat.* 13. 38.) and so oft in these *Epistles*, 1 *Joh.* 3. 2, 10. and to *be born of God*, 1 *Joh.* 3. 9. and 5. 4, 18. (contrary to which are *generation of vipers*, and *children of darkness*, or *Belial*, *of the devil*, *of the wicked one*, in an extreme degree; and *born of blood*, &c. *Joh.* 1. 13. in a more moderate degree) signifying not any act of spiritual birth, but a state of pious life, of resemblance unto God. So those that are *given to Christ* by God, the pious vertuous minded-men, being the only persons that are by the promises and grace of the Gospel really attracted and brought to receive *Christ*, *Joh.* 6. 37. those whom the *Father hath drawn*, v. 44. whom the promises have effectually wrought on, which work only on pious men; so those that are *taught of God*, or are docile, teachable by him. So they *whose heart God hath opened*, *Act.* 16. 14. that is, whom God hath affected with the love of vertue or Christianity. So to *abide*, or *dwell*, *in God*, 1 *Joh.* 3. 6. and in the *love of Christ*, *Joh.* 15. 9. and *God in him*, 1 *Joh.* 3. 24. and 4. 15. to *walk in light*, c. 1. 7. to *abide in light*, c. 2. 10. to *walk as he walks*, c. 2. 6. to *walk worthy of the Gospel*, *Phil.* 1. 27. *of our vocation*, *Ephes.* 4. 1. *to pass our sojourning in fear*, 1 *Pet.* 1. 17. to *walk in good works*, *Eph.* 2. 10. to *have his word abiding in us*, 1 *Joh.* 2. 24.

ἐστὶ ἐκ Διαβόλου θέλετε ποιεῖν—

ἐν αὐτῷ ἑστηκα εὑρέθην Θεὸν ὁ ἑωρακα-τε ποιεῖτε ἐγνώκαμεν αὐτὸν

γινώσκων τὸν Θεὸν

φανερωθῆναι. ἵνα & ἑωρακατε τέκνα Θεοῦ διεσκορπισμένα

υἱοὶ βασιλείας γεγεννημένοι ἐκ τοῦ Θεοῦ. γεννήματα ἐχιδνῶν. τέκνα σκότους ἐγεννήθητε αἱμάτων.

διδακτοὶ τοῦ Θεοῦ ὧν διήνοιξε τὴν καρδίαν μένων ἐν αὐτῷ. μείνατε ἐν ἁγάπῃ τῇ ἐμῇ. ἀξίως τῆς ἐναγγελίας πολιτεύεσθε.

ἀξίως τῆς κλήσεως περιπατῆσαι. ἐν φόβῳ ἀναστρέφεσθαι

V. 19. *Assure our hearts*] What πείθειν καρδίας, *to persuade hearts*, doth fully import, will appear, first, by the use of the phrase πείσομεν αὐτὸν *Mat.* 28. 14. *we will patifie him*, and so in proportion it signifies to render our hearts peaceable and tame; secondly, by two other

c. πείθειν καρδίας. Πείσομεν αὐτὸν

Παῤῥησίαν ἔχειν — Λαμβάνειν ἃ αἰτοῦμεν — προσεγχίζειν τῷ Θεῷ

phraſes that follow here, firſt, Παῤῥησίαν ἔχειν πρὸς τὸν Θεὸν, v. 21. *having confidence toward God*, to *have boldneſs*, to dare appear before God, to be ſuch as dare on good grounds have confidence to pray to him; ſecondly, Λαμβάνειν ἃ αἰτοῦμεν, v. 22. to have our prayers heard by God, which he that can challenge, and ſo προσεγχίζειν τῷ Θεῷ *draw near unto God*, in confidence in prayer, is ſaid τετελειῶσθαι καὶ συνειδήσιν, *Heb.* 9. 9. *to be perfected*, or *conſecrated, according to conſcience*, viz. by having the *conſcience purg'd*, to be made ſuch prieſts as may with *boldneſs draw nigh to God*, which is the prerogative of every true Chriſtian that doth that which is *pleaſing in God's ſight*, v. 22. the *worſhipper of God* which *doth his will*, *Joh.* 9. 31. τετελειῶσθαι καὶ συνειδήσιν

Paraphraſe. CHAP. IV.

1. My brethren, let me admoniſh you not to heed or follow every teacher that pretends to be inſpired (ſee Note on Luke 9. d.) but to make trial of all that ſhall ſo pretend, by the rules afforded you both by Moſes and Chriſt; and ſo much the rather, becauſe as it hath been foretold by Chriſt, Mat. 24. that at this point of time many falſe teachers ſhould come into the Church, ſo now we find by experience there are many.

1. BEloved, believe not every ſpirit, but try the ſpirits whether they be of God: becauſe many falſe prophets * are gone out into the world.]

* have come out ἐξεληλύθασιν

2. By this you may know the teacher to be truly divine, if he confeſs Chriſt thus born and crucified to be the Meſſias, (ſee v. 15.) For no falſe prophet will ever teach that, it being not uſeful to the intereſt of the falſe pretenders, or thoſe that conſider their own advantages, to follow a crucified Saviour to all kind of purity and ſelf-denial, and taking up the croſs after him, ſuffering perſecutions, as now all that follow Chriſt are ſure to do.

2. Hereby know ye the Spirit of God; every ſpirit that confeſſeth † that Jeſus Chriſt is come in the fleſh, is of God.]

† Jeſus Chriſt which is come in the fleſh, Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα

3. And the Gnoſticks that in time of perſecution do renounce and forſake Chriſt, by that appear to be not from God: and theſe are the Antichriſtian ſeducers, of whom Chriſt foretold Mat. 24. (ſee Note on 1 Joh. 2. b.) that before the fatal day that expected the Jews, they were to come into the world, and now indeed they are come, Simon and his Gnoſticks, and are already every where viſible among us.

3. And every ſpirit that confeſſeth not * that Jeſus Chriſt is come in the fleſh, is not of God: and this is † that *ſpirit* of Antichriſt, whereof you have heard that * it ſhould come, † and even now already is it in the world.]

* Jeſus Chriſt which is come ἐρχόμενον † and now he is already νῦν ἐστιν ἤδη

† that of Antichriſt τὸ τοῦ Ἀντιχρ.

4. You, my tender Chriſtians, have your doctrine from God, and have held out againſt the machinations and perſuaſions of thoſe falſe teachers; for the true Chriſt, which is by his Spirit and his doctrines in you, is greater and more powerful than the falſe teachers and falſe Chriſts which are now abroad in the world, v. 3.

4. Ye are of God, little children, and have overcome them; becauſe greater is he that is in you, than he that is in the world.]

5. They come not by any commiſſion from God, but from the incination of their own worldly hearts, to ſave themſelves from perſecutions; they are worldly-minded, their affections are placed on worldly pleaſures, and accordingly their doctrine is a doctrine of licentiouſneſs, of ſecular intereſts, and freedom from perſecutions, and worldly-minded men follow them.

5. They are of the world: therefore ſpeak they of the world, and the world heareth them.]

6. Our doctrine is the true pure doctrine of Chriſt, hath nothing of worldly greatneſs or ſecular intereſts in it, but only of piety and purity, ſelf-denial, contempt of the world; and every pious perſon hearkeneth to us: and this is a way of diſcerning true from falſe prophets; one is all for purity and confeſſion of Chriſt even in perſecutions, the other for worldly advantages and ſelf-preſervation.

6. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the ſpirit of error.]

7. Again, another evidence of our being from God is charity to our fellow-Chriſtians, for that is moſt ſtrictly commanded, and exemplified to us from God, and no practice renders us ſo like to God's example, and ſo concordant to his precepts, makes us ſuch Gnoſticks truly ſo called, as the ſincere exerciſes of this duty; and therefore that is my next admonition, to be ſure ye divide not, hate not, perſecute not your brethren.

7. Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God.]

8. He that is not poſſeſſed and throughly acquainted with that grace of love, by that appears to be utterly unacquainted with God, to have nothing of God in him, who is made up of love and kindneſs to mankind.

8. He that loveth not, knoweth not God; for God is love.]

9. And hath manifeſted that in a moſt eminent manner to us, in having ſent his only Son into the world to reduce us ſinners to an holy and pious life.

9. In this was manifeſted the love of God * toward us, † becauſe that God ſent his only begotten Son into the world, that we might live through him.]

* among us ἐν ἡμῖν † that ὅτι

10. And in this appears the height of God's love to us, not that we were earlieſt in our love to him, but that he began to us, and firſt ſent his own Son to propitiate, or appeaſe his wrath againſt us for our ſins, to deliver us from the puniſhment of them.

10. Herein is love, not that we loved God, but that he loved us, and ſent his Son *to be* the propitiation for our ſins.]

11. This love of God to us muſt be anſwered with our imitating it toward our brethren, doing thoſe acts of charity toward them which God is not capable to receive from us.

11. Beloved, if God ſo loved us, we ought alſo to love one another.]

12. For God is not in our reach to be ſeen or converſed with by us: whereas kindneſs or love is moſtwhat among ſuch. The trial therefore of our love, whether we have any of that divine grace in us or no, and ſo whether God abide in us, that is, whether thoſe eminent vertues (which are ſo remarkable in God, as that they are ſaid to be God himſelf, ſuch as charity, v. 8, 16.) are abiding in us, and whether the love which is in him toward men be copied out, and imitated, and ſo perfected by us (as the ſufferings of Chriſt are ſaid to be perfected in us, when we after his example ſuffer alſo) is this, by examining our ſelves if we are kind and loving to thoſe that are among us, our fellow men and Chriſtians, whom we do ſee, and who are capable of kindneſs, and the effects of love from us.

12. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.]

13. This is an evidence indeed by which we know that we adhere to God, are diſciples indeed, and as ſuch acknowledged by him, (ſee ch. 3. 24.) becauſe that temper and affection of love and charity, ſo illuſtrioully obſervable in Chriſt, is obſervable in ſome meaſure in us alſo.

13. Hereby know we that we * dwell in him, and he in us, becauſe he hath given us of his Spirit.]

* remain μένομεν

14. And as an evidence of that, how great ſoever our hazard be from the enemies of the Goſpel, yet we continue conſtantly to preach Chriſt, and being eye-witneſſes of thoſe miracles, &c. which evidence him to be what he pretended, we accordingly preach and teſtifie that Chriſt is the very Meſſias ſent by God.

14. And we have ſeen and do teſtifie, that the Father ſent the Son *to be* the Saviour of the world]

15. He that ſhall venture to be a Martyr for Chriſt, to confeſs him v. 2. when dangers attend that confeſſion (ſee Note on Rev. 2. b.) as God is faithful to him, ſo ſhall he truly be ſaid to be faithful to God: ſee Joh. 14. c.

15. Whoſoever ſhall confeſs that Jeſus is the Son of God, God † dwelleth in him, and he in God.]

† abideth μένει

16. 'Tis acknowledged by all, that God hath given us a moſt eminent copy and pattern of love, by us to be tranſcribed toward him; when he calls us to it. God is made up of love, and in that degree that we partake of that grace, we are members of God, not broken off from him, but continuing in conjunction with him, and God abideth in us, is allowed a place in us, is not rejected or caſt out by us (ſee Joh. 14. c.) as he is by thoſe that do not through love hold faſt to him, do not adhere to, obey and imitate him in that great duty of charity.

16. And we have known and believed the love that God hath * to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.]

* among us ἐν ἡμῖν

17. In this the perfection of that love which is to be found in a Chriſtian, (ſee Note on ch. 1. b.) conſiſts, that in a time of danger, when we are brought before judges, and may probably

17. † Herein is our love made perfect, that we may have * boldneſs in the day of judgment: becauſe as he is, ſo are we in this world.]

† In this the love with us is perfected, that we have ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν ἵνα

loſe

loſe our lives for confeſſing of Chriſt, then we retain courage and chearfulneſs, and confeſs him willingly, that we behave our ſelves in this world as Chriſt did when he was here, that is, lay down our lives in teſtification of the truth.

18. There is no fear in love; but perfect love caſteth out fear: becauſe fear hath torment: he that feareth * is not made perfect in love.]

18. Now ſuch love as this which was in Chriſt, hath no fear in it: Chriſt ventured and underwent the utmoſt, even death it ſelf, for us, did not through fear draw back from any thing which love to man or conſtancy to the truth of God could prompt him to: and ſo indeed perfect love baniſheth all fear of danger, even of death it ſelf, ſuffers it not to interpoſe or keep him from expreſſing acts of love, makes the lover extreamly valiant. For fear, in whomſoever it is, hath pain and anxiety in it, permits him not to do any thing that may bring danger with it, and ſo is quite contrary to perfection of love toward God, makes one man deny Chriſt, another draw back for fear of danger of confeſſing him; or elſe perhaps, fear brings puniſhment eternal of body and ſoul, Mat. 10. 28. and never permits any in whom it is to arrive to perfection, or reward of love: See Note on Rev. 2. b.

* hath not been perfected τετελειωται

19. † We love him, becauſe he firſt loved us.]

19. And certainly this love and degree thereof, and hazard run by it, though it be death it ſelf, is but a meer duty of gratitude in us, (ſee v. 11.) becauſe Chriſt hath begun to us, and when we were his enemies, ſinners that had never deſerved any thing but hatred and vengeance from him, laid down willingly his own life for us.

† or, Let us love him ἡμεῖς ἀγαπῶμεν αὐτὸν

20. If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?]

20. And it is not enough to profeſs this our love to Chriſt by appearing to be ready to die for him, or run hazards for the teſtifying the truth of our faith; for there may be a great deal of hypocriſie in this profeſſing of our love to God, 1 Cor. 13. 3. and ſo there is certainly, if he that ſo profeſſeth, doth not love, but malign and perſecute Chriſtians (it being impoſſible that any man ſhould truly love God, and not do what God bids him, that is, love his brother alſo:) for the beſt way to try our love, whether it be ſincere or no, is to obſerve how it expreſſes it ſelf on occaſion, when we meet with objects of charity; for if then we do not exerciſe and teſtifie our love, ſure we have not that vertue in us. Conſequently, if to men, with whom we daily converſe, and meet with ſuch opportunities, we do not expreſs any love, what reaſon is there to imagine we ſincerely love God, when of our love to him, and the ſincerity of it, we were never able to make this trial, becauſe we never ſaw him, nor had opportunities offered us of ſhewing any real acts of love to him? And beſide, ſomewhat may be judged by the difficulty of the thing: for he that doth not the eaſier, will hardly be ſuppoſed to do the more difficult. Now 'tis hard to love one that I never ſaw; ſight and converſation is one motive of love, and we ſee our brethren daily, but never ſaw God at any time: and therefore where the command, which is as punctual to the love of our brethren, as to the love of God, v. 21. is not able to prevail upon us for this, and where, beſide the command, which is equal on both ſides, there is one advantage to allure our love to our brethren, which there is not to invite or oblige us to the love of God, if that man manifeſtly fail in the one, which is ſo much more commended to him by that one circumſtance, how can it be imagined that he doth, or will perform the other?

21. And this commandment have we from him, that he who loveth God, love his brother alſo.]

21. It being evident that by his command we are as really obliged to love our fellow-Chriſtians, as to love himſelf.

Annotations on Chap. IV.

a. Παῤῥησία

V. 17. *Boldneſs in the day* ——] Παῤῥησία is *bold* and *publick ſpeaking*, confeſſing of *Chriſt* before men, eſpecially when we have diſcouragements from doing ſo, ἄδεια *fearleſneſs*, ſaith *Heſychius*. So παῤῥησίᾳ περιπατεῖν, *Joh.* 11. 54. is to *walk publickly* and *fearleſly*, which *Chriſt* did not, becauſe of their *conſultation* to *kill* him, v. 53. So in many other places, particularly *Heb.* 10. 35. where παῤῥησία ὑμῶν is their *conſtant confeſſion* of *Chriſt*, to which all that chapter had exhorted them, (and that in deſpight of perſecutions) explained by ὑπομονή, v. 36. *patience* or *conſtancy* in *ſuffering*, and oppoſed to ὑποστολὴ *cowardly withdrawing*, v. 38, 39. (ſee Note on *Joh.* 7. a.) And ſo here being joined with ἐν ἡμέρᾳ κρίσεως *in the day of judgment*, not the final judgment of God, but the day or time when we ſhall for the name of *Chriſt* be brought before any earthly tribunal, to be ſentenced even to death it ſelf. And ſo it is ſaid of *Ignatius*, in the ſtory of his Martyrdom, that he conceived that he could never come *ad dilectionem Dei in plenum, to the full love of God, neque perfectum ordinem doctrinæ obtinere, nor to the perfection of Chriſtian doctrine, niſi per Martyrii factam confeſſionem Domino appropinquaret, unleſs he came near unto God by martyrdom.* And ſo the meaning will be plain, that the ἀγάπη μεθ' ἡμῶν, the *love* or *charity* toward God which is to be *in*, or *among us* Chriſtians, ἐν τούτῳ τετελείωται, *is perfected in this*, ἵνα παῤῥησίαν ἔχωμεν *that we have* this *conſtancy* in confeſſing him in the time of the greateſt danger. And this yet farther appears, firſt, by the explication that follows, that *as he is, ſo we are in this world*, that is, that as *Chriſt* laid down his life in confeſſion of the truth, ſo we do the ſame when occaſion ſerves: and ſecondly, by the confirmation which follows, v. 18. *There is no fear in love, fear* being indeed the contrary to this *boldneſs* and *conſtancy*, wherein the perfection of our love conſiſts. Thus hath *Tertullian* interpreted the place in his *Scorpiacum* or *Antidote againſt the Gnoſticks, Johannes negat timorem eſſe in dilectione, John denies fear to be in love. Quem timorem intelligi præſtat, niſi negationis authorem? What fear muſt we here underſtand, but that which is the author of denying? Quam dilectionem perfectam, niſi fugatricem timoris, & animatricem confeſſionis? What perfect love, but that which puts fear to flight, and animates men to confeſs Chriſt?* And ſo that which follows, *For fear hath puniſhment*, he thus interprets, *Quam pœnam timore puniat* (ſure it ſhould be, *quâ pœnâ timorem puniat*) *niſi quam negator relaturus eſt, cum corpore & animâ occidendus in Gehennam? What is the puniſhment which fear hath, or, with which he puniſhes fear, but that which he that denies Chriſt ſhall receive, when he is killed body and ſoul, and caſt into hell, Mat.* 10. 28. or, *which*, ſaith he, *is threatned to the cowardly, among* (yea *before*) *the other reprobates, in the lake of fire, Rev.* 21. 8? See *Tertull. cont. Gnoſt.* cap. 12. and *De fuga in Perſecut.* cap. 9. In theſe laſt words, ὁ φόβος κόλασιν ἔχει, *fear hath puniſhment*, the *poſthumous Notes* of the *learned H. Grotius* have attempted an emendation, and read κώλυσιν for κόλασιν, rendring κώλυσιν out of the *Gloſſaries, mutilation, imperfection*, Κολοβὸν ἀτελῆ ποιοῦν. For this interpretation of that unuſual word *Heſychius* may be confuted, Κυλέϊ, ſaith he, (it ſhould be certainly Κολέϊ) κωλύϊ, ἐμποδίζοι, κολοβοῖ, and Κολεὸς, ἐλαττῶν, and Κολεῶσι, κολοβοῦσι, and Κολόσμαλα, κλάσματα. To this the Context would very well agree, the next words being, *he that fears is not made perfect in love*; where yet the ſame *Annotations* would turn ὁ δὲ φοβούμενος, *he that fears*, into ὁ δὲ κολοβούμενος, *he that is mutilated*. But to impoſe ſo remote an emendation without any authority of any Copy to avow it, is too adventurous an attempt: or, if it were not ſo, perhaps the ſubſtituting of κώλυσιν, *impediment, hinderance*, might be a more tolerable emendation, thus, *for fear hath hinderance*, it ſtops and encumbers love from doing ſuch perfect acts as it ought, or would otherwiſe be apt to do; *he that feareth* is by this encumbrance kept back, *is not made perfect in love*. But as theſe or the like emendations ought never to be admitted without great neceſſity, ſo there appears no pretence of that in this place. For, firſt, it may thus be rendred, *Fear hath pain* or *torment*, a kind of rack in it, which always keeps men in awe, as the Apoſtle ſaith, *Heb.* 2. 15. that *through fear of death* ſome are *all their life time ſubject to bondage* or *ſlavery*, never dare do any thing of vertue, or duty, or heroick action, (and ſo 2 *Tim.* 1. 7. the *ſpirit of fear* or *cowardiſe* is ſet oppoſite to *power* and *love*) and conſequently never come to any perfection of love to God, or conſtancy of confeſſion, to ſuffer any thing for his ſake, as love doth, 1 *Cor.* 13. 7. and accordingly it follows, *he that feareth is not made perfect in love*. Or elſe ſecondly, it may be ſet after *Tertullian*'s way, the conſtant love of God is a moſt rewardable perfection, whereas fear of worldly dangers, will be ſure to bring deſtruction of body and ſoul along with it, and therefore muſt be caſt out from having any thing to interpoſe when the *perfecting*, or, as τελείωσις ſignifies, the *crowning* or *rewarding* of *love*, is ſpoken of. Fearfulneſs is ſo unreconcilable with perfect love, that it is the moſt deteſtable forſaking of God: the coward is all one with the Apoſtate. Either of theſe ſenſes will accord very well with the Context, and with the literal importance of the words, but eſpecially the former of them.

Κόλασιν ἔχει

τελείωσις

CHAP.

CHAP. V.

Paraphraſe.

1. Whereas the Gnoſticks profeſs that they are the children of God, born of him, and alſo that they truly love God, as children a father; by theſe two marks you may judge of the truth of theſe pretenſions. For the firſt, every one that believeth and profeſſeth Chriſt to be the Meſſias (and accordingly cleaves faſt to that profeſſion, whatſoever the temptations be to the contrary,) and expreſſeth the power of that faith by his love, by depending on his promiſes, and obeying his commands, and patient ſuffering of any perſecution that befalls him, is a regenerate child of God, and none elſe (ſee Note on c. 3. b.) And for the ſecond, 'tis as certain, that unleſs a man love the brethren, he ſhall never be deemed to love God.

1. WHoſoever believeth that Jeſus is the Chriſt, is born of God: and every one that loveth him that begat, loveth him alſo that is begotten of him.]

2. And not only our loving our brethren is an evidence of our loving God, without which we have no reaſon to think we do love him; but ſuch an union and conjunction there is between theſe two, that if we would know whether we love our brethren ſincerely or no, we cannot better judge than by knowing or examining whether we love God, for otherwiſe we may do many acts of love to our brethren, which may flow from other principles, good nature, gallantry, vain glory, &c. and not from charity, whereas this love of God, which I now ſpeak of, muſt be ſuch as expreſſes it ſelf by keeping God's commandments.

2. By this we know that we love the children of God, when we love God, and keep his commandments.]

3. Keeping his commandments I add, becauſe this is to love God indeed: and of theſe let me tell you, they are not ſo heavy and ſo unſupportable as is now pretended by many, who fall off from Chriſt, becauſe obedience to him is now like to coſt them ſo dear; but it is an eaſie, gainful, gratious yoke, Mat. 11. 30.

3. For this is the love of God, that we keep his commandments: and his commandments are not * grievous.] * heavy βαρεῖαι

4. For every loving obedient child of God (ſee Note on chap. 3. b.) whoſe affections are taken off from the world, and ſet upon God, chap. 2. 5, 7. doth with eaſe overcome the world, the terrors and other the temptations thereof, hath far ſtronger incitations to piety than the world can offer him to the contrary; and that which ſo much out-weighs thoſe carnal allectives or terrors, is that which the faith of Chriſt poſſeſſes us of, and he that is carried captive to the world, cannot be counted a cordial believer. Faith is not only the means of overcoming, but 'tis victory it ſelf.

4. For whatſoever is born of God, overcometh the world: and this is the victory that overcometh the world, *even* our faith.]

5. And what faith is this ſo victorious? why, the cordial believing that Jeſus is the Meſſias, which containeth the believing all his promiſes, threats and precepts; without which it is not imaginable that any man ſhould reſiſt the temptations of the world, the delights and terrors of it, and with which it is eaſie to do it.

5. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?]

6. For of this Chriſt hath given us an emblem and example in himſelf, and ſo an obligation to it; his whole courſe here upon the earth was compounded of innocence and purity of life, and alſo of ſufferings, even of a ſhameful death: and theſe two things in him are emblematically expreſſed by the water and blood that came, not one or the other alone, but both together, out of his ſide at his crucifixion, (ſee John 19. e.) and one (if not both) of theſe, his ſinleſneſs, and indeed his being the Meſſias, ver. 5. is alſo teſtified by the holy Ghoſt in many particulars (ſee Note a.) and this teſtimony, being the teſtimony of the Spirit of God, is authentick, and fit to be believed, for it is his title to be the Spirit of truth.

6. This is he that [a] came by water and blood, † *even* Jeſus Chriſt; not by water only, but by water and blood: and it is the Spirit that beareth witneſs, becauſe the Spirit is truth.] † or, and the ſpirit Jeſus, for the King's MS. reads καὶ πνεῦμα. Ἰησοῦ, and ſo again in the next part of the verſe.

7. For as there being in heaven three able to teſtifie, and thoſe three agreeing in one divine nature, and ſo being all infallible in their teſtimonies, they have all teſtified that Chriſt, as he was here on earth, was the Meſſias; God the Father, by the voice from heaven, Mat. 3. 17. John 12. 28. God the Son, in ſaying to Saul, Why perſecuteſt thou me? and ſtriking him down in the place for doing ſo; God the holy Ghoſt, in that deſcending on him as a dove, and after on the diſciples:

7. For there are three that bear record in heaven, the Father, the Word, and the holy Ghoſt; and theſe three are one.]

8. So on the earth there are three witneſſes too; firſt, the holy Ghoſt, firſt, on Chriſt, and ſecondly, on and in the Apoſtles, who ſaw and witneſſed that the Father ſent Chriſt, ch. 4. 13, 14. ſecondly, the Water, and thirdly, the Blood, that came both out of his ſide, and by doing ſo, firſt, prove the reality of his humane nature againſt thoſe that ſay he was only in appearance, not in fleſh, or reality, and ſecondly, were an emblem of his innocence and ſufferings, and ſo theſe three agree in this teſtimony, that Jeſus is the Son of God, ver. 5. made up of all purity and patience, &c.

8. And there are three that bear witneſs in earth, the Spirit, and the Water, and the Blood; and theſe three agree in one.]

9. For the believing any thing, it is ordinarily thought ſufficient to have the teſtimony of two or three creditable men, and then ſure God's teſtimony from heaven is much more worthy of belief. And this teſtimony now produced for the truth of our belief in Chriſt, is evidently the teſtimony of God.

9. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son.]

10. He therefore that thus believeth in Chriſt, and in deſpight of the Gnoſticks Apoſtaſie acknowledgeth the Son of God to have come truly in the fleſh, hath no reaſon to fear, having God's teſtimony to ſecure him. And he that after all this, when God hath ſo teſtified in plain words, This is my beloved Son, &c. doth ſtill refuſe to believe it, he makes God a liar, in not believing his teſtimony of Chriſt.

10. He that believeth on the Son of God, hath the * witneſs in himſelf: he that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son.] * or witneſs of God, for the King's MS. reads μαρτυρίαν τῦ Θεῦ

11. And the ſum of this teſtimony of God's concerning Chriſt is, that the way that Chriſt hath put us in is the true way to eternal bliſs, and that this is to be had by following the example and precepts of Chriſt, whom therefore in that voice from heaven he commanded all men to hear.

11. And this is the record, that God hath given to us eternal life: and this life is in his Son.]

12. He that thus inſiſts on Chriſt's doctrine and pattern ſet before him, is as ſure of attaining this bliſs, as if he were already poſſeſs'd of it; and he that doth not, hath nothing to do with it.

12. He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life.]

13. This I have ſaid to all you that are true believers, to give you aſſurance that ſalvation, and all that on God's part belongs to it, is made over to you in Chriſt, that you may be incouraged to continue in the faith, and wholly depend on Chriſt for all that belongs to you with all the confidence imaginable, and ſo never fall off in time of worldly preſſures.

13. Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.]

14. And of this confidence this is one ſpecial branch, that we come boldly and freely (ſee Joh. 7. a.) to make our requeſt to him, depending on that promiſe which God in Chriſt hath made to us, viz. that he will hear all the faithful requeſts of his ſervants: but that promiſe with theſe limitations; firſt, that what they ask be according to God's will, not only not abhorrent from it, but truly agreeable to it; and ſecondly, according to his wiſdom, that which at that time to that perſon he judgeth fit to be granted him, and neither contrary to any thing he hath decreed, or ſuch that by any accident God ſees either hurtful, or not uſeful, or leſs profitable to him; thirdly, that he ask in faith, reſolved to ſtick faſt to God, whatſoever comes, to uſe no means of obtaining his deſires but ſuch as are perfectly acceptable to him: ſee James 1. 6.

14. And this is the confidence that we have † in him, that if we [b] ask any thing according to his will, he heareth us.] † toward him πρὸς αὐτὸν

15. And if this of God's hearing our prayers be univerſally true of all whatſoever that are thus qualified, then in proportion it muſt be true of every particular petition, which we have or ſhall ask of him; 'tis certain that he heareth, and granteth it inſtantly, and will actually, in his time, and in that manner and way that he ſees beſt for us (though not inſtantly, or in the kind which we ask) moſt infallibly beſtow it on us.

15. And if we know that he hears us, whatſoever we ask, we know that we have the petitions that we deſired of him.] * of that I ſay not that he ſhould pray ὑπὲρ ἐκείνης λέγω ὅτι ἐρωτήσῃ

16. One inſtance of this I ſhall mention to you, If any man ſee his fellow-Chriſtian

16. If any man ſee his brother ſin a ſin *which is* not unto death, he ſhall ask, and he ſhall give him life for them that ſin not unto death. There is a [c] ſin unto death: * I do not ſay that he ſhall pray it.]

fall

fall into any deliberate ſin, yet ſo as not to refuſe admonition or contemn advice to reform, that is, if he that thus ſins do not remain incorrigible under the cenſures of the Church, then in that caſe it is the duty of the Church, and of each particular Chriſtian, to pray to God for him, that he will pardon his ſin, and raiſe him ſpeedily by his grace to that ſtate from whence he is fallen, and for any ſuch offence, not obſtinately continued in, God will thus hear the prayers of the Church for him. But this not ſo, that God will upon any interceſſion pardon him before his returning and repenting, but that the Church may admit ſuch an one to repentance, and upon his approving his ſincerity of repentance, receive him by impoſition of hands, and bleſſing, and abſolution. But in caſe he go on contumaciouſly and incorrigibly, there is then no mercy under the Goſpel for ſuch, nor promiſe that the prayers of the Church ſhall be available for ſuch.

17. All unrighteouſneſs is ſin: and there is a ſin not unto death.] 17. 'Tis true indeed, all deliberate ſin is ſuch as is not reconcilable with the fear and love of God, and conſequently mortiferous without repentance: yet ſome difference there may be in this, and ſome that have ſinned may not yet be ſo contumacious, ſo deſperately incorrigible as others, and of thoſe I now ſpeak.

18. We know that whoſoever is born of God, ſinneth not; but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not.] 18. As for theſe deliberate ſins, which are not look'd on as ſins unto death, mortiferous in ſo high a degree, we know that a pious perſon (ſee Note on c. 3. d.) will not be guilty of any of them, he uſeth all care and diligence to keep himſelf pure, that the devil or tempter get no hold on him.

19. *And* we know that we are of God, and † the whole world lyeth in wickedneſs.] 19. And we know that we Chriſtians have by our profeſſion undertaken pure and pious lives, are elevated to God, whereas the wicked riotous multitude of Gnoſticks, &c. are ſet upon nothing elſe but villany, Exod. 32. 22.

† the world is wholly ſet on evil, κόσμ☉ ὅλ☉ ἐν πν̃ πονηρῷ κεῖ)

20. And we know that the Son of God is come, and hath given us an underſtanding, that we may know * him that is true: and we are in him that is true, † *even* in his Son Jeſus Chriſt. This is the true God, and eternal life.] 20. But againſt the doctrines and infuſions of theſe we are armed ſufficiently by Chriſt, who, we are ſure, is come in the fleſh, and came on purpoſe to inſtruct us in the knowledge and obedience to the commands of the true God; ſo that hereby we have all ſecurity that we cannot miſtake, it being God, who cannot lie, whom we adhere to, and his Son Jeſus Chriſt, of whom he hath given his teſtimony. And thus we may confidently reſolve that the Chriſtian Religion is the true.

* or the true God, for the K.'s MS. reads ἀληθινὸν Θεὸν

† and in his Son χῷ

21. Little children, keep your ſelves from [d] idols. Amen. 21. Farewel, my tender Chriſtians, and be ſure you keep your ſelves from offering ſacrifices to the falſe idol Gods (which the Gnoſticks would do in caſe of perſecution) and from thoſe mixtures of heatheniſm and uncleanneſſes, practiſed in their heathen worſhips by them, and brought in among Chriſtians by that licentious ſect, and even from images themſelves, which the Gnoſticks (who pretended to have forſaken the idolatries of the heathens, and ſo to have become Chriſtians) did again fall into, worſhipping the images and pictures of Simon Magus and Helena, and offering ſacrifices unto them. Amen.

Annotations on Chap. V.

a. ὁ ἐλθὼν δι' ὕδ☉ χ῍ αἵμα☉

V. 6. *Came by water and blood*] What ὁ ἐλθὼν δι' ὕδα☉ χ῍ αἵμα☉, *he that came by water and blood*, here ſignifies, will appear by conſidering the Context, and the relation of theſe to the former words. There the belief that *Jeſus is the Son of God*, is the means of *victory* over *the temptations of the world*, the baits then offered by the *Gnoſticks*, carnal pleaſures on one ſide, and immunity from perſecutions on the other. And to that this belief is a very proper inſtrument. For conſidering wherein *Chriſt*'s ſonſhip was exerciſed here on earth, his innocence and his ſufferings, and that if we will behave our ſelves as *ſons of God*, we muſt imitate him, and that our faith in him conſiſts in thus tranſcribing theſe his filial qualifications, the concluſion hence follows, that he that is ſuch *a child of God*, v. 4. that is, *that believes that Jeſus is the Son of God*, v. 5. *doth*, or *will overcome the world*. This then being the force of the Apoſtle's arguing, it muſt follow that theſe words, οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδα☉ χ῍ αἵμα☉, *this is he that came by water and blood*, muſt be the deſcription of *Chriſt*, as that ſonſhip of his is expreſs'd for our imitation in this matter, that is, as he approv'd his innocence, faultleſneſs to God on one ſide, and his patience, and (in ſpight of temptations, even of death it ſelf) perſeverance on the other ſide. And this is here figuratively expreſs'd, and the figure fetched from an eminent paſſage in the ſtory of *Chriſt*, particularly conſidered and related by S. *John*, and that with a ſpecial weight laid on it, both for the truth and the conſiderableneſs of it, *viz.* the *water* and *blood* that at his crucifixion came out of his ſide at the piercing of it, the *water* being a moſt proper emblem of his innocence, and the *blood* of his patience and conſtancy; and then the ἐλθὼν διὰ ἐλθὼν διὰ, his having *come by* theſe two, is no more than the having had theſe two emblems, and the things ſignified by them, moſt eminently obſervable in the diſcharge of his office here on earth. For we know that *being ſent*, or *coming*, are the words that refer to diſcharge of office. *Chriſt* is ſaid to be *ſent* by *God*, and, which is all one, to *come*, and is proverbially ſtyled ὁ ἐρχόμν☉, *he that cometh*, and *he that cometh into the world*, that is, the great Prophet ſent by God for the diſcharge of this office, which as *Son* of *God*, *Mat.* 3. 17. he was ordained to, and for which he *came into the world*, and which he did with perfect ſingleneſs, and *reſiſting unto blood*, ſuffering death in the cauſe: and thoſe two were expreſs'd by that joint emblem at his death, the *water* and *blood*, which *John* ſaw flow from him. In this matter alſo it is, that the *Spirit* is alſo joined as a teſtifier (that is the meaning of ὅτι μάρτυρόν ἐστι, *is teſtifying*) *viz.* of the innocence of *Chriſt* (which being granted, the conſtancy and ſufferings were ſufficiently known and proved by that αἱματυδατόῤῥυσις, *flowing out of water and blood*, which was an evidence of the wounding and piercing him to the heart.) For firſt, the *Spirit's deſcending* on him at his baptiſm, and lighting on him *as a dove*, was one teſtimony of his perfect innocence and acceptableneſs in the ſight of his Father. And ſecondly, by that *Spirit's deſcent* being inſtated on his Prophetick office, he is alſo furniſhed with the gift of miracles, &c. which were ſure teſtimonies that what he preached was God's meſſage, that he was no ſinner, no ſeducer, no falſe prophet, ſeeing, as the *Jews* confeſs'd, he did ſuch miracles. Thirdly, the coming down of that *Spirit* upon the Apoſtles, and that according to the promiſe of *Chriſt*, was a teſtimony of the truth of what elſe he ſaid, and by this deſcent the *Spirit* became a *Paraclete* or *Advocate* of *Chriſt*, and ſo *teſtified* and *convinced* the *world*, as *of* their *ſin* in crucifying him, ſo *of* his *righteouſneſs*, in that, after his crucifixion, he was raiſed and taken up to the Father. All this being thus ſaid in this verſe, as it is the proving of what went before, by theſe *three witneſſes*, ſo doth it introduce what follows, v. 7, 8. which is but the ſaying the ſame again, and joining a parallel with it; for ſo, I ſuppoſe, the following words are to be underſtood, *For there are three that bear witneſs in heaven*, &c. not that that is a reaſon of what went immediately before (for it would be hard to ſhew how thus the ſeventh verſe could be a reaſon of v. 6. how the *trinity* of *witneſſes in heaven* ſhould be a proof that the *water*, and *blood*, and *ſpirit*, do *witneſs*, v. 6.) but that it is a parallel to illuſtrate it by, and might in ſenſe be beſt expreſs'd thus, *As there be three that bear witneſs in heaven, the Father, the Word, and the holy Ghoſt; and theſe three are one: So alſo there are three that teſtifie on the earth, the ſpirit, and water, and blood; and theſe three*, though they are not *one* by any kind of unity of nature, as the former three are, yet they *agree in one*, that is, in one teſtimony, evidently confirming the ſame thing which they were brought to *teſtifie*, v. 6. Of ſuch like idioms of ſpeech we have formerly noted many, in Note on *Mat.* 9. d. By this means, as this whole place is competently explained, and freed from all difficulty, ſo is it vindicated from a firſt miſ-interpretation, which ſome late writers have faſtned on it, interpreting the ἓν εἰσι v. 7. *are one*, by εἰς τὸ ἓν εἰσι, they *agree in one*. But of this, firſt, there can be no evidence, nor indeed any reaſon aſſigned that the phraſe ſhould be ſo ſuddenly altered, v. 8. if the ſame thing were meant which was (ſo immediately before v. 7.) ſo differently expreſſed. If ἓν εἰσι *are one* had ſignified no more but *agree in one teſtimony*, v. 7. is it imaginable that of thoſe other *three*, which had ſo lately been affirmed to *teſtifie* the ſame, v. 6.

ὅτι μάρτυρόν ἐστι

ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες

this

this would have been affirmed in other (ſo much plainer) words, εἰς τὸ ἓν εἰσι, *are to one* purpoſe, or *agree in one?* If there had been any reaſon thus to vary the phraſe, it would probably have been by applying the obſcurer phraſe to thoſe three, of whom it had been before ſufficiently affirmed, and the more perſpicuous and explicit to the *three in heaven*, of whom it had not been formerly affirmed, and not ſo directly contrary as here we find it is. Secondly the only reaſon pretended why ἓν εἰσι, *are one*, ſhould not infer really, as literally it doth, the unity of the Trinity, being this, becauſe εἰς ἓν εἰσι, *agree in one*, is attributed to the *three on earth*. That argument is of no kind of force; for the parallel here held between thoſe *in heaven* and thoſe *on earth* being only in reſpect of the teſtimonies, and of the number of the teſtifiers, there is no neceſſity that the Apoſtle or we ſhould extend it to all other circumſtances; or if there were, it would be as reaſonable to interpret the latter by the former, the εἰς ἓν εἰσι, *they are to one* purpoſe, by the ἓν εἰσι, *they are one*, (which were abſurd, and is not imagined) as the former by the latter. Indeed no reaſon for either of them: But on the other ſide, having to the mention of the *three witneſſes in heaven*, annex'd, out of the Chriſtian doctrine, the ἕτοι οἱ τρεῖς ἓν εἰσι, *theſe three are one*, it was reaſonable, when he came to the other three, of whom that could not be affirmed, to affirm of them as much as the matter would bear, that is, that they are εἰς ἕν, teſtifiers to the ſame purpoſe, though not ἓν of *one*, and the *ſame nature*. Laſtly, if it were granted that ἓν εἰσι, *are one*, did note (as εἰς ἓν doth) the according of their teſtimonies, yet that no way excludes the unity of the teſtifiers, becauſe both thoſe ſenſes may belong to the place and be true, the unity of the teſtifiers neceſſarily inferring the according of their teſtimonies, though the according of the teſtimonies infer not the unity of the teſtifiers. And then both theſe being ſo conſequent one to the other, and ſo pertinent to the Apoſtles purpoſe, (*viz.* the conſent of all witneſſes to the truth he had to prove) and the words being in themſelves ſo clear for the aſſerting of the unity, there can be no pretence or reaſon to doubt but this is the importance of them. One thing only is here needful to be added, that in the King's *MS.* (and many other Copies) a great part of theſe two verſes is left out, and in ſtead of them no more read but this, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, *For there are three that bear witneſs, the ſpirit, and the water, and the blood.* But of this it muſt firſt be obſerved, that the ordinary reading hath the authority of many antient, and all, but one, printed Copies: ſecondly, that the omiſſion may have been caſual, by the error of ſome ſcribe, who having tranſcribed in the Copy before him as far as, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, his eye might by error paſs to ver. 8. where the ſame words are again repeated, and ſo leap over what is in the midſt, and immediately ſubjoin what there immediately follows after, μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. Many examples of viſible omiſſions on this occaſion are obſervable in this and moſt other *MS.* as might largely be evidenced; and it is that to which the haſt of tranſcribers, and the neceſſity of taking off the eye from the Copy, renders them very liable. Which error being once committed in one Copy, he that ſhould come after, and tranſcribe that, might, upon judgment and reaſon, omit ſomewhat more, *viz.* ἐν τῇ γῇ, and καὶ οἱ τρεῖς εἰς ἓν εἰσι, becauſe thoſe two parts of the verſe being ſet diſtinctly by way of oppoſition to two former, ἐν τῷ οὐρανῷ, and ἕτοι οἱ τρεῖς ἓν εἰσι, the former verſe, in which thoſe two were, being once loſt, theſe latter were by congruity to go after them, and to be left out alſo. To which purpoſe it is obſervable, that (as to theſe two phraſes) there is yet a greater variety in the Copies, the *Syriack* and *Arabick* having the καὶ οἱ τρεῖς ἓν εἰσι, or εἰς ἓν εἰσι, *and theſe three are one*, or *to one purpoſe*, and many Copies having ἐν τῇ γῇ, *on the earth*, which yet have not the former verſe; which ſhews that the former caſual error was firſt committed before this other, which was taken up on judgment, and that all that followed the one, where there was no place of choice, did not, where there was choice, chuſe to follow the other. Thirdly, that it is not imaginable how, if this of the King's *MS.* and thoſe others were the right reading, this which is now in the ordinary Copies ſhould get in, unleſs it were by groſs fraud and forgery: for to the infirmities of a ſcribe (to which omiſſions may) theſe additions cannot be imputable. Fourthly, that if the addition be thought imputable to a fraud on one ſide, the leaving it out may much more reaſonably be imputed to a fraud on the other ſide. For firſt, ſuppoſing it thus far equal, that as the omiſſion was uſeful to the *Arrians* and *Anti-Trinitarians*, ſo the addition was of advantage to the Catholicks or Orthodox; yet it is preſently viſible, that the intereſt of thoſe that were condemned in the Church as hereticks was far greater, and the neceſſity more preſſing on their part, (that I mention not the greater likelihood of hereticks adventuring to make uſe of ſuch a forgery) to leave out the words and commit this fraud, than that of the Catholicks was to put them in. For if the words be once acknowledged to be the words of Scripture, it gives a concluſion to all the hereticks pretenſions, and it neceſſarily follows, firſt, that they that deny the Trinity, moſt diametrically oppoſe the plain words of Scripture, the ἕτοι οἱ τρεῖς, *theſe three*, here; and ſecondly, that they that deny the Unity, contradict diſtinctly S. *John*'s affirmation of ἓν εἰσι, *theſe three are one*; thirdly, that they that deny the *holy Ghoſt* to be God, and yet do not affirm him to be a creature, and conſequently conclude him to be nothing but the virtue and efficacy of God, do oppoſe the plain words here, which diſtinguiſh the *holy Ghoſt* from the *Word*, and from the *Father*, as much, and in the ſame manner, as the *Word*, or ſecond *hypoſtaſis*, from the *Father* on one ſide, or from the *holy Ghoſt* on the other. And ſo long as theſe words ſtand in force, it is not poſſible for the hereticks doctrines to be maintained, (and therefore it is that *Socinus* and his followers find it neceſſary to affirm, that theſe words are certainly ſuppoſititious.) But for the Catholicks, that maintain the doctrine aſſerted by the firſt great general Councils, againſt the hereticks of the Church, they had no ſuch need of inſerting and forging theſe words: their cauſe might be otherwiſe maintained, if theſe words were expunged, and put out of the *Canon*, firſt, by the form of Baptiſm, *Mat.* 28. 19. inſtituted by *Chriſt*; which, firſt, clears the diſtinction of the *Father*, the *Son*, and *holy Ghoſt*, as fully as this; and ſecondly, by making them the object of our faith, ſuppoſeth each to be God as well as any, the *holy Ghoſt*, and the *Son*, as well as the *Father*; which being ſuppoſed, the Unity may from thence be collected alſo, by force of *Eph.* 4. 5. where parallel to the *one Baptiſm* is added *one God and Father of all*, noting the one form of Chriſtian Baptiſm, *In the name of the Father, and the Son, and the holy Ghoſt*, to be the entring of us into the faith and name of the *one God*. Secondly, by the expreſs words of *Chriſt*, *I and my Father are one*, *John* 10. 30. which affirming the unity of the *Father*, and the *Son*, leaves no place to doubt of the like unity of the *holy Ghoſt* alſo. Thirdly, by the Apoſtles ſwearing by *Chriſt*, and (which is all one) *calling* to *witneſs* the *holy Ghoſt*, *Rom.* 9. 1. which is an act of Divine worſhip appropriated to God, by whom only we are to ſwear. Fourthly, by the *Apoſtle's praying* to our *Lord Jeſus Chriſt* for his *grace*, to the *holy Ghoſt* for his *communication*, or liberal effuſion of his *gifts*, as well as to *God the Father* for his *love*; which is become the ſolemn form of Apoſtolical benediction at the end of the *Epiſtles*. Fifthly, (as far as concerns the *holy Ghoſt*,) by *Act.* 5. where *deceiving* or *robbing* the *holy Ghoſt*, v. 3. is *lying to God*, v. 4. and 1 *Cor.* 12. 11. where the *Spirit*, as a perſon, is ſaid to *work*, and to *divide to every one according as he will*. Laſtly, (as far as concerns *Chriſt*, who hath been moſt eminently oppoſed by all ſorts of hereticks from the *Gnoſticks* to the *Arians* and *Photinians*) by the frequent *Doxologies*, or forms of *giving glory* to *Chriſt*, in the very ſame ſtyle as the *Jews*, (from whom thoſe forms are taken) cuſtomarily and ſolemnly made uſe of, to acknowledge the *God* of *Iſrael* to be the eternal God, (ſee *Note* on *Rom.* 9. c.) By all which and much more it appears, how impertinent and unneceſſary it was for the orthodox to feign and forge theſe words, and withal, how eaſie for their enemies to have diſproved them, and detected their forgery, if they had attempted it; and how much more temptation there was on the hereticks

reticks ſide to free themſelves from the importunity of this place, by raſing that out of their Bibles, which could not otherwiſe be perſuaded to comply with their pretenſions. And accordingly, as in S. *Cyprian*, (who wrote before *Arius* was born, and conſequently before the time in which there could be any motive to have made this inſertion) the words are diſtinctly found, *l. De Unit. Eccleſ. Dicit dominus, Ego & Pater unum ſumus, & iterum de Patre & Filio & Spiritu ſancto ſcriptum eſt, Et hi tres unum ſunt*, The Lord ſaith, *I and my Father are one, and again of the Father, Son and holy Ghoſt it is written, And theſe three are one.* And in like manner *Tertullian Contra Praxeam, Qui tres unum ſunt, Which three are one.* So it is confeſſed of S. *Hierom*, that he aſſerted the truth of our reading from the *Greek* Copies which he had, and defended it againſt all, publickly complaining, and conteſting it, that in thoſe Copies where it was wanting, it was omitted or raſed out by the fraud of hereticks: and ſo S. *Ambroſe* ſaith, that the hereticks did erade that place. And this was ſo far from yielding matter of recrimination againſt the orthodox in thoſe days, that ſome learned men, who have expreſſed their opinion that the addition of theſe words is ſuppoſititious, have laid that to the *Arians* charge alſo, who, ſay they, from thence deſired to conclude, that the *Father*, *Son*, and *Spirit* are *one* only by conſent in this teſtimony, as the *water* and *blood* and *ſpirit* are ſaid to be. But with how little reaſon this is ſuſpected, appears already by what hath before been ſaid, and needs no farther anſwer or refuting. It were here eaſie to deduce the doctrine of this verſe, as it is moſt largely ſet down, from the tradition of the Church through all times. I ſhall only affix ſome few teſtimonies before the time of the firſt Council of *Nice*, ſince which there can be no place of diſpute. In the firſt Age, that of *Clemens Romanus* is obſervable, Ζῇ ὁ Θεὸς, καὶ ὁ Κύριος Ἰησοῦς Χριστὸς, καὶ τὸ πνεῦμα τὸ ἅγιον, *God lives, and the Lord Jeſus Chriſt, and the holy Ghoſt.* A teſtimony produced out of him by S. *Baſil* the Great, c. 29. Περὶ ἁγ. πνεύμ. where ſpeaking of the *Doxology*, as one eſpecial Apoſtolical tradition, and reckoning up the antients from whom it was derived, he urgeth this ſaying of *Clemens* for the uſe of it. In the ſecond Century we have *Juſtin Martyr Apol.* 2. *pro Chriſtianis*, who having mentioned the *Father of righteouſneſs*, he adds, Ἀλλ' ἐκεῖνόν τε καὶ παρ' αὐτοῦ υἱὸν ἐλθόντα—πνεῦμά τε τὸ προφητικὸν σεβόμεθα καὶ προσκυνοῦμεν, *Him and the Son coming from him, and the prophetick Spirit we worſhip and adore.* A tract alſo there is cited by *Leontius Hieroſol.* and by *Euthymius* owned as *Juſtin*'s, Περὶ τῆς ἁγίας καὶ ὁμοουσίου τριάδος, *of the holy and coeſſential* Trinity, which, if genuine, will clear the whole matter: for there we have ὁ τῶν ἁπάντων Θεὸς ἐν παιδὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι γνωριζόμενος, *the God of all, who is known in Father, Son, and holy Ghoſt:* and of them all, τὰ τῆς αὐτῆς καὶ μιᾶς θείας μετέχοντα, τῆς αὐτῆς καὶ μιᾶς θεότητος ἠξίωνται, *theſe three partake of one and the ſame eſſence, have one and the ſame divinity:* and τὰ τρία πρόσωπα, *three perſons*, aſſerted and cited from S. *Paul*, 2 *Cor.* 13. 13. and from *Chriſt*, *Mat.* 28. 19. and μονὰς ἐν τριάδι νοεῖται, καὶ τριὰς ἐν μονάδι γνωρίζεται, *Unity in Trinity, and Trinity in Unity.* So again the *Author* of the *Queſtions and Anſwers ad Orthodoxos*, under *Juſtin*'s name, *reſp. ad quæſt.* 139. ἔστι δὲν ὁ Θεὸς τῇ συμπάρξει τῶν τριῶν θείων ὑποστάσεων τῶν διαφερουσῶν ἀλλήλων, οὐ τῇ οὐσίᾳ, ἀλλὰ τοῖς τῆς ὑπάρξεως τρόποις, *There is one God in the coexiſtence of three divine ſubſiſtences, differing from one another not in eſſence, but in the manner of exiſtence.* So *Athenagoras* in his Ambaſſy for the Chriſtians, who were by the heathens looked on as Atheiſts; Τίς οὐκ ἂν ὑποπήσαι λέγοντας Θεὸν πατέρα, καὶ υἱὸν Θεὸν, καὶ πνεῦμα ἅγιον, δεικνυμένους αὐνάμει καὶ τῇ ἐν τῇ ἑνώσει δυνάμει, καὶ τῇ ἐν τῇ τάξει διαίρεσιν, ἀκούσας Ἀθέους καλουμένους; *Who would not wonder to hear them called Atheiſts, who acknowledge God the Father, God the Son, and God the holy Ghoſt, and demonſtrate their power in the Union, and their diſtinction in the order?* So *Clemens Alexand.* in the concluſion of his *Pædagogus*, Τῷ μόνῳ πατρὶ καὶ υἱῷ—σὺν καὶ τῷ ἁγίῳ πνεύματι, πάντα τὰ ἑνὶ—*To the only Father and Son—with the holy Ghoſt, one in all things*, &c. So in the third Century *Origen* is by S. *Baſil.* Περὶ πνεύματ. ἁγ. reckoned among the aſſertors of this tradition, *l.* 6. *Comm. in Johan.* τῇ θεότητι τῆς προσκυνήσεως τριάδος, *the Deity of the Trinity, which is to be adored*; and on the *Romans*, καὶ τῆς ἁγίας πνεύματος θεότητος, *the Deity of the holy Ghoſt*, So *Dionyſius* Biſhop of *Rome* cited by *Athanaſius* in *Epiſt. de Decret. Synod. Nic.* ἤτοι γὰρ τριάδα μὲν κηρυττομένην ὑπὸ τῶν θείας γραφῆς σαφῶς ἐπίσανται, Τριὰς δὲ θεὸς οὔτε παλαιᾶν οὔτε καινῇ διαθήκῃ κηρύττεται, *Theſe*, that is, the true diſciples of *Chriſt*, *evidently know that the Trinity is preached by divine Scripture, but that three Gods are not preached by the Old or New Teſtament.* So *Tertullian* againſt *Praxeas*, *Deum unicum quidem, ſed cum œconomia, eſſe credendum: expaveſcunt ad œconomiam, numerum & diſpoſitionem Trinitatis diviſionem credunt Unitatis, quando Unitas ex ſemetipſo derivans Trinitatem non deſtruatur ab illa, ſed adminiſtretur*, *We are to believe one God, but with the œconomy*, or *adminiſtration: they are affrighted at the œconomy, and think the number and order of the Trinity is the diviſion of the Unity, when indeed the Unity deriving the Trinity from it ſelf is not deſtroyed by it, but adminiſtred.* And, *Ecce dico alium eſſe Patrem, alium Filium, alium Spiritum ſanctum; non tamen diverſitate alium, ſed diſtributione, nec diviſione alium, ſed diſtinctione*, *Lo I affirm the Father to be another, the Son another, the holy Ghoſt another; yet not another by diverſity, but by diſtribution, nor another by diviſion, but diſtinction.* And, *Qui tres unum ſunt, non unus, Quomodo dictum eſt, Ego & Pater unum ſumus, ad ſubſtantiæ unitatem, non ad numeri ſingularitatem, Theſe three are one (nature) not one (perſon) as it was ſaid, I and my Father are one, for the unity of the ſubſtance, not the ſingularity of the number.* The like place out of S. *Cyprian* was before produced, and this text from 1 *Joh.* 5. made uſe of for the aſſerting it. And ſo we ſee the truth of what we find in the debates of the firſt *Nicene Council*, on which their decrees are founded, *Chriſtum conſubſtantialem Filium Patri--juxta olim traditam Eccleſiæ Apoſtolicam fidem expreſſis teſtimoniis demonſtrantes*, that *the* doctrine of the *conſubſtantiality of Chriſt the Son to the Father--is by expreſs teſtimonies domonſtrated to be according to the Apoſtolick faith of old delivered to the Church:* and that of *Hoſius* in the name of the Council, *Trinitatem individuam, ineffabilem, unam divinitatem, & eandem ipſius eſſentiam eſſe credentes; & eandem confitemur juxta nobis ab initio traditam ipſius fidei dogmatum integritatem à Domino per ſanctos ejus Apoſtolos, & à ſanctis ejus Apoſtolis, & à ſanctis antiquis noſtris Patribus qui Apoſtolorum ſanctam fidem illibatam conſervaverunt*, *We believe the individual Trinity, the ineffable, one Godhead, and that the eſſence thereof is the ſame; and we confeſs it the ſame according to the integrity of the doctrines of the faith from the beginning delivered to us from our Saviour by his holy Apoſtles, and from his holy Apoſtles, and from our holy antient fathers, who conſerved the holy faith of the Apoſtles intire.* So in * *Athanaſius*'s *Epiſtle to the Africans*, telling them of the Acts of the Council, and of the decree of adding ὁμοούσιον τῷ πατρὶ τὸν υἱὸν, the *conſubſtantiability of the Son with the Father*, he adds, Οἱ δὲ ἐπίσκοποι οὐκ ἑαυτοῖς διέγνωτες τὰς λέξεις, ἀλλ' ἐκ τῶν παλαίων ἔχοντες τὴν μαρτυρίαν, οὕτως ἔγραψαν. Ἐπίσκοποι γὰρ ἦσαν ἀρχαῖοι περὶ ἑκατὸν τριάκοντα τε μάλιστα Ῥώμης καὶ τῆς ἡμετέρας πόλεως, οἳ ἠτιάσαντο τὸν τοιοῦτον λέγοντας τὸν υἱὸν, καὶ μὴ ὁμοούσιον τῷ πατρὶ, *The Biſhops*, in the Council, *did not invent theſe words for themſelves, but having teſtimony from their fathers, thus they wrote. For there were antient Biſhops about one hundred and thirty years*, before that Council, *both of Rome and of this city, who reprehended thoſe who affirmed the Son to be a creature, and not conſubſtantial with the Father.* Καὶ τοῦτο, ſaith he, ἐγίνωσκεν Εὐσέβιος ὁ γενόμενος Ἐπίσκοπος τῆς Καισαρείας, πρότερον μὲν συμπέπτωκὼς τῇ Ἀρειανῇ αἱρέσει, ὕστερον δὲ ὑποσχόμενος τῇ ἐν Νικαίᾳ συνόδῳ, ἔγραψέ καὶ τοῖς ἰδίοις διαβεβαιούμενος, ὅτι καὶ τῶν παλαιῶν τινας λογίους καὶ ἐπιφανεῖς ἐπισκόπους καὶ συγγραφέας εὕρομεν, ἐπὶ τῆς παλαιᾶς καὶ τῆς νῦν θεότητος τοῦ τῆς Ὁμοουσίου χρησαμένους ὀνόματι, *And this Euſebius Biſhop of Cæſarea acknowledged, who having formerly gone on in the Arian hereſie, but afterward ſubſcribed to the Council of Nice, wrote and confirmed it with his own words, ſaying, We have found ſome of the antients, conſiderable perſons, and eminent Biſhops and writers, which concerning the Divinity of the Father and the Son uſed the word Conſubſtantial.* And theſe words of *Euſebius* are at length to be ſeen in his

* See Theodoret. Eccl. Hiſt. l. 1. c. 7.

Epiſtle in *Theodoret*, l. 1. c. 11. All which being evidences of the doctrine of the Church before the Council of *Nice*, are of full force to demonſtrate that which I have now in hand, *viz.* that the Catholicks in their controverſie againſt the *Arians* had no occaſion to inſert theſe words, and that this was the doctrine of the Church before that *Council* of *Nice*. Much more might be added on this ſubject. This I have choſen to ſay, on ſo great an occaſion, once for all.

b. αἰτεῖσθαι κατὰ τὸ θέλημα αὐτοῦ

V. 14. *Ask any thing according to his will*] Αἰτεῖσθαι κατὰ τὸ θέλημα αὐτοῦ, *asking according to God's will*, ſeems to comprehend two things; the firſt in reſpect of the matter of his prayer, that that be *according to God's will*; and the ſecond in reſpect of the diſpoſition of the petitioner, that he duly behave himſelf in asking, *according to God's will*. For the former of theſe, the matter of the prayer, that muſt be *according to the will of God*: and ſo it may be two ways; Firſt by being not only perfectly lawful, and ſo not contrary to his will, (for ſo is every indifferent thing, which we have no reaſon to be confident that God will grant us upon our demand) but alſo good and acceptable in the ſight of God: ſuch is the *gift* of his *Spirit*, *Luc.* 11. 13. ſuch the *increaſe* of *faith*, which the Diſciples prayed for, meaning thereby God's gift of grace, ſo far as to enable them thus to grow and increaſe; not the habit, or degrees of the habit of that vertue, for thoſe are regularly to be acquired by our acts or exerciſes of that ſtrength which God beſtows, our making uſe of that talent intruſted to us, to which his promiſe of *more grace* is confined, whilſt from him that *lays it up in a napkin* he *takes away that which he hath*; nor again the acts of that vertue, for thoſe are no otherwiſe given us by God than as he gives us ſtrength to perform them, which the Apoſtle expreſſes by ἐνεργῶν τὸ ἐνεργεῖν ἐν ἡμῖν τὸ ἐνεργεῖν, *Phil.* 2. 13. his *working in us to work* or *do*, upon which the exhortation is founded of the κατεργάζεσθε, *working*, and *working out our own ſalvation*. Secondly, it may be *according to his will*, by being agreeable to his wiſdom, which always bounds and limits and determins his will. And thus a thing may be ſuppoſed to be three ways; Firſt, when that which is prayed for is not contrary to any decree of God, which being an act of his will, is alſo an efflux of his (incomprehenſible) wiſdom. This decree of God is to us expreſſed by *God's oath* paſt on any thing, which makes it *immutable*, *Hebr.* 6. 17. as when of the *provokers*, *Hebr.* 3. 18. *God ſware that they ſhould not enter into Canaan*: for in that caſe it was certain that neither *Moſes*'s prayers for them, nor their own for themſelves, ſhould prevail to reverſe it, though that others, who did not thus *provoke*, ſhould thus *enter*, was perfectly acceptable to God, agreeable to his will and wiſdom. And ſo when the iniquity of the people is grown to ſuch a pitch that God decrees their exciſion (and the ſame may be ſaid of any particular man, that hath ſo *fill'd up* his *meaſure*) *though Noah, Daniel and Job* ſhould *intercede*, *they ſhall not prevail* for them. Secondly, when that which is prayed for is not foreſeen by God to be inconvenient or hurtful for him that prayeth for it; for if it be, in that caſe God's denying to grant the prayer is a greater mercy than the granting of it; He were an enemy if he would thus hear us to our ruin.

> *Evertère urbes totas optantibus ipſis*
> *Dii faciles:* ——

The heathens could charge it on their *Gods* as too great a *facileneſs* to *deſtroy whole cities* by this means of *granting* men *their wiſhes*. Thirdly, when although that which is prayed for be good for the petitioners, yet ſomewhat elſe is better, and really more deſirable to them. And then thus to deny what is asked, and thus to exceed their asking, what is that but the divineſt and moſt advantagious way of granting it? And in that caſe God, that knows what we really moſt want, what is moſt truly agreeable to our deſires, being able to chuſe for us better than we for our ſelves, when he grants not our prayers in the kind, yet he grants them by way (not only of equivalence, but) of running over, denies us what we demand, and gives us what is more for our advantage; denies what is is good, but grants us that which is much better for us. Thus when *Chriſt pray'd* for the *departure* of that *cup*, his prayer was not heard, but in ſtead of it the *angels* ſent to *ſtrengthen* him, and enable him to drink it up, as that which was more for his and the world's advantage. And thus when S. *Paul prayed thrice that the thorn in the fleſh ſhould depart from him*, that prayer was not granted, but in ſtead of it that grace given which was *ſufficient* to enable him to ſupport that affliction; and that was better to him than the other: for *God's ſtrength* was *perfected* and *magnified in* him through that *weakneſs*, or *affliction*, viz. by his Chriſtian bearing of it. The ſecond thing, that which reſpects the diſpoſition or qualifications of the petitioner, may be reduced to theſe three branches; Firſt, that he be ſuch as to whom God's promiſes do belong, ſuch an one as performs his part of the Covenant of mercy, the pious Chriſtian liver, he that is a *worſhipper of God, and doth his will*: For otherwiſe God, which is a hearer of prayers indefinitely, is not the hearer of his; *we know that God heareth not ſinners*, *If they incline to iniquity in their heart, the Lord will not hear them*, when *they make their long prayers, the Lord will hide his face, their hands are full of blood*; they muſt waſh and make them clean before they have any title to God's hearing or anſwering their prayers. Secondly, that in that particular for which he prays, he apply himſelf only to God, and ſuch means as he knows to be acceptable to him. This is it which is called in S. *James*, *asking in faith*, c. 1. b. and is oppoſed to *wavering* (that is, doubting and demurring whether God's ways or his own are to be adhered to for the obtaining his end) and to the ἀνὴρ δίψυχος *double-minded man*, ver. 8. who ſending one mind, one will unto God in prayer, hath another for the moſt ungodly inſtruments, makes a ſecret addreſs unto them, which renders him there ἀκατάστατος, *unſetled*, and *various*, one while in the ways of God, and another while of the Devil, and, *Let not ſuch an one think*, ſaith the Apoſtle, *that he ſhall receive any thing of the Lord*, v. 7. Thirdly, that his asking be joined with importunity; for to that qualification of our prayers the promiſe is expreſsly made, in the Parable of the widow and the unjuſt judge, and in the joining together of *asking*, *ſeeking*, *knocking*, to which the *having*, *finding*, *opening unto*, are promiſed by *Chriſt*; by this *importunity* meaning a continuance and perſeverance in our prayers for that which we want, and when at the firſt asking the mercy is not conferr'd, repeating and re-inforcing the requeſt, *waiting upon the Lord which hideth his face*, and never giving over the importunity until the requeſt be graciouſly anſwered by God. All theſe being thus ſet down are the ſeveral ingredients to make up the intire qualification ſignified hereby, *praying according to God's will*; and to them that are thus qualified in each branch this confidence here belongs, that *whatſoever they ſhall* thus *ask*, *God* will *hear them*. By which it appears in what ſenſe it may be deemed to be required of the petitioner to believe that his petition ſhould be granted, *viz.* only according to the importance of theſe words thus explicated. It being certain that no man is bound to believe that which is not true, or to believe that abſolutely which depends upon ſo many conditions, upon performing of which, as he lawfully may, nay, (as a duty of faith to God's promiſes) is obliged, and muſt believe that what he thus prays ſhall be granted; ſo if he perform them not, he is not obliged to believe that his prayers ſhall be granted him: and if through a great meaſure of humility and undervaluing his own performances he chance to err, and think himſelf unqualified when he is not unqualified, and conſequently want this confidence toward God, that he will hear his prayers, when he hath (if he knew it) due grounds for that confidence, it is not to be imagined that the want of that confidence, or the exceſs of that humility, which is ſo acceptable in the ſight of God, ſhould render him or his prayers unacceptable and ineffectual to him. And accordingly αἰτείτω ἐν πίστει, *Let him ask in faith*, in S. *James* chap. 1. 6. muſt no otherwiſe be interpreted.

c. ἁμαρτία εἰς θάνατον

V. 16. *Sin unto death*] What is meant by ἁμαρτία εἰς θάνατον, *a ſin unto death*, may, I ſuppoſe, be beſt learned from what we read in the Law, of him that *ſins contemptuouſly*, to whom *death without mercy* was preſcribed. This was deſcribed, *Heb.* 10. 28. Ἀθετήσας τις νόμον Μωσέως,

He

He that ſet at nought Moſes's Law died without mercy, upon a ſufficient proof of it. And ſo he that is guilty of that, and, proportionably to him, he that uſeth the Son of God, now under the Goſpel, after that manner,

καταπατήσας *treading* or *trampling upon the Son of God*, v. 29. ſetting his commands and terrors at nought, as there he is *thought worthy of ſorer puniſhment*, ſo here his *ſin* may fitly be ſaid to be εἰς θάνατον, *unto death*. What this contempt is, may appear by the ſecond Council of *Nice*, which expounds the *ſin unto death* by ἀδιόρθωτον μένειν, *to continue unreformed* and *incorrigible* after all the admonitions and cenſures of the Church; of which as there were ſeveral degrees, ſo he that did not reform upon the firſt was, within ſome time, to be put under the ſecond, or higher, and not reforming then, was to fall under the third, which was wont to be called by the *Jews*, *Schammatha*, which ſignifies *there is death*, a puniſhment proportioned to this ſin, and from the title thereof this ſeems to be called here *a ſin unto death*. Not that every deliberate or wilful ſin is here ſo ſtyled (though that alſo be mortiferous without repentance) for of this ſort is ἁμαρτία *ſin*, (indefinitely taken, according to the uſe of this writer; ſee Note on c. 3. a.)

πᾶσα ἀδικία ἁμαρτία ἐστὶ and according to that which follows, v. 17. πᾶσα ἀδικία ἁμαρτία ἐστὶ *every iniquity is ſin*, and yet *every* ſuch, as it there follows, is not εἰς θάνατον, *unto death* in this ſenſe; but the phraſe peculiarly belongs to a wilful ſin (to which, without repentance or reformation, eternal perdition is denounced) heightned and aggravated farther with the addition of obſtinacy againſt all perſuaſions and means of melting, which renders him hopeleſs and own'd to ruin, and there is nothing left for him, *but a fearful looking for of judgment and fiery indignation which ſhall devour the adverſaries*,

τοὺ ὑπεναντίους theſe that walk thus contrary to God, reſiſt his admonitions, his grace, all his methods of reducing them. Of theſe the Apoſtle here ſaith,

οὐ λέγω ἵνα ἐρωτήσῃ *I ſay not that he*, that is, the Chriſtian brother, *ſhall pray* for ſuch an one. Which words may ſeem very cautiouſly ſet, not that he forbids, but only doth *not command* to pray for them, or doth not promiſe any good ſucceſs to the prayers that are offered up for ſuch an one. Agreeably to what is ſaid of the

ἑκουσίως ἁμαρτανόντες, c. 10. 26. *thoſe that ſin wilfully* after the *receiving the knowledge of the truth*, (where the *wilfulneſs* is added to the ἁμαρτάνειν, the *ſinning deliberately*, and denotes the contumacious continuing in any ſuch ἁμαρτία, or *deliberate ſin*) that οὐκ ἔτι ἀπολείπεται θυσία, *there remains no longer any ſacrifice*, περὶ ἁμαρτιῶν, *for* ſuch *ſins* ſo wilfully continued in, noting thereby the ſuſpenſion of the prayers of the Church (or the inefficaciouſneſs of them) which are anſwerable to the ſacrifices of old time; as when of obdurate ſinners it is ſaid, that if *Noah*, *Daniel* and *Job*, the three great examples of powerful interceſſion, were there a praying for them, they ſhould not be available for the pardon of ſuch. That ſuch as theſe were deprived of the benefit of the prayers of the Church, and out of meer pity *delivered up to Satan*, as the only remaining charitable method, by that means to rouze and awake them out of ſin, is ſufficiently known in the Antient *Canons*. And it is the advice of *Clemens Alexandrinus*, *Str. l.* 7. concerning ſuch inſenſate, incorrigible ſinners, that we ſhould pray to God for ſome temporal puniſhments upon them, as the only reſerve behind to make impreſſion on them. And that was done in the *anathema* or *Cherem*, where they uſed execrations upon them, not as an act of hatred, but kindneſs toward them,

εἰς ὄλεθρον σαρκὸς *to the deſtruction of the fleſh*, *that the ſpirit might be ſaved in the day of the Lord*. Where ſtill it is not defined unlawful to pray for ſuch, either for their pardon, or for their repentance to qualifie them for it, but they are only look'd on as excommunicate perſons, that muſt not be encouraged with admiſſion to the publick prayers of the Church or the privileges of Chriſtians, but marked out and branded and ſhamed to reformation.

V. 21. *Idols*] The *idols* that are here mentioned are ſure thoſe that the *Gnoſticks* uſed. To which purpoſe there is an eminent place in *Euſebius*, Οἱ δὲ καθ' αὐτὸν μέλιτος αἵρεσιν, ἣ Χριστιανῶν φιλοσοφίαν ὑποκεινόμενοι, ἧς μὲ ἔδοξαν ἀπωσάμενοι αὖθις τὰ εἴδωλα δεισιδαιμονίας, εἰδὲν ἦτλον αὖθις ἐπιλαμβάνονται, καταπίπτοντες ἐπὶ γεγραὰς καὶ εἰκόνας αὐτῶν τε τῶν Σίμωνος καὶ τῆς αὐτοῦ ἑλκωθείσης Ἑλένης, θυμιάμασί τε καὶ θυσίαις καὶ σπονδαῖς τύτοις θρησκεύειν ἐπιχειροῦντες. Τὰ δὲ τύτων ἀπόῤῥητότερα —— *Thoſe that were of the hereſie of Simon Magus, pretended to be of the Chriſtian religion, and to have forſaken the ſuperſtition of the heathens in worſhipping of idols, and yet came back again to that which they pretended to have forſaken, falling down to the pictures and ſtatues of Simon and Helene, and by ſacrifice and incenſe and drink-offerings doing adoration to them. And beſides theſe, many abominable impurities, not fit to be named*, there were among them. All which together may well be the εἴδωλα, *idols*, which the Chriſtians are here warned to *beware of*.

THE [a] Second [b]* EPISTLE OF † JOHN.

a. b. * Catholick or General Epiſtle, Ἐπιστολὴ Καθολικὴ

† the Apoſtle John: for the copies generally read τοῦ Ἀποστόλου

a. Ἐπιστολὴ Ἰωάννου

THat this *ſecond* (and ſo likewiſe the *third*) *Epiſtle* of *John* was not written by *John* the Apoſtle, is conjectured in the *Poſthumous Annotations* of the *learned Hugo Grotius*, and that much more tolerably than what hath been mentioned concerning the *ſecond Epiſtle* of *Peter*. There many changes were to be made in the Text to make the conjecture paſſable; but here all circumſtances of the Text do fitly enough concur to make it poſſible that *John*, which was by S. *John* the Apoſtle made Biſhop of the Jewiſh Chriſtians at *Epheſus*, ſhould be the Author of theſe *Epiſtles*. Of that *John* the antient *Author* of the *Conſtit. l.* 7. *c.* 45. makes mention, that as *Timothy* was made Biſhop of *Epheſus* by S. *Paul* (that is, Biſhop of the Gentile Chriſtians there by the *Apoſtle of the Gentiles*) ſo Ἰωάννης ὑπ' ἐμοῦ Ἰωάννου *John* was *ordained by John*, that is, a ſecond *John* made Biſhop of the Jewiſh Church there by *John* the *Apoſtle of the circumciſion*, *Gal.* 2. 9. who planted the Jewiſh Church at *Epheſus*. That this ſecond *John*, the Biſhop of *Epheſus*, was the writer of theſe *Epiſtles*, the chief argument that is produced is that from the title, ὁ Πρεσβύτερος, *The Elder*, by which this writer calls himſelf, and not Ἀπόστολος *Apoſtle*. A ſecond from the incomplete reception that theſe *Epiſtles* had in the firſt ages, being not acknowledged by ſome Churches for a while. A third from *Diotrephes's oppoſing* this Author, 3 *Ep.* 9. which it is thought ſtrange that any Chriſtian ſhould do to an Apoſtle. But theſe arguments have very ſmall force in them toward the inferring the Concluſion. For firſt, πρεσβύτερος, *Elder*, being a word of honour and dignity, and belonging, in the New Teſtament, to the ſupreme Ruler of any Church (and to none elſe, that we can diſcern: ſee *Act.* 11. Note b.) it may very fitly belong to an Apoſtle reſiding and preſiding in any Church (as it is certain S. *John* had done at *Epheſus* for ſome time) and the rather, being ὁ Πρεσβύτερος, *the Elder*, by way of eminence. And this will be more probable, if it be conſidered what account hath formerly been given (Note on *Tit.* of 1 *Joh.*) of the character of this Apoſtle's ſtyle, who uſeth not in his *Goſpel* (and accordingly it is in his former *Epiſtle*, which is acknowledged to be his) to name or mention himſelf, unleſs it be by ſome circumlocution. And ſuch is the ὁ Πρεσβύτερος, *the Elder*, here. Nay ſecondly, the perſecutions which were at this time againſt the Church, and wherein S. *John* was peculiarly involved, might make it prudent thus to conceal his name, and diſguiſe it under this title. Or thirdly, whatſoever was the reaſon of wholly omitting his name or title in the *firſt Epiſtle*, may here be of force for his omitting it thus far here. And this will be a ground of anſwer to the ſecond reaſon alſo. For though thoſe Churches, whither theſe *Epiſtles* were ſent, knew from whom they came, and accordingly never denied them reception; yet having not ſo publick a character upon them as others had, and being not own'd by the Author in the title, as all S. *Paul*'s (unleſs that to the *Hebrews*) were, this might well be the cauſe that they had not ſo univerſal a reception at firſt, which notwithſtanding, it yet appears that ſoon after it was received into the *Canon*, and this inſcription prefix'd to it by the Church, Ἰωάννου τοῦ Ἀποστόλου Ἐπιστολὴ καθολικὴ δευτέρα, *The ſecond Catholick Epiſtle of John the Apoſtle*. As for the third reaſon, that of this Author's being *oppoſed* by *Diotrephes*, which is thought to be a proof that he was not an Apoſtle, this is of no validity, becauſe the hereticks of thoſe times, the *Gnoſticks*, are known to have oppoſed and rejected the Apoſtles themſelves. So of *Alexander* S. *Paul* ſaith, *he hath greatly withſtood our words*, 2 *Tim.* 4. 15. So of the *Gnoſticks* we read, *Jude* 11. that they were guilty of the *gainſaying of Coreh*, and that, we know, conſiſted in their oppoſing *Moſes* and *Aaron*, and ſo in the parallel muſt denote the oppoſing the Apoſtles, or Governours of the Church, ſent immediately by *Chriſt*; and that that is the meaning of the βλασφημοῦσι δόξας, *ſpeaking evil of glories*, *Jude* 8. and 2 *Pet.* 2. 10. as of *Alexander*'s blaſpheming 1 *Tim.* 1. 20. ſee Note on *Jude* d. To the ſame purpoſe alſo it is that S. *Paul*, having ſpoken of the *Gnoſticks*, 1 *Cor.* 8. through the whole chapter, proceeds immediately, c. 9. to the vindicating his Apoſtleſhip, and the privileges thereof; and ſo *Gal.* 1. and ſpeaking to *Titus* of theſe *deceivers*, he calls them ἀνυπόδικτους, *Tit.* 1. 10. *refractory*, *diſobedient*. Of theſe 'tis *Ignatius*'s affirmation, that they took upon them to know more than their Biſhops, εἴ τις γνοῴη πλέον τοῦ Ἐπισκόπου, ἔφθαρται, *If any know more than the Biſhop, he is corrupted*, *Ep. ad Polycarp.* And not only ſo, but of *Marcus*'s followers (a progeny of theſe *Gnoſticks*) *Irenæus*, plainly affirms, *l.* 1. *c.* 9. (and from him *Epiphanius l.* 1. *hær.* 14, and 34.) that they were ſo arrogant, that they contemned the Apoſtles themſelves, and *l.* 3. *c.* 2. *dicentes ſe non ſolùm Presbyteris, ſed etiam Apoſtolis exiſtentes ſapientiores*, *ſaying they were wiſer, not only than the Presbyters*, or *Biſhops*, *but even than the Apoſtles* themſelves. Which takes away all force from this argument. And then nothing hinders but that the Inſcription of this *Epiſtle* may be true, and *John* the *Apoſtle* be determined to be the Author of it. And that will be more probable, if we obſerve how agreeable the mattter of this is to the former *Epiſtle*, fortifying them *in the truth*, v. 4. in the practice of *charity*, v. 5. and warning them of the *Gnoſtick deceivers*, or *Antichriſt*, v. 7.

b. Καθολικὴ

How theſe *Epiſtles* ſhould be called Καθολικαὶ, may perhaps be queſtion'd, being not, as that of S. *James* and S. *Peter* appeared to be, addreſſed to the *Jews* of the diſperſion univerſally or indefinitely, but one of them ἐκλεκτῇ Κυρίᾳ, ordinarily rendred, *To the elect Lady*, and the other to *Gaius*, a particular perſon. But to this it may be ſaid, Firſt, that it is not certain that theſe are two particular perſons to whom theſe *Epiſtles* belong (ſee Note a. on this *Epiſt.*) Secondly, that to whomſoever they were firſt addreſs'd, they were yet deſigned to be tranſcribed by them and ſent to others alſo, and that is the meaning of *Catholick* (the ſame that of ἐγκύκλιοι ἐπιστολαὶ) *viz.* that theſe *Epiſtles* were deſigned to go from one Church unto another, and were not confined unto any, (ſee Note b. on the title of S. *James.*) But then thirdly, another notion of Καθολικὴ *Catholick* there may poſſibly be, to ſignifie the univerſal reception of theſe *Epiſtles* in the Church. At the firſt, beſide thoſe *Epiſtles* which carry S. *Paul*'s name in the front of them, there were but few that had an univerſal reception, only the *firſt of Peter*, and the *firſt of John*, the reſt were not ſo univerſally received into the *Canon* of Scripture. Hereupon thoſe two ſo received might at the firſt be called *Catholick* (and ſo κανονικαὶ *Canonical* alſo) in oppoſition to thoſe others which were not ſo Catholickly or univerſally entertained: And then, when upon farther evidence made to the Church theſe others were without contradiction received alſo, this word Καθολικὴ might in like manner by the Church be added to their Inſcriptions, to ſignifie that now they were univerſally received alſo, that is, accepted into the *Canon*.

S. JOHN

S. JOHN II.

Paraphraſe.

1. THE Elder unto the [a] elect Lady and her children, whom I love in the truth; and not only I, but alſo all they that have known the truth;]

1. John the Apoſtle and governour of the whole Church of Aſia, to the Church (unnamed) and to all the Chriſtians therein, whom I value and love in Chriſt, and not I only, but all other true Chriſtians;

2. For the truth's ſake which dwelleth in us, and ſhall be with us for ever:]

2. Becauſe of the Chriſtian profeſſion, the ſame in you that remaineth in us, and ſhall do ſo, I pray and hope, for ever:

3. Grace be with you, mercy, *and* peace from God the Father, and from the Lord Jeſus Chriſt the Son of the Father, in truth and love.]

3. I ſend you greeting, and wiſh you all gifts, and mercy, and proſperity from God the Father, and the Lord Jeſus Chriſt, and particularly that you may, in deſpight of all ſolicitations of hereticks and ſchiſmaticks, continue conſtant in the acknowledgment of the truth of the Goſpel, and in the exerciſe of all works of charity to one another.

4. I rejoiced greatly that I found of thy children walking in the truth, as we have received a commandment from the Father.]

4. Some of the Chriſtians which belong to thee I lately met with, where I was, and diſcerned them to ſtand conſtant in the truth of the Chriſtian doctrine, agreeably to that commandment given to us by God the Father, This is my beloved ſon, hear him. Mat. 17. 5. when Peter, and James, and I were in the mount with him; and this conſtancy of theirs was the more conſiderable, becauſe of the great ſtore of falſe doctrine that is now every where abroad in the Church: and this was matter of ſpecial joy to me. See Note on 1 Joh. 2. a.

5. And now I beſeech thee, Lady, not as though I wrote a new commandment to thee, but that which we had from the beginning, that we love one another.]

5. And now all that I have to beg of you is, that to the profeſſion of the truth ye add the practice of Chriſtian charity, that we may all live in unity, and peace, and concord one toward another. And this is no new commandment of mine, but that which Chriſt required of all his diſciples, and to which ye are moſt ſtrictly obliged by being Chriſtians.

6. And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye ſhould walk in it.]

6. And this conſiſts in your doing what Chriſt hath preſcribed: and his preſcription is, that we ſhould not hearken to new doctrines, but go on in the courſe in which we were firſt ſet by him, and his Apoſtles, the preachers of the faith unto us. From which they that depart fall into faction, and malice, and uncharitableneſs againſt all others.

7. For many deceivers are entred into the world, who confeſs not * that Jeſus Chriſt is come in the fleſh. This is a deceiver, and an Antichriſt.]

7. For many Impoſtors are come among you, who will not acknowledge Chriſt to be the Meſſias, (ſee Note on 1 Joh. 2. b.) and whoſoever doth ſo, is an Impoſtor, and an Antichriſt, ſuch as were propheſied of, that now they ſhould come: ſee 1 Joh. 2. c.

* Jeſus Chriſt coming in the fleſh, Ἰησοῦν Χριστὸν ἐρχόμενον

8. Look to your ſelves, that † we loſe not thoſe things which we have wrought, but * that we receive a full reward.]

† ye deſtroy not what ye, for the King's MS. reads ἀπολέσητε ἃ ἐργάσασθε

* receive λάβητε

8. Take care then that by relapſe you deſtroy not all, and forfeit the reward of your good beginnings, for want of perſeverance, but that continuing to the end, ye may receive a complete reward or crown.

9. Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: he that abideth in the doctrine of Chriſt, he hath both the Father and the Son.]

9. Every one that now apoſtatizeth, and falls off from the doctrine of Chriſt to the corruptions of the Gnoſticks, forſaketh God himſelf and all piety, (ſee Note on 1 Joh. 2. d.) and he that adhereth and ſticketh faſt to the orthodox profeſſion, now it is ſo oppoſed, ſhall be looked on as a truly pious and Chriſtian perſon.

10. If there come any unto you, and bring not this doctrine, receive him not into *your* houſe, [b] neither bid him God ſpeed.]

10. If any man bring you any doctrine beſide this, the one doctrine of Chriſt, give no kind of admiſſion, or ear, or encouragement to him.

11. For he that biddeth him God ſpeed, * is partaker of his evil deeds.]

* contributes to κοινωνεῖ

11. He that doth not diſcountenance him as much as is poſſible, aſſiſts and encourages him.

12. Having many things to write unto you, I would not *write* with paper and ink, but I truſt to come unto you and † ſpeak face to face, that our joy may be full.]

† mouth to mouth to talk with you, στόμα πρὸς στόμα λαλῆσαι

12. What I have more to ſay to you, I do chuſe not to commit to this publick way of Epiſtle, but refer it till I come unto you, which I hope will be e'er long, to our mutual comfort.

13. The children of thy * elect ſiſter greet thee. Amen.]

* ſiſter the choſen τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς

13. The members of thy fellow-Church from which I write, ſend thee greeting: ſee Note a.

Annotations on the ſecond Epiſtle of JOHN.

a. ἐκλεκτῇ ἀδελφῇ ἐκλεκτῇ

V. 1. *Elect*] That ἐκλεκτὴ ſignifies a *Church*, and that συνεκλεκτὴ is uſed in that ſenſe for another, or *ſiſter Church*, in the ſame manner as here, v. 13. ἀδελφὴ ἐκλεκτὴ, hath been ſaid Note on 1 *Pet.* 5. 13. d. to which I ſhall add the teſtimony of S. *Jerom*, *Epiſt.* 11. *ad Agerachiam*, where having mentioned the Text in the *Canticles*, ch. 6. *una eſt columba mea, perfecta mea, una eſt matri ſuæ, electa genitrici ſuæ, my dove is one, my perfect one is the only daughter of her mother, the elect to her that brought her forth*, he adds, *Ad quam ſcribit Johannes Epiſtolam, Senior electæ Dominæ & filiis ejus, to whom John writes an Epiſtle, The Elder to the elect Lady and her children.* Now for Κυρία, it may fitly be ſet to ſignifie no no more than τῇ δέσποινα, an appellation fit to be uſed when the name is either unknown or concealed; for in that caſe, and not only as a title of honour and dignity, 'tis ordinary to ſay Κύριε (which probably is grown to be in Engliſh *Cyr* or *Syr:*) ſo *Joh.* 20. 15. the woman taking *Chriſt* for the Gardiner, and addreſſing her ſpeech to him as one whoſe name was not known to her, begins with Κύριε, *Syr.* But beſide this, it is obſervable that both Κυρία among the *Athenians*, and *Curia* among the *Romans*, ſignifies the very ſame that ἐκκλησία and *Eccleſia* doth, that is, the *aſſembly*, both as that ſignifies the Perſons congregated either for civil or ſacred uſes, and the Place where they thus meet. See the worthy Sir *Henry Spelman*'s *Gloſſary*, p. 195. And then the words will be beſt rendred, *the elect Church* or *Congregation*, ſome which here is not thought fit to be mentioned by name, or particularly. That he names not this Church, may be for the ſame reaſon for which among others he names not himſelf, any otherwiſe than ὁ πρεσβύτερος, *the elder*, viz. becauſe of the perſecutions that were then abroad in the world. And indeed that both this and the *third Epiſtle* were deſigned to be ſent clancularly, and purpoſely avoided the eyes of men, appears by the cloſe common to both, that he had *many things to write*, but would not *commit them to paper and ink*, 2 *Joh.* 12. and 3 *Joh.* 13. in reſpect of the hazard that that might bring either on them or him, in caſe they were intercepted, or fell into other hands than thoſe to which he deſigned them. Agreeable to this it is, that we here have mention of the τέκνα αὐτῆς *her children*, v. 1. and in the like manner, v. 13. by which phraſe the Chriſtians of any Church are fitly ſignified, the title of *mother* being ſo proper for a Church, and ſo uſed *Gal.* 4. 26. *the mother of us all.* But what Church it is that was here deſigned, or what that other, v. 13. we have no means to define, any farther than by remembring that all *Aſia* being (as far as the Jewiſh Chriſtians there) the ſpecial charge and province of S. *John*, and there being ſeven chief Churches or Metropolitical Sees in that circuit, enumerated *Rev.* 1. 11. it is moſt probable that S. *John* being in one of theſe Churches at this time, he wrote unto the other. And if *Epheſus* were that to which he wrote (from thence to be communicated to the reſt) there will then be another ground of calling it Κυρία, as that literally ſignifies *chief* in power or authority, *Epheſus* being indeed the chief *Metropolis* of all *Aſia*.

b. χαίρειν αὐτῷ μὴ λέγετε

V. 10. *Neither bid him God ſpeed*] This form of interdict here is an imitation of the practice of the Jews in their חרם or *anathema* againſt the מוסרין or *apoſtates*, who were to be excluded not only from commerce, but from the ſmalleſt kind of ordinary ſalutation.

THE

THE Third * EPISTLE OF a JOHN.

* Epiſtle general καθολικὴ

a The Apoſtle John τοῦ Ἀποστόλου

Paraphraſe.

1. THE Elder unto the well-beloved [a] Gaius, whom I love in the truth.

2. Beloved, * I wiſh above all things that thou mayeſt proſper, and be in health, even as thy ſoul proſpereth.]

* I pray εὔχομαι

2. It is my fervent prayer for thee, that it may be with thee in all outward things as it is in reſpect of thy ſoul, that every thing may ſucceed proſperouſly with thee.

3. For I rejoiced greatly when the brethren came, and teſtified of the truth that is in thee, even as thou walkeſt in the truth.]

3. For it was great matter of comfort and joy to me, when the Chriſtians that came out of Judæa, came and told me of the ſincerity of thy Chriſtian courſe, (ſee Note on 1 Cor. 13. g.) and gave me aſſurance of thy perſeverance.

4. I have no greater joy than to hear that my children walk in truth.]

4. There is nothing that I more delight in, in the world, or of which I more abundantly rejoice, than to hear that thoſe which have been converted by me, do adhere to that profeſſion, and live after a true Chriſtian manner.

5. Beloved, thou doſt † faithfully whatſoever thou doſt to the brethren, and to ſtrangers,]

† a faithful thing πιστὸν

5. It is moſt Chriſtianly done of thee to do as thou doſt toward the poor Chriſtians, and ſtrangers that have been among you, Rom. 16. 23.

6. Which have born witneſs of thy charity before the Church, whom if thou * bring forward on their journey † after a godly ſort, thou ſhalt do well.]

* furniſh for προπέμψας

† ſo as may be worthy of God ἀξίως τοῦ θεοῦ

6. Who gave publick teſtimony of thy charity ſhewed to them. And as then thou didſt, ſo it will be a pious work in thee to help them now again, and furniſh them for their travail (ſee 1 Cor. 16. a.) in publiſhing the Goſpel, and that in a Chriſtian manner, and for Chriſt's ſake, whoſe miniſters they are.

7. Becauſe that for his names ſake they [b] went forth, taking nothing of the Gentiles.]

7. For 'tis on Chriſt's errand that they have taken this journey, that is, to preach the Goſpel of Chriſt; or, for the teſtimony which they have given to the Goſpel, that is, becauſe they have publiſhed the Chriſtian faith, they have been driven out of their Country, that is, Judæa, by the Jews, and being ſo, they are alſo look'd on ſhily by the Gentile Chriſtians where they come, v. 10. caſt out by their Country-men the Jews for being Chriſtians, and not entertained with any kindneſs by the Gentile Chriſtians for being Jews.

8. We therefore ought to receive ſuch, that we * might be fellow-helpers to the † truth.]

* may become fellow-laborers with ἵνα συνεργοὶ

† or Church, for the King's MS. reads ἐκκλησίᾳ ſοὶ γινώμεθα τῇ

8. And therefore 'tis but neceſſary that they be relieved by ſome, and they that ſhall relieve them, ſhall thereby have the comfort of co-operating and contributing their part toward the propagating of the Goſpel of Chriſt.

9. I wrote * unto the Church, but [c] Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.]

* or ſomewhat to — for the K.'s MS. reads τὶ τῇ

9. To this purpoſe I wrote to the Church, but Diotrephes, that would fain be Biſhop there, gives no heed to my Letters.

10. Wherefore if I come, I will remember his deeds which he doth, † prating againſt us with malitious words: and not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth *them* out of the Church.]

† baffling us with wicked ſpeeches λόγοις πονηροῖς φλυαροῦν ἡμᾶς

10. For which contempt of his, I ſhall at my coming uſe ſome ſeverity upon him, and teach him to uſe me better, eſpecially ſeeing he is not content thus to ſlight and baffle me, and to reject the Chriſtian Jews that come thither, but farther reſtrains others that would not have been ſo unhoſpitable, will not permit the Gentile Chriſtians to receive them to their communion, but utterly rejects them out of the Church.

11. Beloved, * follow not that which is evil, but that which is good. He that doth good, is of God: but he that doth evil, hath not ſeen God.]

* do not imitate the evil, but the good μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθὸν

11. Brethren, be not ye followers of theſe evil ways, but contrariwiſe follow all Chriſtian meekneſs towards the Jewiſh Chriſtians, Rom. 14. 1. He that is kind and merciful, and willing to receive all to communion, is of a Chriſtian temper, and ſo ſhews himſelf to be: but he that is malicious, and proud, and ſeparates from others, knows not what belongs to Chriſtianity.

12. Demetrius hath good report of all men, and of the truth it ſelf: yea and we *alſo* bear record, † and ye know that our record is true.]

† or thou knoweſt, for the K.'s MS. reads οἶδας

12. Demetrius indeed a Gentile convert hath a very good teſtimony from all men that know him, and indeed hath done many things which teſtifie more fully of him than the ſuffrages of men can do: And the ſame teſtimony I and others with me give him alſo, and ye know that what we ſay is true.

See 2 Joh. 12.

13. I had many things to write, but I will not with ink and pen write unto thee.

14. But I truſt I ſhall ſhortly ſee thee, and we ſhall * ſpeak face to face. Peace *be* to thee. † Our friends ſalute thee. Greet the friends by name.

* talk mouth to mouth στόμα πρὸς στόμα λαλήσομεν † or the brethren, for the King's MS. reads ἀδελφοὶ

Annotations on the third Epiſtle of JOHN.

V. 1. *Gaius*] Who this *Gaius* was cannot certainly be affirmed. That it is the ſame that is mentioned by S. *Paul*, *Rom.* 16. 23. may ſeem probable by that which is there ſaid of him, that he was ξένος μου, the perſon that *entertained Paul, and the whole Church*, or generality of Chriſtians, in like manner as here, ver. 5. *Gaius* is ſaid to have been very kind *to the brethren and to* the *ſtrangers*, and to have *furniſhed* them *for their journey* in a very liberal manner. But one circumſtance there is which is of force againſt this. This *Gaius*, *Rom.* 16. appears to be a *Corinthian*, and ſo to be mentioned there (from whence S. *Paul* writes that *Epiſtle*) as his *hoſt*, and ſo as an inhabitant, not a *ſtranger* there. And then there is little reaſon to doubt but that this is he that is mentioned 1 *Cor.* 1. 14. as one that was there converted to the faith, and *baptized* by *Paul*, whereas the *Gaius* here is by S. *John* called *his ſon* or τέκνον, v. 4. which ſignifies him to have been *begotten in the faith*, that is, converted by S. *John*. Another of that name there is mentioned, *Act.* 19. 29. of whom it is ſaid that he was συνέκδημος τοῦ Παύλου *fellow-traveller of Paul*, and this was a *Macedonian*, and of the city of *Derbe*, *Act.* 20. 4. and ſo diſtinct from him of *Corinth* alſo, and probably from him that is mentioned here, who could not have been τέκνον

been ſo fit for the employment, v. 5. of *entertaining the brethren and ſtrangers*, if he were employed in preaching the Goſpel, as a *fellow-traveller* of S. *Paul*. It remains therefore that this *Gaius* here be ſome third perſon, of a *Roman* name (*Gaius* and *Caius* being all one, and a very common and vulgar name, of which therefore it is not ſtrange that there ſhould be three diſtinct perſons mentioned in the New Teſtament) and ſo ſome Gentile Chriſtian, an eminent member of that Church, v. 9. to which S. *John* ſeems to have written his *ſecond Epiſtle* (ſee Note on 2 *Joh.* a.) no where elſe, but in this place, mentioned in the New Teſtament.

b. ἐξῆλθον ὑπὲρ ὀνόματος αὐτοῦ

V. 7. *Went forth*] The word ἐξῆλθον, *went out*, is capable of two notions. Firſt, it may ſignifie a voluntary going out, and then ὑπὲρ ὀνόματος αὐτοῦ, *for the name* of *Chriſt*, muſt ſignifie their preaching and propagating the Goſpel, for which they took their travail from their own country. But ἐξέρχεσθαι may ſignifie alſo a violent ejection. So *Mat.* 17. 21. ſpeaking of the *ejection* or *caſting* out of a *devil*, the like phraſe is uſed, τοῦτο τὸ γένος οὐκ ἐκπορεύεται, *this kind goeth not out*, by *going out* meaning ejection. Thus נפק ſignifies in *Syriack to go out*, and *to be caſt out* alſo; and accordingly *Mat.* 8. 12. the *Syriack* hath נפקון, *exibunt*, *they ſhall go out*, but the *Greek* ἐκβληθήσονται, *they ſhall be caſt out*. According to which it is that ἐκβάλλειν and ἐκπέμπειν, *to caſt out* and *ſend out*, are uſed promiſcuouſly the one for the other: ſee Note on *Mat.* 9. i. And then *going out for Chriſt's name*, is being baniſhed or caſt out of their country for the profeſſion of the faith of *Chriſt*, which we know the Jewiſh Chriſtians were, *Act.* 8. 1. and 11. 19.

οὐκ ἐκπορεύεται

ἐκβληθήσονται

c. διοτρεφὴς

V. 9. *Diotrephes*] This *Diotrephes* was a Chriſtian that from Gentiliſm received the faith in that Church to which *Gaius* belonged, and to which the Apoſtle ſeems to have written the former *Epiſtle commendatory of the brethren*, ver. 9. From hence appears that which was intimated, *Rom.* 14. 1. that the Gentile Chriſtians were in part guilty of the breach betwixt the Jewiſh Chriſtians and them, and not only the *Jews*. There it ſeems, as the Jewiſh *judged* and *condemned* the Gentile Chriſtians for uſing their Chriſtian liberty, ſo the Gentile Chriſtians *deſpiſed*, and *ſet at nought* the Jewiſh. Here it ſeems the matter was driven higher, that is, they did not ſo freely relieve the Jewiſh Chriſtians that were driven out of their country for the faith, as they ought in Chriſtian liberality to have done. That ſeems to be the meaning of ver. 7. that the Jewiſh Chriſtians that were driven out of *Judæa* for the profeſſion of the faith (ſee Note b.) were not now in this Church of *Aſia* ſo liberally and hoſpitably treated as the laws of Chriſtian charity obliged, and as belonged to them as *ſtrangers*, v. 5. to *furniſh* them *for their journy*, ver. 6. Secondly, they were, ſome of them, ſo far guilty in this matter, that when S. *John* wrote his *letters* of *commendation* for them, theſe were not effectual, *Diotrephes* rejected, or gave *no reception* or heed to his letters; and by this means the reſt of the Church alſo, being otherwiſe willing to have entertained them, were *detained* from doing it, ver. 10. Thirdly, he not only denied them that hoſpitable reception and relief, but utterly rejected them from their communion, *caſt them out of the Church*, ver. 10. Whether this *Diotrephes* were a Biſhop in this Church it may be doubted, or whether only one that immoderately affected that dignity, or aſſumed it, not belonging to him. φιλοπρωτεύων may ſignifie one that *loves* and uſeth *immoderately* this *dignity* when he hath it, and one that ſeeks it inordinately, or aſſumeth it. It is poſſible that he was a Biſhop, and being ſo did ἐκβάλλειν *caſt out* the Jewiſh Chriſtians out of the Church, and that in ſpight of S. *John*'s *commendatory letters*, who had an Apoſtolical power over him, and all other Biſhops of *Aſia*. But it may alſo be very probable, that as the Hereticks of thoſe times did contemn and affront the Biſhops and Apoſtles themſelves, ſo this *Diotrephes* might do, without having any real authority in the Church, but only aſſuming it, as αὐθάδης and τολμητὴς, *a preſumptuous*, *confident*, *bold* perſon.

φιλοπρωτεύων

αὐθάδης τολμητὴς

THE

THE GENERAL EPISTLE OF * JUDE.

* Jude the Apoſtle

a.

a. Ἰούδα — IT is but agreeable to the former conjectures in the *poſthumous Annotations* of the moſt *learned H. Grotius*, to determine here alſo, as in the *ſecond of Peter*, and *ſecond* and *third of John*, that the writer was not *Jude*, one of the twelve Apoſtles, and accordingly to affix it to *Jude* a Biſhop of *Jeruſalem*. But of this there is no proof offered, ſave only, firſt, That he calls himſelf δοῦλος *a ſervant*, not ἀπόστολος *Apoſtle, of Jeſus Chriſt*. Secondly, That it was not tranſlated into all languages, and received into all Churches. Thirdly, That in the Catalogue of the Biſhops of *Jeruſalem*, the fifteenth that is named is called *Judas*. To the firſt of theſe it may be ſufficient to anſwer, that as ἀπόστολος Ἰησοῦ, *an Apoſtle of Jeſus*, ſignifies one ſent upon the ſervices of *Chriſt* with commiſſion from him, ſo it is in effect all one with δοῦλος Ἰησοῦ, *a ſervant of Jeſus*, and ſo the latter as proper a ſtyle of any Apoſtle of *Chriſt* as the former. But then ſecondly, in the title of the *Epiſtle*, which is the ſenſe of the antient Church in this matter, it is Ἰούδα τοῦ Ἀποστόλου, *of Jude the Apoſtle*, and in the Text it ſelf there is a mark as characteriſtical, ἀδελφὸς Ἰακώβου, *the brother of James*, which can belong to none but to *Jude* the Apoſtle. To the ſecond I anſwer (as before to that of the *ſecond of Peter*) that this *Epiſtle* was not ſo univerſally known and undoubtedly received at firſt as other parts of the New Teſtament; which notwithſtanding, it was yet ſoon after univerſally known, and tranſlated, and received into the antient *Canon*, and the Apoſtolicalneſs of the writing never ſo queſtioned by any as to aſſign it any other Author, or to doubt of the truth of any thing contained it it. As for *Jude* the fifteenth Biſhop of *Jeruſalem*, that opinion of his being the Author of it, affixeth it to the time of *Adrian*, whereas this *Epiſtle*, by the ſubject of it, common to it with the *ſecond of Peter*, and by the many paſſages of agreement, appears to have been written on the ſame occaſion, and about the ſame time that the *ſecond of Peter* was, which hath already appeared (ſee Note on 2 *Pet.* iii. a.) to have been written before the deſtruction of *Jeruſalem*. And if that were indeed granted to be written by *Simeon* the ſecond Biſhop of *Jeruſalem*, yet that would be a competent diſtance from *Judas* the fifteenth Biſhop there. The whole buſineſs of this *Epiſtle*, as of S. *Peter*, is ſuch as is fully applicable to the times foregoing the deſtruction of *Jeruſalem*, and the ruin of the *Jews*, and Judaizing Chriſtians, and *Gnoſticks* involved in the ſame calamity, out of which only the conſtant Chriſtians were to have *deliverance*, v. 3. And ſo it may very reaſonably be affirmed to be written by the Apoſtle S. *Jude*, clearly defined to be the *brother of James* (an argument of ſuch force againſt all the contrary pretenſions, that thoſe which doubt of the Apoſtolicalneſs of the *Epiſtle*, are fain to leave out thoſe words, but without the authority of any one Copy to countenance them) and that, as the *Epiſtle* of S. *James*, and thoſe of S. *Peter*, addreſſed to the Jewiſh Chriſtians in the diſperſion, on purpoſe to fortifie them againſt the corruptions of the *Gnoſticks*, which had now broke in among them.

δοῦλος Ἰησοῦ

Paraphraſe. S. JUDE.

1. Jude, one of the diſciples (and Apoſtles) of Chriſt, the ſon of Alphæus (as James alſo was) and called alſo Lebbæus and Thaddæus, Mat. 10. 3. to thoſe that have received the faith, the diſperſed Jewiſh Chriſtians (ſee Mat. 20. c.) ſanctified, or beloved by God the Father, and preſerved by Chriſt from that deſtruction and judgment that befalls others (the contumacious reſiſters and crucifiers) both here and to all eternity:

1. JUDE the ſervant of Jeſus Chriſt, and brother of James, * to them that are † ſanctified by God the Father, and preſerved * in Jeſus Chriſt, *and* called:]

* to the called that have been ſanctified τοῖς ἡγιασμ.— κλητοῖς † or beloved, for the Kings MS. reads ἡγαπωμένοις * by

2. I ſend you greeting, and wiſh and pray for all the bleſſings of heaven to be multiplied upon you, particularly that great bleſſing and vertue of Chriſtian peace and charity.

2. Mercy unto you, and peace and love be multiplied.]

3. Beloved, I thought it my office to write briefly unto you upon one ſubject wherein you are nearly concerned, viz. that ſpecial promiſe of Chriſt (now ſhortly to be fulfilled among you) of an univerſal preſervation and deliverance (ſee Rom. 13. Note c.) that ſhall befall the Chriſtians, when the unbelieving Jews ſhall be utterly deſtroyed: And being to write to you on that ſubject, there was nothing more neceſſary for me to begin with, than to exhort you to adhere conſtantly to, and contend for the Chriſtian doctrine (preached uniformly to all by conſent of all the Apoſtles, whitherſoever they have gone out) and not to renounce it in time of perſecution, as ſome would teach you.

3. Beloved, when I gave all diligence to write unto you of the common ſalvation; † it was needful for me to write unto you, and exhort you that you ſhould earneſtly contend for the faith which was once delivered to the ſaints.]

† I thought it neceſſary ἀνάγκην ἔσχον

a. 4. For as it hath been foretold by Chriſt, Mat. 24. b. 10. that it ſhould, ſo now it is come to paſs, there are come in very ſlily into the Church falſe teachers, who ſhall be deſtroyed by that notable coming of Chriſt, (ſee 2 Theſſ. 2. 8, &c.) and are for their ſins and vileneſs propheſied of, that they ſhall be ſo deſtroyed, abominable perſons, converting the Goſpel, or Chriſtianity, into all manner of unnatural luſt, and denying Jeſus Chriſt our only Maſter, our only God, our only Lord, and ſetting up Simon Magus inſtead of him (and of God the Father alſo.)

4. For there are certain men crept in unawares, * who were [a] before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and [b] denying † the only Lord God, and our Lord Jeſus Chriſt.]

* thoſe that were of old ſet forth for † our only maſter, God and Lord, Jeſus Chriſt.

5. In reſpect to whom I deſire to put you in mind of what you know ſufficiently in the reading the Scripture, where all other ſuch knowledge is communicated to you, that when God delivered the Iſraelites out of Ægypt, the unbelieving murmurers of thoſe Iſraelites, thoſe that renounced the God and the Moſes which had delivered them, were in the compaſs of forty years all of them deſtroyed by God in the wilderneſs; and ſo now though all theſe conſtant believing Chriſtians be to expect deliverance, yet thoſe Chriſtians that fall into ſuch ſins as theſe ſhall have their vengeance alſo, deſtruction with the unbelievers.

5. * I will therefore put you in remembrance, † though you once knew * this, how that the Lord having ſaved the people out of the land of Ægypt, afterward deſtroyed them that believed not.]

* But I deſire to Βούλομαι ὑμᾶς † you which once knew εἰδότας ὑμᾶς ἅπαξ. * or all things, for the King's MS. reads πάντα † principality ἀρχὴν * proper ἴδιον † in the like manner with theſe were

6. And the ſame is obſervable of the Angels created by God for glory and bliſs, and conſtant obedience to him; but thoſe of them that preſently fell and apoſtatized from God, were caſt out of heaven, and are now bound over to eternal hell, at the preſent in a dark miſerable ſtate, but ſuch as at the day of doom ſhall be made much more miſerable to them. And the like puniſhment are the vicious Apoſtate Chriſtians to expect, a preſent ſtate of miſery and deſtruction here with the perſecuting Jews, and eternal hell hereafter.

6. And the Angels which kept not their † firſt eſtate, but left their * own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day.]

7. After the manner that befel Sodom and Gomorrah, c. and Adma and Zeboim, which

7. Even as Sodom and Gomorrha, and the cities about them, † in like manner giving themſelves over to fornication, and ‖ going after * ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of [c] eternal fire.]

having given † ὅμοιον τούτοις τρόπον ἐκ — πορνεύσασαι ‖ having gone away ἀπελθοῦσαι * other ἑτέρας

were guilty of the ſame unclean ſins that theſe Gnoſticks or corrupt Chriſtians are now guilty of, having given themſelves up to all unnatural luſt, and accordingly were then moſt notoriouſly puniſhed with utter deſtruction, by fire and brimſtone from heaven, and that but an eſſay of thoſe eternal flames of hell under which they now are involved, and ſo may well be a warning to all that fall into the ſame ſins at this time.

†And yet in like manner ὁμοίως μὴν τοι καὶ

8. † Likewiſe alſo theſe * filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of † d dignities.]

8. And yet for all theſe examples, theſe Gnoſticks, d.

that are led themſelves by their own dreams and irrational doctrines, and obtrude them upon the people, firſt, fall into all unnatural filthy practices; and ſecondly, teach the doctrine of Chriſtian liberty, ſo as to free all Chriſtians from all authority of Maſter or King, (ſee 1 Tim. 6. 1, &c.) and thirdly, ſpeak contumelioufly of the Apoſtles and Governours of the Church, all that have any ſuperiority above or authority over them, ſee 2 Pet. 2. 10. (which three libertine and inſolent doctrines and practices are the peculiar character of thoſe hereticks.)

* that dream, or are acted or led by dreams ἐνυπνιαζόμενοι

† glories

9. Yet Michael the Archangel, when contending with the devil, he diſputed about the e body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, The Lord rebuke thee.]

9. Whereas the chief of the good Angels, in a controverſie with the prince of devils, or evil angels, about the Temple of the Jews, which God commanded to be re-edified, Zach. 3. 1. did not think fit to give him any reproachful words, but only ſaid to him, The Lord rebuke thee, &c. v. 2. e.

* rail at βλασφημοῦσι

† irrational creatures ἄλογα ζῶα

10. But theſe * ſpeak evil of thoſe things which they know not: but what they know naturally as † brute beaſts, in thoſe things they corrupt themſelves.]

10. But theſe Gnoſticks, that pretend to know all things, upon this conceit ſpeak contumelioufly of thoſe things which are out of their reach, above their knowledge; but in things which nature it ſelf even in irrational creatures, and ſo in them, teaches them to be unlawful, they againſt light of nature wilfully ingulf and immerſe themſelves in thoſe things.

* have been poured out, or run out, or ſet on fire by the ſeduction of Balaam by way of reward.

11. Woe unto them; for they have gone in the way of Cain, and * ran greedily after f the error of Balaam for reward, and periſhed in the gainſaying of Core.]

11. Woe to them; For three things they are notable for; firſt, Hatred, malice, and perſecuting of their fellow-Chriſtians, (where upon S. John in all his Epiſtles inculcates charity) even proceeding to murther it ſelf, as Cain did to his brother; ſecondly, the great villany that Balaam, to get a reward, inſnared the Iſraelites in, (ſee Rev. 2. 14.) and thirdly, the contempt and rebellion againſt ſuperiours, ſuch as was in Core againſt Moſes and Aaron, (ſee Note c.) and this will ſuddenly bring certain ruine upon them, as it did on thoſe other. f.

† autumnal trees

12. Theſe are ſpots in your feaſts of charity, when they feaſt with you, feeding themſelves without fear: clouds *they are* without water, carried about of winds; † g trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots;]

12. Theſe are unfit to be admitted (as blemiſhed ſacrifices were unlawful to be offered) to your feſtival Chriſtian meetings, adjoined to the Sacrament, (ſee Note on 1 Cor. 5. g.) and coming thither they feed there luxuriouſly; men that make a ſhew like clouds in the air, as if they had much water in them, for the making men grow and bear fruit in godlineſs, but indeed are empty, and have nothing in them, and conſequently are carried about from one vanity to another, as clouds that are eaſily driven by the wind: Trees they are, ſuch as in the autumn, defaced, and deprived of their very leaves; as for fruit, they are not of the kind that beareth that, for inſtead of Chriſtian fruits of purity, &c. theſe Gnoſticks bring forth all kind of impurities, and ſo after their Chriſtianity falling back into theſe villanies, they are twice dead in ſin, once before, then again after their converſion (ſee 2 Pet. 2. 22.) and ſo fit for nothing but eradication, which ſhall certainly befall them together with the Jews, with whom they comply and join againſt the Chriſtians. g.

13. Raging waves of the ſea, foaming out their own ſhame; wandring ſtars, to whom is reſerved the blackneſs of darkneſs for ever.]

13. Unſetled, fierce, tumultuous people, troubling all the world, and like the ſea, in another reſpect, foaming out thoſe obſcenities that they ought to be aſhamed of, taking upon them to be teachers, but are uncertain, wandring teachers, departing from the true faith delivered to them: And to ſuch ſtars as theſe eternal darkneſs is reſerved, their juſt reward and puniſhment.

* to theſe τούτοις

† his holy myriads

14. And Enoch alſo, the ſeventh from Adam, propheſied * of theſe, ſaying, Behold, the Lord h cometh with † ten thouſand of his Saints,]

14. To theſe men belongs that prophecy of Enoch againſt wicked men, thoſe of the old world, whoſe exciſion he foretold, pronouncing fearful deſtruction againſt them from heaven, by the miniſtery of his holy Angels, thoſe infinite multitudes and hoſts of them which attend and execute the judgments of God, h.

15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *ſpeeches* which ungodly ſinners have ſpoken againſt him.]

15. Utterly to deſtroy all ſuch impious men for all their abominable practices, and all their proud, contumelious language, which the enemies of God and men have ſpoken againſt Chriſt and his Apoſtles, and all his faithful members, that for their conſtancy to the faith are hated, and reproached, and perſecuted by them.

16. Theſe are murmurers, complainers, walking after their own luſts, and their mouth ſpeaketh i great ſwelling *words*, having mens perſons in admiration becauſe of advantage.]

16. Theſe are proud preſumptuous perſons, that refuſe to be governed, always unſatisfied and querulous at their preſent condition, following their own luſts, without any reſtraint of laws, even of nature it ſelf, talk great high things of their Simon and Helena, as ſuperior to the makers of the world, crying up ſome mens perſons as deep, perfect, knowing men, to the deſpiſing of all others, and all this to get gain by it, to avoid perſecutions from the Jews. i.

17. But, beloved, remember ye the words which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt:]

17. For the fortifying you againſt theſe ſeducers, do you remember what was foretold by Chriſt, Mat. 24. 10, 11, 12. and from him oft repeated by the Apoſtles, particularly S. Peter, 2 Pet. 3. 3.

* or, that under the laſt time ſhall come, for the K. 's MS. reads ἐπ' ἐσχάτου τοῦ χρόνου ἐλεύσον

18. *How* that they told you * there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts.]

18. That before the coming of that fatal vengeance on the Jews, there ſhould be an eminent defection among Chriſtians that ſhould fall off to the hating and reproaching all orthodox conſtant profeſſors, (ſee Note on 2 Pet. 3. a.) and give themſelves up to all impious living.

† animal men

19. Theſe be they who ſeparate themſelves, † k ſenſual, having not the Spirit.]

19. Theſe deſpiſe and ſcorn, and ſeparate from all others, as being much more perfect than others, calling themſelves the ſpiritual, and all others meer animal men, that have nothing of the Spirit in them; whereas indeed they themſelves are the animal men, and have nothing of the Spirit, to which they ſo pretend, far from any thing of true Chriſtianity or ſpirituality, and ſo their ſenſual actions convince. k.

20. But ye, beloved, building up your ſelves on your moſt holy faith, l praying in the holy Ghoſt,]

20. But you, my brethren, perſevering, and growing in faith, according to that doctrine of truth and purity delivered to you, v. 3. and keeping to the publick aſſembly, where the holy Spirit uſeth to aſſiſt, (and where he that hath the gift of prayer performs that duty, ſee Epheſ. 6. 18.) and joining with him conſtantly, l.

21. Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.]

21. Continue in your zeal and conſtancy toward God, and in your hope and dependence on him for mercy to preſerve you here, and to bring you to bliſs eternal.

* or, And ſome being wavering, rebuke, others ſave (or reſcue) ſnatching them out of the fire, and on others have pity with fear (or, in fear) for the K. 's MS. reads καὶ οὓς μὲν ἐλέγχετε διακρινόμενοι· οὓς δὲ σώζετε ἐκ πυρὸς ἁρπάζοντες, οὓς δὲ ἐλεεῖτε ἐν φόβῳ

22. * And of ſome have compaſſion, m making a difference;

23. And others ſave with fear, pulling *them* out of the fire: hating even the garments ſpotted by the fleſh.]

22, 23. And for others that are any way corrupted by theſe falſe teachers, deal with them after different manners, as their condition requires: thoſe that waver, and are unſteddy, rebuke, and ſo recover them out of their danger with mildneſs, do not caſt them out of the Church, deal mildly and mercifully with them, receive and pardon them; and for others that are intangled and corrupted by theſe ſeducers, deal with them as the Angel did with Lot, proclaim the terrors of the Lord unto them, the approaching deſtruction that will ſuddenly overtake them, haſten them to flie for their life, to get out of this Sodom, this ſinful, abominable and formidable condition, as men that are ready to have the vengeance of heaven fall upon them, and theſe men ſnatch as out of a fire, which will ſinge them if they ſtay but one minute in it, and will devour them if they make any longer abode there, and bring them to a hatred of all the beginnings and leaſt degrees of impurity and uncleanneſs, as when a man would avoid the infection of the peſtilence, he will flie from and not dare to touch any garment of an infected perſon: ſee Rev. 3. 4. m. n.

24. Now unto him that is able to keep you from falling, and to preſent *you* faultleſs before the preſence of his glory with exceeding joy,]

24. Now to him who is able to ſupport you from apoſtatizing, and having done ſo, to preſent you to himſelf, at his appearance to deſtroy his enemies, ſuch as ſhall be accounted blameleſs before him, and to have matter of rejoicing and triumph, not of ſadneſs or fear from that coming of his,

25. To him whoſe diſpenſations and methods of œconomy are ſo infinitely wiſe, and thoſe ſo wonderfully expreſs'd in this very matter, that none elſe can pretend to the like in any degree, to him who hath thus dealt with us in Jeſus Chriſt, preſerved us wonderfully who believe and keep conſtant to him, be aſcribed all glory and divine greatneſs, all dominion over all men and creatures from all eternity through all time, (particularly at this time wherein his power ſhines ſo illuſtriouſly) and to all eternity. So be it.

25. To the † only wiſe God, our Saviour, *be* glory and majeſty, dominion and power, now and ever. Amen.]

† or, only God our Saviour through Jeſus Chriſt our Lord

majeſty, power and authority before all the ages, and now, and to all ages. Amen. For the King's MS. reads, μόνῳ Θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ ἡμῶν δόξα, μεγαλωσυνη, κράτος, καὶ ἐξουσια πρὸ παντὸς τοῦ αἰῶνος, καὶ νυν, καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

Annotations on S. JUDE.

a. οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα

V. 4. *Before of old ordained to this condemnation*] The way to interpret this, as almoſt any other difficulty in this *Epiſtle*, will be by comparing it with the *ſecond* of *Peter*, which is almoſt perfectly parallel to this. There theſe men are ſpoken of c. 2. 3. and the paſſage that there ſeems parallel to οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, is, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν, v. 1. *bringing on themſelves ſwift deſtruction*, and, οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει, *for whom judgment for ſome while lingreth not, and their deſtruction doth not nod*, ver. 3. which ſignifies in both places the certain and quick deſtruction that is likely to come upon thoſe men who, by complying with the *Jews*, and profeſſing themſelves to be ſuch, to avoid their perſecutions, are by the *Roman* deſtroyers taken for *Jews*, and ſo ſpeedily (ſoon after this time) devoured. Only in this place is mentioned the πάλαι προγεγραμμένοι, being *formerly ſet forth*, or *written of*, anſwerable to which is 2 *Pet.* 2. 1. ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, *among you ſhall be falſe teachers*, which being an affirmation that *there ſhall be*, muſt be grounded on ſome prophecy or prediction that there ſhould. And that is clearly to be found in *Chriſt*'s prediction of the deſtruction of the *Jews*, *Mat.* 24. 10 before which *there ſhould come falſe prophets*, all one with the *falſe teachers* in S. *Peter* (ſee 1 *Joh.* 2. 6.) by which the *Gnoſticks* are certainly to be underſtood; (ſee Note on *Mat.* 24. d.) And therefore at the writing of S. *Jude*'s *Epiſtle*, theſe being actually come in, he ſpeaks not of them by way of prophecy that they *ſhall come*; but applies to them the former prophecy, that they are the men that were *before written* or *propheſied* of by *Chriſt* in the *Goſpel* of S. *Matthew*, and ſo capable of that title. In ſtead of this when S. *John*, 1 *Joh.* 2. 18. ſpeaks of this very matter, he ſaith, καθὼς ἠκούσατε ὅτι ὁ Ἀντίχριστος ἔρχεται, καὶ νῦν πολλοὶ Ἀντίχριστοι γεγόνασι, *as ye have heard that Antichriſt cometh, ſo now there are many Antichriſts, by which*, ſaith he, *we know that it is the laſt hour:* juſt as S. *Matthew* had made it a prognoſtick of the coming of that παρουσία or *fatal period* of the *Jews*. By this it appears, firſt, that πάλαι *formerly* here refers to *Chriſt's* time, προγεγραμμένοι *forewritten of*, to *Mat.* 24. or the paſſage there ſet down, and τὸ κρῖμα *judgment*, or *condemnation*, to that great deſtruction that ſhould fall about that time upon all the obdurate unbelieving *Jews*, and falſe teachers, *Gnoſticks*, or other abominable Chriſtians, whoſe ſin is ſet down in the following words, ἀσεβεῖς, *impious*, &c. their *judgment* or *condemnation* in theſe. As for the word προγεγραμμένοι it ſelf, it ſignifies no more than *to be ſet forth*, or *expoſed to publick view* (as πρόγραμμα is any thing paſted up upon a door to ſignifie ought, ἔκθεμα in *Phavorinus*) and ſo we have it uſed, *Gal.* 3. 1. οἷς κατ' ὀφθαλμοὺς προεγράφη, *to whom Chriſt hath been ſet forth before their eyes*; only by the πάλαι added to it, it is here made to ſignifie *prophecy* or *prediction*, ſomewhat *formerly ſet forth*, or *declared* of them. And that not only their ſin, their falſe doctrine, and ſlie coming in was foretold, but their puniſhment and deſtruction alſo (by this famous coming of *Chriſt* to the deſtruction of his crucifiers) appears 2 *Theſſ.* 2. 8, &c. where S. *Paul* foretelling it, moſt probably refers to ſome prediction of *Chriſt* to this matter. And ſuch is that of *Mat.* 16. 25. that *they that will ſave their lives, ſhall loſe them*, and only they that hold out and continue conſtant in their confeſſion of *Chriſt*, ſhall eſcape this ruin, *Mat.* 10. 22. and 24. 13. And ſo this is the full meaning of this phraſe, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, men whoſe impoſtures firſt, and then their vengeance alſo have been foretold by *Chriſt*. Unleſs we ſhould farther add to this, that the judgments that formerly fell on the like wicked men, and the denuntiations of thoſe judgments by *Enoch*, &c. v. 14 ſhould here be referred to alſo, as emblematical and typical predictions of the puniſhment that is ſure to fall on theſe men, upon that principle of divine judgment, that they who are parallel in the ſins ſhall be alſo in the puniſhment.

πάλαι

τὸ κρῖμα

ἀσεβεῖς προγεγραμμένοι

Ib. *Denying the only Lord God*—] The various readings in this place, ſome having, but the King's *MS.* leaving out the word Θεὸν *God*, deſerve to be conſidered. If Θεὸν *God* be not read, then the whole period will belong to *Jeſus Chriſt* alone, without any mention of God the Father, and affirm of him, that he is our only *Maſter* and *Lord*, referring to his great work of our Redemption, by which he thus purchaſed us unto himſelf to be his peculiar ſervants, ſo as any other falſe Gods or Devils, ſo as *Simon Magus*, that now ſet up againſt him, muſt never have any part of our honour, or worſhip, or obedience from him. But if Θεὸν *God* be read, then it will be doubtful which of theſe two ſenſes is to be affixed to it. For 1. it may be thus rendred, Τὸν μόνον δεσπότην Θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν, *Our only Maſter, God and Lord, Jeſus Chriſt*, making thoſe three the ſeveral attributes of *Jeſus Chriſt*; *viz.* that he is, firſt, *our only Maſter*, ſecondly, *our only God*, and thirdly, *our only Lord*. And this, underſtood in the Catholick ſenſe of the antient Fathers and Councils, is a moſt divine truth, that *Chriſt* is our *Maſter*, by title of Redemption, and our *only Maſter*, not excluding God the Father and God the *holy Ghoſt*, (for as *he* and his *Father are one*, ſo *he* and the *holy Ghoſt are one* alſo) but all other pretenders, ſuch as *Simon*, that thus aſſumed himſelf to be that truly, which *Chriſt*, ſaid he, appeared to be here on earth; and ſo in like manner, in the ſame way of interpretation, that *Chriſt* is our *only God*, and *only Lord*. And this interpretation proceeds upon that way of punctation which is ordinarily retained in our Copies, no *comma* after Θεὸν *God*, but all read in one coherent ſenſe, τὸν μόνον δεσπότην Θεὸν καὶ Κύριον, *our only Maſter God and Lord Jeſus Chriſt*. A ſecond rendring may alſo poſſibly belong to it, in caſe there were, or ought to be, a *comma* after Θεὸν *God*. For then Θεὸν *God*, being ſeparated from that which follows, would denote *God* the *Father*, and conſequently τὸν μόνον δεσπότην, *the only Maſter*, muſt belong to him; which if it do, then it muſt be affirmed of theſe *Gnoſtick-hereticks*, the followers and worſhippers of *Simon*, that they did *deny God* the *Father*, our *only maſter*, as well as *they denied our Lord Jeſus Chriſt*. And ſo indeed we read of him, that he aſſumed to be that God who appeared to *Moſes* in mount *Sinai*, and accordingly the ſtatue was erected to him at *Rome:* and that is the meaning of *exalting himſelf above all that is called God*, 2 *Theſſ.* 2. 4. and of what *Irenæus* ſaith of him, that he affirmed himſelf to be *ſublimiſſimam virtutem. hoc eſt, eum qui ſit ſuper omnia Pater, the ſublimeſt vertue, that is, him who is the Father above all things*, and that the *Jews* God was one of his Angels, and a great deal more. See 2 *Theſſ.* 2. Note e.

b. δεσπότην Θεὸν καὶ κύριον —

V. 7. *Eternal fire*] The phraſe αἰώνιον πῦρ in all other places, *Mat.* 18. 8. and 24. 41, 48. ſignifying the *fire* wherein the damned are *tormented day and night for ever and ever*, *Rev.* 20. 10. it is yet thought probable that in this place, being applied to theſe cities of *Sodom*, &c. it ſhould be taken in another notion, for an *utterly deſtroying fire*, ſuch being the *fire and brimſtone* that fell on thoſe cities. But for this there appeareth no neceſſity; but on the other ſide there is a conjuncture of all circumſtances of the Context to perſuade the underſtanding it here of the fire of hell, as in all the other places. For firſt, it is evident that *Sodom and Gomorrah, and the cities about them*, ſignifie in this place the inhabitants of thoſe cities; for to thoſe only, and not to the walls and buildings of the cities, belongs the ἐκπορνεύσασαι, *having given themſelves over to fornication*. And then ſure thoſe that *ſuffer the vengeance of eternal hell* (and therein are ſet forth for an example what we Chriſtians, falling into the like courſes, are to expect) are not the walls but the inhabitants alſo. Now

c. αἰώνιον πῦρ

of

of theſe it is here affirmed in the Preſent-tenſe, πεῖσιν δεῖγμα, *they* that thus formerly ſinned, *are ſet forth a pattern*, or *an example* (as men which are puniſhed are) πυρὸς αἰωνίου δίκην ὑπέχουσα, *ſuffering*, or *undergoing*, (at the preſent, when *Jude* writes it) *the vengeance of eternal fire.* Of the *unbelieving Iſraelites* he had affirmed v. 5. that *God* ἀπώλεσεν (in the Aoriſt) *deſtroyed* them: of the *Angels*, v. 6. that μὴ τηρήσαντας ἀλλὰ ἀπολιπόντας, *having not kept but forſaken their principality*, τετήρηκεν in the Præter-tenſe, *he hath kept them under darkneſs in everlaſting chains unto the judgment of the great day*, and ſo of theſe cities in the Aoriſt, ἐκπορνεύσασαι, *having given themſelves over to fornication*, καὶ ἀπελθοῦσαι, *and having gone*——But now in the latter part of the verſe it is only in the Preſent-tenſe, they *are propoſed* or *ſet forth a pattern*, or *an example*, ὑπέχουσαι, in the Preſent, *undergoing*, or *ſuffering*, *the vengeance of eternal fire*; either not at all referring by thoſe words to their long ago paſt deſtruction by fire and brimſtone, which was notorious in ſacred ſtory, and ſo ſufficiently intimated in the very mention precedent of *Sodom* and *Gomorrah*; or if he did, yet withal conſidering it as a judgment ſtill continued, then begun as an eſſay ſignificative of what followed, but ſtill protracted without any releaſe, they *ſtill ſuffer*, or *undergo*, that *vengeance of fire*, which *fire* is withal αἰώνιον, *never* likely *to have an end.* And this is the exacteſt and propereſt notion of theſe words, which I therefore prefer before any other.

d. δόξαι

V. 8. *Dignities*] What the word δόξαι ſignifies in this place, and the paralled of S. *Peter*, 2 *Pet.* 2. 10. is a little uncertain. Though it be literally rendred *Glories*, in the Abſtract, yet there is no doubt but that it denotes the perſons (the ſubjects of that *glory* or *greatneſs*) in the Concrete, as ἐξουσίαι *powers*, *Rom.* 13. 1. ſignifies rulers, or men in *power* and *authority*; and κυριότης, 2 *Pet.* 2. 10. thoſe in whom *dominion* is veſted. But whether theſe be men or Angels, is not ſo clear. That they are Angels is made probable by theſe arguments; firſt, Becauſe the appearance of Angels in the Old Teſtament is ordinarily expreſſed by δόξα κυρίου *the glory of the Lord*, the appearances of them being viſible in bright ſhining clouds, as hath oft been ſaid. And ſo agreeably Angels in the Plural, or the order or hierarchy of Angels conſidered together, may be called Δόξαι *Glories*, that is, thoſe glorious creatures that attend and wait on God. Secondly, 'Tis obſervable *Col.* 2. 8. that the Apoſtle ſpeaking of *Angels*, uſeth the phraſe ἃ μὴ ἑώρακεν, *which he*, that is, man, *hath not ſeen*, expreſſing the Angels by that *periphraſis*, thoſe that are inviſible ſpirits, never ſeen, nor conſequently particularly known by any man, creatures above us, out of our reach. And ſo in like manner this Apoſtle here ſpeaking more of theſe δόξαι *glories*, ver. 10. expreſſes them by ὅσα μὲν οὐκ οἴδασι, *thoſe things which they know not*, and 2 *Pet.* 2. 12. ἃ ἀγνοοῦσι, *thoſe which they are ignorant of*, which is an expreſſion directly parallel to that other uſed by S. *Paul* of Angels. Thirdly, Becauſe of other dominions their contempt had been ſet down before, both in S. *Peter* and here, by the phraſe ἀθετοῦσι and καταφρονοῦσι, *ſetting at nought*, *making nothing of*, and *deſpiſing*, ſcornfully behaving themſelves toward their ſuperiours, and ſo needed not be repeated again in theſe words. But yet on the other ſide it muſt be ſaid, that what was before ſaid of their *ſetting dominion at nought*, may refer to their doctrine of Chriſtian liberty, or their not being ſubject to any ruler or Maſter, which is noted in them, 1 *Tim.* 6. 1. and then this of their practice ſuperſtructed on that doctrine, their *ſpeaking contumeliouſly* of thoſe that exerciſe that dominion, may be fit enough to be added to the former, and ſo may be ſet down in that phraſe βλασφημοῦσι δόξας, *they ſpeak evil of glories.* And that it doth ſo ſignifie is moſt probable: Firſt, becauſe we find not in any Church-writers that the hereſie of the *Gnoſticks* had any thing in it of particular oppoſition or defiance to Angels, but on the contrary the *Æones*, noting the *Angels*, make up a great part of their Divinity. A ſecond argument may be taken from the mention of the *gainſaying of Core*, whereby this ſin of theſe *Gnoſticks* is exemplified ver. 11. where as ἀντιλογία *contradicting*, and βλασφημία *evil ſpeaking*, are of the ſame importance; ſo we know the ſin of *Core* conſiſted in the *murmuring* and *rebelling againſt Moſes* and *Aaron*, that were by God ſet over them. And for thus doing the *Gnoſticks* are (2 *Tim.* 3.) diſtinctly compared to *Jannes* and *Jambres* the *Ægyptian* Magicians (and ſuch was *Simon* and *Menander*, and the chief of theſe) who by their ſorceries reſiſted *Moſes* coming in God's name to the *Iſraelites* and to *Pharoah*, as theſe did the Apoſtles of *Chriſt*. And ſo this will be the meaning of the phraſe, *ſpeaking ill of thoſe that are ſet over them*, that is, contumelious uſage of the Apoſtles or Governours of the Church (who are called δόξα Χριστοῦ, *the glory of Chriſt*, 1 *Cor.* 8. 23.) with whom particularly they had many controverſies and diſputations (referred to ver. 9.) in which thoſe *contumelious ſpeeches* on the *Gnoſticks* part would be but effects of their great daring pride (mentioned 2 *Pet.* 2. 10. immediately before it) and of their *diſcriminating themſelves* from all others, v. 19. and ſo is very probable to have been obſervable and accuſable in them. See Note on the title of 2 *John* a.

δόξα Χριστοῦ

V. 9. *Body of Moſes*] What the *body of Moſes* here ſignifies, will eaſily be diſcerned by comparing it with the place from whence this controverſie of the Angel with the Devil is here cited, and that is undoubtedly *Zach.* 3. 1. There we have *Joſhua the High-prieſt ſtanding before the Angel of the Lord, and Satan ſtanding at his right hand to reſiſt him*, or *diſpute* or *plead againſt him*, as the *ſtanding at the right hand* notes an accuſer, impleading another; (*Let Satan ſtand at his right hand*, *Pſal.* 109.) And the only words which are there mentioned from the Angel (under the name of the *Lord*) to Satan are theſe here ſet down, *The Lord rebuke thee.* Now the matter of controverſie then between the Angel and the Devil, the good and bad Angel, was (that which is the ſubject of that preſent Viſion) the re-edifying of the Temple, and reſtoring of the ſervice of God amongſt the *Jews* at *Jeruſalem.* This is called *the body of the Jews*, 2 *Mac.* 15. 12. where we have *Oniar praying for the whole body of the Jews:* and may as firly be ſtyled the *body of Moſes*, in the ſame manner as the Chriſtian Church, or aſſembling of Chriſtians for the ſervice of *Chriſt*, is called the *body of Chriſt*, 1 *Cor.* 12. 20, 25, 27. *Eph.* 1. 23. and 4. 12, 16. *Col.* 1. 18. *Jam.* 3. 2. The Judaical Temple and worſhip and ſervice depending upon *Moſes*, as the Lawgiver, or principle, or head under God, from whence it came; as *Chriſt*'s being the Lawgiver of the Chriſtian Church, and inſtituting Apoſtles, &c. in it, is the reaſon why he is called the *head* of that, and the Church the *body of Chriſt*, as on the other ſide, we know he calls his body a *Temple*, *Deſtroy this Temple*, &c. and the Apoſtle of us, that *our bodies are the Temples of the holy Ghoſt.* Agreeable hereunto it is, that all Chriſtians, as they live together in publick communion, congregating together in aſſemblies, are called (in reference to this notion of *body*) *members* and *fellow-members*, and the reſtoring the congregations or ἐπισυναγωγαὶ αὐτῶν is called καταστάσεις, (ſee Note on 2 *Cor.* 13. c. and *Epeſ.* 4. 12.) And ſo in *Ignatius*'s *Epiſtle* to the Church of *Smyrna*, he talks of congratulating with the Church of *Syria*, becauſe they are in peace, and ἀποκατεστάθη αὐτοῖς τὸ ἴδιον σωμάτειον, *their body is reſtored to them*; where their reſtitution to the free publick ſervice of God (ſuch as here *Joſhua* and *Zerubbabel* were foretold to labour for, and Satan to labour againſt, and the *Archangel* to *contend* with him about it) is expreſſed by the *reſtoring of their own body.* One difficulty here ſtill remaineth, how this example is proper to the point in hand, *ſpeaking evil of glories*, or *dignities*, or *dominions.* And that which ſeems moſt reaſonable is, that the Devil here is the ſame that in other places is called *Belzebub the Prince of Devils*, *the Prince of the air*, and *Prince of darkneſs*, and *Rev.* 9. 11. in the antient *MS.* in the King's Library, ὁ ἄρχων τῆς ἀβύσσου, ὁ ἄγγελος, *the Angel, the Prince of the Abyſs*, or *Pit*, who having been once a principal Angel in heaven, having loſt that dignity, is now the Prince of hell, and otherwhere is noted by *Principality* or *Power*, he that hath power over the other devils. Now if *Michael* the Archangel in a quarrel with him, about a matter of ſuch weight as was the reſtitution of the ſervice of God among the *Jews*, would not uſe any *bitterneſs* or *execration* againſt him, then how unreaſonable is it for theſe *Gnoſticks*, how without all excuſe, thus to demean themſelves toward the Apoſtles of *Chriſt*? That the Devil is here look'd on in this notion, may be conclu-

c. σῶμα μωϋσέως

καταστάσεις μὰς

ded by comparing it with 2 *Pet.* 2. 11. (which ſure is parallel to this) where *ſpeaking evil* of them muſt needs refer to the δόξαι *glories* or *dignities*, v. 10. And therefore if the *Devil* be comprehended there under that phraſe, (as here he is diſtinctly named) it muſt follow that he is here look'd on as a δόξα or *dignity*, that is, as a Prince, though it be of devils.

f. πλάνῃ

V. 11. *The error of Balaam*] This expreſſion of S. *Jude*, τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, hath much of difficulty in it. What is meant by πλάνη *error* may appear by *Rom.* 1. 27. where it is clearly ſet to ſignifie their ſeduction to Idolatry, of which the *Gnoſticks* were guilty, and whereby they fell into all thoſe unnatural ſins, ἄρσενες ἐν ἄρσεσι, contrary to the φυσικὴ χρῆσις ἢ θηλείας, in the beginning of that verſe. Thus is the word πλάνη uſed 1 *Theſſ.* 2. 3. not only for *ſeduction* in general, but particularly that of the *Gnoſticks*, being there joined with ἀκαθαρσία, *uncleanneſs*; and ſo perhaps *Eph.* 4. 14. where the *cunning* of the *falſe teachers* is ſaid to be uſed εἰς μεθοδίαν πλάνης, *for the contriving*, or *deſigning of deceit*, or *ſeduction*, that is, for the infuſing this great corruption of the *Gnoſticks*, all manner of luſt and filthineſs: ſo it is clearly taken, 2 *Pet.* 2. 18. where πλάνη is interpreted by the ἐπιθυμία σαρκὸς and ἀσελγείαις, *luſts of the fleſh*, and *filthineſſes*, preceding in that verſe; and as clearly 2 *Pet.* 3. 17. τῇ ἀθέσμων πλάνῃ συναπαχθέντες, *led away with the deceit of unruly men*, referring to the ſeduction and abominable doctrines of the filthy *Gnoſticks*. For that this was the πλάνη τοῦ Βαλαὰμ, *the ſeduction* into which *Balaam* brought the *Iſraelites* by his counſel to *Balak* (when, as the *Hieruſalem Targum* reads, *Numbers* 25. 14. he adviſed *Balak* in theſe words, *Veni nunc, conſulam tibi quid populo huic facies: Fac eos peccare*, *Come now, I will counſel thee what thou ſhalt do to this people*: *Make them ſin*) appears by *Num.* 25. 1. but eſpecially by 2 *Pet.* 2. 15. and *Rev.* 2. 14. where this πλάνη is called in one ἡ ὁδὸς, in the other, ἡ διδαχὴ Βαλαὰμ, *the way*, and *the doctrine of Balaam*. Now for ἐξεχύθησαν, ſome probability there is by comparing it with that place of *Rom.* 1. 27. (which hath much agreement with this paſſage) that it ſhould be a miſtake in the Copy for ἐξεκαύθησαν. *burning*, there, and denote burning in luſt. And thus 'tis clear the *Syriack* read it, who render it אשתרתו *exarſerunt*, or, as the new *Paris* Edition renders it, *libidinosè exarſerunt*, *they burnt libidinouſly*: but the word as it is, is capable of a very commodious interpretation, ſo as to agree with the notion given of ἀναχυσις, 1 *Pet.* 4. 4. for thoſe unnatural ſins of uncleanneſs and confuſion of ſexes. Thus when the *Gloſs* of *Phavorinus* (as the printed Copies have it) renders ἐξεχύθησαν by nothing but ἠφανίσθησαν *were deſtroyed*, and *Heſychius* by ἐφανίσθησαν (which muſt needs be falſe printed) that may very probably be a miſtake of the Copy for ἐπλανήθησαν, uſed inſtead of this word in the parallel place 2 *Pet* 2. 15. (So *Pſal.* 13. 2. πας ἐξέκλινον ἐξεχύθη *almoſt gone out of the way*) noting here thoſe great declinations and deviations from the right way, theſe tranſgreſſions of the Law of Nature. And ſo ἐξεχύθησαν will ſignifie the breaking or running out (as a *veſſel*, *Luk.* 5. 37.) into all confuſion of luſts and baſe practices, ſuch as wherein the *Gnoſticks* tranſcended and exceeded all the men in the world. Laſtly, the word μισθῷ hath difficulty and doubt in it, whether being uſed Adverbially it be to be rendred ἀντὶ μισθοῦ, *by way of reward*, or elſe ἕνεκα μισθοῦ, *for reward's ſake*. The parallel place, 2 *Pet.* 2. 15. inclines to the latter of theſe: for there on the mention of *Balaam* 'tis added, ὃς μισθὸν ἀδικίας ἠγάπησεν, *who loved the reward of unrighteouſneſs*, noting that what he did by his counſel for the bringing the *Iſraelites* to theſe ſins, he did out of covetouſneſs, or μισθοῦ ἕνεκα, *to get reward* from *Balak*. But the other place (which may paſs for a parallel alſo) *Rom.* 1. 27. perſuade the former: for there all their *obduration of heart*, viz. *God's delivering them up to the* παθη ἀτιμίας, *reprobate mind*, in doing τὰ οὐ καθήκοντα, going on ſenſelelly in all their abominable ſins, is ſaid to be ἀντιμισθία πλάνης, *a retribution*, or *reward*, or *puniſhment*, proportioned to their *Idolatrous practices*, and ſo here it will be true of the *ſeduction* of *Balaam*, or that *Balaamitical* filthineſs, that the *Gnoſticks* were permitted to fall, or by God were delivered up to it without any reſiſtance, as a puniſhment to befall them in deſerting Chriſtianity into licentiouſneſs. And this ſeems to be the moſt probable rendring of the place, thus, that they fell into thoſe filthy libidinous burnings, or confuſions of luſts, the ſame that *Balaam* ſeduced the *Iſraelites* into, and this *by way of reward*, or *juſt puniſhment* from God, who thus puniſhed them with deſertion, and tradition unto this ſtupid ſenſeleſs continuing and multiplying of theſe ſins. Thus when the *Syriack* renders it, ובחר טעיותה רבלעם באגרא אשתרתו, the *Latin* interpreter reads *verbatim*, *Et poſt errorem Balaam in mercede exarſerunt*, and the *Latin Paris* Edition *in mercedem*, both joining the μισθῷ to the ἐξεκαύθησαν, that they *by way of reward*, or *for their puniſhment* and *reward*, did thus fall into theſe libidinous burnings, not referring to that of *Balaam*'s doing what he did in contemplation of *reward*.

V. 12. *Trees whoſe fruit withereth*] Φθινόπωρον is a ſeaſon of the year; τεσσὶ μὲν τὸ θέρος, ſaith *Phavorinus*, *the ſeaſon after the Summer*, and again, ὁ δὲ ἀπὸ τ πέμπτε καὶ δεκάτης Αὐγούστου μηνὸς, the ſeaſon beginning *from the fifteenth*, or, ſay others, the 22. of *Auguſt*, continued to the ſame day of *December*. Thus is the year divided in *Sextus Empiricus adv. Mathem.* l. 5. c. 1. Ἐν Κεῷ ἐαρινὴ γίνεται τεσσὶ, ἐν Αἰγοκέρῳ δὲ χειμερινὴ, ἐν Καρκίνῳ δὲ θερινὴ, καὶ ἐν Ζυγῷ φθινοπωρινὴ, making this to Winter, as the Spring is to Summer. And *Olympiodorus* in *Meteor.* p. 20. θέρος εἰς β' διαιρεῖται· εἰς θέρος, ὅταν ἥλιος ᾖ ἐν Καρκίνῳ καὶ Παρθένῳ, καὶ εἰς ὀπώραν, ἵνικα ᾖ ἐν ἡλίῳ ἐν Λέοντι ὅταν ὁ Σείριος φαίνηται· ἡ δὲ ἐξῆς ὥρα φθινόπωρον καλεῖται, ὡς ἂν μὴ τ φθίσιν ἡμοιώθη. By which it appears that φθινόπωρον begins after both parts of Summer are ended, θέρος and ὀπώρα after the dog-ſtar hath done ſhining, when it draweth toward Winter, and the ſeaſon, though it begins in *Auguſt* on the 15. or 22. yet reacheth out to Chriſtmas, that is, to the ſharpeſt and depth of Winter, and is ſo called, becauſe it begins from the end of the ſeaſon of ripe fruit, that is, φθινούσης ὀπώρας. In this ſenſe of the Subſtantive, φθινοπωρινὸς, the derivative Adjective, muſt ſignifie that which belongs to that time: and ſo the *Arabick Interpreter* in the New *Paris* Edition of the Bible reads חרופיה *autumnales*, and ſo S. *Hierom* alſo; and ſo φθινοπωρινὰ δένδρα will be *trees* in that condition in which they uſe to be at that time of year, that is, bare, having loſt their leaves, and having nothing deſirable on them (like the *waterleſs empty clouds* precedent.) So in * *Cinnamus*, after φθινούσης ἤδη τ ὥρας, which is the diſſolving of the word φθινόπωρον, and deſcription of this ſeaſon, by the decaying of the beauty of trees, &c. it preſently follows ὅτε τὸ ἀμφιλαφὲς σκιερὸν ἤδη τοῖς δένδρεσι, *the leaves* or *ſhade*, (Ἀμφίλαφες, κάλλιστον, ſaith *Heſychius*) *had now left the trees*; and this a direct emblem of the *Gnoſticks*, and quite contrary to the godly man, deſcribed *Pſal.* 1. 3, 4. *whoſe leaf doth not wither*: and then to theſe is fitly added ἄκαρπα *fruitleſs*, trees that have neither the verdure of leaves, nor profit of fruit on them, trees which, beſide that they bear no fruit, are deprived and naked, and bare of leaves alſo, and ſuch are thoſe that are come to the denying of Chriſtian profeſſion it ſelf, as we know the *Gnoſticks* did. Another ſignification ſeems to be followed by the *Syriack*, who read ראשה אבמון *quarum fructus emarcuit*, or *defecit*, *whoſe fruit hath withered*, or *failed*, according to a notion of φθινόπωρον for ἡ νόσος, *a diſeaſe*, in *Phavorinus*, that diſeaſe probably ſuch as befals fruit and trees, φθίνουσα ἐπιφορὰ, a blaſt or ſut, perhaps ἰὸς σίτου *æruga*, that ſpoils fruit and corn; for, ſaith *Phavorinus* and *Heſychius*, φθίνα, ἡ ἰὸς σίτου, and then δένδρα φθινοπωρινὰ will be *blaſted trees*: and this will alſo do well to ſignifie theſe rotten putrid *Gnoſticks*, a blaſted ſort of Chriſtians, withal ἄκαρπα, *without* any kind of *fruit* on them. But the former of theſe is moſt agreable to the nature of the word, and ſo fitteſt to be adhered to.

g. φθινοπωρινὰ δένδρα

* Ἰσος. γ'.

V. 14. *Cometh with ten thouſand of his Saints*] What the *coming of God* ſignifies, hath oft been ſaid (ſee *Mat.* 16. o. and 24. b.) executing vengeance upon wicked men, and that *coming* of his μετ' ἀγγέλων, *with his Angels*, *Mat.* 16. 27. thoſe being the miniſters and executioners of his vengeance, and withal his *ſatellitium*, or *guard*, whoſe preſence in any place is the only thing to determine God's omni-preſence to one place more than to another. And theſe are the μυριάδες ἁγίαι here, (not *myriads* of *Saints* or *holy* men, but ſuch

h. ἦλθε Κύριος ἐν μυριάσιν ἁγίαις μετ' ἀγγέλων

μυριάδες ἁγίαι

ſuch as are mentioned *Heb.* 12. 22. μυριάσι ἀγγέλων, *myriads of Angels*, or, as the *Targum* on *Deut.* 33. 2. *Myriades angelorum ſanctorum*, where we read only *ſaints*, from the *Hebrew* which reads *of holy ones*, that is, Angels, but I ſay) his *holy myriads*, or *hoſts*, of *Angels*, with *ten thouſands* in each, which makes his coming ſo ſolemn and ſo formidable a thing. And thus in the prophecy of *Zachary*, chap. 14. 5. where we read, *The Lord my God ſhall come, and all the ſaints with thee*, it is to be read from the *Hebrew*, *with all his holy ones*, that is, with his guard of Angels, and that (it ſeemeth) here, ποιῆσαι κρίσιν, *to execute judgment, and rebuke*, &c. That *Enoch* thus prophecied in his time of theſe *Gnoſticks* under *Chriſt*, we are not told; but that he prophecied to them, that is, that his prophecy concerning the exciſion of the old world, for ſuch ſins as theſe are now guilty of, is very pertinent to them, and fit to be conſidered by them. Thus we ſee S. *Peter Ep.* 2. *ch.* 2. applies to them all the judgments that had ever befallen ſinners, particularly that in *Noah*'s time, of which that *Enoch* prophecied, there is no queſtion, and we have theſe remains of it. Firſt, the name of his ſon *Methuſela*. שלח *Sela* in *Hebrew* ſignifies *miſſion*, *ſending*, or *powring out waters on the earth*, *Job.* 5. 10. שלח מים, *he ſends out waters on the fields*; to which, ſaith *Bochart*, *Arphaxad* related when he called his firſt-born *Sela*, in memory of the Deluge, two years after which *Arphaxad* was born, *Gen.* 11. 6. And ſo in like manner *Enoch*, that prophecied of this deſtruction, and foreſaw by the *Spirit*, that it would ſoon follow the death of this his ſon, he called his name מתו שלח, *his death, emiſſion*. To this it is conſiderable, what we find in * *Stephanus Byzant.* in the word Ἰκόνιον, where mentioning *Enoch*, or *Hannoch*, he ſaith of him, that he *lived* 300 *years and above*, and that the inhabitants asked the Oracle how long he ſhould live, ἐκόθη ὁ χρησμὸς ὅτι τότε τῆδε πάντες διαφθαρήσονται, *and the Oracle anſwered, than when he was dead all men ſhould be deſtroyed* (or, as the word will bear, *corrupted*, in that ſenſe in which we find *Gen.* 6. 2. ſoon after *Enoch*'s death, *the earth was corrupt before God*, which how it belongs to filthy luſts, hath oft been ſhewed) which he applies to *Deucalion*'s flood, and the univerſal deſtruction there, and adds, that the news of this Oracle was ſo ſadly received by the inhabitants, that ἐπὶ Ἀνναχῷ (perhaps it ſhould be Ἄνναχος, for ſo he hath it before in the Genitive caſe) κλαύσειν, *to wail for Enoch*, is proverbially uſed, ἐπὶ τῶν λίαν οἰκτιζομένων, *for thoſe that mourn exceſſively*. Here 'tis poſſible that the confounding the two ſtories of *Enoch* and *Methuſelah* made up this relation: For as to the latter part, of the flood following his death, that may beſt belong to the ſon *Methuſelah*, whoſe name was thus prophetical; but for the years of his life, thoſe ſeem to belong to *Enoch*, for he lived 365 years. *Suidas*, lightly miſtaking his name, calls him *Nannac*, who, ſaith he, is reported to be a King before the flood, and foreſeeing the approach thereof, he aſſembled all men to the Temple, and with tears ἱκέτευσε *prayed* to avert it: and *Eraſmus* out of *Hermogenes* makes the ſame relation, and cites the Proverb, * τὰ Καννάκη κλαύσω, out of *Herodes* the *Iambick* writer, rendring it *Cannacæ more plorem*, as if it referred to his tears for averting the Deluge, when it more probably refers to the peoples lamenting, forecited from *Stephanus*. See *Eupolemus* in *Euſebius Præpar.* l. 9. who ſpeaking of *Methuſelah*, *Enoch*'s ſon, ſaith, *that he knew all by the Angels of God*, and (*Enoch* being all one with *Atlas*) *by theſe all Aſtrology came to the Greeks*.

* Πε. πόλ.

* *Chil.* 2. *Cent.* 8. *Adag.* 19.

i. λαλεῖν ὑπέροχα

V. 16. *Great ſwelling words*] What is meant by the λαλεῖν ὑπέροχα here, may beſt be gueſt by comparing it with *Dan.* 11. 36. where we have the ſame phraſe, λαλήσει ὑπέροχα: there the Context will ſufficiently interpret it: *The King ſhall do according to his will, and he ſhall exalt himſelf, and magnifie himſelf above every God, and ſhall ſpeak* (*marvellous*, we render) *high ſwoln things againſt the God of Gods.* There *doing according to his will*, is caſting off all fear or care of laws or juſtice; his *exalting and magnifying himſelf above every God*, is his Atheiſtical deſpiſing of all religion, whether the true or the falſe, the Jewiſh or Heathen worſhip; and his *ſpeaking the high ſwoln things againſt the God of Gods*, is undervaluing the God of *Iſrael*, the only true God, and ſetting up ſome body elſe, as ſuperiour to him, the ſame that is ſaid of the *Gnoſtick* hereſie, and their leader *Simon*, 2 *Theſſ.* 2. 4. that *he oppoſeth, and exalteth himſelf over*, or *againſt, all that is called God*, or *worſhip*. The ſame phraſe is again uſed, *Dan.* 7. 8. στόμα ὑπέροχα λαλοῦν *a mouth ſpeaking great*, or *ſwelling*, or *lofty things*. To one or both theſe paſſages of *Daniel* this place of Saint *Jude* ſeems to relate, joining theſe two together, *walking after their own luſts*, and their *mouth ſpeaketh* ὑπέροχα, *high ſwoln words*, as *Dan.* 11. *doing according to his will*, and *ſpeaking high ſwoln words*, &c. And therefore we have here reaſon to take it in the ſame ſenſe that there it appeareth to be uſed in; and though here be not mention of the *God of Gods*, againſt whom theſe *ſtout things* are ſpoken, yet to ſupply it from thence; and ſo it will agree moſt perfectly to the character of the *Gnoſticks*, 2 *Theſſ.* 2. 4. who certainly are the perſons here deſcribed. For of them it is evident (ſee 2 *Theſſ.* 2. Note e.) that they attributed Divinity unto *Simon*, made him the *uppermoſt God*, and the *God of Iſrael* but a part of his creation, worſhipp'd him and *Helena* his whore with *ſacrifices*, &c. and ſo did the very thing that there is ſaid of the King in *Daniel*, And whereas S. *Peter* in ſetting this down 2 *Pet.* 2. 18. adds unto it ματαιότητος *of vanity*, that may fitly be accorded with this in the notion of *vanity* for Idolatry, (ſee *Rom.* 8. Note h.) for ſuch was their worſhip of *Simon*. See Note b.

ματαιότης

Ib. *Senſual*] Ψυχικὸς ſignifies here thoſe that have no taſte of any higher principle in them but of the ſenſitive ſoul, that ſuffer thoſe affections to carry them away, to rule and have dominion over them. Contrary to theſe are the πνευματικοὶ *ſpiritual*, they that move by an higher principle, that having the aſſiſtance of God's *Spirit*, and divine revelation, do act and move accordingly. From hence it is that Hereticks, that pretend to greater purity than other men, and ſo ſeparate from all others alſo, have generally deſired to diſcriminate themſelves from all others by calling themſelves πνευματικοὶ, *the ſpiritual*, and all others ψυχικοὶ, *animales*. And ſo particularly did the *Gnoſticks* and their followers in *Irenæus*; they forſooth were the *ſpiritual*, φύσει πνευματικοὶ *naturally ſpiritual*, and had no need of any of thoſe graces and gracious actions which were required to other men, and by their ἀπολύτρωσις, a kind of Baptiſm they had, became inviſible to the Judge, and all the ſins they could commit, could no more pollute them than the Sunbeams could be defiled by ſhining on a dunghil, or Gold by being in a kennel, the very character (a little improved) of theſe here, v. 18. *walking after their godleſs luſts*.

k. ψυχικοὶ

πνευματικοὶ

V. 20. *Praying in the holy Ghoſt*] It is ſufficiently known that the Apoſtles, and thoſe that were by the *holy Ghoſt* ſet apart for the planting of the Church, had many miraculous gifts, eſpecially χαρίσματα or *graces*; not every one all, but one one, another another. Among theſe, ſaith S. *Chryſoſtom*, there was in theſe firſt times, χάρισμα εὐχῆς, *the gift of prayer*, as alſo the *gift* of *healing*, of *ſinging*, *propheſying*, &c. 1 *Cor.* 14. 26. (ſee Note on *Epheſ.* 6. g.) This, ſaith he, was beſtowed εἰς ἕνα τινὰ, *upon ſome one*, who did pray for the reſt, and ask thoſe things which were uſeful for them, and teach others how to form prayers. Some of theſe ſpecial prayers thus conceived, and frequently uſed by them, which were fit for the common perpetual uſe of all Chriſtians, were received and kept by thoſe whom they thus taught, and are they which the antients mean by the *Lyturgies of* S. *James*, &c. which, or ſome other in that diſguiſe (or rather thoſe with ſome other later mixtures) are ſtill uſed by the *Greek* Church on ſolemn days. Theſe extraordinary χαρίσματα, as long as they laſted, are here called (as other ſpecial gifts of the *Spirit* alſo are) πνεῦμα ἅγιον

l. ἐν πνεύματι ἁγίῳ προσευχόμενοι

the

the holy Ghoſt, and πνεῦμα *Spirit*, *Epheſ.* 6. 18. the immediate moderatour, as it were, of all the petitions of the Church at that time. But when thoſe extraordinary χαρίσματα ceaſed, it is clear there was need of ſomewhat elſe to ſupply that place, and that would not be (in any reaſon) to let every man pray as he would (for, for the preventing of that, and the ill conſequents of it, it was that the χάρισμα ἐυχῆς *gift of prayer* had before been given) but ſet prepared forms, for the daily conſtant uſes, and thoſe provided by the Governours of the Church, Apoſtolical men, which had benefited under the prayers of thoſe that had the χάρισμα or *gift*, and remembred ſome forms of theirs, at leaſt the method and manner uſed by them. And this is the original of *Liturgy* among Chriſtians.

m. διακεινόμενοι

V. 22. *Making a difference*] What διακείνειν in the Middle voice ſignifies, hath been ſaid, Note on *Jam.* 2. c. and Note on c. 3. f. *viz. to waver* or *doubt*. And accordingly if it be here rendred (as in reaſon it muſt, and by Analogy with the uſe of the word in other places) it will be neceſſary to adhere to the reading of the King's *MS.* (which the vulgar *Latin* alſo appears to have followed, and the Nominative διακεινόμενοι will have no ſenſe) οὓς μὲν διακεινομένους, *Some indeed*, viz. *thoſe that waver*, though they are not yet faln off, either ἐλεᾶτε *have pity* on them, and out of compaſſion to ſuch weaklings do all that may tend to the ſettling or confirming them, or elſe (as the King's *MS.* reads) ἐλέγχετε, *reprove them*, after the manner of fraternal correption and admonition, by that means timely to reduce them to perſeverance and conſtancy, before yet they fall off and make ſhipwreck of the faith; whereas others that are already faln muſt be more nimbly handled, even *ſnatch'd out of the fire*, &c.

A PREMONITION Concerning the INTERPRETATION OF THE APOCALYPSE.

HAVING gone through all the other parts of the New Teſtament, I came to this laſt of the *Apocalypſe*, as to a rock that many had miſcarried and ſplit upon, with a full reſolution not to venture on the expounding of one word in it, but only to perform one office to it, common to the reſt, the review of the Tranſlation: But it pleaſed God otherwiſe to diſpoſe of it; for before I had read (with that deſign of tranſlating only) to the end of the firſt verſe of the Book, theſe words, ἃ δεῖ γενέσθαι ἐν τάχει *which muſt come to paſs preſently*, had ſuch an impreſſion on my mind, offering themſelves as a key to the whole prophecy, (in like manner as, *this generation ſhall not paſs till all theſe things be fulfilled*, *Mat.* 24. 34. have demonſtrated infallibly to what coming of *Chriſt* that whole Chapter did belong) that I could not reſiſt the force of them, but attempted preſently a general ſurvey of the whole Book, to ſee whether thoſe words might not probably be extended to all the prophecies of it, and have a literal truth in them, *viz.* that the things foretold and repreſented in the enſuing viſions were *preſently*, *ſpeedily*, *to come to paſs*, one after another, after the writing of them. But before I could prudently paſs this judgment, which was to be found in underſtanding the ſubject-matter of all the Viſions, ſome other evidences I met with, concurring with this, and giving me abundant grounds of confidence of this one thing, that although I ſhould not be able to underſtand one period of all theſe Viſions, yet I muſt be obliged to think that they belonged to thoſe times that were then immediately enſuing, and that they had accordingly their completion, and conſequently that they that pretended to find in thoſe Viſions the predictions of events in theſe latter ages, and thoſe ſo nicely defined as to belong to particular acts and * perſons in this and ſome other kingdoms (a far narrower circuit alſo than that which reaſonably was to be aſſigned to that one Chriſtian prophecy for the Univerſal Church of *Chriſt*) had much miſtaken the drift of it.

* *Thomas Cromwell and Cranmer*, c. 14. 18. *Qu. Elizabeth, Chemnitius, Lord Treaſurer Cecill, the three firſt Angels*, c. 16. 1, 3, 4. *Brightman Apoc. Apoc.*

The arguments that induced this concluſion were theſe; Firſt, that this was again immediately inculcated, v. 3. ὁ γὰρ καιρὸς ἐγγύς, *for the time is nigh*, and that rendred as a proof that theſe *ſeven Churches*, to whom the prophecy was written, were concerned to obſerve and conſider the contents of it, *Bleſſed is he that reads, and he that hears*, &c. (ἐμπεφυκὸς ἀκοῇ, ſaith *Arethas*, *that ſo hears as to practiſe*) *for the time*, or *ſeaſon*, the point of time is *near at hand*. Secondly, that as here in the front, ſo c. 22. 6. at the cloſe, or ſhutting up of all theſe Viſions, and of S. *John*'s *Epiſtle* to the *ſeven Churches*, which contained them, 'tis there again added, that *God hath ſent his Angel to ſhew to his ſervants*, ἃ δεῖ γενέσθαι ἐν τάχει, *the things that muſt be ſpeedily*, or *ſuddenly*; and immediately upon the back of that are ſet the words of *Chriſt*, the Author of this prophecy, ἰδοὺ ἔρχομαι ταχύ, *Behold I come quickly*, not in the notion of his final coming to judgment (which hath been the cauſe of a great deal of miſtake, ſee Note on *Mat.* 24. b.) but of his coming to deſtroy his enemies, the Jews, *&c.* and then, *Bleſſed is he that obſerves*, or *keeps*, *the prophecies of this book*, parallel to what had been ſaid at the beginning, c. 1. 3. Thirdly, that v. 10. the command is given to *John*, *not to ſeal the prophecies of the book*, which that it ſignifies that they were of preſent uſe to thoſe times, and therefore to be kept open, and not to be laid up as things that poſterity was only or principally concern'd in, appears by that reaſon rendred of it, ὅτι ὁ καιρὸς ἐγγύς ἐστι, *becauſe the time is nigh*, the ſame which had here at the beginning been given, as the reaſon that he that conſidered the prophecies was *bleſſed* in ſo doing.

This being thus far deduced out of ſuch plain words, ſo many times repeated, the next thing that offered it ſelf to me was, to examine and ſearch what was the deſign of *Chriſt*'s ſending theſe Viſions in a letter to the *ſeven Churches*. For by that ſomewhat might generally be collected of the matter of them. What that deſign was, appeared ſoon very viſibly alſo from plain words, which had no figure in them, *viz.* that they and all Chriſtians of thoſe times, being by the terrors of the then preſſing perſecutions from the *Jews*, and by the ſubtle inſinuations of the *Gnoſticks* (who taught it lawful to diſclaim and forſwear *Chriſt* in time of perſecution) in danger to loſe their conſtancy, might be fortified by what they here find of the ſpeedineſs of God's revenge on his enemies, and deliverance of believers that continued conſtant to him. This is the full importance of c. 1. 3. and the ſame again c. 22. 7. *Bleſſed are they that keep*, &c. *for the time is nigh*. So in the proeme, or ſalutation, by *John* prefix'd to this *Epiſtle* of *Chriſt* (which from v. 4. to v. 9. was the reſult of his obſervations upon the Viſions, and was not any part of the Viſions themſelves, and ſo gives us his notion and interpretation of this matter) we have theſe words, v. 7. *Behold he cometh with clouds*, &c. Where the *coming of Chriſt* being a known and ſolemn phraſe to ſignifie remarkable judgments or vengeance on ſinners (and in the firſt place on the *Jews* that crucified him) and deliverance for perſevering believers, (ſee Note on *Mat.* 24. b.) and the addition of the mention of *clouds* referring to God's preſence by Angels, the miniſters of his power, whether in puniſhing or protecting, this ἔρχεται, or *coming*, in the Preſent, agrees perfectly and literally with what was before obſerved of the ſpeedineſs of its approach at that time, and is an expreſs ſignification what was the deſign of ſending the Viſions to the Churches, *viz.* to fortifie them by that conſideration.

Proceeding therefore by theſe degrees, it preſently appeared by demonſtrable evidences, that the firſt part of that which was thus ſuddenly to come to paſs, was the illuſtrious deſtruction of the *Jews* (which was alſo, of all things imaginable, the ſureſt and opportuneſt comfort and fortification to the Chriſtians at that time, who were virulently

οἵτινες κ-
εκέντησε
ἡ γῆ

virulently perſecuted by them, and indeed, as *Tertullian* ſaith, owed the beginning of all their perſecutions to the *Jews.*) This appeared firſt, by the latter part of the ſeventh verſe of the firſt Chapter, where the οἵτινες αὐτὸν κε-
κέντηκε, *as many as pierced Chriſt*, and πᾶσαι αἱ φυλαὶ τ γῆς *all the tribes of the land*, moſt clearly denote the *Jews* (as ἡ γῆ *the earth* or *the land* hath been often ſhewed to ſignifie, and הארץ *the land* among the *Jewiſh* writers, ſee Note on *Mat.* 24. b.) whoſe *wailing* (there mentioned in the very words that are uſed, *Mat.* 24. 31.) was to be for the *miſeries that came upon them*, *James* 5. 1. For although ſome few words in this ſeventh verſe (as the *looking on him whom they had pierced*) would ſeem to make that ſeventh verſe parallel to that of *Zach.* 12. 10. and ſo, that it ſhould belong to the contrition or repentance of the *Jews* for the crucifying of *Chriſt*, as that ſeems to do (and if it do, may have had its completion at ſeveral times in many thouſands of that nation, (ſee *Act.* 21. 20.) about *three thouſand* being converted in *one day*, *Act.* 2. 39. and 41.) yet the whole frame of the words of this ſeventh verſe together, *Behold he cometh with clouds, and every eye ſhall ſee him, and all that had pierced him, and all the tribes of the land ſhall mourn over*, or *upon*, *him*, doth much more fully agree with the like words, *Mat.* 24. 30. where in the deſtruction (or the *coming of the Son of man* to this deſtruction) of the *Jews* we have theſe words, *And then ſhall all the tribes of the land mourn, and ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory*, which clearly belongs to the deſtruction of the *Jews*. To which I ſhall only add, that becauſe that royal *coming of Chriſt* conſiſted of two parts, to deſtroy the impenitent *Jews* remarkably, and as remarkably to reſcue or ſave the penitent believers (and therefore in that place of *Matthew* it follows, v. 31. and his *Angels ſhall gather the elect*, &c. which belongs to that delivering of the penitent Chriſtian *Jews*) therefore that alſo of the *Jews* repenting for the crucifixion of *Chriſt* (that is, of thoſe *Jews* that at any time did repent) may here be taken in, in the richneſs of this divine writing; and ſo the ordinary ſenſe of the word in *Zachary* alſo will not be left out by this interpretation, which applies this verſe to the deſtruction of the *Jews*. So c. 6, 9, 10, 11. *the ſouls beneath the altar*, that *cry for vengeance of all the blood that was ſhed in the land*, is juſt parallel to that of *Mat.* 23. 35. that *on the Jews of that generation ſhould come all the* αἷμα ἐπὶ γῆς, *the blood* that had been ſhed *on the land*, &c. And accordingly all the reſt of that ſixth chap. of the great *earthquake*, the *ſun become black*, and *moon as blood*, and the *ſtars falling from heaven*, &c. are the very particulars mention'd in the immediate ſubſequent diſcourſe of *Chriſt*, *Mat.* 24. So moſt eſpecially c. 11. 8. that the ſcene of theſe tragedies is the *city where our Lord was crucified*, that is, certainly and literally *Jeruſalem*, called *Sodom* there, but that only πνευματικῶς *myſtically*, or *ſpiritually* (or in the viſion) as the text ſpecifies. So ſaith * S. *Jerom*, *Hieruſalem ex eo tempore non appellatur civitas ſancta, ſed ſanctitatem & priſtinum nomen amittens, ſpiritualiter vocatur Sodoma & Ægyptus, Jeruſalem is called Sodom and Ægypt*, referring to that place of *Apoc.* c. 11. which muſt therefore in his opinion be underſtood of *Jeruſalem*. And ſo that *Comment*, which Biſhop *Tunſtall* ſet out for S. *Ambroſe*'s, interprets the ſixth chap. to be meant of the *Jews*. And in *Arethes* on c. 6. 12. concerning the earthquake, we find theſe words, τινὲς ταῦτα εἰς τ ὑπὸ τῶ ἀσπασιανῶ πολιορκίαν ἤλασον, τὰ εἰρημένα τροπολογήσαντες, *ſome expound this tropologically of Veſpeſian's ſiege*, where the thing of which he makes doubt in, that interpretation is the τροπολογία the *figurativeneſs* of the ſpeech; (whereas perhaps it may be underſtood of real *earthquakes*; ſee Note on c. 6. f.) but he objects not againſt the interpretation or application of it to thoſe times of *Veſpaſian* and the *Jews*. So *Rupertus Tuitienſis* interprets that chapter of the *Jews*: and I ſhall not need make uſe of the ſuffrages and conſent of many more, who have been forced to acknowledge that truth. But I muſt ſuppoſe that it will be objected and pretended, that this deſtruction of *Jeruſalem* was paſt at the time of *John*'s receiving and writing this Viſion, becauſe 'tis affirmed by *Euſebius*, out of *Irenæus*, that 'twas received or ſeen (* ἑωράθη *it was ſeen*) πρὸς τῷ τέλει δομετιανῶ ἀρχῆς, *at the end of Domitian's reign*. To this I might reply from the opinion of † S. *Auguſtine*, and ſome others, that theſe Viſions were not all predictions of what was future, but the deſcription of what had paſſed *from the firſt coming of Chriſt*; and from *venerable* * *Bede*, that *John recapitulates from the ſuffering of Chriſt*; and † *Rupertus Tuitienſis*, that *the Apocalypſe comprehends what had been, what is, and what ſhould be the ſtate of the Church*; and this to very good purpoſe, by what was paſt to confirm Chriſtians in what was future, and now farther to be declared. And 'twould be no great objection againſt this, that 'tis all ſet down as a prophecy, for 'tis no new thing for prophecies ſometimes to ſpeak in the future tenſe of things that are paſt; as *Dan.* 7. 17. *Theſe great beaſts, which are four, are four kings, which ſhall ariſe out of the earth*, where yet the *Chaldæan* Monarchy was long before riſen, and now near expiration. But to paſs this over, I anſwer more diſtinctly to the teſtimony of *Irenæus*; Firſt, that what he affirms concerning *John*'s viſion at the end of *Domitian*, is not of all, but particularly of that Viſion of the *number of the beaſt*, c. 13. 18. Thus will *Euſebius*'s words be underſtood, Εἰ ἦν ἔδει ἀναφανδὸν ἐν τῷ νῦν καιρῷ κηρυττεσθαι τὸ ὄνομα αὐτοῦ, δι' ἐκείνου ἂν ἐῤῥέθη τὸ ἀντίχριστον ἐωράθη, ὁ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, &c. *If the name of Antichriſt ought to be proclaimed openly now, it would have been declared by him that ſaw the revelation, for it was not ſeen any long time ago.* Where 'tis clear that ἑωράθη *was ſeen* may belong to τὸ ὄνομα *the name of the beaſt*, as before ἐῤῥέθη, *declared*, did. And that it not only may, but muſt be ſo underſtood, appears by the *Latin* of *Irenæus* (which only is extant) which reads it thus, *Antichriſti nomen per ipſum utique editum fuiſſet, qui & Apocalypſin viderat; neque enim ante multum temporis viſum eſt, ſed penè ſub noſtro ſeculo ad finem Domitiani imperii, The name of Antichriſt would have been publiſhed by him, who ſaw the Apocalypſe; for it was not ſeen any long time ſince, but almoſt under our age at the end of Domitian's Empire.* Where the word *viſum* in the neuter, *ſeen*, not *viſa* in the feminine, belongs apparently to the *name*, not to the *Apocalypſe*. Secondly, I anſwer, that although it ſhould ſtill be acknowledged to be the opinion of *Irenæus*, that *John* received the *Revelation* and all his Viſions at the end of *Domitian*; yet on the other ſide 'tis the affirmation of * *Epiphanius*, that *John propheſied in the time of Claudius Cæſar, when*, ſaith he, *he was in the Iſle Patmus*. And that which may give authority to *Epiphanius*'s teſtimony is this, Firſt, that *Epiphanius* in that place is a writing againſt the *Montaniſts*, about the authority of the *Apocalypſe*, and that the later it were ſeen or written, the more it would have been for his turn toward confuting or anſwering them, whoſe objection it was, that the Church of *Thyatira*, mentioned in the *Apocalypſe*, was not yet a Church when that was ſaid to be revealed. And therefore if it had been but uncertain whether it were written ſo early or no, he would without all queſtion have made uſe of this as ſome advantage againſt his adverſaries, whom he was then in confuting. Secondly, that *Epiphanius* is ſo far from doing this, that he doth twice in the ſame place expreſly affirm, firſt, that his being *in the Iſle of Patmus*, ſecondly, that his ſeeing theſe Viſions there, yea, and his return from the Iſland, were in the time of *Claudius*. Having ſaid this for the confirming this aſſertion of *Epiphanius* to have as much authority as his teſtimony can give it, four arguments I ſhall add for the truth of it. The firſt negative, to the diſparagement of that relation that affirms him baniſh'd by *Domitian*, and returned after his death in *Nerva*'s reign. For of the perſecution by *Domitian* there be but two authors mentioned by * *Euſebius*, *Tertullian* and *Hegeſippus*: but of † *Tertullian* he hath theſe words, περιεῤῥήγνυτο ποτὲ καὶ Δομετιανὸς ταὐτὸ ποιεῖν ἐκείνῳ, μέρος ὢν τ τῆς Νέρωνος ὠμότητος, ἀλλὰ τάχιστα ἐπαύσατο, ἀναδησάμενος εἰς ἧπαρ, *Domitian went about to do as Nero had done, being a part of his cruelty*, or, as *Tertullian*'s words are, *portio Neronis de crudelitate, a portion of Nero for cruelty: ſed facile cœptum repreſſit, reſtitutis etiam quos relegaverat, but he ceaſed from it preſently, and recalled*

οἱ τινες κ-
εκέντησε
ἡ γῆ

πνευματικῶς σόδο-
μα

πᾶσαι αἱ φυ-
λαὶ τ γῆς

ψυχαὶ ἐκ-
εντον
αἷμα ἐπὶ
γῆς

* Ep. 100. qu. 8.

* Eccl. Hiſt. l. 3. cap. ult.

† *Apocalypſis complectitur totum tempus à primo adventu Chriſti.* De Civ. Dei, l. 20. c. 8.

* *Johannem à paſſione Chriſti recapitulare.*

† *Apocalypſis complectitur qualis fuiſſet, qualis eſt, & qualis futurus eſt Eccleſiæ ſtatus.*

* αὐτὸς ὁ περιηλθόσας ἐν χρόνοις κλαυδίου καίσαρος ὅτε εἰς τ πάτμον ἦν ὁ ταῦτα ἑωρακὼς καὶ ἀπὸ τ αὐτοῦ ὄρους τ ἐπὶ κλαυδίου χρόνου καίσαρος, Ib.

* l. 3. c. 10.

† Apol. c. 5.

recalled thoſe whom he had baniſhed: which no way agrees with his baniſhing *John*, and not recalling him all his life, as is ſuppoſed in the other relation, and affirmed by * *Euſebius*. And therefore *Baronius*, that is for his baniſhment under *Domitian*, in the tenth year of his reign, is forced fairly to * reject *Tertullian*'s authority in this matter, giving for it his proof out of *Dio*, *viz.* that *Nerva releaſed thoſe who were condemned of impiety, and reſtored thoſe who were baniſhed*. Which affirmation of *Dio*'s being granted, as far as belongs to thoſe who were in exile, or ſtood condemned at *Nerva*'s coming to the Empire, doth no way prejudice the truth of *Tertullian*'s words, of *Domitian*'s having *repreſs'd his ſeverity* againſt the Chriſtians, *and revoked the baniſhed*, (wherein he is much a more competent witneſs than *Baronius.)* No more doth his killing of his uncle *Clemens*, and baniſhing his coſin *Flavia Domitilla*; for that was five years after this time of *John*'s ſuppoſed baniſhment, in the fifteenth or laſt year of *Domitian*'s reign. In the relation of *Hegeſippus* (a moſt antient writer, that lived in thoſe times) there is no more but this, that *Domitian* had made a decree for the putting to death all that were of the linage of *David*; that ſome delators had accuſed ſome of the children of *Jude*, the kinſman of our *Saviour*, ὡς ἀπ᾽ γένους ὄντα Δαβὶδ, *as ſuch who were of David's ſeed*; that *Jocatus* brought theſe to *Domitian*, but upon examination being found to be plain men, and ſuch as believed not *Chriſt*'s kingdom to be κοσμικὸς, or ἐπίγειον, *of this world*, or *earthy*, but heavenly, and Angelical, to begin at the end of the world, ἐλευθέρους μὲν αὐτοὺς ἀνιέναι, καταπαῦσαι δὲ διὰ προστάγματος τὸν κατὰ τῆς ἐκκλησίας διωγμὸν, παυθέντας δὲ τοὺς ἀπολυθέντας ἡγήσασθαι τῆς ἐκκλησίων, *he ſet them free, and by Edict took off the perſecution againſt the Church, and they being releaſed became Biſhops in the Church, and continued peaceably*, and lived till *Trajanus*'s days. And this certainly agrees very little with the other relation, nor can any account probably be rendred why, when the perſecution of Chriſtians was taken off by the Edict, and εἰρήνη γενομένη *peace reſtored* to the Church of *Chriſt*, and when the profeſſion of Chriſtianity, in the ſons of *Jude*, being by them avowed to the Emperor, was not yet thought fit to be puniſhed in the leaſt, yet *John* ſhould be baniſhed, and continue in his exile till *Nerva*'s reign, for no other crime but that of being a Chriſtian. Where by the way *Baronius*'s artifice much fails him; *Tertullian*, ſaith he, *fell into his error by following Hegeſippus*'s *authority*, *but Hegeſippus*, ſaith he, *ſpake apparently de ea perſecutione quæ mota eſt in Judæos, of that perſecution that was raiſed againſt the Jews*, not againſt the Chriſtians. How true that is, will now appear, when the expreſs words are, that *by that Emperor's Edict the perſecution againſt the Church* (ſure that was not of *Jews*, but Chriſtians) ceaſed. Secondly that about the ninth year of *Claudius* the Chriſtians were purſued, and baniſh'd by the *Roman* Powers. That at that time *Claudius* baniſhed the *Jews* out of *Rome*, is evident by *Joſephus*, and acknowledged by all; and that by the *Jews* the Chriſtians are meant, appears by *Suetonius* in the life of *Claudius*, c. 25. *Judæos impulſore Chreſto aſſiduè tumultuantes Româ expulit*, *He baniſhed the Jews out of Rome for the tumults which they daily raiſed by the impulſion of Chreſtus*. By *Chreſtus* it is certain that the *Roman* writers meant *Chriſt*, calling him *Chreſt*, and his followers *Chreſtians*, as *Tertullian* obſerves, *Apol.* c. 3. And ſo they that were acted by the impulſion of *Chreſt*, in that narration, muſt, though called *Jews*, neceſſarily be reſolved to be Chriſtians, And what was done at *Rome*, is to be ſuppoſed to have been done alſo in other parts of the Emperor's dominions; and ſo that *edict*, mentioned *Act.* 18. 2. was in reaſon to reach to *Epheſus*, and may juſtly be thought to have involved S. *John* there. And accordingly *Chronologers* have placed this baniſhment of his to *Patmus* in that year. Thirdly, that about *Claudius*'s time it was that the unbelieving *Jews* began and continued to oppoſe and perſecute the Chriſtian *Jews*, and thereupon the *Gnoſticks* compliances (and making as if they were *Jews*, to avoid perſecutions) are ſo oft taken notice of by S. *Paul*, *Gal.* 6. 12. and elſewhere. And by all the *Epiſtles* both of him and the reſt of the Apoſtles, written from about that time of *Claudius*, the *Gnoſticks* are every where touch'd on, as the peſts that were creeping into the Churches, againſt which they endeavoured to fortifie the believers, and aſſure them that thoſe perſecutions of the *Jews* ſhould be ſhortly ended by their deſtruction (that *night* of *ſadneſs far ſpent*, *and the day* of *deliverance* and *refreſhment at hand*, *Rom.* 13. 12. and c. 16. 20.) and that then the complying *Gnoſticks*, which were ſo ſolicitous to *ſave their lives*, *ſhould loſe them*, that is, ſhould periſh with them. Accordingly, to the very ſame purpoſe is moſt of the Viſion here, that concerned the *ſeven Churches*, c. 2. 2, 4, 9, 14, 20. and c. 3. 9, 10, &c. and much of the following prophecy, to aſſure them that God would take revenge on theſe impenitent and impure profeſſors, and reſcue the conſtant Chriſtians. And that makes it very reaſonable to believe, that this Viſion was received about the ſame time alſo. A fourth argument will be taken from the account of the *eight Kings*, or *Emperors*, c. 17. 10. which cannot, I believe, otherwiſe be made intelligible, but by beginning the account from *Claudius*, ſo that he, and *Nero*, *Galba*, *Otho*, *Vitellius*, ſhall be the *five that were faln*, and then *Veſpaſian* (in whoſe time I ſuppoſe theſe Viſions were committed to writing by S. *John*) being the ſixth, ſhall be the *one is*, and *Titus* the ſeventh, *that is not yet come*, *and when he comes ſhall ſtay but a little while*, reigning but two years and two months, and then the *beaſt that was and is not*, *and is the eighth*, *and is of the ſeven*, *and goes to deſtruction*, will fall out to be *Domitian*, to whom (and to whom only of all the Emperors, nay of all men in any ſtory) all thoſe diſtinctive characters will appertain, as that he exerciſed the office of the Emperor, and was called *Emperor* at *Rome*, when *Veſpaſian* was gone into *Judea*, and after his return became a private man again, delivered up the *Empire* to him, and ſo *was*, *and is not*, and then was the eighth (reckoning from *Claudius* as the firſt) and the ſon of *one of the ſeven*, viz. of *Veſpaſian*, and ſhould be a bloody perſecutor, and accordingly puniſh'd, and ſo go to deſtruction. This ſeems to me to be a demonſtrative character of the time wherein the firſt of theſe Viſions was delivered, and will farther yield ſome anſwer to the authority of *Irenæus*, by interpreting his words πρὸς τῷ τέλει Δομετιανοῦ ἀρχῆς of the concluſion of that reign of his at *Rome*, when his father *Veſpaſian* was in *Judæa*, in reſpect of which it is ſaid of him, *that he was and is not*, that is, that reign of his was come to its τέλος or *end*, was now concluded; making this not improbably that Author's meaning, that *John* did firſt (in this time of *Claudius*) receive ſome Viſions concerning this deſtruction of the *Jews*, and the other attendants of it, and afterward in *Veſpaſian*'s time, while he was in *Judæa*, and *Domitian* reigned at *Rome*, receive more Viſions, that particularly of the *number of the beaſt*. For I ſuppoſe the ſeveral Viſions of this book were (as thoſe of *Iſaiah* c. 1. 1. *Jeremiah* 1. 2, 3. *Hoſea* 1. 1. *Amos* 1. 1. *Micah* 1. 1. in the reigns of ſeveral Kings) received at ſeveral times, not all at once, or in one day. And if againſt that preſumption it be objected, that they were here ſent all together to the Churches of *Aſia*, and therefore were all received and written at the ſame time, to this the anſwer is moſt obvious, from what we ſee done in the forementioned prophecies of *Iſaiah*, &c. in the Old Teſtament, which though clearly received in ſeveral Kings Reigns, and each ſent to that King or the people under him to whom they belonged, as 'tis evident that of *Hezekiah* was, (and not concealed and reſerved till after their death who were concerned in them) were yet long after the time of receiving the firſt of them, put into a book, and a title, comprehending them all, prefix'd to them. And accordingly there is no difficulty to conceive that *John*, having firſt received the Viſion of the *ſeven Churches*, and, according to direction, c. 1. 11. ſpeedily ſent it to them, did *after that*, (as μετὰ ταῦτα, c. 4. 1. literally imports) receive more Viſions, at ſeveral times, and after all, put them together into a Book or volume, and dedicate them anew to the *ſeven Churches*, c. 1. 3. and this about the forementioned end of *Domitian*'s reigning in his Father's ſtead, that is, in *Veſpaſian*'s time, when he was returning from *Judæa* to reſume his power again. I can foreſee but one farther objection againſt this date of theſe Viſions, *viz.* that in the *Epiſtle* to the *Church of Pergamus*, c. 2. 13. there is the mention and very name of *Antipas* the Martyr, ὃς ἀπεκτάνθη who

* l. 3. c. 24.
* *Sed planè errore lapſus cognoſcitur, dum vult eum quaſi factî pœnitentem exules revocâſſe. An.* 93. n. 5.

πέμψας ἐπὶ περὶ ὁ ὢν ἐστιν ἄλλος ὕστερον ἦλθε δηλονότι ὁ ὠὴ &c.

ἦν καὶ οὐκ ἔστι

who was killed, which may be thought to imply that this Vision was received after that part of *Domitian*'s reign
Ἀντίπας wherein *Antipas* is affirmed to have been slain. To this I answer, that this naming of *Antipas* by way of prophecy may be as easily and probably believed of the Spirit of God, before the time of his suffering, as the naming of *Cyrus* before he was born, which we know was done in the Old Testament, nay as *Christ*'s telling S. *Peter* that he should be put to death, and particularly crucified, or as *Agabus* telling S. *Paul* what should befal him at *Jerusalem*, *Act.* 21. 10. or, as I conceive, *Simeon*'s telling the mother of *Christ*, that *a sword should pass through her soul*, *Luk.* 2. 35. Saint *Hilary* in his *Prologue* to the *Psalms* offers instances of this; As, saith he, when in some of the *Psalms*, of which *Moses* was the author, there is yet mention of things after *Moses*, *viz.* of *Samuel*, *Psal.* 99. 6. before he was born, *nulli mirum aut difficile videri oportere, this ought not to seem strange or hard to any*, when in the *books of the Kings*, *Josias* is by name propheſyed of before he was born, 1 *King.* 13. 2. And if *Zacharias the son of Barachias*, *Mat.* 23. be that *Zachary* the son of *Baruch* that was killed close before the siege of *Jerusalem*, (of which there is little reason to doubt) there is then a direct example of what is here thus said of *Antipas*, the
ἐφονεύσατε ἐφονεύσατε *ye have killed* being there said of him, as ἀπεκτάνθη *he was killed* here (see Note on *Mat.* 23. g.) That *Antipas* was a contemporary of the Apostles, and when he died, was extreme old, will hereafter appear out of the *Menology*, and therefore at what time soever this Vision were written, 'tis certain there was such a man as *Antipas*, and no doubt a Christian, if not Bishop of *Pergamus* then; And so 'tis less strange that he should be here mentioned by name, than that *Cyrus* should, before he was born; and no more strange than for any other living person to have his Martyrdom particularly foretold. As for the sense of ἀπεκτάνθη *was killed*, which may be thought to conclude him already killed, sure that is of little weight, it being very ordinary for prophecies to be delivered in words which signifie the time past. All this may serve for a competent satisfaction to the grand difficulty. And howsoever in a matter of some uncertainty we may possibly mistake in the particularity of time, wherein the Visions were received, yet that they belong (much of them) to the business of the destruction of the *Jews*, there will be little question, when the particulars come to be viewed.

This being thus far evident, it follows to be observed, that the destruction of *Jerusalem* under *Titus* was but one part of this *coming of Christ*, I mean of the judgments upon the *Jews*. Many other bloody acts there were of this Tragedy still behind when that was over. Not to mention *Domitian*'s edict of killing all *David*'s kin, (*Eusebius* l. 3. c. 19.) The first I shall insist upon is that under *Trajan*, till whose reign S. *John* himself lived (saith *Eusebius* l. 3. c. 23. out of *Irenæus* l. 2. c. 39. and l. 3. c. 3. and out of *Clemens Alexandrinus*) though
Euseb. l. 4. c. 2. not to this part of it. In this Emperor's time it went very heavily with the *Jews*, τὰ τῶν Ἰουδαίων συμφορῆς κακοῖς ἐπιπήλοις ἤκμαζεν, saith he, *their calamities came tumbling in upon them, one on the back of another*; For both in *Alexandria*, and the other parts of *Ægypt*, and even in *Cyrene*, many *Jews* behaving themselves seditiously, and at last breaking out into open wars and horrid cruelties, described by *Dion* and *Spartianus*, as well as *Eusebius*, and once having worsted the *Grecians*, they of *Ægypt*, and they of *Cyrene* joining together under the conduct of *Lucuas*, and overrunning all *Ægypt*, the issue of it was, that *Trajan* sent *Marcius Turbo* with an army by sea and land, horse and foot, who in a long continued war killed great multitudes of them; and lest they in *Mesopotamia* should, or suspecting that they had already joined with them, the Emperor sent to *Quintus Lucius Æmilius*, that he should destroy them all utterly out of that province; and for his care in obeying that command, he was, saith *Eusebius*, constituted Ἰουδαίας ἡγεμών, *Ruler of Judæa* under the Emperor. These passages we find in *Eusebius* l. 4. c. 2. and, saith he, all the *Greek* writers of the Heathens, who set down the stories of those times, have the same *verbatim*; and so indeed they have. See *Dio*, as also *Spartianus*. And the number of the slain *Jews* in that calamity is reckoned to be no less than two hundred thousand in that reign of *Trajan*'s: and this, if there had been none before, and if there were no more behind, might well be styled *a coming of Christ in the clouds* against his crucifiers, a lamentable judgment on all the tribes of that land, and so might own the expressions in that seventh verse, and some part of the after *Visions*.

But beside this, yet farther, within few years more, in the time of *Adrian*, *Trajan*'s immediate successor, (who began his reign *An. Dom.* 118.) there befel more sad destructions upon the *Jews*, and particularly upon *Jerusalem* it self, occasioned by the rising of *Barchocheba*, who being but a villain, φονικὸς καὶ λῃστικός τις ἀνὴρ, *one that lived by robbing and killing*, took upon him to come as a *Messiah*, as a light from heaven to the *Jews*, and therefore styled himself *Son of a star*. And with those that he thus raised, a great war there was waged by the *Romans* in the eighteenth year of *Adrian*, at the town *Bethek*, not far from *Jerusalem*; and the issue was, that the *Jews* were under a most miserable siege, and *Rufus* governour of *Judæa*, on occasion of this rising, without any mercy destroyed all he could come to, men, women and children, μυριάδας ὁλοῦς, saith *Eusebius* l. 4. c. 6. *whole myriads together*; and, to conclude, there came out an Edict of *Adrian*'s, after the death of the ring-leader, interdicting all *Jews*, and forbidding them to return to their city *Jerusalem* again, or so much as to look toward it: to which end the foundations of the Temple were ploughed up by *Rufus*, (and so *Christ*'s prophecy not 'till now exactly fulfilled, of *not one stone upon another*) the city inhabited by the *Romans*, new built, and named *Ælia*, from *Ælius Adrianus*, and (they say) the Statue of a Swine set over the gate of it, to reproach the *Jews*, and banish their very eyes from it. And this was another passage which might well be referred to in that place, as matter of mournful spectacle to all the Tribes of *Judæa*, and as mournfully represented in some of the Visions. To which must be farther added, that the unbelieving *Jews* are not the only men to whom the destruction here reveal'd in these Visions did belong, but as notably also, and well-nigh as soon, the erroneous vile Christians of those times (which were many of them *Jews* also, and (those that were not) *Judaizers*, or compliers with the *Jews*) *viz.* the *Gnosticks*, so oft spoken of in S. *Paul*'s *Epistles*, and by S. *Peter*, and S. *James*, S. *Jude*, and S. *John* also, with intimation of their approaching destruction, which here is visible in the Vision of, and the causes of the several destructions that lighted on the seven Churches of *Asia*, (if not wholly, yet) at least on the *Gnosticks* and other hereticks among them; of whom saith *Eusebius*, after the enumerating of their heresies, λόγου θᾶττον εἰς τὸ παραχρῆμα ἀπεσβήκασι, *they vanished to nothing in a moment*, and this, saith he, in *Trajan*'s time, l. 3. c. κθ'. And then in the second place, the other enemies of *Christ*, partakers in the crucifying of him, and afterward eminent persecuters of Christians, those of heathen *Rome*, as will appear in the exposition of the Visions. And then thirdly, as in a parenthesis, *Gog* and *Magog*, c. 20. 8. which after the peaceable flourishing of Christianity for a thousand years, should waft the Church again, the *Turks* in the East, &c. And then all the enemies of God, at the fatal last day of doom, c. 20. 11.

That this was the summary matter of these ensuing Visions, the most serious pondering of every part soon made unquestionable to me. And of it the Reader may here before-hand receive this short scheme, *viz.* that, after the *Preface*, in the first Chapter, to v. 10. and the Visions about the *seven Churches of Asia*, each of them set down distinctly, c. 2, and 3. this book contains, First, the proceedings of God with the Jews, from the fourth to the twelfth chapter: Secondly, the infancy and growth of the Church of *Christ* in order to the heathen world, 'till it came through great oppositions to get possession of the *Roman* Empire, partly by destroying, partly by converting the heathen and villanous, impure Idol-worshippers, from the twelfth to the twentieth chapter: Thirdly, the peaceable, flourishing state of the Church for a thousand years, (and after that the breaking out of the *Turk*, and harassing the Eastern Churches, briefly touch'd, together with their destruction, and the end

of

of the world) moſt rhetorically deſcribed from chap. 20th to the 6th verſe of chap. 22. and from thence to the end of the Book a formal concluſion of the whole matter. All which is ſomewhat proportionable to that which old *Tobit* prophetically ſpoke of the times that were to follow him, c. 14. 5. which he divided into three diſtinct ſpaces; Firſt, the *re-building of the Temple*, which was now long paſt, and this Book hath nothing to do with that: Secondly, the *conſummations of the ſeaſons of the age*, that is, the deſtruction of the *Jewiſh* ſtate, which is the firſt main period here. This is not ſo clearly ſet down in our ordinary *Engliſh* verſion as in the *Greek* it is; for that reads not as the *Engliſh* doth, *until the time of that age be fulfilled*, confining the continuance of the ſecond *Temple* to *the time of that age*; but, ἕως πληρωθῶσι καιροὶ τοῦ αἰῶνος, *till the ſeaſons of the age be fulfilled*, a phraſe near of kin to thoſe many which are uſed in the New Teſtament, for the deſtruction of this people, the *latter days*, or *ſeaſons*, συντέλεια αἰῶνος, *the conſummation*, or *concluſion*, *of the age*, *Mat.* 24. 3. But in the *Hebrew* copy ſet out, and rendred by *Paulus Fagius*, (which appears to be tranſlated skilfully by ſome *Jew* out of the Original *Chaldee*) there is a very conſiderable addition to this purpoſe, ועוד יצאו בגלות רב וגדול, *And again they ſhall go into a long and great captivity*, noting the *greatneſs* and *duration* of this beyond all the former. That theſe words in that *Hebrew* copy are the true reading, appears by the ſubſequent mention of a *return*, which cannot be ſenſe, without this precedent mention of a *captivity*. And that it belongs to that deſtruction of them by the *Romans*, appears by another paſſage, added alſo in that *Hebrew* copy, and directly parallel to *Mat.* 24. 31. For as there after the *deſtruction of Jeruſalem*, v. 29. is mention of the *Angels ſent to gather the elect Jews from the four winds*, (parallel to the viſion of the *ſealing*, *Rev.* 7.) ſo it follows in *Tobit*, but, *God*, *holy and bleſſed*, *ſhall remember them*, *and gather them from the four corners of the world*. After which follows thirdly, the ſtate of Chriſtianity, the glorious building of *Jeruſalem*, *and the houſe of God*, *foretold by the prophets*, (and that building ſet down, c. 13. 16, 17. with *Sapphires*, *Emrods*, *precious ſtones*, *pure gold*, *Beryll*, *Carbuncle*, *ſtones of Ophir*, in the ſame manner as 'tis deſcribed in theſe Viſions, c. 21. 18, 19.) and that to *continue for ever* or, as the *Hebrew* reads, *for ever and ever*; and as a prime branch of that period *the converting of the nations*, *and burying their idols*, (which is here the ſecond main period) v. 6, 7. This parallel prediction in *Tobit* may be of ſome force to authorize the interpretation of theſe Viſions; in all which, as there may be ſeveral particular paſſages either ſo obſcure (from the nature of prophetick ſtyle) as not to be eaſily explicated, or ſo copious, (and capable of more than one explication) as to render it uncertain which ſhould be preferr'd (in which reſpect I hope, and expect that much more light may be added to it by more ſtrict ſurveys, and comparing the expreſſions in this Book with the like phraſes or paſſages in the Prophets of the Old Teſtament) ſo for the general matter of theſe Viſions, I ſuppoſe, upon pondering the whole, there will be little doubt but theſe are the true lineaments of it.

And it hath been matter of much ſatisfaction to me, that what hath upon ſincere deſire of finding out the truth, and making my addreſſes to God for his particular directions in this work of difficulty (without any other light to go before me) appeared to me to be the meaning of this prophecy, hath, for the main of it, in the ſame manner repreſented it ſelf to ſeveral perſons of great piety and learning (as ſince I have diſcerned) none taking it from the other, but all from the ſame light ſhining in the prophecy it ſelf. Among which number I now alſo find the moſt learned *Hugo Grotius*, in thoſe *poſthumous* notes of his on the *Apocalypſe*, lately publiſh'd.

And this is all that ſeemed uſeful to be here premiſed concerning the interpretation of this Book.

THE REVELATION OF John the Divine.

THE Title of this Book as it is ordinarily ſet, Ἀποκάλυψις Ἰωάννου τοῦ θεολόγου, *the Revelation of John the Divine*, hath in it ſome ſeeming difference from the firſt words of the Book, which were written by S. *John* himſelf, (whereas that other (as the reſt of the titles of the Books of the New Teſtament) was by the Church of the firſt ages affix'd unto it,) Ἀποκάλυψις Ἰησοῦ Χριστοῦ, *the Revelation of Jeſus Chriſt*. And this difference is to be reconciled, not by making one of them to refer to the perſon that received, the other to him that gave the Revelation; for as *John* received it from *Chriſt*, ſo *Chriſt* alſo received it from his Father, and therefore 'tis here added, v. 1. *which God gave him:* but it muſt be by diſtinguiſhing of the time and manner of theſe revealings. God formerly revealed theſe future events to *Chriſt* the Son of man, as the Mediator by him now deſigned to conveigh all knowledge and grace to us; and this he did when *Chriſt* entred on his Prophetick office (long before the time here ſpecified) from whence it was that *Chriſt*, whilſt here on earth, foretold (in the parable of the *King* and the *Huſbandmen*, *Luke* 20. 16. and *Mat.* 24. and *ſparſim* at other times) many of the particulars repreſented in this prophecy, eſpecially that of the deſtruction of the unbelieving *Jews*. And in this reſpect this whole Book is entituled *the Revelation of Jeſus Chriſt*, that is, that prophecy which *Jeſus Chriſt* received from his Father, as *the viſion of of Iſaiah*, &c. is the prophecy which *Iſaiah* received from God, or, that God gave to *Iſaiah*. But then as *Chriſt* thought fit to give a repreſentation of this to his *beloved diſciple*, *John*, and ſo *John* received it, as a prophecy, to deliver to others, ſo 'tis fitly ſtiled (here in the title) *the Revelation of John*, who received it (in *viſion*, or *ecſtaſie*, v. 10.) by the Angel from *Chriſt*, as *Chriſt* received it from his Father. For this is the meaning of the word Ἀποκάλυψις *Revelation*, a word ordinarily uſed in *Daniel*, to ſignifie any knowledge extraordinarily communicated to any by God. Thus is the word uſed 2 *Cor.* 12. 1. where he puts together *viſions* and *revelations of the Lord* (and perhaps expreſſes it, v. 2. by ἄνθρωπον ἐν Χριστῷ *a man in Chriſt*, as here ver. 10. by *being in the Spirit ſnatch'd into the third Heaven,*) ſo again ver. 7. *abundance of Revelations.* So *Gal.* 2. 2. *I went up by Revelation*, that is, by impulſion of the *Spirit* of God, and *Epheſ.* 3. 3. *by Revelation* (that is, by *Chriſt*'s ſpeaking to him from heaven, and other the like viſions, which, it appears, he had, 2 *Cor.* 12. 7.) *God made known to me the myſtery.* In other places the word is uſed in a greater latitude, for an *expoſition* or *interpretation of* any *ſacred figure*, &c. however come by, though not by immediate inſpiration from God, the דרש among the *Hebrews*, expounding of difficulties (ſee Note on 1 *Cor.* 14. b.) and yet more widely 1 *Pet.* 1. 7. for *Chriſt*'s revealing himſelf in judgment on his adverſaries, and reſcuing the faithful. But here it is according to ſtrict idiom no more than *viſion* or *prophecy*, and ſo the title of *Enoch*'s book, cited *Jude* 15. was Ἀποκάλυψις Ἐνὼχ *the Revelation of Enoch*, but in S. *Jude*'s ſtyle (προεφήτευσεν Ἐνὼχ) *the prophecy of Enoch.* And if in this notion of the word (which is peculiarly that which here and c. 1. 1. belongs to it) Mr. *Brightman* intituled his Comment on this book *Apocalypſim* Ἀποκαλύψεως, *the Revelation of the Revelation* (as it ſeems he did by [a] applying the words of Scripture, *The Lord hath ſpoken, who can but propheſie?* to his own performances in that Comment, adding that *God not only ſpake of old by dreams and viſions, but daily now, whenſoever he inlightens the minds of his ſervants to the fetching out any hidden truth of his word: and that when God doth thus communicate with any, he underſtandeth a neceſſity impoſed on him to make it known to others, and that the danger is not ſhewn to him for his own private ſake,)* I cannot but affirm that he hath groſly miſtaken his buſineſs, and endeavoured to impoſe falſe prophecies upon his Reader. For though by the help and grace of *God*, ſought only by prayer, and by the uſe of means inſtrumental to that end, and ſubordinate to that grace (ſuch are comparing Scripture with Scripture, and Prophetick expreſſions with the Prophetick ſtyle, and Symbols with Symbols, and the obſervation of the uſe of words and phraſes in the ſacred dialect) it be poſſible to attain to the expounding or revealing ſome ſecret ſenſes of Scriptures, which without the uſes of theſe means will not be attainable; yet may not the interpretations of any meer man (which hath not the gift of prophecy) pretend to be the word of God. And whoſoever ſhall profeſs thus to *reveal the Revelation*, by *God ſpeaking to him*, and doth not evidence his calling and miſſion prophetick, eſpecially if he pretend to have learn'd from the *Revelation* things ſo diſtant from what there we read, as are *Germany*, and *France*, and *Britany*, of this laſt *Century*, from the *Churches* of *Sardis*, *Philadelphia*, and *Laodicea*, in *Aſia*, then in being when S. *John* by *Chriſt*'s appointment wrote this prophecy to them, muſt needs be look'd on as a falſe ſeer or falſe prophet. And this is done by Mr. *Brightman* in expreſs words, ſaying, that he [b] had *learn'd out of the Apocalypſe that a moſt heavy trial was now ſuddenly to invade the Chriſtian world* (as if what was ſaid to be *ſudden* near 1600 years ſince, were ſufficiently fulfilled by being *near at hand* forty four years ago) *that the Churches of Britain, Germany, and France, were moſt favourably admoniſhed of this tempeſt by Epiſtles written to them by name; that he by divine impulſion*, or *direction*, (or what elſe *divinitus* can ſignifie) *found theſe very Epiſtles, which ſignifie this thing, and from the inſcriptions of them underſtood to whom they were ſent, and durſt not but diſpatch them to them, leſt either by intercepting or concealing them he ſhould be condemned of wrong offered to the divine Majeſty.* And that [c] *thoſe Epiſtles do not foretel this by any doubtful conjecture, but teach in clear words what he thus thinks fit to affix on them.* The leaſt that can be ſaid of this is, that 'tis the *adding to the prophecies of this book*, c. 22. 18. the obtruding his own fancies for Divine revelations. And if the ſad calamities which have befallen this *Britiſh* Church ſince the writing of this *New Apocalypſe* of his, be conceived to conclude him a true Prophet, in his preſaging againſt the Angel of that Church, it will be as reaſonable to aſcribe divinity to the heathen Auguries and Oracles alſo, as oft as any part of the event followed any one of them: whereas indeed of any contingent future event there being only two things poſſible, either that it will, or that it will not come to paſs, and perſecutions, and ſchiſms, and commotions, and ſeditions, and changes of Government being

a. Ἀποκάλυψις Ἰωάννου

ἣν ἔδωκεν ὁ θεὸς

Ἀποκάλυψις

ἄνθρωπον ἐν Χριστῷ ἐν πνεύματι

a *Dominus locutus eſt, quis non prophetet? Non ſolum enim Dominus per ſomnia & viſiones antiquitus locutus eſt, ſed etiam loquitur quotidie, quoties mentes ſervorum ſuorum illuſtrat ad eruendam latentem veritatem verbi ſui, eandémque proferandam in apricum. Quicum autem Deus hoc pacto communicat, neceſſitatem intelligit impoſitam ſibi patefaciendi aliis quod ipſe accepit. Numquid enim accenderetur lucerna, ut ſubter modium poneretur? An commune periculum alicui privatim in ſuam unius gratiam indicaretur? &c. Epiſt. dedicat.*

b *Cum ex Apocalypſi didiciſſem graviſſimam tentationem in totum Chriſtianum orbem mox invaſuram, &c. atque vos Chriſtianas Brittaniæ, Germaniæ, Galliæ Eccleſias ſcriptis nominatim Epiſtolis de hac tempeſtate indulgentiſſimè moneri; Ego has ipſas Epiſtolas quæ rem hanc ſignificant, quaſi projectas in medium divinitus offendens, ac intelligens ex inſcriptionibus ad quas datæ erant, non auſus eram eaſdem vobis non reddere, ne intercipiendo & clam habendo apud me læſæ divinæ majeſtatis condemnarer. Ep. Ded.*

c *Epiſtolæ hæ non ambigua conjectura rem augurantur, ſed diſertiſſimis verbis docent, &c.*

being ſo frequent, that whatſoever Church or Kingdom hath long withſtood ſuch onſets, may at laſt by ſome advantage induſtriouſly ſought, and maliciouſly laid hold on, not improbably ſink and fall under them, whatſoever is or can be foretold in this kind with any common prudence, will not be improbable to fall out (in ſome part) within forty or fifty years ſpace. Nay, whatever 'tis, ſome advantage it will have toward the completion by having been foretold: As when by the flying of the birds (ſo caſual and unſignificant a thing as that) the *Roman Augurs* promiſed the ſoldiers a victory on their ſide, the courage thus infuſed into them by believing that prediction, did oft contribute very much to the obtaining the victory; the ſame may in ſome meaſure be ſaid in this particulaar. But much more conſiderable is the influence and conſequence of that doctrine which is ſo frequently inculcated by the Expoſitors of this Book, That the people are they that muſt pull down *Antichriſt*, whilſt Kings eſpouſe his cauſe: than which nothing can be more effectual and direct toward the raiſing and fomenting of commotions, to which the proſperity of them is as probably conſequent, as victory to the number and courage of an Army; and ſo though the preſcience of God (which is not his decree) and the predictions of true Prophets, which are but rays of that preſcience, have no proper immediate influence on the effect, nothing of cauſality in them, yet theſe vain deluſions of thoſe falſe Prophets may have had much of (improperly ſo called, yet) real efficiency, and if ſo deſigned by them, of guilt in them. All which proves the wickedneſs and dangerouſneſs of ſuch deſigns, but gives no Authority to the interpretations.

Having ſaid thus much in general of Mr. *Brightman*'s *Apocalypſe*, I ſhall not think it amiſs to give the Reader ſome view or taſte of his way of interpreting, and the grounds wherewith he contents himſelf. And it ſhall be by mentioning his explications of the prophecies of the *ſeven Churches*, which are in themſelves the moſt clear and intelligible of any part of the whole book, (as belonging peculiarly and by name to the chief Epiſcopal Sees of *Aſia*, ſufficiently known to all, and, in reſpect of the matter and expreſſions uſed in them, more perſpicuous than almoſt any part of the prophecies of *Iſaiah*, but much more than thoſe of *Ezekiel* and *Daniel*) but by him detorted and wreſted from their native intelligible ſenſe to far diſtant purpoſes. This view I ſhall not chuſe to give here out of its place, but leave the Reader to make it up, by putting together theſe few Notes on the three enſuing Chapter, ch. 1. g. ch. 2. b. d. g. ch. 3. a.

That the title of Θεολόγος *the Divine*, is here given to the writer of theſe Viſions, and not Ἀποστόλος *the Apoſtle*, is not from any imagination of thoſe that affix'd it, that the Apoſtle *John* was not writer of them, but becauſe that title of Θεολόγος was by the Antients, *Origen* eſpecially, beſtowed on this Apoſtle, in reſpect of the divinity and ſublimity of his manner of writing, obſervable in his Goſpel, and particularly becauſe he began it with ſetting down the divinity of *Chriſt* (whereas others begin with his birth, or humanity) the Θεὸς ἦν ὁ λόγος, *the Word was God*. This title had by the *Platoniſts* been given to *Orpheus*, in relation to the book concerning the Gods written by him, and ſo to *Linus* and *Muſæus* alſo; thoſe three ordinarily known by the name of *Theologi poetæ*. b. Θεολόγος

CHAP. I.

Paraphraſe.

*ſuddenly, ſpeedily ἐν τάχει † he ſignified them ſending by his Angel ἐσήμανεν ἀποστείλας διὰ τοῦ Ἀγγ. * who had teſtified the Ὃς ἐμαρτύρησε

1. THE Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his ſervants things that muſt * ſhortly come to paſs; and † he ſent and ſignified *it* by his Angel unto his ſervant John:]

1. The prophecy, or viſion, or Revelation of Jeſus Chriſt, which (as to our great Prophet and Interceſſor, or Mediator between God and us) was put into his hands by his Father, that he might, as he pleaſed, make known to his Apoſtles ſome things that ſhould ſuddenly come to paſs (many of them in the age wherein they lived, as his dealing with his crucifiers, and their perſecutors, the Jews) and (as ſome of them he made known to them all together, whilſt he was alive, as then near at hand, Mat. 24. 34. Luke 21. Mar. 13. ſo) now he hath thought fit to ſend a ſymbolical repreſentation of the ſame, and all the reſt, the whole matter of this prophecy, by an Angel to John his moſt beloved diſciple;

2. * Who bare record of the word of God, of [a] the teſtimony of Jeſus Chriſt, and of all things that he ſaw.]

2. That John that had preached or given in his teſtimony concerning the word of God, the doctrine, and deeds, and ſufferings, and reſurrection of Chriſt (whereby he teſtified his to be the doctrine and will of his Father) and ſome particulars which he peculiarly ſaw, (ſee John 19. Note d. and 1 John 1. 1.) not taken notice of by others.

3. Bleſſed *is* he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein: for the time is at hand.]

3. In this Revelation other prophecies there are, and predictions of things future (after this of the Jews deſtruction) and therein, mix'd, the admirable ways of God's providence in permitting and puniſhing his enemies, exerciſing and rewarding the patience of his ſervants, the conſtant Chriſtians. And ſo the prophecies here ſet down of the deſtructions of the enemies of Chriſt, are matter of comfort to all them that are now under perſecution, and are ſuch as concern every one that now lives to read and obſerve, and to perform what herein he is admoniſhed to perform. For the time is cloſe at hand, wherein one after another, all theſe prophecies, tending all to ſet forth God's wonderful providence in puniſhing his enemies and protecting his ſervants, ſhall be ſucceſſively fulfilled.

† from the That is ἀπὸ τοῦ ὁ ὢν

4. John to the ſeven Churches in [b] Aſia: Grace *be* unto you and peace † from him which is, and which was, and which is to come, and from [c] the ſeven ſpirits which are before his throne.]

4. Theſe Revelations which I John thus received, I ſend in an Epiſtle to the ſeven Churches of Aſia, which I ſalute my ſelf, and am commanded to ſend them greeting from the eternal God, whoſe name is Jehovah, which ſignifies, He that is, and was, and ſhall be, and from the Angels which attend and wait upon God, ch. 4. 5. and are, as in the Sanhedrim, the officers waiting on the head of the Sanhedrim, to go on all their meſſages, or, as in the Church, the Deacons, to attend the commands of the Governour of the Church, and to perform them, (ſee Mat. 18. Note a.)

*firſt-born from the dead πρωτότοκος ἐκ τῶν νεκρῶν

5. And from Jeſus Chriſt, *who is* the faithful witneſs, *and* the * firſt-begotten of the dead, and the Prince of the Kings of the earth: unto him that loved us, and waſhed us from our ſins in his own blood,]

5. And from Jeſus Chriſt, him that teſtified and made known, being here on earth, the will of his Father with all fidelity, (ſee Note a. and ch. 3. c.) and that being crucified roſe from the dead (and ſo as our firſt-fruits, 1 Cor. 15. 20. aſcertained our reſurrection, wherein we his brethren ſhall be like him our elder brother) and hath all power given unto him in heaven and in earth, is ſuperiour to all the Princes of this world, (Dan. 4. 17.) whoſe power or perſecutions ye may fear: to him that hath made uſe of that power to expreſs the reality of his love to us, in purging us from our ſins, obtaining juſtification and ſanctification for us, by the ſatisfaction wrought by the ſhedding of his blood, and all the merits of his death (and the power of his reſurrection, and the bleſſed conſequents of it, the ſending of his Spirit, and his own Interceſſion at the right hand of his Father) all conſequents of that blood-ſhedding of his, upon which God ſo highly exalted him above all, Philip. 2. 9.

† his God and Father τῷ θεῷ καὶ πατρὶ αὐτοῦ

6. And hath made us [d] Kings and Prieſts unto † God and his Father; to him be glory and dominion for ever and ever. Amen.]

6. And all this that he might purchaſe to himſelf a Church of obedient ſervants (and accordingly he hath now ſet us apart as conſecrated perſons (ſuch as Kings and Prieſts were of old) to perform daily ſervice unto him, and delivered us from our perſecutors that we may do ſo:) To this Saviour and Redeemer of ours be aſcribed, as to our eternal God, all glory and dominion for ever and ever, Amen. (Which acknowledgment of that diſciple of his, attributing the ſame to Chriſt which Chriſt teaches us to attribute to our Father in heaven, Mat. 6. and which belongs only to God, is a ſure teſtimony that Chriſt is God: ſee Note on Rom. 9. c.

* and all they which καὶ οἱ τίνες † tribes of the land αἱ φυλαὶ τῆς γῆς, ſee Note on c. 7. a.

7. Behold, he [e] cometh with clouds; and every eye ſhall ſee him, * and they *alſo* which pierced him: and all † kindreds of the earth ſhall * wail becauſe of him:] even ſo, Amen.

7. Behold, this is his ſeaſon wherein he cometh to protect his ſervants and to inflict vengeance on his enemies (ſee Note on Mat. 24. b.) as diſcernibly as when by the appearance of Angels in white clouds, or with thunder and lightning, &c. he exhibits himſelf (ſee Dan. 7. 13.) and all men ſhall diſcern his particular hand in theſe judgmens, and all that had to do in the crucifying of him, and all the nation of the Jews, whether at Jeruſalem, or whereſoever ſcattered (ſee the Premonition, and Mat. 24. b.) ſhall diſcern that theſe judgments are inflicted on them for their crucifying of Chriſt, and perſecuting Chriſtians, and ſhall ſee what cauſe they have to lament for their cruel uſage of them, which now lights ſo heavy upon themſelves.

* mourn over him κόψονται ἐπ' αὐτὸν

8. I am Alpha and Omega, the beginning and the ending, ſaith the Lord, † which is, and which was, and which is to come, the * Almighty.]

† the That is ὁ ὢν, v. 4. * ruler of all things παντοκράτωρ

8. The firſt and laſt letter of the Greek Alphabet is a deſcription of me, ſaith Chriſt, who am before and after all things (and ſo he whoſe kingdom hath no beginning nor end) and am able to ſecure all faithful ſervants of mine, and to ſubdue and deſtroy mine enemies, and now mean to evidence ſome of my royal power in puniſhing my enemies, or ill ſubjects.

9. I John, who alſo am your brother and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the Iſle that is called Patmos for the word of God, and for the teſtimony of Jeſus Chriſt.]

9. I John, who write this Epiſtle to you, and who with other the faithful Chriſtian Jews have ſuffered perſecution, and do ſtill hold out conſtant and patient, through the power of Jeſus Chriſt (who now reigns, though once he ſuffered) not permitting any temptation to ſhake my faith, or drive me from the profeſſion of Chriſtianity, was in the Iſle of Patmos, baniſhed thither for preaching and promulgating the doctrine and faith of Jeſus Chriſt. (See v. 2. Note a.)

10. I was in the ſpirit on the Lord's day, and heard behind me a great voice, as of a trumpet,]

10. And being there excluded from the ſociety of men, I was vouchſafed by God to receive Revelations from him; and accordingly I fell into an ecſtaſie or tranſportation, on the * day of Chriſt's reſurrection, the firſt day of the week, either the annual, or the weekly feſtivity, ſet apart to commemorate his reſurrection, and as upon a feſtivity, I heard the ſound of a trumpet, Pſal. 47. 5. or a voice as loud as the ſound of the trumpet, and that voice behind me, Iſ. 30. 21. calling to me unexpectedly.

* Κυριακὴ τῆ ἀναστάσεως Χριστοῦ μνημόσυνον φέρουσα, Andr. Cæſar. The Lord's day is that which carries the memorial of Chriſt's reſurrection.

11. Saying, I am Alpha and Omega, the firſt and the laſt; and, what thou ſeeſt, write in a book, and ſend *it* unto the ſeven Churches which are in Aſia, unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.]

11. And that which was ſaid, was, that he that ſpake to me was the eternal God, and that I was commanded by him to write down what was or ſhould be (at this or at any other time) ſhewed me, and to ſend all together in an Epiſtle to the ſeven Churches of Chriſt in Aſia, of which Epheſus was the chief Metropolis: which accordingly now I do.

12. And I turned to ſee the voice that ſpake with me: and being turned I ſaw ſeven golden Candleſticks,]

12. And hearing the voice behind me, I turned to ſee who it was, from whence this voice came to me. And upon this occaſion of turning, there appeared unto me in the viſion the repreſentation (in Symbols or viſible Hieroglyphicks) of what that voice v. 11. ſaid unto me: To ſignifie the ſeven Churches, appeared ſeven golden Candleſticks.

13. And in the midſt of the ſeven Candleſticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.]

13. To ſignifie Chriſt, that eternal God that ſpake to me, and ſaid, I am Alpha and Omega, there appeared an Angel in the midſt of the Candleſticks (like him deſcribed Dan. 10. 5.) in a very ſolemn manner, habited like the high prieſt, Levit. 6. 12. and 16. 4. (to ſignifie Chriſt our merciful high prieſt, who hath compaſſion on our infirmities, and intercedes and prays for us, to be repreſented by this Angel) in an upper garment, long, ſuch as he uſed to wear (ſee Note on Mat. 5. 6.) and girt with a girdle, (as he was too) and that of gold, (as Rev. 15. 6.) after the manner of the high Prieſt, the curious girdle of whoſe Ephod was of gold, blue, purple, ſcarlet, and fine twined linnen, Exod. 39. 5. and by that intermixture of gold, diſcriminated from the girdles of ordinary prieſts (ſee Note on Luke 12. b.) and this belt or girdle girt about the paps.

14. His head and *his* hairs *were* white † like wool, * as white as ſnow; and his eyes *were* as a flame of fire;

15. And his feet like unto † [f] fine braſs, as if they burned in a furnace; and his voice as the ſound of many waters.]

† as it were a white fleece ὡσεὶ ἔριον λευκὸν

* as ſnow ὡς χιὼν

† amber, as it were ſet a fire in a kiln χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοις

14, 15. And his appearance from head to foot was like a flaming fire, noting his coming to do vengeance, to conſume with the brightneſs of his preſence, 2 Theſſ. 2. 8. a huge terrible roaring noiſe.

f. And his voice was like the ſound of a great many waters met together, or of a multitude, Dan. 10. 6. making

16. And * he had in his right hand ſeven ſtars: and out of his mouth went a ſharp two-edged ſword, and his countenance *was* as the ſun ſhineth in his ſtrength.]

* or, in his right hand were ſeven ſtars, for ſo the K.'s MS. reads καὶ ἐν τῇ δεξιᾷ αὐτοῦ ἀστέρες ἑπτά

16. And in his right hand (ſignifying his approbation and care of the ſeven ſingular Governours which were placed in thoſe ſeven Churches, repreſented by the Candleſticks:) and there came out of his mouth, inſtead of a tongue or words, a ſword of ſuch a kind as betokened ſudden deſtructions, and the ſame was ſignified by his looks, which was the reſemblance of the ſun when it ſhineth in its greateſt brightneſs.

17. And when I ſaw him, I fell at his feet as dead: and he laid his right hand upon me, ſaying unto me, Fear not; I am the firſt and the laſt:]

17. And when I ſaw Chriſt thus repreſented, the terribleneſs of the viſion and Chriſt's appearance in it was ſuch, that it put me into a fainting-fit (ſee Dan. 10. 8.) but he held me up, and encouraged me not to fear, but to truſt in him, as the eternal God, who would certainly do me no hurt, how terrible ſoever he proved to his enemies, putting me in mind who he was, the God of heaven, though vilified and crucified upon the earth, (which crucifying of him, and proceeding in like manner with his ſervants, is the thing that he comes now to puniſh, and therefore there would be no matter of fear, (but much rather of comfort and joy) to any faithful Chriſtian.)

18. I *am* he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of † hell and death.]

† hades τοῦ ᾅδου

18. Even that Chriſt which lived here on earth, and was put to death (and ſo knows how to have compaſſion on all faithful Chriſtians that ſuffer in like manner, Heb. 2. 17.) and roſe again to life, and now lives never to die again, and hath all power over that inviſible ſtate and continuance in death, and over death it ſelf (ſee Note on Mat. 11. 1.) being able to fetch any man out of that condition, and reſtore him to life again, and ſo fit to relieve and reward any that ſuffers, though it be death it ſelf, for his ſake. To which purpoſe, ſaith he, for the evidencing the truth of what now I ſay, that is, of my faithful care of all thoſe that continue conſtant to me (whilſt I deſtroy the obdurate.)

19. Write [g] the things which thou haſt ſeen, * and the things which are, and the things which ſhall be hereafter;]

* both which are, and which are to come after them

g. 19. Do thou write the viſions which thou haſt formerly ſeen, a repreſentation both of the things which are now a doing, and of others which ſhall ſoon follow after them.

20. The myſtery of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden Candleſticks. The ſeven ſtars are the [h] Angels of the ſeven Churches; and the ſeven Candleſticks which thou ſaweſt are the ſeven Churches.]

h. 20. And for that which thou now ſeeſt, which thou art to write alſo, (as I bad thee, v. 11.) the meaning of it is, that it repreſenteth to thee the ſeven Churches, to which thou muſt communicate theſe viſions in an Epiſtle, and the ſeven Governours of them; The ſeven ſtars which were ſhewed thee in the viſion, ſignifie ſo many Governours of thoſe ſo many Churches, v. 11. and the Candleſticks ſignifie the Churches themſelves.

Annotations on Chap. I.

a. ἀποκάλυψις Ἰησοῦ. V. 2. *The teſtimony of Jeſus*] *The teſtimony of Jeſus* is the Goſpel, as it was preached and teſtified by him, the μάρτυς πιστὸς, moſt *creditable authentick witneſs*, ver. 5. and accordingly 'tis called 1 *Cor.* 1. 6. *the teſtimony of Chriſt*, and 2 *Tim.* 1. 8. *the teſtimony of our Lord*, and *the teſtimony of God*, 1 *Cor.* 2. 1. For as there is the ἀποκάλυψις *record* or *teſtimony* that *God teſtified of his Son*, *Joh.* 8. 18. both the *voice from heaven*, and the *miracles* which he did, *&c.* and as the Apoſtles office (and the *Baptiſts*, *Joh.* 5. 30.) was peculiarly, that they ſhould *teſtifie of Jeſus*, *Joh.* 19. 35. and 21. 24. *Act.* 1. 22. ſo it was the great Prophetick office of *Chriſt* that he ſhould *teſtifie of the truth*, declare the will of *God*, and demonſtrate (by prophecies, by miracles, by laying down his life, and by his Reſurrection, and deſcent of the *holy Ghoſt*) that it was ſuch, (ſee Note on ch. 3. c.) Thus in the ninth verſe of this Chapter, where *John* is ſaid to be *in the Iſle Patmos*, (that is, *baniſhed for the word of God*, and for *the teſtimony of Jeſus*,) the meaning is evident, that he was in that exile for having preached that Goſpel of *Chriſt*: Λόγῳ Θεοῦ, εὐαγγέλιον ὁ ἔγραψεν, ſaith *Andreas Cæſarienſis*, *the word of God, is the Goſpel which he wrote*; not that it is certain that he had written it when he was baniſhed into *Patmos*, but becauſe that very Goſpel which he wrote upon the entreaty of the *Aſian* Biſhops, for the confuting of *Cerinthus*, &c. was

was in ſubſtance preached before by him throughout all *Aſia*, and many converted to the faith by it.

b. Ἀσία — V. 4. *Aſia*] That *Aſia* here ſignifies not that fourth part in the diviſion of the world, but (in another notion of the word known to Geographers) the *Lydian* or *Proconſular Aſia*, is largely demonſtrated by the *moſt reverend Archbiſhop of Armagh* in his diſcourſe on that ſubject. Thus the word is uſed *Act.* 19. 26. where *Paul* is ſaid to have *perſuaded much people, not only at Epheſus, but almoſt through all Aſia*; where *Aſia* muſt needs be that Province of which *Epheſus* was the chief *Metropolis:* and ſo *Act.* 20. 18. all the *Biſhops* of *Aſia* are (by letters ſent to *Epheſus*) ſummoned to meet *Paul* at *Miletus*; where as he foretels them, v. 29. that ſoon *after his departure cruel ravenous wolves will enter in, not ſparing the flock*, and that *among themſelves will ariſe falſe teachers*, and accordingly *Timothy* was then left *Metropolitan* of *Epheſus*, that *he might charge* ſuch μὴ ἑτεροδιδασκαλεῖν, *not to diſſeminate theſe falſe doctrines*, 1 *Tim.* 1. 3. ſo it appears it ſoon fell out: for S. *Paul* tells *Timothy*, 2 *Tim.* 1. 15. as a thing known by him, that πάντες οἱ ἐν τῇ Ἀσίᾳ *all they that were in Aſia rejected him*, which in all reaſon is to be underſtood of the generality of the Biſhops near, if not under this *Metropolitan*, of whom two are there named by him, *Phygellus* and *Hermogenes*. That it was the hereſie of the *Gnoſticks* that thus infeſted theſe Churches, may appears by the *Epiſtles to Timothy*, where they are diſtinctly named by the ψευδώνυμος γνῶσις, *Science falſly ſo called*, 1 *Tim.* 6. 20. and by the μῦθοι and γενεαλογίαι, *fabulous*, Poetical Theology, conſiſting of ſtrange *Genealogies*, imitated from the heathen Poets, which the *Valentinians* had from the *Gnoſticks*, and are deſcribed at large by *Irenæus* in his deſcription of that hereſie. And accordingly here is *Chriſt*'s meſſage ſent to theſe Biſhops of *Aſia*, to reprehend and warn them againſt this hereſie. Now in this *Aſia*, as there were many cities, ſo there were ſome *metropoles*, *chief*, or *mother cities*, to each of which the leſſer adjacent cities were ſubordinate. Of this ſort the firſt was *Epheſus*, ſaith *Ulpian*, τῆς μητροπόλεως Ἐφεσος πρώτης, *in l. Obſerv. D. de Off. Proconſ.* Such again was *Thyatira*, ſaith *Ptolemy*, Θυάτειρα μητρόπολις, *Geogr.* l. 1. c. 2. Such *Philadelphia*, in the * *Council of Conſtantinople ſub Mena*; Ἐπίσκοπος τῆς Φιλαδελφέων μητροπόλεως τῆς Λυδῶν ἐπαρχίας, *the Biſhop of the Metropolis of Philadelphia of the Province of the Lydians.* Of the ſame rank are *Laodicea*, *Sardis* and *Smyrna* affirmed to be by *Pliny*, (*Nat. hiſt.* l. 6. c. 29.) as cities wherein the *Roman Proconſuls* reſiding, kept courts for all the adjoining cities to reſort to; and the ſame he affirms of *Pergamus*, c. 30. By which it appears that all the *ſeven cities* here named were *Metropoles*, and accordingly under theſe *ſeven* all other Chriſtian Churches of this whole *Proconſular Aſia* were contained: of which number as it is reaſonable to think that there were more than ſeven at the time of writing this *Epiſtle*, (*Paul* having ſpent *two years* in preaching the Goſpel in *Aſia*, and *all the inhabitants* ſaid to have received the faith, *Act.* 19. 10.) ſo it is evident in *Ignatius*'s time (which was not long after this) that *Magneſia* and *Trallis*, upon the banks of *Mæander* (Τράλλεις πόλις Λυδίας πρὸς τῷ Μαιάνδρῳ ποταμῷ, ſaith *Stephanus Byzantius* πε. πόλ.) being conſequently included in this *Aſia*, were Epiſcopal Churches, or Cities, *Damas* being Biſhop of one, *Polybius* of the other, and ſo ſubordinate to the *Metropolitan* of *Epheſus*.

* *Act.* 5.

c. ἑπτὰ πνεύματα — Ib. *The ſeven ſpirits*] There is ſome queſtion what is here meant by the ἑπτὰ πνεύματα *ſeven ſpirits*. Some interpret them to be the *holy Ghoſt*, in reſpect of the ſeven graces of that *Spirit*; ſome the ſeveral operations of God's providence, which they conceive to be mentioned ch. 5. 12. and noted by the *ſeven eyes*, *Zach.* 4. 10. and *Rev.* 5. 6. which are there called the *ſeven ſpirits of God ſent unto all the land:* but δοκιμώτερον τοὺς ἀγγέλους ταῦτα νοεῖν, 'Tis *more reaſonable to underſtand the Angels by them*, ſaith *Andreas Cæſarienſis*. So *Clemens Alexandrinus*, *Strom.* 6. Ἑπτὰ μέν εἰσιν οἱ τὰ μεγίστων δωρεῶν ἔχοντες πρωτότοκοι ἀγγέλων ἄρχοντες, *there are ſeven which have the chiefeſt power, the firſt-begotten princes of the Angels*; where the πρωτότοκοι ἄρχοντες *firſt-born princes*, is ſure taken from *Dan.* 10. 13. where the *Hebrew* reads שרים הראשנים *the chief princes*, of which *Michael* is there ſaid to be *one*, or *of the firſt*. So *Tobit* 12. 15. *Seven holy Angels, which preſent the prayers of the Saints.* And there appears no reaſon why the *ſeven eyes* in *Zachary*, and here, chap. 5, 6. interpreted *the ſeven ſpirits of God*, ſhould not be the Angels of God; the ſame that *ſtood before God*, chap. 8. 2. as here they are *before his throne*; it being ordinary for the Officers employed by perſons to be called *eyes*. Theſe *ſeven Spirits* we find again ch. 4. 5. where, in reference to the number of the lamps on the candleſtick in the Sanctuary, they are called *ſeven lamps*. And they there ſeem to refer to the *ſeven deacons* in the Church of *Jeruſalem*, *God* being before likened to the *Biſhop*, and the *Saints* to the 24 *Elders*. And if it be thought ſtrange that *John* ſhould pray for *Grace* and *Peace* from the Angels, which here he ſeems to do from the *ſeven Spirits*, I anſwer, firſt, that theſe and the like words, *Peace be to*, or, *with you*, are but a form of greeting or ſalutation, which includes in it all good wiſhes of the things mentioned, but not a ſolemn prayer to thoſe perſons named in the form. This may appear by *Chriſt*'s taking leave of his Diſciples, *Joh.* 14. 27. where he tells them, he *leaves peace with them*, and *gives his peace to them*, that is, he takes his leave of them, greets them at parting (and bids them *not be troubled* at it, *nor affrighted*) adding that he *gives* it to them, *not as the world gives* it, that is, he greets them heartily and affectionately, and in doing ſo, doth more than in the world is wont to be done by ſuch ſalutations. Men are wont to uſe theſe words, *Peace be to you*, &c. formally, and by way of civility, but oft do not wiſh it when they ſay it, and can never do any more than wiſh or pray for it; but *Chriſt* beſtows it by wiſhing it. Where firſt, *Chriſt* uſes this greeting, and yet doth not pray to his Father in doing ſo, but actually beſtows it, and ſaith he *gives* it them: nay the men of the world are ſaid to *give* it, though not as *Chriſt* doth. Both which note a difference betwixt ſuch ſalutations and prayers. But then ſecondly, ſuppoſing it a prayer, yet the action of prayer, being not addreſs'd to the *ſeven ſpirits*, whether immediately or terminatively, there can be no inconvenience from thence to define the *ſpirits* to be Angels. For 'tis certain that the Angels are uſed by God as inſtruments to conveigh his mercies to us (and the word *Peace*, as the Hebrew שלום, in ſalutations eſpecially, ſignifies all kind of mercies, all proſperity) and then thoſe mercies come from the Angels immediately, though originally from God. And accordingly *Jacob* in *bleſſing Joſeph's ſons*, having mentioned *God, before whom* his *fathers did walk, the God which* had *fed him all his life*, *Gen.* 48. 15. adds, ver. 16. *the Angel which redeemed me from all evil* (that is, *the Angel* by whom as by an inſtrument or ſervant God had done this for him, and which had ſo often appeared to him) *bleſs the lads*, &c. where though he prays not to the Angel but to God, yet he may, and doth pray, that God would continue to uſe the Angel's ſervice in bleſſing the lads which he had uſed in bleſſing him. And if it be farther objected, that theſe *ſpirits* here are named before *Chriſt*, and therefore muſt not be *Angels*; I anſwer, firſt, that the order of ſetting down is no note of dignity or priority in the Scripture. In theſe benedictions the *Lord Jeſus* is generally named before *God the Father*. And ſecondly, if the *ſpirits* ſhould ſignifie the various operations of the Divine providence, as ſome, or the graces of the *Spirit*, as others would have them ſignifie, this inconvenience will alſo hold againſt either of thoſe, that they ſhould be named before the ſecond perſon in the Trinity, and a farther inconvenience alſo, that *grace* ſhould be ſaid to come from graces, or from operations, or that any thing but perſons, God or Angels, ſhould have to do in conveighing grace and peace unto us. But then thirdly, the reaſon why the mention of *Chriſt* is left to the laſt place is evident; Firſt, becauſe the Angels being God's attendants are accordingly joined with him, not as one equal with another, but as ſervants following the Maſter. And ſecondly, becauſe there was more to be ſaid of *Chriſt* than the bare naming him, as appears, v. 5, 6, 7. which made it more convenient to reſerve his mention to the laſt place, in which that might moſt commodiouſly be ſpoken.

d. βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ — V. 6. *Kings and prieſts*] This phraſe βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ is taken out of the *Jeruſalem Targum*, *Exod.* 19. 6. There, the *Hebrew* reads ממלכת כהנים *a kingdom of*

of priests, but that *Targum* reads מלכין וכהנין *Kings and priests*, and the *Septuagint* βασιλειον ἱεράτευμα *a royal priesthood*. From the *Septuagint* S. *Peter*, 1 *Pet.* 2. 9. reads βασιλειον ἱεράτευμα *a royal priesthood*, writing to the Jews of that dispersion which had the *Septuagint translation* in their hands, and S. *John* here, and ch. 5. 10. βασιλεῖς καὶ ἱερεῖς *Kings and Priests*, in respect of those Jews again who had that *Targum* in their hands also. And the meaning of both the phrases is to be conceived the same, agreeing with the first notation of the Hebrew phrase, *a kingdom of priests*, that is a nation not going on in the ways or customs of other people, but *populus alius*, *a several distinct people*, as the *Targum* reads it, v. 5. consecrated, as it were, and set apart for the service of God, as the Priest's office is to wait upon God's service continually. Such were the Jews to be by God's command, and by their entring into covenant with God, *Exod.* 19. 6. And such must the society of Christians be now with *Christ*, who requires them to perform these offices of Devotion, and that in publick assemblies instituted for that turn, and not only at some few set feasts or times, but continually (morning and evening at least,) the whole Christian's life being typified by the Jews sabbath, and so the necessity lying on them to *serve God truly*, *praise* him, *bless* him, *pray* to him solemnly *all the days of their lives*. That we should do so was the main end of *Christ*'s redeeming us, *Lu.* 1. 74. *Tit.* 2. 14. and in relation to that 'tis here said, that *Christ washed us from our sins by his blood*, *and made us kings and priests to his God and father*, that is, by his blood bought us to be the constant servants of God, waiting on him, and serving him (the whole Christian Church) avowedly, *all the days of our life*. To this sense is the place of S. *Peter*, 1 *Pet.* 2. 9. to be understood: For ver. 5. he is upon an exhortation, that they, as *living stones of* this *holy building built on Christ a living foundation*, *join together into a spiritual house*, *an holy priesthood to offer*, &c. that is to join together into a Christian assembly or Church, meeting together continually (as the Priests were wont) to serve God, and pray to him, and praise him, which God will accept of through *Christ*, as he did of the corporeal sacrifices of the Jews. To this he adds a testimony out of the Old Testament to enforce it, v. 6. which foretels God's purpose to gather a Church that should believe and confess him publickly (that is the meaning of *not being ashamed* of him, *Rom.* 10. 10, 11.) which testimony being applied to them (as also in another part of it, which comes in as an accessary to the former) ver. 7, 8. he comes back again, v. 9. ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, *but you are a choice stock*, *a royal priesthood*, which in all probability is, as the first verse had been, not only, (or so much) an affirmation what they were, but an exhortation what they ought to approve themselves to be; or if an affirmation, yet that in the force of an exhortation (like that in *Exodus*, whence 'tis taken, *Ye shall be to me a kingdom of priests*, that is, I command or require you to be so, or, *If you will obey my voice*, *you shall*, that is, this act of obedience I require from you; so there) *ye are a choice kindred*, *a kingdom of priests* (that is, *Christ* hath bought you that you should, and therefore you ought to be so) *a peculiar people*, set apart on purpose to this office, as it there follows, to *praise* and *magnifie God*, and declare the power of his grace, which hath wrought such a change in you. And this is most effectually done by a constant publick service of him. To the same purpose also is that other place, wherein these words are again made use of, *Rev.* 5. 10. where the *living creatures* and *Elders* offering up *the prayers of the Saints*, ver. 8. (that is, the persecuted Christians alive then, before the destruction of the Jews, approaching and drawing nigh, v. 9.) and those *prayers*, it seems, prophetick praises (express'd there by *incense*) for what they foresee *Christ* would speedily do for them, they *sing a new song*; the effect of which is, that *Christ* having been crucified by the Jews, slaughter'd, as other Prophets had been, should yet have the privilege beyond all them to work a notable vengeance upon those bloody men, that is, to *open the seals of the book* which contained all those *woes* in it against that people, ver. 9. and by doing so, by acting that revenge on his crucifiers, and the persecutors of Christians, it follows there in the song, that God had gathered them, (that is, the Saints that prayed) and brought them back from their dispersions and captivities, as it were, and made them *kings and priests unto God*, that is, a kingdom of priests, a congregation, or Church, or multitude of men daily serving God, meeting at the publick assemblies to worship and sacrifice to him: which was remarkably the effect of the Jews destruction at that time, those having been the chief persecutors of Christianity, and hindring their publick assemblies where they had power, and where they had not, yet so calumniating the Christians to the *Roman* Emperors and Officers, that they had for some time brought great persecution upon them, and most severe interdicts of all publick meetings. As for that which this place in the *Epistles to the Churches* peculiarly refers to, I suppose, it is that degree of indulgence which the Christians now had received from the Emperors in some degree, from *Vespasian* and others after him, according to that of *Tertullian*, in his *Apologetick*, *Quales ergò leges*, *quas adversum nos soli exequuntur impii*, *injusti*, *turpes*, *truces*, *vani*, *dementes*, *quas Trajanus ex parte frustratus est*, *vetando inquiri Christianos*, *quas nullus Adrianus*, *nullus Vespasianus*, *quanquam Judæorum debellator*, *nullus Pius*, *nullus Verus impressit*, *The laws against Christians Trajan took away in part*, *and neither Adrian*, *nor Vespasian*, *nor Antoninus Pius*, *nor Antoninus Philosophus required to be executed on them*. So saith *Eusebius* of *Vespasian*, μηδ' ὅλως καθ' ἡμῶν ἄτοπον ὁπωσοῦν ἐπινοήσας, *he practised no cruelty against the Christians* (see 2 *Thess.* 2. 1.) And this is there express'd, *Rev.* 5. 10. by *we shall reign upon the earth*, that is, we shall live here (instead of a state of persecution) in a royal, chearful way of liberty, to assemble and serve God publickly. And so ch. 20. 4. ἐβασίλευσε *they were kings*, or *reigned*, *with Christ a thousand years*, that is, enjoyed peaceable days of Christian profession. As *Dan.* 7. 18. *The saints of the most High shall take and possess the kingdom* signifies, that the Jews should be delivered from the persecutions of *Antiochus Epiphanes*, (as it fell out in the time of the *Maccabees*) and have liberty to serve God publickly in the assemblies again. And so *Rev.* 20. 6. being *priests unto God*, and *reigning a thousand years*, signifies the Churches enjoying freedom and tranquility (under the Christian Princes favour) to serve God in the congregation. That these are called ἡμέραι ἀναψύξεως *days of refreshing*, see *Act.* 3. 19. This gives a ground of probable conjecture concerning the time when this intire book of Visions, put all together, was, with this Preface, sent to the Churches, *viz.* in those days of *Vespasian*, wherein (as far as concern'd the Emperors Edicts) the Church received this great tranquility, but that not perfected to them till the Jews were destroyed, at which time 'tis again repeated, *Rev.* 5. (see Note on ch. 17. d.) And if against all this it be objected, that these persecutions of the Christians, though for a while superseded in *Vespasian*'s and *Titus*'s times, yet soon returned again in *Domitian*'s, and in some degree in *Trajan*'s, and soon after were very frequent in great violence, so as to fill up the number of the Ten persecutions within 270 years after *Christ*: To this I shall answer in the words of *Eusebius Eccl. hist.* l. 8. c. 1. speaking of the times immediately before *Diocletian* the last *persecutor*, *To shew*, saith he, *what glory and liberty the Christian doctrine had obtained among all men*, *both Greeks and Barbarians*, *before the persecution of Diocletian*, *requires too great a work for me to perform*. *This*, saith he, *appears by the good will of the Emperors*, *and the great favour of their officers to whom they intrusted the governing of countrys*, *who have granted the Christians liberty and security*, *permitted them in their palaces*, *and in their sight*, *them and their whole families*, &c. *Who*, saith he, *can recount the multitudes of assemblies in every city? who can describe the confluxes to the Oratories*, *and the spacious Churches which they built from the foundation*, *not contenting themselves with the antient edifices? These*, saith he, *no envy could suppress*, *no evil spirit bewitch*, *nor man hinder*, *as long as Christians lived worthy of God's protection*. *But when the lives of Christians degenerated through too much liberty into softness and sloth*, *and Christians hated and reproached one another*, *and with those weapons of the tongue invaded and fought with one another*, *when Bishops set upon Bishops*, *and people raised seditions against people*, *when hypocrisy and shews of piety fill'd all places*, *then by little*

βασίλειον ἱεράτευμα

λύσας τῷ αἵματι

βασιλεύσουσιν ἐπὶ τῆς γῆς

ἐβασίλευσαν χίλια ἔτη

little and little the judgments of God, as they are wont, began to visit us: and when we used no means to appease God, but multiplied sin upon sin, as if God did not respect or consider our sins, and so there was nothing left among Christians but contentions, emulations, hatred, enmity, ambition, Tyranny, &c. *then God, as he said by Jeremy, made the daughter of Sion dark, and cast down the glory of Israel, and remembred not his footstool in the day of his wrath,* &c. *and all this,* saith he, *was fulfill'd upon us; Churches pull'd down, Bibles burnt, Bishops of the Church contumeliously used,* &c. *Of which all that I have to say, is to justifie the righteous judgment of God:* and so he proceeds to set down the words of the Emperors edict against the Christians, chap. 3. In which words is contained a full answer to this objection; For God's promises being but conditional, and the mercies contained in them no longer ascertained to us than that condition is perform'd by us, this tranquility and peaceable enjoyment of assemblies, which is here promised, and afterwards oft repeated, cannot be expected to continue any longer than Christians walk worthy of it; and when they do not, the greater the blessing is, the fitter is it to be withdrawn from them; the discipline which is provided for Christians being a *delivering up to Satan*, when they offend against the Christian rule, that so they may be taught amendment. But beside this, other uses there are of the frequent returns of persecutions, to teach them vigilance, and make trial of their Christian fortitude, and to give them occasion to practise all other Christian duties, of patience and meekness, and so make their *light shine before men*, which would otherwise be more dim. And in this matter it is observable, that as *Christ*'s promise of the greatest temporal felicities, the richest harvest, the *hundred-fold more in this life*, hath the mixture of θλίψεις *persecutions* joyned with it, so this promise of being *Kings and Priests unto God* had its mixtures also. When the Jews were destroyed by *Titus*, and so the Christians persecutions ceased under *Vespasian* and *Titus*, yet in *Adrian*'s time the Jews under *Barchocheba* raise a sedition again, and lie very heavy upon the Christians, because they would not rise and join with them, (see ch. 11. 7.) and so there were some gleanings of evils still behind from the Jews after this signal cessation here spoken of. And when the Jewish malice was at an end, then the heathen *Emperors* are stirred up by the Devil, Magicians and Oracles, to persecute the Christians; and so it often fared with them till *Constantine*'s time, that is, till the Roman Emperor was converted to the faith; and then the promise is, c. 20. that for the *space of a thousand years* they shall *live and reign with Christ*, that is, that for that space Christian religion shall be no more interdicted or persecuted: and that promise was perfectly performed. And so still the objection is of no force against the truth of this promise thus interpreted. This hath been here thus largely said once for all, to clear the many passages of this nature which are to be met with in these Visions, and in other parts of these Books.

V. 7. *Cometh with clouds*] That *Christ's coming* denotes this middle coming of *Christ* in vengeance on his enemies, and for the rescue of his constant servants, this especially now approaching in the destruction of the Jews, hath been shewed, *Mat.* 24. Note b. And that the addition of μ. νεφελῶν the *clouds, with which he comes*, is not an argument against this sense, may appear by the *cloud* in the wilderness, which signified God's presence to defend the Israelites, and the *cloud* on the Tabernacle, which noted God's special presence there, and by the *Psalmist* calling the *clouds his chariot*, the ordinary way wherein God exhibits himself present to men, to protect, or to punish, (and not only at the day of the final doom) and by *Isa.* 4. 5. where the *cloud* upon *mount Sion* is *the defence* in the end of the verse, and by the very same phrase, *Dan.* 7. 13. *the Son of man coming with the clouds of heaven*, when *dominion, glory*, and a *kingdom are given unto him*, v. 14. (which is not by any pretended to belong to the day of doom, but to *Christ*'s *kingdom* here in, though *not of this world*) and by the same phrase repeated, *Mat.* 24. 30. *the Son of man coming in the clouds of heaven with power and great glory* (which yet was to be within the compass of *that generation*, ver. 34.) and so *Luk.* 21. 27. And so among the heathen we have the like phrase; as when God is said by *Homer* to come to *Diomedes*, *Iliad.* l. 5.

——νεφέλῃ εἰλύμενος ὤμους, ν. 186.

having his shoulders wrap'd in a cloud, and that there on purpose to defend him. And in *Virgil*, when *Jupiter* came to assist *Æneas*, *Æn.* 7. it is said of him, that

——*radiis ardentem lucis & auro* v. 142.
Ipse manu quatiens ostendit ab æthere nubem,
He shewed a cloud from heaven burning with rays of light and gold. By all which appears how properly is signified by this phrase *Christ*'s protecting his constant servants, as well as punishing his enemies, which are two special acts of his Regal power, to which he is installed by his Resurrection.

V. 15. *Fine brass*] That χαλκολίβανον should be rendred *fine brass*, will be liable to this exception, that 'tis against analogy that the former part of the word, χαλκο, should be set to denote the thing it self, which must rather denote some attribute of, or ingredient in the thing spoken of; as χαλκέντερον sure is *one that hath entrails of brass*, not *brass that hath entrails*, and χαλκοχίτωνες *they that have coats of brass* (armour) not *brass that hath coats*; so χαλκόμυια is not *brass like a flie*, but *a* kind of *flie*, whether in colour or something else, *having a resemblance of brass*. And so in all other the compounds, the latter part of the word noting the thing or person, the former some attribute of it. That interpretation of *Andreas Cæsareensis* seems more reasonable, who after the former (and one more for *brass that is digged out of mount Lebanon*) gives a third notion of the word, that 'tis χαλκοειδὴς λίβανος, ὃν ἐκ λέβητων παῖδες ἄῤῥενα καθέσιν, ὑγιάδες, πυρὶ ὁμιλήσῃ, ἀτμὸς ἀποπέμπουσα, *Amber that looks like brass, which Physicians call the male-amber, which coming near the fire sends out a perfume.* Of this *Dioscorides* speaks thus, Πρωΐδιός ἐστ ἄῤῥην καλούμενος σταγονίας, *the male is more excellent called Stagonias.* And of this doth *Suidas* farther speak, χαλκολίβανον, εἶδος ἠλέκτρου, τιμιώτερον χρυσοῦ· ἔστι δὲ τὸ ἤλεκτρον ἀλλότυπον χρυσίον μεμιγμένον ὕελῳ καὶ λιθείᾳ, ὁποίας δεῖ σωθέσεως ἡ ἁγία τράπεζα τ μεγάλης ἐκκλησίας, *It is a sort of amber more valuable than gold. Now this amber is mix'd with glass and stone, of which mixture is the Communion-Table of the great Church.* Thus *Ezech.* 1. 27. *I saw as the colour of amber, as the appearance of fire, round about within it:* where *as the appearance of fire* and *the colour of amber* are of the same importance, so here his *feet* that are said to be *like amber*, are in the next words again expres's'd, ὡς ἐν καμίνῳ πεπυρωμένοι, *as it were set on fire in a furnace.* This Amber being of all things nearest the colour of fire, and not of the flame of fire, for to that before his *eyes* were compared: which two being joined with his *head* and *hair*, *white as a fleece*, make up the representation complete. For as in a great flaming fire, the lower part, the fire it self, looks like Amber, then the flame being higher than the fire, differs in colour from that, but the top of the flame looks perfectly *white*: so 'tis here, the *head* and the *hair* are white (being the uppermost part) the *eyes* or countenance, as an ordinary flame, but the *feet*, or lower part, of the *colour of amber*. All together making up a fiery flaming appearance, (see ch. 9. Note f.) to represent the gloriousness of this coming of *Christ* to judgment upon his enemies, as he doth in the subsequent Visions. After the same manner God sitting in judgment is represented *Dan.* 7. 9. he himself, his *head, hair*, and *garments*, *white as snow* or *wool*, then under that, the *throne like a flame of fire*, and under that the *wheels as burning fire.*

V. 19. *The things which thou hast seen, and the things which are, and* —] The phrase καὶ ἃ εἰσι, καὶ ἃ μέλλει γίνεσθαι, may possibly be rendred, *and which are, and which shall come to pass:* and if it be so, then it must denote these two other sorts of things, the one then present, and the other future, over and above what he had now *seen*, v. 13. (which was only the laying of the scene, and the title as it were and breviate of the ensuing Visions of the seven Churches, his care of them, and his severity to all that provoke him to it.) But 'tis much more probable that the first καὶ should be rendred *both*, thus, *Write the things which thou hast seen*, viz. the *seven lamps*, v. 13. and *seven stars*, &c. v. 16. (of which 'tis here added, v. 20. ἃ εἶδες, *which thou hast seen*, where the εἶδες, *thou hast seen*, belongs to this, not to any former Visions) *both which are, and which shall come to pass after them*, noting this Vision (if it belong only to that) to describe both

both the preſent and future eſtate of thoſe Churches; but if it extend farther to the reſt of the prophecy, then noting the ſubſequent Viſions to contain theſe two heads of matter, the preſent and future dealings of *Chriſt* with his Church, permitting them for their trial to ſuffer a while, but at length upon their perſeverance rewarding them. Of both theſe it will then be here ſaid, γράψον ἃ εἶδες, *write the things which thou haſt ſeen*, of both theſe ſorts, ſome the repreſentation of preſent events, the preſent eſtate of Chriſtianity, and then others the repreſentation of what ſhould for the future come to paſs; in both which *Chriſt*'s care of his faithful ſervants, and puniſhing of his enemies, and of all that fall off from him, will be diſcernible. In the expounding theſe words Mr. *Br.* hath made uſe of a ſpecial ſubtilty, and on that (as he * confeſſes) built his enſuing interpretations. For having rightly concluded from the plain words, that the ἃ εἶδες, *the things which thou haſt ſeen*, are *tam res futuræ quàm præſentes*, *things future as well as preſent*, he interprets that thus, that every one of thoſe *ſeven Churches* ſignifies two things, one literally, then preſent (of which, being the only true, he hath generally little to ſay) and another by way of antitype in that prophetically contained (as the *Church of Epheſus*, beſide that which literally it ſignifies, muſt be the whole primitive Church from the Apoſtles to *Conſtantine*, and the like) and by that means hath obtained a liberty of phanſying whatſoever he will, though never ſo diſtant, and affixing it as the antitype, or ſecond interpretation of thoſe Viſions of the *ſeven Churches*. The falſneſs of which proceſs is farther viſible from the very words on which he lays all his weight (confeſſing the obſervation of that little thing to have been his key to the whole interpretation.) For if, as he would have it, the thing there affirmed were, that the ſame things were *both preſent and future*, the phraſe muſt then be ἃ καὶ εἰσὶ καὶ μέλλει γίνεσθαι, *which both are and ſhall be*, whereas the phraſe is quite otherwiſe, *the things which thou haſt ſeen*, καὶ ἃ εἰσὶ καὶ ἃ μέλλει, *both which are and which ſhall be*, or poſſibly, *and which are*, &c. which clearly is a diſtribution of the Viſions in reſpect of the matter of them, into two ſorts; one, the matter of which was then preſent, the other, the matter of which was to come to paſs not long after; and no way a diſtribution of their completions, that theſe Viſions were to be doubly fulfilled, once at that preſent, a ſecond time 1600 years after. The groſneſs of this deceit was here to be diſplayed, as being the one (groundleſs) ſupport of the whole enſuing interpretation, which all preſently vaniſheth (as far as concerns this ſecond completion) without any farther confutation.

* *Cujus exiguæ rei obſervatio viam mihi aperuit ad intelligendum, ut arbitror, particulares Epiſtolas*, p. 16.

h. Ἄγγελοι

V. 20. *Angels*] Ἄγγελοι here are, no queſtion, the governours of theſe *ſeven Churches*, ἐπὶ τὰ ἐκκλησίαις ἱσάειθμοι ἔφορεσι Ἄγγελοι, ſaith *Andr. Cæſareenſ. ſo many overſeers for ſo many Churches*, ſo many ſingular perſons to rule, one in each of them; thus called, as the officers and miniſters of *Chriſt* (*aſcending*, as it were, and *deſcending* on *Jacob*'s *ladder* between God and them) in ruling them, delivering God's meſſages to them, and alſo returning their meſſages or prayers to God. Thus in a *Saxon MS.* Biſcopaſ ſýndon ȝoðeſ býðelaſ, *Biſhops are God's bydels*, that is, meſſengers or officers. See Sir *Henry Spelman*'s *Gloſſary* in the word *Bedellus*. This title was given to the chief prieſt in the Old Teſtament, particularly in *Malachy*, *For he is the Angel* or *meſſenger of the Lord of hoſts*, whoſe *lips* therefore were to *preſerve knowledge*, and from thence, as from the oracle, the *people were to require the Law*, to receive knowledge and direction for their duty. Theſe *Angels* are by antient writers known and affirmed to be Biſhops, one in every of thoſe Sees, (and not only ſo, but *Metropolitans*, to whom the Biſhops of the adjacent cities were ſubordinate: ſee Note b.) And this courſe of government is here owned and approved by *Chriſt* himſelf, by his ſending thoſe meſſages to thoſe Angles in theſe Churches, and by his *holding the ſtars*, which reſemble them *in his right hand*, v. 10. and ch. 2. 1. whilſt he *viſits*, or *walks*, *in the midſt of the Candleſticks* or Churches. As for Mr. *Brightman*'s only argument to the contrary, becauſe there is mention of many *Biſhops* or *Elders* of *Epheſus*, *Act.* 20. 17, 28. that is eaſily anſwered, that the Biſhops of *Aſia* were the men underſtood in that place, who met *Paul* at *Miletus*; but that they are *Epiſcopi Epheſi*, *Biſhops of Epheſus*, is a direct falſification of his, there being no ſuch phraſe uſed in that place. And for that one objection which by ſome is drawn againſt their being ſingle perſons, becauſe ch. 2. 24. after ſpeaking to the Angel of *Thyatira* it is ſaid, ὑμῖν δὲ καὶ λοιποῖς τοῖς ἐν Θυατείροις, *but to you and the reſt that are in Thyatira*, as if the *Angel* before were the ὑμᾶς *you* here, the anſwer will be eaſie, if it be obſerved, that in the antient *Greek MSS.* particularly that at S. *James*'s, the καὶ is left out, and the words read, ὑμῖν δὲ λέγω τοῖς λοιποῖς ἐν Θυατείροις, *to you the reſt*, or, *to the reſt of you that are in Thyatira*, *and who have not known the depths, as they call them*, but thoſe *depths of Satan*, &c. Where the ὑμῖν τοῖς λοιποῖς, *you the reſt*, or *the reſt of you*, is ſet in oppoſition to the *Gnoſtick* complying party among them, before-mentioned, and belongs not to the *Angel* or *Biſhop*, but as one and the prime of that pure, conſtant party. I need add no more for anſwer to this ſo ſlight an objection. Theſe Angels are here deſcribed by the hieroglyphick of *ſtars*, ἀστέρες in token of their office to illuminate, and ſend out influences to rule the faithful under them, as the Sun and the reſt of the ſtars do this inferiour world; and the Churches where they preſide are called λυχνίαι *ſockets for lamps*, or *candleſticks*, as being the places where theſe *ſtars*, as ſo many lamps or torches, do ſhine, where they are ſet or faſtned, to give light to all that come into the room. Now becauſe theſe Angels are ſo conſiderable parts in the Churches, therefore it is that the meſſages which are ſent to the whole congregation of Chriſtian profeſſors under them are here addreſs'd particularly to the *Angels*, c. 2. 1. And ſo in the reſt, where though the *Angels* were ſingle perſons, yet what is ſaid to them is not ſaid only to their perſons, but to the univerſality of the people under them, whoſe non-proficiency, or remiſſion of degrees of Chriſtian vertue, eſpecially their falling off from the conſtancy and courage of their profeſſion, do deſerve (and are accordingly threatned with) the removal of that Chriſtian knowledge, that grace, thoſe privileges of a Church which had been allowed them, c. 2. 5. which is not ſo properly appliable as a puniſhment of the Biſhop, as of the people under him. And therefore in the *Paraphraſe* I have generally changed the Singular into the Plural number, by that means to leave it indifferently to the Biſhop of each Church and the people under him, and yet farther to the other Churches ſubordinate to each of the *Metropoles* here named. (Of the word Ἄγγελος ſee more Note on *Act.* 12. e.)

τοῖς λοιποῖς ἐν Θυατείροις

λυχνίαι

Paraphraſe. CHAP. II.

1. To the Biſhop and, with him, the Church of Epheſus deliver this meſſage, Thus ſaith Chriſt, (deſcribed c. 1. 13, and 16.) ſuſtaining and honouring with his right hand the ſeven Governours or Biſhops of the ſeven Churches, and coming now to viſit and examine, and (according to deſert) to puniſh or reward the members of theſe Churches, and to admoniſh them timely what may be mended in them;

1. UNto the Angel of the Church of Epheſus write, Theſe things ſaith he that holdeth the ſeven Stars in his right hand, who walketh in the midſt of the ſeven golden Candleſticks;]

a. 2. I obſerve and approve your labour and great induſtry in the Goſpel, and your moſt conſtant patience and perſeverance in the faith, your no kind of compliance with the vitious men that creep in among you: Ye have put the falſe teachers to the teſt, examined their doctrine and miſſion (ſee Note on Joh. 20. b.) and found them to be counterfeits.

2. I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil: and thou haſt tryed them which [a] ſay they are Apoſtles and are not, and haſt found them liars;]

3. And you have formerly undergone many preſſures

3. And haſt born, and haſt patience, and for my names ſake haſt * laboured, and haſt not fainted.]

* undergone hard labour, or toiled κεκοπίακας

and

and perſecutions, and held out againſt all aſſaults of terror or difficulty, and for the profeſſion of Chriſtianity have endured very ſore and ſharp afflictions, and were not then diſheartned in your courſe by perſecutions in the way.

† I have againſt thee that thou haſt remitted ἔχω κατὰ σοῦ, ὅτι

4. Nevertheleſs † I have *ſomewhat* againſt thee, becauſe thou [b] haſt left thy firſt love.] 4. But one charge or accuſation (ſee Mat. 5. 23.) I have againſt you of this Church, that that vehement, pure, Chriſtian love, (caſting out all fear of danger) which at firſt was in you, and evidenced it ſelf by your confeſſion of the faith with courage, and without fear, you ſince have ſomewhat remitted, and are not altogether ſo fervent, and intenſe, and valiant, as at the firſt you were.

5. Remember therefore from whence thou art fallen, and repent, and do the firſt works; or elſe I will come unto thee quickly, and will remove thy candleſtick out of its place, except thou repent.] 5. Call to mind therefore that degree of Chriſtian zeal and courage which was in you at the firſt, and being ſenſible of the decay, return to it again, and act as Chriſtianly and valiantly in all things as at firſt you did, or elſe I will ſuddenly puniſh you by removing the light of the Goſpel from you, by leaving no Church among you.

6. But this thou haſt, that thou hateſt the [c] deeds of the Nicolaitans, which I alſo hate.] 6. Yet one thing is to be ſaid in your commendation, that the temptations of the Gnoſticks being of two ſorts, the baits of luſts, as well as the terrors of worldly ſufferings, though you have been wrought on by the latter of theſe, yet for the former you are free, you deteſt thoſe abominable villanies of luſt, which come from the Nicolaitans, and are gotten into other Churches, v. 15. and 20.

7. He that hath an ear, let him hear what the Spirit ſaith unto the Churches. To him that overcometh will I give to eat of the tree of life, which is in the midſt of the paradiſe of God.] 7. Let this warning of mine in this viſion be laid to heart by the Chriſtians of Epheſus, and all that are under that metropolis, for it is of near concernment to all: And as it brings terrors to all who ſhall be involved in the ſin mentioned, ſo every one that ſhall hold out, and overcome the temptations, he ſhall have deliverance here, and hereafter eternal life beſtowed upon him; which is the meaning of eating of the tree of life, Gen. 2. 22. and may be encouragement and reward ſufficient to thoſe that ſhall lay down their lives for Chriſt, and ſo here is fitly mention'd to thoſe who would not confeſs Chriſt in time of perſecution.

8. And unto the Angel of the [d] Church in Smyrna write, Theſe things ſaith the firſt and the laſt, which was dead and is alive;] 8. Another meſſage deliver to the Biſhop of Smyrna, another metropolis of Aſia, in theſe words, Thus ſaith Chriſt, the eternal God, that was ſo deſpiſed and contemned by men, who was put to death, but roſe from the dead (ſee c. 1. 11.) and ſo is fit to encourage you in your patience, and ſure to reward you, whatſoever it coſt you, though it be the loſs of life and all;

* contumely βλασφημίαν

9. I know thy works, and tribulation, and poverty, but thou art rich; and *I know* the * blaſphemy of them that [e] ſay they are Jews, and are not, but *are* the Synagogue of Satan.] 9. Your works have been very pious and Chriſtian, your diligence remarkable, and great perſecution and poverty you have ſuffered (but this very thing tends to the encreaſing of your wealth treaſured up for you, and your contentedneſs is at the preſent all riches) and you have been tempted by the contumelies and reproaches and railings caſt upon you by the Gnoſticks, who are a ſort of men that take upon them to be Jews, to avoid perſecutions from them, but indeed are not, live not according to the Law, Gal. 6. 13. that profeſs to dive into the ſecrets and myſteries of the Old Teſtament (for the underſtanding of which they call themſelves Gnoſticks) and from thence to fetch great ſecrets, which are all nothing but helliſh abominations, and their practices conſequent to them meerly diabolical, accuſing, calumniating, and perſecuting the Orthodox Chriſtians. And therefore if they are of any ſociety, or ſynagogue, any religion, 'tis not that of Moſes (from God,) but of the devils inſtitution. Theſe I know have reproached and railed at you, and ye have ſuffered much from them.

† art ready to, μέλλεις * tempted πειρασθῆ-τε

10. Fear none of thoſe things which thou † ſhalt ſuffer: behold, the devil ſhall [f] caſt ſome of you into priſon, that ye may be * tried, and ye ſhall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.] 10. Take courage againſt all poſſible dangers, remembring me, as I have repreſented my ſelf to you, v. 8. And now I tell you before-hand, that your conſtancy to the faith muſt in reaſon be expected to raiſe you up enemies, both at this preſent the Jewiſh zelots for the Synagogue, v. 9. (incenſed againſt you by the Gnoſticks) and afterwards the Roman officers, aſſertors of the diabolical Idol-worſhip againſt Chriſtianity, and theſe latter ſhall apprehend and impriſon ſome of you, being permitted by God to do ſo, on purpoſe for the farther tryal of your conſtancy. And this perſecution, which ſhall come upon you when the Jews are deſtroyed (in the time of Marcus Aurelius and Verus, under which Polycarp the Biſhop of this Church ſhall ſuffer death) ſhall then laſt for a little while: and all this ſhall prove a foundation of greater glory to you, and help them to the reward and crown of Martyrdom which ſuffer in it, and that is all the hurt which your conſtancy ſhall bring you.

* injured ἀδικηθῇ

11. He that hath an ear, let him hear what the Spirit ſaith unto the Churches. [He that overcometh ſhall not be * hurt of the ſecond death.] 11. They that hold out to the end, that perſevere in deſpight of all theſe temptations, ſhall continue a proſperous flouriſhing Church, ſhall not have their Candleſtick removed from them, as all they ſhall that by the ſharpneſs of perſecutions are ſcandalized and fall off from Chriſt (ſee Note on c. 20. d.)

12. And to the Angel of the Church in [g] Pergamos write, [Theſe things ſaith he who hath the ſharp ſword with two edges;] 12. This is the meſſage of Chriſt to you, who looketh upon you as a judge, and ſeeth ſomewhat in you which ſhall be puniſhed moſt ſeverely if you repent and reform not ſpeedily;

13. I know thy works, and where thou dwelleſt, *even* where Satans [h] ſeat *is*: and thou holdeſt faſt my name, and haſt not denied my faith, even in thoſe days wherein [i] Antipas was my faithful Martyr, who was ſlain among you, where Satan dwelleth.] 13. I cannot but commend your Chriſtian behaviour and conſtancy, and that the greater, being conſidered with the circumſtances of the place of your abode, in the midſt of ſuch temptations to the contrary, and of the times approaching, wherein Antipas, for his fidelity and courage in preaching the Goſpel, will be (I foreſee) cruelly martyr'd, and where the inſtant malices of the adverſary might poſſibly have terrified you.

* ſcandal, or ſnare σκάνδαλον

14. But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balac to caſt a * ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication.] 14. But yet for all this courage, great faults there are among you, though the whole Church be not guilty of them, viz. the doctrines and practices of the Gnoſticks are gotten in among you, which are but a tranſcript, as it were, of that famous counſel of Balaam to Balac, which brought that curſe and ruin upon the Iſraelites, when nothing elſe could do it, conſiſting in joining and complying with the Idolaters (ſee Note b.) and committing all abominable uncleanneſs (ſee Jude f.)

15. So haſt thou alſo them that hold the doctrine of the Nicolaitans, which thing I hate.] 15. In like manner there is gotten in among you, and permitted, or not puniſhed by your Biſhops, that unclean doctrine and practice of the Nicolaitans (ſee Note c.) which being moſt odious to me, ought moſt ſharply to have been puniſhed by them.

16. Repent; or elſe I will come unto thee quickly, and fight againſt them with the ſword of my mouth.] 16. And if this lenity be not ſpeedily mended, I will viſit and deſtroy you ſuddenly by judgments parallel to the ſword that fell on thoſe Iſraelites that were corrupted by Balaams counſel, Num. 25. 5.

† upon the ἐπὶ τῷ

17. He that hath an ear, let him hear what the Spirit ſaith unto the Churches, To him that overcometh will I give to eat of the [k] hidden Manna; and I will give him a [l] white ſtone, and † in the ſtone a new name written, which no man knoweth ſaving he that receiveth *it*.] 17. And for all thoſe that keep themſelves pure and ſpotleſs from theſe temptations, this compliance and uncleanneſs, let them know that the joys and comforts that come in to them by the practice of the contrary Chriſtian vertues of courage and purity, are, though inviſible, yet far greater than thoſe which theſe carnal Goſpellers enjoy, 1 Cor. 2. 9. and beſides this portion of inward bliſs (adherent to the practice of duty at the preſent) prepared for them by God, and ſhow'r'd down like Manna upon their ſouls, they ſhall over and above (as victors have a ticket given them by the judges, to receive the reward that belongs to them, the value or quality whereof, and their names, is written in that ticket) have a token or ticket given them, with the name of Chriſt written on it, ſignifying the Chriſtian reward of grace and glory, but that ſuch as is not to be conceived what or how valuable it is, but by the enjoying of it.

† amber, Note on ch. 1. d. * adminiſtration διακονίαν † or thy laſt works more than the firſt, for the King's MS. reads τὰ ἔργα σου τὰ ἔσχατα

18. And unto the Angel of the Church in [m] Thyatira, write, Theſe things ſaith [the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like † fine braſs.] 18. Chriſt, that appeared to thee ſo gloriouſly c. 1. 15. in token of the judicature which he means to exerciſe, the rewards and puniſhments which he hath in his diſpenſing.

19. I know thy works and charity, and † ſervice and faith, and thy patience, and † thy works; and the laſt *to be* more than the firſt.] 19. I take notice of your Chriſtian actions, and courage in confeſſing of Chriſt (ſee Note b.) and your charity or liberality to the poor brethren, and your conſtancy againſt all terrors; and all theſe Chriſtian actions daily improving, and growing greater and more abundant in you.

n. 20. Yet one quarrel I have againſt you, that you permit that hereſie of the Gnoſticks that take upon them to underſtand myſteries beyond all others, to delude ſome members of your Church, and infuſe their falſe doctrines into them, and among others, thoſe foremention'd v. 14. of filthineſs, and communicating in Idol-worſhips.

20. Notwithſtanding I have a few things againſt thee, becauſe thou ſuffereſt that woman n Jezebel, * which calleth her ſelf a propheteſs, to teach, and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto Idols.]

* or, which calling her ſelf a propheteſs doth teach and deceive, for the King's MS. reads ἡ λέγουσα ἑαυτὴν προφῆτιν, καὶ διδάσκῃ καὶ πλανᾷ

21. And theſe filthy hereticks have not made uſe of the warning by me given them to repent, but ſtill go on in their impieties.

21. And I gave her ſpace to repent of her fornications, and ſhe repented not.]

22. And therefore you may expect that the judgments that ſhall ſuddenly fall upon them, and all that join with them, ſhall be very heavy, if not prevented by their ſpeedy reformation.

22. Behold, † I will caſt her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds.]

† I caſt her into priſon, for the K.'s MS. reads βάλλω αὐτὴν εἰς φυλακὴν

23. And all that are either leaders or followers in this impiety, ſhall be deſtroyed, to be an example to all the Chriſtian Churches in the reſt of Aſia, that theſe doctrines and practices may be avoided by them, upon ſight of my ſevere viſitation upon theſe; which may aſſure you all, (you Churches of Aſia) that according as you behave your ſelves, ſo you may expect to be rewarded by me.

23. And I will kill her children with death, and all the Churches ſhall know that I am he which ſearcheth the reins and hearts: and I will give unto every one of you according to your works.]

24,25. But to the reſt of you, thoſe of Thyatira which are not thus guilty, which have not given ear to theſe ſecret depths of Gnoſtick villany, to you this acknowledgment and commendation is due, that you are ſuch, that God requires nothing more of you but perſeverance, that you hold out untouch'd and untainted, till this judgment comes upon thoſe wicked that are now among you, and till I come to reward your fidelity and conſtancy.

24. But unto * you, I ſay, and to the reſt in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they ſpeak, I will put upon you none other burthen.

25. But that which ye have *already*, hold faſt † till I come.]

* you I ſay the reſt for the King's MS. reads ὑμῖν δὲ λέγω λοιποῖς

† until the time when I ſhall come, ἄχρις οὗ ἂν ἥξω

o. 26, 27, 28. And they that thus perſevere in the performance of all Chriſtian duties, pure and ſpotleſs from all theſe abominable heretical mixtures, they that hold out againſt all perſecutions and temptations, firm and ſpotleſs, ſhall, when the days of perſecution are over, be made uſe of to propagate the Goſpel to the Nations, convert the Gentile idolaters to the faith, and become Biſhops of other Churches. And this they ſhall do ſucceſsfully and efficaciouſly over the Eaſtern Nations.

26. And he that overcometh, and keepeth my works unto o the end, to him will I give power over the Nations,

27. (And he ſhall * rule them with a rod of iron, † and as the veſſels of a potter ſhall they be broken to ſhivers) * even as I received of my Father:

28. And I will give him the morning ſtar.]

* feed ποιμανεῖ

† as the potters veſſels are broken together ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται

* as I alſo ὡς κἀγὼ

29. He that hath an ear let him hear what the Spirit ſaith unto the Churches.

Annotations on Chap. II.

a. Φάσκοντες εἶναι Ἀποστόλους

V. 2. *Say they are Apoſtles*] Who theſe Pſeud-Apoſtles were that this Church of *Epheſus* had tried and found liars, may perhaps be reaſonably affirmed out of the ſtories of thoſe times. *Gaius* in *Euſebius*, l. 3. c. κη'. ſets down the ſtory of *Cerinthus* the leader of an hereſie, that he pretended Revelations, written ὡς ὑπὸ Ἀποστόλου μεμαθὼν, *by ſome great Apoſtle*, and related τερατολογίας *prodigious narrations*, ὡς δι' Ἀγγέλων αὐτῷ δεδειγμένας, *as ſhewed him by Angels*, and then delivered his doctrines of a temporal kingdom of *Chriſt* after the Reſurrection, and that men ſhould in *Jeruſalem* live again, and δουλεύειν ἐπιθυμίαις καὶ ἡδοναῖς, *ſerve luſts and pleaſures*, and ſpend the ſpace of a *thouſand years* ἐν γάμῳ ἑορτῆς, as *in a nuptial feſtivity*. The ſame doth *Dioniſius Alexandrinus* in his ſecond book περὶ ἐπαγγελιῶν, ſet down, ſpeaking of *Cerinthus* and his followers and their doctrine, ἐπίγειον εἶναι τὴν τοῦ Χριστοῦ βασιλείαν, *that Chriſt's kingdom ſhould be an earthly one*, and (agreeable to his fanſie who was φιλοσώματος καὶ πάνυ σαρκικὸς, *a very carnal man and lover of the body*) that it ſhould conſiſt in the ſatisfying of the panch and luſt, σιτίοις, πότοις καὶ γάμοις, *in meats, drinks and marriages*, and to that purpoſe (that there might be the more plenty of theſe) ἑορταῖς, καὶ θυσίαις, καὶ ἱερείων σφαγαῖς, *in feaſts, and ſacrifices, and killing of beaſts* or *victims*. And *Irenæus*, lib. 1. goes farther, mentioning ſome ἀπορρητότερα δόγματα, *doctrines of filthineſs not fit to be named*, which he taught his diſciples. And this, it ſeems, in *Aſia*, and 'tis very probable in *Epheſus* it ſelf, of which we now ſpeak. For that *John* after his return from baniſhment lived there, we find affirmed by *Clemens* in his narration of him tranſcribed by *Euſebius*, *Eccl. Hiſt.* l. 3. c. κγ'. And that he going into a Bath on a time, and finding *Cerinthus* to be there, leaped back, and went out, not enduring to be under the ſame roof with him, for fear, as he ſaid, that it ſhould fall, when ſuch an enemy of Chriſtianity as *Cerinthus* was in it, is the affirmation of *Irenæus*, l. 3. out of a tradidition of *Polycarp*: ſee *Euſeb.* l. 3. c. κε'. And two circumſtances more to our preſent purpoſe will be obſervable in that Author: Firſt, that the *Nicolaitans* here mentioned to be hated by this *Church*, v. 6. did riſe immediately after *Cerinthus* and his followers, (ὀπαδοὶ τούτων ὄντες, ſaith *Euſebius*) and are therefore ſet down immediately after them in the courſe of his Hiſtory, c. κθ'. Secondly, that *Dionyſius Alexandrinus* comes to take him in, in his diſcourſe on occaſion of this very book, the *Revelation*, περὶ τῆς Ἰωάννου Ἀποκαλύψεως εἰ πάντων τινὰ οἶς ἐν τῇ ἀνείληφεν θεολό-

*l. 3. c. κη'.

γος, ſaith * *Euſebius*, *having expounded ſome parts of the Revelation out of an antient tradition.* Whether this were the place of the *Revelation* which he ſo expounded, I cannot affirm; but of this I am ſure, that he and his followers, pretending to have received their Revelations from ſome prime Apoſtle, and affirming the prodigies he ſpake of to be ſhewed him by Angels, may well be ſaid to *ſay they are Apoſtles* (that is, to have commiſſion from heaven for their doctrines) when aſſuredly they were not ſuch. And that the Church of *Epheſus* was not deceived by him, but found out and rejected his errors, appears by S. *John* avoiding him in that place, as one that was ſo known an enemy of the truth, that he ſpeaks to all that were with him, φεύγωμεν, &c. *Let us not come near this vile perſon*; which is an interpretation of the οὐ δυνῆ βαστάσαι κακούς here in this verſe, their *not enduring* theſe vile carnal Goſpellers, but ſeparating from them.

βαστάσαι κακούς

b. ἀφῆκας τὴν πρώτην ἀγάπην

V. 4. *Haſt left thy firſt love*] The phraſe ἀφῆκας τὴν πρώτην ἀγάπην is to be rendred, *thou haſt remitted*, or *abated, thy firſt love*; for ſo ἀφιέναι ſignifies (being applied to things of this nature) *remiſſion* of degrees of any thing, as that is contrary to intenſion of them. Mr. *Brightman*'s fanſie on the word is very obſervable (and from thence it will be eaſie to judge of the ſolidity of the grounds on which he proceeds in his interpretations) * *Every one of the Churches*, ſaith he, *hath ſuch a name given it as will declare its whole condition; as it were by marks written in the forehead.* Thus, ſaith he, ἀφῆκας, *thou haſt remitted, doth ſufficiently teach what the* † *Spirit conſidered in this city*, viz. *that 'twas Epheſus, as it were* ἄφεσις, *omiſſion*, &c. from whence he preſently gathers that by *Epheſus* is meant the whole Primitive Church till *Conſtantine*'s days. Thus pitifully ſlight are the marks and characters by which he paſſeth his judgment, and on which he founds his interpretations. For beſides that *Epheſus* is the name of a city and Church known in the Scripture, and doth as punctually ſignifie that, and nothing but that, as *London* ſignifies *London*, (and it may be as reaſonable to ſay that the *Epiſtle of Paul to the Epheſians* had a particular aſpect on the whole Church till *Conſtantine*, as that this part of S. *John*'s *Epiſtle* to the *Angel of the Church of Epheſus* belongs to it) the alluſion of *aphecas*, (for that is the word, ἀφῆκας) to *Epheſus*, is as remote in

* *Perſpicuum eſt conſultò deleginſſe ſpiritum has Eccleſias, quæ vel ipſis nominibus tanquam inſcriptis quibuſdam in fronte notis totam ſuam conditionem indicarent*, p. 20.

† *Satis docet quid Spiritus in hac urbe ſpectavit, nimirum ἔφεσον tanquam ἄφεσιν omiſſionem, &c. Ib.*

in ſound as one could well imagine; but then in ſignification much more, ἄφεσις ſignifying *deſire*, or *appetite*, but ἄφεσις *remiſſion* or *looſing*. Now for the other part of this phraſe, πρώτην ἀγάπην, 'tis here not the *love* or care of the Biſhop toward the flock, as Mr. *Brightman* would have it, but the great love toward *Chriſt*, which firſt was in them (not their *firſt love* as that ſignifies the object of it, *Chriſt*; for the leaving or utter forſaking of him were not reconcilable with the other commendations which are here given of them, particularly, the ὑπομονὴν ἔχεις, *thou haſt patience*, at the preſent, thou preſerveſt ſtill in the the Chriſtian faith: but it is) their *firſt zeal* and fervency of love toward *Chriſt* (ſee *Mat.* 24. 12.) which it ſeems was in proceſs of time much remitted in the Chriſtians of that Church. This *love*, when it is *perfect*, *caſteth out fear*; he that hath it, will make no ſcruple to die, or undergo any danger for *Chriſt*: And thus had this Church formerly behaved themſelves toward *Chriſt*, κεκοπίακες καὶ οὐκ ἐκάμνησες, v. 3. *they had endured*, and paſs'd through difficulties, *and not fainted*. But now it ſeems they were fallen into a great and dangerous remiſſneſs in this particular; of which therefore if they *repent not*, they are threatned with *removal of their Candleſtick*. What this remiſſneſs was, may perhaps be gueſs'd by what we ſee propheſied of by *Chriſt*, *Mat.* 24. 12. and by what we find affirmed of the *Gnoſticks* (and among them of a famous leader, *Baſilides*) who, we know by S. *Paul*'s *Epiſtles*, had crept at that time into the Churches, particularly into that of *Epheſus*. Now of their many doctrines and opinions, this one is by *Euſebius* (and before him by *Origen* l. 6. *contra Celſ.*) diſtinctly mentioned l. 4. c. ζ'. ἀδιαφορεῖν εἰδωλοθύτων ἀποδομένους καὶ ἀπομυομένους ἀσεβείας φυλάξεως ἕνεκεν πίστιν, καὶ πού τοι διωγμῶν καιρὸς, *that it was an indifferent thing, and no ſin to eat things offered to Idols, and confidently to abjure the faith in times of perſecution.* This is clearly though ſarcaſtically, ſet down by * *Lucian*, or whoſoever was the writer of *Philopatris*, ſcoffing at the Chriſtians of his time, under the perſecutor *Trajan*, in that *Dialogue*. There *Triephon*, that goes for the Chriſtian, firſt endeavours to convert *Critias* to his religion: and as in that *Dialogue* it appears that the Chriſtians talk'd much of the approach of * ruin to the *Roman* Army and greatneſs (which might make *Triephon* ſo well pleaſed with his profeſſion, and ſo forward to invite others to it, as to a party that would ſoon be very proſperous) ſo at length in the cloſe of the *Dialogue*, when *Cleolaus* brings them news of the *Romans* good ſucceſſes in *Perſia*, and *Aſſyria*, and *Ægypt*, and *Scythia*, which fell out about the fifteenth of *Trajan*, then *Triephon* would ſpeak no more of Chriſtianity, but, as an Apoſtate or deſertor, betakes himſelf to the * *unknown God at Athens*, and joins with *Critias* in that worſhip, as that which was likely to yield him moſt ſafety, and then laughs at the Chriſtians, and gives them leave to ſay what they pleaſe, flatter themſelves with their imaginary hopes; but ὁ φεύγις Ἱπποκλείδην, in the Proverbial ſpeech, he conſiders them not, looks no more after them. To this alſo the Emperor *Adrian*'s *Epiſtle* ſeems to refer, which is ſet down by * *Vopiſcus* out of *Phlegon*, where ſpeaking of the great levity of *Ægypt*, (in reference, I ſuppoſe, to theſe heretical Chriſtians in thoſe parts, followers of *Simon Magus*, *Baſilides*, &c. whom, under the title of *Samaritæ*, he diſtinguiſhes from Chriſtians) that it was * *light*, *pendulous*, *flying from one ſide to the other upon every ſlight report*; he after expreſſeth it diſtinctly, † *Thoſe that worſhip Serapis are Chriſtians, and thoſe who call themſelves Biſhops of Chriſt are devoted to Serapis:* and again, ‖ *The very Patriarch*, (that is, either ſome High Prieſt of the *Jews*, or ſome *Gnoſtick* Pſeudo-Patriarch of *Alexandria*, or ſome venerable grave man among them) *when he comes into Ægypt, is by ſome* (that is, by the heathen officers) *forced to worſhip Serapis*, for fear of perſecution from them, and *by others* (that is, the Chriſtians) *to worſhip Chriſt*. Adding in fine, that * *they have one God, whom Chriſtians, and Jews, and all, even the Gentiles, worſhip.* This doctrine of the *Gnoſticks* had, it ſeems, gotten into other Churches; for to it the Apoſtle diſtinctly ſpeaks (at leaſt as far as belongs to the firſt part of it, which generally was attended with the other, the *eating of Idol-ſacrifices* being deſigned by them to avoid the perſecution of the Pagans, as well as the other of *renouncing the faith* was to avoid the perſecution of the Jews) 1 *Cor.* 8. 1. and thereupon it is that he ſpeaks of γνῶσις *knowledge* ſo much, v. 1, 2, 7, 10, 11. and oppoſes to it ἀγάπη, *charity*, or *love*, v. 1. this *love* of *Chriſt*, the thing which now we ſpeak of, and bid them take heed how they uſe their ἐλευθερία, the Chriſtian liberty, upon which they grounded the indifferency of doing thus. And upon this ground, and in this ſenſe of *loving the Lord Jeſus Chriſt*, it is, I ſuppoſe, that ch. 16. 21. he pronounceth *anathema* in the higheſt degree againſt him that *loves not our Lord Jeſus Chriſt*, viz. him that renounces him in time of temptation. For as for want of inward love, not expreſs'd in ſome ſuch ſcandalous act, that cannot come under the Churches cenſure, nor be fit matter for an *anathema*. And ſo *Phil.* 3. 18. he mentions them under the title of the *enemies of the croſs of Chriſt* (mentioned alſo by *Polycarp* in his *Epiſtle* to them, p. 23.) that is, thoſe that were not at all for the ſuffering of perſecution for the faith, (the other part of that doctrine of theirs) *whoſe end*, ſaith he, *is deſtruction, their God their belly*, (by which they are again deſcribed *Rom.* 16. 18.) *minding earthly things*, (and, it ſeems, nothing elſe) and therefore would not loſe any of them for the profeſſion of *Chriſt*. And in many paſſages in the *Epiſtle to the Epheſians*, it appears, by his fortifying them againſt the deceits of theſe *Gnoſticks*, that they were a creeping into that Church alſo. And particularly c. 5. where not only the prohibition of all the ἀκαθαρσία, αἰσχρότης, and the μὴ ἁρμόττοντα, all that *abominable filthineſs*, was by the Apoſtle ſet down on purpoſe, in oppoſition to the doctrine and practice of the *Gnoſtick*, v. 3, 4, 5, 6. (as appears by the μηδεὶς ἀπατάτω κενοῖς λόγοις, *let no man deceive you with vain words*, perſuading you, as the *Gnoſticks* did, that this was part of Chriſtian liberty, and but an indifferent thing alſo) but particularly his cloſe of ſalutation to all thoſe *that love the Lord Jeſus* ἐν ἀφθαρσίᾳ, ſo as not to be *corrupted* by any of the baits and ſeductions of thoſe evil times, in oppoſition, as I ſuppoſe, to the *Gnoſticks* in two particulars; both in the ἀφθαρσία, *incorruption* or *purity*, contrary to their filthy doctrines and practices called φθοραὶ *corruptions*, and in that fervent ſincere love of *Chriſt* which they wanted, being, as he ſaith, *lovers of luſts more than lovers of God*, 2 *Tim.* 3. 4. And ſo again in his commanding them to *walk in love*, c. 5. v. 2. which he expreſſes by the example of *Chriſt*'s love, which made him ſacrifice his life for us, by that means ſhewing what love it was that needed ſtirring up in them, even that which the *Gnoſticks* profeſs'd to have none of, and which here through their infuſions, the *Epheſians* are ſaid much to have remitted, *viz.* that ſincere love to *Chriſt* (ἀγάπην ἀγάπην ἀνυπόκριτον, *love without hypocriſie*, commended to the *Romans*, c. 12. 9. in reflexion on the *Gnoſticks* alſo among them, as many other paſſages in the latter part of that *Epiſtle*, ch. 13. 1. in reſpect of their doctrines of liberty, and v. 13. of their *luxury* and *uncleanneſs*) which would make them that have it perfectly, to *lay down*, that is, venture *their lives* for *Chriſt*, and put off all fear of perſecution. According to which it is that S. *John*, in his firſt *Epiſtle*, defining that *perfect love to Chriſt* which is required of us, ſaith that it conſiſts in having παῤῥησίαν ἐν τῇ ἡμέρᾳ κρίσεως, *confidence* and courage to confeſs *Chriſt in the day of Judgment*, that is, when by ſo doing we come to be accuſed before, or condemned by perſecutors to death it ſelf, and that again *it caſts out fear*, v. 18. and that this is neceſſary to that *confeſſing of Chriſt*, v. 15. of which the ſame thing is there affirmed (*viz.* that he that doth ſo, *abideth in God, and God in him*) which is affirmed of *continuing in love*, v. 16. which place, as it was meant by the Apoſtle directly againſt this doctrine of the *Gnoſticks*, concerning the lawfulneſs and indifferentneſs of not ſuffering for *Chriſt*, and abjuring him in caſe of perſecution, and is ſo made uſe of by *Tertullian* againſt theſe very men, *Adv. Gnoſt.* c. 12. and *De fuga in perſecutione* c. 9. ſo was it by that Apoſtle directly deſigned to theſe *Aſiaticks*, who were his care or charge (τῆς αὐτόθι, that is, in *Aſia*, διέπων ἐκκλησίας, ſaith *Euſebius* l. 3. c. κγ'. and that he died in this *Epheſus*, the principal part of this his

καὶ ἀ- πρώτην ἀ- γάπην

κεκοπίακας —

* Tom. 4.

* Καλοφυλάξειν τὰ αὐτῆς ἐράσμια ὡς μελλησάσῃ τὰ περσικὰ, ἀταξίαν ὑ καὶ ταραχὰς † πόλιν καλαλήψονται, τὰ σκηνώματα ἤδη τῶν ἐναντίων γιγνόσκοντ). p. 481.

* Ἡμεῖς † ἐν Ἀθήναις ἄγνωστον ἐφοβήθης καὶ περσκωπήσαντες, p. 487.

* *In Saturnino.*

* *Levis, pendula, & ad omnia famæ momenta volitans.*

† *Illi qui Serapim colunt Chriſtiani ſunt, & devoti ſunt Serapi qui ſe Chriſti Epiſcopos dicunt.*

‖ *Ipſe illa Patriarcha cùm in Ægyptum venerit ab aliis Serapidem adorare, ab aliis cogitur Chriſtum.*

* *Unus illis Deus eſt, hunc Chriſtiani, hunc Judæi, hunc omnes venerantur & Gentes.*

ἀπατάτω κενοῖς λόγοις

ἀφθαρσίᾳ

φιλήδονοι

παῤῥησίαν ἐν τῇ ἡμέρᾳ κρίσεως

his charge, see the * *Epistle of Policrates* then Bishop there) that Epistle of his being address'd as a defensative against the *Gnosticks* that were creeping in among them. And so was S. *Peter*'s also to the same *Asiaticks*, who from the point of uncleanness, and contemning of superiours, which were two parts of the *Gnosticks* character, 1 *Pet.* 2. 12, 13. proceeds to this of suffering for *Christ*, v. 19, &c. and c. 3. 15, 17. and 4. 16. the disliking of which, and not thinking themselves obliged to it, was another part: and so 2 *Pet.* 2. where he describes these very hereticks, ψευδοδιδάσκαλοι *false teachers, bringing in* villanous base *heresies*, v. 1, 3. and which he foretells them ἔσονται *should come* among them, he saith they are ἀρνούμενοι τὸν ἀγοράσαντα αὐτοὺς δεσπότην *such as deny and renounce the Lord that bought them*, that is, deny *Christ* in time of persecution, counting that an indifferent thing, and thinking themselves Christians for all this, (for otherwise they would have been censured by the Apostles as more than *false teachers*, perfect Apostates, and not hereticks only) and making it one of their δόγματα or Doctrines of liberty which they laboured to bring into the Church. The same is said of them again, *Jude* 4. παρεισέδυσαν, &c. ἀσεβεῖς, τὴν τοῦ Θεοῦ χάριν μετατιθέντες εἰς ἀσέλγειαν, *there are certain men crept in—ungodly men, turning the grace of God into lasciviousness*, which is clearly spoken of the *Gnosticks* and their followers, ἀρνούμενοι, &c. that *deny and renounce our only Master and Lord Jesus Christ*. The very same is noted of these *Gnosticks* in the *Epistle to the Galatians*, c. 6. 12. who would make them to be circumcised only ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται, *that they might not be persecuted for the cross of Christ*, that is, by the Jews. And accordingly this doctrine and practice of the *Gnosticks* was so taken up by the other following hereticks of those first times, that *Eusebius* speaking of some of the confuters of *Montanus*, and the οἱ κατὰ Φρυγίας *the hereticks about Phrygia*, and setting down the words of a principal one of them, he saith first, that he had a combat with some of them in that very Church of *Galatia*; and then among other things he observes of them, that when all other Christians were persecuted either by Jews or Heathens, not one of them either ὑπὸ Ἰουδαίων ἐδιώχθη or ὑπὸ ἀθεμίτων ἀπεκτάνθη, *was persecuted by the Jews* or *killed by the Heathens*. Which was a special intimation of this δόγμα of compliance among these hereticks and all that sprang from them. To the same pertains again that of the *Hebrews*, c. 10. 25. who forsook the assemblies, and that sure for fear of persecutions; and there they are said ὑποστολεῖς, *to draw back*, (in opposition to the *just* mans *living by faith*) v. 38. and so have need of ὑπομονὴν *patience*, *perseverance*, v. 36. and are exhorted to take heed of *apostacy*, c. 3, 12. By all this it is clear what is meant by the *Ephesians remitting their first love*, that is, receiving some infusions of this *Gnostick* doctrine, which consisted in an opposition to *Christ*'s Doctrine of confessing the truth, especially before persecuters of it, (and is express'd by δειλία and ἀπιστία *cowardise* and *unfaithfulness*, *Rev.* 21. 8. attended there with all the filthy practices of the *Gnosticks*) in a παῤῥησία, or couragious espousing of his cause; which courage having formerly been in this Church, was now remitted, not only through some weakness, but, it seems, by imbibing this doctrine, which made it an ἀδιάφορον, or *indifferent thing*, even to forswear *Christ*, rather than die for him: and yet did these conceive themselves to continue Christians for all this, and so indeed were so far as believing in *Christ*, but they were not so far advanced as to that greater pitch of love that expressed it self in confessing him when that doctrine was persecuted among men. To this I conceive S. *Paul* refers, when in the qualification of the πρεσβύτου, *Tit.* 2. 2. he adds not only ὑγιαίνοντας τῇ πίστει, καὶ ἀγάπῃ— πίστει, *healthy* or *sound in the faith*, in opposition to heretical doctrines of those times, but also τῇ ἀγάπῃ and ὑπομονῇ, *in love and patience*, in opposition to the practices of the *Gnosticks*, who did not love *Christ* so well as to persevere in confessing him, or to suffer any thing for him. What is thus observed of the *Gnosticks* doctrine and infusions against confessing in time of persecution, is by * *Epiphanius* affirmed also of one of *Elxai* in the 6th of *Trajan*'s reign, *who*, saith he, *affirmed it to be no sin to abjure the faith in time of persecution, so it were retained in the heart*. *From these*, saith he, *came the Helkesaitæ in after-times*, mentioned not only by *Epiphanius*, but also by *Eusebius Hist.* l. 6. c. κή· out of *Origen* upon *Psal.* 82. who sets it down for one of their doctrines, ὅτι τὸ ἀρνήσασθαι ἀδιάφορόν ἐστι· † καὶ ὁ μὲ νοήσας τῷ στόματι ἀρνήσηται ἐν ἀνάγκαις, τῇ δὲ καρδίᾳ ἔχει, that *it is an indifferent thing to deny Christ: that he that thinks right, may in time of distress deny with the tongue, so he do not with the heart*. The same is also by *Tertullian in Scorpiaco* affirmed of *Prodicus* and the *Adamites*, *Non esse palam confitendum Christum, nec pro eo subeundum martyrium, that Christ must not be openly confess'd, nor martyrdom suffered for him.*

† These words may be more probably read thus, καὶ ὁμολογήσας and having confest with his mouth he shall deny in time of distress.

V. 6. *Deeds of the Nicolaitans*] This Church of *Ephesus*, though infected with one doctrine of the *Gnosticks*, (see Note b.) was not, it seems, in any considerable manner defiled with their other carnal infusion, against which S. *Paul* had fortified them, *Ephes.* 5. 3, 11, 12. and this is here express'd by the *Spirit*'s testimony of them, that *they hate the deeds of the Nicolaitains*. Who these *Nicolaitans* were, may appear by *Eusebius*, *Eccl. Hist.* l. 3. c. 29. out of *Clemens Alex.* l. 3. *Strom.* thus: *Nicolas* the Deacon mention'd in the *Acts*, having a beautiful wife, was by the Apostles (after *Christ*'s ascension) reproached and upbraided that he was jealous of her, whereupon he brought out his wife before all Men, and gave any that would leave to marry her, saying, *that this was agreeable to that saying*, ὅτι παραχεῖται τῇ σαρκὶ δεῖ, *that men ought to abuse the flesh*. The same is affirmed by *Irenæus* l. 1. c. 27. Others which followed him, and laid hold of this action and speech of his ἁπλῶς καὶ ἀβασανίστως, *simply and without examination* of the meaning of it, ἀνειδέως ἐκπορνεύσει, saith *Clemens*, *commit all kind of filthiness* upon this score, *without any kind of shame*. This speech used by *Nicolas*, and so abused by his followers, is by *Eusebius* said to be the saying of *Matthias*, σαρκὶ μὲ μαχητέον καὶ παραχεητέον, *that we must fight with the flesh and abuse it*, καὶ μηδὲν αὐτῇ πρὸς ἡδονὴν ἐνδιδόντας, *and not allowing it any thing for pleasure*, ψυχὴν αὔξειν διὰ πίστεως καὶ γνώσεως, *encrease the soul by faith and Christian knowledge*. And this, saith he, was *Nicolas*'s meaning in the use of those words; and his bringing forth his wife, of whom he was said to be jealous, was, saith he, ἀπαθῆ πάθος, *a disdaining of all that carnal pleasure* or *desire*, καὶ ἡ ἐγκράτεια τῶν αἰσχρῶν ἡδονῶν, *a containing from those pleasures that are so desired by men*. An argument of the truth of which, saith he, was this, that he never used any other woman but his wife; and having children by her, they all remained perpetual virgins. Which relation of his concerning the person of *Nicolas*, be it true or no, 'tis yet clear that his followers, which are by *Eusebius* said τὴν αἵρεσιν αὐτῶν μετιόντες, *to enter on his heresy*, and here are called Νικολαΐται *Nicolaitans*, were guilty of all abominable, shameless uncleanness, and called that *the abusing of the flesh*, and so made a Christian duty of the most abominable sin, and put off all shame and reverence in the acting of it.

V. 8. *Church in Smyrna*] The strangeness of Mr. *Brightman*'s interpretations will here again appear, so far from being the *speaking of God by him* (as he pretends) that it is manifest that any thing that any man's phansy could represent to him, (or incline him to wish that it were the meaning of a part of this prophecy) might as commodiously be affix'd to it, as that to which 'tis here applied. For first, saith he, *it must be observed that Smyrna is northward from Ephesus, and Pergamus from Smyrna*, and thence he concludes that *this order similem Ecclesiæ progressum proculdubio monstrat, doth without all doubt shew the like progress of the Church, still farther from the sun, the fountain of light*, that is, from the first purity to greater darkness, 'till at last it comes to *Pergamus*, the utmost Northern point, and then turns back again toward the South. What the progress of the Church hath been, from greater to lesser purity, need not be disputed; but that any such degeneration was noted by the situation of *Smyrna* toward *Ephesus* is so far from being *proculdubio*, *far from all doubt*, that 'tis certainly a fansy of the writer's own brain, without all ground imaginable in this vision, which doth not at all take notice of this situation, or descend in the least degree to such minute considerations. After this, his second observation is, that *Smyrna* signifies *myrrhe*,

myrrhe, and that ſweet and grateful to God: which being ſo contrary to the former obſervation of degeneration to greater impurity, noted thereby, it may well be expected that the artifice of accommodating it to his purpoſe muſt be very ſtrange; and ſo it is: for ſaith he, **Though in the outward ſhew that Church was more deformed than the other, wanting the ſplendor and ornament of the due polity*, or *Church-government, in which reſpect the Northern ſituation agrees to it; yet the ardent love of the godly, who valiantly contended for the truth in that ſtate of deformity, raiſed up to God a moſt ſweet ſavour.* Thus eaſie is it for a licentious fanſie to transform any thing into any thing, even into the moſt contrary ſhape, to make the *ſweet myrrhe* denote the moſt ungrateful, corrupt ſtate of the Church, becauſe, forſooth, there were ſome in it ſweet and grateful. But I demand, Were thoſe pious defenders of the truth denoted by *Smyrna*, or not? If they were, then was it moſt unjuſt to affirm that the degeneration from the primitive purity was noted by it; if they were not, then is it a groſs deceit to render this reaſon of this denomination; the ſame directly as if he ſhould ſay, that the Church of that age which he refers to was impure and corrupt, and that was expreſly ſignified by the name, which ſignifies the greateſt purity and acceptableneſs to God.

*Externâ quidem ſpecie deformior eſt, nullo legitimæ politiæ ornatu ſplendida, quâ ratione ſeptentrionalis receſſûs illi convenit; piorum tamen ardens ſtudium, qui pro veritate fortiſſimè propugnabunt in illo miſero ſqualore, excitabat Deo ſuaviſſimum odorem, f. 28.

c. λέγοντες Ἰουδαίους εἶναι ἑαυτοὺς συναγωγὴ τοῦ Σατανᾶ

V. 9. *Say they are Jews*] Thoſe that here are ſaid to *ſay* that *they are Jews*, when they are indeed *the Synagogue of Satan*, might probably enough be thought the followers of *Helxai* in *Epiphanius hær.* 19. of whom he ſaith that he was a Jew by birth, and of Jewiſh opinions, and join'd himſelf to the Hereticks of that party, but did not live according to the Law. But becauſe this *Helxai* was of a later beginning than the matter and perſons ſpoken of in this prophecy ſeem to be, and becauſe ſuch men as he, when they did ariſe, (I mean, Hereticks of all ſorts, in thoſe times) did join together in that great hereſie of the *Gnoſticks*, we muſt not faſten this part of this Viſion upon any ſuch inconſiderable perſon as *Helxai*, but reſolve that the men here ſpoken of are directly the *Gnoſticks*, who, that they might not be perſecuted by the Jews, made men circumciſe themſelves, which was directly the pretending that they were as good Jews as any, Circumciſion being a mark of the *Proſelytes of juſtice*, and ſuppoſing the obſervation of the whole Law (of theſe ſee *Gal.* 6. 12. and Note b. on this Chapter) but were not really obſervers of the Moſaical Law, *Gal.* 6. 3. οὐδὲ γὰρ οἱ περιτεμνόμενοι, &c. οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσι, *for they do not themſelves keep the Law* (perhaps were not themſelves circumciſed; for the οὐδὲ may belong to the whole *complexum* περιτεμνόμενοι νόμον φυλάσσουσι, and not to φυλάσσουσι only, thus, *they that make others to be circumciſed, are not circumciſed themſelves, do not themſelves keep the Law*) but only do εὐπροσωπεῖν, as he there ſaith, *make a fair appearance*, make advantage to themſelves, to avoid the fury of the Jewiſh Zelots, by cauſing others to be circumciſed. And of theſe it is that *Ignatius* ſpeaks *Ep. ad Philadelph.* when he warns them not to learn Judaiſm περὶ ἀκροβυστίας *of thoſe that are not circumciſed.* Now why theſe that thus pretend to be Jews are here called *the Synagogue of Satan*, is clear, *viz.* becauſe their hereſie was made up of all filthineſs and abominable carnality, which is intimated in many places of the Scripture by ἀσέλγειαι, ἀκαθαρσίαι, πορνεῖαι, κακίαι, ἀθέμιστοι, εἰδωλολατρεῖαι, πλεονεξίαι, &c. all words to denote theſe defiled practices of theirs; and ſet down diſtinctly by *Epiphanius* and others, but are too unſavoury to be here deſcribed. How commodiouſly theſe are by M. *Brightman* affirmed to be the *Arians*, pretending to be the pureſt Chriſtians, when they are not, (repreſenting the pureſt Chriſtians by the Jews, which were their greateſt enemies and perſecuters) I ſhall not here endeavour to examine.

περιτεμνόμενοι, &c.

εὐπροσωπεῖν

f. μέλλῃ βαλεῖν ἐξ ὑμῶν εἰς φυλακήν

V. 10. *Caſt ſome of you into priſon*] This perſecution here foretold ſeems to have fallen out in the time of the joint reign of *Marcus Aurelius Verus*, commonly called *Philoſophus*, and *Lucius Verus* his brother, aſſumed by him into the Empire *anno* 161. who reigned near twenty years. In his time (as it appears by *Euſebius* l. 4. c. ιε'. and the *Epiſtle of the Church of Smyrna*) there μέγιστοι τῆς Ἀσίας διωγμοὶ ἐπανθήσαντες, *very great perſecutions diſturbed Aſia.* Of this perſecution 'tis remarkable that it fell very heavy on this Church of *Smyrna*, and that *Polycarpus* was martyr'd in it, being till that time (at the age of 86.) Biſhop of this Church, which therefore wrote a full narration of it to the other Churches in that famous *Epiſtle* of theirs recorded by *Euſebius*, and ſet out lately at *London* by the Archbiſhop of *Armagh*. Before him many others were martyr'd διὰ παντὸς εἴδους κολάσεων καὶ βασάνων, *with all kind of puniſhments and tortures*, ſet down to the life in that *Epiſtle*. But of *Polycarpus* the ſtory is moſt large, and may there be viewed, out of which three things only I ſhall mention, in order to the explicating of this place: firſt, That he himſelf received a Viſion a little before it, and ſaw in his ſleep his pillow whereon he lay on a ſuddain ſet on fire and conſumed, and as ſoon as he waked, told thoſe which were near him, that he ſhould διὰ Χριστὸν πυρὶ ζωὴν μεταμάξαι, *be burnt for Chriſt*, which ſignifies this martyrdom of this *Angel of the Church of Smyrna* (this ὁ τῆς Ἀσίας διδάσκαλος, ὁ πατὴρ Χριστιανῶν, as the perſecuters called him, *the doctor of Aſia, the father of the Chriſtians*) to have been ſo conſiderable a paſſage of the Divine œconomy, that it was thought fit to be matter of a Viſion to him, and ſo might alſo well be to S. *John* at this time: And not only this in a dream, but, as he was a going to the ſtake, a voice was heard by many by-ſtanders, coming from heaven, Ἰσχυε, Πολύκαρπε, καὶ ἀνδρίζου, *Polycarpus, be ſtrong and valiant.* The ſecond thing is, That this death of his was the quenching of thoſe flames, the ending of that Emperor's perſecution againſt the Chriſtians, who ὥσπερ ἐπισφραγίσας διὰ τῆς μαρτυρίας αὐτοῦ πεπαῦσαι τὸν διωγμὸν, ſaith the *Epiſtle*, *he did as 'twere ſeal up by his martyrdom*, and ſo give a concluſion to, *the perſecution:* which, I ſuppoſe, is the meaning of the time of *ten days* δέκα ἡμέρας here ſet down for the affliction, noting ſome determinate (not very long) time in that Prince's reign, wherein it ſhould laſt, and then be quieted again. The third thing is, that not only upon *Polycarpus*, but upon many others, (particularly on *Germanicus*) great perſuaſions were uſed by the Heathens to make them renounce their faith and ſave their lives, which is the meaning of the ἵνα πειρασθῆτε, *that you may be tempted:* and although ſome (as *Quintus* a *Phrygian*) were overcome with theſe temptations, ἐν ψυχῇ μεγαλοψύχους, &c. yet great multitudes continued conſtant and faithful unto death, and ſo were rewarded with this *crown of life*, that is, the honour of Martyrdom firſt, and then the bliſs.

ἵνα πειρασθῆτε

a

V. 12. *Pergamus*] That by *Pergamus* is here meant the Chriſtian Church from *Gratian*, *An. Chr.* 380 to the year 1300 is the phanſie of Mr. *Brightman*, ſomewhat about the proportion of the reſt of his interpretations. For, for this his only ground of affirming is, that *Smyrna* was diſtant from *Epheſus* but 320 furlongs, but *Pergamus* from *Smyrna* a greater ſpace, about 540 furlongs. But to ſee how phanſie rules this interpreter, and not any rule of proportion. For ſuppoſing that theſe diſtances of theſe cities had any myſterious ſignification in them (whereas they are not ſo much as taken notice of in the Viſions) yet when the 320 furlongs had been ſet to denote no longer ſpace than from *Conſtantine* to *Gratian*, that is, not above ſixty years, what appearance or pretence of reaſon can there be, that the addition of 220 furlongs to that number, which wants a third part to be double to the former, ſhould improve that 60 into 920 years, which is almoſt ſixteen times as much as that former? But more wonderful it is, that having proceeded by this rule of proportion, wherein 540 furlongs, that is, about 68 Engliſh miles, ſhould ſignifie the ſpace of 900 years, yet afterwards the 80 Engliſh miles, whereby *Thyatira* was diſtant from *Pergamus*, ſhould ſignifie but 220 years: the unproportionableneſs of which being diſcerned by him, was ſure the reaſon that he there choſe to ſet down that ſpace in Engliſh miles, whereas the former had been ſet down by furlongs, the the eighth part of a mile, that ſo the greater number of thoſe in one place, than of miles in the other, might amuſe the Reader, and keep him from taking notice of the unproportionableneſs.

g. Πέργαμος

pag. 37.

V. 13. *Satan's ſeat*] This *throne of Satan* ſurely ſignifies the power of *Satan*, exerciſed in their idolatrous worſhips and ſacrifices. Thus, ſaith *Surius*, there was a Temple of *Diana* at *Pergamus* at this time. And in the *Greek* Μηνολόγιον, where *Antipas*'s Martyrdom is commemorated, though there be not mention of this Temple, yet

h. θρόνος τοῦ Σατανᾶ

yet there is of the Idol-worſhippers and their ſacrifices, of *the devils* (δαίμονες σεβόμενοι παρ' αὐτοῖς) *that were worſhipp'd among them*, and did then acknowledge themſelves οἰκεῖν ἐν τῷ τόπῳ, *to inhabit* and *reſide in that place*, and receive τὰς παρὰ ταῦτα θυσίας, *the ſacrifices that were brought them*, and, in a word, of the τὴν τῶν Ἑλλήνων πάλαι θρησκείαν, *the old religion of the Grecians* that was amongſt them, with which Chriſtianity began now to be Competitour. To all this *Metaphraſtes* adds the great barbarity and profeſs'd injuſtice of that place, whoſe Citizens, ſaith he, took themſelves to be juſt, and valiant, and good, (interpreted it a ſpecial piece of vertue) if they did but accuſe a Chriſtian, or bring him to his martyrdom. By other authors it appears that *Æſculapius* had a Temple there, and *Andreas Cæſareenſis* ſaith of it, καλλίδωλον εἶναι τὴν Ἀσίαν πᾶσαν, that it *was fuller of Idols than all Aſia beſide*.

i. Ἀντίπας

Ib. *Antipas*] The ſtory of *Antipas*'s ſufferings in the reign of *Domitian* is ſet down compleatly by the *Menology April* 11. That he was contemporary with the Apoſtles, *ordained Biſhop of the (Aſiatick) Church about Pergamus*, τὴν ἐν Περγάμῳ * τῆς Ἀσίας ἐπισκοπὴν κεχειροτόνηται· that *in his very old age*, ἐποίμανεν, *he fed and ruled the flock in all godlineſs*, and was therefore apprehended by the Idolaters, the Devils that were worſhipp'd among them, appearing to them and telling them, that they could not dwell there, nor receive the ſacrifices which were brought them, ἀλλὰ ἐξαύτης ὑπὸ τοῦ Ἀντίπα, *but* that they *were driven away by Antipas*. Hereupon he was carried before the Prefect, who endeavoured to perſuade him ὅτι τὰ παρεστῶτα τιμιώτερα ἦν, *that the old religion of the Gentiles was more venerable*, that Chriſtianity was but ὀψὲ πόλις ἀρτιφυὴς, *newly ſprang*, received by few, and ſo not ſo venerable as the *Grecian* worſhip. To which he oppoſed the ſtory of *Cain*, and in him the antiquity of impiety, Which yet ſure, ſaid he, was not fit for godly men to ſet before them for an example. Whereby the Prefect being enraged put him into a brazen bull, πρὸς τύπον βοὸς τεχνησθέντι χαλκευτηρίῳ, wherein praiſing the mercy and power of God, and giving him thanks ὑπὲρ ὧν ἠξιώθη δι' αὐτὸν παθεῖν, *for what he was thought worthy to ſuffer for him*, &c. he was there ſcalded to death; and to him this inſcription is ſet in a diſtich,

Ταύρῳ παλαίειν, ἀθλιμάρτυς Ἀντίπα,
Ὃς σε φλογίζειν οἶδεν, οὐ κερατίζειν,

Thou art, O Antipas, ſet to wreſtle with a bull, which could ſcald, but was not able to gore thee. As for Mr. *Brightman*'s wanton phanſie of this name * *Antipas*, that *it doth denote that the Martyrs of that age*, to which he refers that part of the Viſion, *ſhould be Antipapæ*, or *Antipopes*, it is too vain to be ſeriouſly repeated or conſidered.

* perhaps it ſhould be ἐκκλησίας, for ſo after it follows, ὑπάρχειν τῆς τοῦ καλοῦ Περγάμου ἐκκλησίας ἀρχιερέως

* *Vocatur Antipas non fictò ſed vero nomine, quod tamen tot penè literis & ſyllabis Martyres hujus temporis declaret fore Antipapas.* f. 23.

k. Μάννα κεκρυμμένον

V. 17. *Hidden Manna*] *Manna*, that *bread that came down from heaven* among the *Iſraelites*, was ſo called from מן, *præparavit*, ἕτοιμον ἀπ' ἐσχάτου, *bread ready to eat*, ſent down to them *from heaven*, in the phraſe of the *Book of Wiſdom*. By this may fitly be denoted all the inward comfort and refreſhment and ſuſtenance of ſouls which God affords Chriſtians in this life, the things which *God hath prepared for them that love him*, 1 *Cor.* 2. 9. and particularly the inward joy that ariſeth from the practice of Chriſtian vertues, which carry with them a bleſſedneſs in this life, eſpecially of confeſſing and ſuffering for *Chriſt*; and that is here ſaid to be beſtowed upon the *Conquerour*, that is, on him that holds out, falls not away to eating of the Idol-feaſts, which they that did, and by that means promiſed themſelves advantage and ſafety, are ſaid by *Euſebius* (ſpeaking of thoſe times) to have failed of thoſe very advantages they looked for, being put to death by the perſecutors under pretence of ſome other cauſe, as guilty of homicide, &c. and ſo to have periſhed without all comfort or hope, of which the faithful Confeſſors were ſo full. A notable teſtimony we have of this in *Euſebius* l. 5. c. 1. Ἐσφάλθαι μεγάλῃ τινὶ οἰκονομίᾳ Θεοῦ ἐγίνετο, &c. there *was a ſtrange diſpoſal of divine providence* obſervable *at that time* (ſpeaking of *Polycarp*'s Martyrdom:) *For they that, when they were apprehended, denied Chriſt, were yet impriſoned as Chriſtians, and there kept as murtherers and abominable perſons, and ſo were doubly miſerable above others, whoſe afflictions were alleviated*, ſaith he, *by the joy of ſuffering for Chriſt, by the hope of God's promiſes, by their love to Chriſt, and the Spirit of the Father*; which all together make up the *Manna* here ſpoken of. And this is fitly here called κεκρυμμένον *hidden* or *ſecret*, becauſe it is enjoyed in the heart of the Chriſtian only.

l. ψῆφος λευκὴ

Ib. *White ſtone*] Ψῆφος ſignifies properly *calculus, a ſtone*, ſuch as they uſed in popular Judicatures or Elections, the cuſtom being to give their votes in either of theſe by ſuch ſtones. Theſe were either white or black; the white was a token of abſolution or approbation, the black of condemnation or rejection. Agreeably hereunto, as there were Judges in the *Agones*, ſo there were *calculi* too, by which the Victor's reward was aſſigned to him, a white ſtone noting it, and the Victor's name with the value of the prize written on it. That theſe are here referred to, appears by the phraſe, νικῶντι δώσω, *to him that overcometh will I give*, noting that reward which the βραβεῦται did adjudge to them whom they approved of, *viz.* to the δόκιμοι, or νικῶντες, *approved* and *conquerours*, as it is in the Oracle,

Ἀγνὸς γὰρ Χριστὸς τέτοις τὰ δίκαια βραβεύσι
Καὶ δοκίμους σέψει, ——

Chriſt will be ſure to give them their due rewards, and will crown thoſe that are approved. Accordingly the *Roman Cæſars* in their games, which were in ſome kind imitations of the *Grecians*, had their *teſſeræ ligneæ*, which they threw among the people, with the name of Corn, or Plate, or Servants, or Garments written on them, which being caught by any, and carried to ſuch an officer, brought him that, whatſoever it was, which was written on it. And ſo *Ariſtides* the Orator ſaith, he received ψήφους from *Æſculapius*. See *Canter. Novar. Lect.* l. 5. c. 21. And this reward is here ſaid to be *a new name*, that is, the name of *Chriſt* on this white ſtone, noting the reward of perſeverance in Chriſtianity to belong to him of whom 'tis here ſaid, that 'tis an honour and dignity that no man can judge the advantages of but *he that hath received it*; as amongſt us, he that draws in a Lottery hath in the paper (anſwerable to the ψῆφος here) which he draws the name of the prize which belongs to him, and that he ſo draws, that no man but himſelf knows what it is. Thus c. 29. 12. ſpeaking of *Chriſt*'s victory over his enemies, by bringing ſome to Chriſtianity, and deſtroying others, it is firſt ſaid, that he hath *many crowns upon his head*, each of thoſe being a teſtimony of a victory over ſome kingdom: and then to the ſame purpoſe it follows, he hath *a name that no man knows but himſelf*, that is, ſuch a ψῆφος, or *white ſtone*, or *counter*, on which his name is written, by which he is to receive his reward, which according to this cuſtom here may be looked on and ſeen by himſelf, but by no body elſe without his permiſſion. And what that reward was, is after ſet down in that place, v. 16. (under the title of his name) to be *King of Kings*, &c. that is, for the Princes of the world to be converted to Chriſtianity.

ὄνομα καινὸν

ὃ οἶδεν ἔσται, εἰ μὴ ὁ λαμβάνων

διαδήματα πολλὰ

m. Θυάτειρα

V. 18. *Thyatira*] That *Thyatira* is the name of a City then in being really, appears from *Act.* 16. 14. As for Mr. *Brightman*'s fanſie that the word is θυγάτειρα *a young* or *new-born daughter*, and ſo notes the growing piety of the Church from the year 1300 to 1520, *which*, ſaith he, *as a young child, grows 'till it comes to perfection*; this may go in the number of his profound inventions, of which he would perſuade the Readers that they are the dictates of the *holy Ghoſt*, which was ſomewhat neceſſary to be pretended, there being ſo little ſhew of ſenſe or reaſon in them.

n. Ἰεζάβηλ

V. 20. *Jezabel*] The hereſie of the *Gnoſticks* is here deſcribed by *Jezabel*, and the deſtruction thereof here ſet down v. 22. It began in *Simon Magus*: ſee *Euſeb.* l. 2. c. α'. He, ſaith he, ſeeing *Philip*'s *miracles*, and pretending *faith* in *Chriſt*, ſo far as to obtain *Baptiſm* from him, ſet up μιαρωτάτην αἵρεσιν, *a moſt polluted* abominable *hereſie*. Then c. κγ'. he did many *magical miracles* by help of the *Devil*'s working in him, and was counted a *God* in *Rome* in *Claudius*'s time, and was generally *worſhipp'd* by the *Samaritans*, and by ſome few ἐν ἄλλοις ἔθνεσι *in other nations* (whether *Judæa* or *Galilee*, or in other places where the Jews were diſperſed) ὡς πρῶτον Θεὸν, *as a chief*, or *firſt*, or *prime God*. This was the meaning of δωδεκάμις Θεοῦ (as the antient *MSS*, have it, ſee

ſee *Act.* 8. 10.) ἡ καλουμένη μεγάλη, *the power of God, called the great* power, that is, the ſupreme Divine power, (ſee 2 *Theſſ.* 2. 4.) To him was joined a famous whore of *Tyre*, and ſhe was ſtyled his πρώτη ἔννοια, his *firſt conception*. Now thoſe that followed this Sect of his, ſaith he, τὸ σώφρονα καὶ διὰ καθαρότητα βίου ἅπασι βεβοημένῳ Χριστιανῶν φιλοσοφίαν ὑπονοήσαντες, &c. *pretending the Chriſtian Religion, ſo famous for temperance and purity of life*, thinking to keep free from idolatry, which by receiving Chriſtianity they had forſaken, by the treachery of his hereſie were brought to it again, καταπίπτοντες ἐπὶ γεγραφὰς καὶ εἰκόνας αὐτῶν τε τοῦ Σίμωνος καὶ τῆς σὺν αὐτῷ Ἑλένης, θυμιάμασί τε καὶ θυσίαις καὶ σπονδαῖς τούτους θρησκεύειν ἐπιχειροῦντες, *falling down before images and pictures of Simon and Helena, and doing them worſhip with incenſe and ſacrifices*, &c. As for the ἀπορρητότερα *the more ſecret* and *myſterious* practices of theſe men, they are ſuch, ſaith he, ὧν τὸ πρῶτον ἐπακούσαντα ἐκπλαγήσεσθαι, *that he that firſt hears them will be amazed*, or, as they themſelves ſpeak (θαμβωθήσεσθαι) *ſtrucken into aſtoniſhment*, the things which are practiſed among them being ſo full (θάμβους, ὡς ἀληθῶς, καὶ φρενῶν ἐκστάσεως καὶ μανίας) *of true horror, and ecſtaſie, and madneſs*, ὡς μὴ μόνον μὴ δυνατὰ εἶναι ἁρμοδιωθῆναι γραφῇ, ἀλλ' οὐδὲ χείλεσιν αὐτὸ μόνον δι' ὑπερβολὴν αἰσχρουργίας καὶ ἀῤῥητοποιΐας ἀνδράσι σώφροσι λαληθῆναι, *that not only they cannot be delivered in writing, but even that they cannot be ſpoken by any ſober men for the exceſs of filthineſs, and actions not to be uttered* (ſee *Eph.* 5. 12.) for, as he concludes, ὅ, τι ποτὲ ἂν ἐπινοηθείη παντὸς αἰσχροῦ μιαρώτερον, τοῦτο πᾶν ὑπερεκύλισεν ἡ ἥδε μυσαρωτάτη αἵρεσις, τῆς ἀθλίας καὶ παντοίων ὡς ἀληθῶς κακῶν σεσωρευμένας γυναῖκας καταπαιζόντων, *Whatſoever can be thought on as more abominable than all uncleanneſs, that is much exceeded and overcome by this deteſtable hereſie of men which deceive and defile miſerable women, laden with all kinds of ſins.* Which is the very phraſe by which they are expreſs'd 2 *Tim.* 3. 6. Of theſe again we have the ſame Author ſpeaking in *Adrian*'s time, l. 4. c. ε'. ζ'. that the Devil inſtead of perſecutions uſed other engines againſt Chriſtianity or the Church, πονηροῖς καὶ γόησιν ἀνδράσιν, *wicked men and ſorcerers*, ὀλεθρίοις ὀρφάνοις ψυχῶν, διακόνοις τε ἀπωλείας, *the inſtruments of deſtroying ſouls, and miniſters of corruption* or *perdition*, who, being γόητες and ἀπατηλοὶ, *ſorcerers* and *deceivers*, ὑποδυόμενοι τὸ αὐτῶν ἡμῖν τῆς δόξης πρόσωπον, and being called Chriſtians, and ſo conceived to have entertained and to teach thoſe doctrines, ἅτε πιστῶν τοὺς πρὸς αὐτῆς ἁλισκομένους εἰς βυθὸν ἀπωλείας ἄγουσι, *lead thoſe Chriſtians that are inſnared by them into the abyſs*, or *depth, of perdition*, and withal deter all that have not received the faith from embracing it, by ſeeing what ſuch men, that are called Chriſtians, practiſe. A next ſucceſſor of this *Simon*, or that took up his hereſie and improved it, was *Menander*, of whom *Euſebius* relates the ſtory, l. 3. c. κε'. as we have elſewhere ſet it down; and his concluſion is, that 'twas the Devil's deſign διὰ τοιούσδε γοήτων τὴν Χριστιανῶν πρόσωπον ὑποδυομένων, τὸ μέσα θεοσεβείας μυστήριον ἐπὶ μαζὸν ἑαυτοῦ σπάσασθαι διαβολῆν, διασύρειν τε καὶ αὐτὴν τὴν περὶ ψυχῆς ἀθανασίας καὶ νεκρῶν ἀναστάσεως ἐκκλησιαστικὰ δόγματα, *by theſe ſorcerers, pretending to be Chriſtians, to deſame the myſtery of godlineſs, and ſo root out the Chriſtian doctrines of the Church, of the immortality of the ſoul, and reſurrection of the dead.* After theſe came into the Church alſo *Cerinthus* (ſee *Euſeb.* l. 3. c. κη'.) as great a pretender to authority, revelations by Angels, working of miracles, and withal as great an inſtrument to *Satan*, in advancing of luſts and Idol-worſhips, as any. Add unto theſe the *Nicolaitans*, formerly deſcribed at large Note c. (ſee *Euſebius* l. 3. c. κθ'. and then *Saturninus* and *Baſilides*, which divided *Menander*'s hereſie, or improved his beginnings, between them, and ſet up, one in *Syria*, and the other in *Ægypt*, θεομισῶν αἱρέσεων διδασκαλεῖα *ſchools of impious hereſies* (ſee *Euſebius* l. 4. c. ε'.) and contemporary to them *Carpocrates* (ſee *Euſebius* l. 4. c. ζ'.) the father of another ſort of the *Gnoſticks* who ſurpaſſed all the former, bringing into publick *Simon*'s ſorceries, and profeſſing, by way of acknowledg'd doctrine, the practice of all uncleanneſſes, as neceſſary to all that would arrive to the perfection of their μυσαγωγία, or *religion*, and that there was no other way to eſcape the κοσμικοὶ ἄρχοντες, *earthly rulers*, as they called them, but by paying them their dues by this ἀῤῥητοποιΐα, *doing ſuch things as are not to be ſpoken.* And theſe, ſaith he, the Devil uſed for miniſters, when perſecution was at an end, to deceive and ſeduce ſome, καὶ οἰκτρῶς ἕτως εἰς ἀπώλειαν ἀνδραποδίζοντες, *and miſerably to captivate*, or *emancipate*, them *to perdition*, and to give the Gentiles that believed not πολλὴν κατὰ Θεοῦ λόγου δυσφημίας πρόφασιν, *much matter of reproach againſt the word of God*, the fame of theſe being ſpread every where to the reproach of Chriſtians. Theſe particulars ſet down by *Euſebius* thus by way of ſtory, but very much more by *Irenæus*, *Epiphanius* and *Tertullian*, that have written againſt theſe Hereticks *ex propoſito*, may ſuffice to give light to the interpretation of this part of the Viſion. As for the deſtruction of theſe, though in one place *Euſebius* ſay that ſome of the ſpawn and followers of them remained until his time (and though it be clear by *Tertullian*'s books againſt the *Gnoſticks*, that ſome of theſe Hereticks continued ſome ſpace in the Church) yet in another place he ſaith that they were ſuddenly and remarkably extinguiſhed and brought to nothing, that is, very much brought down by the hand of God upon them. Now this hereſie of the *Gnoſticks*, having not any one acknowledged author whoſe name it owns, but being a *colluvies* of all the Hereſies then abroad, made up of *Simon Magus*, *Menander*, *Baſilides*, *Carpocrates*, *Cerinthus*, and the reſt, is deſcribed in this Book by ſeveral names of the moſt odious perſons in the Old Teſtament, which arrogated much to themſelves. Thus before 'tis called *the doctrine of Balaam*, as alſo by S. *Peter* and S. *Jude*; and now here deſcribed by *Jezabel*, that is, a proud, imperious, painted woman, perſecuter of the Prophet *Eliah*, very zealous for Idolatry, guilty of the blood of *Naboth*, and ſo full of all abominable wickedneſs, (which is a fit character of their doctrine and practices) and this perſon moreover ſuppoſed to arrogate to her ſelf (that which *Jezabel* did not) the honour and title of *a Propheteſs*, that is, pretending to divinity and revelation from God, a deep myſterious underſtanding of Scripture, and the βάθη Θεοῦ *depths of God*, 1 *Cor.* 2. 10. beyond all others, and from thence grounding the particular matters of this hereſie (though they were indeed but the βάθη Σατανᾶ *depths of Satan*, v. 24.) and calling it γνῶσις *knowledge*, as pretending all the followers of this hereſie to be prime ſpecial Chriſtians of great perfection, for to ſuch only is that title applied by *Clemens Alexand.* 'Tis true indeed that *Epiphanius* (and out of him others) refers this title of *Jezabel* to thoſe women-hereticks which followed *Montanus*, and took upon them to be Propheteſſes, about *Commodus*'s reign, *Priſcilla*, *Maximilla* and *Quintilla*, under the pretence of Revelations ſpreading many monſtrous hereſies (of *Montanus*'s being the *Paraclete*) which, ſaith he, were in this Church of *Thyatira* not long after S. *John*'s time. But becauſe the Text refers to the known doctrine, and particularly the uncleanneſs of the *Gnoſticks*, and becauſe the hereſie of the *Montaniſts* was not a licentious hereſie, but rather of too much ſtrictneſs, and thereby ſeduced *Tertullian* to it, and laſtly, becauſe *Helena* that went along with *Simon Magus* was a woman more capable of this title, therefore I cannot adhere to that interpretation. But without defining (that which is ſomewhat obſcure) what City this of *Thyatira* was (one of that name being placed by *Strabo* in *Myſia*, another by *Stephanus* in *Lydia*, another by *Pliny* in *Ionia*, who alſo mentions a whole Iſland of that name) I ſhall rather interpret the hereſie (which is here ſaid to be permitted in that Church) of that known, unclean ſink of men, the *Gnoſticks* (deſcribed v. 14. in the ſame manner as here) that ſo over-run *Aſia*, than leave it to any more uncertain ſubject to be applied to.

V. 26. *Unto the end*] What is here meant by τὸ τέλος, *the end*, may appear not only by what hath been oft ſaid of it, that it notes the end of the Jews Commonwealth, (ſee *Mat.* 24. Note c. d.) but by the parallel phraſe that here goes before, ἄχρις οὗ ἂν ἥξω *until the time wherein I ſhall come.* For that the *coming of Chriſt* notes that notable deſtruction of his enemies, the Jewiſh crucifiers of *Chriſt*, and perſecuters of Chriſtians, hath

been often ſhew'd, (ſee *Mat.* 24. b.) By comparing of theſe two phraſes together, the ſenſe of this whole paſſage will be diſcoverable. To thoſe in this Church of *Thyatira*, and the other cities under this *Metropolis*, which had not fallen off to the *Gnoſtick-hereſy*, he gives no other counſel for the preſent, 'till this time come of deſtroying the Jewiſh perſecuters and Judaizing *Gnoſticks*, but that they continue as they are, do as they do, *hold faſt what they have already*, ver. 25. And he that ſhall do ſo, that is, continue thus conſtant againſt all temptations of either ſort, the offer of immunity from perſecutions on one ſide, and the carnalities on the other, and ſo *overcome*, and *keep Chriſt's works*, keep faſt to the Faith, 'till that long expected period, here is an honourable promiſe made to him, as the reward of this his conſtancy and perſeverance; When that end comes, and *Gnoſticks* and Jews be deſtroyed, and ſo peace and purity reſtored to the Church, then theſe conſtant Chriſtians ſhall be employed by *Chriſt* to propagate the Goſpel to thoſe who have not yet received it: and this is expreſs'd by *Chriſt's giving him power over the Nations, even as he received of*, or *from, his Father*. For firſt, it muſt be obſerved, that theſe words in the former part of ver. 27. taken out of the ſecond *Pſalm*, muſt be read in a *parentheſis*, and ſo the end of v. 26. and the latter part of v. 27. will connect together, thus, *To him will I give power over the Nations, even as I received*, that is, *as I received from my Father*. What this ſignifies, is apparent from *John* 20. 21. *As my Father ſent me, ſo ſend I you*. The ſame commiſſion that *Chriſt* had from his Father he gives to his twelve Apoſtles, that is, authority to govern the Church after him. This authority is here the Ἐξουσία *power*. And as the Apoſtles had this power for their time, and ſome others derivatively from them, and thoſe that ſo derived it may yet be ſaid truly, though not immediately, to have received it from *Chriſt*; ſo here they that are made Biſhops in the Church after the Apoſtles, receive this power from *Chriſt*, and he is truly and properly ſaid to give it them. And as the Apoſtles power and commiſſion was firſt to plant, then to govern Churches; ſo here the power that is promiſed theſe perſevering Chriſtians of this Church, is to preach the Goſpel, and propagate it farther than it was yet received, and having converted, then to govern Churches; and theſe being now made up, not (as before) of Jews diſperſed and their Proſelytes, but of Gentile-Idolaters that ſhould now flock in to the Faith of *Chriſt*, the converting them, and (having planted Churches) ruling, as Biſhops, among them, is that which is here ſtyled Ἐξουσία ἐπὶ τῶν ἐθνῶν, *power over the Gentiles*. And then to theſe are accommodated thoſe words out of the ſecond *Pſalm*, *And he ſhall feed them* (ſo the *Septuagint* reads, ποιμανεῖ *feed*, from the Hebrew תרעם, from רעה *pavit*, as a paſtor feeds his flock, though now the Hebrew copies have תרצם *ſhall break*, from רוץ *fregit*) *with a rod of iron, as the Potters veſſels are broken*, that is, ſhall begin with the exerciſe of *Regal* (in ſtead of Paſtoral) power, bring ſome to repentance, and then deſtroy the reſt, and by conjoyning of theſe two means, (both the inſtruments of his power, the one of his ſpiritual power, in ſubduing ſouls to the faith, the other of his ſecular power, in acting vengeance on the rebellious and obdurate) expulſe Heatheniſm, and plant Chriſtianity in the place. For it muſt be remembred, firſt, what is the ground of this figurative expreſſion, *feed with a rod of iron*, *viz.* an elegant variation from the cuſtom of Paſtors; they feed their ſheep, and need no more than a rod or ſtaff to manage their whole flock, but the paſtor that comes to feed any heathen nation with the ſpiritual food of the pure word of God, muſt come with aids of power, ſtrike their hearts, and powerfully *convince them of ſin*, bring them to contrition, and really deſtroy thoſe that will not by the preaching of the Goſpel be thus convinced: This is to *feed* them *with a Sceptre, an iron rod*, an exerciſe of Regal rather than Paſtoral power, a powerful work, firſt of grace, and then of vengeance, both neceſſary to reduce an heathen nation to Chriſtianity. And ſecondly, that thoſe words were firſt to be verified of *Chriſt* himſelf, in ſubduing the Gentiles to the Faith; and then as his power given him by his Father, is by him communicated to others, ſo this prophecy is appliable to others alſo. Thus is the Phraſe uſed c. 12. 5. of the Church eſtabliſhed at *Rome*, of which it is there foretold that it ſhall be very powerful and efficacious in converting many to the Faith, μέλλει ποιμαίνειν πάντα ἔθνη, *it ſhall feed all the Nations*, (in a larger manner than here is ſaid of *Thyatira*, where the πάντα *all* is omitted) that is, propagate the Faith very far. And becauſe this converſion of them to the faith conſiſts in their repentance, and forſaking of their Gentile-ſins, and rendring future obedience to the faith of *Chriſt*, and becauſe repentance is in Scripture expreſs'd figuratively by *breaking* and *ſhivering of the heart*, *Pſal.* 51. 17. which we ordinarily ſtyle *contrition*, and becauſe that contrition, if it be ſincere, excludes all turning again to the forſaken ſins, and that cannot better be expreſs'd than by the *breaking of a pot or earthen veſſel*, which when 'tis broken can by no art be made whole again, as pots of ſilver or other metal may by being melted again; therefore this coming in of Converts to the Faith is rhetorically deſcribed, both in the *Pſalm* and here, by *breaking* men *as a Potter's veſſels* are broken. Thus ſaith *Chryſoſtome* T. 6. p. 855. l. 5. Κατηχ. πρὸς πρὸ μελλ. φωτιζ. the words of the Pſalm muſt be underſtood, περὶ τῆς πιστῶν ὁ λόγος, *he ſpeaks of the faithful*, &c. All which being thus far cleared to be the meaning of theſe two verſes, 26, and 27. that they that were then (at the writing of this *Epiſtle*) but members of the Church of *Thyatira*, ſhould after prove eminent propagators of the Goſpel, and Biſhops of their Gentile-converts, there will be little doubt but the 28. verſe, *And I will give to him the morning ſtar*, (that is, to him that hath the power given him, v. 27.) is thus to be interpreted alſo. The *morning ſtar* ἀστὴρ πρωϊνὸς is the Greek for the Hebrew כוכב הבוקר *the ſtar of the morning*, and it is ſometimes called φωσφόρος *the ſtar that brings light*, uſhers in the Sun, 2 *Pet.* 1. 19. ſometimes ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινὸς, *Rev.* 22. 16. *the bright and morning ſtar*, and ſometimes ἀνατολὴ *the Eaſt*, or *day-ſpring*, *Luke* 1. 78. And though every of theſe in all thoſe places ſignify *Chriſt*, in reſpect of his light and luſtre; yet it is certain that in other reſpects other things may be repreſented by it: ſo in *Iſaiah* the King of *Babylon* is called *Lucifer, Son of the morning*, in reſpect of his power or ſplendor above other Kings: and ſo 'tis poſſible it may here note ſome eminent Prince or Nation, that the Church of *Thyatira*, that is, the conſtant Orthodox pure Chriſtians in that Church, ſhould propagate the faith to, when the heretical *Gnoſtick* profeſſors there were finally deſtroyed. That that is the meaning of Chriſt's δώσω αὐτῷ, *I will give unto him*, may appear by what hath been ſaid of the phraſe of *God's giving* unto *Chriſt*, *Joh.* 6. Note d. *giving unto him for an inheritance* or *poſſeſſion*, from *Pſal.* 2. 8. which being applied and communicated here by *Chriſt* to men, as it is there by God to *Chriſt*, will denote the converſion of them to the Faith by the preaching of thoſe men, commiſſion'd by *Chriſt*. Thus the phraſe *I will give* is uſed c. 3. 9. *I will give them of the Synagogue*, that is, as followeth, *I will make them that they ſhall come and worſhip before thy feet*, that is, they ſhall be ſubdued unto thee. And ſeeing this phraſe is here alſo taken out of that ſecond *Pſalm*, as the former of *ruling them with the rod of iron*, &c. it is not improbable that from thence it may be explained. There it is ſaid to *Chriſt*, *I will give thee the heathen for thine inheritance, and the utmoſt parts of the earth for thy poſſeſſion*; the former part whereof is here, v. 26. *giving him power over the Nations*, and then why may not this be parallel to the latter part? The *utmoſt parts of earth*, are the extreme points, Eaſt and Weſt, and the *morning ſtar* may properly ſignify one of theſe, the Eaſt, in reſpect of the point wherein it is wont to ariſe and uſher in the Sun, and ſo is ſtyled ἀνατολὴ *Luk.* 1. *the Eaſt*, or *day-ſpring*. And then their converting the Gentiles of the Eaſtern Nations to Chriſtianity, propagating the Faith over the Eaſt, much farther, after thoſe times of perſecution were over, may very probably be the meaning of this verſe.

Ἐξουσία ἐπὶ τῶν ἐθνῶν

καθὼς ἀπέλαβε παρὰ τοῦ πατρός μου—

Ἐξουσία

ἀστὴρ πρωϊνὸς φωσφόρος

ἀνατολὴ

δώσω αὐτῷ

CHAP.

CHAP. III.

Paraphraſe.

1. AND unto the Angel of the Church in [a] Sardis write, [Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven ſtars; I know thy works, that thou haſt a name that thou liveſt, and art dead.]

1. Thus ſaith Chriſt, who hath at his command thoſe ſeven Angels of God mentioned, c. 1. 4. and hath authority over all the Biſhops or Governours of the Churches, and the congregations under them, to puniſh or reward them; I know your actions, and judge by them, and not by your pretenſions, and therefore do paſs this ſentence upon you, that although you profeſs to be Chriſtians, yet you renounce the faith when any perſecution approacheth.

a.

2. Be watchful, and * ſtrengthen the things which remain, that are ready to die; for I have not found thy works † perfect before God.]

* uphold the reſt στήριξον τὰ λοιπὰ
† fulfilled πεπληρωμένα

2. And ſome that have not as yet fallen, are yet ready to do ſo, if they be not ſpeedily fortified, wherefore a great care muſt be taken of thoſe, that they be upheld: For though there be faith in this Church, yet there wants that love which muſt conſummate this faith, and this that perfect love that caſts out fear, that will make men confeſs Chriſt in time of greateſt hazard, this, I ſay, is wanting among you.

are in the

3. Remember therefore how thou haſt received and heard, and hold faſt and repent. If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee.]

3. Remember therefore the pure Chriſtian doctrine, which requires confeſſion with the mouth, as well as faith, and be ſtrong and conſtant, and make amends for your former failings. And if by continued negligence you thus fall again, expect that my judgments on you ſhall be ſudden and unpreventable.

with

4. Thou haſt a few names even in Sardis, which have not defiled their garments; and they ſhall walk with me in white: for they are worthy.]

4. Some few names, that is, perſons (Act. 1. 15.) there are in this Church, which have not failed in this kind, have held out conſtant againſt all terrors, and confeſſed, and ſuffered for my name; and theſe ſhall not fail of the reward of Martyrs, they ſhall be clothed in ſhining garments, that is, glorioufly or royally, and this as a reward of their Chriſtian conſtancy, for they have behaved themſelves as they ought.

with

5. He that overcometh, the ſame ſhall be clothed in white raiment, and I will not blot out his name out of the [b] book of life, but I will confeſs his name before my Father, and before his Angels.]

5. He that holds out againſt all temptations, and confeſſes Chriſt before men, ſhall be rewarded with the richeſt Martyrs reward, and though he be ſlain here, he ſhall be ſure to gain life by loſing it: I will make good my promiſe to this Confeſſor of mine, in confeſſing and owning him before my Father and his Angels at the day of judgment.

b.

in

6. He that hath an ear, let him hear what the Spirit ſaith unto the Churches.

7. And to the Angel of the Church in Philadelphia write, Theſe things * ſaith [he that is holy, he that is true, he that hath the key of David, he that openeth, and no man ſhutteth, and ſhutteth, and no man openeth;]

* ſaith the holy, the true, λέγει ὁ ἅγιος, ὁ ἀληθινὸς

7. Chriſt, that is pure and faithful to us, and that loveth, and owneth, and rewardeth thoſe that continue pure and faithful, undefiled, and conſtant to the profeſſing of him, that hath as a King (ſee Note on Mat. 16. h.) ſupreme, independent, abſolute power and authority put into his hand over the Church of God, and ſo whatſoever he doth, ſhall ſtand againſt all controll.

8. I know thy works: behold, I have † ſet before thee an open door, and no man can ſhut it: for thou haſt a little * ſtrength, and haſt kept my word, and haſt not denied my name.]

† given δέδωκα
* hoſt δύναμιν

8. You have behaved your ſelves couragiouſly, and ſo as I approve of, and this behaviour ſhall be a means of enlarging the bounds of Chriſtian doctrine, of bringing in Proſelytes to Chriſt, in deſpight of all the cunning or force of the adverſary; and this, becauſe that little Church, or hoſt, or congregation among you, hath been kept entire, and neither defiled with the impure mixture of the Gnoſticks, nor with their doctrine of renouncing Chriſt in time of perſecution, but hath held out againſt all.

the with

9. Behold, I will make them of the Synagogue of Satan (which ſay they are Jews, and are not, but do lie,) behold, I will make them to come and worſhip before thy feet, and to know that I have loved thee.]

9. And for the Gnoſticks, that have joined with the Jews to perſecute you, that have not only been thus careful to preſerve themſelves by ſubtle compliances, to appear to be Jews, to eſcape perſecutions from them, (ſee Note on c. 2. e.) being indeed the moſt polluted villains in the world, but farther have joined with them to annoy the Chriſtians, let them know that their cunnings and ſubtilties ſhall ſtand them in little ſtead, the time ſhall come, that they ſhall ſee that thoſe which have ſerved Chriſt moſt faithfully and couragiouſly ſhall fare beſt, even in this world, and that God's love is more uſeful and worth having, than any other acquiſition which is gotten with the loſs of that, and inſtead of being able to prevail againſt you, they ſhall be themſelves ſubdued and deſtroyed: ſee Note on c. 2. l.

o

10. Becauſe thou haſt kept the word of my patience, I will alſo keep thee from the hour of temptation, which ſhall come upon all the world, to † try them that dwell upon the earth.]

† tempt πειράσαι

10. And becauſe you have obſerved my command of conſtancy, perſevered in the confeſſion of Chriſt, even in time of perſecution, and have been content to ſuffer for me, I will preſerve and deliver you from thoſe perſecutions which are about to fall upon the Chriſtians every where, as a ſharp trial to them.

11. Behold, I come quickly: hold that faſt which thou haſt, that no man take thy crown.]

11. This patience and purity of yours I ſhall ſpeedily reward: Be ye therefore ſure to perſevere now this little while, that all that hitherto you have ſuffered be not loſt and unrewarded, as it would if now at laſt you ſhould fail.

is

12. Him that overcometh will I make a pillar in the Temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, and the name of the City of my God, *which is* new Jeruſalem, which cometh down out of heaven from my God; and *I will write upon him* my new name.]

12. He that thus holds out, ſhall be a pillar of the Church, and live quietly to perform the office of an Apoſtle in it, he ſhall no more be diſturbed, or caſt out (Mat. 8. 12.) And I will acknowledge him as a perſon truly godly, a true member of the pure Catholick Chriſtian Church, known by the name of the new Jeruſalem deſcending from heaven (ſee Note on c. 21. b.) one that is approved by me as a faithful true Chriſtian, (ſee Note on c. 2. l.)

with

13. He that hath an ear, let him hear what the Spirit ſaith unto the Churches.

14. And unto the Angel of the Church of the Laodiceans write, [Theſe things ſaith the Amen, the faithful and [c] true witneſs, the beginning of the creation of God;]

14. This is the meſſage of Chriſt, the Amen, in whom all the promiſes of God are fulfilled, the faithful witneſs, that hath confirmed the doctrine brought from his Father by laying down his life for it (and ſo is a witneſs that deſerves to be believed) and requires all his diſciples to do the like, when there is occaſion for it, he that is the father of the Chriſtian Church;

c.

with

15. I know thy works, that thou art [d] neither cold nor * hot: I would thou wert either cold or hot.]

* fervent ζεστὸς

15. I have examined and conſidered your temper, and find it ſuch as I can no ways like: you profeſs the Chriſtian faith, know and receive the Goſpel, and ſo are not quite cold, and yet have no Chriſtian zeal or love to endure any thing for Chriſt.

d.

16. So then becauſe thou art luke-warm, and neither cold nor hot, I will ſpue thee out of my mouth:]

16. And ſo you are of a very indifferent temper, though there be none of thoſe which directly renounce the faith among you, yet on the other ſide, there be none that confeſs it with any warmth or zeal: and certainly the faith of Chriſt is ſuch, that if it be at all received, may deſerve our utmoſt fervency, the laying down our life for it, and if it be not thought worth that, 'twere better never to have received or profeſs'd it at all. This indifferency of yours, like luke-warm water, nauſeous to the ſtomach, and cauſe of vomiting, is matter of loathing to God, and will bring utter rejection upon you.

are o is

† For ὅτι
* piteous ἐλεεινὸς

17. † Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing, and knoweſt not that thou art wretched, and * miſerable, and poor, and blind, and naked.]

17. A great opinion you have of your ſelves, that ye are in an excellent ſtate, have need of nothing, are beyond all others, when indeed you have nothing of a Chriſtian in you, no zeal or fervency of love towards Chriſt, ye never think of ſuffering for him, or getting any part of the Chriſtian's crown.

* refined of πεπυρωμένον ἐκ
† ſalve to anoint, for the King's MS. reads κολλύριον ἐσχεῖσαι

18. I counſel thee to buy of me gold * tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and *that* the ſhame of thy nakedneſs do not appear; and † anoint thine eyes with eye-ſalve, that thou mayeſt ſee.]

18. My advice therefore is, that you be content to endure ſome ſmart for Chriſt,

if you mean to receive any crown from him, that you be courageous in the confeſſing of Chriſt, and contend for that ſhining royal robe that belongs to Martyrs, without which (in intention at leaſt of mind) you are ſtill imperfect, and under the reproach of cowardiſe, and want of love: and to this purpoſe that ye look deeper into the nature of Chriſtian Religion, the precepts, doctrines, and examples thereof, and there ye ſhall find what yet ye ſee not, that eaſe and proſperity here are no ſign of God's favour, but on the other ſide

19. The expreſſion of his fatherly love to his children, is the beſtowing ſome chaſtiſements upon them, thereby to fit them for his love.

19. As many as I love I rebuke and chaſten:] Be zealous therefore and repent.

20. Lo, I have waited long, and called for, and expected this loving reception from you, and the doors being barred within by a cuſtom of ſinning and negligence, I have not yet (though I have the key in mine hand, v, 7.) found any admiſſion: And now I am admoniſhing of you, calling you to repentance; and whoſoever ſhall thus open, and receive me into a pure Chriſtian heart, I will enter into a moſt free commerce of love with him, and this converſion of his ſhall be matter of mutual rejoicing and feſtivity to both of us.

20. Behold, * I ſtand at the door and knock: If any man hear my voice and open the door, I will come in to him, and will ſup with him, and he with me.]

* I have ſtood ἕστηκα

21. And upon his ſuffering and enduring for me, and conſtant perſeverance in that love even to death, in deſpight of all temptations to the contrary, he ſhall be partaker with me of that honour that my Father hath exalted me to as the reward of my ſufferings, (ſee Note on c. 2. 6.)

21. To him that overcometh will I grant to ſit with me on my throne, even as I alſo overcame, and am ſet down with my Father in his throne.]

22. He that hath an ear to hear, let him hear what the Spirit ſaith unto the Churches.

Annotations on Chap. III.

a. Σάρδεις

V. 1. *Sardis*] That *Sardis* is the firſt reformed Church, in the Antitype, that of *Germany*, begun at *Wittemberg* by *Luther*, *An. Dom.* 1517. is the affirmation of M. *Brightman:* but without any other proof, but either that *Sardis* is more ſoutherly than *Thyatira*, and ſo, according to his phanſie, muſt have more of the life of truth in it; or becauſe there is no mention here of *Balaam* and *Jezebel* (which he had reſolved muſt ſignifie the doctrines of Chriſtian *Rome*) the abſence of which muſt ſignifie to him a breaking off from the *Roman* communion; or that ſhe had *a name to be living, but was dead*, which, ſaith he, muſt refer to the doctrine of Conſubſtantiation among the *Lutherans*, an argument that they were hugely amiſs, and ſpiritually dead after that reformation. But, alas, how far are theſe from being *marks in the forehead*, or the *writing an Epiſtle to Germany by name*, which in his Epiſtle he promiſed to ſhew us? This were a ſtrange rate of interpreting of dreams, which no *Oneirocritick* would allow of, but a much ſtranger of explaining of Prophecies. The ſame courſe hath he taken in the other two remaining Churches: *Philadelphia* muſt needs be the *Helvetian*, *Swediſh*, *Genevan*, *French*, *Dutch*, *Scotch* reformed Churches; but no reaſon for it again, but that the city of *Philadelphia* was yet farther ſouth than *Sardis*, and ſo muſt needs ſignifie ſome encreaſe of reformation; and ſecondly, that the name of *Jezebel* was not in it; and thirdly, that the word *Philadelphia*, ſignifying *brotherly love*, cannot be applied to any but this pattern of all piety (to which the Author had ſo much kindneſs) the Church of *Helvetia* and *Geneva*, &c. And the reformed Church of *England* muſt be the Church of *Laodicea*, not from any denotation in the name, or characters *in the forehead* (which he promiſed to all in his Epiſtle, and attempted to ſhew in the former of them) but only becauſe Epiſcopacy was here retained, and ſo was a mixture of *cold* with that of *heat* in the purity of the doctrine, and conſequently is the *lukewarm* Church which is here found fault with. How eaſily any favourer of Epiſcopal Government might apply this reaſon to any reformed Church that hath caſt out Biſhops, and ſay that they were warm in reſpect of Primitive purity of doctrine, but *cold* in reſpect of a government which is contrary to the Primitive, and conſequently that *Geneva* it ſelf were *Laodicea*, is obvious to every man. And yet after this manner do his groundleſs looſe interpretations proceed, which in each of theſe *ſeven Churches* I have pointed at, to give the Reader a δοκιμὴ, or *taſte*, of the interpretations of this man, whoſe licentious phanſie and love of change hath aſſiſted him to make them, and whoſe authority among many, and the opinion of the Apoſtolicalneſs of his writings hath holpen him to ſeduce and blind ſo many. Having given the Reader this view of ſo many ſeverals, I ſhall not hereafter give my ſelf that ſcope, but in the enſuing prophecies leave him to be judged of by any who ſhall be at leaſure to conſult him.

b. βίβλος ζωῆς

V. 5. *Book of life*] This *book* wherein *names* are ſaid to be *written*, and from thence *blotted out* ſometimes, is here uſed by analogy with Regiſters in cities containing the names of all citizens, and from which rebels and deſertors were blotted out. *Cenſores populi ævitates, ſoboles, familias cenſento*, Let the Cenſors ſet down, or *regiſter, all mens ages, children, families*, ſaith *Tully de Leg.* 3. Theſe were at *Athens* called ληξιαρχικὰ γεγραμμάτα. See ch. 13. 8. and c. 20. 12. where this *book of life* is diſtinguiſh'd from the books which were the records of what was done, (ſuch as mention'd *Eſth.* 6. 1, 2.) out of which it ſeems the records are brought, by which the wicked are judged κατὰ τὰ ἔργα *according to their wicked works*, which are there recorded, from which certainly it is that any man's name is *blotted out of* this *book of life*, or is not found written in it. And ſo S. *Chryſoſtom* and the antients underſtand this *book of life* to be that in which, according to their qualifications and demeanours in their lives, and eſpecially at their hour of death, men are ſaid to be *written* or *blotted* out. See *Luke* 10. 20. and Note on *Phil.* 4. a.

c. μάρτυς

V. 14. *True witneſs*] The word μάρτυς *a witneſs* is in this book, and ſince in the ordinary uſe of the Church, ſet to ſignifie one that for the teſtifying the truth of God lays down his life. And he that doth thus, as he is πιστὸς *faithful* to God, who hath employed him, ſo is he ἀληθὴς *true* (in the ſenſe that on the *Goſpels* we have oft given of that word,) one that deſerves to be believed: and both theſe words, πιστὸς and ἀληθὴς, *faithful* and *true*, are the juſt rendring of the Hebrew מהימן, which is here expreſs'd by *Amen*, a word which comes from the root אמן, which in *Hiphel* ſignifies *credidit, believing*, but in the Noun, *fidus, fidelis, verus*, and *fide dignus, faithful*, or *worthy of belief*. This title then of *Amen*, or μάρτυς ὁ πιστὸς καὶ ἀληθὴς, *faithful and true witneſs*, is here beſtowed on *Chriſt*, who to teſtifie the meſſage or doctrine (which he brought) to come from heaven, laid down his life. And therefore the Church-writers, which have ſorted the Martyrs of the Church into ſeveral ranks or forms, and given them diſtinct titles accordingly, to *Stephen* that of πρωτομάρτυς, *the firſt martyr* of the Church, to the reſt of the Apoſtles, Biſhops and Eccleſiaſtical perſons, that of ἱερομάρτυρες *ſacred martyrs*, to the great or noble men that of μεγιστομάρτυρες *noble martyrs*, to the virgins and women that of καλλιμάρτυρες *fair martyrs*, to the common people of ἁγιομάρτυρες *holy martyrs*, have reſerved unto *Chriſt* the title of ὁ μέγας μάρτυς, *the great witneſs*, or *Martyr*.

d. Λαοδικεία

V. 15. *Neither cold nor hot*] All that is here ſaid of this Church of *Laodicea* ſeemeth very intelligible by applying to them that one part of the doctrine of the *Gnoſticks*, that ſeems to have gotten in among them (though not thoſe other carnal villanies) *viz.* that it was ἀδιάφορον *an indifferent thing*, perfectly lawful, to renounce *Chriſt* in time of perſecution. This is clearly the *lukewarmneſs* here, which is a middle indifferent temper between being Chriſtians and no Chriſtians, and inſtead of that God commends to them πεπυρωμένον χρυσὸν *refined gold fetch'd out of the fire*, that is directly the crown of Martyrdom (contrary to that mixture and allay of droſs that is now in them) and the *white* or *ſhining garments*, λευκὰ ἱμάτια the enſign and character of the Martyrs every where in this book. And for their ſaying that *they are rich*, &c. and *not knowing that they are wretched*, &c. this is again the mark of thoſe *Gnoſticks*, which had ſuch great ungrounded opinions of their own perfections. A phyſical diſcourſe on this place may be ſeen in *Valeſius Sac. phil.* c. 90.

πεπυρωμένον χρυσὸν

CHAP.

CHAP. IV.

Paraphraſe.

* I ſaw

1. AFter this * [a] I looked, and behold a door *was* opened in heaven: and the firſt voice which I heard *was* as it were a trumpet talking with me, which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter.]

1. In this chapter, being the beginning of another viſion, is firſt repreſented the calling and admiſſion of John into heaven by way of viſion, (as we read of S. Paul, that he was ſnatched into the third heaven, 2 Cor. 12. 2.) to receive revelations of ſome things which ſhould ſhortly come to paſs; and the manner of calling him was by a ſhrill voice, imitating the ſound of a trumper, (by which aſſemblies are wont to be called) but that it was articulate. a.

2. And immediately I was in the ſpirit; and behold a throne was ſet in heaven, and [b] *one* ſat on the throne.]

2. And accordingly, ſaith he, I was (in an ecſtaſie or viſion) preſently tranſported thither, and there was repreſented to me a throne erected for judicature, and God the Father ſitting on it (ſee Ezech. 1. 26.) like the Biſhop of Jeruſalem in council. b.

† in countenance ὁράσει

3. And he that ſat was, † to look upon, like a Jaſper and a Sardine ſtone; and *there was* a rainbow round about the throne, in ſight like unto an Emerald.]

3. And he ſat as in majeſty, and the appearance of him, or the colours wherein he was repreſented to me, were like the colour of a Jaſper and Sardine ſtone, the former having its name in the Hebrew (Exod. 28. 19.) from the firmneſs and hardneſs of it, as being unmalleable, thereby to ſignifie God's omnipotence; the ſecond, (Exod. 28. 17.) from the redneſs or fireneſs of it, to ſignifie him terrible in his judgments as a flaming fire, Heb. 12. 29. But withal there was a rainbow round about the throne, which was Gen. 8. 13. a token of God's covenant with man, and is uſed Ezech. 1. to deſcribe a glorious appearance of God, (the appearance of the likeneſs of the glory of the Lord, v. 28.) and ſo again here, ch. 10. 1. and the colour of it was like an Emerald, that is, of a moſt pleaſant greenneſs, fitly ſignifying the Evangelical covenant of mercy, mixing, in all God's judgments, moſt merciful preſervations to the faithful in the midſt of his puniſhing the obdurate, ch. 7. 2, &c.

* thrones θρόνοι

4. And [c] round about the throne *were* four and twenty * ſeats: and upon the ſeats I ſaw [d] four and twenty Elders ſitting, clothed in white raiment; and they had on their heads crowns of gold.]

4. And on each ſide of this throne were other chairs, four and twenty in number, as of ſo many Biſhops ſitting with the Biſhop of Jeruſalem in the Council, and accordingly arraied in white garments, and mitres on their heads. c. d.

5. And out of the Throne proceeded lightnings, and thunderings, and voices: and *there were* ſeven lamps of fire burning before the throne, which are the [e] ſeven ſpirits of God.]

5. And as the Law was by God once delivered in a terrible manner, by the miniſtery of Angels, ſo it now ſeemed to be produced as terribly, to threaten and give in evidence againſt ſinners: And ſeven Angels, like ſeven deacons in the Church, ſtood waiting on this judicature, (ſee Note on ch. 1. c.) c.

† living creatures ζῶα

6. And before the throne *there was* a ſea of glaſs like unto Cryſtal: and [f] in the midſt of the throne, and round about the throne *were* [g] four † beaſts full of eyes before and behind.]

6. And before this tribunal of God's were brought all the people of the Jews, expreſſed by a ſea, or multitude of waters, (waters ſignifying people in this prophecy, c. 17. 15.) and all their thoughts and actions laid viſible and diſcernible before this Judge, their own conſciences, as a cryſtal glaſs, reflecting, and acknowledging the accuſations that are brought againſt them: And at every corner of this judgment-ſeat were the four enſigns of the ſtandards of Iſrael, meaning thereby four Apoſtles that were preſent at the Council at Jeruſalem, Act. 15. and that had moſt eſpecially reference to the Jews (which were the people on whom this judicature was to paſs) and theſe had many eyes before and behind, (ſee Note l.) that is, the gifts of prophecy, and alſo of interpreting the ſcriptures of the Old Teſtament, the firſt looking forward, the other backward. f. g.

* living creature † living cr. * living cr. † living cr.

7. And the [h] firſt * beaſt *was* like a lion, and the ſecond † beaſt like a calf, and the third * beaſt had a face as a man, and the fourth † beaſt *was* like a flying eagle.]

7. And the four enſigns were, as they were in Ezechiel, c. 1. the images of a lion, and an ox, and a man, and an eagle, which may, by way of hieroglyphick, (fit enough for a viſion) all of them put together ſet out that title of God, [of ſlow to anger, and ſwift to mercy] and ſo repreſent him as he is in his dealing with theſe Jews, whom he was now about to judge, having warned them by the Prophets, by Chriſt, by the Apoſtles, and (the converted Jews in Aſia) by the Epiſtle to the Churches, ch. 1. 2, 3. before he proceeds to judgment againſt them, and when he doth ſo, wonderfully delivering the penitent believers out of that deſtruction. h.

* living creatures † being full of eyes round about and within * the ruler of all things ὁ παντοκράτωρ

8. And the four * beaſts had each of them [i] ſix wings † about him, and *they were* full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God * almighty, which was, and is, and is to come.]

8. And the bearers of theſe four ſtandards had each of them ſix wings like Seraphims, Iſa. 6. 2. (with two of them covering the face, with two the feet, or ſecret parts, and with two flying, noting the humility, chaſtity, love or zeal in God's ſervice, that was remarkable in theſe, in oppoſition to the contrary in thoſe which ſhould now be judged, eſpecially the Gnoſtick Judaizers) and were full of eyes, as before, v. 6. behind and before, in reſpect of their underſtanding of the prophecies and types of the Old Teſtament, and their gifts of prophecy given them by God; and they labour inceſſantly for the advancement of God's glory, and the kingdom of Chriſt, and evidencing to unbelievers their approaching ruin, and to believers God's fidelity, in making good his promiſe to them, in delivering them, and deſtroying their enemies. i.

† the living creatures ſhall give δώσουσι τὰ ζῶα

9. And when † thoſe beaſts gave glory, and honour, and thanks to him that ſate on the throne, who liveth for ever and ever,

10. The four and twenty Elders fell down before him that ſat on the throne, and worſhipped him that liveth for ever and ever, and caſt their crowns before the throne, ſaying,

11. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou haſt created all things, and for thy pleaſure they are and were created.]

9, 10, 11. And while they did ſo, the Biſhops of the Chriſtian Church in Judæa did adoration to God, acknowledging his fidelity and infinite power, from whom they have receiv'd all, and therefore are in all reaſon to employ all to his ſervice, and to depend and truſt on him in the midſt of all dangers, as on a faithful creator, 1 Pet. 4. 19. (ſee Act. 4. 24, 30.)

Annotations on Chap. IV.

a. Εἶδον

V. 1. *I looked*] The word εἶδον here is not to be taken in the ordinary notion of *ſeeing*, *looking*, or *beholding*, but in that (ſo ſolemn among the Prophets) of the Hebrew חזה, from whence their prophecies are called חזון *viſion*, and each prophet חוזה *a Seer*; and ſo 'tis generally taken in this book, and is beſt explained by ἐγενόμην ἐν πνεύματι, *I was in the Spirit*, ch. 1. 10. This joined here with μετὰ ταῦτα, denotes either a diſtant matter or a diſtant viſion from the former, and having no Accuſative caſe after to reſtrain it, it is a general title belonging to the whole paſſage after it, as far as that Viſion goes: For it hath formerly been ſaid, that theſe Viſions were delivered at ſeveral times (ſee the *Præmonition.*) At what diſtance or ſpace one from another, or in what order diſtinctly they were received, it is uncertain, ſave only that they were not before *Claudius*, nor after *Domitian*. But for the completion, there is no neceſſity that that ſhould begin at the end of the completion of the former, that is, that the deſtruction of the Jews here repreſented in this Viſion ſhould not commence till after the judgment threatned ch. 2. 3. to the Churches; (as it might be conceived to do if the whole book were but one continued Viſion) it being very poſſible that that which ſhould firſt come to paſs, might by God be choſen to be matter of a ſecond Viſion, nay that the ſame thing might be ſeverally repreſented by God, and ſo made the matter of ſeveral Viſions.

V. 2. *One ſat on the throne*] Who this perſon is which is here, in Viſion, brought in *ſitting upon the throne*, will be beſt underſtood by thoſe that *ſit upon the four and twenty thrones round about him*, ver. 4. That God the Father coming to judgment, and his ſaints as aſſeſſors about him, are meant by the repreſentation, there is no doubt: The whole queſtion is, who they are which are here uſed to repreſent and ſignifie theſe. And it might be thought to be the head of the *Sanhedrim* at *Jeruſalem*, or ſome other Conſiſtory, which thus ſat in council, the head in the midſt, in a chair or throne, and b. ὁ καθήμενος ἐπὶ τοῦ θρόνου

and the members, chief Prieſts, Elders, and Doctors of the Law, on each ſide of him, in ſo many chairs alſo: But the number of the aſſeſſors here will not then agree to it, there being then 70 perſons in the *Sanhedrim*, and 23 in the leſſer Conſiſtories. And though perhaps the Elders in the *Sanhedrim* made up that number of 24, yet there were chief Prieſts, and Doctors of the Law, which ſat in the *Sanhedrim* as well as they. But if we apply it to the Chriſtian Church, which hath much of likeneſs with (and ſeems to have been copied out from) that pattern of the Jewiſh *Sanhedrim*, but differs from it in ſome leſs weighty, inconſiderable circumſtances, (ſuch is the number of aſſeſſors) then it will accord very well. And the firſt conſtitution of this Church being at *Jeruſalem*, and that place being nearly concerned in the judicature which is here repreſented, and *James*, the firſt Biſhop there, being by them put to death, and that a ſpecial ingredient in their deſtruction, (ſaith *Joſephus* and *Euſebius*) that place will in all probability be the ſcene of this repreſentation, and the Chriſtian Biſhop thereof will be he that here *ſitteth upon the throne* or Biſhop's chair; this Biſhop ſitting in council, (as *Act.* 15. we know he was) and with him the Apoſtles (thoſe that were at *Jeruſalem*) and the Biſhops of all *Judæa*, the Biſhop of *Jeruſalem*, as of the *Metropolis* of all *Judæa*, ſitting in the middle chair, or ſeat, or throne, that of the greateſt dignity, which belonged to *James*, and thereupon the determination of the Council was delivered by him, *Act.* 15. 19.

c. κυκλόθεν τῦ θρόνυ

V. 4. *Round about the throne*] The meaning of κυκλόθεν τῦ θρόνυ, *round about the throne*, will probably be diſcerned by the antient manner of ſitting in Council or Conſiſtory among the Jews firſt, and afterward among Chriſtians. A repreſentation we have of it, *Dan.* 7. 9. (from which place this here ſeems to be taken, as many other things in this, out of that prophecy) *I beheld 'till the ſeats*, or *thrones*, *were pitched* (not *thrown down*, as we read, but *pitched* or *ſet*;) *donec throni poſiti ſunt*, ſaith the *Vulgar*, and ἕως οἱ θρόνοι ἐτέθησαν, ſay the *Seventy*, and *Theodotion*; and the Chaldee word is the ſame that is uſed by the *Chaldee Paraphraſe*, *Jer.* 1. 15. for the *ſetting of thrones*, where the Hebrew hath ינחנו, and the *Seventy*, καὶ θήσουσιν, *they ſhall ſet every one his throne*: and then it follows, *and the antient of the days did ſit*, placing him in the midſt of the other thrones, as the father or head of the Conſiſtory, *and the judgment was ſet*, v. 10, that is, the whole *Sanhedrim*, the reſt of the Elders, *&c.* ſeated on thoſe thrones round about, or on each ſide of the head, or Prince of the Conſiſtory, *and the books were opened*, preparative to the judicature. So in like manner in the Chriſtian Church, where the Biſhop and his Presbyters in any leſſer city, and the Metrolitan and his Biſhops in the *Metropolis*, are thus placed; the Presbyters, or the Biſhops, ſitting at the Eaſt end of the Church in the form of a ſemicircle, and the Biſhop, or Metropolitan, in a chair or throne of ſome eminence in the midſt of the Presbyters or Biſhops ſeats, with thoſe on each ſide of him, and then the Deacons attending or waiting on them. So in *Ignatius*'s *Epiſtle* to the *Magneſians* we find, Μισὰ τῦ ἀξιοπρεπεσάτυ ἐπισκόπυ ὑμῶν, καὶ πνευματικῆ στεφάνῃ τῦ πρεσβυτερίυ (as the *Laurentian* copy now rightly reads it, not στεφάνυ πρεσβυτέρυ, as the printed Copies were wont to have it) *with your moſt reverend Biſhop, and the ſpiritual crown of the Presbytery*; noting the Presbyters ſitting on each ſide of the Biſhop in the faſhion of a crown, not of a full circle; for a crown was not ſo antiently, but a large ſemicircle with two ends, by which 'twas put over and tyed about the head, and accordingly the Conſtellation in heaven ſo called is not a whole or complete circle. And thus in the *Apoſtol. Conſtit.* l. 2. we have Ἐκκλησίας στέφανος, *the crown of the Church*, that is, the Biſhops and Presbyters in Conſiſtory. And indeed this manner of ſitting in an half-circle was but the ſame with their *accubitus* or *lying at meat* in an half-round, called *Sigma*, from the old faſhion of that letter, C; where the moſt honourable place was that in the middle, as ſome learned men have collected from 1 *Sam.* 20. 25. *The King ſate upon his ſeat, as at other times, even upon his ſeat by the wall*; where ſuppoſing the form of ſitting to be ſemicircular, the *ſeat by the wall* will be neceſſarily the middle of the circle. And thus in the *Apoſt. Conſtit.* l. 2. Κεῖσθω μέσος ὁ τῆ ἐπισκόπυ θρόνος, πας' ἑκάτερα δὲ αὐτῦ καθιζέσθω τὸ πρεσβυτέριον, *Let the Biſhop's ſeat*, or *throne*, *be placed in the midſt, and on each ſide of him let the Presbytery ſit*, καὶ οἱ διάκονοι παεισάσθωσαν, *and let the Deacons ſtand by*. And ſo *Greg. Nazianzen* a Biſhop in his dream deſcribes himſelf ſitting in the midſt, and his Presbyters in chairs on each hand of him. And in *Theodoret Eccl. Hiſt.* l. 5. c. 3. ὁ μέσος θρόνος *the middle ſeat* is the Biſhop's chair; and the way propounded to compoſe the difference between *Paulinus* and *Miletius* is, to ſet the Goſpel in that middle ſeat, and they καθίσαι ἑκατέρωθεν *to ſit on each ſide*. And the *Author of the Eccleſiaſtick Hierarchy* c. 3. ὁ μὲν Ἱεράρχης ἐν μέσῳ τῷ θείῳ θυσιαστηρίῳ καθίσας, *The Biſhop is placed in the midſt*, not *of the Altar*, but of that part *of the Church* which was *called* θυσιαστήριον: which what it is will beſt appear by the † *Scholiaſt* on *Nazianzen*'s firſt στηλιτ. Σηκὸς καὶ τέμενος, ſaith he, σημαίνει τὸ ἱερὸν ὅλον, ὁ δὲ ναὸς, θυσιαστήριον, ἐν ᾧ ἡμῖν ἡ θεία τῶν μυστηρίων πήγνυται τράπεζα, The word σηκὸς *and* τέμενος *ſignifie the whole Church, but* the word ναὸς *the nave ſignifies the* θυσιαστήριον *in which the divine table of the myſteries*, or *communion-table*, *is placed*: by which it appears, both that the θυσιαστήριον is the whole ſpace within the Sept, and not only the Altar or Table therein, and alſo that the Biſhops being ſeated in the midſt of the θυσιαστήριον is the taking his place at the upper end of the Church, within the Sept, with the Presbyters on each ſide of him; which is alſo the way of interpreting and underſtanding all that is ſaid in the antient Writers and *Liturgies*, of *encompaſſing the* θυσιαστήριον, that is, of the Biſhop and Presbyters ſitting in a ſemicircle at the upper end of the Chancel. Which is alſo the reaſon, why in *Ignatius* (*Ep. ad Epheſ.*) being ἐντὸς τῦ θυσιαστηρίυ, *within the* θυσιαστήριον, ſignifies living obediently to the Biſhop and his Conſiſtory in all things, and aſſembling with them in the publick ſervice of God in the Church.

† *Eton. Edit.* p. 59.

θυσιαστήριον

d. πρεσβύτεροι

V. 4. *Four and twenty Elders*] Hvaing ſeen what was meant by him that *ſitteth on the higheſt* or *middle throne*, God in the thing ſignified, but the Biſhop of *Jeruſalem* in the repreſentation, it will preſently follow that the πρεσβύτεροι *Elders on the thrones round about* him are thoſe which ſate in Council with this Biſhop, in the ſame manner as, *Act.* 15. we find the πρεσβύτεροι *Elders* mentioned. That thoſe πρεσβύτεροι *Elders* ſignified the Biſhops of *Judæa* (not the Preſbyters, as we now call them, of that one city) hath been ſaid, Note on *Act.* 11. b. For indeed it no way appears that at that time there were any ſuch Presbyters, (as ſoon after, and now we have) any middle order between the ſingular Biſhop in each Church, and the Deacons attending on him: and beſide it is ſaid of every of theſe, that he *had on* his *head a golden crown*, parallel to that of *Joſuah* the High-prieſt, *Zach.* 6. 11. that is, a golden mitre, ſuch as the High-Prieſt had under the Law, call'd indifferently *a crown*, and *a mitre*, which cannot belong to inferior Presbyters, but doth fitly repreſent the power of rulers, that is Biſhops in the Church, without attributing any thing of regality to them. And therefore in all probability they muſt ſignifie here the Archbiſhop of *Jeruſalem*, the *Metropolis* of all *Judæa*, and all the Biſhops of that Province ſitting in Council with him. Otherwiſe, the manner of ſitting being the ſame of the Presbyters of each city (where there were ſuch) about their Biſhop, and of the Biſhops of the Province about their Metropolitan (ſee Note c.) it might as properly be applied to Presbyters as to Biſhops. Now for the number of *twenty four*, that, I ſuppoſe, was exactly the number of the Biſhops of *Judæa* at that time, all beſide the Metropolitan Biſhop of *Jeruſalem*, (anſwerable to the number of the heads of the courſes of the Prieſts, 1 *Chron.* 24. who ſeem, as ſuch, to have been taken into the *Sanhedrim*) though the records of thoſe times being obſcure afford no demonſtration of this circumſtance.

στέφανυς χρυσοῦ

e. ἑπτὰ πνεύματα

V. 5. *Seven ſpirits*] The *ſeven ſpirits of God* here are the *miniſtring ſpirits*, or *Angels*, (ſee Note on ch. 1. b.) that attend and wait upon God as apparitors, or ſerjeants, or officers to attend the judicature, to cite and bring

bring malefactors before it, and are repreſented here by the ſeven Deacons in the Church of *Jeruſalem*, attending on the Biſhop, *Act.* 6. but thoſe like *lamps of fire burning*, in reſpect of the glory and brightneſs wherein Angels are wont to appear.

λαμπάδες πυρὸς

f. V. 6. *In the midſt of the throne*] That which is here ſaid of the placing of the *living creatures* ἐν μέσῳ τῷ θρόνῳ, and κύκλῳ τῷ θρόνῳ, *in the middle of the throne*, and *round about the throne*, may, I ſuppoſe, be thus moſt commodiouſly explained, that ἐν μέσῳ τῷ θρόνῳ *in the midſt of the throne* ſhall ſignifie at the former part, that which is moſt viſible to the company; ſo to be ſet ἐν μέσῳ *in the midſt*, *Act.* 4. 7. is in a conſpicuous place, all one with *before them*, *Act.* 22. 30. and being *called forth*, *Act.* 24. 2. and in like manner *to ſtand up in the midſt*, *Act.* 1. 15. is, ſo as he may be ſeen and heard beſt by all that are preſent: And then κύκλῳ, *about*, which muſt needs be oppoſite to that, will ſignifie behind, or at the hinder part, and ſo κυκλόθεν, *about*, will ſtraight appear to be all one with ὄπισθεν *at the back*, or *behind*, (ſee Note i.) Which being granted, the ἐν μέσῳ *in the midſt* will neceſſarily denote the two foremoſt points of the chair or throne, where two of the *living creatures* are placed, and κύκλῳ *about* the two hindmoſt, and ſo all the *four living creatures* will be diſpoſed of, at each corner one. Others, I ſee, have conceived the two which are here ſaid to be ἐν μέσῳ *in the middle of the throne*, to have been placed one before, and the other behind (and conſequently the two that are κύκλῳ *about*, to be one on each ſide:) but this cannot well be imagin'd without incommodating the judge, before whom he ſtands, unleſs one be placed upon the ſteps of aſcent to the throne, and ſo below the ſpace on which the throne was ſet; which cannot probably be yielded, becauſe the throne and this place where this living creature would be placed, would not then make up one ſpace, as it ſeems to do, ch. 5. 6. where the *lamb* is ſaid to be *in the midſt of the throne*, and *of the four living creatures*, ſuppoſing all theſe to make up but one ſpace. But howſoever this be, this placing of the *living creatures* ſo near the throne, doth by the way make it appear, that this repeſentarion here refers not (as might be thought) to the encamping of *Iſrael* about the Ark, *Num.* 2. becauſe here the *four living creatures* are ſet cloſe to the throne, and (as appears chap. 5. 6.) nearer than the *four and twenty Elders*; whereas the ſtandards in *Numbers* are appointed to be pitched *far off*, c. 2. 2. the Tribe of *Levi* immediately environing the Tabernacle, and the camps environing that, v. 17.

κύκλῳ

g. Ib. *Four beaſts*] Who theſe *four living creatures* were in this repreſentation, may, in proportion and analogy with what hath been ſaid, be conjectured alſo. And to that purpoſe it may be obſerved, that they are both here, v. 9, and 10. and c. 5. 6. ſet betwixt him that *ſat upon the throne*, and *the four and twenty Elders*, which may probably conclude them to be four Apoſtles, who will be acknowledged to be ſuperiour to the Biſhops of *Judæa*, and may alſo in ſome ſenſe be conceived inferiour, in that *Council* of *Jeruſalem*, to *James*, advanced to be Biſhop, that is, ſupreme ruler there, (at leaſt to be there in another capacity than he was, as tranſcendent perſons, accordingly *ſtanding about the throne*, and not as regular members of the aſſembly.) For thus ſaith *Clemens*, *Hypotypoſ.* l. 5. *Peter*, *James* and *John* choſe *James* the *brother* of the *Lord Biſhop* of *Jeruſalem*, (where *Ruffinus* reads, *Epiſcopus Apoſtolorum*, *Biſhop of the Apoſtles*;) and though they three were ὑπὸ τοῦ Κυρίου προτετιμημένοι *by Chriſt preferred* and more *honoured* than all the reſt of the *twelve*, yet did they not contend one with another for this dignity, but unanimouſly conferred it on *James* the *Juſt*, who is therefore in *Scripture* oft called an Apoſtle (ſee Note on *Gal.* 2. f.) Now that Apoſtles are meant by theſe *living creatures*, and alſo who thoſe four Apoſtles were, may appear by comparing this Council or Judicature here repreſented with the Council of *Jeruſalem*, *Act.* 15. There it is certain that the Biſhop *James* preſided, v. 13. together with the *Elders* or *Biſhops* of *Judæa*, v. 6. and then beſides and before theſe Elders are mentioned Ἀπόστολοι *the Apoſtles*, ver. 2, 4, 6. and *Peter* is one of them, v. 6. and (though not there named) *John* alſo, *Gal.* 2. 9. (his brother *James*, that was wont to be there, being before this *put to death*, *Act.* 12. 2.) And ſo there are two of them; and why may not *Paul* and *Barnabas* (*ſeparated* before that time *to Apoſtolate*, c. 13. 2.) certainly preſent in this Council, be the other two? That any other Apoſtle was then there doth not appear, and 'tis evident that theſe four were, and from them, and the Elders jointly, are theſe decrees ſent to the Churches of *Syria* and *Cilicia*, v. 23. The learned *H. Grotius*, I perceive, hath fallen very near upon this conjecture, only he hath placed *James the brother of the Lord* (that is, the Biſhop himſelf, which cannot be imagined) inſtead of *John*, and *Matthew* inſtead of *Barnabas*, upon no other reaſon but becauſe *Matthew* is found to have continued long in *Judæa*. But referring the matter, as the repreſentation here doth, to a Council at *Jeruſalem*, it will be moſt fit to pitch on thoſe four who were (in that one Scripture-Council) there preſent. And if it be objected that *Paul* and *Barnabas* were ſent thither from *Antioch* at this time, and therefore may not ſeem ſo properly to belong to that place; to that I anſwer, Firſt, that thoſe two being by the *holy Ghoſt's* appointment *ſeparated* to be *Apoſtles*, they were not affix'd to any Dioceſe or Province (as ordinary Biſhops were) but had an unlimited juriſdiction, like other Apoſtles, and conſequently had as much to do at *Jeruſalem*, to which, as at *Antioch*, from which they were ſent. Secondly, that *Jeruſalem* being the place from whence the Goſpel firſt went out, and began to be preached, and the faith being from thence ſent out to all other Churches, it was very reaſonable that all other Churches, at that time eſpecially, whilſt the Apoſtles reſided there, ſhould look upon that as the chief mother-city of all Chriſtians: And in that reſpect, although *Antioch* was the *Metropolis* of *Syria*, and that which had the *third place of all the world that was under the Roman power* (ἡ μητρόπολις ἐστὶ τῆς Συρίας, τρίτον ἀξιώματος ἔχουσα τόπον ὑπὸ Ῥωμαίων οἰκουμένης, ſaith *Joſephus De bel. Jud.* l. γ'. c. γ'.) yet it may truly be ſaid of *Jeruſalem* at that time, that it was the *Metropolis* of that *Metropolis*; and accordingly 'tis the affirmation of *Agrippa*, in *Philo*, concerning *Jeruſalem*, Μητρόπολις ἡ ἁγία χώρας Ἰουδαίας, ἀλλὰ καὶ τῶν πόλεων, διὰ τὰς ἀποικίας ἃς ἐπεμψεν εἰς τὰς μὲ ὁμόρους, Αἴγυπτον, Φοινίκην, Συρίαν τήν τε ἄλλην, καὶ Κοίλην προσαγορευομένην, εἰς ἣ τὰς πόρρω διῳκισμένας, Παμφυλίαν, Κιλικίαν, &c. *It is the Metropolis not only of one Province* or *Region*, *Judæa*, *but alſo of moſt others*, *becauſe of the Colonies which it ſent out to Ægypt*, *Phœnicia*, *Syria*, *and Cœloſyria*, *and to ſome farther removed*, *Pamphyla*, *Cilicia*, &c. Which being ſuppoſed, and this queſtion being ſent from *Antioch*, the *Metropolis* of *Syria*, there is no reaſon but they that brought it, being themſelves not Meſſengers, but ſolemnly Apoſtles equal to any others, (though they came later in) and being as able to ſpeak from their own knowledge to the point in hand as any, and ſo ſpeaking at large, *Act.* 15. 12. and indeed ſent this journey by immediate commiſſion from heaven, *Gal.* 2. 2. ſhould be reckoned together with thoſe other two Apoſtles that before were there, and conſidered in the ſame capacity with them. And then ſuppoſing, as I now do, that this repreſentation here is copied out from that Council of *Jeruſalem*, which alone is mention'd in the ſtory of the Scripture, there will be ſmall doubt but theſe are two of the *living creatures* here mentioned.

ζῶα τέσσαρα

h. V. 7. *Firſt beaſt was like*—] Of theſe four likeneſſes here, 'tis firſt obſervable from the *Rabbins*, *Aben Ezra*, &c. on *Num.* 2. that they were thoſe that made the four Standards of *Iſrael*, viz. the likeneſs of a Lion in the Camp of *Judah*, of a Man in the Camp of *Reuben*, of an Ox in the Camp of *Ephraim*, of an Eagle in the Camp of *Dan*; and accordingly חיותיך, rendred by the *Septuagint* τὰ ζῶά σου, *thy living creatures*, *Pſal.* 68. 10. are ſaid to be thoſe enſigns or ſtandards in their Camps, but by us rendred, *thy congregations*: ſee *A. Maſius* on *Joſhua*, c. 6. 9. Secondly, it is evident that theſe four reſemblances are the ſame that are ſet down *Ezech.* 1. 10. All the difference is that here is μόσχος *a calf*, which is not there, but (as in *Numbers* before) *an ox* inſtead of it. But that will be eaſily ſalved: For in the *Septuagint* ταῦρος, βοῦς, μόσχος, *bull*, *oxe*, *calf*, ſignify the ſame thing. See S. *Auguſtine Quæſt. l.* 2. *qu.* 25. *Vitulos appellant Ægyptii grandes boves*, *ut nos Pœni Pullos gallinas cujuſlibet ætatis*, *The Ægyptians*

μόσχος

Ægyptians call great oxen calves, &c. So πῶλος is uſed for an *horſe* or *mare*, which literally notes *a foal*, and *puella*, *a little wench*, for *a woman great with child*, *Faſt.* 2. and *Horat. Od.* l. 3. *od.* 22. and many the like. In that place of *Ezechiel* 'tis certain that the *Cherubins*, or Angels, that attend on God, are ſignified; and ſo here, ſuppoſing him that *ſits on the throne* to be God, theſe *in the midſt* and *round about the throne* muſt needs be the Angels alſo. But becauſe God is here repreſented in this Viſion by the Biſhop of *Jeruſalem* ſitting in Council, with the four and twenty Elders, or Biſhops of *Judæa* on ſo many chairs, or ſeats on each ſide of him, this reſemblance in proportion muſt be held, for theſe four *living creatures* alſo to ſignify, as was ſaid, thoſe four Apoſtles in this honourable relation, as the ſtandard bearers of the Chriſtian *Iſrael*, they that thus travailed to plant, and defend, and contend for the Chriſtian faith over all *Judæa*, and in other cities where the Jews were, and, as long as they would endure to hear it, not departing to the Gentiles, but being ſo rejected by them and perſecuted, they are now fit to be next to God about this throne, for the judging of the Jews. And that which ſome learned Jews have obſerved to be the meaning of thoſe hieroglyphicks (thoſe four likeneſſes on the ſtandards) all together, will here be applicable. There is little ſenſe in that of *Aben Ezra*, that *the Man was in Reuben's ſtandard, becauſe he found Mandrakes*, &c. or in that of the *Talmudiſts*, that *there are four proud creatures in the world, the Lion among wild beaſts*, &c. All which are vain and ridiculous. And the account which *Photius* gives of this matter, *Epiſt.* 157. is little better. The moſt ſenſible explication of the hieroglyphick given by them is, that by the ſlowneſs of the Oxe, the anger of the Lion, the ſwiftneſs of the Eagle, and the humanity, mercy, kindneſs of the Man, is meant the repreſentation of God, as he was at firſt towards the Fathers in the wilderneſs, and to their poſterity ever after, and even now when he comes to execute vengeance on them moſt remarkably, *ſlow to anger* and *ſwift to mercy*; the ſame in effect which is attributed to God by *Joel*, when he is conſidered in this very buſineſs of puniſhing this people, in the *great and terrible day of the Lord*, *Joel* 2. 13. the ſubject of this enſuing Viſion. As for the truth of that which is thus ſuppoſed to be repreſented by it (*viz.* the great patience and μακροθυμία of God, expreſs'd in the inflicting of theſe his judgments on the obdurate Jews, and the wonderful mercy in delivering the penitent believers) I ſhall only tranſcribe one paſſage from *Euſebius*, being his obſervation (after the ſetting down of the ſtory) to this very purpoſe, Ταῦτα δ' ἂν εἰη δίκαιον ἐπιθεῖναι, ἃ γένοιτ' ἂν ὠφελιμα πρὸς φιλανθρωπίας τε καὶ προνοίας θεοῦ φιλοτίμως ἐπιδείξασθαι. *It is but juſtice to add the mention of that which will ſet before mens eyes the great mercy of the all-gracious providence of God, which forty years after their crucifying of Chriſt deferred the deſtroying of them, in which time, ſaith he, many Chriſtians, Apoſtles and others (James* the Biſhop of *Jeruſalem*, &c.) *being then alive and among them,* ἦσαν ὥσπερ ὀχυρώτατον παρέμβολον τῷ τόπῳ, *were as a ſtrong hedge*, or *wall, to the place*; *and the* θεία ἐπισκοπὴ, ſaith he, *God's viſitation, did yet endure with much patience* (μακροθυμοῦσα, the very word compounded of the two things ſignified by the Oxe and Lion, the ſlowneſs or μακροθυμία of the Oxe, and the θυμὸς of the Lion) εἰ ἄρα πού τι δυνηθεῖεν, ἐφ' οἷς ἐδρασαν μεταγνόντες, συγγνώμης καὶ σωτηρίας τυχεῖν, *if ſo be at length repenting of what they had done, they might ſo obtain pardon and deliverance*: where as the *pardon* and *deliverance* are the thing figured by the mercy of the Man, ſo are the εἰ ἄρα πού *if ſo be at length*, anſwerable to the (Eagle like) ſwiftneſs to it; whenſoever they repent, he inſtantly pardons. As for any more particular application of theſe four likeneſſes to the perſons of thoſe four Apoſtles, *Peter*, *John*, *Paul*, and *Barnabas*, as that *Peter* ſhould be the Lion, both in reſpect of his fervour and fiery zeal, generally obſerved in him (notwithſtanding his fall) and in reſpect of his primacy, πρῶτος Σίμων *firſt Simon* in the *Goſpel*, *John* the Eagle, in reſpect of his high ſpeculations about the Divinity of *Chriſt*, in his *Goſpel*, *Paul* the Oxe, in reſpect of his *labour more abundant than they all*, and *Barnabas* the Man, in reſpect of his title of humanity, by which his name is interpreted, *ſon of conſolation*; I ſhall not any farther inſiſt on them, becauſe they are but conjectural.

i. V. 8. *Six wings about him*—] In this verſe (which hath in it ſome difficulty of conſtruction) it is firſt evident, that the phraſe *full of eyes* belongs to the *living creatures*, and not to the *wings*, for ſo the Greek γέμοντα *full* concludes, which agreeth with ζῶα *creatures*, but cannot with πτέρυγας *wings*, and ſo before it had been, v. 6. τέσσαρα ζῶα γέμοντα ὀφθαλμῶν *four living creatures full of eyes*: and ſo it appears by the uſe of the wings to cover the face and ſecret parts, and to flie; which cannot be applied to the circuit or ambience. Next, if the *Greek* be conſulted, it will be alſo as clear that the κυκλόθεν καὶ ἔσωθεν *round about and within*, are not ſo to be divided, as in our ordinary Tranſlation they are, the former joined with the ſix wings (*ſix wings round about them*) and the latter to the eyes (*full of eyes within*) but are both together to be joined with the *full of eyes*, κυκλόθεν καὶ ἔσωθεν γέμοντα ὀφθαλμῶν *about and within full of eyes*. What is meant by κυκλόθεν καὶ ἔσωθεν *round about and within* may be reſolved by v. 6. where the ſame thing is expreſs'd by other words; there it is *full of eyes* ἔμπροσθεν καὶ ὄπισθεν, *before and behind*, here *round about and within*. The way of reconciling theſe diſtant phraſes is, I conceive, by conſidering the two parts of a *Superficies*, the convex or ambient part, that is, the circumference, and the concave or inner part. Theſe two we know are oppoſed one to the other, and are fitly expreſs'd by either of theſe two pairs, the outer or ambient by κυκλόθεν *round about*, the inner or concave by ἔσωθεν *within*; and ſo again (being here applied to *living Creatures* with their faces towards us) the ambient *ſuperficies* by ὄπισθεν *behind*, or *the back parts*, and the inner *ſuperficies* by ἔμπροσθεν *before*, the back parts of ſuch creatures being moſt properly the convex, and the fore parts (eſpecially when they have wings, and thoſe wings make a kind of half circle) being the concave *ſuperficies*. And ſo by this account, as ἔμπροσθεν *before* ver. 6. and ἔσωθεν *within* here are all one, ſo muſt κυκλόθεν *about* here, and ὄπισθεν *behind*, or *on the back*, there, be all one alſo. And accordingly it may be obſerved that ch. 5. 1. ἔσωθεν *within* is oppoſed to ὄπισθεν *the back parts*, as here to κυκλόθεν *about*, which makes it conſequent that ὄπισθεν *the back part* and κυκλόθεν *about* ſhould be all one, as now we ſet them. What is denoted by theſe two ſorts of eyes as they are applied to the Apoſtles, may perhaps be thus beſt reſolved: The *eyes before* are an expreſſion of their foreſight, or prophetick Spirit; the *eyes behind*, thoſe that look back to the Old Teſtament, and by the faculty of interpreting the prophecies and types are furniſhed with a great means of conviction to the Jews to whom they were to preach, in ſhewing them *Chriſt* in *Moſes* and the Prophets own'd by them. The not obſerving the meaning of ἔσωθεν *within*, as it is here all one with *before* ver. 6. hath made others gueſs, that their inward gifts may be meant by that, and the outward expreſſions and exerciſes of them by κυκλόθεν *round about*. But that notion cannot be applied to *before and behind*, ver. 6. and therefore cannot reaſonably be thought to have place here. *Moſes* had foretold that *a Prophet* ſhould be *raiſed up*, that is, the *Meſſias*, and they that *heard not him*, ſhould *be cut off*; and this the Apoſtles underſtood to be the preſent caſe of the Jews, ſaw this by their *eyes behind* them, and ſo by the many other paſſages in the Prophets to this ſame purpoſe: and beſides they had many revelations now to this matter, and thoſe are their *eyes before*, and accordingly whereſoever they come they warn all of this approaching deſtruction.

CHAP.

CHAP. V.

Paraphraſe.

1 AND I ſaw [a] in the right hand of him that ſate on the throne, a book [b] written within and on the back ſide, ſealed with ſeven ſeals.]

1. And as God ſate on his tribunal, or throne of judgment, behold there was in his right hand a book or roll (ſee note on Luke 4. a.) full of writing on the inſide, and on the back-ſide, a great way down, and that roll'd up, and on the out-ſide ſealed, that no part of it could poſſibly be read; and this roll conſiſted of ſeven rolls, one within another, and every one of them had a ſeal to it, c. 6. 1. (This book of rolls containing in it the ſealed, that is, ſecret decrees and purpoſes of God upon the Jews, which as they were foretold only by Chriſt, Mat. 24. Luke 21. Mark 13. ſo are they by him inflicted and executed upon them, and that an effect of his regal power, to which, after his crucifixion, he was by his reſurrection inſtalled.)

a. b.

* mighty, ἰσχυρὸν

2. And I ſaw a * ſtrong Angel proclaiming with a loud voice, Who is worthy to open the book, and to looſe the ſeals thereof?]

2. And I ſaw one of the Angels, of ſpecial dignity among them, making proclamation with a loud voice in theſe words, Who is able to unlooſe the ſeals of this book, and ſo to open it, to reveal to us what is contained in it?

3. And no man in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon.]

3. And it ſeems, no creature in the world was able to do it, for upon this proclamation to all, none pretended to it.

† lamented greatly ἱκλαιον πολλὰ

4. And I † wept much, becauſe no man was found worthy to open and to read the book, neither to look thereon.]

4. And my deſire to know cauſed me to be much concerned and grieved at this, and ſo to make my complaint thereof.

5. And one of the Elders ſaith unto me, Weep not: behold the Lion of the Tribe of Judah, and the root of David, hath prevailed to open the book, and to looſe the ſeven ſeals thereof.]

5. And one of the elders, ch. 4. 4. that was in one of the thrones, one of 'em that ſate with God in Judgment, comforted me, and told me that Chriſt, known by thoſe two titles, of the Lion of the tribe of Judah, Gen. 49. 9. and the root of Jeſſe, Iſa. 11. 1. having by his voluntary ſuffering of death, received this reward from his father, to have all power given to him at his reſurrection, and ſo from a ſlaughtered Lamb, being turn'd into a roaring devouring Lion, had this privilege among others beſtowed on him by his Father, to reveal, yea and to execute, the decrees contained in theſe volumes.

* living creatures

† ſent into all the land, ἀπέσταλμένα εἰς πᾶσαν τὴν γῆν

6. And I beheld, and lo, in the midſt of the throne, and of the four * beaſts, and in the midſt of the Elders, ſtood a Lamb, as it had been ſlain, having ſeven horns and ſeven eyes, which are the ſeven ſpirits of God, † ſent forth into all the earth.

6. This was farther exemplified to me: for I look'd & ſaw what I had not ſeen before, a Lamb bloody, with wounds viſible in him, as one that had been butchered, Chriſt crucified and riſen from the dead, and ſo indued both with power to ſubdue his enemies (fitly expreſs'd by this ſtyle of horns, ſee Luke 1. n. and ſo uſed here ch. 17. 3.) and with all knowledge and wiſdom to order it fitly, having inſtruments to execute his will, preſent, and ready preſt at his ſervice, and alſo officers (Angels ch. 4. 5. and Zach. 4. 10.) to viſit, and give him account of all that was done in Judea and elſewhere, the perſecutions which the Jews brought upon the Chriſtians.

7. And he came and took the book out of the right hand of him that ſate upon the throne.]

7. And this Lamb, Chriſt, came and took the book out of God's hand, that is, received power from God, as the reward of his Sufferings, to reveal and make known, and then to execute on that people thoſe heavy judgments contained in thoſe rolls.

*living creatures

8. And when he had taken the book, the four * beaſts and four *and* twenty Elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the [c] prayers of ſaints.]

8. And when this power was given to him, this being the inſtating him in that royal authority next to God himſelf (that is, ſetting him on the throne of Judgment, called ſitting at God's right hand, or reigning till he brought all his enemies under his feet) the four living creatures, by which the four Apoſtles were repreſented, c. 4. 6. and the Elders that (c. 4. 4.) ſat on the four and twenty thrones about the Judge, gave all acknowledgments of ſupreme power to Chriſt, and every one praiſed and magnified God in theſe approaching Judgments of his, and preſented to him, beſide their own lauds, the thankſgivings of all the believers then living, who had been perſecuted, and denied the liberty of their Chriſtian Profeſſion and aſſemblies (2 Theſſ. 2. 1.) by the malice of the Jews, but now by their approaching deſtruction were likely to be reſcued from their preſſures to a flouriſhing condition of quiet for ſome ſpace.

c.

9. And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood out of every † kindred, and tongue, and people, and nation:

† tribe φυλῆς

10. And haſt made us unto our God kings and prieſts: and we ſhall reign on the earth.]

9, 10. And in their names, and their own, they ſang praiſes to him, acknowledging this dignity and regal power to be moſt worthily inſtated on him, as a reward of his ſufferings, by which he overcame Satan, and redeemed all faithful believers, not only out of the power of ſin and hell, but alſo of their perſecutors on earth, bringing them to quiet halcyonian days, giving them tranquility, and liberty to aſſemble freely to his ſervice, as a choice peculiar people of his (ſee note on ch. 1. d.) and accordingly concluding that this royal benefit they ſhould now enjoy, thro' this act of vengeance (on Chriſt's and the Chriſtians enemies, the obdurate Jews) which was here undertaken by him, v. 6.

* living creatures

11. And I beheld, and I heard the voice of many Angels round about the throne, and the * beaſts and the Elders: and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands,]

11. And I look'd, and behold all the Angels of heaven in infinite multitudes attending on God, joined with the Apoſtles and Biſhops in giving praiſes unto him.

12. Saying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.]

12. And all ſaid with a loud voice, All power, &c. are moſt worthily attributed to Chriſt as a reward of his crucifixion. All this dignity to himſelf and advantages to believers are a juſt reward of his ſufferings, by which he hath dearly bought them.

13. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, and honour, and glory, and power *be* unto him that ſitteth upon the throne, and unto the Lamb for ever and ever.]

13. And all other creatures in the world made the ſame acknowledgment (noting theſe judgments that ſhould now fall on the Jews (as they were moſt juſt, ſo alſo) to be moſt ſeaſonable, and infinitely advantagious to his people, who ſhould be reſcued by that means.)

14. And a general adoration was paid unto Christ as unto God himself, noting this punishment of the Jews to be a just act of divine revenge on their crucifying of Christ, who being by his divine power raised from the dead, by the same destroyeth them, and preserveth his persecuted disciples.

14. And the four † beasts said, Amen. And the four and twenty Elders fell down, and worshipped him that liveth for ever.] † living creatures

Annotations on Chap. V.

a. ἐπὶ τὸν δεξιὸν

V. 1. *In the right hand*] That ἐπὶ τ δεξιὰν signifies not *upon*, but *in the right hand of God*, may appear by v. 7. where it is said to be taken ἐκ τ δεξιᾶς, *out of his hand*, which supposeth it formerly to be in it. And tho' this be not the ordinary notation of the *Greek* ἐπὶ (and therefore I see it is conceived by some, that the book was here brought, and laid by him ἐπὶ τ δεξιὰν, *on his right hand*) yet the promiscuous use of prepositions in these books (answerable to the *Hebrews*, whose Prepositions are used more loosly and largely) will give a full answer to this. Now this is no nice consideration, but that which is of use to explain that which follows, of the *Lamb's taking the book out of the hand* of God the father. For this book containing in it the decrees of vengeance and judgment upon the enemies of God, the crucifiers of *Christ*, and persecutors of the Christian faith and Professors, and this Power being by the resurrection of *Christ* seated and instated on *Christ* as a reward of his sufferings, and consequently the execution of these decrees of God put into the hand of the Son, whose coming and kingdom it is thence so often called, and this power being not again delivered up into the Fathers hands till the end of the world, all this is here fitly and fully expressed by the *Lamb's taking the book out of the right hand* of God the Father, (and would not so commodiously be represented, if the book had lain by him, and had not been in his hand) and by his *loosing the seals*, and *opening the book*, that is, bringing forth those judgments of God which lay folded up in his decrees, but were now remarkably executed by *Christ*.

Ἕλαβε τὸ βιβλίον ἐκ τῆς δεξιᾶς

b. γεγραμμένον Εσωθεν καὶ ὄπισθεν

Ib. *Written within and on the back-side*] It may here be thought probable of this book, which is said to be γεγραμμένον ἔσωθεν καὶ ὄπισθεν, ἐσφραγισμένον that by putting a *comma* after ἔσωθεν *within* it should thus be rendred, *written within, and sealed upon the back*, and so that the *seven seals* were all on the outside of the book. But besides that the ordinary punctation, putting the *comma* after ὄπισθεν *on the back*, resists this, there be many other circumstances clear the other to be the meaning, that the book or roll, was *written within and on the back-side*; by within meaning the inner concave *superficies of the roll*, and by the *backside* the convex, which is outermost in rolling up (see ch. 4. Note i.) As first, that in the process it appears that the opening of every single seal brings forth some representation, which could not be if all the seals were on the back-side; for then they must all be open'd before any part of the book could be discovered: and therefore it must be supposed that the main book or roll had seven rolls in it, and each of them sealed. 2*ly*, the phrase in this place refers to the like in *Ezekiel*, c. 2. 10. where a long succession of calamities is represented by *a roll written within and without*, that is, *a roll written within* throughout, and *on the backside*, a great way down, yet leaving enough in the lower part of the backside to wrap up all that was written, and keep it from being seen; and so for sealing also. And that is perfectly appliable to the phrase here, *written within and on the backside*, but so, as there should be void space left to cover all, and to seal up all. Thirdly, because the word ὄπισθεν *on the back side* here being all one with *without* in *Ezekiel*, & so fitly denoting not the *outside* of the roll when it was made up, or that part of the outside which appeared then, but the *backside* of the roll written on a good way, when the inside or foreside was all written on. This is fitly appliable to the matter here foretold at the opening of these seals, a long *series* of calamities which should fall upon this people, (just as in *Ezekiel* it was:) for that is the reason why a roll at any time is written on the back-side, *viz.* because the inside (which alone is wont to be writ on) will not contain all that belongs to it; *Scriptus & à tergo*, being the expression for a very long roll or book, that it is *written on the backside also*.

c. Προσευχαὶ τῶν Ἁγίων Βασιλεύσουσιν ἐπὶ τ γῆς

V. 8. *Prayers of Saints*] Who the *Saints* are whose *prayers* are here mention'd as *odours*, may appear, *v.* 10. where of them it is said, that *they shall reign on the earth*, that is, that the effect of the execution of these judgments of God on the enemies of Christianity, noted by the *Lamb's opening the book*, (Note a.) should be this, that the Christians should thereby have a peaceable being upon earth, to assemble and serve *Christ*, (see c. 1. Note d.) By this it is evident, that the *Saints* here are the Christian people *upon earth*, and not the Saints which reign in heaven. And this also is agreeable to the notion of *odours*, by which their prayers are expres's'd: for those refer to the incense that the Priests were wont to offer in the Sanctuary, whilst the *people prayed without*, *Luke* 1. 10. and their prayers supposed to go up with that incense to heaven. By this it also appears, that the *four living creatures*, and *four and twenty elders*, which have here the *vials* in their hands, as also the *harps*, the one to denote the prayers, the other the praises of the Christians, are the Apostles and Bishops of *Judea*, (as in the laying of the scene appeared, *c.* 4. *Note* d. & g.) whose office it was to present the prayers and praises of the Christians to God: and so by all these together the Christian persecuted Church of *Judea*, (and by consent with them, all other Christians over the world) are represented here, as those that had now their prayers heard, and those by the destruction of their persecutors turned into praises.

ἐπὶ τ γῆς

Θυμιάματα

Φιάλαι

Κιθάραι

Paraphrase.

CHAP. VI.

1. And as the Lamb, that is, Christ, opened the first seal, which closed the first roll, I looked, and the first of those four living creatures called aloud to me, or in such a kind of voice as is wont to come out of thunder, when a voice is heard from heaven (see note on Acts 9. 6.) saying, Come and see, or, Here is a more full relation and prediction of those things which Christ had foretold concerning the Jews, Mat. 24. (set down here in this chapter in gross, and more particularly, as they have their execution, in the following chapters.)

1 AND I saw when the Lamb opened * one of the seals, and I heard † as it were the noise of thunder, one of the four beasts saying, Come and see.]

* the first, μίαν, see Mat. 28. 1.
† the first of the four living creatures saying, as a voice of thunder, ἀπὸ τῶν τεσσάρων ζώων λέγοντος ὡς φωνῆς βροντῆς

2. And as I looked, methought I saw a white horse, and one sitting thereon, that is, an Angel representing Jesus Christ (see c. 19. 11.) now in another posture then that in which he had been, ch. 5. 6. There he was a Lamb slain, now he is a king riding in pomp (the white horse noting his glory) but this a spiritual king, the horse that he rides on being mystically the Gospel, in respect of the purity and gloriousness or divinity of its doctrine. And this horse-man, or Prince, the Lord Christ, had a bow in his hand, that is, menaces and terrors held out against his enemies, before they be really inflicted on them, as the bow is first held in the hand, then the arrow prepared upon the string, before it be shot out at them: and he had a crown given to him, as to one now instated and installed in his royal office: and his business at the present was, that which which was primarily proper to the white Horse, the Gospel, to be the power of God to salvation to them that believe, to convert the Jews to the faith, and so to conquer and melt his crucifiers; and then for the future (as

2. And I saw, and behold a white horse, and he that sate on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

(as the Goſpel is by conſequence the ſavour of death unto death) to bring down, or deſtroy the obdurate (theſe two being generally the ways of Chriſt's conquering in this book) and as the Jews, ſo after, the Romans, by converting ſome, and deſtroying others, conquering and breaking the infidelity of ſome, and then bringing down and deſtroying the impenitent.

*living creature

3. And when he had opened the ſecond ſeal, I heard the ſecond * beaſt ſay, Come and ſee.]

3. And when he had opened the ſecond ſeal, which had

the ſecond roll under it, the ſecond of the living creatures called to me to come, and behold what was repreſented there.

4. And there went out another horſe *that was* red: and *power* was given to him that ſate thereon, to take peace from the † earth, and that they ſhould [a] kill one another; and there was given unto him a great ſword]

4. And I look'd and ſaw another horſe red, or of blood-colour, & an Angel (as miniſter of God's judgments) ſate upon him: and of him it was told me, that he had power given him to embroyl the land of Judea (ſee ch. 7. 1, 9.) with war, thereby to pour out a great deal of blood; and to that purpoſe, methought he had a ſword put into his hand, a preſignification of the ſlaughters that ſhould be committed by the Jews one upon another, ſee Mat. 24. 7.

† land τῆς ſee Premon. and note on Mat. 24. b. & Rev. 7. a.

a.

* living creature.

5. And when he had opened the third ſeal, I heard the third * beaſt ſay, Come and ſee. And I beheld, and lo a black horſe: and he that ſate on him had a pair of ballances in his hand.]

5. And when he opened the third ſeal, which had the third roll under it, the third

of the living creatures called to me, to come and ſee what was in that roll: and it was a third horſe, black and foul to look on, and by that was ſignified a ſore famine (which diſcolours the skins of men, and makes them look black, and ſad, and diſmal;) and to ſignify this, he that was on this horſes back, the Angel that was executioner of this judgment, had a ballance in his hand to weigh corn (as 'tis uſual in time of ſcarcity, or approaching famine, when bread is diſtributed out to every one by weight, no more then is thought neceſſary to life.)

†living creatures *a quart † injure not μὴ ἀδικήσῃς

6. And I heard a voice in the midſt of the four † beaſts ſay, * [b] A meaſure of wheat for a penny, and three meaſures of Barley for a penny, and † ſee thou hurt not the oyl and the wine.]

6. And from the midſt of the four living creatures there proceeded a voice, as

b.

the prediction of ſome prophet, ſaying, the ſcarcity of corn is ſuch, that the price of a man's days-labour will buy no more then is wont to be thought ſufficient for a man's food for a day, and if he eat that all himſelf, there is nothing left to provide for wife and children, much leſs for cloaths for all of them, and ſo in proportion the price of Barley; ſuch ſcarcity there is of the neceſſaries of life for men and cattel: whereas of oyl and wine (of which there is no neceſſity, the firſt might wholly be ſpared, and is of no uſe in ſuch times of extreme dearth, and the want of the other might competently be ſupplied by water) there was ſtore enough: the ſcarcity was to fall heavy upon the neceſſaries of life, but not on the ſuperfluities, which is an expreſſion of the heavineſs, not lightneſs or ſupportableneſs of it.

* living creature

7. And when he had opened the fourth ſeal, I heard the voice of the fourth * beaſt ſay, Come and ſee.]

7. And upon the opening of the fourth ſeal, where-

with the fourth roll was ſealed up, the fourth living creature called to me to come and ſee the repreſentation contained in it.

† hades followeth, ὁ ᾅδης ἀκολουθεῖ * to kill upon the 4th part of the land κτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς † by ὑπὸ, or the fourth part of the beaſts, ſo the K's MS. τὸ τέταρτον τῶν ζῳῶν * beneath † they had had εἶχον * the land τῆς γῆς

8. And I looked, and behold, a pale horſe, and his name that ſate on him was [c] death, and † hell followed with him: and power was given [d] unto them * over the fourth part of the earth, to kill with the ſword, and with hunger, and with death, and † with the beaſts of the earth.]

8. And it was a pale horſe, and a rider thereon, ſignifying great death or mortality, whether by extraordinary ways of death, the ſword & famine, or by that ordinary known way of peſtilence, following (as ordinarily it doth) upon thoſe two and ſweeping away many. And theſe three horſes, in the three laſt rolls, that is, ſword, famine, and death or peſtilence (all named together in this matter, Mat. 24. 7.) ſhould deſtroy the fourth part of the land of Judea, men and beaſts, or elſe ſhould make ſuch a vaſtation, that the wild beaſts ſhould encreaſe, and be too ſtrong for the inhabitants there. (And all this but a fore-runner of the far greater deſtructions that ſhould afterwards be wrought among them at the ſiege of Titus.)

c. d.

9. And when he had opened the fifth ſeal, I ſaw * [e] under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimony which † they held.

9, 10. And upon the opening of the fifth ſeal, I ſaw in the lower part of the Sanctuary, beneath the altar of incenſe, the ſouls of the Martyrs (ſee ch. 7. 9, 14.) that

e.

10. And they cryed with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on * the earth?]

had been ſlain by the Jews, for their conſtant preaching of Chriſt, and this blood of theirs, like that of Abel, called to Chriſt, as a righteous and faithful Judge, for judgment upon thoſe wicked men, who were guilty of all the blood of all the prophets (Mat. 23 35.) even as far as to Chriſt himſelf and his Apoſtles, and other Chriſtians afterwards, whom they perſecuted alſo, and cauſed many to be put to death, Luke 21. 12.

* beneath † they had had εἶχον * the land τῆς γῆς

11. And white robes were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, until their fellow-ſervants alſo, and their brethren, which ſhould be killed as they *were*, ſhould be fulfilled.]

11. And this crying of their blood for inſtant juſtice, was at the preſent an-

ſwered with giving them white robes, acknowledgments of their conſtancy, and perſeverance in ſuffering, and conſequently a preſent ſtate of bliſsful reward; this revenge of their blood being for a while, for ſome few years, deferred, till all the blood-guiltineſs of theſe Jews ſhould be filled up, all the other Martyrs ſlain, James the Biſhop of Jeruſalem, &c. and then ſhould the vengeance come on theſe impenitent obdurate perſecutors, ſee c. 7. 9, 10, &c.

12. And I beheld, when he had opened the ſixth ſeal, and lo there was a [f] great earthquake, and [g] the Sun became black as ſackcloth of hair, and the Moon became as blood;]

12. And at the opening of the ſixth ſeal, in that roll there was a repreſentation

f. g.

of Eclipſes of Sun and Moon, &c. figuratively to expreſs great deſtructions, Ezek. 32. 7. Iſa. 13. 20. Joel 2. 10. and 31. and ch. 3. 15.

† latter figs ὀλύνθους

13. And the ſtars of heaven fell unto the earth, even as a fig-tree caſteth her † untimely figs when ſhe is ſhaken of a mighty wind:]

13. And the ſame was a-

gain ſignified by an appearance of falling ſtars dropping down as the withered figs, thoſe that are of a ſecond ſpring, and come not to be ripe that year, but hanging on the tree in the winter, are froſt-bitten, and with a great wind are ſhaken down and fall from the tree, Iſa. 34. 4.

14. And the heaven departed as a ſcroll when it is rolled together, and every mountain and iſland were moved out of their places.]

14. And by the appearance of great, black, gloomy

clouds, covering the whole face of the ſky, not a ſtar to be ſeen any more then the writing is diſcernible in a roll folded up, (ſee note on Luke 4. a.) and by the earthquakes ver. 12. whereby many hills and iſlands were moved out of their places, Iſa. 34. 4.

α

* land τῆς † rulers over thouſands

15. And [h] the kings of the * earth, and the great men, and the rich men, and the † chief captains, and the mighty men, and every bond-man, and every free-man [i] hid themſelves in the dens, and in the rocks of the mountains;]

15. And the governors and great ones, of ſeveral degrees of power among the

h. i.

Jews, the Generals of the ſeveral factions among them, and every meaner perſon of all ſorts, appeared in the viſion to be in an horrible conſternation.

16. And ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the [k] wrath of the Lamb:]

16. And the guilt of the blood of Chriſt and Chriſtians, which they had ſhed, and of which they wiſh'd that it might fall upon them and their children, now fell upon them, made

k.

them fly into vaults or caverns under grounds, and into walls (according as it really fell out, and as it was foretold by the Prophets, Iſa. 2. 19. Hoſ. 10. 8. and by Chriſt, Luke 23. 30.)

17. For the great day of his wrath is come, and who ſhall be able to ſtand?]

17. As ſeeing this inevitable vengeance now falling on them.

Annotations on Chap. VI.

a. ἀλλήλους σφάξαι

V. 4. *Kill one another*] The great inteſtine broils among the *Jews*, thoſe eſpecially of the *Seditious* and the *Zelots*, are at large ſet down by *Joſephus*, l. 4. and *l.* 5. *de Bel. Jud.* ſo great, ſaith he, that *Veſpaſian* on purpoſe deferred the ſiege of *Jeruſalem*, that they might more eaſily be deſtroyed by their own then by the *Roman*'s ſwords: ſee *Luke* 21.10. Thus about the twelfth of *Nero*, when *Florus* crucified (beſide great multitudes of the ordinary ſort) μυρίους ὅσους παρὰ Ἰουδαίοις τετιμημένων, ſaith *Euſebius* out of *Joſephus*, *many myriads of the moſt honourable among the Jews*, there was, ſaith he, firſt in *Cæſarea*, then in all *Syria*, ſuch a diſorder and δεινὴ παραχή, *terrible tumult*, of thoſe that dwelt in the country againſt thoſe that inhabited the cities, invading and laying them waſte in a moſt hoſtile manner, that one might ſee whole cities full of unburied carcaſſes, old men and children thrown dead together, women ſhameleſly uncovered, καὶ πᾶσαν ἐπαρχίαν μεστὴ ἀδιηγήτων συμφορῶν, *the whole Province full of inexpreſſible calamities.* And the obſervation is once for all, *Eccl. Hiſt.* l. 2. *c.* 6. that φάσεις καὶ πόλεμοι καὶ κακῶν ἐπάλληλοι μηχαναί, *ſeditions, and wars, and miſchievous projects one upon the neck of another*, never left the city and all *Judea*, till at laſt the ſiege came up on them. And at that very time when it came, three factions there were on foot among them, under three commanders, *Eleazar*, *John*, and *Simon*. And tho' *Tacitus* ſay that the approach of their enemy gave them peace one with another; yet *Joſephus*, that was an eye witneſs, relates it much otherwiſe, only that the *three factions* εἰς δύο μοίρας ἐστήσαν, *were divided into two*, by the oppreſſion of the third, *John* upon the day of unleavened bread ſending ſome into the Temple, under pretence of ſacrificing, which kill'd *Eleazar* and butcher'd his party, and ſeized upon the Temple, where before *Eleazar* and his *Zelots* had fortifi'd themſelves. And however, tho' the ſeditious join'd a while to repel the enemy, yet they ſoon returned to their former feuds, and one faction fighting againſt the other, the weight and ſmart of both fell upon the communalty, who were plunder'd by each of them. More of theſe civil combuſtions, and the fearful effects of them, we read of moſt notably in the time of the ſiege; when the ſcarcity began to pinch the beſieg'd, then the στασιασταὶ, broke into all houſes, tormented the poſſeſſors to bring out their proviſion. *When mothers*, † ſaith he, *ſnatch'd victuals out of their babes mouths*, in came the "*ſeditious*, and *ſnatch'd it* out of *theirs*, and *catching* up the *children* which *held faſt the bits* in their *mouths*, and would not let them go, they *daſh'd* them againſt the *ground*. Thoſe that, to prevent 'em, eat up what they had before they could come to them, they uſed with moſt horrid cruelties, ὡς ἀδικηθέντες, *taking themſelves to be injur'd* by them who thus robed them of their prey: and thoſe that were ready to die thro' the famine, they would yet ſearch more ſtrictly, μὴ ὑπὸ κόλπον ἔχων τροφὴν ζητοῖεν † θάνατον, *leſt they ſhould have ſome food in their boſom, and only make as if they were famiſhed*, when they were not; and then δειναὶ βασάνων ὁδοὶ πρὸς ἔρευναν τροφῆς, *horrible ways of torment* did they uſe *to find out food.* And ſo true is that which is here ſaid, of their *killing one another*, that, ſaith he, τινὰς τῶν ἐῤῥιμμένων ζῶντας διήλαυνον ἐπὶ πείρᾳ τοῦ ξιφήρους, *they would run through thoſe that lay alive* (but ready to faint) before them, *to trie their weapons.* And the horridneſs of theſe practices of theirs upon one another was ſuch, ſaith he, that if the *Romans* had delayed the work, the earth would have ſwallowed them up, or fire and brimſtone would have fallen from heaven on them, as on *Sodom*. And tho' the whole faction of the *Zelots* were kill'd by *Titus* in the Temple (a part of which they fortified and defended) yet ſtill after that, even to *Adrian*'s time, we find mention of their frequent tumults, and butcherings of one another. But the particulars which are here in this place intimated, and the ſame *Mat.* 24. 6, 7. ſeem to be earlier then theſe, as being both here and there ſet before the *famines*, and *peſtilences*, and *earthquakes*; all which as they are both there and here mention'd, are but ἀρχαὶ ὠδίνων, *the beginning of their enſuing calamities*, the ſigns and fore-runners of them. And many ſuch ſlaughters there then were in the latter end of *Claudius*, and throughout *Nero*'s reign, cauſed by ſeditions and tumults, from time to time ſucceeding one another, & famines in like manner conſequent to their ſeditious commotions; and ſo, as it is uncertain, ſo it matters not much in what point of time theſe here are placed. Only for the preventing of miſtakes, we may proceed thus far in defining of this time; that the *famine* here mentioned cannot be that foretold by *Agabus*, nor conſequently can the *ſlaughters* here mention'd be any preceding that, if what is here ſaid be by way of Prophecy. For that famine foretold by *Agabus* came to paſs in the ſecond year of *Claudius*, which was before St. *John*'s baniſhment can be imagin'd to be: For that S. *John* was at *Jeruſalem* about the ſixth of *Claudius* appears by *Paul*'s finding him there, *Gal.* 2. 9. at his coming up with *Barnabas* from *Antioch* to the Council there. And that *Claudius* did not baniſh the Jews from *Rome* till after this, appears, *Acts* 18. where, upon that occaſion, *Aquila* was but newly come from *Rome*, *v.* 2. at the time of *Paul*'s being come from *Athens* to *Corinth*: and there muſt be ſome competent time intervening betwixt the Council and this: For after he ſeparated from *Barnabas*, his buſineſs was in *Syria*, *Cilicia*, *Derbe*, *Lyſtra*, *Phrygia*, *Galatia*, *Myſia*, *Troas*, *Philippi*, *Amphipolis*, *Apollonia*, *Theſſalonica*, *Beræa* and *Athens*. This baniſhment of the Jews from *Rome*, *Oroſius*, l. 7. c. 6. relates out of *Joſephus* to have been about this ninth of *Claudius*. And that *Claudius* did any act againſt Chriſtians before they were involved in that expulſion among the Jews, we have no ground or reaſon to affirm: But on the contrary *Suetonius* is clear, *Claud.* c. 25. that he baniſhed the Jews that followed *Chriſt*. Which makes it reaſonable to aſſent to the judgment of Chronologers, that in this ninth of *Claudius*, *John* was baniſhed from *Epheſus* to *Patmos*; all parts of the *Roman* dominions doing the ſame that was done at *Rome*. However, that *John* was not ſent into *Patmos* before that famine, doth thus appear irrefragably; No manner of perſecution fell upon the Chriſtians from the *Roman Emperor*, or *Proconſul*, or *Procurator*, before they were ſtirred up by the Jews, the fountains of all the perſecutions, ſaith *Tertullian*, *Cont. Gnoſt.* And the Jews ſtirred not up the Gentiles until, by the Apoſtles turning away from them to the Gentiles, they were incenſed and provoked, *Acts* 13. 46. and that was after the death of *Herod Agrippa*, which was in the fourth of *Claudius*. And therefore ſuppoſing the exile of St. *John* to *Patmos* to have been toward this end of *Claudius*'s reign, it is conſequent that to that time alſo, and not before, theſe *mutual ſlaughters* muſt belong. And of this ſort *Joſephus* mentions very bloody ones, when the *Sicarii* raged in the time of *Felix*, *Ant.* l. 20. c. 5. And at the end of that chapter he adds, τὰς ἀπορμυδὺς τῶν ἱερέων ὑπ' ἐνδείας τελευτᾶν, *that many of the Prieſts were in diſtreſs, and died for want*; tho' becauſe that famine ſeems to have been on the Prieſts only by the oppreſſion of the high-prieſts, it is not certain that that is it which is here mentioned, but ſome other about that time, not particularly mentioned by him. And theſe ſlaughters wrought by theſe ſeditious perſons as they are properly parallel to the ἀρχαὶ ὠδίνων, *the beginnings of pangs*, *Mat.* 24. ſo are they to the *ſecond horſe* in this Viſion. And preſently after, the ſtate of *Judea*, is ſo related

† Euſeb. l. 3. c. 5. out of Joſephus.

προσφάτως ἐληλυθὼς

related by *Josephus*, c. ζ'. as their condition may well be represented in this Vision, v. 8. where the *power is given to them to kill upon the fourth part of the land with sword, and hunger, and death*, the Jews never desisting from sedition, μέχρι δὴ ⸗ πόλεμον ἐξῆψαν, *until they kindled and accended a war.* And this will be a fit season also in which to place the *crying* of *the souls beneath the Altar*, which must be somewhat before the murther of St. *James* the Bishop of *Jerusalem*, set down after the death of *Festus* (and before *Albinus* entred the province, c. ι'.) and said to have raised great grief and indignation in all that had any sense of justice, ὅσοι ἐδόκουν ὀπιεικέσθαι τῶν καθ' ⸗ πόλιν εἶναι, καὶ τοὺς νόμους ἀκριβεῖς, βαρέως ἤνεγκαν δὴ τὰ τούτων, *all that were most just in the city, and exact concerning the laws, took it very ill*, saith he.

b. Χοῖνιξ

V. 6. *A measure of wheat for a peny*] *Chœnix* is not any set measure, but hath often varied in several times, saith *Waserus*, *Ant. Mens.* l. 2. *c.* 3. and doth ordinarily signify that proportion of wheat which will be sufficient for one man's food for a day. So Δηναρίου, is, it seems by the *Gospel*, *Mat.* 20. 2. the wages of a days labour. And then the meaning of *A Chœnix for a peny* is, that a mans's days-labour shall but bring him in as much bread as he daileth wanteth, all other necessaries for him, and even bread for his whole family, being wanting; for the *chœnix* was but the proportion for one person. This signifies the beginning of a famine, the dearness of corn, as will be discerned if it be compared with the difference that is among us between the day-wages of a labourer, and the quantity of bread which is necessary for him; two pence in bread being thought largely sufficient for a single man's food, when yet his ordinary wages is five or six times as much: by which may be guessed the meaning of *a chœnix of wheat for a denary, viz*, two penny-worth of bread (perhaps less) sold for a shilling, or every thing six times as dear as ordinary. And so this whole verse, and the rider of the *black horse*, with the *ballance in his hand*, is an emblem of dearth beginning, tho' not yet rioting upon them, and so is most proper to be applied to the famines in *Judea*, foretold by *Christ*, *Mat.* 24. 7. which yet were none of them comparable with those horrible streights of famine which befel them afterward in the siege, *&c.* See Note a.

c. Θάνατος, καὶ ᾅδης ἀκολουθεῖ

V. 8. *Death, and hell followed*] By *death* here, and *Hades* (or ἀφανισμὸς *destruction*) along with it, the pestilence is most probably signified, which follows the famines immediately, *Mat.* 24. 7. and so here in the end of this 8th *ver.* (*sword, famine, death.*) *Death* sure is pestilence, and that some particular pestilence, soon after the famines fore-mentioned. Yet will it not be amiss to observe how properly this word (which signifies *mortality* in general, without defining the way of it) may be also set to denote some other of those prodigious slaughters which after fell upon the Jews, which could not be contained under either the *sword* or *famine* before mentioned. Of this sort there were many, that especially of the three *myriads*, that is, thirty thousand, which in a tumult, at the feast of the Passover were thrust and trod to death by themselves, as they ran tumultuously out of the gates of the Temple; ὡσεὶ τὰς ἐξόδους τοῦ ἱεροῦ βίᾳ ζωωθούμενοι, ὡς ἀλλήλων καταπατούμενοι, saith *Eusebius*, l. 2. c. ιθ'.

d. Αὐτοῖς

Ib. *Unto them*] The αὐτοῖς *them* here in the Plural seems to signify the three last horses and their riders, and so to denote *sword*, and *famine*, and *pestilence*, the same that was mentioned by *Christ*, *Mat.* 24. 7. as the *beginnings of* their *sorrow*, or *pangs of* a far heavier *travail*, which after followed: and so no doubt there was a completion of it, in such a degree as is here spoken of, that is, ἐπὶ τὸ τέταρτον τῆς γῆς, *upon the fourth part of the land*; whether that signify to the destroying one tetrarchy or fourth part of the nation, (as it is certain it fell very heavy upon *Galilee*) or whether to the destroying very many in several parts of the nation, so that not all, but only a fourth part of the nation were thus visited by these destructions. This latter will seem the most probable, if it be applied peculiarly to that point of time which is parallel to the *beginnings of sorrow*, *Mat.* 24. And then the ὑπὸ τῶν θηρίων, *by the beasts*, if that be the right reading, will signify the prevailing of the field, as a token and effect of a vastation in those places, where the *sword*, and *famine*, and *pestilence*, had made such havock, that is, in that *fourth part of the land.* But the King's *MS.* reads not, ὑπὸ τῶν θηρίων, *by the beasts*, but τὸ τέταρτον τῶν θηρίων, *the fourth part of beasts*, answerable to the *fourth part of the earth* precedent; and then the meaning will be, that this destruction fell upon the cattel as well as men, as either in *war*, or *famine*, or *pestilence* it is wont to do. This hath thus far been said on supposition that what is described here, belongs to the *beginnings of sorrows*, and not the *bitter pangs* themselves. As for those, they were far more sharp and wasting, and infinitely above this proportion. The story is full of them. At the Passover (to shew the just judgments of God in avenging on them the death of his Son, at that very time wherein they crucified him) no less then 300000, which came up to that feast out of all *Judea*, were shut up in *Jerusalem*, as in a prison, in that close siege of the *Romans*, which made the famine so soon to rage most furiously; and this whole number, being but a small proportion to the infinite multitude more of those which were in the city before (for by *Cestius* computation of the 255000 and 600 sacrifices offered at one passover, at the rate of ten persons to one sacrifice, the number will be near ten times as great as this now named, besides the unclean that were excluded the sacrifice) were all, one and other, destroyed either by the famine, or by the seditious and turbulent among themselves, killing the rich προφάσει αὐτομολίας, *under pretence they would betray the city*, or by the pestilence, or by the enemy, (when they were taken † foraging for food, and crucified great multitudes of them before the city) or at last taken captive by the besiegers. So that of those that fell by the *famine and sword*, λιμῷ καὶ ξίφει, in *Josephus de Captiv.* l. 6. c. 44. (as here ἐν ῥομφαίᾳ καὶ ἐν λιμῷ) he there casts up the sum to an *hundred and ten myriads*, that is, Eleven Hundred Thousand. And for the rest of the † σταστῶδεις and λῃστικοὶ, *the seditious robbers* and *thieves*, as they were by their own accused and appeached, they were all put to death, by *Fronto* a *Roman*, after the taking the city; and of those that were still left, those which were tallest and handsomest, they were reserved for the triumph. Then of the rest that were above seventeen years old, many were sent prisoners to the works in *Egypt*, and many sent into the provinces to be destroyed in the Theatres, σιδήρῳ καὶ θηρίοις, saith he, *by sword, and by wild beasts.* And for all those that were under seventeen years old they were sold for slaves. And of these alone, saith he, the number was above *nine myriads*, that is, ninety thousand.

† Josephus de bell. Jud. l. 6. c. 8, &c.

† See Euseb. l. 3. ζ.

e. Θυσιαστήριον

V. 9. *Under the altar*] Θυσιαστήριον here, and c. 8. 3. must signify the *altar of incense* (called θυσιαστήριον τοῦ θυμιάματος, *Luke* 1. 11. but properly θυμιατήριον) not *of burnt sacrifice*, the whole place here represented from ch. 4. being the sanctuary within the veil, where this *altar of incense* stood, that other *of* the *burnt-sacrifice* standing without in the court (see Note on *Mat.* 23. i.) and so 'tis clear by the mention of *incense*, ch. 8. 3. To which purpose may be observed, what we find in * *Theophylact*, that the word θυμιατήριον was used peculiarly for that *censer* which the Chief Priest once a year carried with Incense into the Holy of holies, and that the *standing altar* in the Sanctuary was called θυσιαστήριον. And therefore ὑποκάτω τοῦ θυσιαστηρίου must not be rendred *under the altar*, (as they they that conceive it the *altar of burnt sacrifice*, conceive also that the souls of the Martyrs do here lie at the foot of the altar, where the blood, which is the life of living Creatures, is wont to be poured out) but in the lower *part* of the Sanctuary, *beneath*

* On Heb. 9. 7.

Ὑποκάτω τοῦ θυσιαστηρίου

neath the altar of incenſe. Of this word ſee more in in Note on *c.* 11. a. As for the *ſouls of thoſe that were ſlain*, by that phraſe is ſignified their blood, (as *the ſoul* and *the life* is all one, and *the blood is the life*, Gen. 9. 4.) and the *blood of the ſlain* is the effuſion of their blood, (*as the blood of Abel*) the ſin of murthering them. The ſame is after expreſſed by ἐσφαγμένοι, *thoſe that were ſlain*; for of them in the Maſculine gender, and not of the ψυχαὶ in the Feminine, it is ſaid, ἔκραζον λέγοντες, *they cryed, ſaying, How long*, &c. All which ſignifies no more but the ſin of ſlaying the Chriſtians, and the vengeance that in juſtice from God, & by the promiſe of *Chriſt*, was due to it: & the whole paſſage ſeems to allude to 2*Eſ.* 4. 35. where the *ſouls of the righteous ask in their chambers, ſaying, How long*, &c. and the anſwer is, (as here) *By meaſure hath he meaſured the times*, &c. and *he doth not ſtir them, till the ſaid meaſure be fulfilled*; and *c.* 15. 8. *Behold, the innocent and righteous blood crieth unto me, and the ſouls of the juſt complain continually*, and therefore ſaith the Lord, *I will ſurely avenge, &c.* And ſo here the great perſecutions and ſlaughters of the Chriſtians wrought by the Jews, added to their crucifying of *Chriſt*, provoked God's vengeance on them, which ſhould ſhortly be poured out in fury, they ſtill going on to ſlay more, *James* the Biſhop of *Jeruſalem*, (known by the name of *the Juſt*) and others, whoſe ſlaughters, by their own confeſſion, brought down that fatal deſtruction upon them.

ψυχαὶ ἐσφαγμένων

ἐσφαγμένοι

f. Σεισμοὶ

V. 12. *Great earthquake*] Of the *great earthquakes* (*in divers places*, ſaith S. *Luke*) which were both in *Aſia* and at *Rome*, ſee *Euſebius* in *Chronico*, in the time of *Nero*, and *Baronius A. C.* 68. *Neronis* 12. and ſo alſo of the Eclipſe of the ſun; and of a ſtar or comet like a ſword, that ſtood over the city, and continued a year, and of a great light, that ſhined about the Altar and the Temple at nine of the night, upon the feaſt of unleavened bread, for half an hour together, and of Meteors that were ſeen thro' all the region, and of an apparition in the clouds of chariots and troops of armed men encompaſſing the city, and many the like, ſee *Euſebius Eccl. Hiſt.* l. 3. *c.* ult. who calls them ἐναργῆ καὶ σημαίνοντα μέλλουσαν ἐρημίαν τέρατα, and τὰ τοῦ Θεοῦ κηρύγματα, *prodiges manifeſtly fore-ſignifying the approaching deſolation*, and *ſermons* as it were *of God* himſelf, which is the meaning of the σημεῖον, *the ſign of the ſon of Man appearing in heaven. Mat.* 24. 30. And among theſe Meteors, the *falling ſtars* that are here deſcribed, *v.* 13. would go for no great rarity. But *Arethas* mentions ſome of the ancients, who to interpret this *earthquake* here tropologically of *Veſpatian*'s ſiege of *Jeruſalem*; and ſo it may well be underſtood, and by analogy all the reſt alſo. See Note g.

g. Ἥλιος μέλας

Ib. *The Sun became black*] That the *blackneſs of the Sun*, and *bloodineſs of the Moon*, and the *falling of ſtars from heaven upon the ground*, have a literal interpretation, of which they are capable, ſo as to note prodigies in the heavens, Eclipſes and Meteors, *&c.* there is no doubt. But yet here they are ſure brought to ſignify ſomething elſe. For if theſe words be compared with *Mat.* 24. 29. to which they are perfectly parallel, it will appear, that they are not a ſetting down the prodigies before the ſiege of *Jeruſalem*, but that (that being ſet down, *v.* 15.) the *darkning of the Sun*, &c. is μετὰ *after* that *tribulation*, or *preſſure*. All the queſtion is, whether theſe here be only a general repreſentation of ſlaughters and blood-ſhedding, which (becauſe, when they are exceſſive, they may cauſe clouds and meteors in the air) are by ſome thought to be ſo expreſs'd ordinarily in the Prophets, or whether they may not ſignify the falling of theſe judgments upon the Civil and Eccleſiaſtical ſtate repreſented by *Sun* and *Moon*, and the whole multitude of that people ſignified by the *ſtars of heaven*: And the latter of theſe ſeems the more probable, (ſee Note on *Mat.* 24. n.) for thus in the Prophets of the *Old Teſtament* it is ordinary, as when we read, *for the iniquity of the people is the land darkned*, and the like, that is, the glory and luſtre of it deſtroyed. An eminent example, directly parallel to this, we have *Iſa.* 34. 4. *All the hoſt of heaven ſhall be diſſolved, and the heavens ſhall be rolled together as a ſcroll, and all their hoſt ſhall fall down as the leaf falleth off from the Vine, and the falling fig from the fig-tree; and my ſword ſhall be bathed in heaven.* And all this but a repreſentation of God's judgments upon *Idumæa*, as in the next words it followeth. And ſo the *hoſt of heaven*, *Dan.* 8. 10. is ſet to denote the Jews, which being ſuppoſed, the *ſtars* that here fall, will be the common people or multitude of that whole Nation, all expreſſed diſtributively in the words that follow, v. 15. *the kings and great ones, and the rich, and commanders of thouſands, and the mighty, and every ſervant and freeman:* ſee Note on ch. 8. *c.*

h. Βασιλεῖς τῆς γῆς

V. 15. *The Kings of the earth*] That this prophecy belongs to the Jews, hath been cleared by other evidences, and accordingly βασιλεῖς τῆς γῆς muſt be tranſlated *the kings of the land*, and ſignify in this place thoſe that had or aſſumed to themſelves the greateſt authority among them, and not in any ſtricter ſenſe *Kings* or *Heads* of the people: for that notion is not appliable to any that were at *Jeruſalem* at this point of time, to which this viſion refers (ſee Note i.) And proportionably muſt the μεγισᾶνες, *great men*, denote the principal that were in the city. And then the χιλίαρχοι are the *commanders* or *officers* in their armies, the leaders of the ſeveral factions, as will appear Note i. (being elſewhere uſed for *Roman* officers of their *militia*) And then the *rich men*, the *bond man*, and the *free-man*, make up all that were in *Jeruſalem* at this time, expreſs'd, as 'tis the faſhion of the Scripture, by the ſeveral ſorts of them.

μεγισᾶνες

χιλίαρχοι

Ib. *Hid themſelves in the dens*] This *hiding themſelves in dens*, or *caves*, is an expreſſion of a great fear and conſternation, and thing that was foretold by St. *Luke*, *c.* 21. 26. *Men deſpairing for fear, and for the expectation of the things that were a coming on that people*, and this there immediately attending the *Gentiles treading down of Jeruſalem*, v. 24. This makes it not ſo fit to apply it to their *flying to the mountains*, which was before the ſiege, or to thoſe fears that were produced by the prodigies, the fore-runners of the deſtruction, ſuch as the φωνὴ ἀδήλος, *the promiſcuous noiſe* or *voice*, Μεταβαίνωμεν ἐντεῦθεν, *Let us remove thence*, which was generally thought to ſignify the departure of God from the Temple, *adytis ariſque relictis*, for this ſtill was before the deſtruction: but the paſſage to which this moſt punctually relates is that in the very time of deſtroying the city by *Titus*. For when the Temple was burnt, and the Prieſts hanged up, and upon an affront offered to *Titus*, (refuſing to relieve, or take quarter from him) the ſoldiers were permitted to plunder and fire all; the σεισιασταὶ or *ſeditious* go to the βασιλικὴ αὐλὴ or *Palace*, where many had laid up their wealth, drive out the *Romans* thence, kill eight thouſand of them, four thouſand Jews that had gotten thither for ſhelter, plunder the place, and the whole lower city, and then εἰς τὴν ἄνω πόλιν ἐχώρουν, *retired to the upper city, Sion*, the beſt fortified place, and there planted themſelves. For the taking of this, *Titus* was fain to uſe Engines of battery, and to that end to caſt up works: And having done ſo, as ſoon as ever a piece of the wall was beaten down, of a ſudden a ſtrange fright and conſternation took them, ſome crying out that the whole wall on the weſt was demoliſhed, others, that the *Romans* were entred, others that they ſaw them in the Towers; and ſuch a change followed in the minds of all their leaders, or τύραννοι, parallel to the βασιλεῖς, and δυνατοὶ, and χιλίαρχοι, *Kings*, and *mighty men*, and *commanders* here, that they that were juſt now in the greateſt pride and rage, and contempt of their enemies, and by the deceits of falſe prophets ſuborned by them, endeavoured to make all confident that they ſhould have ſucceſs, now trembled and quaked, and ſought which way to fly: upon which *Joſephus* obſerves ἡ τοῦ Θεοῦ δύναμιν ὅτι τοῖς ἀνοσίοις, *the*

Κρύπτονται εἰς τὰ ἀντρα

Βασιλεῖς Χιλίαρχοι Δυνατοὶ

the power of God upon impious men. For, ſaith he, *the Tyrants of their own accords coming down out of their towers*, τῆς ἀσφαλείας ἐγύλνωσαν ἑαυτὲς, *quitted their garriſons*, which otherwiſe no force could have been able to take. And a multitude of them endeavouring to get away, but being not able to do ſo, run into caves under ground, and into the fouleſt vaults, and ſo the *Romans* took the towers, and burnt the houſes, kill'd a multitude in the ſtreets, without any the leaſt oppoſition. And ſo the city was taken, this being the laſt act of that bloody tragedy, as here this *hiding in the caves* appears to be attended immediately with theſe words, *for the great day of his wrath is come, and who ſhall be able to ſtand?* anſwerable to the *Romans* ſetting up their enſigns on thoſe towers at this point of time, & celebrating their victory with ſhouts and ſinging, as *Joſephus* ſaith; adding, that when *Titus* came and ſaw theſe Towers thus madly forſaken by the Jews, he wondred exceedingly, and left them ſtanding for a monument of his ſtrange ſucceſs, when he demoliſhed all other walls of the city. After this the *Romans* making a narrow ſearch in all the noiſome vaults and caverns, they kill'd whom they found there. And *John*, one of the Generals of the ſeditious, being almoſt famiſh'd in a vault, begg'd quarter, and was taken out, and kept in priſon; and ſo *Simon*, ſon of *Gioras*, the other of their Generals, having gotten into an inner vault, after ſome days his victuals failing, came out of the vault in his white ſtole and purple garment, and yielded himſelf to a *Roman* ſoldier that was left there. And him *Titus* reſerved to be carried in triumph to *Rome* with him. And for the reſt of the σικαριοὶ and σικάριοι, *ſeditious* and *robbers*, ſo call'd from their ſhort *ſword*, (that is, the remainders of the two factions, the *Zelots* being before murthered by the former of them in the Temple) they were appeached by one another, and brought out, and either kill'd by the *Romans*, or kept to adorn the triumph, or ſent as ſlaves into *Egypt*, or in the ſeveral provinces ſet to fight with wild beaſts on the Theatres. So exactly true is it which is here ſaid, that as the *Kings* and *great ones*, ſo πᾶς δοῦλος καὶ πᾶς ἐλεύθερος, *every ſervant and every freeman*, did thus *hide themſelves in the caves*, as the final completion of this deſtruction. And if the πέτραι τῶν ὀρέων, *the ſtones of the mountains*, have any farther peculiarity of ſignification, it may fitly be interpreted of the walls of the Temple, where *Joſephus* ſaith the Prieſts hid themſelves at the time of the firing of the Temple by the *Roman* ſoldiers, from whence five days after they came out, being forced by hunger, & were brought to *Titus*, and put to death. To which purpoſe it is commonly known, that as the Temple is called *the mountain*, or *hill, of the Lord*, ſo πέτραι *ſtones* may fitly ſignify walls that are made of ſtone, & ſo may probably ſignify, *Mat.* 27. 51. *the walls* of the Temple, rather then the *Tomb-ſtones*. And if ſo, then their *hiding themſelves in the walls of the Temple*, as *Joſephus* relates, will be literally expreſs'd by this phraſe, πέτραι ὀρέων, *the ſtones of the mountains*; or if not, yet prophetically and myſtically it may thus be ſignified, as that which follows, their *crying to the mountains* to *fall upon* them, is a prophetical expreſſion to ſignify the ſadneſs and direfulneſs of their preſent condition.

Ηλθεν ἡ μεγάλη—

Σικάριοι

Πᾶς δοῦλος καὶ ἐλεύθερος

Πέτραι τῶν ὀρέων.

πέτραι

Πέτραι ἐπ' ἡμᾶς

V. 16. *Wrath of the Lamb*] The *anger of the Lamb*, and the *great day of his anger* here, *v.* 16. and 17. and ὀργή σου, *thine anger*, *c.* 11. 18. are ſet to expreſs this vengeance on the Jews, whereof the crucifixion of *Chriſt* was ſo great and particular a provoker. Hence is it that in the *Goſpel* 'tis called the *kingdom of God*, and the *coming of Chriſt*, and in *Joſephus* and *Euſebius*, θεία ἐπισκοπὴ, *divine viſitation*, *Euſeb. l.* 3. *c.* ζ'. ὄλεθρος πρὸς τῆς θείας δίκης, *deſtruction from divine vengeance*, *c.* ε'. and ἡ ἐν τῷ Θεῷ τιμωρία, *puniſhment from God*, *ibid.* and all this from St. *Luke*, c. 21. 22. who calls them ἡμέρας ἐκδικήσεως, *days of vengeance from God*, poured out upon them remarkably for what they had done unto *Chriſt*. And one phraſe yet more eminent there to the ſame purpoſe, *Rev.* 16. 14. πόλεμος τῆς ἡμέρας τῆς μεγάλης τοῦ Θεοῦ, τοῦ παντοκράτορος, *the war of the great day of God that ruleth all*, that is, the bloody deſtruction which this juſt judgment of God brought upon them, for their crucifying of *Chriſt*, and perſecuting and killing of Chriſtians.

Ημέραι ἐκδικήσεως

Ημέρα μεγάλη τοῦ Θεοῦ

k.

Ὀργὴ τοῦ ἀρνίου

CHAP. VII.

Paraphraſe.

1 AND after theſe things I ſaw four Angels ſtanding on the four corners of [a] the * earth; holding the four winds of the † earth, that the wind ſhould not blow on the earth, nor on [b] the ſea, nor * on any tree.]

a. b.

1. After the general view and deſcription of God's vengeances on the Jews, ſucceed now the particular executions of them: and therein the firſt thing that was repreſented to me, was, Chriſt's peculiar care for the preſerving of the true penitent believers of them out of the common deſtruction, who are therefore firſt to be mark'd (as the houſes of the Iſraelites in Egypt, that the plague may paſs over them) and ſo ſecured before the vengeance break out upon them in common. This is here thus expreſs'd in viſion; I ſaw, ſaith he, four Angels that had power to bring puniſhments, famine, &c. (foretold, c. 6.) upon Judea, but making ſtay before they would do it, not permitting any of theſe miſchiefs as yet to break out upon them.

* land
† land
* on every

2. And I ſaw another Angel aſcending from the Eaſt, having the ſeal of the living God: and he cryed with a loud voice to the four Angels, to whom it was given to † hurt the earth and the ſea,

3. Saying, Hurt not the earth, neither the ſea, or the trees, till we * have [c] ſealed the ſervants of our God in their foreheads.

4. And I heard the number of them that were ſealed: *and there were* ſealed an [d] hundred *and* forty *and* four thouſand, of all the tribes of the children of Iſrael.]

2, 3, 4. And whilſt this was a doing, I ſaw another Angel coming on a meſſage from Chriſt (intituled the Eaſt, or riſing ſun, ſee note on Luke 1.s. and Rev. 16.f.) with a writing ſealed (an ordinance or commiſſion from God) in his hand, that they proceed not to any ſuch act of miſchief, 'till the believers, or orthodox, pure ſteddy Chriſtians be ſealed, that is, put into a ſafe condition, that they partake not in that deſtruction. And theſe that are thus ſealed, and ſo preſerved, tho' they are a very ſmall deſpicable number, in reſpect of the far greater number of thoſe that were deſtroyed, only a remnant, as Noah's family of the old world, or Lot's of Sodom (ſee Luke 17. 27, 29. and note on Mat. 24. k.) are yet fourteen Myriads and four thouſand, that is, a great number, (not preciſely ſo many, or juſt 12000 and no more of every tribe;) and theſe were by God's appointment to be ſecured, before the judgments were to break out upon that people.

c.

d.

† injure
ἀδικήσατε
* ſhall ſeal,
σφραγίσωμεν

5. Of the tribe of Judah *were* ſealed twelve thouſand. Of the tribe of Reuben *were* ſealed twelve thouſand. Of the tribe of Gad *were* ſealed twelve thouſand.

6. Of the tribe of Aſer *were* ſealed twelve thouſand. Of the tribe of Nephthali *were* ſealed twelve thouſand. Of the tribe of Manaſſes *were* ſealed twelve thouſand.

7. Of the tribe of Simeon *were* ſealed twelve thouſand. Of the tribe of Levi *were* ſealed twelve thouſand. Of the tribe of Iſſachar *were* ſealed twelve thouſand.

8. Of the tribe of Zebulon *were* ſealed twelve thouſand. Of the tribe of Joſeph *were* ſealed twelve thouſand. Of the tribe of Benjamin were ſealed twelve thouſand.

9. After

9. After this immediately I saw all the orthodox, pure, constant Christians, whether Jews or Gentiles, every where dispersed, of all nations, that had continued thus long under persecution of the Jews, see v. 14. looking up with faith and constancy to Christ, attending this vengeance of God on the unbelieving Jews, and owned, and acknowledged, and rewarded by God, as those that had stuck to the faith, and persevered constantly, Mat. 24. 13. tho' they had not resisted unto blood, Heb. 12. 4.

9. After this, I beheld, and lo a great multitude, which no man could number, of † all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands,]

† every nation, and tribes, πασῶν ἐθνῶν καὶ φυλῶν

10. And cryed with a loud voice, saying, e Salvation to our God, which sitteth upon the throne, and to the Lamb.]

e.

10. And these praised God for his deliverance (as the Martyrs called for vengeance c. 6. 9.) acknowledging all their delivery to be imputable, as a most remarkable act of mercy, to God the Father, and to Christ on whom they have believed.

11. And all the Angels stood round about the throne, and *about* the elders, and the four * beasts, and fell before the throne on their faces, and worshipped God,

* living creatures

12. Saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might *be* unto our God for ever and ever, Amen.]

11, 12. And a multitude of Angels stood waiting on God, and encompassing the Bishops of Judea, (which were, together with the Apostles, to be gone out of the Country at this time, and so to partake of this delivery) and they joined with them in this rejoicing, and blessing of God.

13. And one of the Elders answered, saying unto me, What are these that are arrayed in white robes? and whence came they?]

13. And methought, one of the Bishops ask'd me, who I thought those were (or whence) that were in the white garments of unspotted innocence, v. 9.

14. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.]

14. And I told him I knew not, desiring him to tell me. And he told me, saying, These are the Confessors (though not Martyrs) ver. 9. that ventured their lives for Christ in the confessing him constantly.

15. Therefore are they before the throne of God, and serve him day and night in his Temple, and he that sitteth on the throne shall dwell among them.]

15. Who shall therefore live to enjoy some tranquility, and peaceable assembling, to serve him in the Church: see 2 Thess. 2. 1. and Rev. 5. 10.

16. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any * heat.]

16. They shall no more be persecuted or restrained from assemblies: see Isa. 49. 10.

* scorching καῦμα

17. For the Lamb which is † in the midst of the throne * shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.]

17. But live peaceably in Christ's fold (see Psal. 23. 2.) and having sown in tears, they shall now reap in joy the fruits of their patience and perseverance (see Isa. 25. 8.) a peaceable time of serving God. (Such as the Christians had in the days of Vespatian and Titus, after the destruction of the Jews.)

† about ἀνὰ μέσον

* shall rule 'em, or, be their shepheard, ποιμανεῖ

Annotations on Chap. VII.

V. 3. *The earth*] That ἡ γῆ, *the earth*, or *land*, signifies not the *whole world*, but particularly the land of *Palestine*, in many places of the New Testament, according to the notion of הארץ among the *Hebrews*, see Note on *Mat.* 5. b. and so in like manner *the four corners of the land*, *Ezek.* 7. 2. *Thus saith the Lord God unto the Land of Israel, An end, The end is come upon the four corners of the land.* And so sure 'tis very generally, almost constantly taken in this book, and accordingly is to be rendred, *the land*, and not *the earth*, is in the fifth commandment, and in the Prophets generally, the *Hebrew* is wont to be rendred; and in the latter part of this verse, where 'tis set opposite to, or distinct from *the sea*, &c. it may possibly signify *Judea*, or that part of *Palestine*.

a. ἡ γῆ

Ib. *The sea*] If Θάλασσα *the sea* here be taken for any part of *Palestine* distinct from *Judea*, it may then seem to signify that part of the country which was near the sea, or lake of *Genesareth* (see note on *Luke* 8. c.) as *Capernaum* ἡ παραθαλασσία, *by the sea-side*, *Mat.* 4. 13. in the borders of *Zabulon* and *Nephthali*, ὁδὸν θαλάσσης, *by the sea-side*, v. 15. This *sea* was the sea of *Tiberias*, *John* 6. 1. & 23. & *c.* 21. 1. the city *Tiberias* being by *Herod* built in the prime part of *Galilee*, saith *Josephus*, *Ant.* l. 18. c. 3. And so under this title of θάλασσα, *sea*, *Galilee* may be described, of which there was a Tetrarch under the *Romans*, and that different from the *Procurator* or ἡγεμὼν *Governour* of *Judea*, *Luke* 3. 1. as here ἡ γῆ, and θάλασσα, *the land*, and *the sea*, are set differing one from the other (see Note on *Luke* 21. e.) And then for the πᾶν δένδρον, *every tree* which is added, that also may signify that country wherein the trees did principally grow, and that may be the tetrarchy of *Abyla*, or Ἀβυληνὴ χώρα, the *Abylene Region*, *Luke* 3. 1. for that, saith *Josephus*, and the region about that, which made up *Lysanias*'s tetrarchy, was situate in *Libanus*, which is so famous in Scripture for trees. See *Josephus*, *Ant.* l. 18. c. 4. But the truth is, all these together, *land*, and *sea*, and *trees*, may perhaps signify no more but the whole people of the Jews, without any nicer consideration of different countries in it.

b. Θάλασσα

ἡ Παραθαλασσία

πᾶν δένδρον

Ἀβυληνὴ χώρα

Ib. *Sealed the— in their foreheads*] This *sealing in the forehead* is the same that is mentioned in the prophet *Ezekiel*, c. 9. 4. a ת, as it is thought, either for תורה *the law*, or for תשבה *repentance* (and so *Theodotion* renders the Hebrew תו there, not σημεῖον *a sign*, but θαῦ the letter *Tau* noting the promise of deliverance that is ascertain'd to such penitents or obedient servants of God when all others are destroy'd (for that this is the use and meaning of *sealing*, see Note on *Ephes.* 4. g.) And that this was most remarkable among the Jews at this time, appears, not only by the frequent mention of the Σωζόμενοι *those that escape*, and σωτηρία, *deliverance* or *salvation*, often shewed to belong to this matter, and again by the plain prediction of *Christ*, *one shall be taken, and another left*, and many the like; but by that passage in story (mentioned on *Mat.* 24. 26.) how *Gallus* having sat down and besieged *Jerusalem*, neglected many opportunities of taking it, and in the very next month raised the siege, recalled the army again, by which means the Christians that were in the city, remembring *Christ's* words, *When you see Jerusalem encompassed with armies, then let them that are in Judea flee to the mountains*, (and perhaps admonished by the voice, Μεταβαίνωμεν ἐντεῦθεν, *Let us go hence*, thus understood) immediately removed out of the city, and indeed out of *Judea*, and went to *Pella*, (see *Euseb. Hist. Eccl.* l. 3. c. ε'.) and were dispersed some in *Europe*, others in *Asia* (see note on *John* 7. d.) and at *Titus*'s besieging the city there was not one Christian left in it. See *Josephus de Bell. Jud.* l. 2. c. 22. &c. and note on *Mat.* 24. g.

c. Σφραγιζόμενοι ὅτι τῶν μετώπων

Σωζόμενοι

V. 4. *Hundred forty and four thousand*] This number of an *hundred forty and four thousand*, or the proportioning it so equally between twelve Tribes must not necessarily be taken in a literal sense, that there were just so many Christians in *Judea*, that went out and were delivered at the time of the approach of those

d. ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες

οἱ ὀλίγοι Σωζόμενοι.

those judgments, or those so equally divided by Tribes; but (as in Prophecies 'tis ordinary) a certain number for an uncertain, and an obscure representation made: And perhaps all that is to be understood by, or concluded from this number, is no more but the demonstration of the truth of what *Christ* had said, in answer to the question, εἰ ὀλίγοι Σωζόμενοι; whether the number of the Jews which should escape were, in proportion to the others, a small or great nnmber. For there his advice to them of *entring in at the streight gate*; and so also the Prophet's frequent mention of the κατάλειμμα, *the remnant* that *should escape*, doth demonstrate, that of the Jews there should not be found many in proportion which should be delivered from this *wrath to come*, by *escaping out of* that *wicked generation*. For though *Christ* after his own ascent left his Apostles to *preach* over *all the cities* of *Judæa* (to rescue them yet, if it were possible) before this vengeance should break out upon them; yet it seems by his own prediction, *Luke* 18. 8. that after all this there should be *found* but *little faith*, that is, few believers, ἐν τῇ γῇ, *in the land* of *Judæa*, at the time of the *Son of man's coming in judgment* upon this people; few of that nation would sincerely repent and come in and adhere to him. There were indeed many of that nation which received the faith, *three thousand* converted at one Sermon of S. *Peter*'s, *Acts* 2. 41. and καθ' ἡμέραν, (as 'tis there said ver. 47.) *every day* there was a proportionable addition of them, and so the Bishop of *Jerusalem* tells *Paul*, *Acts* 21. 20. that there were *many myriads of believing Jews* there. And *Eusebius*, mentioning *Justus* the third Bishop of *Jerusalem*, saith that he was one of μύριοι ὅσοι ἐν πεπίστευκασι, *the so many myriads of Jews that believed in Christ* at that time, l. 3. c. λε'. (and accordingly the number which is here said to be *sealed*, comes to above fourten myriads, which is no small number.) But yet of all these it must be observed, First, that many of the believers, being also *zealous for the law*, *Acts* 21. 20. fell out with the Apostles and Christianity it self when it came in competition with the Mosaical observances, and fell off to the *Jewish* and *Gnostick* part, when the persecutions fell upon the orthodox Christians, and accordingly were after destroyed with the unbelievers at this *coming of Christ*. Secondly, these many were yet few comparatively, or in proportion to the far greater number which held out obdurate, or else, as temporary professors, fell off again in time of persecution for the faith. And this will appear to be very fitly express'd here by this number of an *hundred forty and four thousand*. For, for the multitude of that people, we may make some guess at it, 1. by the account which *Cestius* brought *Nero*. He, when he had that Prefecture, being willing to give *Nero* an advertisement of the strength of that nation (because *Nero* so contemn'd it) labour'd to make use of the High-priest's arithmetick to that purpose, and he did it thus. At the feast of the Passover they numbred the sacrifices that were brought to *Jerusalem* at that time, and found them to be 255600. Now of those Paschal sacrifices it must be remembred, that each of them was eaten by a society, consisting perhaps of twenty, but at least of ten persons. At the proportion of ten to a sacrifice the number of those that did partake of these sacrifices must be 2556000. 2*ly*, it must be remembred also, that none had to do in those sacrifices but those which were pure and clean at that time, and therefore besides this number of these that did partake of them, it must be resolved that there was a very great number more which did not partake; all the leprous, all the women that were under any pollution, all the men to whom any thing in like manner had befaln in the night, all that were under any infection, &c. these were excluded from that former number, and in the account must be added to it: and then 'twill appear what a small number this was of 144000. out of all *Judæa*, in proportion to the whole people at that time, not above a thirtieth part at the highest valuation imaginable, perhaps yet a far more disproportionable number. Here if it be demanded, why the tribe of *Dan* is not numbred among the tribes, and *Levi* is; the answer for *Levi* will be clear, That though that tribe had no part in the division of the land, and so could not be numbred there, yet in *Christ* their portion was as good as any, and therefore were not here to be omitted. As for the tribe of *Dan*, it may be, because long before that time that tribe was either destroyed or brought very low, say the Jews; and so indeed it appears that it was not numbred among the rest of the Tribes, in 1 *Chron.* 2. or the following Chapters.

c. Σωτηρία.

V. 10. *Salvation.*] Σωτηρία, *salvation*, is the word which most properly signifies this deliverance of them that are said to be *sealed*, that is, of the penitent Jews, or sincere orthodox Christians, ζωζόμενοι, *the saved*, or κατάλειμμα, *the remnant*, (see *Rom.* 11. 26. and Note on *Rom.* 13. b.) and then the meaning of Σωτηρία Θεῷ, *salvation to God*, will be obvious, the imputing this deliverance to God, acknowledging it his special act, giving him all the praise and honour of it.

CHAP. VIII. *Paraphrase.*

1. AND when he had opened the seventh seal, there was [a] silence in heaven about the space of half an hour.]

1. And after these six rolls and seals, c. 6. containing the several previous judgments that were to fall on the unbelieving Jews, and the prodigies foregoing, and prediction of utter destruction that should fall upon them; follows now the seventh roll and seal, and on the opening of that there was a representation of the service in the Temple at the time of offering incense. For first I perceived an universal silence for half an hour, that is, the people praying by themselves silently in the court (as they are wont to do, while the high priest is offering in the sanctuary.)

a.

2. And I saw the seven Angels which stood before God; and to them were given seven [a] trumpets.]

2. And the seven Angels or officers that waited on God, chap. 1. 4. like so many priests in the Temple, sounded their trumpet.

a.

3. And another Angel came and stood at the altar, having a [a] golden censer; and there was given unto him much incense, that he should * offer *it* with the prayers of all saints upon the golden altar which was before the throne.

* Give it to δίδω.

3,4. And another Angel, as the high priest offered up the incense with which the people's prayers are supposed to ascend to God. By this

a.

4. And the smoak of the incense *which came* with the prayers of the saints, ascended up before God out of the Angels hand.]

signifying the prayers of all faithful people, persecuted by these obdurate Jews, to have come to God's ears, and to have found admission there.

α

5. And the Angel took the censer, and filled it * with fire from the altar, and cast it † into the earth: and there were [b] voices, and thundrings, and lightnings, and an earthquake.]

* From the fire of the altar, ἐκ τῦ πυρὸς τῦ θυσ.
† On the land, εἰς τὴν γῆν.

5. And as an effect or consequent of that, that is, of that persecution, and their prayers for deliverance (not for this vengance) it is, that the Angel fills his censer with fire from the altar of burnt-offerings, that is, with the wrath of God (so oft expresst in the Prophets by fire) and that wrath consuming, (such as the fire that consumed the burnt-Sacrifice totally) and cast it upon all Judæa; and the effects of that were Voices, and thunders, (that is, noise of thunder) and lightnings, and earthquakes, that is, great, heavie, suddain, wasting judgments upon that people, represented here in general, but particularly set down in the consequents of the sounding the seven trumpets.

b.

α

6. And the seven Angels, which had the seven trumpets, prepared themselves to sound.]

6. Then the seven Angels set their trumpets to their mouths, every one, and were ready to blow, and did so, one after another, each of which hath a several signification in it.

c. d. 7. And when the firſt ſounded, I ſaw falling upon Judæa hail and fire mingled with blood, a fit emblem of obedient meek pious Chriſtians that would not joyn with them in their ſeditious practices, were terribly plunder'd and waſted by them. And this fell heavily upon the Tetrarchate of Abylene (ſee note b. on chap. 7.) as well as upon Judæa.

7. The firſt Angel ſounded, and there * followed hail and c fire mingled with blood, and they were caſt upon the † earth : * and the third part of trees was burnt up, and all d green graſs was burnt up.]

* Was ἐγένετο
† Land γῆν.
* The King's MS. reads καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τρίτον τῶν δένδρων, and the third part of the earth was burnt up, and the third part of the trees.

c. e. 8. And upon the ſecond Angel's ſounding there was another repreſentation of a coſt a great deal of blood, great multitude of the ſame or like ſeditious perſons, riſing in Galilee, and the ſuppreſſing of them conſumed a great multitude of Galilæans.

8. And the ſecond Angel ſounded, and as it were a great mountain burning with c fire was caſt into the ſea ; and the e third part of the ſea became blood.]

9. Made a great deſtruction of men, and vaſtation of the moſt eminent cities there: ſee note c.

9. And the third part of the Creatures which were in the ſea, and had life, died ; and the third part of the ſhips were deſtroyed.]

c. f. 10, 11. And upon the ſounding of the third, an eminent perſon taking upon him to be a Captain among them, and drawing many after him, raiſed a ſedition in the leſſer cities and towns of Galilee: ſee note e. And this ſedition was a bitter pernicious one to thoſe that joyned in it, brought a force from the Romans, ſlew a great multitude more in thoſe parts of Galilee.

10. And the third Angel ſounded, and there fell a great ſtar from heaven, c burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

11. And the name of the ſtar is called f Wormwood, and the third part of the waters became wormwood, and many men died of the waters becauſe they were made bitter.]

g. 12. And upon the ſounding of the fourth, I ſaw the repreſentation of a great judgment falling upon the holy city, a ſiege and attempt on Jeruſalem it ſelf.

12. And the fourth Angel ſounded, and the third part of the g ſun was ſmitten and the third part of the moon, and the third part of the ſtars, ſo as the third part of them was darkned, and the day † ſhone not for a third part of it, and the night likewiſe.]

† Appeared not the third prrt of it, μὴ φάνῃ τὸ τρίτον αὐτῆς.

h. 13. And a Prophet denouncing three horrible woes againſt the whole nation, which ſhould particularly be ſet down in the three repreſentations which ſhould be uſhered in by the three other Angels ſtill behind, which would not be long before they ſounded ; the firſt of them belonging to the forerunners immediately before the laſt ſiege and deſtruction of Jeruſalem, the ſecond to that ſiege it ſelf, the third to the ſad events following it.

13. And I beheld and heard an * Angel flying through the midſt of heaven, ſaying with a loud voice, h Woe, woe, woe to the inhabiters of † the earth, by reaſon of the other voices of the trumpets of the three Angels which are * yet to ſound.]

* Or, Eagle, for the K's MS. reads ἀετοῦ.
† The land, from the reſt γῆς ἐκ τῶν λοιπῶν.
* Ready to ſound, μελλόντων σαλπ.

Annotations on Chap. VIII.

a. Σιγὴ ὡσὶ ἡμιωρίου.

V. 1. *Silence in heaven.*] The manner of offering of incenſe is here deſcribed by way of viſion, the high-Prieſt offering it upon the θυμιατήριον within the Temple, the Prieſts ſhouting and blowing with the Trumpet, and the people mean-while praying without by themſelves, every one ſilently in the court ; which prayers of theirs are ſuppoſed to go up to God with the incenſe, v. 4. (a deſcription of this ſee Note on *Luke* 1. 10. e.) Theſe prayers of the people are here firſt ſet down by the phraſe, σιγὴ ἐν οὐρανῷ, *ſilence in heaven for half an hour*, the Temple being ſometime expreſs'd by *heaven*, ſometime by the *hoſt of heaven*, that is, the *Sun*, *Moon*, and *Stars* (ſee v. 12.) and the *ſilence* there being the private prayer of the People in the court, *Luke* 1. 10. and the time of *half an hour* being the ſpace that thoſe prayers uſed to continue, while the Prieſt continued within at the Altar in the Temple, and after which he uſed to come out, and pronounce the bleſſing on the people, and diſmiſs them, but 'till then they ſtayed and prayed, ſee *Luke* 1. 21. And if beſide this primary and literal, any ſecondary myſtical ſenſe of this phraſe *ſilence in heaven about half an hour*, need to be obſerved, it may not unfitly be this, that it denote a ſhort amazement in the faithful perſevering Chriſtians, joyned with an awful reverence of the Divine Majeſty, and compaſſion of their native country, upon the apprehenſion of the calamities now to be inflicted. Theſe might juſtly provoke a ſadneſs and an amazement. But then the conſideration of God's Glory, ariſing out of this his Juſtice upon the impenitent, and alſo of the merciful deliverance of the faithful, not only from this miſery, but even by means of this miſery, (the deſtruction of the perſecutors being the releaſe of the perſecuted) theſe make the amazement and compaſſion not to remain long, and ſo the *ſilence* to be for a ſhort ſpace. But this by the way, as a deſcant, not an interpretation. Then next, the trumpeting of the Prieſts, *the ſons of Aaron*, *Eccluſ.* 50. 16. is here expreſs'd by the *ſeven trumpets* given to the *ſeven Angels*, v. 2. then the High-Prieſts *offering* the *incenſe* is deſcribed by the other *Angel* having the *golden Cenſer*, &c. v. 3. And all this repreſentation was here fitly ſet in the Viſion to ſignifie the prayers of the true faithful Chriſtians, and their acceptance with God, to which is conſequent their deliverance ; while all other the impenitent unbelievers have this vengeance poured down upon them, nay, as an effect of the hearing theſe prayers of the godly (though they prayed not for judgments on the reſt) is the very vengeance on the wicked, who perſecute the godly, (as when *Abel's blood* is ſaid to *cry to heaven for vengeance* againſt *Cain*,) for ſo every where moſt bitterly did the Jews perſecute the Chriſtians. See Note on c. 2. b. and *Gal.* 6. 12.

ἐν οὐρανῷ.

Ἐπὶ ἡμιώριον.

Ἐπὶ ἡμιώριον.

Αἵματι τῷ Ἀβὲλ.

b. Φωναὶ καὶ βρονταὶ καὶ σεισμοὶ.

V. 5. *Voices and thunderings and*——] That φωναὶ and βρονταὶ, *voices* and *thunders* are all one (from the equivocalneſs of the Hebrew word, which ſignifies both) hath been often ſaid ; and ſo here, by theſe two words there is no more meant than either of them would have imported, *thunder* ; to which *lightning* and *earthquake* are fitly joined, to ſignifie in general the judgments of God, and vengeance on this people, which are more ſpecially deſcribed and repreſented under the *ſounding* of the *ſeven trumpets* that follow, and the productions of each of them. And though the σεισμὸς or *earthquake* here mentioned, may fitly ſignifie the commotions and ſtirs which are prefigured by the three firſt Angels, (ſee note c.) yet this verſe here, belonging equally to all that follows, and not peculiarly to thoſe three, will more fitly be interpreted in a general notion comprehenſive of all that is after more particularly deſcrib'd (and ſo the *earthquake* will ſignify a ſhaking, preparative to a fall and deſolation) than by any ſuch propriety of the earthquake, be thus confined.

c. πῦρ, πῦρ.

V. 7. *Fire.*] What is ſignified by the *ſoundings* of the three firſt Angels here, will be gueſs'd by the *fire*, obſervable in each of them here, πῦρ μεμιγμένον ἐν αἵματι, *fire join'd with the hail* precedent, (and then *blood* ſuperadded to both of them) *A mountain burning with fire*, v. 8. and *a ſtar burning as it were a lamp*, v. 10. Now there is nothing more fitly reſembled by *fire*, than ſedition or rebellion is. All kind of contention being indeed a fire, and ordinarily ſtyled πύρωσις, *a combuſtion:* but the greater it is, as rebellion is of all other the greateſt, the better it deſerves that title : and this, becauſe as *a little fire* ſets a whole houſe, a whole kingdom, a whole *world on fire*, *Ja.* 3. 5, 6. and beginning from very ſmall ſparks aſcends quickly into a very great flame; ſo ſedition began by one, ſecretly ſteals on

Ἐπὶ τὴν Ἰδλαμψίαν.

on and encreaſes, draws whole multitudes unto it, and then, as fire alſo, devours and deſtroys where-ever it comes, lays all waſte before it. Now it is obſervable in the Jewiſh records of thoſe times, how full the hiſtory is of two ſorts of moſt violent diſturbers, Στασιασαὶ and Ζηλωταὶ, the *Seditious* and the *Zelots*. And though the *fire* here might properly enough belong to either of theſe, yet it is very fit to make a diſtinction between them in the predictions here, as we know there is in the hiſtories of them. The Στασιασαὶ, or *ſeditious*, ſtirred up rebellion againſt the *Romans*, pretending and deſigning to caſt off that yoke of their Conquerors, under the conduct of the ψευδόχριστοι, *falſe Chriſts*, which undertook to redeem *Iſrael* out of their ſlavery. But the Ζηλωταὶ *Zelots*, exerciſed tyranny, and all manner of cruelty upon their own countrymen. The latter of theſe were immediately before the ſiege, and in time of the ſiege, and are deſcribed by the Ακρίδες *Locuſts* moſt fitly, c. 9. 3. But the former, the Seditious, which raiſed thoſe ſtirs and tumults, which cauſed the *Romans* to ſend armies to the ſubduing of them, and ſo were the foundation of that bloody waſting war, and by ſeveral degrees promoted it, are the ſubject of this part of the Viſion, upon the *ſounding* of the four firſt Angels. Of this ſort was the Ægyptian Impoſtor mentioned *Acts* 21. 38. and more largely by *Joſephus*, (*Ant.* l. 20. c. 6. and *De Bell. Jud.* l. 2. c. 12. and out of him by *Euſebius* l. 2. c. 21.) who led after him to mount *Olivet* thirty thouſand men, meaning from thence to force his paſſage into *Jeruſalem*, and ſeize upon the *Roman* guards, and poſſeſs himſelf of the city, but was prevented, and diſcomfited by *Felix* about the end of *Claudius*'s reign. But this is ſomewhat too early to be referr'd to here. That which ſeems moſt probable is, That theſe firſt trumpets in this chapter contain the ſpace of time from the coming of *Albinus* to his Præfecture, and the Jews ſufferings under him, then under *Geſſius Florus* his ſucceſſor, as alſo the ſpoiling of *Galilee* by *Seſtius Gallus* Prefect of *Syria*, to which fitly follows the ſiege, and attempt of *Gallus* on *Jeruſalem*, the importance of the ſounding of the fourth trumpet. Under *Albinus* and *Florus* the Jews were much grieved and provoked, and brake out into ſeditions: ſee *Joſeph. Antiq.* l. 20. c. 9. and *De Bell. Jud.* l. 2. c. 13. and ſo forward. Upon this the war began in the ſecond year of *Florus*'s Procuratorſhip, in the twelfth of *Nero*, ſaith *Joſephus*, *Ant.* l. 20. in the laſt chapter. This *Florus* having exerciſed much cruelty on the Jews in *Cæſarea*, on occaſion of a ſedition there (*De Bell. Jud.* l. 2. c. 25.) cometh with an army to *Jeruſalem*, kills a great many, takes and ſcourges many of the beſt and nobleſt of the Jews, and hangs them up. They of *Jeruſalem* ſend their complaints to the Governor of *Syria*, *Seſtius Gallus*; he ſends *Politian* to ſee how it fared with them; *Politian* meets King *Agrippa* coming from *Alexandria*, enters *Jeruſalem* with him, ſees and returns an account to *Seſtius Gallus*, upon which they hope for relief from him, but in vain. King *Agrippa* makes an Oration to quiet them, and perſwade them patience, ſubjection to the *Romans*, and obedience to *Florus*, till the Emperor ſhould ſend another in his ſtead: Upon this Oration they break out violently againſt the King, reproach him, and drive him out of the city. About the ſame time they ſeize upon the fort called *Maſſada*, kill the *Romans* and put in a garriſon of their own; and *Eleazar* ſon of *Annas* the high-prieſt rejects the Emperor's ſacrifices, and refuſeth to offer them according as was wont. The chief men, and all that loved peace, betook themſelves to the upper city; the forces of the Seditious ſeized on the lower and the Temple, from thence brake in upon the upper, burnt the High-Prieſt's houſe, and King *Agrippa*'s palace, took the tower call'd *Antonia*, kill'd all the garriſon of ſoldiers there. At the ſame time there is a great ſlaughter of Jews in *Cæſarea*, and the Jews over all *Syria* riſe up againſt the people of the Country, and great ſlaughters are committed on both ſides, *Joſ.* l. 2. *De Bell. Jud.* c. 13, &c.

This occaſions *Seſtius* his coming with a great army into *Paleſtine*, and after the deſtroying ſome towns of the Jews, he beſieges *Jeruſalem* at the feaſt of *Tabernacles*. This ſiege of *Jeruſalem* being the cloſe of what befel the Jews, by reaſon of the Seditious, may moſt fitly be reſolved on to be the interpretation of the *ſmiting the third part of the Sun, Moon and Stars*, ſo as to *darken them*, and diminiſh the luſtre both of day and night, which are all but phraſes to ſignifie a preſſure, and a ſad condition which befel *Jeruſalem*. But becauſe the city was not to be taken by this ſiege, but by the eſpecial providence of God, *Seſtius* againſt all reaſon, παραλογώτατα, ſaith *Joſephus*, raiſed this ſiege, by that means to give opportunity to the believers to obey *Chriſt*'s directions, *Luke* 20. 21. and to *fly* out of *Judæa to the mountains*, and withal, to make the judgment far * more terrible on the reſt, (by the famine that after followed) than it would have been if it had at this time been taken (as eaſily it might have been) therefore follows in this point of time, moſt fitly, the *Angels flying* through *the midſt of heaven*, v. 13. *and crying, Woe, woe, woe to the inhabitants of Judæa, by reaſon of the other voices of the trumpets of the three Angels which are ready to ſound.* Upon which, ſaith *Joſephus*, before the coming of the fatal final ſiege, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων ὥσπερ βαπτιζομένης νεὼς ἀπενήχοντο τὴν πόλεως, *many of the eminenter Jews, as from a ſhip ready to ſink, ſwam out of the city.* Thus ſaith *Euſebius*, l. 3. c. 5. that there was an Oracle, or Prophecy, delivered to the δόκιμοι, *the good men*, or *Chriſtians, that they ſhould go out of the city before the war ſhould rage, and go to Pella*; and ſo *Epiphanius De pond. & menſ.* that before the *city ſhould be taken by the Romans*, μετεχρηματίσθησ ὑπ' ἀγγέλε πάντες οἱ μαθηταὶ, *all the believers were warn'd by an angel* (as here it is an *angel flying*) *to go out of the city, which was now ready to be utterly deſtroyed.*

Εκλήφη τὸ τέταρτον τῦ ἡλίε.

* See note on c. 9. a.

Ib. *Green graſs.*] What is here diſtinctly meant by the *green graſs*, χόρτος χλωρὸς, can be but conjectured; and that perhaps will be beſt done by comparing it with *Ezek.* 20. 47. where God's judgments are deſcribed by a *fire*, (as here) *falling* and *devouring every green tree, and every dry.* What is the meaning of this, appears, ch. 21. 3. *I will cut off from thee the righteous and the wicked*; where the *righteous* are evidently deſcribed by the *green*, as the *wicked* by the *dry tree.* Thus *Luke* 23. 31. it proverbially ſignifies, *If they do theſe things in a green tree, what ſhall be done in a dry?* If the *righteous ſcape* ſo *hardly, where ſhall the ungodly and ſinners appear?* And the elegance and ſignificancy lying not in that of the *tree*, but of the *greenneſs*, that doth as fitly hold in the *graſs*, as the *tree.* And thus it is clearly uſed, c. 9. 4. where the *graſs* and *green thing* and *tree* are oppoſed to thoſe that *have not the ſeal of God in their foreheads*, and ſo are the righteous oppoſed to the impenitent, and particularly the Chriſtians in *Judæa*, on whom the violence of theſe tumults and ſeditions fell heavily, as thoſe which were hated by the Jews, and which would not take up arms with them, and join their ſeditious practices.

d. χλωρὸς χόρτος.

V. 8. *Third part of the ſea became blood.*] That the tumults and rebellions of the ſeditious are here repreſented by theſe three firſt Angels, is more manifeſt than what thoſe ſeditions particularly were which are denoted by each of them. Our Saviour ſaith of theſe times, that *many ſhould ariſe, and deceive many*; and the event hath confirmed it. At every turn ſome or other aroſe and uudertook to lead them out, and nothing is to be met with in the ſtories of theſe times but the raiſing of ſeditions among the *Jews*, and the coming of the *Romans* to ſuppreſs them. And therefore it is not needful to diſtribute theſe ſeveral repreſentations of the three firſt trumpets, and apply them ſeverally, but to underſtand them in groſs of this matter. Yet ſuppoſing (what hath been ſhew'd, Note b. on c. 7.) that the *ſea* here (noting the ſea or lake of *Tiberias*) may ſignifie *Galilee*, it will be commodious enough to underſtand this of that ſedition raiſed in *Galilee*, which *Veſpaſian* was by *Nero* ſent to quell about the year of

e.

Chriſt 69. in the twelfth of *Nero*. At which time, ſaith *Boronius* out of *Joſephus*, he ſubdued the *Galileans*, *Gentem fortiſſimam, totius Palæſtinæ potentiſſimum & munitiſſimam, the moſt valiant, powerful and beſt fortified country of all Paleſtine*. Which action of his being ſo conſiderable and remarkable for the ſlaughter of above an hundred thouſand, and the carrying above forty thouſand Jews captive, may fitly be here repreſented under the *third part of the ſea* becoming *blood*, and the *dying of the third part of the creatures*, that is, Jews, *in the ſea*, that is of *Galilee*, and the *third part of the ſhips*, that is, of the cities, which are to a country as ſhips to a ſea, the places wherein men live and traffick, and wherein they are fortified againſt enemies, as by ſhips againſt the violence of the ſea. And this ſlaughter falling upon the whole region of *Galilee*, and not only on the cities thereof, may probably be meant by the Viſion that follows the *ſounding* of the *third Angel* alſo, the *ſtar* that *burnt*, and *fell* upon the *rivers* and *fountains*, which are to the ſea as towns and villages to the cities, and of which a *third part* became *wormwood*, v. 11. And if that be neceſſary to define who it was who is deſcribed by the *great ſtar from heaven, burning as it were a lamp*, it may fitly be affirmed to be *Joſephus* the ſon of *Mattathias*, the leader of thoſe of *Jotopata*; but this not perſonally, but he and his forces together, who made a very valiant reſiſtance to *Veſpaſian*'s army, but by doing ſo brought great ſlaughters upon them, as is particularly and exactly ſet down by *Joſephus*, l. 3. *De Bell. Jud.*

τρίτον τ θαλάσσης Κτίσματα τὰ θαλάσσης Πλοῖα.

Ἀστὴρ μέγας.

f. Ἄψινθος.

V. 11. *Wormwood.*] *Wormwood* is in Scripture ſometimes uſed to expreſs that which infecteth others, infuſing its bitterneſs into them; and ſo it may ſignifie any impoſtor that ſeduceth and draws others after him, as many of thoſe ſeditious Captains did to their deſtruction. Sometimes it is uſed to ſignifie any bitter effect, any heavy calamity: and ſo here it may ſignifie alſo theſe tumults of the ſeditious bringing great ſlaughters on *Judæa*, as appears by *Joſephus*'s ſtory, *De Bell. Jud.* l. 2, and 3.

g. Ἥλιος, σελήνη & ἀστέρες.

V. 12. *Third part of the ſun was ſmitten, and the*——] That the Temple is deſcribed and expreſſed generally in the Scripture by *an hoſt*, hath been formerly ſhewed, Note on 1 *Tim.* 1. f. That this *hoſt* is in Viſions or Prophetical dark repreſentations fitly expreſs'd by the *Sun, Moon and Stars*, will be eaſily conſented to, when we but remember that thoſe are called *the hoſt of heaven*, and that the Temple is commonly a repreſentation of heaven, and ſometimes repreſented by it (ſee ver. 1.) and accordingly the Chriſtian Church is called *the Kingdom of Heaven* oft-times in the *Goſpel*. Then that the particulars of *Sun, Moon and Stars* are ſeverally mention'd, rather than the heaven the aggregate body, is by that ordinary manner of ſpeaking among the Hebrews, which expreſs the whole by enumeration of the ſeveral parts of it (ſee Note on 2 *Pet.* 3. e.) And ſo here it may poſſibly denote the ſervice of the Temple, which was performed by night, (*ye that by night ſtand in the courts of God*, ſaith the *Pſalmiſt*, the watches being then kept) as well as by day, which is here alſo mention'd by ἡ νὺξ *the night*, as well as ἡμέρα *the day*; which could not ſeverally have been mention'd, had not the *Sun* for the day, and the *Moon and ſtars* for the night, been accordingly mention'd alſo. And if this be it, then when 'tis ſaid, that the *third part* of theſe was *ſmitten*, the meaning muſt be, that an heavy diſtreſs now fell upon the Temple, and the ſervice of God there was ſhrewdly diſturbed by this ſiege, but not (at this part of the Viſion) wholly deſtroyed. But beſides this there is another interpretation, of which the words are more clearly capable, ſo as the *Sun* ſignifie the Temple, the *Moon* the City, and the *Stars* all the people, and all together the whole nation, (as in *Joſeph*'s prophetick dream, *the Sun, Moon and Stars* are all the family of *Jacob*) againſt which here the woes are denounced v. 13. according to the words in *Joſephus*, *Woe, woe to the city, and the people, and the Temple* (ſee Note h.) And this ſeems the more probable interpretation. See *Mat.* 24. Note n.

h. Ἀγγέλου εἰ μεσουρανήματι, οὐαὶ, οὐαὶ.

V. 13. *Woe, woe, woe,*] Concerning this *Angel flying in the midſt of heaven, and crying with a loud voice*, οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τ γῆς, *Woe, woe, woe to the dwellers in the land*, the ſtory is remarkable in *Joſephus* (and out of him in *Euſebius* l. 3. c. 8'.) which he ſets down as a prodigy, preſaging that deſtruction of the Jews: There was, ſaith he, one *Jeſus*, *ſon* of *Ananias*, a country-man of mean *birth*, four years before the *war* againſt the *Jews*, at a *time* when all was in deep peace and tranquility, who coming up to the *feaſt* of *tabernacles*, according to the cuſtom, began on a ſudden to cry out, and ſay, φωνὴ ἀπ' ἀνατολῆς, &c. *a voice from the Eaſt, a voice from the Weſt, a voice from the four winds, a voice againſt Jeruſalem and the Temple, a voice againſt bridegrooms and brides, a voice againſt all the people.* Thus he went about all the narrow lanes, crying *night* and *day*, and being apprehended and *ſcourged*, he ſtill continued the ſame language under the blows without any other word. And they on this ſuppoſing (as it was) δαιμονιώτερον τὸ κίνημα πάνδεις, *that it was ſome divine motion*, brought him to the *Roman* Præfect: and by his appointment being with *whips* wounded, and his *fleſh torn* to the *bones*, he neither *intreated*, nor *ſhed tear*, but to every blow, in a moſt *lamentable* mournful *note*, cryed out, οὐαί, οὐαί, Ἱεροσολύμοις, *Woe, woe to Jeruſalem.* This he *continued* to do till the *time* of the *ſiege*, *ſeven years together*; and at laſt, to do his ordinary *note* of *Woe to the city, the people, the temple*, adding, *Woe alſo to me*, a *ſtone* from the *battlements* fell down and *kill'd* him. To this I ſhall add no more, but that ἡ γῆ *the land* here being the land of *Judæa*, the phraſe κατοικοῦντες γῆν, *inhabitants of the land* is as truly agreeable to the Jews, as οὐαὶ and οὐαί are all one alſo. 'Tis only farther obſervable, that theſe prophetick woes are here ſaid to be *three*, and thoſe inflicted and brought upon the people by that which is repreſented by the *voices* of the *trumpets* of the *three Angels* ſtill behind, the *firſt* mentioned as *paſt*, ch. 9. 12. the *ſecond* and *third*, ch. 11. 14. ſee note on ch. 11. e. And ſo what is here repreſented in this part of the *Viſion*, is but the ſetting down of this prophecy, which *Jeſus* the ſon of *Ananias* ſhould deliver concerning the judgments, and not the judgment themſelves, which follow in the ſucceeding chapters. And ſo 'tis more perfectly parallel to that paſſage out of *Joſephus* and *Euſebius*, which was a σημεῖον, or *prodigie*, to fore-ſignifie that deſtruction, and not the deſtruction it ſelf.

Κατοικοῦντας γῆν.

CHAP. IX.

Paraphraſe.

a. 1. And upon the ſounding of the fifth trumpet, I ſaw him that was before, (c. 8. 10.) the leader of the ſeditious, or ſome other that ſucceeded in his place, and he became a ring-leader of moſt helliſh villanies, which under the title of Zelots did all the miſchief imaginable.

1. AND the fifth angel ſounded, and I ſaw * a a ſtar fall from heaven unto the earth: and to him was given the key of the † bottomleſs pit.]

2. And they marched up to Jeruſalem, and ſeized upon the temple there, kill'd the high Prieſts, and the reſt of the Prieſts, and plunder'd the city.

2. And he opened the bottomleſs pit, and there aroſe a ſmoak out of the pit, as the ſmoak of a great * furnace; and the ſun and the air were darkned by reaſon of the ſmoak of the pit.]

3. And theſe became as Locuſts, great waſters and devourers, and were in other reſpects peculiarly like Locuſts, which having no King, go out by bands, Prov. 30. 27. and ſuch were theſe, a company of giddy wild people, in great numbers, haraſſing and devouring all.

3. And there came out of the ſmoak Locuſts † upon the earth, and unto them was given power, as the * Scorpions of the earth have power.]

* The ſtar that was fallen from heaven on the land.

† Well of the abyſs, φρέατος τ ἀβύσσου.

* Chimney, καμίνου.

† Into the land, εἰς τὴν γῆν.

* Scorpions have power of the land, ἐξουσίαν ἔχουσιν οἱ σκορπίοι τ γῆς.

4. And

† Said.

4. And it b was † commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree; but only thoſe men which have not the ſeal of God in their foreheads.

4. But by God's providence diſpoſing for the good of his ſervants, ſo it was, that this judgment of the Zelots fell not upon the Chriſtians, (ſee note on c. 8. d.) but only upon the Jews themſelves (that were as contrary to Chriſtianity, as any) only becauſe they were not of the faction of thoſe Zelots. b.

5. And to them it was given that they ſhould not kill them, but that they ſhould be c tormented five months: and their torment *was* as the torment of a Scorpion, when he ſtriketh a man.]

5. And the judgment that fell upon the Jews by theſe men, was not ſo much a down-right killing (though that alſo befel Annas and the Prieſts, ſee note a.) as plundering and pillaging and undoing them, and tearing their neceſſary food from the beſt citizens of Jeruſalem, and thus continuing for five months ſpace, 'till Titus came to beſiege the city, by which means the ſiege became much the more cruel and intolerable when it came: and ſo this was moſt fitly compared to ſcorpions, as the whipping with them is the moſt cruel and terrible infliction, much more cruel than any other ſcourge, 1 Kings 12. 11. c.

6. And in thoſe days ſhall men d ſeek death, and ſhall not find it; and ſhall deſire to die, and death ſhall flee from them.]

6. This brought a great famine and want on the greateſt and richeſt men, and that is far more miſerable than death it ſelf (ſee note on c. 6. a.) d.

* As it were crowns like unto gold, ὡς στέφανοι ὅμοιοι χρυσῷ.

7. And the ſhapes of the locuſts *were* like unto horſes prepared to battel; and on their heads * *were* as it were crowns of gold; and their faces *were* as the faces of men.]

7. And theſe devouring waſters, the Zelots, were in appearance like warriers, and pretended themſelves to be redeemers of the people, and counter-conquerors of the Romans (which is meant by their Crowns like unto Gold, falſe Princes, falſe Patriots) and they took upon them to be Saviours and Benefactors, like men, kind and friendly, when they wrought all this ruine to their brethren.

8. And they had hair as the hair of women, and their teeth were as *the teeth* of lions.]

8. And all this while theſe that thus devoured and preyed upon all they came near, and ſo were moſt terrible to thoſe that could not reſiſt, were moſt baſe cowardly perſons theſe great plunderers, far from having any manlineſs or valour in them.

9. And they had breaſt-plates as it were breaſt-plates of iron; and the ſound of their wings *was* as the ſound of chariots of many horſes running to battel.]

9. And they were hard-hearted, compaſſionleſs people, and in great troops like graſs-hoppers or locuſts they flew about, and made all places reſound with their noiſe, and at the news of them, Joel 2. 5.

10. And they had tails like unto ſcorpions, and there were ſtings in their tails: and their power *was* to hurt men five months.]

10. And as ſcorpions wound and ſting with their tails, ſo they coming in with fair pretences of Saviours and Benefactors, when they depart, plunder and carry all along with them, and ſo they continue till the time of Titus ſiege, v. 5. juſt five months ſpace.

11. And they had a king over them, *which is* the Angel of the bottomleſs pit, whoſe name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name e Apollyon.]

11. And though they diſclaim having any King over them but God, and upon that ſcore pretend to riſe up againſt the Romans, and though like Locuſts v. 3. they go out by bands, having no King to conduct them, yet their cruelty and unmercifulneſs in deſtroying owns them to have a King, who rules among them, and puts them upon all this villany, Satan that delights in nothing but deſtroying. e.

† The firſt, Μία. See Mat. 28. 1.

12. † One woe is paſt, *and* behold there come two woes more * hereafter.]

12. And this is the firſt of thoſe woes or peſts foretold c. 8. 13. And though this were a competent judgment on that nation, there are yet two more approaching them.

* After theſe μετὰ ταῦτα.

13. And the ſixth Angel ſounded, and I heard a voice from the four horns of the golden altar, which is before God,]

13. And upon the ſounding of the ſixth trumpet of the ſixth Angel, I heard a voice from the altar of incenſe, where the prayers of the Saints or conſtant Chriſtians are ſaid to be offered up, c. 8. 3. noting that the prayers of the exil'd Chriſtians (that to avoid this deſtruction were departed to Pella, and many other places out of the land, and prayed for liberty to return to their country again) were come up before God, and in mercy to them, the ſiege of Jeruſalem, that now follows, was haſtned.

† At, ἐπὶ.

14. Saying to the ſixth Angel which had the trumpet, Looſe the four Angels which are bound † in the great river f Euphrates.]

14. And methought that voice ſaid to this ſixth Angel, that he ſhould take off that reſtraint cauſed by the preſent affairs at Rome, and by the great changes there, which detained Veſpaſian from ſetting upon Jeruſalem according to his purpoſe. f.

15. And the four Angels were looſed, which were prepared for an hour and a day and a month and a year, for to ſlay the third part of men.]

15. And ſo they were let looſe from that reſtraint, that is, permitted by the condition of Affairs to march into Judæa, for which they were before ready, but had by the providence of God interpoſing ſome hindrances, as he thought fit, been kept for this point of time, to a day (as we ſay) which God hath determined as moſt agreeable to all his purpoſes of ſaving ſome, and deſtroying the reſt.

16. And the number of the army of the horſe-men *were* two hundred thouſand thouſand, and I heard the number of them.]

16. And methought their armies of horſe-men were preſently muſtered, and the number of them found to be infinite and unimaginable, the Syrians, Arabians, Itureans, &c. in vaſt numbers aſſociating themſelves unto them.

* Fiery, and blue, and like brimſtone, πυρίνους, ὑακινθίνους, καὶ θειώδεις.

17. And thus I ſaw the horſes in the viſion, and them that ſat on them, having g breaſt-plates * of fire, and of Jacinth, and brimſtone: and the heads of the horſes *were* as the heads of lions; and out of their mouths iſſued fire and ſmoak and brimſtone.]

17. And theſe troops of horſe or horſe-men were repreſented to me with breaſt-plates ſhining like flaming fire, and their aſpect moſt terrible, like that of Lions gaping, and flaming fire iſſuing out of their mouths. Or elſe the front of this Army, noted by their breaſt-plates and heads, were very formidable. g.

18. By theſe three was the third part of men killed, by the fire, and by the ſmoak, and by the brimſtone which iſſued out of their mouths.]

18. And a multitude of the Jews were killed by them in their paſſage through the country.

19. For their power is in their mouth and in their tails: for their tails *were* like unto ſerpents, and had heads, and with them they do hurt.]

19. And the rear of this Army was as terrible as the front, came after waſting and deſtroying, as the front had done, v. 18. And ſo the whole army was like that kind of ſerpent which hath an head in the tail, and wounds as dangerouſly with that as with the other.

20. And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold, and ſilver, and braſs, and ſtone, and of wood, which neither can ſee, nor hear, nor walk:]

20. And though many of the inhabitants were deſtroyed by this means, yet were not they that eſcaped, nor the Gnoſticks among them, that had aſſociated with the Jews againſt the Chriſtians (and were many of them now deſtroyed with them) reformed by all this; that yet repented not of their Idol-worſhip, which they took for an indifferent thing, but rather grew worſe and worſe.

21. Neither repented they of their murthers, nor of their ſorceries, nor of their fornication, nor of their theefts.]

21. And went on impenitently in all their bloodineſs that they had been guilty of upon the Chriſtians, their ſorceries, (ſee note on Gal. 5. d.) yea and their abominable uncleanneſſes and rapines; they were no whit the better for all that had yet befall'n them.

Annotations

Annotations on Chap. IX.

a. Ἀστὴρ πεπτωκώς.

V. 1. *A Star fall.*] For the underſtanding of this enſuing chapter, and the interpretation of the other parts of this Viſion upon the *ſounding* of theſe other *Angels*, it will be uſeful to take the riſe from the ἀστὴρ ἐκ τοῦ οὐρανοῦ πεπτωκώς, *the ſtar which had fallen from heaven*, for ſo πεπτωκώς ſignifies in the Præter, not Preſent tenſe. This in all reaſon muſt relate to ch. 8. v. 10. where we read ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας, *there fell from heaven a great ſtar:* who that was, was defined moſt probably ch. 8. Note e. *viz.* the army of the στασιασταὶ or *ſeditious* under *Joſeph* the ſon of *Mattathias*, that defended themſelves againſt *Veſpaſian* in the city *Jotapata*. For from theſe ſprang the ζηλωτὰι *Zelots*, ſo much ſpoken of *Joſephus*, the fore-runners and haſtners of the woes foretold in the end of the laſt Chapter, and which made the latter ſiege ſo extremely miſerable, and are now the ſubject of the Viſions of this chapter. For it is briefly obſervable out of *Joſephus*, that (as *Galilee* had the firſt and principal of *Chriſt*'s miracles afforded them, ſo) that region was to have their firſt part in the deſtruction. This was done in a moſt ſad manner by *Veſpaſian* in the 12th of *Nero*, (ſee ch. 8. Note e.) and finiſhed at the taking of *Jotapata*. At which time they that eſcaped the *Romans* ſword, ran in vaſt numbers to *Jeruſalem*, and being gotten into the city, helped to devour the proviſion laid in for the maintenance of the city, and not only ſo, but plunder'd them in a moſt horrible manner. Theſe coming under the pretence of great zeal to the law of God, and cuſtoms of their country, were called *Zelots*; and theſe betook themſelves into the Temple, as a place beſt fortified; and the *High-prieſt Annas* ſtirring up the people againſt them, great ſlaughters were committed on both ſides. The *Zelots* called the *Edumæans* to their aid: *Annas* commands the gates to be ſhut againſt them: they getting in in a tempeſtuous night join with the *Zelots*, and both of them together kill a great multitude, *Annas* himſelf, and the reſt of the Prieſts, and caſt their bodies out in the ſtreet without burial. And at length the *Edumæans*, diſliking and deteſting the cruelty of the *Zelots*, returned to their own country. The *Zelots* they continue to make havock, pillage and deſtroy, ſet guards, that none might go out of the city, and ſo beſiege and ſhut them up before the enemy comes, and in fine, are the foreſt enemies to the city of *Jeruſalem* that they ever felt, and cauſed the ſiege that attended to be then much more cruel, the famine more ſharp, and the deſtruction more terrible, then it could have been if *Seſtius Gallus* had continued the ſiege and taken them. And to make the condition yet more unhappy, whilſt theſe *Zelots* raged ſo within the city, the *Sicarii* were as unruly without; and ſo as it was moſt unſafe to remain within, becauſe of the *Zelots*, ſo in caſe they made any ſhift to get out of it they fell into the hands of the cut-throats, under *John*, who deſiring to ſet himſelf up for a King, ſpoil'd and ſlaughter'd all, and at laſt was by the *Zelots* advanced and ſet over them.

b. Ἐρρέθη αὐτοῖς

V. 4. *Was commanded them.*] That ἐρρέθη, *it was ſaid*, is a proper word to ſignifie a command of God's, appears by *Mat.* 5. where the precepts of the Decalogue are ſet down in this phraſe, ἐρρέθη ἀρχαίοις, *it was ſaid to them of old.* Now all the wiſe and gracious acts of God's providence, in protecting his ſervants, and reſtraining the malice of their enemies, is the moſt properly thus expreſs'd, his will being of the ſame force to produce the effects as his commands ought to be. And accordingly that is here meant, that by God's wiſe diſpoſal ſo it was, that in the judgments that fell upon *Jeruſalem* by the *Zelots*, the Chriſtians ſuffered not: For upon *Seſtius Gallus*'s raiſing his ſiege we know the Chriſtians went out of *Jeruſalem*, and fled to *Pella*, (ſee Note on ch. 8. c.) and ſo when the *Zelots* came to *Jeruſalem*, immediately before the ſiege by *Titus*, the Chriſtians were gone out of their way, and all their violence fell on the unbelieving Jews, which accordingly continued there. And theſe are expreſs'd by the phraſe, οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ θεοῦ, *as many as had not the ſeal of God on their foreheads* (ſee ch. 7. c.) as the Chriſtians by χόρτον, and πᾶν χλοερὸν, and δένδρον, *the graſs, and every green thing, and every tree*, (ſee Note on ch. 8 d.). οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ θεοῦ. χόρτον.

V. 5. *Tormented.*] The famine, which the plundering of the *Zelots* was to produce, is here very fitly expreſs'd by βασανίζεσθαι, being *tortured*, as that is oppoſite to ἀποκτένεσθαι, *killing*, becauſe famine, as the torture, is a lingring racking death, doth not diſpatch men eaſily or quickly, as the ſword doth, but (as it were breaking one limb after another) tearing off the fleſh from the bones, conſuming and emaciating them. And indeed of the time of the ſiege, it is literally affirmed by *Euſebius* out of *Joſephus*, that theſe *Zelots* or *Seditious Jews* in *Jeruſalem*, tearing every man's victuals from him, δεινὰς βασάνων ὁδοὺς ἐπινόουν περὶ ἑρεύναν τροφῆς, l. 3. c. 6. *invented cruel ways of torture to find out food*, when it was concealed from them by the poſſeſſors, or on conceit that it was concealed where indeed it was not. And he mentions ſome of their inventions of torment, Θεσβοῖς ἐμφράττοντες τοῖς ἀθλίοις τῶν αἰδοίων τὰς πόρους, ῥάβδοις τ' ὀξείαις ἀναπείραντες τὰς ἕδρας, &c. A moſt horrible cruelty not fit to be tranſlated: and, ſaith he, τὸ φρικτὸ καὶ ἀκοαῖς, 'twas *terrible even to hear* what ſome men ſuffered, to make them confeſs but one loaf of bread, when they had no more, perhaps not that. Theſe he ordinarily ſtyles there οἱ βασανισταὶ, *the tormentors*; and ſo that makes this repreſentation here the more proper, and fit to expreſs this matter of their plundering. c. Βασανίζεσθαι.

V. 6. *Seek death.*] That which is here ſaid, that *men ſhall ſeek death, and ſhall not find it*, is a moſt proper expreſſion of a lingring tormenting death, and ſo of a famine, (which is moſt eminently ſuch) and of ſuch vaſtations and plunderings which leave men life, but nothing to ſupport or ſuſtain it; and ſuch was the effect of the cruelty of theſe *Zelots* at this time. The very thing here ſaid is after, in the time of the ſiege, ſet down by way of ſtory or relation of the fact by *Euſebius*, l. 3. c. 6. out of *Joſephus*. That when the στασιασταὶ, or *ſeditious*, were ſo laviſh of their ſwords, that they would kill men, run them through, only δοκιμῆς χάριν τοῦ σιδήρου, *to try their ſwords*, or to keep them in ure; yet τοὺς ἰκετεύοντας χεῖρά τινι σφίσι δεξιὰν καὶ ξίφος, τοῦ λιμοῦ κρείττονα ἀποφαινοῦντες, *when any being ready to famiſh deſired them to lend them their hand and their ſword, to put them out of their pain, they through arrogance and ſcorn of their miſeries rejected their beſeechings, and left them to the famine to uſe them more cruelly.* d. Ζητήσουσι θάνατον.

V. 11. *Apollyon.*] That *Apollyon* here ſignifies the *Devil*, is apparent by what is affirmed of him in the former part of this verſe, that it is the *Angel of the bottomleſs pit*. And accordingly the famous God of the Heathens called *Apollo* (a word ſo lightly changed from this) muſt be reſolved to be the *Devil*, this *deſtroying Angel*, as he is oft called in Scripture, imployed altogether in deſtructions and miſchiefs. To which purpoſe the 12 chap. of *lib.* 5. of *A. Gellius* is worth conſidering, where having taken notice of two ancient names of Heathen Gods, *Dijovis* and *Vejovis*, and having deduced the former from an Original which ſignifies *benigne* or *helpful*, he determines the latter to belong to a God *qui non juvandi poteſtatem, ſed vim nocendi haberet, which had not the power of helping, but the force of doing miſchief*; adding that the image of this God is found to have Arrows in the hand, prepared for ſlaughters and deſtructions; and therefore *Apollo* is thought to be ſignified by that title. To which purpoſe, ſaith he, it is conſiderable, that *Virgil*, a man very greatly ſkilled in ancient knowledge, doth in his *Georgicks*, deprecate *Numina læva, the unlucky*, or *hurtful, deities*; ſignifying thereby e. Απολλύων.

quandam

quandam vim esse ejusmodi Deorum in lædendo magis quam juvando potentem, that *such kind of Gods had the virtue*, or *faculty*, *of hurting*, *but not of helping any*; and of them *Apollo* is the only one named there, by that Poet,

——————————————*siquem Q.*
Numina læva sinunt, auditque vocatus Apollo) 7.

who must be sacrificed to, to avert any evils from them.

f. Εὐφράτης. V. 14. *Euphrates.*] What is here meant by *Euphrates* is somewhat uncertain. It may signifie literally that known river; for it is said by *Josephus*, l. 5. c. 6. that the *Syrian Legions* of the *Roman* army lay as far as *Euphrates*; and *Philo* in his Embassy mentions στρατόπεδα πρὸς Εὐφράτῃ, *the Armies reaching to Euphrates.* But in the style of these Visions it may also signifie somewhat else: For the River *Euphrates*, we know, is that which runs through *Babylon*, and so that *great river* is fitly set to denote that city, as we ordinarily find *Tyber* to be used for *Rome*, the *Sea* for *Galilee* the Region which it belongs to, and many the like. Now that *Babylon* in these Visions signifies *Rome* heathen, will be hereafter shewn, Note on c. 18. a. And so ἐπὶ Εὐφράτῃ may signifie (not *in*, but) *at*, or *about* *Rome*, which being the Seat of the Empire, the great changes and affairs concerning the Empire are fitly expres'd by this phrase; and so we shall see *Euphrates* used c. 16. 12. for the city of *Rome*. Next it must be remembred, that the Angels being the Officers and Ministers of God, to execute his will, to inflict punishments, *&c.* the *Roman* commanders under *Vespasian*, that were such instruments in destroying *Jerusalem*, are accordingly call'd his *Angels*. And so frequently this destruction of *Jerusalem* is expres'd by *Christ's coming with his Angels*, visiting with or by these officers or instruments of his. And of these, it seems, there were four principal ones; or else this certain number is used for an uncertain, as the *fourth* and *third part of the land* are not to be thought that proportion exactly measured or numbred. Lastly, the *binding* of *these Angels* must signifie the detaining or stopping of them from doing that work. And so the plain meaning of this verse will be, that upon occasion of the affairs of the *Roman* Empire, the *Roman* armies were stopt a while from their purpose of besieging *Jerusalem*. And thus it is evident in the story. When the *Zelots*, after *Vespasian*'s subduing of *Galilee*, fled riotously into *Jerusalem*, and wrought those mischiefs there, (set down in the former part of this Chapter,) and *Vespasian* seeing the Jews by their civil broils destroy one another, he made no great haste to set about the siege till some multitudes that fled out of *Jerusalem* came and besought him, that he would in meer pity come and take them, and rescue them from this scourge of Scorpions, the *Zelots*. *Vespasian* upon this prepared to go up against *Jerusalem* with all his forces; but (which is the thing here foretold) hearing of the death of the Emperor, defer'd this expedition, saith *Josephus de Bell. Jud.* l. 5. c. 6. expecting to see how the Empire would be disposed of. And not only so, but *Mutianus* President of *Syria*, and a chief Promoter of *Vespasian* to the Empire, went out from *Syria* with a great body of horse and foot into *Italy*, and came to *Rome* with them the next day after *Vitellius* was conquered and slain; see *Josephus De Bell.* l. 5. c. μά. *Titus* also and *Agrippa* were sent to *Rome*, saith *Baronius*, *Anno Ch.* 70. *in fine.* And * so *Tacitus* as well as *Josephus* saith that *Titus* was sent by *Vespasian* from *Syria* to *Rome*, to congratulate *Galba*'s promotion to the Empire, and receive directions about *Judæa*; but hearing of his death as he went, returned to *Syria*. And in brief, the changes being so great and many after the death of *Nero*, and no settlement in the Empire, (*Galba*, *Otho*, *Vitellius* coming all to the Empire and parting with it again in so short a time) it is *Josephus*'s observation, that the *Roman* armies remained in suspence what to do, (that is the meaning of δεδεμένοι *bound* here) and neglected their affairs in *Judæa*, thinking it unseasonable to attempt other nations when there were such disquiets at home, *Jos. De Bell.* l. 5. c. κη'. But within a while, *Vitellius* being kill'd, and his party overcome, *Vespasian* is chosen Emperor, being then at *Alexandria* in *Ægypt*: And the Empire being soon confirmed on him, he immediately betakes himself to the finishing his business in *Judæa*, having seasonably concluded his affairs in *Ægypt*, and so sends his son *Titus* with select forces to besiege *Jerusalem*; which is here meant by the *loosing* of *the four Angels that were bound*, that is, detained by that former occasion. Upon which here follows immediately (as it did in the history) the marching of the Army toward *Jerusalem*.

Λῦσον τοὺς τέσσαρας ἀγγέλους.

g. Θώρακας πυρίνους. V. 17. *Breast-plates of fire.*] What is here said of the *breast-plates*, or *armour*, and the several colours of it may be thought to be interpretable literally, in respect of the several nations of which this army consisted, distinguish'd purposely by the colour of their armour, for such ways of differencing the soldiers are ordinary and useful in armies: or it may possibly denote no more than that they were of steel, which is observed to cast divers colours. But yet thirdly, these three colours may be set (as in prophetick style it is ordinary) only to describe a terrible appearance: for such is best, and most commonly represented by a *flaming consuming fire* (as when God in his judgments is so called, *Heb.* 12. 29. and his Angels as executioners of his wrath are called *a flaming fire*, *Heb.* 1. 7.) and such do these three colours make up, the lower part being of the colour of *amber*, ch. 1. 15. and here πυρινος, *fire-colour*, the next part of the flame, *blue*, and the uppermost of all, *pale*, or of the *colour of brimstone* (see Note on c. 1. f.) And so in the greatest flames 'tis ordinary to be seen. And then it is agreeable to the Hebrew style, to express one thing by the enumeration of the severals that make it up (see 2 *Pet.* 3. d.) the flaming fire by these three parts of it. And so this may be the meaning of the whole phrase. This army, the captains whereof are called *Angels*, v. 14. came in a most dreadful, formidable appearance, like a flaming consuming fire. And to the same purpose all the following expressions may be expounded. Their *heads were like the heads of lions*; which sure signifies no more, but they looked very terribly, as we know lions heads are the most frightful part of that dreadful beast, especially when they gape: to which the next part of the description may relate, *Out of their mouths cometh out fire, and smoak, and brimstone*, that is, flaming fire again; for the *smoak* here is all one with the *blue* above (the colour of smoak) as the *fire* and *brimstone* are again repeated here. As a lion gaping or yawning from his prey, and the blood of it about his mouth, looks very dismally, the bloodiness and fierceness of his countenance is as if a *flaming fire*, or *fire and smoak and brimstone*, *came out of his mouth*. 'Tis not impossible indeed that by the likeness of *fire and smoak and brimstone coming out of their mouths* might be signified fire-balls, or granado's, or such like instruments of firing cities, then in use: and so saith *Valerius Flaccus* of *Titus* besieging *Jerusalem*,

Πύρινοι, ὑακινθινοι, θειώδεις.

Κεφαλαὶ ὡς λεόντων.

ἐκ τῶν στομάτων πῦρ, *&c.* Καπνός.

πῦρ καὶ θεῖον

Spargentemque faces, & in omni turre furentem,

that he *threw fire-brands*, or *balls*, *into the city*, *and set the towers on fire*. But this part of the Vision being the setting down the march of the army, not yet set down before the city, or displaying their fire-balls, the phrases will not so probably be appliable to that, and so may perhaps signifie no more than the terribleness of their appearances as they past: And then to that also may belong all that follows, as first, that by *these three plagues* ver. 18. *the third part of men were killed*, that is, by this *fire and smoak and brimstone going out of their mouths*, that is, by this formidable, dismal army, as by a flaming fire, consisting of those three parts, a great multitude of the Jews were slain in their passage through the country. And so again v. 19. *Their power is in their mouth, and in their tails.* For though it is possible again, that by the *mouth* and the *tail* may be meant the horsemen and, for expedition sake, a foot-man took up behind every one of them (to which

ὑπὸ τῶν τριῶν τούτων.

ἐξουσία ἐν τῷ στόματι αὐτῶν ἐστιν Οὐρὰς Σπάσι Οὐρὰ

which will alſo be appliable to that which follows, that their *tails had heads, and with them they do hurt*, that is, theſe foot-men ſet down from the horſes were able to fight alſo, and indeed were the moſt miſchievous;) yet it is very reaſonable to expound that alſo more groſly, that this army cannot better be expreſs'd than by a poiſonous killing ſerpent, that particularly call'd *amphisbæna*, which hath an head at each end, and ſo can equally wound by either: which being applied to the whole army, and not to each horſe-man in it, will denote the two parts of the army, a front and a rear; the former before deſcribed, v. 17, 18. very terrible in their march, and making great ſlaughters; and then both of them together, v. 19. that their tail is as formidable as their head, their rear as their front, and in reſpect of both together they are like that ſerpent which hath another head in the tail, and can do as much hurt with that as with the other. What is the particular notation of each of theſe phraſes, may be ſomewhat uncertain, whether either of theſe, or whether yet ſome other rather; but for the main or all together, there is littledoubt but they make up a deſcription of the terribleneſs of that army in their march toward *Jeruſalem*, and the great ſlaughters on the Jews by the way thither: and that is all that is neceſſary to be known for the underſtanding the Viſion.

ἰμείρω Optat.

CHAP. X.

Paraphraſe.

1. Upon the multiplying of theſe ſins c. 9. 21. and impenitent continuing in all their provocations, it was juſt with God to proceed, as now he appeared to me in a viſion to do; For methought I ſaw another Angel of ſpecial dignity, (ſuch as ch. 5. 2. and ch. 18. 21. deſigned and uſed for eminent imployment) coming down in a cloud from heaven (as Angels are wont to do Gods meſſages) having a rainbow on his head, either to denote a glorious appearance, as Ezech. 1. 28. or perhaps moreover (ſee c. 4. 3.) Gods covenant of mercy and deliverance, made with all his faithful ſervants, who were now to receive benefit by what ſhould fall out (ſee c. 9. 13.) but his looks or countenance were moſt terrible, and his feet, denoting his ways and preſent deſigned Actions, were moſt ſad and deſtructive, the fire noting deſtruction, and the pillars the fixneſs of the decree, the immutableneſs of it.

1. AND I ſaw another mighty Angel come down from heaven, clothed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the ſun, and his feet as pillars of fire.]

2. And he had in his hand a roll opened, and ſo ready to be read, wherein was contained a ſentence againſt the whole nation of the Jews, (ſee note on ch. 7. 6.) a decree come out from God of utter deſtruction, and this was the completion of that prophecy, wherein 'twas ſaid that Chriſt ſhould make his enemies his footſtool, that is, ſubdue and bring them down, and that here expreſs'd by this Angel ſetting both his feet on them.

2. And he had in his hand a little book open, and he ſet his right foot upon the ſea, and *his* left *foot* upon the * earth,] * Land, γῆν.

3. And this Angel roared terribly, as a Lion doth roar after his prey, when he is in ſight of it: and upon that, as upon a call, the ſeven thunders uttered their voices, that is, methought I heard ſeven, that is, many claps of thunder, and voices coming out of them, by which the deſtruction of Jeruſalem by Titus was ſhortly repreſented.

3. And cried with a loud voice, as *when* a lion roareth: and when he had cried, [a] ſeven thunders uttered their voices.]

4. And as I had before written what I had ſeen and heard, ſo now I was about to do, to ſet down what was ſaid by thoſe Voices: but I was commanded that I ſhould not do ſo, but on the other ſide that I ſhould ſhut and ſeal them up, ſignifying them to be too terrible to be revealed (the ears of every one that heard them would tingle) and therefore fitter to be ſealed and cloſed up in ſilence, then to be recorded or ſet down, (ſuch was this deſtruction by Titus.)

4. And when the ſeven thunders had uttered their voices, I was about to write: and I heard a voice from heaven ſaying unto me, Seal up thoſe things which the ſeven thunders uttered, and write them not.]

5. And the Angel ver. 1. lift up his hand to heaven, as a ceremony of ſwearing, Gen. 14. 22. Deut. 32. 40. (proportionably to that which is ſaid of God concerning the provoking Iſraelites, that he ſwear in his wrath, they ſhould not enter into his reſt, (that is that they ſhould die in the wilderneſs, and not enter into Canaan) or concerning the delivering his people ont of Antiochus's hands, Dan. 12. 7.)

5. And the Angel which I ſaw ſtand upon the ſea, and upon the † earth, lifted up his hand to heaven,] † Land, γῆν.

6, 7. And with an oath by God the creator of all the world, he pronounced the ſentence, that time or delay ſhould no more be, that is that this execution of God's decree ſhould be no longer deferred, but the deſtruction, ſo long threatned, which when it came, it ſhould be a total utter deſtruction, ſhould now immediately light upon this people: A very great part of it now by Titus, and within a very little while, upon the ſounding of the ſeventh Angel, it ſhould be perfected, and ſo all thoſe prophecies be fulfilled, whereby it had been foretold both by the old Prophets, and ſince by the Prophets under the New Teſtament, to whom it had been made known by God, though when, or at what point of time, it had never been revealed to any, Mat. 24. 36. Acts 1. 7. and ſo was kept as a Miſtery.

6. And ſware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the ſea, and the things which are therein, that there ſhould be * [b] time no longer;

7. But in the days of the voice of the ſeventh Angel, when he ſhall † begin to ſound, the myſtery of God ſhall be finiſhed, as he hath declared to his ſervants the prophets.] * Delay.

† Be ready to ſound, μέλλῃ σαλπίζειν.

8. And that voice that ſpake to me from heaven, v. 4. again ſpake to me, and commanded me to go to that Angel, ver. 2. and beſeech him to give me the book or roll (wherein that ſentence was written.)

8. And the voice which I heard from heaven ſpake unto me again, and ſaid, Go, *and* take the little book which is open in the hand of the Angel, which * ſtandeth upon the ſea, and upon the † earth.] * Stood, ἑστῶτος. † Land, γῆς.

9. And I went and beſought him for it; and he gave it me, and bid me eat it, ſee Ezech. 3. 1. telling me that though it would taſt a little pleaſant in my mouth, Ezech. 3. 3. yet when 'twas in the ſtomach 'twould be very bitter: that is, that though in reſpect of the reſcue and deliverance that would befal the godly by the deſtruction of theſe enemies of theirs, and by conſideration of the great juſtice of God upon theſe that ſo well deſerved it, I ſhould, while I conſidered that alone, fully approve, and be well pleaſed with this ſentence againſt the Jews; yet when I began to ſee and conſider it in the terribleneſs of it, and in the uttter vaſtation of a glorious Temple, where God had ſo long been pleaſed to dwell, and of a people which God had taken and owned peculiarly for himſelf, it would be a moſt horrible and amazing thing to me.

9. And I went unto the Angel, and ſaid unto him, Give me the little book. And he ſaid unto me, Take *it*, and eat it up; and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.]

10. And I took the roll and devoured it, that is, conſidered and meditated upon it, on both parts of it, the deſtruction to the Jews, as well as the deliverances and advantages to Chriſtians; the terribleneſs of the utter deſtruction, as well as the merits of the Jews that brought it on them: and though the one pleaſed me exceedingly, yet as honey, that is ſweet to the taſt, when 'tis eaten, is very uneaſy to the ſtomach, ſo the other part, that of the deſtructions of my countrey-men the Jews, was matter of horrible grief to me.

10. And I took the little book out of the Angels hand, and ate it up; and it was in my mouth ſweet as honey: and as ſoon as I had eaten it, my belly was bitter.]

11. And when I thought with my ſelf, ſure now there is an end of the viſion concerning the Jews, there is no more to be ſeen or prophefied of the Angel ſaid unto me, that beyond this deſtruction of the Temple and Jeruſalem and Judæa under Titus, to which theſe laſt parts of the viſion belonged, there was yet more matter of prophecie belonging to this people, what ſhould yet farther betide them from the Romans (after this deſtruction) by enſuing Emperours, Adrian eſpecially, and other Kings and people, that ſhould aſſiſt him in rooting out this nation.

11. And he ſaid unto me, Thou muſt prophefie again * before [c] many people, and nations and tongues, and † kings.] * Of the people. † Many kings

Annotations

Annotations on Chap. X.

a. Ἑπτὰ βρονταὶ] V. 3. *Seven thunders*] What is meant by the *seven thunders* here, must be obſerved, for the clearing the whole matter. That *thunders* are the fitteſt expreſſions or emblems of great blows or judgments, is obvious to every man; and ſo that the number of *ſeven*, being a compleat number, is fitly affix'd when any fatal, ſignal blow is to be inflicted: And ſo theſe *ſeven thunders* here *ſending forth their voices* ſignify the deſtruction to which ſuch preparation was made in the former Viſions, the deſtruction of *Jeruſalem* under *Titus*. This ſo ſad and terrible, that it was not to be committed to writing, *v.*4. And this utterly irreparable, never to be made up again; which was the importance of the *Angel's oath*, v. 5, 6. Only ſome addition there might be made to it, and that ſhould ſoon be done, the utter deſtruction ſhould be compleated in *Adrian*'s time, call'd *the days of the voice of the ſeventh trumpet*, v. 7. And that is the *third* and laſt *woe*, *c.*11.14. And that, when it came, *v.*15. ſet down in a parallel phraſe to this of the *ſeven thunders*, *viz.* ἐγένοντο φωναὶ μεγάλαι ἐν οὐρανῷ, *there were great voices in heaven*. For φωναὶ and βρονταὶ *voices* and *thunders* every where appear to be all one in theſe books (ſee Note on c. 11. e.) and the addition of *great* will have a force in it, and denote that there under *Adrian*, to be the completing of the deſtruction. That ſo great things as theſe two, the deſtruction under *Titus*, and the full meaſure under *Adrian*, ſhould be ſo briefly ſet down in theſe Viſions, as by theſe two phraſes, *the ſeven thunders uttering their voices*, *and there were great voices*, or *thunders*, *in heaven*, will not ſeem ſtrange, if firſt it be obſerved that the few words, *ſeven thunders and great voices*, have great force in them, as great as any circumlocution of words could expreſs; and ſo we know the one ſingle γέγονε, *it was*, c.16.17. is the deſcription of the deſtruction of heathen *Rome*, and accordingly the Latin word *Fuit*, *it hath been*, or *'tis gone*, is full an expreſſion of an utter deſtruction of *Troy*, or any the moſt famous city or people, as can be: and 2*ly*, if it be remembred what pomp had been formerly uſed in the foregoing Chapters to expreſs it as approaching, which made it unneceſſary to deſcribe it again more largely when it came to paſs.

Βρονταὶ

Ἑπτὰ

Σφράγισον μὴ γράψῃς

Ἤρε χεῖρα ἐν ὤμοσεν

Ἡμέραι φωνῆς ἕξόμελλε σάλπιν Τρίτη ἐσαι

μεγάλαι φωναὶ ἐν οὐρανῷ

Μεγάλαι

b. οὐκ ἔτι Χρόνος] V. 6. *Time no longer*] The word χρόνος ſignifying *time*, ſignifies *delay* alſo: and accordingly thus the Verb χρονίζω, (rendred by *Heſychius*, διατρίβω, *to ſtay*) is uſed by the Apoſtle, *Heb.* 10. 37. Ὁ ἐρχόμενος ὃ χρονιεῖ, *he that comes will not delay*, in the very notion that here, οὐκ ἔσται χρόνος ἔτι, *there ſhall be no longer delay*, God's judgments ſhall ſpeedily be executed; and this moſt agreeably to the expreſſion in *Habakkuk*, c. 2.3. *It will ſurely come*, οὐ μὴ χρονίσῃ, *it will not tarry*, or *delay any longer*. So *Eccl.* 7.16. of wrath, that is, the judgments of God, ὃ χρονιεῖ, *it will make no long delay*, and *c.*12.15. ὁ χρονιεῖ, *he will not tarry*. And ſo in *Demoſthenes* the word is uſed, χρόνους ἐμποιεῖν τοῖς πράγμασι, *to cauſe delay in affairs*.

οὐκ ἔτι Χρόνος

V. 11. *Many peoples*] What ἐπὶ λαοῖς here ſignifies may be thus collected. The word λαὸς *people* is frequently taken for the Jews, and then here in the Plural (ſee *Acts* 4.25. and note on *Rev.* 11. f) it will do the ſame; or elſe farther, it may ſignify this people in all their diſperſions, in *Africk*, and *Egypt*, and *Greece*, &c. where the judgments of God ſhould find them out, as many as continued obdurate, according to that of *Chriſt's* prediction, that *whereſoever the carcaſs was*, *the* Roman *Eagles* ſhould *congregate* and *aſſemble* unto them. Then for ἐπὶ, that muſt rather be render'd *of*, or *concerning*, (according to the looſer uſe of the Hebrew עַל, anſwerable to it) then *before*. And then προφητεύειν ἐπὶ λαοῖς is an eaſy and ordinary phraſe to denote the matter of the prophecy, and not the auditors of it; as when *Ezek.* 32.2. 'tis ſaid, *take up a lamentation* עַל פַּרְעֹה it is not *before*, but *concerning Pharaoh*. Then for the πολλοῖς *many*, that in the ordinary Tranſlation is joined with *people*; in the *Greek* 'tis the laſt word of the verſe, adjoined to βασιλεῦσι, *Kings*, and ſo muſt in reaſon be joined in the rendring. Then for the reſt that follow, ἔθνεσι καὶ γλώσσαις *nations and languages*, thoſe words moſt fitly ſignify the heathen world of diſtinct languages one from another, and all from the Jews; and agreeably the βασιλεῦσι πολλοῖς *many kings*, will ſignify their princes, or (conſidering them together in an Army) their Commanders or Rulers over them. And the joining of theſe with the λαοῖς, *the people of the Jews*, in the enſuing prophecy, will then ſignify their fighting and deſtroying the Jews; and ſo it will moſt exactly belong to the time of *Adrian* the Emperor of *Rome* and his Commanders, (all ſuch being called βασιλεῖς, *Kings*; ſee c. 6. Note h.) *Marcius Turbo*, and *Rufus*, &c. together with the Auxiliaries that came in to him from the *Parthians*, and many other Nations. All which together are the ſubject of his next prophecy, ch. 11. which is yet wanting to complete the deſtruction of the *Jews*, and therefore 'tis ſaid, Δεῖ σε πάλιν, *Thou muſt prophecy again*, or ſee another Viſion; and this will be the ſubject of it, the dealing of the Jews, and the farther deſtruction that befel them in *Adrian*'s time. By what hath here been ſaid, will appear alſo what is meant by the *people and kindred*, or *tribes*, *and tongues*, *and nations*, c.11. 9. the two former, λαοὶ καὶ φυλαὶ and φυλαὶ, *people and tribes*, denoting the Jews, & the *tongues and nations* denoting the Gentiles, *viz.* the people of *Jeruſalem*, as now they were made up of Jews and Gentiles; neither of which ſhould ſhew any reverence to the Chriſtians, or expreſs any kindneſs to them, whilſt thoſe ſeditious people under *Barchocbebah* were in power, but on the contrary uſe them contumeliouſly, and triumph over them, *v.*10. And ſo I ſuppoſe φυλαὶ καὶ γλῶσσαι καὶ ἔθνη, *tribes*, *and tongues*, *and nations*, c. 14. 7. may denote the Jews and Gentiles, that is, in that place, the Saints or Chriſtians whereſoever inhabiting.

c. Λαοὶ

Προφητεύσεις ἐπὶ λαοῖς

Πολλοῖς

Ἔθνεσι καὶ γλώσσαις

Βασιλεῦσι πολλοῖς

Δεῖ σε πάλιν

λαοὶ καὶ φυλαὶ καὶ γλῶσσαι καὶ ἔθνη

φυλαὶ καὶ γλῶσσαι καὶ ἔθνη

CHAP. XI.

Paraphraſe.

1 AND there was given me a reed like unto a rod: and the Angel ſtood, ſaying, Riſe, and meaſure the Temple of God; and the a Altar, and them that worſhip therein.]

1. After the deſtruction of Jeruſalem by Titus, c.10. the moſt memorable paſſage concerning this matter of the Jews, (and ſo the fitteſt matter of a farther viſion) being that which fell on that people under the Emperor Adrian, the next viſion here ſeems to belong to that. And by way of preparation to the repreſenting of it, here is firſt ſet down Adrian's re-building of Jeruſalem, and ſetting up the heathen worſhip there. To this purpoſe, ſaith he, methought I had a meaſuring rod or pole, or perch, given me, (as in Ezekiel, c. 40.) and a command from the Angel to meet the Temple of God, that is, firſt, the Sanctuary or Holy, and in it the Holy of Holies, and then the Court where the Altar of burnt-offerings ſtood, and where the people worſhip'd and prayed to God, called the court of the Iſraelites. (This meaſuring is the incloſing or ſetting thus much of the Temple apart, in memory of the former conſecration, not to be prophaned, or meddled with, that is, built upon by the Emperor Adrian, who now deſigned to erect a new city there, calling it (by his own name Ælius) Ælia.

a.

2. But the court which is without the Temple † leave out, and meaſure it not; for it is given unto the * Gentiles, and the holy city ſhall they tread under foot forty *and* two months.]

† caſt out, ἐκβαλὲ
* nations, ἔθνεσι

2. But I was appointed to leave or caſt out, that is, not thus to meaſure or incloſe, the court of the Gentiles, called the outer court, (ſee note on Eph. 2. a.) noting that the Roman Emperor ſhould take that in, and

and build upon it and about it a new city, not only for Jews, but Gentiles to live in; and ſo that Jeruſalem, formerly called the faithful and holy city, ſhould now, being thus rebuilt, be called by another name, and prophaned with Idol-worſhip, a Temple being erected to Jupiter upon mount Sion, and ſo continue for the ſame proportion of time (that is, three years and an half) that it had in Daniel's prophecy been prophaned by Antiochus, Dan. 7.25.

3. And all this time there being two Chriſtian Biſhops of Jeruſalem, one of the Jewiſh, t'other of the Gentile or ſtranger Chriſtians there, and theſe being raiſed up by God like prophets to forewarn men of their ſins and danger, ſhall like prophets ſet themſelves againſt the ſins both of the Jews and Gentiles, labour to convert them all to Chriſtianity to bring them to the reformation of their wicked lives, to the purging out of all the abominable ſins (mentioned, c.9. 20, 21.) unreformed among them; and this the Angel told me they ſhould do all that ſpace of three years and an half (mentioned v. 2.) and do it (as prophets are wont, when they prophecy judgments on unreformed ſinners) in ſackcloth (ſee Mat. 3. d.) denoting the yet farther evil effects that would be conſequent to their ſtill holding out impenitent againſt the faith.

b. 3. And I will give *power* unto my [b] two witneſſes, and they ſhall prophecy a thou-ſand two hundred *and* threeſcore days clothed in ſackcloth.]

4. Theſe two Biſhops of the Chriſtian Churches there, together with the congregations belonging to them, were now to be look'd on as the advancers and reſtorers of piety, after that general depravation and infidelity in that place; and are therefore compared, the Biſhops to Zorobabel and Joſhua, Zach. 4.3. deſcribed there by the emblem of the two Olive-trees, and the two Churches to the two Candleſticks (ſee c. 1. 20.) ſtanding before the God of the land, ver. 14. that is, ſerving Chriſt continually at a time of ſuch univerſal corruption among all others.

4. Theſe are the two Olive-trees, and the two Candleſticks, ſtanding before the God of the † earth.] † land, γῆς

5. And to theſe two are appliable two paſſages of ſtory belonging to Elias, as firſt bringing down fire from heaven (noting what ſhall befal their enemies, v.13.)

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.]

6. And ſecondly, having that power of prayer as to ſhut up heaven that it ſhould not rain for the ſame ſpace that Elias, that is, three years and an half, v.3. (ſee Jam. 5. 17.) and two paſſages more referring to Moſes; as firſt, the power to turn the water into blood thro' all Egypt, and ſecondly, to bring plagues upon them: noting by both theſe, that they were a kind of Moſes and Elias, deſigned by God, one to bring the Jews to obedience, as Moſes, the other to deſtroy Idolatry, as Elias; the firſt the work of the Biſhop of the Jewiſh congregations, the ſecond of the Biſhop of the Gentiles.

6. Theſe have power to ſhut heaven, that it rain not in the days of their prophecy: and have power * over waters to turn them to blood, and to ſmite the earth with all plagues as often as they will.] * on the waters ἐπὶ τῶν ὑδάτων

7. And when they have ſpent a good time in diſcharging their office thus, in endeavouring to reduce both Jews and Gentiles, and bring them into the Church, an eminent inſtrument of the devils, Barchochebah, in Adrian's time, will gather a multitude of unbelieving Jews unto him, and as a wild beaſt ravine and devour, kill and plunder all that will not join with him againſt the Romans, and ſo (as hiſtories affirm of him) handle the Chriſtians cruelly and hoſtilely, becauſe they would not do ſo, and unleſs they would deny Chriſt.

c. 7. And when they ſhall have finiſhed their teſtimony, the beaſt, that aſcendeth out of the bottomleſs pit, ſhall [c] make war againſt them, and ſhall overcome them, and kill them.]

8. And their dead bodies *ſhall lie* in the ſtreets of the great city, which ſpiritually is called Sodom and Ægypt, where alſo our Lord was crucified.

8. And upon this pretence kill them, and caſt out their carcaſſes in the ſtreets without burial; and this ſtill in Jeruſalem (that no prophet might be ſlain any where elſe) which cannot better be compared then to Sodom, for abominable ſins of the Gnoſticks, to Egypt (ſee note c. on ch. 14.) for oppreſſing God's people, that is, the Chriſtians, nor expreſs'd by any character, then that which brought all their puniſhments upon them, their crucifying of Chriſt, and dealing in like manner with Chriſtians.

9. And thus ſhall it be, the Chriſtians ſhall be thus ſlain, and caſt out into the ſtreets, without any compaſſion or reverence, either from the Jews or heathens inhabiting at Jeruſalem (ſee note on ch. 10. c.) as long as that ſeditious company prevail there.

9. And they of the people, and † kindred, and tongues, and nations, ſhall ſee their dead bodies three days and an half, and ſhall not ſuffer their dead bodies to be put in * graves.] † tribes φυλῶν * tombs, monuments, μνήματα

10. And this ſhould be matter of rejoicing and congratulating to the Jews one with another, as upon the deſtruction of their greateſt enemies (as Elias was counted an enemy to Ahab, whom he would have reformed.)

10. And they that dwell † upon the earth, ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another; becauſe theſe two Prophets tormented them that dwelt on the earth.] † on the land, ἐπὶ τῆς γῆς

11. But after ſome time their cauſe ſhould come to be heard before God, their injuries to be avenged, the Chriſtians of theſe congregations ſhould begin to flouriſh again, as in a kind of reſurrection from the dead, by the power and mercy of God: and all that ſaw this, and the manner of doing it, (Chriſtians reſcued by the Idolatrous heathen Romans) could not but acknowledge it a great work of Gods, and worſhip God for it.

11. And after three days and an half the Spirit of life from God entred into them: and they ſtood upon their feet, and great fear fell upon them which ſaw them.]

12. And they were taken up as it were to heaven, out of this bloody ſeditious broil that lay ſo heavy upon them, that is, reſtored to a great and notable tranquility, to Halcyonian days of peace and Chriſtian profeſſion.

12. And they heard a great voice from heaven, ſaying unto them, Come up hither. And they aſcended up to heaven in a cloud, and their enemies beheld them.]

13. And as they were thus reſcued and believed, ſo the other inhabitants of that place, that joined in that ſedition, or comply'd with them againſt the Chriſtians, v. 10. were deſtroyed by the Romans, a great part of that new city, and the inhabitants thereof; and upon this the reſt turned Chriſtians, ſeeing the prophecies of the two witneſſes fulfilled upon thoſe that would not believe or obey them.

d. 13. And the ſame hour was there a great earthquake, and the tenth part of the city fell; and in the earthquake were ſlain of men ſeven thouſand: and [d] the remnant were affrighted, and gave glory to the God of heaven.]

14. And ſo this calamity lightning on the Jews in Adrian's time was in a manner as bloody as that under Titus, and though it came ſome time after the former, yet was not long deferred. That under Titus was the ſecond woe, deſcribed from c. 9.12,15. to the end of chap. 10. and this under Adrian, the third ſet down from the beginning of this chapter, and cauſed by the ſedition of Barchochebah, v. 7.

e. 14. The [e] ſecond woe is paſt, *and* behold the third woe cometh quickly.]

15. And this ſummarily repeated by the ſounding of the ſeventh Angel, who was to conclude this whole Tragedy. For as he ſounded, Thunders were immediately heard, that is, pouring in of the Roman armies upon them, mentioned v. 13. and an immenſe multitude of Jews, almoſt ſix hundred thouſand of them, ſlain, ſaith Dio, others affirm as many more, from the beginning of this war. And as this was done on the ſeditious Jews, ſo by this means the Chriſtians, eſpecially of the Gentiles, came to flouriſh there more then ever, and that whole city became in a manner Gentile-Chriſtian, Marcus a Gentile being the one Biſhop, under which both Jew and Gentile-Chriſtian were united: and thus the Church of Jeruſalem entred upon her flouriſhing condition, and the faith of Chriſt got the upper hand, ſo as it never ſhould be deſtroyed utterly again.

f. 15. And the ſeventh Angel ſounded, and there were great voices in heaven, ſaying, [f] The kingdoms of this world are become * *the kingdoms* of our Lord and his Chriſt, and he ſhall reign for ever and ever.] * our Lords, and his Chriſts.

16. And

16. And the four and twenty elders, which ſat before God on their ſeats, fell upon their faces, and worſhipped God,]

16. And the four and twenty Biſhops of Judea, the whole Church of Judea

ch. 4. 2. acknowledged this great mercy of God, which tended wonderfully to the proſperity of under them.

17. Saying, We give thee thanks, O Lord God * Almighty, which † art, and waſt, and art to come; becauſe thou haſt * taken to thee thy great power, and haſt reigned:]

17. Saying, Bleſſed be God for this infinite mercy of his wherein he hath magnified his Chriſtian Church in

his fidelity to the Chriſtians, and uſed the Gentile Romans as his inſtruments to ſet up Judea.

18. And the g nations † were angry, and thy wrath is come, and the time of the dead, that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great, and ſhouldeſt deſtroy them which * h deſtroy the earth.]

18. Now is fulfilled that prophecy of Pſal. 2. The Jewiſh nation have behaved themſelves moſt ſtubbornly againſt Chriſt, and cruelly

againſt Chriſtians, and thy judgments are come upon them; and tho' the avenging of the blood of the Martyr-Chriſtians hath a while been deferred, till theſe other ſufferings under Barchochebah were added to them, c. 6. 11. yet now the time is fully come for all the vengeance to be poured out, the Jews and Gnoſticks to be deſtroyed, and all the orthodox pure conſtant Chriſtians to have days of tranquility, and peaceable profeſſion of the Goſpel, and liberty of aſſemblies.

19. And the Temple of God was opened in heaven, and there was ſeen in his temple the ark of his † teſtament: and there were lightnings, and voices, and thundrings, and an earthquake, and great hail.]

19. And this is an effect of God's covenant of mercy made with believers, and

which will never fail to be performed to all Chriſtians, that will in time of diſtreſſes and perſecutions wait and depend conſtantly, and that fall not off by any temptations from him. And there were lightnings, and voices and thunders, and great hail, which words in all probability belong to the next viſion (and chapter) and ſo are conpected by Andreas Ceſareenſis, and his exſcriber Arethas; and by them is noted, that there is a farther viſion behind, and that conſiſting of thundrings, and lightnings and earthquakes, that is, menaces of judgments from heaven againſt thoſe that had their hearts hardned and ſtubborn againſt Chriſt, of which the hail was an emblem, c. 8. 7. And who theſe were that were now next to come on the ſcene, will follow in the next Chapter.)

* ruler of all things, ὁ παντοκράτωρ
† is, and which was, and which is to come, ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος
* received, εἴληφας
† have been angry, and thy wrath came, ὠργίσθησαν, καὶ ἦλθεν, see note on c. 6. 17.
* corrupt the land, διαφθείροντας τὴν γῆν
† covenant, διαθήκη, see note on the title of theſe books

Annotations on Chap. XI.

a. Θυσιαστήριον

V. 1. *Altar*] The word θυσιαστήριον doth in ſome places ſignify the *Altar of incenſe*; ſee c. 6. e. In other places there is no queſtion but it ſignifies the *Altar of burnt offering*; but that again ſometimes not ſtrictly the *Altar*, but the *court where the Altar is placed*. So *c.* 14. 18. & 16. 7. it cannot be rendred *Altar*, becauſe there is mention of one *going forth*, and another *ſpeaking out of it*; it muſt therefore ſignify the *court*, or *place of ſacrificing*, *wherein the Altar is*: ſo ſaith the *Gloſſary*, θυσιαστήριον, *ſacrarium*, *altarium*; and in *Philoxenus*, *ſacrarium*, Ἡρῷον θυσιαστήριον· and in that ſenſe, ſaith *Ignatius*, ὁ ἐκτὸς ὢν θυσιαστηρίου, ἔτοι ὑστερεῖται ἀπὸ τοῦ Θεοῦ, *he that is out of the altar*, that is, the Church, *&c.* And agreeably in this place, by that which follows, *and thoſe that worſhip in it*, (which belongs not to the Temple before, but is immediately annex'd to θυσιαστήριον) it cannot reaſonably denote the *Altar*, but the place wherein men were which worſhipped, and that here moſt probably is (not the Sanctuary, where the Altar of incenſe was, but) ἡ ἔσω αὐλὴ τοῦ ναοῦ, *the inward court of the temple*, (oppoſed to ἡ ἔξω αὐλὴ, *outer court*, that of the Gentiles here) that where the Congregation or people worſhipped. See Note on *Mat.* 23. i.

b. Μάρτυρες β.

V. 3. *Two Witneſſes*] Who the *two Witneſſes* are is the main difficulty of this chapter: And the matter here ſpoken of yielding ſome directions to pitch on the time of which this Viſion treats; as 1. the farther judgments falling on *Jeruſalem* after the deſtruction by *Titus*; and 2*ly*, thoſe after the rebuilding the city, and planting it with Gentiles as well as Jews, v. 1, 2. which muſt needs belong to the time of *Adrian*; it may be reaſonable to forſake all other conjectures, and pitch upon that which the learned *Hugo Grotius* hath reſolved on, of making the two Churches, which were at this time at *Jeruſalem*, one of the Jewiſh, the other of Gentile-Chriſtians, the *two Witneſſes* here ſpoken of; or more diſtinctly, I conceive, the two Biſhops of (and together with them) thoſe two Congregations. That there were two ſuch plantations in the ſame city, in many places, before the Jews and Gentiles grew into one, appears by divers evidences: In *Antioch* as one Church was planted, and governed by *Peter*, the *Apoſtle of the circumciſion*, ſo another by *Paul*, the *Apoſtle of the Gentiles*; and that is expreſs'd in the *Epiſtle* of the *Council of Jeruſalem* by οἱ κατ' Ἀντιόχειαν, &c. ἀδελφοὶ οἱ ἐξ ἐθνῶν, *the brethren*, that is, the Church, *at Antioch*, *thoſe*, or *that*, *of the Gentiles*, and in the one *Euodius* ſucceeded Biſhop, in the other *Ignatius*. So in *Epheſus* and *Aſia*, *John* was founder of the Churches of the Jews, and *Paul* of the *Gentiles*; and while *John* continued over the former, *Timothy* was by *Paul* made Biſhop at *Epheſus* over the latter. So at *Rome*, *Peter* was Biſhop of the Jewiſh congregation, and *Clemens* his Deacon, *Paul* of the Gentile part, and *Linus* his Deacon; and after them *Clemens* ſucceeds in one chair, and *Linus* in the other, and after him *Cletus* or *Anacletus*; and after him both joined together under *Clemens*. And thus it is to be ſuppoſed at *Jeruſalem*, eſpecially after the deſtruction by *Titus*, when there were many Gentiles there, which may occaſion the multitude of Biſhops that *Euſebius* obſerves to have been there in few years, till they joined both under *Marcus* a Gentile Biſhop in *Adrian*'s time, (ſee *v.* 15.) And this was in ſome degree neceſſary, not only becauſe there was ſome diſtance kept betwixt the Jewiſh and Gentile Chriſtians (which at *Rome Paul* endeavoured to make up, *Rom.* 14. &c.) but in reſpect of the ſeveral languages which they were of neceſſity to uſe in their aſſemblies, and farther in reſpect of the ſeveral cuſtoms for a good while continued among them. Now that all that is ſaid of theſe *two witneſſes* doth perfectly agree to theſe two Biſhops, and their congregations of Chriſtians, will appear in the *Paraphraſe*; and to that belong directly the deſcriptions here beſtowed on them. One, like *Moſes* over the Jews, labouring to bring all that people out of their *Ægyptian* blindneſs and bondage to ſin, their unchriſtian impenitence: and the other, like *Elias* preaching down idolatry, bringing the heathens to Chriſtianity. And then to theſe are fitly adjoined (in the *chorus*, as it were) the twenty four *Elders*, *v.* 16. that is, the Biſhops of all *Judea*, that belonged to the Biſhops of *Jeruſalem*, (as leſſer cities to to a *Metropolis*, c. 4. 4.) and had their part in the benefit of this deſtruction that fell on *Barchochebah* and the ſeditious Jews.

b.

V. 7. *Make war againſt them*] That *Barchochebah* raiſed a ſedition againſt the *Romans* is known in ſtory, and that he call'd himſelf by that name, as *ſon of a ſtar*, but was after more truly called the *ſon of a lie*, that is, of an idol, which is a lie, and that idol a falſe God, that is, the Devil; or elſe more generally the *ſon of a lie*, that is, an impoſtor, coming from the *father of lies*, ſtir'd up and agitated by him, & ſo here aſcending *out of the abyſs*. The only thing here farther affirm'd of him is, that he *wars againſt the two witneſſes*, that is, againſt all the Chriſtians in *Jeruſalem* and *Judea*, uſing them cruelly and bloodily, if they would not join with him againſt the *Romans*, and if they would not deny *Chriſt*. Theſe two things are diſtinctly affirm'd, the firſt by *Euſebius* in his *Chronicon*: *Chochebah*, ſaith he, leader of a faction of the *Jews*, kill'd with all cruelty the Chriſtians that would

not help him againſt the *Romans*. And ſo likwiſe *Oroſius*, l. 7. c. 13. *Chriſtianos Judei, Cothebâ* (that is, *Cochebâ*) *duce, quod ſibi contra Romanos non aſſentarentur, excruciabant*, The *Jews under their leader Cocheba tormented the Chriſtians, becauſe they would not comply* and take part *with them againſt the Romans*. The ſecond by *Juſtin Martyr*, *Apol.* 2. Βαρχοχέβας, ὁ τῆς Ἰουδαίων ἀποστάσεως ἀρχηγὸς, Χριστιανοὺς μόνους εἰς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν, καὶ βλασφημοῖεν ἐκέλευεν ἀπάγεσθαι, *Barchochebas, the leader of the defection of the Jews, commanded the Chriſtians, and none elſe, to be led to cruel torments, if they would not deny Chriſt, and blaſpheme him.*

V. 13. *The remnant were affrighted*] That *the remnant* here, that is, all the Jews in *Jeruſalem* that were not now deſtroyed, did convert and believe in *Chriſt*, appears by that which is ordinarily known in ſtory, that *Adrian* at this time by Edict baniſh'd all the Jews out of it, that is, all that remained ſuch, or were not converted to Chriſtianity, and ſet up the picture of a Swine at the gates, to keep any of them from thoughts of entring again, and even to baniſh their eyes from thence. (See *Ariſto Pellæus* in *Euſebius*, Τὸ πᾶν ἔθνος ἐξ ἐκείνου καὶ τοῦ νῦν τὰ περὶ τὴν Ἱεροσόλυμα γῆς πάμπαν ὁπόσαιονοῦν ἀφικνεῖσθαι νόμῳ διάγματι, καὶ Τάξεσιν Ἀδριανοῦ ὡς ἂν μηδ' ἐξ ἀπόπτου θεωρεῖν, *The whole nation was from thenceforth forbidden to enter the region about Jeruſalem, and this by decree of Adrian, which commanded that none ſhould out of any eminent place ſo much as behold their native ſoil.* And *Tertullian Apolog.* c. 21. *Quibus nec advenarum jure terram patriam ſaltem veſtigio ſalutare conceditur*, They *were not permitted to ſalute*, or *viſit*, *their native country, ſo much as travellers*, or *gueſts*: and ſo *Adverſ. Jud.* c. 13.) mean while the Chriſtians freely returning thither from their diſperſions, and inhabiting quietly there, *Chriſtianis tantùm permiſſa civitas*, ſaith *Oroſius*, *the city was permitted to Chriſtians only*, (ſee note on *Luke* 21. c.) that is, no Jews were there permitted that received not Chriſtianity.

V. 14. *Second woe is paſt*] Some miſtake there may poſſibly be in this place by conceiving theſe words, Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν, *the ſecond woe is paſt*, to denote the deſcription of that *ſecond woe* to end in this place, and conſequently that, *behold the third woe cometh quickly*, ſhould ſignify that the coming of that *third woe* ſhould now next be ſet down. But this is a miſtake, that would be apt to diſturb and perplex the Viſion. For of the *three woes* denounced ch. 8. 13. 'tis plain that the firſt is ſet down from c. 9. 1, to v. 12. and there concludes, *the firſt woe is paſt*: Then after that, ſaith the Viſion, ἔρχονται ἔτι δύο οὐαί, *there come two woes more*. Theſe two are coupled together, and not ſet down ſo ſeverally as this firſt was from thoſe two, (thoſe latter two agreeing one with the other in this, that they were both executed by the *Romans*, whereas the firſt was by the *Zelots* among themſelves) and ſo deſcribed ſomewhat undiſcernibly, yet ſo that the ſecond may be found to end ch. 10. 10. upon which 'tis ſaid, that *he muſt propheſy again*, v. 11. that is, that there was not yet an end of that ſad matter, but that the *third woe* was ſtill behind, and that ſet down from the beginning of this 11th *chap.* to *ver.* 14. where that third (and ſo both theſe, δύο οὐαί, the ſecond and third named together, *ch.* 9. 12.) being at an end, in reference to both of them this verſe muſt be underſtood; that as the ſecond had been fulfill'd, *c.* 10. 10. ſo within a ſmall time after, no longer then from *Titus* to *Adrian*, the third was executed alſo, only by way of recapitulation the ſame thing is again ſet down, v. 15. very briefly, in the *ſounding* of the *ſeventh trumpet* (as had been foretold it ſhould, *ch.* 10. 6, 7. upon which come out the *great voices*, that is, thunders (for *voices* and *thunders*, φωναὶ and βρονταὶ are all one; ſee Note on *Acts* 9. b.) ſignifying that deſtruction (ſee Note on *ch.* 10. a.) And this *third woe* being thus added to the two former, the effect and reſult of all the *three woes* is, the ſetting up of Chriſtianity in *Judea*. And that is ſignified by the acclamations, *the kingdom is the Lord's*, &c. Which ſpeech is ſaid to be *deliver'd by the thunders*, as being a moſt natural conſequent of that deſtruction. And then a new viſion of a new matter begins at the beginning of the twelfth chapter.

V. 15. *The kingdom of this world are become the Kingd*—] What is here meant by this acclamation, *The kingdoms of this world are become the kingdoms of our Lord, &c.* may beſt be underſtood by theſe degrees; Firſt, that *becoming the Lord's* (all one with לאלהים *Pſal.* 47. 9. where 'tis ſaid *the ſhields of the earth are the Lord's*) ſignifies converſion to Chriſtianity, and that is evident by the addition of καὶ τοῦ Χριστοῦ αὐτοῦ, *and his Chriſt's*. Secondly, that the *Kingdoms of the world* ſignifies not here the whole world, and all the Kingdoms of that, but as (when it is ſaid *the world hateth you*, and *I pray not for the world*, and very often in the ſame ſtyle) the *world* ſignifies unbelievers, and βασιλείαι τῷ κόσμῳ the whole ſocieties and multitudes of them. And this being by the Context applied to *Jeruſalem* and *Judea*, the plain meaning of the whole phraſe muſt be, that the inhabitants of *Jeruſalem* and *Judea* were now generally converted to the faith of *Chriſt*, as in the ſtory it was known to be in *Adrian*'s time, after the defeating of *Barchochebah*, the unbelieving *Jews* being finally baniſh'd thence, and the city inhabited by Chriſtians of that and other nations indifferently: ſee *Euſeb. Eccl. Hiſt.* l. 4. c. 5. As for that which follows in the acclamation, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων, *and he ſhall reign for ever and ever*, that is capable of a twofold interpretation: either more generally, that the Chriſtian faith and Church ſhall continue for ever (*the gates of hades never prevailing againſt it*) and ſupport it ſelf from being utterly deſtroyed, againſt all oppoſition; and this here fit to be pronounced of the Church in general, upon occaſion of this good ſucceſs of it in *Jeruſalem* and *Judea*, where it had been ſo long perſecuted, but now had gotten the victory: Or ſecondly, applying it particularly to this Church, the meaning may be, that *Chriſt* ſhould have faithful ſervants in *Judea*, and to continue to have ſo to all Eternity; which hath yet been made good through all changes and viciſſitudes, under the Pagan and Chriſtian Emperors firſt, and ſince under the *Saracens* and *Turks*.

V. 18. *Nations*] The word ἔθνος or ἔθνη doth not only belong to other nations in oppoſition to the Jews (the *Ethnicks* or *heathens*, as we call them, though when the word ἐθνικοὶ is uſed, that is the particular notion of it) but alſo to *Paleſtine*, either all together (as οἱ ἀπὸ τῶν ἐθνῶν, in *Orig. Cont. Celſum*, l. 4. are the Jews in contradiſtinction to others) or to the ſeveral parts of it divided now into Tetrarchies, *Judea* one ἔθνος, and *Galilee* another, *&c.* and ſo ſaith *Joſephus* of *Galilee*, that it was the vialianteſt ἔθνος *nation* of *Paleſtine*, the powerfulleſt and beſt fortified, when he ſpeaks of *Veſpaſian's* overcoming it. And ſo in the *Goſpels*, ἔθνος ἐπὶ ἔθνος, *nation againſt nation*, *Mat.* 24. 7. *Mark* 13. 8. *Luke* 21. 10. & *John* 11. 48, 51, 52. & *c.* 18. 35. and in many other places; (and agreeably the Tetrarch of any one of theſe was called ἐθνάρχης, and in *Latin Authors*, *Ethnarcha*; of which ſee *Baronius ad An. Ch.* 2. *Auguſt.* 49. And not only in the Singular number, but alſo in the Plural, συνοχὴ ἐθνῶν, *Luke* 21. 25. *the diſtreſs of nations*, that is, of the ſeveral parts of *Paleſtine*, noted by ἐπὶ τῆς γῆς *on the land*, which belongs to that peculiarly (ſee note on ch. 7. a.) and to the inhabitants thereof, the Jews, and not to the heathens in the reſt of the world. For ſo that text refers, ſpeaking of their diſtreſs and great conſternation (ſee Note on *Rev.* 6. f.) συνοχὴ and ἀπορία, and their deanimation for fear and expectation of what would come upon the οἰκουμένη *world*, that is, that whole people, (ſee *Luke* 2. 1.) So *Acts* 4. 25. out of the *Pſalmiſt*, the ἔθνη καὶ λαοὶ, *nations and people*, that murmured againſt *Chriſt*, are ſure the people of the Jews, and are expreſs'd,

a

b. Λειφθέντες ὀλίγοι

c. Ἐνέλιπεν οὐαί

d. οἱ Λοιποὶ ἔμειναν

e. Φωναὶ μεγάλαι

f. Ἐδόθη τῷ κόσμῳ βασιλεῖαι τοῦ Κυρίου

g. Ἔθνος

h. Οἰκουμένη

i. Ἔθνη καὶ λαοὶ

k. Ἐβασίλευσεν

l. Βασιλεῖαι κόσμου

m. Κόσμος

n. Βασιλεύσει εἰς τοὺς αἰῶνας αἰώνων

o.

βασιλεῖς τῆς γῆς καὶ ἄρχοντες

preſs'd, *v.*26. by βασιλεῖς τῆς γῆς καὶ ἄρχοντες, *the Kings of the Land and the Rulers*; by the *Kings* meaning *Herod*, (who had the Rule of them under the *Romans*) *Pontius Pilate*, &c. and by the ἄρχοντες the *rulers*, or chief men among the Jews, which, *v.*27. is expreſly ſet down, *Herod and Pontius Pilate with the nations and people of Iſrael*, σὺν ἔθνεσι καὶ λαοῖς Ἰσραήλ· and this is a place directly parallel to that which we have now in hand, both referring to that of *Pſal.*2. and ſo this alſo muſt be taken in that ſenſe. See note on *Mat.* 24. e.

h. φθεῖραι

Ib. *Deſtroy the earth*] That φθείρειν and διαφθείρειν ſignify *to corrupt*, in that ſenſe that wicked men (διαφθειρόμενοι ἐν τῇ, being themſelves corrupted, and *have their* very *underſtanding perverted* by cuſtom of unnatural ſins) do corrupt others, ſee Note on 2 *Pet.*1.b. and on 2 *Pet.*2. b. and that γῆ ſignifies the *land and people of the Jews*, ſee Note on ch. 7. a. And ſo the *Gnoſticks*, that infuſed their filthy doctrines and corrupt practices into the Jewiſh believers, may probably here be called the διαφθείροντες τὴν γῆν, *they that corrupt the land*, which are here to be deſtroyed, and ſo were moſt notably, ſaith *Euſebius*.

CHAP. XII.

Paraphraſe.

* a great ſign was ſeen σημεῖον μέγα ὤφθη

1 AND * there appeared a great wonder in heaven, a woman a clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars:]

a. 1. Another viſion is here ſet down, & either the heav'n or the air made the ſcene whereon 'tis repreſented, thus; and methought I ſaw a woman, ſignifying the Church of Chriſt thereby, and that woman, that Church ſhining moſt illuſtriouſly with thoſe graces which Chriſt the Sun of righteouſneſs had beſtowed upon it, and thereby much outſhining the Jewiſh ſtate of imperfection before Chriſt came, which was now alſo deſtroyed, and this Church founded in the twelve Apoſtles, which, as teachers thereof, are beſt compared to ſtars, c.1.20. and thoſe as ſo many gems in the crown of the Church, that is, principal perſons in the conſtituting this kingdom of Chriſt.

† cried out in travail being in torture, κράζει ὠδίνουσα καὶ βασανίζομένη

2. And ſhe being with child, † cried, travailing in birth, and pained to be delivered.]

2. And this woman was with child, & ready to bring forth, that is, by the preaching of the Apoſtles and Apoſtolical men, was in travail to produce Chriſtians (ſee Gal.4.19.) that is, children to Chriſt, over all the world.

3. And there appeared another wonder in heaven, and behold, a great red Dragon, having ſeven heads and ten horns, and ſeven crowns upon his heads.]

3. And on the other ſide, methought there was a Dragon, that is, the devil, that great enemy of Chriſtianity, who had for a long time the City of Rome (ſo religiouſly devoted to the worſhip of Idols, that is, of Devils, 1 Cor.10.20.) under his command, and all the principalities under it (the firſt noted by the ſeven heads, that is, the ſeven hills, on which the city was built, the other by the ten horns, c.13. 1. and 17.9. and 12.) and that city (noted by the ſeven heads) was the Imperial city, and ſo had as many crowns on the heads.

4. And b his tail drew the third part of the ſtars of heaven, and did caſt them to the earth: and the dragon ſtood before the woman which was ready to be delivered, for to devour her child as ſoon as it was born.]

b. 4. And the Devil, to oppoſe the proſpering of the word of Chriſt & preaching of the Goſpel, made uſe of ſubtilty, by the falſe doctrine of Simon and the Gnoſticks, to corrupt the doctors and people of the Church; and having ſucceeded proſperouſly in it in Samaria and other places, attempted the ſame alſo at Rome, that as ſoon as any turned Chriſtians, they ſhould infuſe their doctrines into them (ſee note on 2 Tim.3. a. and 2 Theſſ. 2.)

5. And ſhe brought forth a man-child, which was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.]

5. And there came into the Church many Chriſtians in the city of Rome, that imperial city, v.3. who proved very conſtant and faithful to Chriſt, and ſo a Church was eſtabliſh'd there; which ſhould convert many to the faith of Chriſt, by preaching the word (which is the rod of iron, that is, ſpiritual ſword, or ſcepter of Chriſt, the inſtrument of managing his ſpiritual kingdom, (ſee c. 2. note o.) unto them. And as ſoon as a Church was planted here, it was in the infancy endangered to be devoured by the Dragon, the devil aſſiſted by the Roman power, the perſecuting Emperor Nero, about the tenth year of his reign, had it not been wonderfully preſerved by God.

6. And the c woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred *and* threeſcore days.]

c. 6. And ſoon after, the Chriſtians were by edict forbidden throughout the Empire: but God preſerved his Church in this perſecution, which laſted three years and an half.

7. And there was war in heaven; Michael and his Angels fought againſt the Dragon, and the Dragon fought and his Angels,]

7. And there was a great contention at Rome, between Simon Peter on one ſide, the planter of the Chriſtian faith, and Biſhop of the Jewiſh Chriſtians, and ſo maintainer of Michael's or Chriſt's cauſe there, and Simon Magus, that Apoſtate ſervant of the Devil, at his ſecond coming to Rome in Nero's time; the one contending for Chriſt, the other againſt him: ſee note on 2 Tim. 3. a.

8. And prevailed not, neither was their place found any more in heaven.]

8. And Peter and the cauſe of Chriſt prevailed againſt him: for tho' at his former coming to Rome, in Claudius's days, Simon was there worſhip'd for a God, and at his ſecond coming much favoured by Nero; yet upon his undertaking to fly in the air, by Peter's prayers he was caſt down and maimed in the fall, and thro' pain and ſhame forced to caſt himſelf headlong down from the top of an houſe: ſee 2 Tim 3. a.

*caſt, ἐβλήθη † caſt to the ground ἐβλήθη εἰς τὴν γῆν

9. And the d great Dragon was * caſt out, that old ſerpent, called the Devil and Satan, which deceiveth the whole world: he was † caſt out into the earth, and his Angels were caſt out with him.]

d. 9. And by this means the Devil (that doth ſo oppoſe the Chriſtian faith, & ſeduce men to heatheniſm and to corrupt living) was caſt out of his unlimited power in mens hearts, and many upon this victory of Peter over Simon Magus, turned Chriſtians.

10. And I heard a loud voice ſaying in heaven, Now is come ſalvation and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which e accuſed them before our God day and night.]

10. And this was matter of joy to all the Chriſtians, nay, to the angels of heaven, who therefore praiſed and magnified the power of the Chriſtian doctrine, which had caſt out that eminent piece of hypocriſy out of the Church, the doctrine of the Gnoſticks, which did really infuſe that into Chriſtians, for which the devil is wont to accuſe the ſervants of God falſely (and gave an eſſay of it in his charging of Job, c.1.11.) to wit, that in time of perſecution they will deny and forſwear Chriſt.

e.

11. And they overcame him by the blood of the lamb, and by the word of their teſtimony; and they loved not their lives unto the death.]

11. And the faithful ſincere Chriſtians, Peter and Paul, and divers others, having the patience and conſtancy of Chriſt before their eyes, (who laid down his life for them) and his frequent doctrines of taking up the croſs, and following him, reſolved to do ſo as he had given them example and command: and this was a victory over Satan, and theſe inſtruments of his, the Gnoſticks, which would have ſeduced all the Chriſtians from their conſtancy.

12. Therefore rejoice ye heaven, and ye that dwell in them. Wo to the inhabitants of the earth, and of the ſea: for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath * but a ſhort time.]

* a little ſeaſon, ὀλίγον καιρὸν

12. A thing much to be applauded & rejoic'd at by all good men and Angels. But upon this the Devil was hugely inraged, to ſee his ſubtilty (the tail of this ſerpent v. 4.) the falſe doctrines and infuſions of theſe hereticks thus miſcarry; and therefore in that rage of his, knowing that if he did not beſtir himſelf mightily, Chriſtianity prevailing in the purity and ſincerity of it, would utterly be his ruine, and that ſuddenly, he ſet a-foot the perſecution againſt the whole Chriſtian Church by Nero's edicts in a ſharp manner.

13. And

13. By this to revenge himself upon Christianity for the destruction of Simon, his beloved instrument.

13. And when the Dragan saw that he was cast † unto the earth, he persecuted the woman which brought forth the man-*child*.] † on the ground, εἰς τὴν γῆν

14. And so not only at Rome, v. 6. but in all other parts of the Roman Empire, Christianity was persecuted, and the Christians forced to fly, some one way and some another (as they had been Acts 8. 1.) by which means they were by the providence of God kept safe for some while, (see v. 6.)

14. And to the woman were given two wings of a great Eagle, that she might fly into the wilderness, into her place: where she is nourished for a * time, and times, and half a time, from the face of the serpent.] * season, καιρὸν

15. Mean-while Satan used all means to pursue the Christians whither they fled, raising up persecutions from Nero against them in the provinces, by which he hoped to have utterly drowned and destroyed the Church.

15. And the serpent cast out of his mouth waters as a † flood after the woman; that he might cause her to be carried away of the flood.] † River, ποταμὸν

16. But these afflictions & calamities which the devil designed the Christians, were diverted by the seditions raised by the Jews against the Romans, by which means it came to pass, that all the malice which was by Satan designed against the Christians, fell actually upon the Jews, under Vespasian and Titus, and so at that time the persecution of the Christians was necessarily cooled, and fell upon the Jews their greatest enemies.

16. And † the * earth helped the woman, and the earth opened her mouth, and swallowed up the flood, which the Dragon cast out of his mouth.] * land, γῆ

17. And this was a great vexation to Satan, to see Christianity thrive the better by this means, and therefore he set to his former design again, that of setting the Emperors upon persecuting the Christians, viz. the pure Orthodox of them that stood out constant in confession of Christ, and would not, for acquiring safety, join with the Jews or Gnosticks, and comply with them. And this persecution now designed by Satan, is that which fell out under Domitian, the subject of the next vision, c. 13.

17. And the Dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and † keep the testimony of Jesus Christ.] † have, ἔχοντων

Annotations on Chap. XII.

a. Ἥλιος Σελήνη

V. 1. *Clothed with the sun. and* —] What notion is here to be affix'd to the *Sun and Moon*, may thus most probably be resolved; the Sun being the spring and fulness of light, communicating to all, but needing not to receive light from any, may fitly represent the Christian religion, as that contains the doctrines of perfect purity, not only external, but of the heart, and is an addition of perfection to all the laws that had formerly been given to men. And then the Moon, being a fainter light, and proverbially noted for mutability, it may well signify the imperfect, and accordingly mutable *œconomy* of the Mosaical Law. That the Moon is *under* this *woman's feet*, may signify that the Church, noted by this woman *clothed with the Sun*, that is, the Christian Church, had now cast off that yoke of the Mosaical observances. Others have applied it to the use that Christian religion makes of the Law and Prophets, as a footstool to rest upon in some degree. But the phrase *under the feet*, rather implies that of bringing low, destroying, then making use of it; as when the *enemies* are *put under the feet*, or *made* the *foot-stool*, it notes them to be subdued. And so the Mosaical *œconomy* was at this time solemnly laid aside by the Christians, and the Nation and Temple destroyed in the former Visions.

ὑποκάτω τῶν ποδῶν

b. ὁ δράκων ὁ μέγας

V. 4. *His tail*] Supposing the *great red Dragon*, v. 3. to signify the Devil (see Note d.) the only question is, what is here meant by ἡ οὐρὰ αὐτοῦ, *his tail*. To this purpose it must be observed, that the serpents power of hurting lies principally in his head; and therefore as it is of them observed, that they do all they can to preserve their head, as that wherein they are most nearly concern'd, so the punishment that by God is threatned Satan in the shape of a serpent, *Gen.* 3. 15. is, that *the seed of the woman shall bruise his head*, that is, shall overpower and master him? And accordingly here the *Roman* Imperial power, by means of which the Devil is able to kill and persecute Christians, is express'd by the *heads of the Dragon*, v. 3. And then the tail being most distant from the head, and here mentioned distinctly from the *seven heads*, and that which here follows of *drawing the stars*, that is, corrupting the Christians, attributed distinctly to the tail, as that which succeeds, c. 13. 1. to the heads; it will follow, that the *tail* of the serpent shall most reasonably have a peculiar notion, and signify his policy and subtilty, which is the engine by which he works, before he proceeds to use his power, or when his power or force cannot prevail. And of this sort the Instruments ordinarily are Magicians and Sorcerers, and false Prophets, that by deceits seduce and corrupt men: and none more more eminently deserved this title then *Simon* and his followers, first, in respect of the prodigies that he made shew of; Secondly, by his doctrine of compliances, which offered all men ways of escaping persecutions, whether from the Jews or Gentiles, by determining it lawful to deny *Christ*, and offer sacrifices to Idols; *Thirdly*, by gratifying all their carnal desires, and giving them liberty for all uncleanness. From whence it is that *Cyril* of *Jerusalem* calls *Simon* by this title, so proper to this place, ὁ πρῶτος τῆς κακίας δράκων, *the prime Dragon of wickedness*, or *wicked Dragon*. And so this is most proper to this part of the *Ecclesiastical* story of those first times, that as soon as the wheat was any where sown, the enemy sowed his darnel also; wherever Christianity was planted, the *Gnosticks'* infusions followed, to spoil and destroy it: and so it was at *Rome*, and that peculiarly at this point of time here noted in this Vision, before the Imperial edicts for the persecuting of the *Christians* came out. For these, we know, followed the destruction of *Simon*, (see Note b.) and are the subject of the next chapter.

c. τοῦ ἤρξατο εἰς τὸν ἐμπρησμὸν

V. 6. *Woman fled into the Wilderness*] The time of the *woman's flying into the wilderness*, that is, of the banishing of the Christians from *Rome*, is known in story to have been in the tenth of *Nero*, at which time having fired the City, he imputed it unto the Christians. That he did it himself is affirmed clearly by *Suetonius*, in *Ner. c.* 38. *quasi offensus deformitate veterum ædificiorum, & angustiis flexurisque vicorum, incendit urbem; & incendium ex turre Mæcenatiana prospectans, lætus flammæ, ut aiebat, pulchritudine, ἄλωσιν Illi in illo suo scenico habitu decantavit, Not liking the unbeautifulness of the ancient buildings, nor the narrowness and turnings of the streets, he set the city on fire, and there burnt all that was sacred and precious in the city, and looking on the fire from a towre, and delighted, as he said, with the beauty of the flame, sang in his scenical habit the taking of Troy.* Thus again we find in *Xiphilin* out of *Dio*. But for this the Christians were accused by him, and cruelly punished, saith *Tacitus Annal.* l. 15. and that writer, being an hater of the Christians, is pleased to think them guilty, and falsly affirms, that some of them confess'd the Fact, whilst not only in the general reputation of all men that then lived, of other writers that wrote of those times, but by the confession of *Tacitus* himself, *Nero* was acknowledged the author of it, who meant to have the honour of building a new city, and calling it by his own name by this means. However the Persecution of the Christians began by this pretence, was by *Nero's* edicts the next year improved and advanced to so high a pitch, that Christianity was quite interdicted the *Roman* Empire. So saith *Sulpicius Severus*; *Neque ullâ re Nero efficiebat quin ab eo jussum incendium putaretur; igitur vertit invidiam in Christianos*

Christianos, atlæque in innoxios crudelissimæ quæstiones, quin & novæ mortes excogitatæ——Hoc initio in Christianos sæviri cæptum, post etiam datis legibus religio vetabatur, palamque edictis propositis Christianum esse non licebat, Nero could by no means perswade men but that the city was burnt by his command; whereupon he diverted the envy of it on the Christians, and appointed cruel torments for the examining them, and invented new kinds of death. On this beginning the persecution brake out against the Christians, and after it the religion was prohibited by laws, and publick edicts made that no man might be a Christian. And this is it which is here meant by the *womans flying into the wilderness*, and accordingly is by *Tertullian* called the *first persecution*; because tho' the Christians as such suffered before in *Claudius*'s time, yet that was not by any Imperial edict, but only by tumults, when the heathen people were incited by the malicious Jews. For as we read, *Acts* 18. the *Proconsul Gallio* would be no *Judge in such matters*, but *drave the Jews from the judgment-seat*. And this was toward the latter end of *Claudius*, after *Claudius* had commanded all Jews to depart from *Rome*: In which banishment of the Jews some Christians might suffer occasionally, and S. *John* be banished into *Patmos*; but there was as yet no Edict against them as Christians, at the least none for the putting them to death, as the plea of S *Paul* before *Felix*, and *Festus*, his appeal to *Cæsar*, (which was at the beginning of *Nero*) make it plain. And accordingly we find, that when St. *Paul* came to *Rome*, *Acts* 28. he *preached* there μετὰ πάσης παῤῥησίας ἀκωλύτως, *with all boldness*, or *publickness*, *and was not forbidden*. And at the writing of his *Epistle to the Romans*, *their faith*, saith he, *was famous in all the world*, Rom. 1. and *he had oft desired to come to them*, *Rom.* 15. 22. and that *for many years*, v. 23. And all this in *Claudius*'s time, before his going to *Rome*, which argues also that this *woman* was not yet *fled*, that is, banish'd, *into the wilderness*. And therefore of *Nero* it is *Tertullians* phrase, that he *first dedicated persecution*, *& primum Neronem in hanc sectam ferociisse*, *Nero was the first Emperor that persecuted Christian Religion*.

V. 9. *Great Dragon*] The *Hebrews* call Satan d. Ὁφις ἀρχαῖος הנחש הקדמוני, *the old serpent*: so again, c. 20. 2. And the *casting* him *out* at this time is the prospering of the Christian faith, consequent to this discomfiture of *Simon Magus*, and the manifestation of the power of *Christ*. So saith *Arnobus*, l. 2. *Non distulerunt res patrias linquere, & veritati coalescere Christianæ: viderunt enim currum Simonis*, &c. *They delayed not to leave all their worldly possessions, and to cleave to Christianity (which was now under interdict:) For they saw Simons chariot and fiery horse dispelled by the breath of S. Peter's mouth, &c.* And as by this means the Heathens were converted to the faith, by seeing the power of *Peter*, so were the *Gnosticks* discomfited, seeing their leader *Simon* destroyed.

V. 10. *Accused them*] The accusation that Satan e. ὁ Κατηγορῶν αὐτῶν brings against sincere Christians appears by his dealing with *Job*, c. 1. 9, 11. to be to this effect, that they are Hypocrites, and will only serve God as long as he protects and defends them. This it hereby appears that Satan looks on, as the charge of all others most for his turn to bring against men, and therefore that which he most desires to have truly said of them. Now the chief doctrine of the sect of the *Gnosticks*, the followers of this *Simon*, (who is called *the first-born of Satan*) was this, that in time of persecution it is lawful to deny and forswear *Christ* (which was the very thing that the Devil laid to *Job*'s charge) and consequently all that were by him seduced into that doctrine, *Satan* might justly *accuse before God day and night*, as really guilty of that accusation. But when the doctrine of the *Gnosticks* and the professors of it were now cast out of the Church, then this is here truly said, that *the accuser of the brethren*, that is, of Christians, is *cast out*; that is, Satan can no longer with any justice accuse the Christian Church, or, if he do, he is found to be a false accuser.

V. 19. *The earth helped the woman*] The solemn notation of *Judea* by ἡ γῆ, *the land*, hath often been taken notice of, and is very pertinent to this place, the seditions that were raised there about this time of *Nero*'s reign diverting the malice designed against the Christians: and the same continued all the time of *Galba*, *Otho*, *Vitellius*, *Vespasian* and *Titus*: and in all this space the *Romans* being wholly taken up about the *Jews*, the heathen Emperors did nothing against the Christians, till *Domitian* comes, who is the subject of the Vision in the next chapter.

f. ἡ γῆ ἐβοήθησε τῇ γυναικὶ

CHAP. XIII. *Paraphrase.*

1 AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy.]

1. And I was in the island Patmos, upon the sea-shore, when I saw the vision, that a.

I am now to set down, viz. concerning the execution of that design of Satan of bringing persecution on the Christians at Rome, c. 12. 17. And here the first thing I saw was a beast, representing the heathen worship, as it stood at Rome, rising out of the sea, as that is all one with the abyss or deep, that is, introduced among them by Satan (see note on ch. 11. c.) and thriving and prospering by the strength and power of the Roman Emperors; that heathen worship represented by this first beast, and the Roman Empire by the seven heads, either as seven Emperors, c. 17. 10. or else as referring to the seven hills of Rome, the seat of this Idol-worship, usurping to its self that blasphemous title of being a Goddess, and the ten horns ten kings, noting those that complied with Rome in this deifying of their Emperors, and in the rest of their Idol-worship, viz. the many Kings that were by the Roman Emperor set over other places, who therefore are said to have ten Crowns.

2. And the beast which I saw was like unto a Leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.]

2. And this Idolatrous heathen worship, thus assisted by the power of the Empire, began to be very cruel, and cannot sufficiently be expres'd by one cruel beast, but having variety of all kinds of gods in it, from which 'tis represented by a spekled leopard, it exercises all the cruelty both of Bear and Lion, as was manifest by their persecutions of Christians. And to the sustaining of this beast (the Idolatrous heathen worship) the Devil (that laboured to destroy Christianity, c. 12. 3.) contributed all his power and skill, did all that he could to hold it up, by prodigies, and by all other means.

† the whole land, ὅλη ἡ γῆ 3. And I saw b one of his heads as it were wounded to death, and his deadly wound was healed, and † all the world wandered after the beast.]

3. And tho' one prime Temple on one of the seven hills of Rome, the most stately of all the rest, and so called the Capitol, from a Latin word signifying head, were burnt down by lightning, and esteemed to be smitten by God from heaven, and so Idolatry conceived to have received a fatal blow; yet that was soon rebuilt by Domitian the Emperor of Rome, and that gave a great confirmation to idolatry among all that lived in the Roman dominions, and took notice of it. See note k. b.

4. And they worshipped the Dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast; who is able to make war with him:]

4. And they worshipped the Devil, who had thus upheld the heathen religion, when the Jewish was destroyed, resolving from hence, that the God of Israel was not able to contend with their Devils, nor his religion able to maintain it self against their Idol-worship.

5. And

c. 5. And hereupon the heathen Idol-worſhip and worſhippers began to deſpiſe all others, and to ſcoff at the God of Iſrael (and the heathen Emperors to call themſelves Gods, for ſo Domitian did) upon the deſtruction of the Temple at Jeruſalem, concluding thence that that God of Iſrael was not the true God. And ſoon after this, Domitian began a perſecution againſt the Chriſtians, as thoſe which oppoſed the heathen worſhips, and continued it about three years and a half, until his death.

d. 5. And there was given unto him [c] a mouth ſpeaking great things and blaſphemies, and power was given unto him to [d] continue forty and two months.]

6. And this ſame Domitian was very bitter againſt God, the Church, and all Chriſtians, in all this being a factor for the beaſt or Idol-worſhip.

6. And he opened his mouth in blaſphemy againſt God, to blaſpheme his name and his tabernacle, and them that dwelt in heaven.]

7. And was permitted by God to perſecute the Chriſtians, and to ſuppreſs them

7. And it was given unto him to make war with the Saints and to overcome them: and power was given him over * all kindreds, and tongues, and nations.]

* every tribe πᾶσαν φυλὴν

whereſoever they inhabited, whether of Jewiſh or Gentile extraction (ſee note on ch. 10. c.)

e. 8. And all the Chriſtian profeſſors within the compaſs of the Roman dominions were put to ſore trials, and of them very many were wrought upon by this means, viz. the carnal temporizing Gnoſticks, which had not a mind to be martyrs and confeſſors for Chriſt, but rather choſe to comply with Idolatry, then to ſuffer for Chriſt.

8. And all that dwell upon the earth ſhall worſhip him, whoſe [e] names † are not written in the book of life of the lamb, ſlain from the foundation of the world.]

† were not written from the foundation of the world in the book of life of the lamb that was slain οὐ γέγραπται ἐν τῷ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου ἐσφαγμένου ἀπὸ καταβολῆς κόσμου

9. If any man have an ear, let him hear.

f. 9,10. And this perſecution of his againſt the Chriſtians was ſo ſharp and unreſiſtible, that (which is the thing that all Chriſtians are concerned to take notice of) there was nothing left to the perſecuted but the exerciſe of their patience, the one in bearing without reſiſtance what befals them, the other in truſting God with their condition, and never revolting from him, or attempting to relieve themſelves by ſecular arms; for as thoſe are unlawful for ſubjects to make uſe of againſt the lawful power under which they are, though never ſo ſharp or injurious to them, ſo would it prove, if 'twere uſed, but a means to bring more miſery upon them.

10. * he that † leadeth into captivity, ſhall go into captivity: he that killeth with the ſword, muſt be killed with the ſword. Here is the patience and faith of the Saints.]

* if any man gather together a captivity, he goeth Εἴτις αἰχμαλωσίαν συνάγει, ὑπάγει † the lamb, & he ſpake like the dragon

g. 11. The next part of this viſion was the repreſenting a ſecond beaſt, by which is meant the magick, and auguries, and oracles of the heathen Prieſts, which appeared to me to aſcend out of the earth, or from under ground, as the Oracles were wont to be delivered: and this beaſt had two horns, theſe men had two powers, by which they made themſelves fit to be conſidered, doing of miracles, and divination, wherein they had ſome reſemblance of Chriſt the Lamb, but made uſe of theſe to all diabolical ends of cruelty, and delivered their Oracles, as the devil was wont to do, in dubious forms.

h. 11. And I beheld [g] another beaſt coming up out of the earth, and he had [h] two horns like † a lamb, and he ſpake as a dragon.]

12. And all this was made uſe of to advance Idol-worſhip, which before haſt loſt ſome reputation in the burning of the Capitol, ver. 3.

12. And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth and them which dwell therein to worſhip the firſt beaſt, whoſe deadly wound was healed.]

i. 13. And by theſe great wonders were pretended to be done, even calling and bringing down fire from heaven, which is affirmed of Apollonius.

13. And he doth great wonders, ſo that he [i] maketh fire come down from heaven on the earth in the ſight of men;]

14. And by theſe and the like prodigies, ſhewed in ſeveral parts of the Empire, they endeavoured to ſet up the ſame Idol worſhip among them, which was at Rome.

k. 14. And deceiveth them that dwell on the earth, by the means of thoſe miracles which he had power to do in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould [k] make an image to the beaſt, which had the wound by a ſword, and did live.]

l. 15. And theſe heathen Augurs and Prieſts ſet up oracles in new places, and by reſponſes from them engaged the Emperor, and his officers in the Provinces, to perſecute and make bloody Edicts againſt the Chriſtians.

15. And he had power to give [l] * life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the beaſt ſhould be killed.]

* breath πνεῦμα

16. And by that means Edicts came out for all men in the whole Empire to enter into, and join in their heathen worſhips.

16. And he † cauſeth all, both ſmall and great, rich and poor, free and bond, * to receive [m] a mark in their right hand, or in their foreheads;]

† makes ποιεῖ * that he may give them, ἵνα δώσῃ αὐτοῖς

m. n. 17. And therewith baniſhment, or interdicting of all privileges and advantages of life, to all that do not thus join publickly with them, and to that end enter into their religion by ſome of thoſe ways uſual among them, by having the mark of the god, or the name, or ſome numeral letters that ſignify his name, branded on them.

17. And that [m] no man might buy or ſell, ſave he that had the mark, or the [n] name of the beaſt, or the number of his name.]

o. 18. And for the laſt of theſe, it was repreſented in the viſion to be three letters, which ſignify ſix hundred ſixty ſix: the foretelling of which ought to be look'd on as an act of infinite wiſdom in Chriſt, that ſent this prophecy, and conſequently to be attended to as ſuch: or elſe the finding this out will be matter of wiſdom, a work of ſagacity in any, and yet poſſible, when the time comes, to be obſerved; for the way of numbring here mentioned is that which is of ordinary uſe among men.

18. Here is [o] wiſdom. Let him that hath underſtanding count the number of the beaſt: for it is the number of a man; and his number is ſix hundred threeſcore and ſix.]

Annotations on Chap. XIII.

a. Ονομα βλασφημίας

V. 1. *The name of blaſphemy*] Ὄνομα βλασφημίας *name of blaſpemy* literally ſignifies ſuch a title as cannot be aſſumed or owned without blaſphemy. Now blaſphemy is committed two ways, either by ſpeaking contumeliouſly of the true God, or giving divine honour to any elſe; which is alſo the taking that honour which is due to him alone, and beſtowing it upon others, and ſo as contrary to his being acknowledged the one God, as the uſing him reproachfully is to his being God. And therefore it is that *Paul* and *Barnabas* having divine honours attributed to them at *Lyſtra*, *they rent their cloaths*, *Acts* 14. 14. in the ſame manner as was uſual among them when any man was heard to blaſpheme, ſignifying thereby, that ſacrificing to any creature is direct blaſphemy againſt the Creator. Now what this title of *blaſphemy* was, which is here referred to, is ſpecified by St. *Jerom*, *Qu.* 11. *ad Algaſ.* *Æterna cùm dicitur quæ temporalis eſt, nomen eſt blaſphemiæ*, *The city Rome was called the eternal city* (ſo *Auſonius Gallus*,

Urbis ab æternæ deductam rege Quirino
Annorum ſeriem —— —— &
Hæc erit æternæ ſeries ab origine mundi.)

which to be attributed to any thing which had a beginning and ſhall certainly have an end, is a name of blaſphemy. So in the ſame words * *Proſper*, *Æterna cum dicitur quæ temporalis eſt, utique nomen eſt blaſphemiæ, cùm mortales, licet reges, in ea dicantur Divi, eiſque ſupplices dicunt, Numini veſtro, alturibus veſtris, perennitati veſtræ*, &c. *For that which is temporal to be called eternal, is the name of blaſphemy, when their kings though mortal are called gods, and their*

* dimid. temp. c. 7.

their ſuppliants addreſs to them in this ſtyle, To your Deity, your altars, your eternity, &c. See ch. 17. Note a. But beſide this, (and what *Athenæus* ſays of it, l. 1. where he enſtyles it, ἐφουράνιος Ῥώμη, *Rome the Cæleſtial*, or *heavenly city*) it appears by many ancient *Roman* coins (ſet down by *Goltzius in Theſauro*) that *Rome* was called *a Goddeſs*, there being many ſuch inſcriptions, Ῥώμη Θεὰ, *Rome a Goddeſs*. Accordingly the people of *Smyrna* built a Temple to it, ſaith *Tacitus hiſt. l.* 3. and other Provinces uſed the like flattery, erected Temples, appointed Prieſts to the *Goddeſs Rome*; and at laſt *Adrian* raiſed a ſtately Temple, and called it *Templum Romæ & Auguſtorum*, the *Temple of Rome and of the Emperors* (that is, dedicated to them, as to gods) ſaith *Dio* in *Adriano*. And accordingly this idolatry or blaſphemy is taxed by *Prudentius*,

—*colitur nam ſanguine & ipſa*
More Dea, Nomenque loci ceu numen adorant,

Rome is worſhip'd by ſacrifice, after the manner of a Goddeſs, and they adore the name of the city as a deity. And to this it is agreeable that many other Copies read ὀνόματα βλασφημίας, *names of blaſphemy* in the Plural, more ſuch blaſphemous titles beſide that of *Urbs Æterna, the Eternal City*, that one of Θεὰ, *Goddeſs*, and the erecting Temples to it, containing all imaginable blaſphemies in it.

V. 3. *One of his heads.*] What is here meant by μία τῶν κεφαλῶν, *one of the heads*, will be judged, firſt, by the notion of *head*; ſecondly, of μία, *one*. The *head* is the uppermoſt part of a man, and ſo proverbially ſignifies any thing that is moſt eminent or conſpicuous; and ſo here v. 1. the *ſeven heads* are moſt probably the ſeven hills on which *Rome* was built. Then for μία, that (for want of degrees of compariſon in the Hebrew language) is by an Hebraiſm oft taken for πρώτη *the firſt*, as *Mat.* 28. 1. μία ϛαββάτων, (not *one*, but) *the firſt of the week*. Both theſe concur to apply this phraſe, μία τῶν κεφαλῶν, to the Capitol at *Rome*, to which it belongs ſo properly and characteriſtically. For firſt, the word *Capitol* certainly comes from *Caput, an head*; and *Livy* renders the reaſon for it, that a man's *head* being found in that place where that was after built, (*Caput Toli, the head of Tolus*, ſaith *Arnobius*) the Oracle anſwered, *Eo loco caput ſummámque imperii fore, that the head and top of the Empire ſhould be there*. Secondly, In this place was the Temple of *Jupiter*, called therefore *Jupiter Capitolinus*; and he being the firſt or chief of the gods, the place where his Temple ſtood may well be the principal of the heads of this city. Now that this head is here ſaid ἐσφαγμένη εἰς θάνατον, *ſlaughter'd* or *ſmitten to death*, this clearly belongs to the burning of the Capitol; which fell out twice about theſe times. Firſt, It was ſet a-fire by thoſe that accompanied *Sabinus* and *Domitian* thither, and who were there beſieged by *Vitellius*'s ſoldiers, a little before the death of *Vitellius*; whoſe ſucceſſor *Veſpaſian*, being returned out of *Judæa*, and having committed the war againſt the Jews to his ſon *Titus*, in the very next year (at which time the Temple at *Jeruſalem* was burnt) re-built the Capitol moſt ſumptuouſly, and reſtored *Jupiter*'s Temple in it: Which as it was a kind of recovery of *Rome* from a mortal diſeaſe (expreſs'd by a coin of *Veſpaſian*'s, inſcribed *Roma reſurges, Rome thou ſhalt riſe again*) ſo it was looked on as a great expreſſion of the wrath of God againſt the Jews, that at that time not only their Temple was burnt, but that other of *Jupiter* at *Rome* permitted to be re-built, and at *Jeruſalem* heathen ſacrifices offer'd in the Temple of God by the *Roman* ſoldiers, and all God's Prieſts fetch'd out of their caves or hiding-places, and killed by *Titus*'s command. Of this re-edifying the Capitol ſee *Tacitus hiſt.* l. 4. And to this the words here would commodiouſly enough be appliable. But beſides this, there was a ſecond wounding of this firſt *head*, another burning of the Capitol in *Titus*'s reign, which was by lightning, and ſo eſteemed to be ſent from heaven. And this is more proper to this point of time, to which this viſion belongs, and being done as from heaven might from thence be more fitly objected to idolatry, as a *deadly wound* to that worſhip of *Jupiter*. And this was ſo ſumptuouſly repaired by *Domitian* (whoſe time is the ſubject of the Viſion in this chapter) that *Martial* makes *Jupiter* indebted to him for it,

Pro Capitolinis quid enim tibi ſolvere templis,
Quid pro Tarpeiæ frondis honore poteſt?

What can Jupiter pay thee for this Temple in the Capitol? And on this 'tis ſaid that *the whole earth wandred after the beaſt*. Where by ὅλη ἡ γῆ, *the whole earth* or *land*, the *Roman* Territories are moſt probably meant (ſee Note k.) which are to *Rome* as all *Palæſtine* (ſo often call'd by that ſtyle, *the land*) to *Jeruſalem*; and the ἐθαυμάσθη ὀπίσω, *wondring behind*, or *after*, *the beaſt*, ſignifies their great veneration (wrought in them by this means) to the Idol-worſhip, which is farther expreſs'd by their *worſhipping the Dragon*, that is, the Devil, v. 2. called the *old ſerpent*, c. 12. 9. and the *Devil* and *Satan*, a Dragon being but a flying ſerpent, by which the Devil hath always been repreſented. Who being here look'd on as the maintainer of the heathen worſhip, he is adored and applauded greatly; and that farther expreſs'd by their *ſaying*, *Who is like unto the beaſt? who can fight with him?* that is, No man or God is able to oppoſe this Idol-worſhip profeſs'd in the Capitol, or reſiſt the power by which it is upheld.

V. 5. *A mouth ſpeaking great things and blaſphemies.*] One ſpecial teſtimony of the Heathens blaſphemy againſt God upon occaſion of the *Romans* victories over the Jews, is that of *Cicero pro Flacco*, ſpeaking of the Jews, *Illa gens, quàm chara diis immortalibus eſſet, docuit, quòd eſt victa, quòd elocata, quòd ſervit, That nation hath taught us how dear they are to the immortal gods by their being conquered, and ſubjected* by the *Romans* to a King of their ſending thither. This hath been thought fit by a learned man to be brought to the illuſtrating of this place, though indeed it belong to it only by way of accommodation, as a proof how apt the *Romans* proſperity and conqueſts over *Judæa* were to make them blaſpheme God; not that this ſpeech can belong to the point of time now ſpoken of, being delivered long before by *Cicero*. *Dionyſius Alexandrinus* in *Euſebius* l. 7. c. 10. applies it to *Valerian* 255. years after *Chriſt*, who (by the inſtigation of the chief of the Magicians in *Ægypt*, commanding him τὺς καθαροὺς ἀνδρας καὶ ὁσίους κτίννυσθαι καὶ διώκεσθαι, *to kill and perſecute the pure and holy men*, ὡς κωλύσας, &c. *as thoſe that hindred their inchantments*) became a great enemy of the Church. The like is again related of *Diocleſian*, that upon a reſponſe of *Apollo* from *Delphi*, that the juſt upon earth hindred him from ſpeaking truth, he fell on perſecuting the Chriſtians, ſee *Euſebius De vita Conſt.* l. 2. c. 49, 50. But that which is more pertinent to the time whereof, I conceive, the Viſion ſpeaks, is *Domitian*'s ſtyling himſelf *Dominus & Deus noſter*, and forbidding *ne ſcripto quidem ac ſermone cujuſdam appellaretur aliter, that any, whether in words or writing, ſhould call him otherwiſe*, and appointing his ſtatues of gold and ſilver to be ſet up in the Capitol, and his profeſſing his contempt of thunder and lightning. See *Suetonius* in his life, c. 13.

Ib. *Continue forty and two months.*] That which is read in ſome Copies, ποιῆσαι πόλεμον μῆνας τεσσαράκοντα δύο, *to wage war forty two months*, that is, three years and an half, is in other the beſt and ancienteſt Copies (without πόλεμον.) ποιεῖν μῆνας, &c. and then that is *to ſpend* or *ſtay* ſo many *months*. Thus the King's MS. hath it: and ſo in *Euſebius Eccl. Hiſt.* l. 7. c. 10. *Dionyſius Alexandrinus* citing this place reads it ἐδόθη αὐτῷ ἐξουσία καὶ μῆνες (or, as another reading of *Euſebius* hath it, μῆνας) τεσσαράκοντα δύο, *power was given him forty two months*. And then *to ſtay* ſo many *months* is to live ſo long; which was punctually true of *Domitian*, who began his perſecution in the thirteenth, and dyed in the ſixteenth year of his reign. And ſo this is directly anſwerable

h. Μία ἐξ τῶν κεφαλῶν. Κεφαλὴ.

Ἐσφαγμένη εἰς θάνατον.

c. Στόμα λαλῶν μεγάλα καὶ βλασφημίας.

d. Ποιεῖν μῆνας.

to the ſpace wherein *Antiochus* had vexed the *Jews*, *Dan.* 7. 24. (ſee *Euſebius Eccl. Hiſt.* l. 3. c. 13.) and ſo is fit to be expreſs'd in the ſame form of words, as we ſee it is.

e. Βίβλοι ζωῆς τῦ ἀρνίυ ἐσφαγμέν. V. 8. *Names are not written in the book of life of the Lamb ſlain.*] That the words here ſhould not be read thus, *the Lamb ſlain from the beginning of the world* (though it be perfectly true that *Chriſt* was in the deſignation and decree of God ſo *ſlain from the beginning*) but thus, Ὀνόματα οὐ γέγραπται ἀπὸ καταβολῆς κόσμυ, *whoſe names were not written from the foundation of the world*, (that is, were never written) *in the book of life of the Lamb that was ſlain*, may ſufficiently appear by comparing this expreſſion here with c. 17. 8. where the words are, *whoſe names are not written in the book of life from the foundation of the world.* Now ſome difference there is betwixt *the book of life of the Lamb ſlain* here, and *the book of life* in that place. There *the book of life* ſignifies the regiſter of all the good Chriſtians on earth, ſuch as at that time, when their *names* are ſaid to be *written* in it, are true believers; but *the book of life of the Lamb that was ſlain* ſignifies peculiarly the regiſter or catalogue of confeſſors, ſuch as already have, or are now about to venture their lives for the confeſſion of *Chriſt*, to *take up his croſs and follow him*, and ſo are *conformable to* this *image of Chriſt*, this of the Paſchal lamb (by which he was anciently repreſented) the ſacrificed, crucified Saviour. And ſo theſe *men of the land*, that is, the *Jews* here that *worſhip* the *beaſt*, the *Gnoſticks*, that to avoid perſecution go to their Idol feaſts or ſacrifices, are juſtly thus deſcribed, they *whoſe names, from the foundation of the world, have not been written in this book of life of the ſlain lamb*, or *in the ſlain lamb's book of life.*

f. Αἰχμαλωσίαν συνάγειν. V. 10. *Leadeth into captivity.*] Αἰχμαλωσίαν συνάγειν is *to gather together a captivity*, that is, a number of Captives, as he that undertakes to bring them back out of their Captivity, to be their Captain, and lead them againſt their Conqueror that hath taken them, as ζωάγειν εἰς πόλεμον, *to gather to war*, c. 16. 14, 16. and 20. 8. and as the word *gathering* is particularly applied to Captives, and ſo uſed by the *Pſalmiſt*, *Gather us, O Lord, from among the people*, &c. *Pſal.* 106. 47. having in the former verſe mentioned τὸς αἰχμαλωτεύσαντας, *thoſe that had carried them captive*, which concludes the ἡμᾶς *us* there, to be the αἰχμαλωσίαν, *Captivity* here (in like manner as περιτομὴ *circumciſion* is the Jews which were circumciſed, and many the like) juſt as the קבצנו or ἐπισωάγαγε, *gather together*, is all one with the συνάγειν, *gathering*. This is after farther expreſs'd by *killing with the ſword*, that is, making violent reſiſtance and oppoſition againſt the perſecuting Emperors; which for a Chriſtian to do is quite contrary to the faith and patience of the Saints, which conſiſts in ſuffering, not in reſiſting, in *having their names written in the ſlain lamb's book of life* (ſee Note d.) not in the military liſt of thoſe that will fight againſt their lawful ſuperiors rather than ſuffer under them. Now as God hath in the fifth Commandment of the Decalogue commanded obedience, and (in the *Pſalmiſt*, and in the *Sermon on the mount*) *meekneſs*, with the promiſe of temporal bleſſings; ſo here doth he deter from reſiſtance or rebellion, even againſt perſecuting Emperors, by denouncing of temporal judgments of an higher nature than thoſe which by that means any man deſireth or attempteth to avoid. He that goeth about to deliver thoſe conquer'd Captives out of the Emperor's hands, out of his oppreſſions or perſecutions, ſhall do them no good, but ſhall himſelf be juſtly puniſh'd by him, by the righteous judgment of God, who loves not thus to be aſſiſted (any more than *Chriſt* by S. *Peter*'s ſword) againſt his enemies, but denounces (as there in the *Goſpel*, ſo here) *periſhing by the ſword* againſt him that thus uſeth the *ſword* againſt a lawful ſuperior, though acting wickedly againſt *Chriſt* or Chriſtianity. And ſo the only Chriſtian weapons againſt perſecuting Princes are demonſtrated to be Patience and Faith, enduring meekly what comes from them, and referring our cauſe to God only. And by theſe means (ſo neceſſary for every Chriſtian to obſerve, v. 9.) hath Chriſtianity ever flouriſhed, and by none other.

V. 11. *Another beaſt.*] what this ἄλλο θηρίον *other*, or ſecond, *beaſt* ſignified in this Viſion, is determinable by the conſequents (v. 13, 14.) thus far, that it muſt denote ſome one or more Sorcerers or Magicians, to whom it is peculiar to do the *great wonders*, to *make fire come down from heaven*, v. 13. to *deceive by means of thoſe miracles which he hath power to do before the beaſt.* Of this therefore ſo ſignally ſet down there can be no place of queſtion, nor conſequently that theſe *ſorcerers* were Heathens, being by the Devil made uſe of to ſupport and advance Heatheniſm and Idolatry. This appears 1. by his *ſpeaking like the Dragon*, that is, the Devil (ſee Note b.) 2*dly*, by his *exerciſing all the power of the firſt beaſt before him*, that is, aſſiſting of the heathen worſhip, v. 1. *whoſe deadly wound was cured*, that is, which was newly reſtored to a flouriſhing condition again by *Domitian*'s re-edifying of the Capitol, (ſee Note b.) 3*dly*, by his *commanding to make an Image to the beaſt*, v. 4. (which muſt be again the advancing of heathen worſhip) and ſo the *giving breath to the image*, as ſhall anon appear. It is therefore moſt reaſonable to interpret this *ſecond beaſt* of *Apollonius Tyaneus*, that did ſuch feats at this point of time, and was the perſon whoſe life is ſo ſolemnly written by *Philoſtratus*, and his miracles by *Hierocles* compared with and preferred before *Chriſt*'s, that he cannot be look'd on as a perſon too mean to be thus repreſented in this Viſion. But this not ſo as to confine it to his perſon, (for *Chriſt* himſelf is oft not the perſon of *Chriſt*, but he and his followers, the Chriſtians together) but to comprehend alſo the Magicians, Sorcerers, Augurs, heathen Prieſts, ἱερασκόποι, that divined by the entrails of beaſts, flying of birds, the whole ſort and profeſſion of theſe. For that it belongs not to *Simon Magus*, and his followers, *Menander* and *Baſilides*, &c. (though they were all Sorcerers) appears, 1. becauſe *Simon* was worſhip'd in time of *Claudius*; and though in *Nero*'s reign he came a ſecond time to *Rome*, yet he was then worſted and deſtroyed by the Apoſtles S. *Peter* and S. *Paul*, and the Chriſtian religion advanced by that means, not Heatheniſm, as here it is; and 2*ly*, the contexture of theſe Viſions, and other characters in the former part of this chapter, determine this of the *ſecond beaſt* to *Domitian*'s and not to *Nero*'s time: and for *Menander* and *Baſilides*, &c. they kept and taught in *Palæſtine*, *Ægypt*, and *Syria*, whereas this *ſecond beaſt* muſt have a larger influence, and that particularly on heathen *Rome*, and the heathen worſhip there, denoted by the *firſt beaſt*, whoſe *deadly wound had been cured.* And for the confirming of this interpretation, it is to be obſerved (what is moſt evident) that this *ſecond beaſt*, and the *falſe prophet*, c. 19, 20. had the ſame deſign. For as here the *ſecond beaſt* doth *his miracles before the firſt*, v. 12. and commands to *make an image to the beaſt*, v. 14. and *cauſeth them to take the mark of the beaſt upon them*, v. 16. ſo there the *falſe prophet* had done his *ſigns before the beaſt, by which he had deceived thoſe that received the mark of the beaſt, and worſhip'd his image.* And that there the *falſe prophet* ſignifies the heathen diviners, that foretold out of the Oracles of the *Sibyls*, &c. will appear c. 16. 13, 14. (Note g.) This being thus evinced, that this whole ſort of deceivers (who by their arts were ſerviceable to the confirmation of heathen Idolatry) are denoted and repreſented by the *ſecond beaſt*, the ſeveral Phraſes in this Viſion and parts of the repreſentation will be very intelligible; as will appear in the following Notes.

g. Ἄλλο θηρίον.

Ib. *Two horns.*] Κέρατα, *horns* in the Scripture moſt commonly ſignifie power or ſtrength, becauſe the horns of beaſts being their weapons, their power of defending themſelves, or hurting others, doth moſt properly conſiſt in them: ſee Note on *Luke* 1. n. And though it be here the *horns of a lamb*, which is no ſtrong or formidable beaſt, yet ſtill the *horns of* the *lamb*, or *ſheep*, are the only ſtrength which that creature hath, and horns cannot properly ſignifie any thing elſe but ſtrength. As for the whole phraſe here, Κέρατα δύο ὅμοια ἀρνίῳ, *two horns like unto* (*a* or) *the lamb*, it muſt be interpreted by an analogy with

h. Κέρατα.

Ὅμοια ἀρνίῳ.

with what we read ch. 5. 6. There *Chriſt* having been ſlain, and riſen again, and inſtall'd in his regal power, is repreſented by *a lamb having ſeven horns*, which are the denotation of his ſeveral branches of power, uſeful to him for the ſubduing his enemies: And ſo here of this *ſecond beaſt* it is ſaid, that it hath *two horns like the lamb*, that is, this lamb before deſcribed, ch. 5. in like manner as the beaſts ſpeaking ὡς Δράκων, *as the Dragon*, refers to the *Dragon*, v. 2, 4. And though the demonſtrative article ὁ be not *prefix'd*, yet that is ſo ordinarily left out in all Writers, when it muſt be retain'd in the ſenſe, that no objection can be drawn from thence. This then being thus far clear, it remains only to enquire what acts of power are here meant by the *two horns*. And 1. it muſt be reſolved that they are two ſuch as are like two of *Chriſt*'s; for that is concluded from the ὅμοια ἀρνίῳ, *like the lamb*. Of which number as the power of miracles and of prophecy are certainly two, ſo there is great reaſon here from the Context to reſolve theſe to be the two that are here meant. For it being already cleared, that κέρατα, *horns* ſignifie powers, two powers are here named diſtinctly in the following verſes; firſt, the *power* of *working ſigns*, ver. 14. ſecondly, *of giving breath to the image of the beaſt*, ver. 15. For that is the denotation of ἐδόθη αὐτῷ in thoſe two (and very ordinary in other) places, *It was given to him*, that is, *Power was given to him*, or he had power (ſee *Luke* 1. Note p.) Now the σημεῖα, *ſigns*, doth acknowledgly denote miracles; and ſo it is ſpecified ver. 13. *He doth great ſigns, ſo that he makes fire come down from heaven*, &c. and ſo that is the firſt horn of this *ſecond beaſt*, the Magicians and Sorceres power of working ſome prodigies, like unto thoſe that *Chriſt* the *lamb* (himſelf, and in his Apoſtles afterwards) had wrought, reſembling them, but not truly ſuch, falſe, deceitful miracles. And for the *power* of *giving breath to the image of the beaſt*, that is expreſs'd in the next words to be the enabling *the image of the beaſt to ſpeak*, which clearly denotes the receiving reſponſes from the Devil, or the Devils giving of Oracles, foretelling things to come; which is another imitation of what the Lamb or *Chriſt* had done, who left the power of prophecy in his Church after his Aſcenſion, as he ſaith of the *Paraclete*, *he ſhall ſhew you things to come*, and as S. *Paul* ſaith, *Epheſ.* 4. 11. that for the founding and confirming a Church, *Chriſt gave ſome Apoſtles, ſome Prophets*, &c.

ὡς Δράκων.

Κέρατα δύο.

Ἐδόθη αὐτῷ

Σημεῖα.

Δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου.

i. V. 13. *Maketh fire come down*———] The firſt of theſe horns or powers, being ſhew'd to be the power of miracles wrought by the Magicians through the power of the Devil, contains under it all the deceitful wonders wrought by Sorcerers in thoſe times; and the ſtrangeſt of all theſe that were by any of them pretended to, was this of *making fire deſcend from heaven*, in imitation of *Elias*, as *Jannes* and *Jambres* did by their magick ſome miracles after *Moſes*. And this is particularly related by *Philoſtratus* of *Apollonius Tyaneus*, l. 5. c. 5. that he *called down fire from heaven*. And this is a ſignal evidence that theſe Sorcerers were this *ſecond beaſt*.

Πῦρ ποιῆσαι καταβαῖνον.

k. V. 14. *Make an image to the beaſt.*] The deſign of theſe Sorcerers to advance Heatheniſm by that means, and to oppoſe Chriſtianity, and the ſucceſsfulneſs of their attempt, ſo far as to incenſe the Emperors againſt the Chriſtians, and to engage them to favour and encourage Heatheniſm or Idolatry, is ſufficiently known in ſtory, and appears by that book of *Hierocles*, (to which we have *Euſebius*'s anſwer, though the book it ſelf be not extant) wherein he compares *Chriſt* and *Apollonius*, the *Evangeliſts* the writers of *Chriſt*'s ſtory, and *Philoſtratus* the writer of *Apollonius*'s life, and prefers *Apollonius* and *Philoſtratus* very much before the other. And this is the meaning of v. 12. *he did all the power of the firſt beaſt before him*, that is, he confirmed men in the belief and practice of all the heathen worſhip which was then a-foot; and as it follows, *makes all the inhabitants of the land*, that is, the generality of the *Roman* Empire, to *worſhip the firſt beaſt*, *whoſe wound had been cured*, that is, to continue thoſe heathen worſhips of *Jupiter Capitolinus*, and the like, which ſeemed to have been ſhaken by the burning, but were ſetled again by the re-edifying of the Capitol. And not only ſo, but, as here 'tis added, *he ſaith to the inhabitants of the land*, that is, commands them, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας, καὶ ἔζησε, *to make an image to the beaſt which hath the ſtroke of the ſword, and lived*. That that Beaſt which *hath the ſtroak of the ſword, and yet lived*, is the beaſt v. 1. *one of whoſe heads was wounded to death*, and the πληγὴ θανάτου, *mortal wound* (all one here with πληγὴ τῆς μαχαίρας, *ſtroke of the ſword*) was cured, is manifeſt; and that hath been cleared to denote the heathen worſhip, as it then ſtood at *Rome*, the prime part of which was the worſhip of *Jupiter Capitolinus*. The only difficulty then is, what is the εἰκὼν, *image* of this beaſt. And firſt, it may ſignifie the inventing and introducing of ſome other heathen worſhips or temples beſides thoſe, yet agreeable and like unto thoſe which they had already: And to that ſenſe may be applied what we read of *Domitian*, his adding of new Deities, and erecting *Flavia templa*, *Flavios Sacerdotes*, of which, ſaith *Martial*, l. 8. Epigr. 80.

Πληγὴ μαχαίρας.

Πληγὴ θανάτου.

Εἰκὼν τοῦ θηρίου.

Sic nova dum condis, renovas, Auguſte, priora,
Debentur quæ ſunt, quæque fuere tibi.

Whilſt he built new temples, and re edified the former, both were to be acknowledged due to him, what now are, and what were before. But there is one objection againſt this interpretation, *viz.* that as this *ſecond beaſt* (Sorcery, or the Magicians,) is ſaid at the beginning of the verſe to *deceive thoſe that dwell on the land*, ſo this *beaſt ſaith to the inhabitants of the land*, ποιῆσαι εἰκόνα, *that they ſhould make the image*. And there is no reaſon to think that κατοικοῦντες ἐπὶ τῆς γῆς, *the inhabitans of the land*, ſhould denote *Domitian* the Emperor. What ἡ γῆ ſignifies we have oft explained, not *the earth*, but *the land*, that is, the whole region or dominion; and that to be defined by the Context. While the diſcourſe was about the *Jews*, there it ſignified conſtantly *Judæa*, and the reſt of the Tetrarchies, all *Palæſtine*; and now in this chapter (ſee Note b.) the diſcourſe is about the *Romans*, it muſt by analogy ſignify the whole *Roman* Empire, as οἰκουμένη, *the world*, which ſometimes ſignifies *Palæſtine*, elſewhere ſignifies the *Roman* Empire (ſee Note on *Mat.* 24. e.) And conſequently οἱ κατοικοῦντες ἐπὶ τῆς γῆς, *the inhabitants on the land*, will ſignifie ver. 7. and here, the Princes and people of the other regions, within the compaſs of the *Roman* Dominion; and then moſt probably the meaning of the verſe will be, that by the deceits of theſe Magicians, *Apollonius*, &c. (who, as *Philoſtratus* makes it evident, went about all the regions, and did their wonders, and drew men after them) the people of all thoſe countries were perſwaded to admit the like worſhips (and build the like Temples) to thoſe in the Capitol at *Rome*, which may be meant by the θαυμάζειν ὀπίσω, *to wonder after the beaſt* (ſee Note b.) that is, to receive univerſally the worſhip of *Jupiter*, and to build Temples to him. As for the conceit, that *Achilles*'s ghoſt, which *Apollonius* in *Philoſtratus* is ſaid to have raiſed, ſhould be the *image of the beaſt* here, or that the image of *Apollonius* himſelf, which his ſcholars appointed to be worſhipped, ſhould be it, there are many inconveniencies which lie againſt either of theſe interpretations. This which we have ſet down is moſt ſimple, and agreeable to the Context.

Οἰκουμένη.

Οἰκουμένῃ.

V. 15. *Life.*] That πνεῦμα ſignifies *breath*, not *life*, is ſufficiently known, and conſequently, *to give breath* muſt be to enable to ſpeak, as it here follows; and to *give* this *to the image of the beaſt* (in the notion of that forementiond, Note k.) muſt ſignifie to deviſe arts by which Oracles were now given, or the Devils raiſed to give Reſponſes in thoſe other places where theſe *Roman* worſhips had been received. That the Oracles at *Cumæ*, at *Dodona*, at *Delphos*, in all *Bœotia*, and in moſt other places, were become dumb before this time, is acknowledged by all heathen writers: and *Plutarch*'s diſcourſes of that ſubject are very conſiderable to ſhew

l. Πνεῦμα.

the influence that the Christian faith had on this, and how Idol worship lost much of its reputation by this means. These Augurs then and heathen Priests, as they did undertake to divine by looking into entrails of sacrifices, and by many other ways, so did they contrive the delivering of Oracles in new places, as in *Pontus* by *Æsculapius*, and the like, as may be seen in *Lucian*'s *Pseudomantis*. This practice continued publick as long as the Emperors continued *Pagan*, and afterwards more privately: But about the time to which this Vision belongs, that is, in the reign of *Domitian* (as also of *Trajan* and *Adrian*) upon the great defection of Oracles, the Devil in these his agents was most active to repair the loss by setting up new Impostures in this kind; and this as a branch or effect of that Prophetick Power signified by the *second horn* (of this *second beast*) *like unto the lamb*, ver. 11. and to this must be applied that in the end of that verse, subjoined immediately to the mention of the *two horns* ἐλάλει ὡς Δράκων, *the second beast spake* (that is, these Augurs prophesie, or delivered Oracles) *as the Dragon*; First, Wickedly and cruelly, for the advancing of Satan's kingdom, as when by this means they stirred up the Emperor and his Officers against the Christians. See *Lucian* in *Pseudomant.* concerning *Alexander* the Magician. And so saith *Baronius*, *An.* 272. § 20. the Gentile-Priests did out of the Oracles of the *Sibyls* incense the Emperors against the Christians. Secondly, Cunningly, doubtfully giving their Responses in obscure forms, veiling their predictions in equivocal speeches, as the Devil, that knows some futures, and guesseth at others, is wisely and politically wont to do. The former of these seems chiefly to be meant by ὡς Δράκων, *as the Dragon*, because in this v. 15. after the *Image of the beast speaking*, is immediately added, *and cause that as many as would not worship the image of the beast should be killed.*

Ελάλει ὡς Δράκων.

Ποιῆσαι ἵνα ἀποκτανθῶσι

V. 16. *A mark in their right hand.*] The giving χαράγματα, *marks in* the *right hand* or *forehead* was ordinary in *Syria* and the neighbour countries, not as a brand or στίγμα (as it is among others, by way of punishment; see *Gal.* 6. 17.) but as a note of servants, or to discriminate the servants of one Master from another. These marks were either *in their right hands* (or *arms*, or *wrists*, as χεὶρ oft signifies, and not only the *hand*, which is ἀκρόχειρ, see *Mark* 7. Note a.) or *in their foreheads*: στίγματα δὲ τῶν στρατιωτῶν ἐν τῇ χειρὶ εἶναι, saith *Julian*, *marks of soldiers are in their hands* or *wrists*; and *Lucian de dea Syr.* hath στίζεσθαι ἐπὶ χερσὶν, *to be marked on the wrists.* So that to *cause all to receive this mark*, is to force all to the receiving these Idol worships; and the way of forcing them is specified ver. 17. ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι, *that no man might buy or sell*, that would not; that is, incensing the Emperor and his Officers in the provinces to make interdicts against Christian assemblies, and to proceed severely and capitally against all that used any but these heathen Idol-worships. This whole passage seems to allude to the tyranny of *Ptolemæus Philopator* upon the *Jews* in the third of the *Maccabees*, Περιῆλθε δημοσίᾳ κατὰ τὸ ἔθνος διαδῦναι φόβον, καὶ δὴ τὸ κατὰ τὸν αὐλὼν πύργῳ στήλῳ ἀναστήσας ἐξεκόλαψε, μυσέντα τῶν μὴ θυόντων εἰς τὰ ἱερὰ αὐτῶν εἰσιέναι, πάντας δὲ τοὺς Ἰουδαίους εἰς λαογραφίαν καὶ ἐγκύκλιον διάθεσιν ἀχθῆναι ——— τούτους τε ἀπογραφομένους χαράσσεσθαι, καὶ διὰ πυρὸς εἰς τὸ σῶμα θεσπίμῳ Διονύσου κισσοφύλλῳ— *He made an edict to bring disgrace upon the nation, and upon a tower joining to the court he erected a pillar, and engraved on it, that no man should enter, but those who sacrificed after the heathen manner to their gods, and that all the Jews should be forced to be enrolled and put in a servile condition, and that those that were enrolled should be marked also with fire upon their body with Bacchus's Ensign, an Ivy-leaf.* Which passage seems to be taken notice of by the Author of the Ετυμολογικὸν μέγα, who speaks of *Ptolemæus Philopator marking men* διὰ τὸ φύλλα κισσοῦ, *with Ivy leaves.* All which we see signifies the marking them out as servants with the ensign of their heathen god *Bacchus*, as here with *the mark of the beast*, that is, of Idol-worship.

m. Χάραγμα.

μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι.

V. 17. *Name of the beast.*] Beside the *mark of the beast*, here is mention'd the *name of the beast*, and the *number of the name*, which are in like manner to be received on their *wrists*, or *foreheads*, as the *mark* was; for so the construction carries it, *He causeth all* ἵνα δῶσιν αὐτοῖς, *that he may give them a mark*, ver. 16. *And that no man should buy or sell, save he that had the mark, or the name, or the number of the name.* Where, as their having *a mark given* them is all one with *receiving* and *having* it, so the *having the name*, and *number of the name of the beast*, must be all one with their *receiving* it. And then this will signifie no more than the several ways whereby servants or worshippers of the heathen Idols were innitiated, or received, and discriminated from others; first by a mark or ensign of that God whose worship it was, an Ivy-leaf for *Bacchus* (from whence they were called *thyrsigeri*, and καθηκορβεῖοι) and the like; Secondly, by the name of the God engraved on them, as Φοίβου, Διόνυσου, *Apollo*, *Bacchus*, &c. and therefore, c. 14. v. 11. we have χάραγμα τοῦ ὀνόματος αὐτοῦ, which must there best be rendred, *the engraving of his name*; Thirdly, by numeral letters, which make up the same sum that the name of the God makes, which is but a mystical or cabalistical way of having the name understood by them that use it, but not easily understood by any man else. Of these *Servius* on *Virgil* makes frequent mention: And *Martianus Capella* mentions XN as the mystical name of the Sun, that is, the number of the name. And an example of this manner of describing a God, even *Christ* himself, hath been set down from the *Sibylline Oracles*, Note on *1 Pet.* 4. f. Having gone thus far, it is now observable that these four phrases, *worshipping the image of the beast*, ver. 15. *having the mark of the beast, having the name of the beast, having the name of the number of the beast*, are all here used in the same matter, (as things commanded under severe interdicts, either capital punishment, ἵνα ἀποκτανθῶσι, *that they may be kill'd*, that do it not, or expulsion from humane society, that they may *not buy or sell*, but be discommuned) and perhaps thus differently expressed to set down the several degrees of complying with Heathenism, that the persecutions brought Christians to, known and mention'd by the ancients, that is, the several *species* of the *Lapsi*; first, *Apostatæ*, *Apostates*, that openly renounced the Christian Religion; secondly, *Sacrificati*, *they that sacrificed to Idol-gods*; thirdly, *Thurificati*, *they that burnt incense to them*; fourthly, *Libellatici*, *they that received tickets to acknowledge that they had done so*, though they had not; which being in respect of the scandal of it, and by way of interpretation, all one with having sacrificed, may properly be expressed by *receiving the number of the beasts name*, which is in effect all one with *receiving* his *name* or *mark*.

n. Ονομα θηρίου ἀριθμὸς ὀνόματος αὐτοῦ.

Ἔχων ὄνομα

V. 18. *Here is wisdom.*] What ὧδε ἡ Σοφία ἐστὶν, *here is wisdom*, signifies, is somewhat uncertain. It may refer to God; *Herein is Wisdom shewed*, that as the heathen Priests veil the names of their gods in secret numbers, so God hath here set down in cypher the name of that heathen god whose worship is by these Edicts prescribed. And then that which follows, ὁ τὸν νοῦν ἔχων ψηφισάτω, *let him that hath understanding count*, or *reckon*, will be no more than, Let him that knows what belongs to mystical expressions of names by numbers take notice of this number now given him, and he shall find how it fits the event. But it is also possible that the phrase, *here is wisdom*, may refer only to man: 'Tis an act of special wisdom to do it: and then to that sense will be agreeable what follows, *Let him that hath understanding cast the account*; where again the *wisdom* and *understanding* may either signifie skill and sagacity to find out the meaning of this mystery, or else prudence to manage it wisely, that it shall bring no danger upon him, it being that which was not fit publickly to be discovered, but *if any man had* the *skill* to discern it, he would, if he were

o. Ὧδε ἡ σοφία ἐστὶν.

ὁ Νῶν ἔχων ψηφισάτω.

were wiſe, *reckon* it to himſelf, and ſay nothing, not diſcover that openly which might bring danger or perſecution along with it. To this purpoſe 'tis obſervable, that in the firſt ages of the Church (which were moſt likely to have underſtood and given us light in it) they made no conjectures about it; and 'tis *Irenæus*'s ſaying, that if in his time it were fit publickly to be declared, δι' ἐκείνου ἂν ἐῤῥέθη τῷ καὶ τὴν ἀποκάλυψιν ἑωρακότι, ὐ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς, *It would have been declared by him that ſaw the Revelation, for that was but a litte while ago, almoſt in our age, about the end of Domitian's reign.* Intimating, that the reaſon of S. *John*'s not diſcovering it was ſomewhat proper to thoſe times, that is, ſurely, becauſe ſomebody that lived in his time, or was ſuddenly to come, was concerned in it. It will now, at this diſtance of ſo many hundred years, be more difficult for us to find it out, and leſs advantageous to afflict our minds in the ſearch of it. That conceit of *Iræneus*, that the number is to be found out by the Greek account of letters, hath been taken for the rule by which the work muſt be wrought, and ſo the Greek Alphabet hath had all the applications made to it to expound this riddle: whereas firſt, theſe kind of Arithmetical myſteries were not ordinary among the Greeks of that age; and ſecondly, the Greeks had anciently another way of numbering, beſide that of the letters of the Alphabet in their order, *viz.* by ſix letters only taken out of the Alphabet, which did comprehend all numbers: And who knows whether that be not the way of numbering by which the operation is to be wrought? And thirdly, it is much more probable, that S. *John* had reſpect to the Hebrew cuſtom of finding out myſteries in the number of letters, that being very uſual among the Rabbines of that age, under the name of *Ghematria*, which was a myſterious and abſtruſe art; and, in their account a ſpecial depth of wiſdom among them. Whatever this number is, 'tis ſomewhat, which as a note of diſcrimination, is impoſed, v. 16. on all men of that time and place, whereof that viſion treats, and which ſome *had upon them*, v. 17. was *received* by ſome, ch. 14. 11. and *not received* by others, ch. 20. 4. All this and much more might be ſaid, to demonſtrate it unreaſonable to take any pains in finding out the preciſe name, whereof this of *666* is the numeral expreſſion. The ſenſe of the verſe and the whole paſſage is clear without it, that the heathen Prieſts, and Augurs, and Sorcerers, ſhould incenſe the Emperor againſt the Chriſtians in all the Provinces, and cauſe them to make edicts of great ſeverity againſt all that did not ſome way comply with their heathen worſhips. And I ſhall not trouble the Reader with any (as more ſcrupulous, ſo) uncertain enquiries.

CHAP. XIV.

Paraphraſe.

1. AND [a] I looked, and lo a lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his fathers name written in their foreheads.]

1. Here is another viſion, or another branch of the former. And methought I ſaw the lamb, that is, Chriſt, on mount Sion, in the Chriſtian Church, and with him all thoſe conſtant pure Chriſtian Jews, ch. 7. openly and conſtantly profeſſing the truth. a.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps.]

2. And again methought I heard a voice from heaven as the voice of many waters, &c. that is, the Goſpel preached aloud among the Gentiles, and a multitude of Gentile Chriſtians (ſee ch. 7. 9.) a rejoicing together.

3. And they ſung as it were a new ſong before the throne, and before the four * beaſts, and the Elders: and no man could learn that ſong, but the hundred and forty and four thouſand which were redeemed from the † earth.]

* Living creatures, ζῶων. † Land, γῆς.

3. And theſe, methought, were ſinging of praiſe to God (fitting, as he was before repreſented, ch. 4. 2. after the manner of the Biſhop of Jeruſalem, with the four Apoſtles, and the four and twenty Biſhops of Judæa in council with him) and this ſong being a thankſgiving to God through Chriſt (and ſo call'd a new ſong, according to that tradition of the Jews on Pſal. 96. 1. that whereſoever the new ſong is mentioned, it refers to the age of the Meſſias) for vouchſafing them to be perſecuted and ſuffer for his name (ſee Acts 5. 41.) none could join with them in it, but the hundred and forty and four thouſand, that is, thoſe pure Jew-Chriſtians, that had kept themſelves conſtant and ſpotleſs from the pollutions of the world, like them.

4. Theſe are they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, * being the firſt fruits unto God, and to the Lamb.]

* A firſt-fruit, ἀπαρχή.

4. Theſe are they which had kept pure from all the heretical Gnoſtick corruptions of uncleanneſs, &c. (ſee note on ch. 2. n.) and that held out conſtant againſt all terrors of perſecutions, and ſo were reſcued from the ſins of that wicked age, the pure primitive Chriſtians.

5. And in their mouth was found no guile: for they are without fault before the throne of God.]

5. That never fell off to any falſe Idolatrous, or heretical practice, but ſerved God blameleſs.

6. And I ſaw another Angel flie in the midſt of heaven, having the [b] everlaſting † Goſpel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people;]

† Good news to publiſh εὐαγγέλιον εὐαγγελίσαι.

6. And methought I ſaw another Angel, none of thoſe before mentioned, flying or haſtning about the world, carrying good news with him, happy tidings for the time to come, to all nations, Jews and Gentiles, viz. to the Chriſtians of all. b.

7. Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worſhip him that made heaven and earth, and the ſea, and the fountains of waters.]

7. And thereupon admoniſhing all now to ſtand out firmly and conſtantly, to adhere to the true God and the Chriſtian faith, in oppoſition to the heathen idolatry, which ſhould now ſhortly be deſtroyed.

8. And there followed another Angel, ſaying, [c] * Babylon is fallen, is fallen, that great city, becauſe ſhe made all nations drink of the † wine of the wrath of her fornications.]

[c] She is fallen, ſhe is fallen, Babylon the city, the great.
† Bitter or myrrhate wine, οἴνου τοῦ θυμοῦ.

8. And as ver. 7. it was foretold that Idolatry ſhould ſuddenly be deſtroyed, ſo preſently another Angel, methought, brought me news that 'twas done, that that whole impure city of Rome heathen, under the title of Babylon (ſee note on ch. 18. a.) that old heathen, idolatrous city, that had lain ſo heavy upon the people of God, a numerous populous city, and in each of theſe reſpects fitly expreſſing this) was, that is, ſhould ſpeedily be deſtroyed, for advancing the heathen worſhip, and perſecuting all that would not join in it. c.

9. And the third Angel followed them, ſaying with a loud voice, If any man worſhip the beaſt, and his image, and receive his mark in his forehead, and in his hand.

9. And methought a third Angel followed, on purpoſe to confirm all weak ſeduced perſecuted Chriſtians, and to fortifie them in their patience and conſtancy under the preſent, or yet remaining perſecutions (ver. 13.) and this he did by denouncing the judgments that the inconſtant ſhould fall under, the direful ruine which attended all apoſtatizing, complying Chriſtians, that (after the manner of the Gnoſtick compliers) for fear of perſecutions, had or ſhould forſake the Chriſtian purity, and joyn in the worſhips or practices of heathen Rome; denouncing poſitively, that whoſoever ſhould do ſo, (ſee note on chap. 13. m. n.)

10. The

d. 10. He ſhould have his portion with heathen Rome, in the bitter puniſhments, or effects of God's wrath, ſuch as fell upon Sodom and Gomorrah, Chriſt being the Judge, and the Angels the Executioners of it.

10. The ſame ſhall drink of d the * wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb.]

* Bitter wine of God, mixt, unmixt in the cup of his wrath.

11. Even utter deſtruction to all that ſhall have been guilty of this in any degree (ſee ch. 13. note n.) and do not timely repent of it.

11. And the ſmoak of their torment aſcendeth up for ever and ever: and they have no reſt day nor night who worſhip the beaſt and his image, and whoſoever receiveth the † mark of his name.]

† Engraving, χάραγμα. See note on ch. 13. n.

12. And herein ſhall the ſincerity of mens hearts appear and be made manifeſt by the bloody perſecution now approaching, ver. 13. if they ſhall venture any perſecutions from the heathens, rather than thus fall off, and deny Chriſt, if, whatever the hazard be, they ſhall adhere cloſe to the precepts of Chriſtian conſtancy, and the purity of Chriſtian practice, and neither really nor ſeemingly comply with the perſecutors.

12. Here is the patience of the Saints: here are they that keep the commandments of God, and the faith of Jeſus]

e. 13. And to that purpoſe there came a voice from heaven, ſaying, That there ſhould now come a great trial indeed, (viz. in the times of Diocleſian that cruel tyrant) and the perſecutions ſhould lie ſo heavy on the Chriſtians within a while, that they ſhould be happy that were well dead, who were come to enjoy their reward of peace and bliſs, and are not left on earth for ſuch combats and ſtorms as theſe.

13. And I heard a voice from heaven ſaying unto me, Write, Bleſſed are the dead † which die in the Lord e from henceforth; yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow * them.]

† That are in the Lord, which die within a while, οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπάρτι.
* With them, μετ' αὐτῶν.

f. 14,15. And preſently upon this viſion of thoſe ſharp perſecutions (which generally were means to call down God's judgments on the perſecutors) methought I ſaw a bright ſhining cloud, and one like Chriſt upon it, in a regal attire, with a ſicle in his hand (all this noting the judgments and exciſion of heathen Rome, which in reſpect of their cruelty againſt the Chriſtians and their other heathen ſins was now, as a field of corn, ready for harveſt. And another Angel called to him, and bad him proceed immediately to this exciſion, their ſins being come to maturity, and having fitted them for deſtruction.

14. And I looked, and behold a white cloud, and upon the cloud one ſat like unto the Son of man, having on his head f a golden crown, and in his hand a ſharp ſicle:

15. And another Angel came out of the Temple, crying with a loud voice to him that ſat on the cloud, Thruſt in thy ſicle and reap, for the time is come for thee to reap, for the harveſt of the earth † is ripe.]

† Is dried, ἐξηράνθη.

16. And he did accordingly, and this vengeance befel heathen Rome.

16. And he that ſat on the cloud thruſt in his ſicle on the earth, and the earth was reaped.]

17. And another Angel or officer of Chriſt's vengeance was ſent out by him on the ſame errand, and methought he came from God in heaven, as out of the ſanctuary, the place where incenſe is offered (an effect of the prayers of the Saints again) with a ſharp ſicle in his hand, an emblem of exciſion.

17. And another Angel came out of the Temple which is in heaven, he alſo having a ſharp ſicle.]

g. 18. And another Angel came from the altar of burnt offerings, by which the wicked are repreſented, having the execution of God's wrath upon the wicked intruſted to him, and he cried aloud to him that had the ſharp ſicle, and bid him ſet about this work as if it were a time of vintage, cutting down the cluſters of grapes of the vine of the land, that is, deſtroying this idolatrous cruel city and people, as having filled up the meaſure of their iniquities, and being now full ripe for ſlaughter.

18. And another Angel came out from the Altar, which had g power over fire, and cried with a loud cry to him that had the ſharp ſicle, ſaying, Thruſt in thy ſharp ſicle, and gather the cluſters of the vine of the earth, for her grapes are fully ripe.]

19. And accordingly 'twas done, theſe obdurate ſinners ripe for judgment, were terribly deſtroyed, cut down, and caſt like ripe grapes into a wine-preſs, the wrath of God falling ſadly upon them.

19. And the Angel thruſt in his ſicle into the earth, and gathered the vine of the earth, and caſt it into the great wine preſs of the wrath of God.]

h. 20. And this extended not only to the city of Rome, but to other parts of the Empire, wherein Chriſtianity had been perſecuted, and a moſt bloody ſlaughter there was among them.

20. And the wine-preſs was trodden without the city, and blood came out of the wine preſs, even unto the horſe-bridles, by the ſpace of h a thouſand and ſix hundred furlongs.]

Annotations on Chap. XIV.

a. Εἶδον, εἶδε δεύτερον. V. 1. *I looked, and lo a lamb*——] The ſum of this enſuing viſion, and the propriety of it to this part of the ſtory, is here fit to be ſet down as preparative to the interpretation of it: and it is this; The ſtate of heathen *Rome* being ſet down in the former chapter, as it was in *Domitian*'s time, that time of perſecuting of Chriſtianity, and reviving of Heatheniſm (that had loſt a little of its luſtre) here is now a general view given of all that is more largely ſet down in the 16, 17, 18. chapters, that is of all from *Domitian* to *Conſtantine*, or the prediction in groſs of what is there particularly executed; juſt as the ſixth chapter was the repreſentation of the ſeveral degrees by which the *Jews* Polity came to its diſſolution, and the premiſing in ſhort what was afterwards to be acted on the *Jews* in the following chapters. And as there the total deſtruction of the Jewiſh ſtate is chiefly inſiſted on, from v. 12. to the end, ſo here in this, the period of the *Roman* idolatrous power, and the deſtruction thereof by an immenſe effuſion of blood is deſcribed, from v. 14. to the end; but preparatory to that, a deſcription of the pure, conſtant, primitive Chriſtians, in the firſt five verſes; an Angel declaring happy tidings to the whole Chriſtian Church for the time to come, and requiring them to walk in a religious fear, and to give *glory to God*, becauſe he would now appear and *judge their perſecutors*, v. 6, 7. Then another Angel foretelling the deſtruction of heathen *Rome*, v. 8. and another, the bitter puniſhments and utter ruine of apoſtatizing, complying Chriſtians, v. 9, 10, 11. then a declaration from heaven, that moſt ſore perſecutions ſhould fall upon the Church immediately before this happy change, ſo that they ſhould be *happy* who were well *dead*, and were come to enjoy their reward, and not left to undergo ſo ſore a trial, v. 13. And this to point at the time of perſecution under *Diocleſian*, *Maximian*, *Herculius*, *Maximian Armentarius*, *Maximinus*, *Maxentius*, *Licinius*, which was long and moſt ſharp.

b. Εὐαγγέλιον. V. 6. *Everlaſting Goſpel.*] that the word Εὐαγγέλιον ſignifies *good news*, and by a figure only is appropriated to the *Goſpel*, (as being moſt eminently ſuch) is ſufficiently known. And therefore here in all probability it muſt be taken in the native ſenſe, and denote ſimply *good tidings*. And what they are, appears v. 7. where the words of this *good news* are, *The day of God's judgments are come*, the former words *fear God, and give him praiſe*, being the preface to it. Which though they are a ſad proclamation of Judgment, and ill news to the impenitent, yet they are a ſpecial piece of *good news* to the pious, conſtant confeſſors, *that fear God, and confeſs and give him praiſe*, that is, couragiouſly confeſs him, whatſoever the danger be, (for ſo δοξάζειν Θεὸν, *to praiſe God* ſignifies, 1 *Pet.* 4. 16.) Now for the addition of Αἰώνιον to Εὐαγγέλιον, that ſure muſt ſignifie this *good news* to be ſuch, as not only

δοξάζειν Θεὸν Αἰώνιον Εὐαγγέλιον.

only the preſent but future ages were concern'd in. Thus was this (here mention'd) the freeing of the Chriſtian Church from publick univerſal perſecution of the heathen power, which was to be afforded at the time pointed at in this Viſion, that is, at the *fall* of *Babylon*, v. 8. For after that the heathen perſecution was taken off by *Conſtantine*, there never came any ſuch univerſal perſecution, but that in one place or other Chriſtians have had the benefit and liberty of aſſemblies. And though it cannot abſolutely be affirmed, that there can never come ſuch univerſal perſecution, yet in that this flouriſhing eſtate hath continued the *thouſand years*, c. 20. 11. it may well carry the name of Εναγγέλιον αἰώνιον, *the everlaſting good news*, in proportion to what we read of the puniſhment of the heathen perſecutors, whoſe *ſmoak* is ſaid to *endure for ever and ever*, *Rev.* 19. 3. That the *devil* ſhall be *let looſe again*, after this *everlaſting good news*, is affirmed, c. 20. 7. But then not *Babylon* (whoſe deſtruction here is the ſubject of this *good news*) but *Gog and Magog* ſhall *encompaſs the camp of the Saints, and the beloved city*, c. 20. 9. And though *Gog and Magog* in the *Ottoman* family hath over-ran that part of the Church, yet in other places, to which the *Roman* power did never extend, that loſs is repaired by the acceſſion of Chriſtian Princes that reign in *Denmark*, *Norway*, *Sweden*, *Poland*, *Ruſſia*, &c. ſo that ſtill it may be εναγγέλιον αἰώνιον in the largeſt ſenſe, as *good news* concerning all future time, as when *Daniel* propheſies that the *Saints of the moſt High ſhall poſſeſs the kingdom for ever and ever*, c. 7. 18.

c. Βαβυλὼν. V. 8. *Babylon is fallen.*] That by *Babylon* heathen *Rome* is ſignified in theſe Viſions, ſhall be ſhew'd at large, Note on c. 18. a. Here only it will be obſervable, Firſt, why it is called *the city, the great*, (for ſo ἡ πόλις ἡ μεγάλη, is beſt rendred) *viz.* firſt, in reſpect of her dominion, ſee c. 17. 18. *that great city which reigneth over the Kings of the earth*; and accordingly it was generally known by that title of *Urbs Domina trix*, *Regno ſuperba, Sanctorum debellatrix*, &c. *the Imperial city, Proud of her dominion, the ſubduer and deſtroyer of the Saints.*

ἡ πόλις ἡ Μεγάλη.

——*Regina tui pulcherrima mundi,*

in *Rutilius Numatian*, *the beautiful Queen of thy world.* So in *Cicero* 'tis *Lux orbis terrarum, the light of the world*; Ἄστρον τ κοινὸν τ ὅλης οἰκεμένης, in *Marcianus Heracleota*, *the common ſtar of the whole world*; *Regina & Domina* in *Julius Frontinius*, *the Queen and Ruler of the world.* Secondly, for the large circuit of the city, to which purpoſe this teſtimony of *Athenæus* is worth obſerving, *lib.* 1. Ἐπιλείποι δ' ἄν γε ἡ ἡμέρα μία ἐξαριθμούμενος τὰς ἐν τῇ Ῥωμαίων οὐρανοπόλει Ῥώμῃ ἀριθμουμένας πόλεις, ἀλλὰ πᾶσαι αἱ κατὰ τ ἐνιαυτὸν ἀριθμούμεναι, διὰ τὸ πλῆθος, *If I ſhould reckon the cities that are numbred in Rome that heaven-city of the Romans, not only one day would fail me, but as many days as make up a year, the number of them is ſo great.* Secondly, why this title of *Babylon* is here adapted to it, *viz.* to keep a ſpecial *decorum*, obſervable in theſe Viſions, in repreſenting the Chriſtian Church by the ancient Jewiſh. This is obſervable in many leſſer particulars, but moſt eminently in this deſcription of her Perſecutors. There were three moſt remarkable calamities that fell upon the ſeed of *Iſrael*; The bondage in *Ægypt*, the Captivity in *Babylon*, the Perſecution of *Antiochus*. And the like is propheſied in this book to befal Chriſtians. Firſt, Miſeries by Jewiſh perſecution, and therefore *Jeruſalem* is called *Ægypt. Rev.* 11. 8. The ſecond by *Roman* Idolatry, which is therefore called *Babylon* here, and c. 17. and c. 18. And the third, when the *Devil* is *let looſe*, by *Gog and Magog*, *Rev.* 20. 8. which are moſt perfectly parallel to *Antiochus*, (ſee the *Paraphraſe* there.) And there is little reaſon of doubting but theſe alluſions were intended, and there is great *decorum* and method therein, which ought to be carefully attended.

Αἴγυπτ(ον).

Γὼγ καὶ Μαγώγ.

d. Οἴνου θυμοῦ. V. 10. *The wine of the wrath*——] That χολὴ and θυμὸς are all one, that they both promiſcuouſly ſignifie thoſe intoxicating poiſoning mixtures which were put into wine, hath been ſhew'd in Note on *Mat.* 27. f. And agreeably to that notion, οἶνος θυμοῦ is applied in this chapter to ſignifie two things, abominable ſin, and intolerable puniſhment. The former of them in the 8th Verſe is joined with πορνείας, *fornication*, and 'tis the ſame in effect which it would be if the words had been οἴνου ἐσμυρνισμένου τ πορνείας, *a myrrhate* (bitter poiſonous) *cup of fornication.* Then for puniſhment 'tis here uſed ver 10. being ſpoken of God, οἴνου τ θυμοῦ τ θεοῦ· not as if θυμὸς ſignified *wrath*, (any more than the ſame word could ſignifie ſo ver. 8. where 'tis applied to Fornication) but again as θυμὸς and χολὴ are all one, and as they ſignifie all thoſe poiſonous bitter mixtures put into wine; and ſo οἶνος τ θυμοῦ τ θεοῦ is God's myrrhate cup of puniſhments, which he there threatens to pour out on them, expreſſed again in that that follows, κεκερασμένου ἀκράτου, *mix'd unmix'd*; Ἄκρατος being the word to ſignifie *wine not mingled* with water, *merum*, ſtrong wine, or red wine, (as חמר, which is rendred ἄκρατος, *unmix'd*, *Pſal.* 75. 9. ſignifies) and κεκερασμένος, *mix'd*, with theſe inebriating ſpices, meant by θυμὸς, which the *Septuagint* in that place of the *Pſalmiſt*, *Pſal.* 75. 9. expreſs by πλήρης κεράσματος, *full of mixture:* and then both theſe put thus together are very proper to expreſs the *cup of malediction* (ſee Note on *Mat.* 27. f.) and conſequently the curſes and fierce puniſhments of God. Thus c. 16. 19. οἴνου θυμοῦ τ ὀργῆς αὐτοῦ, *the bitter wine of his wrath*, not *the wine of the anger of his wrath.* Many the like phraſes we find ſcattered in Authors; Κύνδυ πικρίας, in * *Euſtathius*; *a cup of bitterneſs*; κύπελλον ὀλέθρου, in *Manaſſes*, *a cup of deſtruction*; and again, συμφορῶν ὑπερχειλῆ τὸν ζκύφον, *a cup of afflictions above brim full*, and ἀψινθιάζουσα πικρὸν ἐκπιοῦσα κρᾶσπεδον, *a bitter cup of the taſte of wormwood*; and τὸ τῆς θυμοῦ ποτήριον, in † *Nicetas Choniata.* See *Gaulmin* on *Euſtathius*, p. 35.

Κεκερασμένου ἀκράτου.

Οἶνος θυμοῦ τ ὀργ.

* Iſmen. p. 146.

† In Alex.

e. Ἀπάρτι. V. 13. *From henceforth.*] The word ἀπάρτι, (be it ſo read, or ἀπ' ἄρτι in two words) ſignifies, ſaith *Euthymius*, *within a ſhort time, not long after, quickly:* ſee Note on Mat. 23. 39. and *Mat.* 26. 64. In both which (as here) the ancient *Latin* reads *amodo*, *within a while.* This verſe belongs to that which went immediately before, v. 12. ὧδε ὑπομονὴ τῶν ἁγίων ἐστὶ, *here is the patience of the Saints*, to ſignifie a time of perſecution (ſee ch. 13. 10.) And to that nothing can be more proper than this, that they are to be accounted happieſt that die ſooneſt, that *within a while* are taken out of this life, from having their part in the *evil to come*, *Iſa.* 57. 1. So *Eccl.* 4. upon mention of the oppreſſors and ſtrength on their ſide, and the *no comforter* v. 1. it follows, *wherefore I praiſed the dead which are already dead*, &c. v. 2. And to this belongs the anſwer of the *Spirit* in the words following, *they ſhall have reſt from their* κόπου, that is, from thoſe perſecutions which attend them here, (ſee Note on *Heb.* 3. c. 3.) and which only death can give them an end of.

Ὑπομονὴ τῶν ἁγίων.

Κόπου.

f. Στέφανον χρύσεον. V. 14. *A golden crown.*] That the στέφανος χρύσεος, *golden crown*, is an enſign of Regal power, is ſufficiently known, and little doubt but here it is ſo, denoting that which in the New Teſtament is oft expreſs'd by the ſtyle of *the kingdom of God*, or *Chriſt*, the deſtroying and ſubduing of his enemies, it being the ſpecial part of the King's office, *debellare ſuperbos*, *to ſubdue all that hold out againſt* him. And as by the *golden crown* this regal office of *Chriſt* is here expreſſed, ſo by the δρέπανον ὀξύ, *ſharp ſickle*, the approach of that exerciſe of it; the *ſickle* referring to the ripe harveſt, when the reapers come armed to cut down the corn, and *ſharpneſs* denoting the preparedneſs of this inſtrument for that work, and withal the ſwiftneſs and univerſality of the exciſion, cutting the whole field down together. And the deſtruction of the *Romans* (that is, of the heathen part of that people) is here fitly repreſented by it. So in the Goſpel, in the Parable of the wheat and darnel, the *harveſt* was the time of the exciſion of the *Jews.* So *Jer.* 51. 33. *Yet a little while and the time of her harveſt ſhall come*, that is, of judgments and exciſion, before expreſs'd by,

Δρέπανον ὀξὺ

Θερισμὸς.

It

It is time to thresh her, to which reaping is preparative. And whereas in this chapter there are two *ſickles*, one to *cut* pown the *corn*, another the cluſters of *grapes*, both theſe ſorts of harveſts are to be ſeen, *Joel* 3. 13. and both for judgments on a people; *Put ye in the ſickle, for the harveſt is ripe: Come, git ye down, for the preſs is full, the fats overflow, for wickedneſs is great.* And the reaſon of the phraſe is clear, becauſe God's judgments being attendants and rewards of the ſins of men, when the meaſure of their ſins is filled up, they are then like to a field of ripe corn in time of harveſt, fit to be reaped, ready for God's vengeance to fall on them; or again to bunches or cluſters of grapes ready for the wine preſs. And ſo here at the point of time, repreſented in this part of the Viſion (the time of *Diocleſian*) the ſins of heathen *Rome* were fully ripe, ready for the vengeance of God, when their rage had continued a ſharp perſecution for ten years without intermiſſion, and pillars were erected to *Diocleſian*, as trophies that he had aboliſhed Chriſtianity, and enlarged Paganiſm. See *Baronius Anno Dom.* 304. § 8.

g. Ἐξουσίαν ἔχοντα πυρός.

V. 18. *Power over fire.*] The Θυσιαστήριον, *Altar*, here being that whereon the beaſts were offered, and thoſe beaſts to be burnt with fire, and that fire being a denotation of the wrath and vengeance of God againſt the wicked, this Angel coming from the Altar, and *having power over fire*, is conſequently a miniſter or executioner of God's wrath upon the wicked impenitents, who are thoſe beaſts to be ſacrificed to God, to be deſtroyed before him.

V. 20. *A thouſand and ſix hundred furlongs.*] That the *thouſand and ſix hundred furlongs* here do refer to the bounds or extent of *Judæa*, is the opinion of the Learned *H. Grotius*; and his proof for it is, becauſe S. *Jerome*, which had lived in thoſe parts, and examined it very accurately, affirms that *Judæa* was in length an 160 miles, which, accounting every mile to contain ten *Greek Stadia*, or *furlongs*, amounts to 1600 furlongs. But if it be firſt adverted that the *wine-preſs* is here ſaid to be *trodden without the city*, and the *blood* to have *extended to* this ſpace of 1600 *furlongs*; ſecondly, that *Jeruſalem* was in the midſt of the country, and conſequently that from thence to the utmoſt bounds of it the ſpace will be but half ſo much as is the longitude of all *Judæa*; this conjecture will not be ſo agreeable to this place. And therefore it will be more proper, and accordant to the Context, which ſpeaks not of *Judæa*, but of *Rome*, to apply it to the adjacent Regions about *Rome*, to repreſent the bloodineſs of the wars, and many battels that would in the times of *Maximinus*, *Licinius*, and *Maxentius*, lie ſo very heavily upon thoſe countries, which were parts of the *Roman* Empire, that they cannot be better expreſs'd than by the *blood coming to the horſe-bridles*, a vaſt effuſion of blood among the *Romans*.

h. Στάδια χίλια ἑξακόσια.

Paraphraſe.

CHAP. XV.

1. And I had another viſion concerning the judgments of God upon heathen Rome, and methought I ſaw ſeven Angels with ſeven plagues, all which were to come one after another, and between them to divide the tragedy, and act all God's vengeance upon them.

1. AND I ſaw another ſign in heaven, great and marvellous, ſeven Angels having the ſeven laſt plagues, for in them * is filled up the wrath of God.]

* Was filled up, or finiſhed, ἐτελέσθη.

2. And I ſaw as it were a ſea of glaſs mingled with fire, and them that had gotten the victory over the beaſt, and over his image, and over his mark, and over the number of his name, ſtand on the ſea of glaſs, having the harps of God.]

2. And methought I ſaw a great multitude of pure zealous Chriſtians (the multitude noted by the ſea, their purity by glaſs, and their zeal by fire) that had not yielded to the heathen terrors in any the leaſt degree, but continuing conſtant in their purity, and ſtedfaſt confeſſion of faith. And they had in their hands harps, ſuch as were wont to be uſed in the Temple in God's ſervice, called the muſical inſtruments of God, 1 Chron. 16. 42.

3. And they ſung the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God † Almighty; juſt and true are thy ways, O King of Saints.]

† Ruler of all things, ὁ παντοκράτωρ

3. And they ſung to Chriſt the ſame ſong (or another after that pattern) that Moſes had done upon the victory and deliverance out of Ægypt, when the Ægyptians were overwhelmed in the ſea, noting their acknowledgment of God's goodneſs and mercy to them, who now, they ſaw, would puniſh and deſtroy the perſecuting heathen Emperors. And they magnified the mighty and wonderful works of God, his over-ruling power and fidelity in making good his promiſes to the Chriſtians his ſervants.

4. Who ſhall not fear thee, O Lord, and glorifie thy name? for thou only art holy, for all nations ſhall come and worſhip before thee, for thy judgments are made manifeſt.]

4. And ſaid, Now ſhall all the men in the world be obliged to fear and dread thee, and withal to magnifie thy name. This is thine only work, O Lord; for the nations of the world, the Gentiles, the Roman Empire, ſhall at length convert to Chriſtianity upon the ſight of thy revenges upon them who had crucified Chriſt, both Jews and Romans.

5. And after that I looked, and behold, the a * Temple of the Tabernacle of the teſtimony in heaven was opened.]

• Holy place.

a.

5. And then methought I ſaw the Holy of Holies opened, thoſe great myſteries which had long lain hid, revealed, that is, the decrees of God concerning the Romans now ready to come forth.

6. And the ſeven Angels came out of the † Temple, having the ſeven plagues, cloathed in pure and white linnen, and having their breaſts girded with golden girdles.]

† Holy place. vi. ver. 5.

6. And the ſum of them was contained in ſeven plagues or puniſhments upon the Roman Empire, brought out by as many Angels in ſhining glorious habits, each reſembling the High-prieſt, ch. 1. 13. (ſee Note on Luke 12. b.) coming out of the oracle, ver. 5. ſent by God from his throne in heaven, to execute theſe judgments upon them.

7. And one of the four * beaſts gave unto the ſeven Angels ſeven golden vials full of the wrath of God, who liveth for ever and ever.]

• Living cr. Ζώων.

7. And one of the four living creatures (attending and encompaſſing God's throne, by which four Apoſtles were underſtood, c. 4. 6. and thoſe there having power to foretel things to come) was therefore repreſented to give to theſe ſeven Angels (executioners of God's wrath) ſeven vials full of the wrath of the eternal God, that is, to give them commiſſion for the pouring out of God's wrath upon heathen Rome.

8. And the Temple was filled with ſmoak from the glory of God, and from his power; and no man was able to enter into the Temple, till the ſeven plagues of the ſeven Angels † were fulfilled.]

† Should be finiſhed, τελεσθῶσιν.

8. And the place where this viſion ſeemed to be, that is, the Sanctuary in heaven, ver. 5. was filled with ſmoak, as an expreſſion and conſequent of this fire of God's wrath and vengeance, which was like to prove ſo heavy, that the very repreſentation of it was unſupportable, no body could endure to come into the ſanctuary, whilſt that was repreſenting; noting that it would fall very terribly on all them that ſhould come within the reach of it.

Annotations on Chap. XV.

a. Ὁ Ναὸς τῆς σκηνῆς.

V. 5. *Temple of the Tabernacle.*] What is here literally meant by ὁ ναὸς τῆς Σκηνῆς τοῦ μαρτυρίου, ordinarily rendred *the Temple of the tabernacle of the teſtimony*, may thus be collected, ; *The tabernacle of the teſtimony* clearly ſignifies that tabernacle among the *Iſraelites* in *Moſes*'s time before the building of the Temple, called אהל מועד *the tabernacle of meeting*, *Exod.* 27. 21. and elſewhere *the tabernacle of the teſtimony*, *Acts* 7. 44. becauſe

becauſe God was there pleaſed to exhibit himſelf, and give teſtimony of his preſence, *Acts* 27. 22. In that there were two regions; the firſt called the *Sanctuary*, the ſecond דביר or *Oracle*, the *Holy of Holies*: and this is here, and *v.* 6. called ναὸς, and ſo again *ch.* 16. 1, and 17. not as that ſignifies the whole *Temple*, but a part of the Tabernacle, *viz.* the *Holy place*, or *Holy of Holies*. What ναὸς elſewhere ſignifies, ſee Note on *Acts* 19. c. and *Rev.* 14. c. out of the *Scholiaſt* on *Nazianzen* στηλιευτ. ά. who diſtinguiſhes ναὸς in the Chriſtian Church from ζηκὸς and τέμενος: the two latter, ſaith he, ſignify ἱερὸν ὅλον, *the whole Temple*, or *Church*, but the former the place where the communion table ſtands, which being divided from the reſt of the Quire, is to that as the *Holy of Holies* to the *Sanctuary*. And in this ſenſe of ναὸς it is that *Pſal.* 82. 2. the *vulgar Latine*, and from thence the *Engliſh* in our *Liturgy*, read *Temple*, where the *Hebrew* have דביר, and from thence our Bibles read *Oracle*. From this place God promiſes to ſpeak to *Moſes* of *all things which he would give him in command to the people of Iſrael*, *Exod.* 25. 23. And accordingly this *opening* of this holy place, or this Holy of Holies in this *tabernacle of the teſtimony*, is a repreſentation of God's revealing his will as from the Oracle concerning heathen *Rome*; and ſo ſtraight *the ſeven Angels came out* from thence, habited like the high-prieſt (who alone was permitted to go into the Holy of Holies in the Temple) and as executions of this decree have the *ſeven plagues*, or *blows*, or *judgments*, *v.* 6. that is, come ready to act a complete deſtruction, ſuch as was before meant by the ἑπτὰ βρονταὶ, *ſeven thunders* in the Viſion about the Jews, *ch.* 10. Note a. Ἑπτὰ πληγὰς γαὶ

CHAP. XVI.

Paraphraſe.

* holy place, ſee c. 15. a. † land γῆν

1 AND I heard a great voice out of the * Temple, ſaying to the ſeven Angels, Go your ways, and pour out the vials of the wrath of God upon the † earth.]

1. And the ſeven Angels the executioners of God's wrath, ch. 15. 6. being thus come abroad, methought I heard a proclamation coming out of the Holy of Holies (the place of God's exhibiting himſelf) addreſs'd unto them, and appointing them to go and pour out thoſe vials, that is, thoſe judgments of God, upon the Roman Empire (ſee note on ch. 13. k.)

* boil ἕλκος

2. And the firſt went and poured out his vial [a] upon the earth, and there fell a noiſome and [a] grievous * ſore upon men which had the mark of the beaſt, and upon them which worſhipped his image.]

2. And the firſt Angel did ſo, and there fell heavy plagues upon them, which ſwept away a multitude of heathens and carnal temporizing Chriſtians, both in the city of Rome and in other places, (ſee note a.) a.

3. And the ſecond Angel poured out his vial upon the ſea, and it became as the blood of a dead man, and every living ſoul died in the ſea.]

3. And the ſecond Angel did likewiſe, and there fell great ſlaughters upon the city of Rome, by the cruelty of the Emperors, and on occaſion of ſeditions, and very great multitudes died thereby (ſee note a.)

4. And the third Angel poured out his vial upon the rivers, and fountains of waters, and they became blood.]

4. And the third Angel did likewiſe, & methought his vial fell on the other cities and provinces of the Empire, and a great deal of war followed (note a.) and a multitude were ſlain there alſo.

* or pitiful, or holy, for the moſt and beſt copies read ὁ ὅσιος, not ἐσόμενος, † theſe, ταῦτα, ſee n. b.

5. And I heard the Angel of the waters ſay, Thou art righteous, O Lord, which art, and waſt, [b] and * ſhalt be, becauſe thou haſt judged † thus.

6. For they have ſhed the blood of Saints and prophets, and thou haſt given them blood to drink, for they are worthy.

7. And I heard another out of the altar ſay, Even ſo, Lord God * almighty, true and righteous are thy judgments.]

5,6,7. And this Angel that poured out the vial upon the waters, v. 4. God's judgments on thoſe other cities and provinces, did it as a juſt judgment on them, for the blood of Chriſtians that had been ſhed by them, and as an act of pity and relief to the perſecuted, whoſe perſecutions ended by this means: and ſo 'twas acknowledged by the ſouls of thoſe that had been ſlain by them (ſee note on ch. 6. c.) b.

* ruler of all things, παντοκράτωρ † to it, αὐτῇ

8. And the fourth Angel poured out his vial upon the ſun, and power was given † unto him to ſcorch men [c] with fire.]

8. And the execution of the fourth Angel was by bringing a great drought and famine on the Empire, ſuch as was in Maximinus's time. c.

* ſcorched greatly, or a great ſcorch, ἐκαυματίσθησαν καῦμα μέγα

9. And men were * ſcorched with great heat, and blaſphemed the name of God, which hath power over theſe plagues; and they repented not to give him glory.]

9. And tho' this famine tormented them exceedingly, yet were they ſo far from repenting or amending their ways, from receiving the faith of Chriſt, that they railed at the Chriſtian religion, as the author of all their miſeries, and ſo were more alien'd from it: ſee note c.

† throne

10. And the fifth Angel poured out his vial upon the † [d] ſeat of the beaſt, and his kingdom was full of darkneſs, and they gnawed their tongues for pain,]

10. And the fifth Angel's vial was pour'd out, not upon the perſons of men, but upon the government it ſelf, which was ſore afflicted and diſtreſs'd (ſee Jer. 13. 16. where for darkneſs the Targum reads Tribulation or Affliction) by the invaſion of the Barbarians, and the Emperors were much troubled at it, but could not help it. d.

* boils, ſee v. 2. † from ἐκ

11. And blaſphemed the God of heaven, becauſe of their pains and their * ſores, and repented not † of their deeds.]

11. And as before, ver. 8. ſo now again theſe invaſions of the Barbarians were imputed as a puniſhment inflicted on them for the permitting of Chriſtianity, and ſo made them ſet themſelves more violently againſt the Chriſtians; ſo far were they from reforming, or mending by this means.

* which are from the riſing of the ſun, τῶν ἀπὸ ἀνατολῶν ἡλίου † the word τρία three, is wanting in the K's. MS.

12. And the ſixth Angel poured out his vial upon the great river [e] Euphrates, and the water thereof was dried up, that the way of the [f] kings * of the Eaſt might be prepared.]

12. And the execution of the ſixth Angel was the deſtroying of Maxentius's forces in Italy, and ſo weakning of Rome, the myſtical Babylon (noted here by Euphrates, the River that belongs to Babylon) and making it capable of being taken, and poſſeſs'd by Conſtantine and his ſons, which were Chriſtians. e. f.

13. And I ſaw † three [g] unclean ſpirits like frogs come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet.]

13. And methought I ſaw three diabolical ſpirits, like the frogs of Egypt, one coming from the devil, another from the heathen worſhip, and the third from the falſe prophet: 1. The reſponſe of the devils raiſed by Maxentius's command, 2. the encouragement of the augurs, or heathen prieſts that divined by entrails, 3. ſome falſe predictions out of ſome paſſages of the Sibyls writings. g.

* land, γῆς † war of that great day of the God, the ruler of all things, πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος

14. For they are the ſpirits of devils working miracles, which go forth unto the kings of the * earth, and of the whole world, to gather them to the † battel of that great day of God Almighty.]

14. And all theſe were made uſe of to deceive Maxentius, and give him confidence that he ſhould proſper in his tyranny, and holding out againſt Conſtantine, which was the occaſion of Conſtantine's ſetting upon and deſtroying his army, of his entring Rome, and of that blow that befel Idolatry by this means.

15. Behold, I come as a thief. Bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame.]

15. (ſuch unexpected ſudden changes as theſe, ſuch ſecret undiſcernible proceedings of God's providence, may in all reaſon be admonitions to all to be watchful, and not to comply with the preſent prevailing power in any unchriſtian or uncomely manner, leſt when they have done ſo, that which they have deſigned as their greateſt ſecurity, be indeed their greateſt danger.)

16. And theſe evil ſpirits excited him & engag'd him and all his Armies in a fight, wherein they were utterly vanquiſh'd and deſtroyed. See note e.

h. 16. And * he gathered them together into a place called in the Hebrew tongue h Armageddon.] * they, ſee note a.

i. 17. And the ſeventh Angel poured out his vial into the air, (noting a decree of heaven now to be executed on the earth) and preſently, methought I heard a proclamation come out of the Holy of Holies, from the throne of God, denoting the going out of God's decree, which was delivered in theſe words, It was, or hath been, that is, Heathen Rome is now deſtroyed, (and this was after in Honorius's time, as will be more fully ſet down, ch. 17.)

17. And the ſeventh Angel poured out his vial into the air, i * It is done.] † of the holy place (ſee ch. 15. a.) from the throne, ſo the K's. M S. ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου * it was, or hath been, γέγονε

18. And methought there were thunders, & lightnings, and an earthquake, ſuch as never had been known before, denoting this vaſt change (the greateſt of any) that now was by this means wrought in the world.

18. And there were voices and thunders, and lightnings: and there was a great earthquake, ſuch as was not ſince men were upon the earth, † ſo mighty an earthquake, and ſo great.] † ſuch an earthquake ſo great τηλικοῦτος σεισμὸς οἷον μέγας

19. And Rome being, at this time of Honorius, divided into three parties, one Heathen, a ſecond Orthodox, a third Heretical, impure (ſee note on ch. 17. e.) wicked Chriſtians, this brought in Alaricus, and by that means deſtruction on all heathen Rome. And thus was God's juſt vengeance executed upon them.

19. And the great city was divided into three parts, and the cities of the nations fell, and * great Babylon came in remembrance before God, to give unto her the cup of † the wine of the fierceneſs of his wrath.] * Babylon the great, Βαβυλὼν ἡ μεγάλη † the bitter wine of his wrath, ſee n. on ch. 14. c.

20. And as 'tis ordinary for iſlands and hills to be removed by earthquakes, ſo now the maritime towns and ſtrong holds were deſtroyed by this incurſion of the Goths.

20. And every iland fled away, and the mountains were not found.

21. And this judgment fell upon them moſt viſibly & diſcernibly from heaven, and withal in a moſt heavy unſupportable manner: and yet after this ſuch obduration of hearts poſſeſs'd them of the heathens that ſurvived theſe judgments, that they were more obſtinate in their idolatrous heathen courſes, and ſtill railed at the Chriſtians, as the authors of all theſe miſeries that befel them.

21. * And there fell upon men a great hail out of heaven, every ſtone about the weight of a talent: and men blaſphemed God becauſe of the plague of the hail, for the plague thereof was exceeding great.] * and the hail about the weight of a talent deſcends out of heav'n upon men, Καὶ χάλαζα μεγάλη ὡς πταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ εἰς τοὺς ἀνθρώπους

Annotations on Chap. XVI.

a. ἡ γῆ καὶ θάλασσα καὶ ποταμοὶ

V. 2. *Upon the earth*] What is here meant by ἡ γῆν, and ἡ θάλασσα, and οἱ ποταμοὶ καὶ πηγαὶ, *the earth*, or *land*, and *the ſea*, and *the rivers and fountains of waters*, v. 2, 3, 4. may appear by *v.* 1. where the Angels are appointed to *pour out their vials upon the earth* or *land*. That in all reaſon ſignifies the *Roman* Empire, the thing repreſented in theſe Viſions, as before it ſignified the nation and people of the Jews, (*ch.* 7. Note b.) And there is no reaſon to affix any nice critical notation to either of theſe ſingle, that *the land*, *v.* 2. ſhould ſignify ſeverally, and ſo *the ſea*, *v.* 3. and *the rivers*, *v* 4. but to take all together for that which was meant by the *land*, *v.* 1. for ſo the *ſeries* here requires, where the Angels, that were commanded to *pour out their vials on the earth*, pour them out upon theſe three, evidently noting theſe three to be the diſtribution of that one, and ſo all one with it. So *c.* 14. 7. God is deſcribed as the *Creator of* the *heaven*, *and earth*, *and ſea*, *and fountains of waters*, where all thoſe latter three are ſet to denote that which is elſewhere ordinarily called the *earth*, and no more, in oppoſition to *heaven*, that is, this inferior, terreſtrial globe, and all in it. To this may be added, That when the judgments are repreſented to fall upon *Judea*, ſome are ſaid to fall on the *land*, others on the *ſea*, others on the *trees*, *c.* 7. not neceſſarily ſignifying ſuch a ſeparation of the judgments, ſome on this, ſome on that part, but the whole nation together, on which all thoſe judgments fell; and this indeed agreeable to what we read of the judgments that fell on *Egypt*, where tho' ſome of them were cauſed by the ſigns that *Moſes* wrought upon the land, *Exod.* 8. 16. others by *ſmiting of the waters*, *ſtreams*, *rivers and ponds*, *and all their gathering together of waters*, *Exod.* 7. 19. and ſo again, *ch.* 8. 5. yet 'tis manifeſt that the judgments thus produced by every of theſe, (each *ſmiting* of his *rod* there being proportionable to the *pouring out of a vial* here) fell indifferently on the whole land, and not one judgment on one part, another on another: And ſo ſure is it to be underſtood in this place. Many judgments were to be poured out upon the Roman Empire, and by all of them together the whole heathen part of it deſtroyed. This conſideration makes it unneceſſary farther to enquire into the productions of the ſeveral *Vials*, what each of them diſtinctly ſignified, it being ſufficient that each of them notes ſome kind of deſtruction; and the number of *ſeven* being a perfect number, the *ſeven Angels*, and their *ſeven vials*, and their *ſeven effuſions* ſignify utter deſtruction, and not neceſſarily any more, unleſs it be this, that it was not all at once, but by ſeveral degrees and ſeveral ſorts of judgments, thoſe that ordinarily bring deſtructions upon provoking people, that have *filled up the meaſure of their iniquities*, λοιμὸς, λιμὸς, πόλεμος, *infectious diſeaſes*, *famines* and *wars*: and that theſe in a very remarkable manner fell upon the *Roman* Empire about theſe times, appears as by all hiſtories Eccleſiaſtical and prophane, ſo eſpecially by S. *Auſtin* in his firſt books *De civ. Dei*, written on purpoſe to defend Chriſtian religion from that charge which was laid upon it, that it brought down all judgments upon the Empire. Which being falſe, as it was urged by the Heathens to the prejudice of Chriſtianity, *viz.* that the Judgments came for that ſin of permitting Chriſtianity in the Empire, and contempt of their Idol-worſhip; ſo was it moſt true, that for the heathens ſtanding out and perſecuting the Chriſtian faith, moſt heavy waſting judgments were come upon them. Of the three firſt Vials it may be yet further noted, that they may have a peculiar aſpect on the plagues of *Egypt*: the firſt, that of the Ἕλκος κακὸν καὶ πονηρὸν, *the evil and grievous boil*, that is, *infectious*, and very painful, will be anſwerable to the *boil breaking out upon man and beaſt thro' all the land*, *Exod.* 9. 9. and ſignify ſome infectious diſeaſe, plague and peſtilence, which we know breaks out in boils. So likewiſe the ſecond and the third, the *ſea becoming as blood*, ver. 3. and *the rivers and fountains becoming as blood*, ver. 4. are anſwerable to *Moſes*'s ſtretching out his hand and *ſmiting upon the waters of Egypt*, *their ſtreams*, *and their rivers*, *and their ponds*, *and all their poolls*, *or collections of water*, *upon which they became blood*, *Exod.* 7. 19, 20. Now for theſe three the Hiſtories of thoſe times are very remarkable, *viz.* for the great peſtilences, and horrible effuſions of Blood. That which *Herodian* tells us of *Commodus*'s reign, will ſufficiently qualify that for the time of the *pouring out* of theſe three *vials*. At that time, ſaith he, *l.* 1. *a very great peſtilence reigned over all* Italy, *but eſpecially in the city of* Rome, (and *Dio* tells us, that *there died above two thouſand a day in the city*) *and a vaſt number both of beaſts and men periſhed thereby*. And ſo this may be commodiouſly the *pouring out the vial upon the earth*, belonging not only to the city of *Rome*, but to all *Italy*, as ἡ γῆ *the land*, was wont to ſignify, not only *Jeruſalem*, but all *Judea*. Hereupon the Emperor was perſwaded to remove to *Laurentum*, ſo call'd from the grove of bay-trees there, the ſmell whereof the Phyſicians thought uſeful againſt the plague. And in like manner they preſcribed *ſweet unguents and odours to anoint their ears and noſes*, *to keep*

Ἕλκος κακὸν καὶ πονηρὸν

keep out or overcome the peſtilential vapour. But nevertheleſs, ſaith he, *the diſeaſe daily encreaſed, and ſwept away a multitude of men and beaſts.* As for the
Αἷμα *blood* that was then ſpilt, the ſame Author gives us a large ſtory; *Cleander*, ſaith he, *a ſervant of the Emperors, brought out of* Phrygia, *and grown up with him from his youth, and advanced to greateſt offices in court and army, aſpired to the Empire; To that purpoſe bought up a vaſt quantity of corn* (which cauſed a great famine alſo at *Rome*) *thinking thereby, in time of need to oblige the citizens and ſoldiers, and to gain them all to his party.* But the event was contrary; for the famine raging, and the cauſe of it being viſible, all the citizens run out of the city to the Emperor, *requiring this encloſer to be put to death. Cleander* by his power keeping them from the Emperor (whoſe voluptuouſneſs made this eaſy for him to do) *ſends out the Emperors forces arm'd and hors'd againſt them, which made an huge ſlaughter among them*, and in driving them into the city gates, by their horſes and ſwords, ſaith he, *meeting with foot-men unarm'd, they kill'd a great part of the people.* Which when they that were in the city underſtood, they got to the top of the Houſes, and with ſtones and tiles threw at the ſoldiers, and by this means put them to flight, and in the purſuit *beating them off from their horſes, killed great multitudes of them:* and this continued very cruelly for ſome time. And the appeaſing of this coſt a great deal more blood, the Emperor cauſing *Cleander* to be put to death, and his ſons after him, and then a great *many more*, ſaith he, not daring to confide in any body. To which that author immediately adds the many Prodigies which followed at that time, and the *burning down of the Temple of Peace*; which beſide that it was the treaſury of a great part of the wealth of the city, and was accompanied with the burning of a great deal more of the *buildings of the city*, and among them of the Temple of *Veſta*, the Fire continuing for many days, till rain from Heaven put it out, (which made them impute the whole matter to the anger of the gods) beſides all this, I ſay, it was by all then look'd on as a *preſage of great wars, which*, ſaith he, *accordingly followed.* And ſo in this one paſſage of ſtory in that Author we have the interpretation of theſe *three vials.* As great a plague as ever hath been read of, to be ſuitable to the firſt; and a great deal of killing both in the ſedition, and by the cruelty of the Emperor, and by the fire, and by the wars that followed, (wherein the whole region, and not only the city of *Rome* was concerned) anſwerable to the two latter, the *ſea*, that is, the multitude of the city, and the
Θάλασσα Ποταμοὶ καὶ πηγαὶ *rivers and ſprings of waters*, the other provinces and cities become *blood.* But beſide theſe under *Commodus*, there was ſtore of the like judgments in the following Emperors times, until *Conſtantine*: a very great Peſtilence under *Gallus*, another under *Gallienus*, both deſcribed by *Zozimus*; another at the end of *Decius*, on occaſion of which S. *Cyprian* wrote his book of *Mortality.* And in *Maximinus*'s time, ſaith *Euſebius*, whilſt he and his armies were ſore diſtreſſed by a war with the *Armenians*, the *reſt of the inhabitants of the cities were grievouſly devoured with famine and peſtilence, infinite numbers dying in the cities, more in the countries and villages,* καὶ αἱ πάλαι τῶν ἀγροικῶν πολύανδροι ἀπογραφαι, *and the numbers of huſbandmen which had formerly been very great, were almoſt all of them ſwept away by famine and peſtilence*, ſaith *Euſebius*, *Eccl. hiſt.* l. 9. c. 8. And for *wars* and *effuſion of blood* and *ſlaughters*, the hiſtories are all along full of them, and need not be here recited.

h. V. 5. *And ſhall be*] Inſtead of ἐσόμενος, *he that ſhall be* the Copies generally read ὅσιος. That is anſwerable to the Hebrew חסיד *pitiful* and *merciful*, as that is more then צדקה δικαιοσύνη, *juſtice* or *righteouſneſs*, as hath oft been ſaid. And ſo it is fitly ſuperadded here to the δίκαιος εἶ *thou art juſt* or *righteous*, preceding. That the juſtice of God, here acknowledged in theſe vengeances on heathen *Rome*, denotes his punitive juſtice, there is no doubt, and accordingly follows, ὅτι ταῦτα ἔκρινας, *becauſe thou haſt judged theſe.* Where the ταῦτα ſeems to denote the perſons neutrally ſet down, the inhabitants of the Empire, which are here ſuppoſed to be *judged*, that is, juſtly puniſhed, and of whom it follows, ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, *becauſe they have ſhed the blood of thy ſaints and prophets*, that is, of the Chriſtians, and thoſe that by their preaching would have wrought reformation among them, & ſo did act as Prophets, and had the portion of Prophets, were reſiſted and ſlain by them. But beſides this punitive juſtice expreſs'd by theſe judgments, there was alſo ὁσιότης, *pity*, compaſſion to the perſecuted Chriſtians, whoſe ſufferings were abated and taken off by this means. Thus 'tis often to be obſerved in *Euſebius*'s ſtory, particularly at the end of the *great ſlaughters*, and *famine*, and *plague* in *Maximinus*'s time, l. 9. c. 8. (mentioned Note a.) *Hereupon*, ſaith he, *God, the defender of Chriſtians, having ſhew'd his wrath and indignation againſt all mortals for their perſecuting us, reſtored the pleaſant and bright ſplendor of his providence toward us, ſo that from that time peace and light, with the great admiration of all, ſhined out and was revealed to us that ſat in darkneſs before, ſhewing us that God hath the over-ſight of our affairs continually, chaſtiſing and afflicting us for a time, but after he hath diſciplin'd us ſufficiently, appearing favourable and propitious to us again.*

Ταῦτα τὰ κρίνας

Ἅγιοι Προφῆται

C. V. 8. *With fire*] If ἐν πυρὶ *by fire* were here literally to be underſtood, many completions there would be of it, by great fires, in the city of *Rome* eſpecially, within the ſpace referred to by this viſion. One remarkable one hath been mentioned in *Commodus*'s time, Note a. out of *Herodian*, *l.* 1. falling on the Temple of Peace, and at length coming to the Temple of *Veſta*, and burning many great houſes, and ſo continuing for many days, till the rain from heaven put it out, and ſo by the heathens, ſaith he, conceived to be begun alſo, as it was ended, by the gods without humane means. And this being ſuch, coming from heaven, not from any lower cauſe, may the more probably belong to this place, where the ſun is ſaid to have *power given it to ſcorch* men *with fire*, the Sun in the firmament, the great fire of the world, being commodiouſly enough ſaid *to ſcorch* them, or *to ſet them on fire* (ſo καυματίζειν ſignifies) who were burnt by fire from heaven. But it is not improbable that the *Suns ſcorching of men*, denoted ordinarily by καῦμα, may ſignify that ſcorching and drying up the fruits of the earth from whence a dearth proceeds, and ſo be here ſet to expreſs a famine: ſo 'tis ſaid of the *ſeed on the ſtony ground*, that *as ſoon as it ſprang up*, ἐκαυματίσθη, *it was ſcorched*, and as it follows, ἐξηράνθη *withered away.* And many ſuch dearths there were in the ſtories of thoſe times. A moſt eminent one in *Maximinus*'s time, mentioned by *Euſebius*, l. 9. c. 8. *Some*, ſaith he, *for the leaſt bit of victuals, parting with that which was moſt precious to them: one meaſure of corn ſold for two thouſand five hundred Atticks: ſome* καθ' ἁρπαγὴν *in a little time ſelling all their poſſeſſions to buy bread: others eating graſs, and therewith poiſonous herbs. Noble women going out of the city to the country to beg bread. Others ſtaggering and falling down in the ſtreets, and howling out for one bit of bread, and able to ſpeak no word but that they were famiſh'd.* And at length, *the dogs raving for hunger, and falling upon the men, in their own defence they fell on killing and eating dogs.* As ſad a deſcription of raging famine as hath been read of, ſave in time of ſieges. Another famine there was in *Commodus*'s time (mention'd from *Herodian*, Note a.) which put the whole city into a ſedition, but that not comparable to this, and cauſed by *Cleander*'s inſatiate covetouſneſs and ambition, more then the *ſcorching* of the *Sun.* That which here follows, as the effect of this famine, that they *blaſphemed the name of God*, may moſt probably be the heathens railing at the Chriſtians, as the cauſe of all their evils; for ſo the antients

Ἐν πυρὶ

Ἡλίῳ ἐδόθη καυματίσαι

Καῦμα

ἐκαυματίσθη

Ἐβλασφήμησαν...

obſerve of them, that whenever plague or famine befel them, preſently they cried out, *Chriſtiani ad leones, Let the Chriſtians be put to death*, as the authors of their miſeries. An eminent place we have to this purpoſe in *Arnobius*, l. 10. where naming the very judgments which are here expreſs'd by the foregoing Vials, *peſtilences*, *wars*, and *dearth* or *famines*, he ſaith of the heathens, that when theſe befel them, they preſently cried out, that *ſince Chriſtians began to be in the world, terrarum Orbem, periiſſe, the whole world was deſtroyed, and all mankind afflicted with all ſorts of evils:* and S. *Cyprian* in that known place *ad Demetrian*, *That many wars break out, that plagues and famines, that the earth is kept long without any rain nobis imputari, 'tis by the heathens imputed to us Chriſtians.*

d. Θρόνος — V. 10. *Seat of the beaſt*] Θρόνος θηρίου, *What the throne, ſeat, of the beaſt* ſignifies, may thus be gathered; Θηρίον, *the beaſt*, ſignifies Idol-worſhip, c. 13. 1. and as the *throne* of that may ſignify the place where it reſides, ſo it may ſignify alſo that which ſuſtains and ſupports it, a ſeat being that which ſuſtains and holds up from falling that which reſts upon it. This was the power of the *Roman* Empire, the ſtrength and dignity thereof, to which ſo great a part of the world was ſubjected, and which it made uſe of to maintain the Idol-worſhip againſt Chriſtianity. And ſo the *throne of the beaſt* is expounded in the next words by βασιλεία, *the kingdom*, or *Empire of Rome*. Now that which is here ſaid to befal the Empire by the *pouring out* of the *fifth vial*, is that it was ἐσκοτωμένη, *darkned*, that is, loſt much of its ſplendor which before it enjoyed, which belongs clearly to the incurſions of the *Barbarians*, *Perſians*, *Goths*, *Almans*, &c. about theſe times which are here deſcribed, as every where appears in ſtory. As for the πόνος, *pain*, that here follows, it is the great grief and anxiety that it coſt them to contend and ſecure themſelves from theſe *Barbarians*, who being ſo contemptible in the eyes of the *Romans*, it was matter of great indignation to them to be thus infeſted by them, as *Ægypt* by flies and lice. And whereas, *v.* 11. ἕλκη *boils*, are joined with πόνοι *pains*, I ſuppoſe thoſe *boils* may again refer to that plague of *Egypt*, (as the *darkning* of the *Kingdom* plainly doth) and denote the effects of the *Barbarians* incurſions: as the *boils*, *Exod.* 9. 9. were produced by *ſcattering aſhes of the furnace toward heaven*, to which the inrodes of thoſe *Barbarians* in reſpect of their multitudes might fitly be reſembled. And then their *blaſpheming of the God of heaven*, is their railing at *Chriſt* and Chriſtianity, as that which in the heathens opinion brought all theſe evils upon them. See *Salvian de provid.* and Note c.

Βασιλεία

Ἐσκοτωμένη

πόνος

Ἕλκη

e. Εὐφράτης — V. 12. *Euphrates*] That it is agreeable to the calling of *Rome Babylon* (ſee Note on c. 18. a.) to ſet *Euphrates*, the River that belongs to *Babylon*, to ſignify *Tyber* that belongs to *Rome*, hath been formerly ſhew'd, *c.* 9. Note e. And that it ſo ſignifies here, there is little doubt. From hence it follows, that the *drying up* of *Euphrates*, being an alluſion to the hiſtory of *Cyprus*, prophetically ſet down, *Jer.* 50. 38. *and drought is upon her waters, and they ſhall be dried up*, and c. 51. where is mention of the *drying up her ſea, and making her ſprings dry*, v. 36. it muſt in reaſon be interpreted thereby. There in the taking of *Babylon*, *Cyrus turned away the River Euphrates*, and entred the city thro' the channel thereof. (See *Oroſius*, *l.* 11. *c.* 6.) And ſo the *drying of the River* being the preparative to the taking the city, and the making that weak and acceſſible which otherwiſe was impregnable, this phraſe of *drying up the water of Euphrates*, is thought commodious to be made uſe of, to expreſs the weakning of the ſtrength of *Rome*, and making it conquerable, or, as it here follows, *that the way of the kings—— might be prepared.* To *prepare a way* we know is to remove difficulties and obſtructions, to level and plain a paſſage, and that in the prophets expreſs'd by *exalting valleys, and bringing hills low, and plaining the rough places.* And when rivers or waters are in the way, then the *drying* them *up*, is *preparing the way*, making them paſſable. And ſo the fitring the city of *Rome* for Conqueſt by *Conſtantine* and his ſons, (who are here called *Kings from the riſing of the ſun*, ſee note f.) is the full interpretation of *drying up Euphrates, that the way of the Kings might be prepared.* Of this the hiſtory is clear in *Euſebius*, *Eccl. hiſt.* l. 9. c. 9. (and ſo in *Zoſimus* alſo) that *Maxentius* having faſtned himſelf in *Rome*, (out of which he went not himſelf, having no confidence in the love and fidelity of the people) *be fortified every place, and region, and city with armies for guards, and had a thouſand troops of ſoldiers to lye in ambuſh in every part of* Italy, *and the reſt of his dominions where the enemy was likely to come: Theſe ſure were the obſtructions*, or *difficulties*, in *Conſtantine's way* to *Rome*, which are here to *be dryed up*, or *removed*; and accordingly it follows in the *hiſtory*, that *Conſtantine being aſſiſted by God, ſet upon his firſt, ſecond, and third army, and overcame them all; and poſſeſſing himſelf of the greateſt part of* Italy, *came cloſe up to* Rome. And ſo 'tis viſible what this *drying up the River*, by which their *way was prepared*, ſignifies, the ſubduing thoſe armies in *Italy*, ſo that now nothing withheld his paſſage from *Rome*; which is here looked on as a very great thing, proportionable to *Cyrus's* turning the river *Euphrates*, and entring *Babylon* thro' the channel of it. But there was yet one difficulty more to be conquer'd, before *Conſtantine* could enter *Rome*. For his only deſign being to deliver the *Romans* from the tyranny of *Maxentius*, and not to do any hurt, but rather bring relief to the inhabitants of the city, there was now no way to reconcile this difficulty, whilſt *Maxentius* remained fortified in the city. And therefore in God's wonderful providence it was ſo diſpoſed, that *Maxentius* and all his party came out of *Rome*, but inſtead of joining battel with *Conſtantine*, fled from him immediately; and having formerly built a treacherous bridge over *Tyber*, on deſign to draw *Conſtantine's* army over it, and ſo by the failing of the bridge to drown them, *Maxentius* himſelf and his forces are forced that way, and drowned in the *pit which they had prepared for others*, and himſelf, and his Life-guard were the firſt that thus periſhed. This ſo ſignal a deſtruction *Euſebius* thinks fit to compare to the *Iſraelites* victory over *Pharaoh* in the *Red-ſea*, and ſaith it was according to the prediction of the divine oracles, in all probability referring to this viſion here. The concluſion of it was, that this being done, *Conſtantine* came Conqueror to *Rome*, where without any oppoſition he was *received by young and old, Senators and Nobles, and all the people of* Rome, *with cheerful countenances and joyous acclamations, as the preſerver and benefactor of them all; and commanding the ſign of the croſs to be ſet on the right hand of his ſtatue, he affix'd theſe words in Latin, Hoc ſalutari ſigno, veraci fortitudinis indicio, civitatem noſtram jugo Tyranni ereptam liberavi & S. P. Q. R. liberatum priſco ſplendori & claritati reſtituti, By this ſalvifick ſign, the true expreſſion of fortitude, I have freed our city, and delivered it from the Tyrants yoke, and have reſtored the Senate and People of* Rome *to their ancient ſplendor and brightneſs.* And in like manner the *Senate* dedicated to him a triumphal arch, *Liberatori urbis, fundatori quietis, To the deliverer of the city, and founder of their peace*, as may be ſeen in *Euſebius*, *Socrates*, and *Sozomen*, and others. And ſo this was a farther completion of this Prophecy, and a laſt part of the drying up *Euphrates*, (parallel to that of the drying up of the *Red-Sea* before the *Iſraelites*) and preparing *Conſtantine's* peaceable Entrance into the city.

Ἐξηράνθη τὸ ὕδωρ

Ἑτοιμάζειν ὁδὸν

f. — Ib. *Kings of the Eaſt*—] What ἀπ' ἀνατολῶν ἡλίου, *from the riſing of the ſun*, ſignifies, may be reſolved by theſe two conſiderations; firſt, that the Kings or *Magi* that came to worſhip Chriſt, ſoon after his birth, whilſt *Herod* deſigned the killing of him, are ſaid to come ἀπ' ἀνατολῶν, *from the riſing of the Sun*,

ἀπ' Ἀνατολῶν ἡλίου

Sun, *Mat.* 2. 1. And agreeably to that, *Conſtantine* and his ſons, which had given up their names to the *Chriſtian* faith, and were promoters of it whilſt *Maxentius* perſecuted it, may be thus in prophetick ſtyle fitly deſcribed by the *Kings from the riſing of the Sun*. 2ly, *Chriſt* himſelf is called Ἀνατολὴ the *riſing Sun*, (ſee Note on *Luke* 1. 5.) and ſo ſeems to be called here, c. 7. 2. where the *Angel aſcending from the Eaſt* is one ſent immediately by Chriſt; and then βασιλεῖς ἀπ' ἀνατολῶν, *Kings from the riſing of the Sun*, may be a very fit phraſe to expreſs Chriſtian Kings. And it is to be obſerved, that Βασιλεῖς *Kings*, in this Book, is not confined to the Emperors or ſupreme Governors, but is more looſely uſed for Commanders, all in authority (ſee Note g. and c. 11. Note f.) and ſo may in the Plural be appliable to *Conſtantine* and his ſons, and the Chriſtian Commanders under him.

Βασιλεῖς ἀπ' ἀνατολῶν

g. Πνεύματα ἀκάθαρτα

V. 13. *Unclean Spirits*] What is here meant by πνεύματα ἀκάθαρτα *unclean ſpirits*, may in part be reſolved by *Euſebius* in the ſtory of *Maxentius*, *Eccl. hiſt.* l. 9. c. 9. where the firſt thing that he ſaith of him, is, that he *relied on magical arts in this whole matter*, and thereupon *kept himſelf up cloſe in* Rome, *and would not go out of it*. So again *De vita conſtant.* l. 1. *c.* 30. *At laſt he fell to Magick and Sorcery; ſometimes cut up women great with child, ſometimes ript up the bowels of tender infants, ſometimes killed lions*, all to divine thereby: *He often uſed wicked adjurations to raiſe up Devils*, ſaith he, *by whoſe help he might avert the violence of the war from him, hoping that they would help him to the victory*. Now theſe impure Spirits are here ſaid to be *three*, but the King's MS. wants that word τρία *three*. If we read it without *three*, then it is already explained, that he made uſe of Magick and Augury. But if the word *three* be retained, then either may it ſignify that he betook himſelf wholly to theſe arts, (the number of *three*, as of *ſeven*, having oft no other importance in it, but to ſignify a great deal) or elſe peculiarly theſe three ſorts; firſt, Augury, or divination by entrails; ſecondly, Calling up of devils (both particularly mentioned by *Euſebius*) and thirdly, the uſe of the *Sibylline* Oracles, which the *Roman* Sorcerers and Diviners generally dealt in, and *Maxentius* made uſe of; ſee *Zoſimus*, l. 2. Of theſe it is farther ſaid, that they were ὡς βάτραχοι *as frogs*, referring to thoſe creatures brought forth upon *Egypt* by the Magicians at *Pharaoh*'s command, *Exod.* 8. 7. Of which, as it is known that they are impure creatures, breeding and dwelling in the mire, and ſo theſe impure ſpirits or arts are fitly compared to them; ſo it is alſo obſervable, how uſeleſs and unprofitable they are, they croak, but do nothing elſe, and ſo they fitly reſemble theſe Magical arts, which made a great noiſe, but never brought him the leaſt advantage, but rather haſtned his ruine, by relying on them. Then theſe *frogs* are ſaid to *come out of the mouth of the Dragon, and the beaſt, and the falſe prophet*: which again, if the word *three* be not retained, will conclude theſe Magical arts, which he made uſe of, to proceed promiſcuouſly from theſe *three*; but if the word τρία *three* be retained, then it will be proper to confine the reſponſes of the devils, when they were raiſed by him, to the firſt of the *three*, thoſe that *came out of the mouth of the Dragon*, for that is every where the Devils title in this book (ſee Note on *c.* 12. d. & 13. b.) and the devils being (as was ſaid) raiſed by *Maxentius* to direct and aſſiſt him, the firſt of theſe frogs is ſaid to have *come out of the devils mouth* immediately. Secondly, the art of divining by entrails, and to that purpoſe killing of women and children as well as beaſts, being directly a piece of Heatheniſm, confined to their Augurs and Prieſts; the ſecond of theſe frogs is ſaid to have *come out of the mouth of the beaſt*, that is, Idol-worſhip, ſo called, *c.* 13. 1. the Prieſts being the mouth thereof. Thirdly, the heathen Prophets undertaking to fetch grounds of their predictions moſt frequently from the Books of the *Sibyls*, ſuch fragments thereof as were remaining among them; the third frog is ſaid to *come out of the mouth of the falſe prophet*, that is, of the Colledge of diviners, which thus by ſtudy in thoſe Oracles undertook to foretel things to come. And of all theſe it is ſaid, that they *did ſigns*, either by foretelling ſometimes things that came to paſs, which gave them authority among men, or elſe by ſhewing ſome deceitful wonders: and that they *went out*, ἐπὶ *upon*, or *to*, *the Kings of the whole world*, that is, to *Maxentius* the Emperor, and his Commanders under him, call'd Βασιλεῖς, *Kings* in the Plural, (ſee Note f.) and incited them *to the war of the great day of God*, that is, to fight with *Conſtantine*, that inſtrument of Gods to bring in Chriſtianity into the Empire.

τρία

εἰσὶ βατραχοι

εἰσὶ δράκοντος

εἰσὶ θηρίου

εἰσὶ ψευδοπροφήτου

Πολλὰ σημεῖα

Βασιλεῖς τῆς οἰκουμένης

h. Ἁρμαγεδών

V. 16. *Armageddon*] What *Armageddon*, which is here ſaid to be an Hebrew word, ſignifies, or of what compoſition it is, is a matter of ſome queſtion. The *Learned H. Grotius* conceives it to be הר מגדון *the mount of meeting*, to note the place and battel where the armies met, *viz.* on *Conſtantine*'s ſide 90000 foot, and 8000 horſe, of *Germans*, *Gauls*, and *Britanes*, on *Maxentius*'s ſide 170000 foot, and 18000 horſe, of *Romans*, *Italians*, &c. in *Zoſimus*: and that this is here ſaid in reference not to the *valley of Megiddo*, where *Joſias* was ſlain, but to the *waters of Megiddo*, *Judges* 5. 9. where the *Canaanites* were ſlain by *Barac*; which appears the more probable, becauſe the Hebrew הר is in Greek rendred Ἀγ, as Ἀγγαΐζειν in *Euſebius Præp.* for הר גריזין *mount Gerizin*. But another compoſition of the word may be yet more probable, *viz.* that of *Druſius*, that it be made up of חרמא and גדדון, *the exciſion* or *deſtruction of their armies*, as גד in Hebrew, or their *fortunes* (all their former good ſucceſſes) as גד in *Chaldee* ſignifies. And ſo the clear meaning of the verſe is this, that the *evil ſpirits*, v. 14. the Magicians and Augurs, *&c. gathered them together* (ſo 'tis ſaid, *v.* 14. ϛωαγαγεῖν αὐτὰς, and to them in the Plural neuter belongs the ϛωάγαγεν in the Singular) cauſed them to fight this great battel with *Conſtantine*, which was the utter deſtruction of that great army of the heathens, and ſo a very heavy judgment or exciſion, the effect of the *Vial* of the ſixth Angel. This victory of *Conſtantine* over *Maxentius* was ſo ſignal and conſiderable, that, as *Onufrius* tells us, *Faſt. l.* 2. the Indictions (that known way of computing of times among the *Romans*) were taken from thence: *ab eaque die primam Indictionem inchoari*, ſaith *Baronius*, *and from that day the firſt indiction began*; *ut liberatum à Maxentii tyrannide urbem & Eccleſiam indicaret, that it might proclaim and commemorate the freeing of the City and Church from Maxentius's tyranny*. By which it may appear, how memorable a paſſage this was, and how fit to be the matter of this Viſion. See *Abr. Buchholcers Chronology*, *Anno Chr.* 312.

i.

V. 17. *It is done*] It is uſual in Prophecies to ſet down the ſad events moſt covertly. Thus **Scaliger* obſerves, *Augures ſedentes in templo abſtinebant vocibus malè ominatis, idióque Alteram avem potiùs quàm Averſam dicebant; the Augurs, ſitting in the Temple, abſtained from the ſadder expreſſions, and therefore when they meant to ſignify any ill aboad, they called it not the Averſe but the other Augury*. Accordingly is that other ſtyle of *Horace*,

Γέγονε

* *Annot. in Feſtum.*

* *Sperat infeſtis, metuit ſecundis,*
Alteram ſortem——— * *Od.* 10. *l.* 2.

This the *Grecians* call † μηδὲν εἰπεῖν φαῦλον, and * μὴ βλασφημεῖν, *not to deliver any ſad thing*, *not to ſpeak any hard or evil ſaying*. And their name for this figure is, Εὐφημισμὸς. Agreeable to this is the ordinary ſtyle of *fuit*, or *vixit*, *he hath been*, or *he hath lived*, for *mortuus eſt*, *he is dead*, *fuimus Troes*, *fuit Ilium*—— *we have been Trojans*, *Troy hath been*; and in * *Demoſthenes*, νῦν δ' ἀπορήσει, *now it ſhall be rich*, to ſignify that it hath been, and is yet poor. Δεῖ γὰρ οὕτω λέγειν, κοὐ μὴ βλασφημεῖν, ſaith he, *for thus I muſt ſpeak, and not uſe groſs* or *harſh expreſſions*. And juſt ſuch is γέγονε here, *It hath been*, that is, now it ceaſeth to be, it is deſtroyed, by this figure Εὐφημισμὸν, fit for Prophecies.

† *Demoſth.* κατ' Ανδροτίωνος.

* *Id. Cont. Leptin.*

* *Cont. Lept.*

CHAP.

Paraphraſe.

CHAP. XVII.

1. And another viſion I ſaw to the ſame purpoſe. One of thoſe executioners of God's wrath came unto me, ſaying, I will ſhew thee the vengeance that is ready to befal the Imperial dignity of Rome, fitly entitled the great whore, (great in it ſelf, and whore for their impieties againſt God, their worſhip of many heathen gods, directly owning that title, as an harlot is ſhe that takes in many others inſtead of the one husband) ſitting, that is, ruling, over many waters, that is, much people, having many nations under her dominion.

1 AND there came one of the ſeven Angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the judgment of the great whore, that ſitteth upon many waters,]

2. From the power and authority whereof many other kingdoms (ſee c. 13. 14.) have been confirmed and fortified in their idolatrous courſes, and had their falſe worſhip propagated to them, the whole Roman Empire running mad after her vile heathen practiſes.

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.]

3. And in this viſion methought I was in a deſart (fit to repreſent the deſolation that was to be expreſs'd in that viſion) and there I ſaw what he had promiſed me, v. 1. a woman, that great whore mentioned there, the Imperial power of Rome heathen, ſeated on an Emperor in a ſcarlet robe, a great blaſphemer againſt the true God, and advancer of Idolatry, and he had ſeven heads, (the city of Rome built on ſeven-hills) and ten horns, that is, ſo many other Kings that ruled over divers countries, and were confederate with the Roman Emperor.

a. b.

3. So he carried me away in the Spirit into the wilderneſs: and I ſaw a woman ſit upon a ſcarlet-coloured beaſt, full of names of blaſphemy, having ſeven heads and ten horns]

4. And this Roman power was in great proſperity, much ſumptuouſneſs was beſtowed upon their Idol-worſhip, and all manner of abominable filthineſs was committed therein.

4. And the woman was arrayed in purple and ſcarlet colour, and * decked with gold, and precious ſtone, and pearls, having a golden cup in her hand, full of abominations and filthineſs of her fornication.]

* embroidered, κεχρυσωμένη

5. Which being ſo frequent and acknowledged in their ſecret devotions, are beſt deſcried by the word Myſtery, which was the word which the Greeks uſed for their uncleaneſt meetings, and by Babylon (ſee note on ch. 14. c. and ch. 18. a.) which of old was famous for theſe, and ſo deſtroyed. From hence came all the Idolatry of the other cities, ſee v. 2.

c.

5. And upon her forehead was a name written, c Myſtery, Babylon the great, the mother of † harlots, and abominations of the earth.]

† or whoredoms, πορνεῶν, ſo Arethas and the ancient Latin

6. And beſide her Idolatries and uncleanneſs, ſhe was repreſented as a great perſecutor of Chriſtians, (ſee c. 1. d.) At this ſight of a woman thus repreſented, in all glory, and then drunk with blood, and vomiting it out, I was much aſtoniſhed.

6. And I ſaw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jeſus: and when I ſaw her, I wondred with great admiration.]

7. And the Angel that ſhewed it me, v. 1. told me the interpretation of it, viz. that it was deſigned by God to repreſent the Roman heathen power, the ſeven hills on which it was built, and the ten Kings confederate with it.

7. And the Angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns.]

8. And the ſcarlet beaſt, v. 3. on whom this power is ſeated, & which blaſphemeth and defieth the God of heaven, that is, the perſon of the Emperor, in whom this power is veſted, at the time to which this part of the viſion refers, (ſee note a.) is one which was in power, but at this point of time, that is, after Veſpaſian's return out of Judea, was out of it, but ſhall come to it again, ſent, as it were, out of hell, to perſecute the Chriſtians. And when he, that is Domitian, ſhall have delivered up the Empire again to Veſpaſian, upon his Return out of Judea, and for ſome years become a private man again; this ſhall be matter of great admiration and aſtoniſhment to all that are not Chriſtians, whereſoever they are, ſeeing by this means that the perſecutor of Chriſtians is gone out of power (and when he comes in again, ſhall not continue long, but himſelf be cruelly butchered, v. 8. and 11.) and Veſpaſian, a favourer of the Chriſtians, but deſtroyer of the Jews, is come in again, even while Domitian was alive, which made it the more ſtrange.

d.

8. The beaſt that thou ſaweſt, was, and is not, and ſhall aſcend out of the bottomleſs pit, and go into perdition: and they that dwell on the earth ſhall wonder, (whoſe names were not written in the book of life from the foundation of the world) when they behold the beaſt d which was, and is not, * and yet is.]

* altho' it be, καίπερ ὤν

9. This is the meaning of the riddle; the ſeven heads are the ſeven hills, which are ſo famouſly known in Rome.

9. And here is the † mind which hath wiſdom; The ſeven heads are ſeven mountains, on which the woman ſitteth.]

† ſenſe νοῦς

10. And beſide they denote the ſeven kings or emperors thereof, (that have had any thing to do with the Chriſtians) which are here to be numbred from the time of the beginning of theſe viſions, till this of the writing of them: Of them five are dead, all of violent deaths, poiſoned, or killed by themſelves or others, viz. Claudius, Nero, Galba, Otho, Vitellius, one then reigned, viz. Veſpaſian, and a ſeventh was not yet come to the kingdom, viz. Titus, who when he ſhould come to it, ſhould reign but two years and two months.

10. And * there are ſeven kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace.]

* they are εἰσὶν

11. And Domitian, deſcribed, v. 8. as he that was, and is not, that is, one that in Veſpaſians time, while he was buſy in other parts, exerciſed all power at Rome, and was called Emperor, is the eight, that is, comes to the Empire after thoſe ſeven, being the ſon of one of them, to wit, of Veſpaſian (in whoſe time alſo he held the government of Rome) and this a wretched accurſed perſon, a cruel bloody perſecutor of the Chriſtians, and ſhall be puniſh'd accordingly.

11. And the beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.]

12. As for the ten kings of the barbarous nations, noted by the ten horns, v. 3: thoſe which, (tho' after v. 16. they ſhared the Roman Empire, yet) as yet had not done ſo, had no Kingdom as yet within the Roman Territory, they for a ſmall time complied with the Roman power.

12. And the ten horns which thou ſaweſt are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beaſt.]

13. And did as the Emperor did, perſecuted the Chriſtians in their Territories.

13. Theſe have one mind, and ſhall give their ſtrength and power unto the beaſt.]

14. And having done ſo, they ſhall e're long be ſubdued to the Chriſtian faith, according to God's promiſe that Chriſt ſhould be King of kings, that is, that Kings and Potentates ſhould be ſubdued unto him, and (according to the reaſonableneſs of it) that the Chriſtian faith conſiſting of nothing but patience and perſeverance under perſecutions, without any reſiſting, or rebelling againſt the perſecutors, ſhould at length approve it ſelf to Kings and Potentates, and prevail upon them to embrace the faith of Chriſt.

e.

14. Theſe ſhall make e war with the Lamb, and the Lamb ſhall overcome them: for he is Lord of lords, and King of kings, and they that are with him are called and choſen, and faithful.]

15, 16. And he ſaith unto me, the waters, that is, the people of ſeveral nations, that were under the Roman Emperor ſo lately, and the ten Kings of thoſe nations that had no power or kingdom within the Roman Territories, v. 12. ſhall invade the Roman Empire, and at length ſpoil the city of all the bravery, and deprive them of many of their former dominions, and ſet the city (a third part of it, c. 16. 19.) on fire, (ſee Procop. Vand. l. 1.)

15. And he ſaith unto me, The waters which thou ſaweſt, where the whore ſitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall f make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire.]

17. For

† to do his pleasure, & to make one decree or edict ποιῆσαι τὸ γνώμην αὐτοῦ, ἡ ποιῆσαι μίαν γνώμην

17. For g God shall put in their hearts † to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled.]

17. And all this an eminent act of Gods providence both that all those nations should first confederate with the Romans, and also that they should now break off, and execute Gods vengeance upon them. g.

* hath the kingdom, ἔχουσα βασιλείαν

18. And the woman which thou sawest, is that great city which * reigneth over the Kings of the earth.]

18. And the woman which thou sawest, is the Roman power, which hath many princes under her, or the Empire of Rome and the world.

Annotations on Chap. XVII.

a. Κόκκινον θηρίον

V. 3. *A woman sit upon a scarlet*——] That the *beast* here must signify the Idolatrous heathen worship, may be thought, by comparing this verse with *c.* 13. 1. There the *beast*, whereby that is acknowledged to be represented, is said to *have seven heads, and ten horns, and upon the heads the name of blasphemy*; and so here, much to the same purpose, the *beast is full of names of blasphemy, having seven heads, and ten horns.* But it must be observed first, that there are more beasts then one mentioned in these Visions, and not all signifying the same, but visibly divers things, and that difference observable from other circumstances. As first, here is the addition of κόκκινον *scarlet coloured*, which refers to the colour of the Imperial robe, which was such, saith *Pliny*, *Nat. hist.* l. 22. 2. And so that inclines it to signify the Emperor in this place: and tho' θηρίον, *a beast*, may seem a mean title to represent so great a person, yet when it is considered, that rage and cruelty, and all manner of uncleanness, may be found in an heathen Idolatrous Emperor, all these being so fit to be represented by a θηρίον, or *wild beast*, such an Emperor as this may well own that Title. And so when *Julian* introduceth *C. Caligula*, it is in this style, μεταστρέφει θηρίον πονηρὸν, *an evil beast succeeds*, in his *Satyr* against the *Cesars*; and in like manner of *Vindex*, *Galba*, *Otho*, *Vitellius*, ταῦτα τὰ θηρία, *these beasts*; and of *Domitian*, with a peculiar Epithet, to denote his cruelty (such as was Proverbially observed in *Phalaris*) τὸ Σικελικὸν θηρίον, *the Scicilian beast*, and again, φονικὸν θηρίον, *the bloody beast*, exactly parallel to the *scarlet-coloured beast* in this place. Secondly, here is *a woman sitting upon that beast*, which makes it differ again from that representation, c. 13. And this woman appears to be the *whore* in the first verse of this chapter: for being there told by the Angel, that he shall *see the judgment of the great whore*, it follows immediately, *he carried me, and I saw a woman*, &c. Now that this *woman*, or *great whore*, is the Imperial power of heathen *Rome*, appears by her *sitting upon many waters, sitting* there noting rule and dominion (as the *many waters* is great multitudes of people) and so by the *Kings of the earth committing fornication with her*, v. 2. Agreeable to which it is, that the *beast* whereon she sits should be the person of the Emperor, in whom that power was vested, or seated, as we say; which is farther expres'd, *v.* 7. by the *beasts carrying the woman*, the Greek word βαστάζειν there being that which belongs to carrying of burthens, *&c.* on shoulders, and that, we know, is figuratively applied to power or government, *Isa. 9. 6. the government shall be upon his shoulders.* And so likewise by v. 18. it is evident, that the *woman* is that *great imperial city which reigneth over the kings of the earth.* As for the ὀνόματα βλασφημίας, *the names of blasphemy*, they are most signally appliable to *Domitian*, who called himself *Lord God* (see c. 13. Note c.) and opposed the true God, and set up many false idol-gods in defiance of him, which is the most real blasphemy, and is so styled by the Author of the book of *Maccabees*. And to conclude, that this *beast* here is a person, and an Emperor, (and not the heathen worship, *c.* 13. 1.) it is evident by v. 11. where, of the Kings mentioned v. 10. this *beast* is said to be the eighth; and by the addition of *he that was, and is not*, it is as clear, that it was *Domitian* at the time when he had delivered up the Empire to his Father *Vespasian* at his return from *Judea*, being shortly to return to it again. Which with the rest of the description of him, *v.* 8. is appliable to no other but to him: see Note d.

τυπὰ καὶ θημίνη ἔχει

Γυναῖκα πολλὰ καθημένην

βαστάζειν

ὀνόματα βλασφημίας

Ib. *Ten horns*] That these *ten horns*, or Kings, were those barbarous nations that lay on the north of the *Euxin sea*, and of *Danubius*, and the *Rhine* (which were the ordinary bounds of the Roman Empire on that side) the number of them will sufficiently evince. *Procopius* reckons them up to that number of ten, *Ostrogothi, Wisigothi, Vandali, Gepidæ, Longobardi, Heruli, Burgundions, Huns, Franks, Saxons.* Of these it is said, *v.* 12. that they were *ten kings*, οἵτινες βασιλείαν οὔπω ἔλαβον, *which had not yet received the kingdom.* This cannot be understood, that they had as yet (in that point of time to which the Vision belonged) no dominions of their own, for they are called δέκα βασιλεῖς, *ten Kings*, and it is evident in story, that those barbarous Nations had their several Kings in that time. The meaning then must be, that they had as yet no dominion within the Roman Territory (but only made sudden incursions into it) their receiving the kingdom being when they shar'd the Empire among them. So the Fathers in the time of persecution interpreted it, *Romani Imperii abscessio in decem reges dispersa*, saith *Tertullian*, *The departure of the* Roman *Empire dispersed into ten kings: & decem regibus, in quos dividetur quod nunc regnat imperium*, saith *Irenæus*, *The ten Kings into which the Empire, which now reigns, shall be divided.* And then, before they came to this having a kingdom, dominion in the Roman Territories, it is said of them, that *as kings they receive power with the beast*, that is, join and comply, and act with the beast, assist heathen *Rome* in persecuting the Christians (but that only μιαν ὥραν, *one hour*, a small short while) which is farther expres'd by *having one mind, and giving their strength and power to the beast.* What point of time it was when this was done, being but μίαν ὥραν *for a short space*, is the only matter of difficulty. And here first, it is clear, that this time here pointed to is before they took kingdoms within the Roman Territory, both by the βασιλείαν οὔπω, *they had not yet received the kingdom*; and because when they did so, they did *make desolate, and eat her flesh*, v. 16. and therefore the vulgar Latines reading, *post bestiam, after the beast* (as if it were μετὰ θηρίον, not μετὰ θηρίου) must needs be an error. 2. It must be before the Emperors became *Christian*; for θηρίον *the beast* signifying the *Roman* Idolatry, not simply, but having power and persecuting Christians, their *giving* that *power to the beast* supposes it to be while it is the beast, that is, heathen and persecuting. 3. It must be before these barbarous nations had received the faith, for after, they would not join with the beast, and that is an argument again, that it was before they got possession of any piece of the *Roman* dominion: for it is manifest in story, that a great part of these nations were Christians, tho' *Arians*, before that. For the first of them that came on the South of *Ister*, (which is *Danubius*, when it toucheth upon *Illyricum*) were those who in the time of *Valens* obtained of him to come into *Thracia*, and to dwell on that side of *Ister*, and to defend that limit of the Empire against the other *Goths* that were Pagans; see *Theodor.* l. 4. c. *ult. Sozom.* l. 6. c. 3, 7. *Paulus Diaconus hist. Miscel.* l. 12. *c.* 14. and *Ammian Marcel.* And from these *Arian Goths* swarmed afterwards those which invaded *Italy*, *Africk*, *Spain.* As for the short incursions which the *Goths* made into *Asia*, or the *Franks* into *Gallia*, in the time of *Gallienus* and of *Claudius*, wherein the Christians suffered much by them, (and the space would fit μίαν ὥραν well) that cannot be it neither, because then they did not *give their strength and power*

b. Κέρατα δέκα

Βασιλείαν οὔπω ἔλαβον

Δέκα βασιλεῖς

Ἐξουσίαν λαμβάνουσι μετὰ θηρίου

Μίαν ὥραν

Μίαν γνώμην ἔχουσι

Ἡρήμωμένην ποιήσουσι

to

to the beaſt. Fourthly, then that which is the moſt probable is this, That the Chriſtian religion was propagated among thoſe barbarous people, and was not publickly perſecuted by them, whiles the Roman Emperors from time to time did moſt bloodily purſue it. That it was ſpead among them, that one place in *Tertullian adv. Jud.* c. 8. may ſuffice. *Et Britannorum inacceſſa loca Romanis, Chriſto verò ſubdita, & Sarmatarum, & Dacorum, & Germanorum, & Scytharum, & abditarum multarum Gentium,* &c. *The places which the Romans had not come to were ſubdued to Chriſt, the Britains, the Sarmatians, the Dacians, the Scythians, the Germans, and many ſecret Nations.* Which words do plainly point at thoſe very nations which afterwards overrrun the Empire. And there are not related any perſecutions in thoſe parts, which would not have been altogether omitted in Eccleſiaſtical hiſtory, if there had been any publick authoritative perſecution there. And it is obſervable here in *England*, from the days of King *Lucius* until the reign of *Diocleſian* (when *Alban* the Proto-Martyr of *England* ſuffered) the Chriſtians continued in peace and quietneſs. See *Bede Eccl. hiſt.* l. 1. c. 4. Hereupon it may be collected that *Diocleſian* being a violent and furious perſecuter, that extended his perſecutions to all parts of his Empire, at leaſt in the two laſt years of his reign, a vigorous and active Prince, that enlarged the limits of the Empire, particularly to thoſe Northern parts, *Dacià reſtitutà porrectis uſque ad Danubii caput Germaniæ Rhetiæque limitibus, having recovered Dacia, and reach'd out the limits of Germany and Rhetia as far as the head of Danubius,* as it is ſaid of him in the *Panegyrick ad Diocleſ. & Maximian.* (and more particularly *Pomponius Lætus* in that ſhort hiſtory which he gives of *Diocleſian,* ſpeaks to the very point of time, *Diocletianus, rebus toto Oriente compoſitis, Europam repetiit, ubi jam Scythæ, Sarmatæ, Alani & Baſternæ jugum ſubiverant, unà cum Carpis, Cattis & Quadis,* &c. *Diocleſian having compoſed affairs over all the Eaſt, returned to Europe, where the Scythians, Sarmatians, Alans and Baſternians, together with the Carpi, Catti and Quadi and others had already undergone, and ſubmitted to his yoke*; ſo that at the time whe he triumphed for the *Perſian* victory, theſe Northern people were brought under ſome yoke, which was in the eighteenth year of his Empire. See *Euſeb. in Chronic.* and then in the ſame year he and *Maximian* contrived and decreed the general perſecution over the whole Empire, which before that time was but in ſome parts. See *Euſeb.* l. 8. c. 1. & 9.) From theſe conſiderations, I ſay, it may be collected, that this was a time in which the Pagan bordering Princes might be ſtirred up in compliance with ſuch Emperors, to perſecute poor Chriſtians within their Territories, and yet that perſecution laſt but a very ſhort time; partly, becauſe the condition of that ſort of people is to be reſtleſs, and always attempting ſomewhat upon their neighbours that did thus awe them, being impatient of any yoke; and partly, becauſe *Diocleſian* reſigned the Empire about two years after. That we cannot attain unto a full knowledge of the proceedings of that time, the reaſon of *Baronius* is good, becauſe no writer of that time (who did ſet down by way of hiſtory the actions of *Diocleſian*) is extant, the work of *Claudius Euſthenius* his Secretary, who did write the actions of him and his three colleagues, being periſhed. In this obſcurity of the time we can but gueſs, but this conjecture is probable, and ſuits well with μίαν ὥραν the *ſhort ſpace*, and all other circumſtances of the context.

C. Μυστήριον

V. 5. *Myſtery*] The word μυστήριον ſignifies a *ſecrecy.* It is alſo an unclean word, ſet by *Achilles Tatius* to ſignify the nakedneſs of a woman. Among the *Gentiles* it was uſed to denote their ſecreteſt Idol-worſhips, their τελεταὶ and ἐποπτεῖαι which being for the moſt part very unclean and abominable, as in their *Eleuſinia ſacra,* &c. They were generally ſtyled μυστήρια and divided into μεγάλα and μικρά, their *greater and leſſer myſteries.* Theſe, ſaith *Tertullian*, the *Gnoſticks* imitated, and had in their worſhips curtains drawn, and ſilence ſtrictly kept to vail and keep ſecret what they did. Hence is it, that this word is here thought fit to expreſs the Idolatry and heathen-worſhip of this city, which had generally this of uncleanneſs joined with it.

d. Ὁ ἦν ὅτι, καὶ οὐκ ἔστι καίτοι ὤν

V. 8. *Which was, and is not*] That *Domitian* had and exerciſed all power at *Rome* in his Father *Veſpatian's* time whilſt he was employed abroad in *Syria,* &c. appears by *Tacitus*, who ſaith of him diſtinctly, *Domitianum Cæſarem conſalutatum,* &c. *that Domitian was ſaluted by the name of Cæſar, Hiſt.* l. 3. *in fine*, and *nomen ſedemque Cæſaris Domitianus acceperat, Domitian had received the name and throne of Cæſar, l.* 4. *in initio*, and by all other writers of thoſe times. At the return of *Veſpaſian* he was deveſted of his power; and ſo tho' he had been Emperor, and ſtill continued alive at that point of time to which this part of the Viſion refers, yet 'tis true of him, οὐκ ἔστι, *he is not*: by which it may be gueſt at what time theſe Viſions were written, at leaſt to what time this Viſion refers, *viz.* to the time of *Veſpaſian* after his return out of *Syria*, the war being left unto *Titus*. And this diſtinctly appears v. 10. by the enumeration of the eight Emperors there, of which *Claudius* being the firſt, *Nero* ſecond, *Galba* third, *Otho* fourth, *Vitellius* fifth, it is there ſaid, *five are fallen, and one is*, that is, is now alive at this point of the Viſion, *viz. Veſpaſian* and *Titus*, the ſeventh is not yet come, and after his ſhort reign, then v. 11. follows this ſucceſſor of his, *Domitian*, deſcribed, as here, by the title of, *he which was, and is not, and is the eighth*, (for ſo he was) and is ἐκ τῶν ἑπτά *of*, or *from*, *the ſeven*, that is, the ſon or off-ſpring of one of them, *viz.* of *Veſpaſian*. This perſon being a great perſecutor of Chriſtians, God's judgments were remarkably to fall upon him, which is the meaning of ὑπάγει εἰς ἀπώλειαν, *he goeth to perdition*, v. 11. for he was butcher'd by his own ſervants: and *Apollonius Tyaneus* the great Magician is ſaid to have cryed out at *Epheſus* many miles off, at the minute when he was kill'd, *Strike the Tyrant, ſtrike the Tyrant*, and to have told them, *Believe it, the Emperor is kill'd this very moment*, which the Devil, it ſeems, (whether from this and the like prophecies of God here, or by his ſpeedy conveyance of what he ſaw, I cannot affirm) by his familiarity with that Magician enabled him thus to declare.

Ἐκ τῶν ἑπτά

ὑπάγει εἰς ἀπώλειαν

e. πολεμήσουσι μετὰ τοῦ ἀρνίου

V. 14. *War with the Lamb*] *Warring with the Lamb*, ſignifies oppoſing and perſecuting Chriſtianity; not as if there were ſet battels between them and Chriſtians, but ſuch as are ſuppoſeable againſt thoſe whoſe principle was to ſuffer, not to reſiſt the perſecuting Emperors (under whom they were:) For this is the condition of the *Lamb* here to endure, to be *ſlaughter'd* but not to fight again. This is here ſaid of theſe *ten Kings* (confederate with the *Romans*) that they ſhould thus *war*, that is, be uſed as ſoldiers to execute the *Romans* bloodineſs upon Chriſtians: and this is true of the *Goths* and others, while they were confederate with heathen *Rome*; tho' ſoon after they themſelves came over to Chriſtianity (tho' moſt to *Arianiſm*) (*Gothi per legatos ſupplices popoſcerunt, ut illis Epiſcopi, à quibus Chriſtianæ fidei regulam diſcerent, mitterentur. Valens Imperator Doctores Ariani dogmatis miſit. Gothi primæ fidei rudimentum, quod accepere, tenuerunt, The Goths deſired by their Embaſſadors that Biſhops might be ſent them, from whom they might learn the rule of faith. Valens the Emperor ſent them Arian doctors. The Goths retained thoſe rudiments which they firſt received, Oroſ. l.* 7. *c.* 33.) no doubt much forwarded therein by ſeeing the patience and conſtancy of Chriſtian Martyrs, who have no other way to overcome their enemies, and ſo in that only reſpect are ſaid to *conquer* them here, that is, to bring them to Chriſtianity, and ſubject them to *Chriſts* kingdom. For of *Alaricus* 'tis clear that he was then a Chriſtian, and ſent Embaſſies to *Honorius* by Biſhops, (ſee *Sozomen*, l. 9. c. 8.) and that *Attalus* was baptized by *Sigeſarius* a *Gothiſh* Biſhop, and by that

that was the dearer to *Alaricus* and all the *Goths*, c. 9. And that in reverence to S. *Peter*, *Alaricus* gave mercy to all those that fled to his Temple for Sanctuary, and restored all that was taken out of the Church (by a *Gothish soldier*, who astonish'd with the richness of the sight told *Alaricus* of it) and at the putting all in their places, sung an hymn to God, *Barbarians* and *Romans* together, saith *Orosius*, l. 7. c. 20. 39. and so 'tis clear of the greatest part of the army, of whom saith * *Orosius*, *Christiani fuere qui parcerent, &c. they were Christians that spared, Christians who were spared, Christians for the memory of whom there was any such thing as sparing.* To the manifestation of this pertains that passage set down by * *Hieron. Rubeus*, that *Saul* an *Hebrew*, or, as others affirm, a Pagan, who had the chief command under *Stilico*, designing to take advantage, and set upon the *Goths* when they were not prepared, did it upon Easter-day. And *Alaricus* discerning their approach, sent to desire he would defer the fight till the morrow, in respect of the religion of the day promising then to meet him. But *Saul* would not hearken to it, but set upon them unarmed, and holding up their hands and eyes in prayer to heaven for aid, *in tam sancti mysterii celebratione, in the performance of the duties of the day*, and so killed many of them; till *Alaricus* after the space of an hour, saying that they had now satisfied the religion of the day, and exhorting his soldiers to follow him stoutly, brake in upon them with a great army, and repulsed and put them to flight; and if *Honorius* and *Stilico* had not come to their relief, *eo omnino die de Roma terrarum domina, quæ victori præmium erat futura, actum fuisset, Rome had been destroyed upon the Fate of that day.*

* l. 1. c. 10.

* *Hist. Raven.* l. 2. p. 64.

f. Ἡμιμαιόλου ποιήσει πόρτιν.

V. 16. *Make her desolate.*] The *Goths* and *Vandals* over-running *Italy* and *Rome* it self, (*Alaricus* the *Goth* and *Gensericus* the *Vandal* Kings, and divers others, πολλῶν ἐπανισταμένων τυράννων, *many Kings making insurrections*, saith *Sozomen*) is famously known in story. See *Socrat.* l. 7. c. 10. *Sozom.* l. 9. c. 6. Of the spoils also that were made by them Historians are plentiful, especially *Procopius*. Of *Alaricus* and his, that they left nothing behind them, either of private or publick treasure, the Commander giving order to his soldiers, saith *Sozomen l. 6. 9.* ἐκέλευε τῶν Ῥωμαίων πλοῦτον ἁρπάζειν, *to plunder all the wealth of the city*, and ὡς ἂν δύναιτο πάσας τὰς οἰκίας λεηλατεῖσθαι, *as near as was possible to spoil every house.* Of *Gensericus*, that he brought by sea to *Carthage* a vast deal of gold and silver; and that he robb'd the Temple of *Jupiter Capitolinus*, or *Olympius*. So *Socrates* of *Alaricus*, that they took the city and rifled it, and τὰ πολλὰ τῶν θαυμαστῶν ἐκείνων διαμάτων κατέκαυσαν, *burnt many of those admirable spectacles*. So also that they conquer'd many Provinces of the *Romans*, and possess'd them as their own; as *Dacia*, *Pannonia*, *Thrace*, *Illyricum*, *France*, *Spain*, *Africk*, *Italy* and *Dalmatia*, which is here called the *eating of the flesh of the whore*. As for their *burning of the city*, (though that signifie not their burning it all down to the ground, but only πολλὰς τῆς πόλεως οἰκοδομὰς, *many buildings of the city*, and in *Socrates*, *the many admirable spectacles there*) that is known to be done by *Totilas* at the first entring the city, though *Belisarius* was a means that 'twas not all burnt down; see *Procopius Goth.* 4. and *Sozomen* l. 9. c. 6. This being done in the time of *Honorius* the Emperor, and *Innocentius* Bishop of *Rome*, and so in time of Christianity, may be thought not to belong to heathen *Rome*. But then 'tis observable, 1. that by the providence of God, not only *Honorius* himself was out of the city, but that *Innocentius* (after the first taking of it, before the second) was like *Lot* out of *Sodom* (saith *Orosius* l. 7. c. 39.) removed out of that city to *Ravenna*, where the Emperor was, on occasion of an Embassy mention'd by *Sozomen* l. 9. c. 7. and by *Zozimus*: 2*ly*, That there were at that time very many professors of Gentilism there, in the Senate, not only in the city, as may appear by that passage in *Sozomen*, that at the first siege, ἀναισχύντως ἐδίκας τοῖς Ἑλληνίζουσι τῆς συγκλήτου δύσεν ἐν τῷ Καπιτωλίῳ, καὶ τοῖς ἄλλοις ναοῖς, *The Gentiles of the Senate*, or those of the heathen profession there, *thought it necessary to worship and sacrifice in the Capitol and other heathen Temples* (which 'tis clear were then among them) some *Thuscian Magi* being sent for by *Attalus* the ὕπαρχος or *Governor* of the City, who promised by thunder and lightning to drive away the *Barbarians*. *Continuò de repetendis sacris celebrandisque tractatur, Presently they entred into consultation about restoring their Gentile sacrifices, and offering them. Oros.* l. 7. c. 38. And another passage there is in *Sozomen* c. 9. that upon the miscarriage of *Attalus*, (his losing that dignity of Emperor, of which he was so ambitious, that he would not be content to be a partner with *Honorius*) ἐδυσφόρουν Ἕλληνές τε, &c. the Gentile Idolaters that were in the City, and those of the *Arian* party, were extremely troubled; the Gentiles guessing by *Attalus*'s inclination and former course, (being but now lately become Christian, since from being ὕπαρχος *Governor* of *Rome*, he was now joined with *Alaricus*, and christned by a *Gothish* Bishop) εἰς τὸ φανερὰς ἑλληνίζειν αὐτὸν ἠγῶνίσθαι *did verily believe that he would professedly favour* and set up *Gentilism*, καὶ τὰς πατρίους ἀποδιδόναι ναοὺς καὶ ἑορτὰς καὶ θυσίας, *and restore the antient temples and feasts and sacrifices*. And indeed 'tis clear by the passages of the story, that though the Heathens in *Rome* were the men that called *Alaricus* to their assistance, to take the patronage of them; yet by God's turning of things it fell out, that they beyond all others found the vengeance of his coming to light heavily upon them. Nay, 'tis *Orosius*'s observation, that God permitted *Alaricus* to enter the city, that he might bring contumely and reproach upon the Idolaters or Heathens there, and give the triumph and victory to Christian religion over Gentilism, now conquer'd and laid prostrate; and that many Gentiles, or Pagans, astonish'd with what they saw thus brought to pass, quite contrary to their expectation, turned christians by this means, l. 7. c. 39. Thirdly, it was the common complaint of the Gentiles at that time, that the reception of Christianity had provoked the gods to send these vastations upon them, the direct contrary of which is at large shewed by *Salvian De providentia, viz.* that the Christians were the only preservers of the world: and indeed it is clear by the story, that had it not been for them, *Rome* had been quite destroyed; for, saith *Sozomen*, *Alaricus* when he took it, commanded his soldiers to rifle the city, *&c.* but αἰδοῖ τῇ πρὸς τὸν Ἀπόστολον Πέτρον, ἄσυλον εἶναι παρεσκεύαζε καὶ περὶ αὐτὸν σωτήριον ἐκκλησίαν, μεγάλην τε, καὶ πολλὴν χώραν περιέχουσαν, *through reverence to S. Peter, he commanded that the Church built about his Tomb, which takes up a great circuit*, and could hold a great multitude, *should be a sanctuary* to all that would make use of it: and so saith * *Orosius*, *Gothi, relictâ intentione prædandi, ad confugia salutis (hoc est sanctorum locorum) agmina ignara cogentes, The Goths gave over their intention of rifling, and forced troops of Christians, not knowing what they did, to save themselves by flying to consecrated places.* (And *Isidore* adds, that of those that were by the soldiers found out of the Churches, as many as named the name of *Christ*, or the Christian Saints, were constantly spared by the soldiers, and that thus many thousands did escape.) By this means the Christians were generally delivered and saved from the general destruction, (and also with them some Gentiles, saith S. *Augustine De civ. Dei.* l. 11. c. 1. which fled with the Christians to the monuments of the Martyrs, and the *Basilicæ* of the Apostles) and so were the σωζόμενοι or *escapers* here too, as before among the *Jews* at the destruction of *Jerusalem*. And, as he saith, τοῦτο γέγονεν, &c. this was the cause that *Rome* was not quite destroyed, those that were saved there in that Sanctuary (διασωθέντες, saith he) being many, who afterward rebuilt the City, c. 9. And *Sozomen* c. 10. hath a famous story to this purpose of a young soldier, that having taken a very handsom Christian woman, and being by her constancy kept from defiling her, carried her to the *Basilica* that so she might be safe

* l. 2. c. 19.

from all others, and kept pure for her own husband. And S. *Jerome* on the other ſide tells of ſome Chriſtians, which thinking by diſſembling or concealing their religion to ſave themſelves, were miſerably uſed, but at laſt being diſcerned to be Chriſtians, were releaſed and carried ſafe to the *Baſilica*. See *Jerom. Ep.* 16. *ad Princep.* & *Ep.* 8. in the former mentioning this of *Marcella* and *Principia*, in the latter of *Proba*, *Juliana*, and *Demetrias*. But then fourthly, (which is moſt to be conſidered) even the ſins of *Rome* Chriſtian at this time were ſo great, as moſt juſtly to bring theſe judgments upon them, thoſe Gentile ſins of all manner of unnatural villany being moſt frequent among them, which were with as much reaſon now to expect the fury of God's wrath to be poured out on ſuch vile impure Chriſtians, as before we found the judgments that fell on the impenitent *Jews*, to have lighted on the *Gnoſtick* Chriſtians of that people and that age To this purpoſe, 1. 'tis *Sozomen*'s affirmation, that 'twas then the judgment of prudent men, that this that befel *Rome*, was from the wrath of God (ὑπὸ δικομηνίας τοῦ τα συμβαίνειν τοῖς Ῥωμαίοις καὶ ποινὴν ὧν αὐτὴ τὸ ὑπὸ πολλῆς ῥᾳθυμίας καὶ ἀκολασίας εἰς ἑαυτὰς καὶ ξένους ἐξήκουσι ἥμαρτον) as *a puniſhment of what they had done upon themſelves and ſtrangers through ſloth and incontinence* (which ſure refers to the ſins of *Sodom*, pride, pampering of the fleſh, pampering and idleneſs, and the effects of that, all unnatural luſts both on themſelves and ſtrangers, as the *Sodomites* on the Angels that came among them, and therefore *Oroſius* ſaid of *Innocentius*, (that he was reſcued as *Lot* out of *Sodom*) though the *Tranſlator* there make it to be but *injuſtice and oppreſſion* of the poor, miſtaking them for the ξένοι *ſtrangers* there. 2*ly*, 'Tis the joint affirmation of *Socrates* and *Sozomen*, that a Monk of *Italy* coming in haſte to *Rome*, to intercede, and perſwade *Alaricus* to ſpare the city, he anſwered him, ὡς οὐχ ἑκὼν ἐπιχειρεῖ, *that he did not voluntarily ſet upon this enterpriſe* (juſt as *Titus* profeſs'd of *Jeruſalem*) ἀλλά τις σωτηρὸς ἐπακλῶν αὐτὸν βιάζεται, καὶ ἐπιτάττει τ' Ῥώμην πορθεῖν, *but that ſome body continually importuned and enforced him, commanding him that he ſhould deſtroy Rome*, which at laſt he did. Theſe are the words in *Sozomen*, and in *Socrates* to the ſame ſenſe, οὐκ ἐγὼ ἐθελουσὶς τὰ ἐκεῖ πορεύομαι, ἀλλά τις καθ' ἑκάστην ἐγκεῖταί μοι, βασανίζων καὶ λέγων, ἄπιθι, τάχυνον Ῥωμαίων πόρθησον πόλιν, *I go not a voluntier about this buſineſs, but ſome body is very troubleſome to me, tormenting me, and ſaying, Go, and deſtroy the city of Rome:* which as it is the clearing of thoſe words here v. 17. *God put into their hearts*, &c. ſo it ſignifies the great ſins of this place, which thus brought God's judgments upon them. 3*ly*, 'Tis the plain acknowledgment of *Salvian* every where throughout his books *De Providentia*, that the impieties of Chriſtians were ſo great, and particularly thoſe abominable commiſſions and cuſtomary practices of all unnatural uncleanneſſes, (which have been conſtantly the deſtroying not only of the *Canaanites*, &c. but of the *Jews* and the Chriſtians) that it was God's will they ſhould thus be puniſhed by the *Barbarians*, who though they were very weak and ſlothful, not fit for war at all, in compariſon of the *Romans*, yet were, ſaith he, more chaſt and pure than they, and ſo were appointed by God to be ſcourges of them. See *l.* 7. And again, that the *Barbarians* being Chriſtians, though *Arians*, were much more tolerable than theſe, which though not all *Arians*, were many very abominable livers.

V. 17. *God ſhall put in their hearts.*] The ſtrangeneſs of this judgment on that city, and the immediate hand of God in it, will appear (beſide what hath been ſaid of ſome body *moleſting*, and *forcing Alaricus* to it Note i.) by theſe three things. 1. By the ſuddenneſs of the taking of it, ſo ſuddenly, that when word was brought to *Honorius* to *Ravenna*, that *Rome* was deſtroyed, he thought they had meant a cock called by that name *Roma*, as *Proſper* hath it *in Chronico:* and this is referred to in the viſion, c. 18. 10. *For in one day thy judgment cometh*, and v. 19. *for in one hour ſhe is become deſolate.* 2*ly*, That they made ſuch ſpeed in rifling it, that when one would think three years had been little enough to obey *Alaricus*'s command, in ſearching out and taking away all the treaſure of the city, all * Hiſtorians agree, that they were but three days about it; only *Marcellinus* ſaith, that the ſixth day after *Alaricus* entred he went out again. 3*ly*, That *Alaricus* having thus taken, and rifled, and poſſeſs'd the city, ſhould neither ſtay in it and keep it, nor go on with his *army* againſt the Emperor, but abſolutely retire, ſo ſoon after ſo ſtrange a ſucceſs; as if God that had ſent him on this meſſage or ſervice on purpoſe, and never ſuffered him to be quiet till he had done it, as ſoon as the work was done for which he ſent him, had immediately recalled him, and not permitted him to go one ſtep farther, and ſo only uſed him as a means to deliver up the city to the Chriſtians, the Idolaters being generally deſtroyed out of it by this means, and the Chriſtians as generally preſerved.

g. θεὸς ἔδωκεν εἰς τὴν καρδίαν.

* See *Oroſius l.* 7. *c.* 39.

Paraphraſe. CHAP. XVIII.

1. And another repreſentation I received of the deſolation that was to befal heathen Rome by Alaricus, &c. and of the conſequents of it. For methought I ſaw a mighty Angel come down from heaven in a moſt glorious manner, or with power to diſabuſe the world, and ſhew them what they ſaw not before; viz. how falſe it was that was ſaid of that city, that it was eternal.

1. AND after theſe things I ſaw * another angel come down from heaven, having great power, and the earth was lightned with his glory.]

* An Angel, Ἄγγελον.

2. And he cryed aloud, that all might hear, ſaying, That great heathen city, ſo like Babylon of old for greatneſs, populouſneſs, heatheniſm, luxury, oppreſſing the people of God, is now deſtroyed, faln from that eternity it dream'd of, and is now over-run with Barbarians, (ſo ſcorned before and hated by them) that is, Goths and Vandals, &c. as with Satyrs and Owls, Zim and Ohim, &c.

2. And he cried mightily with a ſtrong voice, ſaying, a Babylon the great is faln, is faln, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird.]

3. And this is a moſt juſt puniſhment of her foul Idolatries, which ſhe hath infuſed into other Nations as far as her power extended, and of her great pride and luxury, the expences laid out on which were the enriching of the Merchants of other Nations, which brought in jewel to the feeding, materials to the ſupporting of it.

3. For all nations have drank of † the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich * through the abundance of her delicacies.]

† The bitter wine, ſee note on c. 14. c.

*By the power of her pride, ἐκ τῆς δυνάμεως τῦ στρήνους αὐτῆς, ſee note on 1 Tim. 5. c.

4. And another voice, methought, I heard, warning all Chriſtians to come out of her, that is, firſt, to abſtain ſtrictly from all communicating with her ſins (contrary to what the looſer ſort of Chriſtians did;) and ſecondly, to depart out of the city (as the Emperor Honorius and the Biſhop Innocentius did to Ravenna, at the time of Alaricus's ſiege;) and thirdly to flie to the Baſilica or Chriſtian Church at the time of plundering or deſtroying Rome (as the Chriſtians did) as the only way of reſcuing them from the deſtruction.

4. And I heard another voice from heaven, ſaying, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.]

5. For the voice or cry of her ſins is come to heaven, and now the vengeance is come upon her.

5. For her ſins have reached unto heaven, and God hath remembred her iniquities.]

6. Now ſhe ſhall be payed for all her provocations, and as ſhe hath meeted to others, (the Chriſtians perſecuted by her) ſo ſhall it be by the Goths, &c. meeted to her with advantage; ſhe hath mixed a poiſonous cup, a mixture of wine and myrrhe, in ſeducing ſome, and perſecuting others, and now ſhe ſhall have twice as much bitterneſs provided for her.

6. Reward her even as ſhe rewarded you, and double unto her double according to her works; in the cup which ſhe hath † filled, fill to her double.]

† Mingled, mingle, κεράσατε. κεράσατε.

7. * How

7. * How much she hath glorified her self and † lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a Queen, am no widow, and shall see no sorrow.]

* In as much as Ὅσα. † Behaved her self proudly, see v. 3.

self Eternal, and pronouncing that he should never be subdued (see Isa. 47. 7, 8.) now she shall see she is mortal, and subject to be overcome as well as others.

7. For all her pride and luxury, and haughtiness, and blasphemy in calling her

8. Therefore shall her plagues come in one day, death, and mourning, and famine, and b she shall be * utterly burnt with fire; † for strong is the Lord God who judgeth her.]

*Burnt, κατακαυθησεται. † For it is the strong, ὅτι ἰσχυρος.

reign for ever, on a suddain, all together shall a huge vastation come upon her, a plague, a slaughter, and a famine, and a burning of the city, a third part of it, ch. 16. 19. and 17. 16. (see note on ch. 17. e.) and all this a visible judgment of God upon her, in whose hands are all the creatures, ready press'd for his service, to execute his vengeance on his enemies.

8. For as a punishment of her pride and huge opinion of her self, that she should b.

9. And the Kings of the earth, who have committed fornication, * and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoak of her burning.]

* With her, and dealt proudly, μετ' αὐτῆς, καὶ στρηνιασαντες, v. 3.

continued under her obedience, and joined with her in her idolatries and luxuries (see 1 Tim. 5. c.) but not be able to assist her.

9. When this comes to pass, then shall those of the ten kingdoms which have lament and mourn for her,

10. Standing afar off for fear of her torment, saying, Alas, alas, the great city Babylon, that mighty city, for in one hour is thy judgment come.]

bringing her any relief, the destruction coming so suddainly and irresistably (see note on ch. 17. e.) upon her.

10. But on the contrary forsake, and be afraid of

11. And the merchants of the earth * shall weep and mourn over her, for no man buyeth their † merchandize any more.

* Weep, κλαυσουσι. † Fraight, γομον.

v. 3. who will have many commodities lying on their hands, without any vent, no body being so rich and so vainly luxurious as these that are now destroyed.

11. And some loss this will be to the merchants,

12. The * merchandise of gold, and silver, and precious stones, and of pearls, and † fine linnen, and purple, and silk, and scarlet, and all * Thyine-wood, and all manner vessels of ivory, and all manner vessels of most precious † wood, and of brass, and iron, and marble,]

* Fraight, v. 11. † Of fine linnen, and of purple, and of silk, and of scarlet, βυσσου, &c. * Sweet wood, Σιθινον. † Or stone, the King's MS. reads λιθου.

12. None trading so much in all the bravery of attire and of houshold stuff, buying all that any would bring of any of these kinds.

13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and * horses, and chariots, and c † slaves, and souls of men.]

* Of horses and chariots. † Of bodies and the souls.

horses and chariots, and of hired servants and bond-servants.

13. Of perfumes and festival plenty, of pompous attendants and addition of c.

14. And * the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.]

* The harvest of the desire of thy soul, ἡ ὀπωρα τῆς ἐπιθυμιας τῆς ψυχῆς σου.

and all the instruments of thy luxury and bravery, thy Epicurism and thy pride, have forsaken thee, never to return again; noting that Rome shall never be either the harbourer of heathen Idols, or the seat of the Empire any more, see v. 21.

14. Now is the enjoying of those things which thou lovest best interdicted thee,

15. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing]

shall stop their course, and divert to some other place, and do the same thing as if they were afraid of falling under the same calamities by approaching near her.

15. And when the merchants here the news, they

16. And saying, Alas, alas, that great city that was cloathed in fine linnen, and purple, and scarlet, and † decked with gold, and precious stones, and pearls!]

† Embroidered, κεκοσμημενη.

excellent

16. And make complaints that they have lost such an customer so suddainly.

17. For in one hour so great riches is come to nought, and every ship-master, and all the company in ships, and sailers, and as many as * trade by sea, stood afar off.]

* Deal in the sea, ἐργαζονται τὴν θαλασσαν.

being now no occasion of such resort to this place.

17. And the same is the case of the marriners, whose wealth is in the sea, there

18. And they cried when they saw the smoak of her burning, saying, † What city is like unto this great city?]

† What was like, Τις ὁμοια.

ness and their own loss in her destruction.

18. And therefore they bewail her former great-

19. And they cast dust on their heads, and cried, weeping and wailing, and saying, Alas, alas, that great city, * wherein were made rich all that had ships in the sea, by reason of her costliness, for in one hour is she made desolate.]

* By which ἐν ᾗ.

19. And shall admire the suddenness and unexpectedness of it: see note on c. 17. f.

20. Rejoice over her, thou heaven, and ye holy Apostles and prophets, for God hath † avenged you on her.]

† Executed your judgment, ἐκρινεν τὸ κριμα ὑμῶν.

is it of rejoicing to the Angels and Saints in heaven, to the Apostles and rulers of the Church, the persecuting and slaying of whom is it which is thus punished upon her.

20. But as this is matter of bewailing to all these, so

21. And a mighty Angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found * no more at all.]

* No longer, μηκετι.

noting this city) and threw it into the sea, and expres'd his meaning in so doing to be, that he might represent the desolation of that city, and its great change both from its being the harbourer and promoter of heathen worship, and the seat of the Empire, v. 14. (see note b.)

21. And methought an Angel of God took a stone as big as a mill-stone (de-

22. And the voice of harpers, and musicians, and of pipers and trumpeters, shall be heard no more at all in thee, and no craftsman, of whatsoever craft he be, shall be found any more in thee, and the sound of a mill-stone shall be heard no more at all in thee.

22. And consequently that all the jollity and gallantry and populousness of that place was now at an end (see note b.)

23. And the light of † a candle shall shine no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for d thy merchants were the great men of the earth, for by thy sorceries were all nations deceived:]

† The lamp, λυχνου.

causes there are of this; first, Luxury, which enriched so many merchants, and made them so great people to their Idolatries, and abominable courses by all arts of insinuation.

23. And the times of thy jollity (expressed by the nuptial lamps and solemnities) are now at an end, (see note b.) And three eminent d.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.]

Apostles and other Christians, and all the cruelties and unjust wars that this city hath been guilty of.

24. And thirdly, the Persecuting and slaying of the

Annotations on Chap. XVIII.

a. Βαβυλων.

V. 2. *Babylon.*] That the title of *Babylon* here is bestowed on *Rome* in the Vision of her destruction is resolved by S. *Augustine De Civ. Dei* l. 18. c. 2. *Ipsa Babylonia quasi prima Roma, Roma quasi secunda Babylonia est, Babylon was as a first Rome, and Rome is as a second Babylon*; and c. 22. *Condita est Roma velut altera Babylon, & prioris filia Babylonis, Rome is built as another Babylon, and daughter of the former Babylon.* And the ground of it may probably be this, because *Babylon* was the seat of the *Assyrian* Monar-

chie, as *Rome* of the *Roman*, and the *Aſſyrian* Monarchy being the firſt, as the *Roman* the laſt (*illud primum, hoc ultimum imperium*, ſaith *Oroſius*, li. 7. c. 2.) *Rome*, that thus ſucceedeth *Babylon*, may well be called by that name. And ſo by *Tertullian adver. Mar.* l. 3. c. 13. *Babylonia apud Joannem Romanæ urbis figura eſt, perinde magnæ & regno ſuperbæ, & ſanctorum Dei debellatricis, Babylon in S. John, is the figure of Rome, as being, like that, a great city, proud of its dominion, and a deſtroyer of the ſaints of God*; and the ſame words are again repeated, l. 3. *adv. Jud.* So 1 *Pet.* 5. 13. the Συνεκλεκτὴ ἐν Βαβυλῶνι, *the fellow choſen*, or *fellow Church in Babylon*, the aſſembly of Chriſtians in that heathen city, is by the *Scholiaſt* affirmed to denote the Church of *Rome*, διὰ τὸ φαυλαντὸς, *becauſe of the ſplendor* of it, ſaith he. And ſo generally the ancients underſtood it, and *Oroſius* hath ſet down the parallel betwixt them in many particulars, l. 7. 2. And this being premiſed will be a key to the whole Chapter: for *Babylon* is the note of an heathen, unclean, abominable City, and ſo belongs only to ſo much of *Rome* as was then capable of that title, ſaith S. *Jerome ad Algaſ. qu.* 11. and, *Cecidit Babylon magna: eſt quidem ibi Sancta eccleſia, tropæa Apoſtolorum & martyrum, eſt Chriſti vera confeſſio, eſt ab Apoſtolis prædicata fides, & Gentilitate calcatâ in ſublime ſe quotidie erigens vocabulum Chriſtianum*, The prophane heathen *Babylon is fallen, Babylon the great: in the place thereof is the holy Church, the monuments of the Apoſtles and Martyrs, the true faith of Chriſt*, or *profeſſion of Chriſtian Religion, that which was preached by the Apoſtles, and heatheniſm being trodden down, the Chriſtian name is daily advanced on high*, *Ep.* 17. *ad Marcellam:* and not to the Chriſtian part of it, called by the other title by S. *Peter*, *the Church in Babylon* (and *Babylon* it ſelf never ſet to ſignifie the Church;) not to the Emperor *Honorius*, who was then a Chriſtian and at *Ravenna* ſafe at that time from the invaders; nor again to *Innocentius* the Biſhop, who was by the ordering of God's providence, betwixt the firſt and ſecond ſiege, reſcued (like *Lot* out of *Sodom*, or the Chriſtians out of *Jeruſalem*) out of the city to *Ravenna* alſo; nor generally to the Chriſtians, who were ſome of them, ſaith * *Palladius*, gone out a little before, being perſwaded by *Melania* to a Monaſtick life, and carried to *Sicily* firſt, and thence to *Jeruſalem*, where, ſaith he, ἔχαιρον μὴ συμπεραπούμενοι τοῖς ἀνηκεστάτοις κακοῖς τῆς προθέσεως, *they rejoiced that they were not together involved in the miſerable evils of that vaſtation*, δοξάζοντες τὸν Θεὸν ὅτι τῇ ἀρίστῃ μεταβολῇ τῶν πραγμάτων, *glorifying God for the excellent change of affairs*, καὶ τῇ παραδόξῳ αὐτῶν σωτηρίᾳ, *and for their own wonderful deliverance*; and the reſt which were left in the city, at laſt ſaved by flying to the *Baſilicæ*, and many carried thither by the very ſoldiers, that they might be ſafe (ſee note on c. 17. e.) who conſequently ſurvived to reſtore and re-edifie the city, a more Chriſtian City than it had been before: But to the heathen part of the city and that polluted profaner ſort of Chriſtians, who (as was ſaid Note on c. 17. e.) called this judgment (theſe enemies as their patrons) on the city, and by the admirable diſpoſition of God's over-ruling hand of Providence, were themſelves the only men that ſuffered under it. So that the ſum of this *fall* of *Babylon* is the deſtruction of the wicked and heathen, and preſerving of the pure and Chriſtian *Rome*, and ſo in effect the bringing that City and Empire to Chriſtianity. To this purpoſe, ſee S. *Hierome adverſ. Jovinian.* l. 2. *Ad te loquar qui ſcriptam in fronte blaſphemiam Chriſti confeſſione deleſti, Urbs potens, urbs orbis Domina— Maledictionem quam tibi Salvator in Apocalypſi comminatus eſt, potes effugere per pœnitentiam, I will ſpeak to thee who haſt blotted out the blaſphemy written in thy forehead, by the confeſſion of Chriſt——— Thou potent City, thou City, Miſtreſs of the world——— Thou mayeſt avoid the curſe which Chriſt in the Apocalypſe hath threatned to thee, by repentance*; adding, *cave Joviniani nomen quod de Idolo derivatum eſt, beware of the name of Jovinian, which is derived from the Idol-god Jupiter:* and this peculiarly in reſpect of thoſe remaining heathens and hereticks, which now at the time when S. *Hierome* wrote, not long before the coming of *Alacrius*, were at *Rome*, and at length ſet up their Idol-ſervice again in the time of the ſiege, and were ſignally deſtroyed at this taking of it. So again, S. *Hierome in præfat. de Spiritu S.* ſpeaking of *Rome*, *Cùm in Babylone verſarer, & purpurata meretricis eſſem colonus, When I lived at Rome, and was an inhabitant of the purple whore.* All noting this heathen *Rome* to be the ſubject of theſe prophecies. This being here ſet down obſcurely in prophetick ſtyle by way of Viſion, was but darkly underſtood before the coming of it, yet ſo far expected by Chriſtians, that the heathens did take notice of this their expectation, and looked upon them as men that had an evil eye upon that City and Empire, and mutter'd ruine to it. Thus in *Lucian*'s *Philopat.* (or whoſe ſoever that Dialogue is, if it were not his) the Chriſtians, character'd (though not named) by the mention of the Trinity in the beginning of the Dialogue, and deſcribed by that ſcoffer as a ſottiſh fanatick people, are brought in (as at that time, when *Trajan* (under the title of ἀτοκράτωρ *Emperor* toward the end) was warring in the Eaſt againſt the *Perſians*) and ſet down as thoſe that wiſhed all ill to the city, that is, *Rome*, and conſequently to that Army in *Aſia*, by their diſcourſe of the news of the times, betraying their wiſhes and expectations that it might be defeated by the *Perſians*. Thus, ſaith he, in the perſon of *Critias* of theſe ὑπηκοφότες καὶ κατωχριωμένοι, *ſtooping, pallid* people, that when they ſaw him, they came chearfully toward him, ſuppoſing that he brought πνὰ λυγρὰν ἀγγελίαν *ſome ſad news* or other; ἐφαίνοντο γὰρ ὅτοι ὡς τὰ κάκιστα εὐχόμενοι, καὶ ἔχαιρον ὅτι τοῖς λυγροῖς, *they ſeemed to be men that prayed for all that was ill, and rejoiced in ſad events:* and their firſt queſtion, ſaith he, was, πῶς τὰ τῆς πόλεως καὶ τὰ τῆς κόσμου, *how the affairs of the city and the world went*, (that is, of *Rome*, and the *Roman* Empire, as that is called οἰκουμένη *the world* in the Scripture; or elſe the affairs of the world, meaning the *Roman* Enterpriſe againſt the *Perſians*) and being anſwer'd by him, that all was well, they *nodded*, ſaith he, *with* their *brows* preſently, and replyed οὐκ ὄντω, δυσχερῆ γὰρ ἡ πόλις, *'Tis not ſo, but the city is in an ill condition:* and afterwards, ὡς μεταλλαγῶσι τὰ πράγματα, ἀταξίαι τε καὶ ταραχαὶ τὴν πόλιν καταλήψονται, τὰ στρατόπεδα ἥττονα τῶν ἐναντίων γενήσονται, *that there ſhould be a change, that diſorders and troubles ſhould ſeize upon the city, their Armies ſhould be worſted by the enemies*; adding that they had *faſted ten days*, καὶ ἐπὶ τὰς παννύχους ἀμφδίας ἐπαγρυπνήσαντες, *and watching all nights, and ſpending the time in ſinging hymns had dream'd* theſe things; which may obſcurely refer to theſe Viſions which *John* ſaw on the κυριακὴ, *Lord's day*, that is, probably on the annual day of *Chriſt*'s reſurrection, which followed a time of faſting and praying, the Chriſtian Lent, which, as appears by the ſtory of the firſt times, was uncertainly obſerved in reſpect of the number of days, by ſome more, by ſome fewer than ten days. Or if this be but a conjecture, yet the time of ſeeing viſions being in Scripture oft ſet down after, or in a time of faſting, (as *Acts* 10. 10. of S. *Peter*, and v. 30. of *Cornelius*) 'tis agreeable to the character of Chriſtians, whom he deſired to deſcribe in that dialogue, thus to ſet it. And then he adviſes them τὰς ἀλλοκότους ταύτας φαντασίας, καὶ τὰ πονηρὰ βουλεύματα, &c. μήπω θεὸς ὑμᾶς εἰς κόραξας βάλοι, διὰ τὸ τῇ πατρίδι ἐπαρᾶσθαι καὶ λόγους κιβδήλους διατιμίζειν, *to leave off thoſe ſtrange fancies, and wicked conſultations, and divinations* (which may well refer, in his dark manner of ſpeaking, to this book of *Revelation*) *leſt God*, ſaith he, *deſtroy you for curſing your country, and ſpreading ſuch falſe reports*, when (ſaith he) the *Perſians* are ſubdued by the *Roman* forces. And ſo he gives them over as doaters, and means not to heed what they ſay, with a τὰς δὲ λύρας ἐάσομεν, and ὁ φορμὸς Ἱπποκλείδου. That this opinion he conceived of Chriſtians and their

* *Lauſiac. Hiſt.* c. 118.

Κυριακὴ.

their ill affection to the *Roman* Empire and City, and their boding ill concerning them, was the effect of ſome ſparkles of this prophecy, flown abroad among the *Gentiles* very early, even in *Trajan*'s time, is more than probable out of theſe paſſages thus ſet down. So in a narration of *Hippolytus* ſet down by *Palladius*, we have a virgin Chriſtian accuſed to the heathen Judge at *Corinth*, ὡς βλασφημοῦσαν καὶ τοὺς καιροὺς, καὶ τοὺς βασιλεῖς, καὶ τὰ εἴδωλα, *as one that blaſphemed the ſeaſons, and the Kings, and the Idols*, in probability, that ſhe foretold evil, talked of ruine, that ſhould befal the Government or Idolatry of the heathens, and that the ſeaſons of it now approached. For that is the meaning of the like phraſe, when the *Jews* ſay of *Stephen*, that *he ceaſeth not to ſpeak blaſphemous words againſt the holy place and the Law, Acts 6.* 13. for ſo it follows, ver. 14. *we have heard him ſay that Jeſus ſhall deſtroy*, &c. To which it will not be amiſs farther to add, that the *Jews* in their *paraphraſes* on the Old Teſtament, taking *Rome* under the prophetick title of *Edom* (which is very agreeable to the ſtyle of *Babylon* here) do frequently foretel the deſtruction of it. And thereupon they that ſet out the later *Venice Edition of the Bible*, leave out many paſſages of the *Chaldee paraphraſe* and the *Rabbines* looking thus directly againſt *Rome*, which are extant in the former *Venice Bibles*, and in what hath been printed at *Paris* by *Stephanus*. As when *Obad.* 1. *Kimchi* ſaith, *What the Prophets ſay of the deſtruction of Edom in the latter days, they ſay of Rome*, they leave out the words *of Rome:* and when 'tis there added, *For when Rome ſhall be deſtroyed, there ſhall be redemption of Iſrael*, thoſe words are quite omitted. So in the laſt verſe of *Obadiah*, *the fenced great city of Eſau, and that fenced city is Rome*, that latter part is left out again. So the *Chaldee paraphraſe* on *Lam.* 4. 21, 22. for *thou daughter of Edom*, hath, *thou Rome in the land of Italy*; But thoſe words are left out in that Edition. See M. *Taylor*'s Proem to the tranſlation of the *Jeruſalem Targum*. The like interpretations of *Rome* for *Edom*, and the deſtruction thereof, may be ſeen in the *Jeruſalem Targum*, *Gen.* 15. 12. where theſe words, *Terror tenebricoſus magnus cadens ſuper eum*, are thus myſtically rendred, *Terror is eſt Babel, tenebricoſus hic eſt Media, magnus hic eſt Græcia, cadens iſte eſt Idumæa* (i. *Romanum imperium.*) *Illud eſt imperium quartum, quod cadere debet, neque reſurget in ſecula ſeculorum.* And ſo again on *Levit.* 26. 44. after *Babel*, *Media*, *Greece*, they name again *regnum Idumææ*, meaning, no doubt, the *Roman* Empire thereby; adding, *in diebus Gog*, which that it belongs to the *Romans* that deſtroyed *Jeruſalem*, and, ſay they, ſhould after be deſtroyed by the *Meſſias*, ſee that *Paraphraſe* on *Numb.* 11. 26. in theſe words, *In fine extremo dierum Gog & Magog, exercitus eorum Hieroſolymam aſcendent, & manibus Regis Meſſiæ illi cadent, They ſhall be deſtroyed by the hands of Meſſiah the King.* So in the *Sibylline Oracles*, where Βελιὰς, *Beliar* or *Belial* is ſet to denote the *Romans*, as appears by

Laufiac. Hiſt. cap. primo.

Ἐκ δὲ Σεβαστῶν ἥξει Βελιὰς μετόπωθεν,

Beliar ſhall come from the Auguſti, or *Roman Emperors*, at length coming to the great deſtruction threatned by God, under the expreſſion of *fire*, this is to fall upon *Beliar* peculiarly,

Ἀλλ' ὁπόταν μεγάλοιο θεοῦ πλάσσωσιν ἀπειλαὶ
Καὶ δύναμις φλογέουσα δι' ὄσματος εἰς γαῖαν ἥξει,
Καὶ Βελιὰς φλέξει, καὶ ταρφιάλους ἀνθρώπους
Πάντας, ὅσοι τούτῳ πίστιν ἐπεποιήσαντο.

The flaming power of God ſhall burn Beliar, and all the proud men that truſt in him. And of the *Jews* 'tis clear, that there hath been a tradition among them, that in the laſt days there ſhould come a great enemy, which they call ארמילום *Armilus*, which in *Hebrew* is *Romulus*, lightly changed by the tranſpoſition but of one letter, (ſee Note on *John* 11. b.) and that he ſhould be deſtroyed by the *Meſſias*; which may well be (as all the reſt) but the miſtakings of this prophecy here delivered, and from hand to hand conveyed among the *Jews* to their poſterity, who looking on the *Romans* as their deſtroyers, thence perſwaded themſelves that their *Meſſias* (whom they ſtill expect) ſhould deſtroy them.

V. 8. *She ſhall be utterly burnt.* The κατακαυθήσεται, which is ordinarily rendred, *ſhall be utterly burnt*, may ſeem to have ſome difficulty in it, and be objected againſt our interpretation of this viſion, becauſe it is known that the deſolation and firing by *Alaricus*, *Genſericus* and *Totilas*, was not an utter deſolation or firing of the whole city, but of a part thereof. And to this the anſwer is inſufficient, that κατακαίεσθαι is *conflagrare*, *to be ſet on light fire*, and doth not neceſſarily import that fires conſuming of all that might be conſumed, becauſe other expreſſions here follow in this matter which cannot be ſo anſwered: as v. 21. where the *ſtone like a mill-ſtone is caſt into the ſea*, which ſeems to ſignifie a total deſtruction, and it is added, *Thus with violence ſhall that great city* Babylon *be thrown down, and ſhall be found no longer*, καὶ μὴ ὑπ. καὶ μὴ ἔτι And ſo again, ver. 22. 23. *The voice of harpers*, &c. and *the ſound of a mill-ſtone ſhall be found no more in thee, and the light of a candle ſhall ſhine no more in thee*, &c. To all which the anſwer muſt be, by obſerving that all theſe three expreſſions are phraſes taken out of the propheſies of the Old Teſtament, and are in all reaſon to ſignifie here as they ſhall appear to have ſignified, that is, only as prophetical ſchemes of expreſſing a ſubduing, or victory, and no more. Thus the *burning* here is an alluſion to *Dan.* 7. 11. *his body deſtroyed and given to the burning flame*, which yet ſignified no more than the tranſlating of the Monarchy from the *Seleucidæ* to the *Romans*; and proportionably here the ſubduing this heathen city to the faith of *Chriſt*, which was the effect of this blow that befel *Rome*. So the *throwing the great ſtone into the ſea*, v. 21. alludes to *Jer.* 51. 63. *Thou ſhalt caſt a ſtone into the midſt of Euphrates, and ſay, Thus ſhall Babylon fall, and ſhall not riſe*, &c. And yet *Babylon* long continued a *great city*, though the dominion of it was tranſlated from the *Chaldæans* to the *Medes*. And for *the voice of the harpers*, &c. v. 23. it alludes to *Jer.* 25. 10. *I will take from them the voice of mirth, and the voice of gladneſs, the voice of the Bridegroom, and the voice of the Bride, the ſound of the mill-ſtones, and the light of candle.* And yet *Judæa*, of which that is ſpoken, ſtill had people inhabiting it. And ſo theſe expreſſions, thus interpreted, as in the *Paraphraſe* they have been, are perfectly agreeable to the ſenſe which muſt needs belong to them in theſe other places where they are uſed by the Prophets. Mean while how great the deſtruction was that now befel that city, may competently appear by one teſtimony of *Palladius* that lived at that time, *Lauſiac. Hiſt.* c. 118. in theſe words, Θυελλά τις βαρβαρικὴ ἢ καὶ ἐν παροιμίαις πάλαι κειμένη ἐπέπεσε τῇ Ῥώμῃ, καὶ οὐκ εἴασεν οὐδὲ τοὺς ἐπ' ἀγορᾷ ἀνδριάντας χαλκοῦς, ἀλλὰ πάντα προδήλασα βαρβαρικῇ ἀπονοίᾳ παρέδωκεν ἀπωλείᾳ, ὡς γενέσθαι τῷ Ῥώμῃ τῷ ἐν χιλίοις διακοσίοις ἔτεσιν φιλοκαλησθεῖσαν, κατὰ τὸν τῆς Σιβύλλης ῥῆσιν, ῥύμῃ. *A certain barbarian tempeſt, which the Prophets of old had foretold, ſeized on Rome, and left not ſo much as the brazen ſtatues in the ſtreets, but plundering all with a barbarous madneſs, delivered it up to deſtruction, ſo that Rome which had flouriſhed a thouſand and two hundred years, according to the Sibyls word, became a deſolation.*

b. Κατακαυθήσεται.

Μύλου. λίθος εἰς θαλασσαν.

c. Σώματα.

V. 13. *Slaves.*] Σώματα, ſaith *Julius Pollux*, ſignifies, when it is taken ſimply by it ſelf, without any additament, thoſe that are not bond ſlaves but freemen, which ſell or hire themſelves for money, Σώματα ἁπλῶς ἐκ ἂν δέλα σώματα, &c. And this, becauſe free men have power over their own bodies, whereas ſlaves have nothing but ſouls. As for the ψυχαὶ ἀνθρώπων, *ſouls of men*, the phraſe is taken out of *Ezechiel*, c. 17. 13. who ſpeaking of *Tyre*, *a City of Merchants*, ſaith, that they *traffick* בנפש אדם *ſuper anima hominis*, *for the ſoul of man.* which S. *Hierome* renders

Ψυχαὶ ἀνθρώπων.

renders *mancipia*, *ſlaves*, and ſo the latter *Greeks* call ſlaves ψυχάρια, *little ſouls*; and ſo *Gen.* 12. 5. *the ſouls which they had gotten in Haran*, may be their *bond-ſervants*, becauſe, as was ſaid, ſlaves have ſouls, though nothing elſe in their own power.

d. Εμποροι σου. V. 23. *Thy Merchants.*] Who are *thy Merchants* here, may be thought uncertain, becauſe the word *thy* either may refer to foreign nations, who trade with thee, or elſe may be *thy traders* or *traffickers*, the chapmen in *Rome*. In this latter ſenſe ſome learned men have choſen to take it, that the *Roman* luxury was ſo great, that tradeſmen that dealt in ſelling of commodities lived there like Princes. But if we compare this place with what is ſaid of *Tyrus*, *Ezech.* 27. the former will appear to be the ſenſe of it: for there v. 12. *Tarſhiſh was thy Merchant*, and v. 13. *Javan*, &c. *were thy Merchants*; and ſo the meaning is clearly this, that the Merchants of other Nations that traffick'd with *Rome*, had ſuch vent for their commodities there at any rate that they grew very rich by it.

CHAP. XIX.

Paraphraſe.

1. Another viſion I received much to the ſame purpoſe with the former; but differing in this, that the former looked eſpecially on the city of Rome, and the luxury and pride of the inhabitants thereof, but this looked eſpecially on the heathen religion there deſtroyed, and exchanged for the Chriſtian, but that not all at once, but by ſeveral ſteps and degree: and firſt, methought I heard a multitude of Chriſtian people, (employed like the Saints and Angels in heaven) ſinging of Allelujahs, praiſes and thankſgivings to God, as to him who had wrought great mercies for them.

1. AND after theſe things I heard a great voice of much people in heaven, ſaying, Allelujah, Salvation, and glory, and honour, and power unto the Lord our God.]

2. Magnifying his fidelity to themſelves, and his juſt vengeance on the Idolatrous perſecutors, that had debauched ſo many to their courſes, and ſhed ſo much blood of Chriſtians.

2. For true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants at her hand.]

3. And again triumphing in this act of God's, that this was like to be a fatal irreparable blow to the Roman Idolatry.

3. And * again they ſaid, Allelujah: and her ſmoak † aroſe up for ever and ever.]

* The ſecond time, δεύτερον.
† Aſcendeth, ἀναβαίνει.

4. And the Biſhops or repreſentatives or governors of the Chriſtian Church in Judæa, ch. 4. 4. and proportionably to them, all other Biſhops, and the four Apoſtles, formerly mention'd as the planters of the Chriſtian faith in Judæa, ch. 4 6. and two of them now in Rome alſo, Peter and Paul, gave their acclamations to thoſe Hallelujahs.

4. And the four and twenty Elders, and the four * beaſts fell down and worſhipped God that ſat on the throne, ſaying, Amen, Allelujah.]

* Living creatures, ζῶα.

5. And all Chriſtians in the world, of what quality ſoever, were admoniſhed of their duty and obligation to do ſo too.

5. And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him both ſmall and great.]

6. And that admonition was preſently anſwer'd with the acclamation of all the nations (that is, Chriſtian people in them) over all the world, thundring out Allelujahs to God, for this illuſtrious enlargement of the kingdom of Chriſt, the converſion of that Imperial City to Chriſtianity.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, ſaying, Allelujah, for the Lord God † omnipotent reigneth.]

† The ruler of all, ὁ παντοκράτωρ.

7, 8. Which is, as it were, the marriage of Chriſt to a lovely ſpouſe his Church, (and ſo matter of rejoicing to all that hear of it, Joh. 3. 29.) which ſhould now be adorned as the Prieſt entring into the ſanctuary under the Law, to note the liberty and the privileges which ſhould be beſtowed on the Church by the Emperor Conſtantine.

7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her ſelf ready.

8. And to her was granted that ſhe ſhould be arrayed in fine linnen, clean and white: for the fine linnen is the a * righteouſneſs of ſaints.]

a. * Ordinances of the holies.

9. And an Angel bad me take notice of this, as of the bleſſedeſt happieſt change that ever was wrought in the world, and happy he that ſhould be a ſpectator of it. Of which yet I might be as confident it would come, as if I ſaw it, God having firmly decreed and made promiſe of it.

9. And he ſaith unto me, Write, Bleſſed are they which are called unto the marriage ſupper of the Lamb. And he ſaith unto me, Theſe are the true ſayings of God.]

10. And the joy of this news ſo tranſported me, that as Abraham, for the joy of the good news, Gen. 17. 17. fell on his face, &c. ſo I could not but fall down to acknowledge my ſenſe of ſo bleſſed a news and meſſenger: But when I did ſo, he bid me forbear. For, ſaith he, I am no more honourably employ'd by Chriſt than thou art, I am now a meſſenger to make known this prophecy to thee of the converſion of Emperors, &c. to the Goſpel, and thou and ſuch as thou, Apoſtles of Chriſt, are Embaſſadors of as honourable and bleſſed news as this. Let God have the praiſe of all: for to be an Apoſtle of Chriſt, a witneſs and publiſher of his reſurrection, &c. is to be a Prophet ſent and endued with the Spirit of God, and ſo as valuable as that office which now I am executing, of foretelling things to come.

10. And I fell at his feet to worſhip him: and he ſaid unto me, ſee thou do it not, I am thy fellow-ſervant, and of thy brethren, that have the teſtimony of Jeſus: worſhip God, for the teſtimony of Jeſus is the Spirit of propheſie.]

11. And methought I ſaw Chriſt coming from heaven in a pompous manner, riding or ſitting upon the white horſe (as he did c. 6. 2.) that is, in the preaching of the Goſpel, and according to his promiſe, and his juſt judgments againſt his enemies, proceeding againſt them, that is, againſt the Emperor Maxentius (ſee c. 16. 12, 14.)

11. And I ſaw heaven open'd, and behold a white horſe, and he that ſat upon him was called Faithful and true, and in righteouſneſs he doth judge and make war.]

12. And methought his eyes were like fire, ſearching to the ſecrets of the heart (noting him to judge and diſcern who are fit to be deſtroyed, who not) and he had many crowns on his head, tokens and teſtimonies of as many victories over enemies, whom he had overcome either by their yielding, that is, converſion, or falling before him, that is, deſtruction; and as a token of thoſe victories, he hath a note or ticket by which to receive his reward, which no body ſees but himſelf, (ſee ch. 2. 17. and note i.) that is, he is acknowledged victorious.

12. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himſelf.]

13. And he was in a royal purple garment, noting that regal power to which he was inſtalled as a reward of his crucifixion, Iſa. 63. 1, 2. Phil. 2. 9. now to belong to him moſt illuſtrioully; and his name in which he was repreſented, was that known title of Chriſt, The word of God, noting that which is now done to be an effect of divine power, wrought by his word, without any viſible working of ordinary means toward it.

13. And he was cloathed in a veſture dipt in blood, and his name is called, The word of God.]

14. And the Angels the miniſters of his vengeance attended him in a glorious and ſplendid manner.

14. And the armies which were in heaven followed him upon white horſes, clothed in fine linnen, white and clean.]

15. And out of his mouth proceeded that terrible ſharp part of the Goſpel, his threats againſt his enemies, and thoſe now to be executed on the heathen, whom he ſhall now ſubdue by his power, becauſe they will not be converted, in which reſpect he is now preparing for them the bittereſt poiſonous potion that ever was drank by any.

15. And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations, and he ſhall rule them with a rod of iron, and he treadeth the wine-preſs of the † fierceneſs and wrath of almighty God.]

† Bitter wine, and of the wrath of God, the ruler of all, οἴνου τοῦ θυμοῦ, καὶ τῆς ὀργῆς τοῦ θεοῦ παντοκράτορος.

16. And

16. And he hath b on his veſture and on his thigh a name writtten, King of kings, and Lord of lords.

16. And by this means he will ſhew himſelf what really he is, too ſtrong for any power on earth to reſiſt or ſtand out againſt. b.

17. And I ſaw an Angel ſtanding in the ſun, and he cried with a loud voice, ſaying to all the fowls that flie in the midſt of heaven, Come and gather your ſelves together to the ſupper of the great God,]

17. And methought I ſaw an Angel ſtanding in the ſun (noting the clearneſs of the viſion now delivered,) and he called to all the birds of prey, Goths and Vandals, &c. that they ſhould come, as to a feaſt, to this judgment of God upon theſe Idolaters, (noting the great ſlaughter which was now foretold, to which Vultures do betake themſelves out of a natural ſagacity, as Job ſaith of the Eagle, Where the ſlain are, there is he.)

* Rulers of thouſands, χιλιάρχων.

18. That ye may eat the fleſh of Kings, and the fleſh of * captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men both free and bond, both ſmall and great.]

18. And telling them that there ſhould be abundant prey for them, an huge deſtruction.

19. And I ſaw the beaſts and the Kings of the earth, and their armies gathered together to make war againſt him that ſat on the horſe, and againſt his army.]

19. And the Idol-worſhip ſet up at Rome, and under her dominion, ſet it ſelf to perſecute Chriſtianity.

20. And the beaſt was taken, and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image. Theſe both were caſt alive into a lake burning with brimſtone.]

20. And the Roman Idolatry, and the Magick, and Auguries, and the divinations of the heathen Prieſts, that had deceived the carnal Chriſtians ſo far as to conſent and comply with the heatheniſh Idolatry, were to be like Sodom and Gomorrah, utterly extirpated: ſee ch. 13. 11. and note g.

21. And the remnant were ſlain with the ſword of him that ſat upon the horſe, which ſword proceeded out of his mouth, and all the fowls were filled with their fleſh.]

21. And the reſt, that is, all the ſecret Idolaters, were ſwept away in the ſame deſtruction alſo, (for thinking that theſe armies againſt Rome would be favourable to any more than to the Orthodox, pure Chriſtians, they then thought it a fit time to diſcover themſelves, but ſtrangely miſcarried in it, the Chriſtians that fled to the Baſilica, or Temple, being the only perſons that found deliverance, ſee note on chap. 17. e.) and ſo all their Idol-worſhip was deſtroyed, (which is the ſum of this Chapter.)

Annotations on Chap. XIX.

a. Δικαιώματα τῶν ἁγίων.

V. 8. *Righteouſneſs of the Saints.*] Some difficulty there is in this phraſe, τὰ δικαιώματα ἐστι τῶν ἁγίων, which is ordinarily rendred *the righteouſneſs of the ſaints*. For the word δικαιώματα is not thus uſed in theſe books, (ſee Note on *Rom.* 8. b.) but for the *Ordinances* of the Moſaical law. And then ἅγια being the very word which is uſed to denote the *Sanctuary*, *Heb.* 8. 2. ἁγίων λειτουργὸς, *the miniſter of the ſanctuary*, and ἅγια *the ſanctuary*, ch. 9. 2. and elſwhere, and τῶν ἁγίων being the Neuter as well as the Maſculine gender, and by conſequence capable of being accommodated to this ſenſe, it is not improbable that δικαιώματα ἁγίων ſhould denote *the ordinances of the ſanctuary*, the Levitical laws or cuſtoms, among which this was one, that the Prieſt, when he went into the Sanctuary, ſhould wear that veſture of fine linnen, pure and white. Thus *Levit.* 16. 'tis appointed, *Thus ſhall Aaron come into the holy place*, v. 3. *He ſhall put on the holy linnen coat, and he ſhall have the linnen breeches upon his fleſh, and ſhall be girded with a linnen girdle, and with the linnen mitre ſhall he be attired: theſe are holy garments*, &c. that is, the garments which he is to uſe when he goes into the Sanctuary, which being appointed him by this law of *God* to *Moſes*, may fitly be called δικαιώματα τῶν ἁγίων, *the ordinances of the holies*. And if it be ſo, then it will moſt fitly be applied to this Spouſe of *Chriſt*, the Chriſtian Church (to which *Chriſt* was ready ſo ſolemnly to be *married*, ver. 7. in reſpect of the publick profeſſion of the Chriſtian Religion by the Emperor *Conſtantine* and his Courtiers) that it ſhould now be cloathed after the manner of the prieſt when he went into the Sanctuary, to note the great liberty and immunities and privileges now beſtow'd on the Church by the Emperor. This we have formerly ſeen expreſs'd by our being *Kings and Prieſts unto God*, (chap. 1. Note c.) *Prieſts* in reſpect of liberty of aſſemblies, and executing the office of Biſhops, *&c.* in the Church: Which being ſo eminently beſtowed on the Church by *Conſtantine*, above all that ever had been in the Church before, may here in like manner be moſt fitly expreſs'd by being *clothed in* the *holy garments*, which denoted the Prieſts going into the Sanctuary.

b. Ἱμάτιον καὶ μηρὸς.

V. 16. *On his veſture and on his thigh.*] The mention of the ἱμάτιον and μηρὸς, *veſture* and *thigh*, are here put together to denote the robe Imperial by the former, and the ſword, which is girded on the thigh, by the latter, as enſigns of ſupreme power and authority, eſpecially when on them both, on the robe and the hilt of the ſword, as the enſign of that office, is written that moſt honourable title, KING OF KINGS AND LORD OF LORDS, thereby noting him to be ſuperior to all power and force in the world, triumphantly victorious over all.

CHAP. XX. *Paraphraſe.*

1. AND I ſaw an Angel come down from heaven, having the key of the bottomleſs pit, and a great chain † in his hand.

† Upon, ἐπὶ

1. And I ſaw another repreſentation, by which I diſcerned what ſhould ſucceed the converſion of heathen Rome to Chriſtianity, viz. a tranquility and flouriſhing eſtate of Chriſtianity for ſome time, though not for ever. And firſt, methought I ſaw an angel coming from heaven, a token of very good news at this time and elſewhere (as ſometimes of judgments from God) with the key of hell, and a great chain in his hand (to ſignifie what follows, v. 2. that Satan ſhould now be ſhut up and chained.)

2. And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thouſand years,]

2. And he apprehended the Devil, that is ſet down under the title of Satan and the Dragon in former viſions, c. 12. 9. and bound him for the ſpace of a thouſand years, noting the tranquillity and freedom from perſecutions that ſhould be allowed the Church of Chriſt from the time of Conſtantine's coming to the Empire.

* Or ſhut and ſeal'd him firmly, ſo the King's MS. ἔκλεισεν καὶ ἐσφράγισεν ἐμμενᾶς αὐτὸν

3. And caſt him into the bottomleſs pit, and * ſhut him up, and ſet a ſeal upon him that he ſhould deceive the nations no more, till the thouſand years ſhould be fulfilled, and after that he muſt be looſed a little ſeaſon.]

3. And he ſecured him there by all ways of ſecurity, binding, locking, ſealing him up, that he might not deceive and corrupt the world to idolatry, as till then he had done, but permit the Chriſtian profeſſion to flouriſh till theſe thouſand years were at an end, and after that he ſhould get looſe again for ſome time, and make ſome havock in the Chriſtian world.

4. And

4. And I ſaw chairs and ſome ſitting upon them, that is, Chriſtian aſſemblies and judicatures, and ſuch a general profeſſion of Chriſtianity, in oppoſition to the idolatries of the heathens, thoſe in the Capitol at Rome, and the like unto them in other places of the Roman Empire (ſee note on c. 13. b.) as if all that had died for Chriſt, and held out conſtantly againſt all the heathen perſecutions, had now been admitted to live and reign with Chriſt, that is, to live quiet, flouriſhing, Chriſtian lives here, for that ſpace of a thouſand years, v. 5.

a.

4. And I ſaw thrones, and they that ſat upon them, and judgment was given unto them: and I ſaw the ſouls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands, and they [a] lived and reigned with Chriſt a thouſand years.]

5. As for the old Idolaters or Gnoſticks, there was nothing like them now to be ſeen, nor ſhould be till the end of this ſpace of a thouſand years. This is it that is proverbially deſcribed by the firſt reſurrection, that is, a flouriſhing condition of the Church under the Meſſias.

b. c.

5. But [b] the reſt of the dead lived not again until the thouſand years were finiſhed. this is the [c] firſt reſurrection.]

6. Bleſſed and holy, that is, ſafe (ſeparate from all danger) are all they that are really in the number of thoſe that partake effectually of theſe benefits, who as they are reſcued from thoſe deſtructions which the Roman tyranny threatned them with, which is the interpretation of the ſecond death, ſo they ſhall now have the bleſſing of free undiſturb'd aſſemblies for all this ſpace: ſee c. 1. note d.

d.

6. Bleſſed and holy is he that hath part in the firſt reſurrection: on ſuch [d] the ſecond death hath no power, but they ſhall be Prieſts of God and of Chriſt, and ſhall reign with him a thouſand years.]

7. But after this ſpace, the ſins of Chriſtians provoking God to it, this reſtraint being taken off from Satan, he ſhall fall a diſturbing the Chriſtian profeſſion again. (This fell out about a thouſand years after the date of Conſtantine's edict for the liberty of the Chriſtian profeſſion, at which time the Mahomedan religion was brought into Greece, a ſpecial part of the Roman Empire.)

e.

7. And when the [e] thouſand years are expired, Satan ſhall be looſed out of his priſon.]

8. And then ſhall he ſet about the ſeducing of men in all quarters to the Mahomedan or other falſe religions, particularly Gog and Magog, the inhabitants of thoſe Countries where the Mahomedan religion began to flouriſh, to engage them in vaſt numbers in a war to invade and waſte the Chriſtian Church in Greece, &c.

f.

8. And ſhall go out to deceive the nations which are in the four † quarters of the earth, [f] Gog and Magog, to gather them together to battel, the number of whom is as the ſand of the ſea.]

† Corners of the land, γωνίας τῆς γῆς.

9. And accordingly, methought, they did, they went in great numbers, and beſieged and took Conſtantinople, that city ſo precious in God's eyes for the continuance of the pure Chriſtian profeſſion in it, and known among the Grecians by the name of new Sion, and in the chief Church there, called the Church of Sophia, they ſet up the worſhip of Mahomet, (juſt two hundred years ago:) And thoſe that did ſo, are in their poſterity to be deſtroyed, (and though it be not yet done, 'tis to be expected in God's good time, when Chriſtians that are thus puniſhed for their ſins ſhall reform and amend their lives.)

9. And they went upon the breadth of the earth, and compaſſed the camp of the Saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.]

10. And the Devil, methought, that wrought in them, that ſtirred them up, was remanded and returned again into his priſon, and this empire of his was again deſtroyed, as the idol-worſhip of the heathens, and the Magicians, Sorcerers, Augurs, and heathen Prieſts before had been.

10. And the Devil that deceived them was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet are, and ſhall be tormented day and night for ever and ever.]

11. And after this, in another part of this viſion I ſaw, methought, a throne ſet up in great ſplendor and glory, and Chriſt in majeſty ſitting thereon, very terrible, and a new condition of all things in the world was now to be expected. (And ſo that which was the deſign of all theſe viſions, (ſent in an Epiſtle to the ſeven Churches, to teach them conſtancy in preſſures) is ſtill here clearly made good, that though Chriſtianity be perſecuted, and, for the ſins of the vicious profeſſors thereof, permitted oft to be brought very low, yet God will ſend relief to them that are faithful, reſcue the conſtant walker, and deſtroy the deſtroyer, and finally caſt out Satan out of his poſſeſſions; and then, as here, come to judge the world in that laſt eternal doom.)

11. And I ſaw a great white throne, and him that ſat on it, from whoſe face the earth and the heaven fled away, and there was found no place for them.]

12. And all that ever died were called out of their graves before him: and as for the judging every one, the rolls or records of all their actions were produced, and withal another book brought forth, called the book of life, (ſee note on Rev. 3. b.) wherein every one's name is entred that ever undertook God's ſervice, and blotted out again, if they were fallen off from him, and according to their works, ſo were their names continued in that book of life, if they continued faithful unto death, but not otherwiſe.

12. And I ſaw the dead, ſmall and great, ſtand before * God: and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of thoſe things which were written in the books according to their works.]

* Or the throne, the King's MS. reads τῷ θρόνῳ.

13. And all that were buried in the ſea, that is, periſhed by water, and all that were dead and laid in graves, and all that any other way were dead, came out of their graves, their bodies were re-united to their ſouls, and every one was judged according to his works.

13. And the ſea gave up the dead which were in it, and death and † hell delivered up the dead which were in them, and they were judged every man according to their works.]

† Hades.

14. And then death it ſelf was deſtroyed eternally, an everlaſting being now ſucceeding in the place of this frail mortal one. And this is it that is proverbially called the ſecond death, wherein this whole world hath its period and conſummation.

14. And death and * hell were caſt into the lake of fire: this is the ſecond death.]

* Hades.

15. And whoſoever had not his name found written and continued in (not blotted out of) the book of life v. 12. whoſoever died not conſtant in the faith, he was caſt out into eternal fire.

15. And whoſoever was not found written in the book of life, was caſt into the lake of fire.]

Annotations on Chap. XX.

a. Ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ.

V. 4. *Lived and reigned with Chriſt.*] The meaning of the *thouſand years living and reigning with Chriſt of thoſe that were beheaded*, &c. may perhaps be ſufficiently cleared and underſtood, by obſerving theſe three things; 1. That there is no mention of any new reign of *Chriſt* on earth, but only of them that were *beheaded*, and of them which had not *worſhip'd*, &c. *living and reigning with Chriſt*. The doctrine of the *Millenaries* ſuppoſes the former, that *Chriſt* muſt come down on earth, and have a new kingdom here in this world. But this thoſe mens *living and reigning with Chriſt* doth not ſuppoſe, but rather the contrary, that the kingdom of *Chriſt* here ſpoken of, is that which he had before, and which is every where called his *kingdom*, and that now only thoſe that had been killed, and baniſh'd out of it before, were admitted into a participation of that kingdom, μετὰ τῦ Χριστῦ, *with Chriſt*. Now what this *living and reigning* of the *beheaded*, &c. (then beginning) was, may appear by conſidering what is meant, firſt, by the *beheaded*, and others here named; then ſecondly, by their *living and reigning*. The *beheaded* are they that *reſiſted unto blood* in their combats againſt the Heathen idolatry and practices, the conſtant ſervants of *Chriſt* that perſevered ſo till death, and that in oppoſition to *the beaſt and his image*, to that which was practiſed in *Rome* to *Jupiter Capitolinus*, and the tranſcripts of it in other places (ſee Note on c. 13. g. and r.) and ſo all thoſe phraſes conclude

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clude the ſubject of the propoſition to be the pure, conſtant, perſevering Chriſtians. One thing only is to be obſerved of theſe, that by them are not ſignified the ſame particular perſons or individual members of the Church that had formerly been ſlain, any more then the ſame individual perſons of the *reſt of the dead*, v.5. (that is, of the Apoſtatizing unchriſtian livers) can be thought to have *lived again* after the end of the *thouſand years*, when they are ſaid to be *revived*, and ſo *Satan* to be *let looſe a little while*; but rather on the one ſide, as on the other, a ſucceſſion of ſuch as they were, the Church of *Chriſt* being to be conſidered as a tranſient body, ſuch as a river, *&c.* which always runs in a ſucceſſion of parts, one following the other in a perpetual motion and mutation: In which
Πύλαι ᾅδου reſpect I ſuppoſe it is ſaid of the Church, that the *gates of hades ſhall never prevail againſt it*, that is, that it ſhall never be deſtroyed, which of any particular perſons, or the Church of all the Chriſtians of any one age, cannot ſo fitly be affirmed, but only of the Church in the perpetual ſucceſſion of *Chriſtians*. And then for theſe mens *living and reigning*, firſt, it muſt be obſerved, that 'tis not here ſaid that they *revived*, or were *raiſed*, as the *Millenaries* pretenſions ſuppoſe, but only that they *lived and reigned*, which two being oppoſite to *dying*, and being ſubject to others, will denote a peaceable, proſperous, flouriſhing eſtate of the Orthodox profeſſors, inſtead of their former ſad and perſecuted condition. For that is the meaning of *living*, as may appear by the title ὁ ζῶν *living* given to *Chriſt*, *ch.*1.18. in oppoſition to ἐγενόμην νεκρὸς, *I was dead*, his illuſtrious, inſtead of his deſpiſed condition; and ſo of *reigning*, as of being *Kings*, (ſee note on *c.*1. d.) and of being *Kings*, and *reigning upon the earth*, *c.*5.10. And all this together will be one way of evidencing the truth of this interpretation. 2*ly*. The meaning of the phraſe will appear by comparing it with that other phraſe, by which the ſame thing is expreſſed, *v.*1,2,3. *binding of Satan*, and *caſting him into the abyſs, ſhutting and ſealing him up, that he ſhould deceive the nations no more*, that is clearly the reſtraining of Satan's malice, and ſhortning of his power in perſecuting and corrupting the Chriſtian Church: by conſent with which, their *living and reigning* muſt needs ſignify their perſevering and enjoying quiet. Thirdly, by their *having* and *ſitting on thrones*, and
Θρόνοι Κρῖμα ἐδόθη *judgments being given unto them*, which literally ſignifies the quiet poſſeſſion of judicatures and cenſures in the Church, that diſcipline by which purity is preſerved, and which is never enjoyed quietly in the Church but by the countenance and favour of Princes, which therefore is to be reſolved the meaning of their *reigning* (as moſt remarkably they began to do in *Conſtantine*'s time, ſee c. 19.8. who ſet up Eccleſiaſtical judicatures in his Empire) as it is of their *ſitting on thrones*, whereas the letting *Satan looſe* is the
Ἀνθήσεται Σατανᾶς caſting off theſe cords from them. And this is the clear meaning of the *firſt Reſurrection*, ſee Note c. As for the ſpace of a *thouſand years*, ſee Note e.

b. V.5. *The reſt of the dead*] It follows here, that the
Λοιποὶ τῶν νεκρῶν λοιποὶ τῶν νεκρῶν, *the reſt of the dead revived not till the thouſand years were done* Who *the reſt of the dead* are is manifeſt; not all beſide the Martyrs, as the *Millenaries pretend*, but all but thoſe formerly nam'd, *v.*4. that is, all that *worſhipp'd the beaſt*, or *his image*, or *received his mark in their foreheades* or *hands*, that is, all the Idolaters and Apoſtates, and remainders of *Gnoſtick* Chriſtians, and all that complied with either, which are called λοιποὶ νεκρῶν, *the reſt of the dead* moſt fitly. For firſt, it hath been manifeſt, *c.* 19. 18, 21. that there were others ſlain beſide thoſe that were *beheaded* for the conſtancy of their confeſſion of *Chriſt*; nay ſecondly, at this part of the Viſion 'tis clear, that as the conſtant profeſſors were not all ſlain, but only ſome of them *beheaded* and others preſerved (and ſo beſide the *beheaded* here are enumerated thoſe that had not *worſhip'd the beaſt*, nor *his image*, nor *received his mark upon their foreheads or hands*) ſo the Idolaters, Apoſtates and *Gnoſtick* Chriſtians, *&c.* had their univerſal ſlaughters, *c.* 19. 2,3. 20. 21. and therefore theſe may well be, οἱ λοιποὶ τῶν νεκρῶν, *the reſt of the dead* here, it being punctually ſaid of them, *c.* 19. 21. καὶ οἱ λοιποὶ ἀπεκτάνθησαν, *the reſt were ſlain*. And then *that they revived not till the thouſand years finiſhed*, muſt needs ſignify that the Church was now for that ſpace freed from ſuch heathen perſecutors, and purified from ſuch avow'd mixtures of thoſe vile unchriſtian practices, which is but the negative part annex'd to the poſitive preceding.

c. Ib. *Firſt reſurrection*] What is meant by the *firſt reſurrection* here, may be diſcerned by comparing it Ἀνάστασις ἡ πρώτη with the *ſecond reſurrection* in the ordinary notion of it. That ſignifies the reſurrection to eternal life: Proportionably this muſt ſignify a reviving, a reſtoring to life, tho' not to that eternal. Here it is figuratively uſed to expreſs the flouriſhing condition of the Chriſtian Church for that *thouſand years*, wherein the Chriſtian profeſſors, in oppoſition to idolatrous Heathens and *Gnoſtick* Chriſtians, live ſafely and happily in the enjoying the aſſemblies; which is, ſaith he, as if the primitive Martys were fetch'd out of their graves to live again here in tranquility upon the earth. Where only it is to be noted, that the *reſurrection* here is of the Churth, not of the particular perſons (the *beheaded* &c.) thus to be underſtood, that the Church that was perſecuted, and ſuppreſs'd, and *ſlain* as it were, and again corrupted and vitiated in its members, now roſe from the dead, *revived again*.

d. V.6. *The ſecond death*] This phraſe the *ſecond death* Θάνατος ὁ δεύτερος is four times uſed in this book, *c.* 2. 11. and here *c.*20. 6. then *v.*14. then *c.* 21. 8. It ſeems to be taken from the *Jews*, who uſe it proverbially for final, utter, irreverſible deſtruction. So in the *Jeruſalem Targum*, *Deut.*33.6. *Let Reuben live, and let him not die the ſecond death, by which the wicked die in the world to come*. Where, whatſoever be ſignified among them by *the world to come* (*the age* of the *Meſſias* in whatſoever Jewiſh notion of it) it ſeems to denote ſuch a death from which there is no releaſe. And according to this notion of it, as it reflects fitly on the *firſt death*, (which is a deſtruction, but ſuch as is reparable by a *reviving* or *reſurrection*, but this paſt hopes, and excluſive of that) ſo will all the ſeveral places wherein 'tis uſed be clearly interpreted, *c.*2.11. *he that overcomes ſhall not be hurt by the ſecond death*, that is, if this Church ſhall hold out conſtant, it ſhall not be cut off, that is, tho' it ſhall meet with great *perſecutions*, v.10. and *death* it ſelf, yet that utter *exciſion* would no way better be prevented then by this of conſtancy and perſeverance in ſuffering of all. So here, ſpeaking of the flouriſhing condition of the Chriſtian Church, reviving after all its perſecutions and corruptions to a ſtate of tranquility and purity. *On theſe*, ſaith he, *the ſecond death hath no power*, that is, they have not incurred that utter exciſion (having their part in the *firſt reſurrection*) *but they ſhall be Prieſts to Chriſt and God, and reign*, &c. that is, have a flouriſhing time of Chriſtian profeſſion for that ſpace of a *thouſand years*. So in *ver.* 14. where *death and hades* are *caſt into the lake of fire*, that is, death and the ſtate of mortality utterly deſtroyed (*O death, I will be thy death*) it is added, *this is the ſecond death*, that is, mortality is utterly deſtroyed, there ſhall now be no more death, the life ſhall be eternal: ſo *c.* 21. 8. *the lake that burneth with fire and brimſtone* (the utter irreverſible deſtruction, ſuch as fell on *Sodom*, called αἰωνίου πυρὸς *eternal fire*, utterly conſumptive) is called *the ſecond* αἰωνίου πυρὸς *death*, into which they are ſaid to go that are never to appear in the Church again. And tho' in theſe different matters ſome difference there muſt needs be in the ſignifications, yet in all of them the notion of *utter deſtruction*, final, irreparable exciſion, may very properly be retained, and applied to each of them.

e. V. 7. *Thouſand years are expired*] When theſe *thouſand years* of the peaceable Chriſtian profeſſion ſhould χίλια ἔτη begin, and when determine, is a thing of ſome doubt. And the cauſe of the doubt is, the ſeveral points of time wherein the deſtruction of Heatheniſm in the *Roman*

man Empire may be placed. For as in every ſo great a change, there are ſeveral ſtages, or degrees of motion, ſo was it here. *Conſtantine*'s receiving the faith, and concluding of the perſecutions, and by decree proclaiming liberty of Chriſtianity, may moſt properly be ſtyled the *binding of Satan*, the *dragon* that ſought to *devour the child as ſoon as it was born*; and then the beginning of the *thouſand years* will fall about *An. Dom.* 311. at which time the converſion of *heathen Rome* to Chriſtianity is ſet down, and celebrated by *Prudentius*, l.1. *cont. Symmachum*, beginning thus,

Cùm princeps gemini bis victor cæde tyranni, &c.

To the ſame purpoſe ſee *Euſebius Eccl. hiſt.* l. 19. c. 1. But then, after that the Emperors were Chriſtian, Heatheniſm ſtill continued in *Rome*, and in the Empire, in ſome degree (ſee Note on ch. 17. f.) till by the coming of the *Goths*, and *Vandals*, and *Huns*, under *Alaricus*, *Genſericus* and *Attilas*, the city and Empire of *Rome* was, all the heathen part of it, deſtroyed, and Chriſtianity fully victorious over it. And if this be the beginning of the *binding* of *Satan*, and *caſting* him *into the abyſs*, then the *thouſand years* muſt have another date about the year of *Chriſt* 450. or 455. the city having been taken by *Alaricus* and the *Goths*, *A.C.* 410. and by *Genſericus* and the *Vandals*, *An.* 455. but the war between *Theodoſius* and *Genſericus* beginning *An.* 441. and the great fight between the *Romans* under the Emperor *Marcion*, and the *Huns* under *Atrilas* (in which 162000 were killed) being *A.C.* 451. the greateſt ſlaughter that hath ever been read of, as it is deſcribed by *Jornandes*, *a little river being by the blood of the ſlain raiſed*, ſaith he, *into a torrent*. Agreeable to this double beginning may be aſſign'd a double end to theſe *thouſand years*. For if the *letting looſe of Satan* here were at the riſing of the *Ottoman family*, and bringing *Aſia* and *Greece* to *Mahometiſm*, that will be about the year 1310. and ſo about a thouſand years from *Conſtantine*'s Edict: But if it were at the *Turks* taking of *Conſtantinople* (mentioned here *v.* 9.) and turning the Temple of *Sophia* to *Mahometan-worſhip* about the year 1450. then will that be about a *thouſand years* from the ſacking of *Rome* by *Genſericus*. But the former of theſe interpretations is moſt fit for the place, that from *Conſtantine*'s Edict to the planting of *Mahometiſm* in *Greece* by *Ottoman*. For the taking of *Conſtantinople* is mentioned after this *letting looſe of Satan*, and therefore is not it ſelf in any reaſon to be defined that point of time wherein he was let looſe, but rather that other wherein *Mahometiſm* began to proſper; for then the Chriſtian religion fell under heavy perſecutions again, which is contrary to the *Martyrs living and reigning* (as it hath been explained to ſignify, Note a. & *c.* 1. e.) which was to laſt for the whole *thouſand years*; and did ſo in the former account, but wants ſevenſcore years of it in the latter. I can foreſee but one objection againſt this beginning of the *thouſand years* from *Conſtantine*, and that is the practices of *Julian* againſt the Chriſtians, which ſoon followed *Conſtantines* favour to them; which may conſequently be thought unreconcileable with the truth of this prediction thus interpreted, the peace of the Church, and ceſſation from perſecution for that ſpace. But to this the anſwer will be eaſy, that *Julian*, altho' himſelf an Apoſtate, was yet for ſome time ſo far from attempting to perſecute the Chriſtian religion, that he choſe rather to diſſemble his own, and to make as if he were a Chriſtian. So ſaith *Aſterius* that lived in his time, *Hom.* 3. *De avarit.* Τὸ προσωπεῖον τῦ χριστιανῦ ἀθρόον ἀποδύεται, γυμνώσας ᾗ τὸ δρᾶμα τὸ κομιδῆ, ὃ ἐν πολλῷ τῷ χρόνῳ καθυπεκρίνατο, &c. *He put off the vizard of the Chriſtian, and laid open the ſcene, by drawing the curtain, which he had a long time kept cloſe*: and to that purpoſe *Epiphaniæ feſto templum Chriſtianorum ingreſſus eſt, ſolenniter numine invocato, he went to the Chriſtian Church at their Chriſtmas feſtivities, and ſolemnly join'd in the ſervice*, ſaith *Ammianus Marcellinus*. After, when he came to put off the diſguiſe, and to appear, as he was, an enemy of the Chriſtians, yet this he did more by ſubtilty then violence, *arte potius quàm poteſtate, he made uſe of art more then power*, ſaith *Oroſius*, l. 7. c. 30. as all writers both prophane and eccleſiaſtical acknowledge. All that *Ammianus* mentions of his cruelty, is that he permitted not the ſchools of *Grammar* or *Rhetorick* to be open for them, *Inter quæ erat inclemens, quòd docere vetuit Magiſtros Rhetoricos & Grammaticos Chriſtianos, nè tranſirent à numinum cultu, One of his faults was his cruelty to the Chriſtians, that he forbad the Maſters to teach them, for fear they ſhould forſake the worſhip of the gods*, li. 25. to which the Chriſtian writers add, that he admitted them not into the army, nor offices, nor to honours, *Ut negaretur fides Chriſti, honoribus magis provocare, quàm tormentis cogere ſtuduit, That the faith of Chriſt might be deny'd, be more endeavoured to provoke men by honours, then to conſtrain them by torments*, *Oroſ.* l. 7. c. 30. So *Aſterius*, *Hom.* 3. *de avarit.* ſpeaking of his *Apoſtaſy*, adds, Καὶ τοῖς τῦτο βυλομένοις ποιεῖν πολλὰ προσέκειτο τὰ χρήσιμα, *many advantages were propoſed to them that would do the ſame*: And again, πόσοι τὸ τῶν ἀξιωμάτων δέλεαρ εἰσδεξάμενοι, μεθ' ἑαυτῶν κατέπιον τὸ τῆς παραδόσεως ἄδικον; *how many receiving the bait of dignities ſwallow'd down the hook of Apoſtaſy?* δακτυλοδεικούμενοι προδότης, καὶ ἕτοι τῦ Χριστῦ, δι' ὀλίγον ἀργύριον, &c. *pointed at as traitors, and thoſe of Chriſt, for a little money. Militiæ cingulum non dari niſi immolantibus jubet, procurationem provinciarum juriſque dicendi Chriſtianis ſtatuit non debere committi, utpote quibus etiam lex propria gladio uti vetuiſſet. He would not allow the military girdle to be given to any that did not ſacrifice, permitted not the government of the provinces, or making of laws, to be committed to the Chriſtians, objecting that their own law forbad them to uſe the ſword*, *Ruffin. Eccl. hiſt.* l. 1. c. 32. To the ſame purpoſe 'tis thought it was that he promoted the building of the Temple of the *Jews* at *Jeruſalem*, but God permitted not that to proſper; but as *Ammianus* l. 23. confeſſeth, *metuendi globi flammarum propre fundamenta crebris inſultibus erumpentes fecere locum exuſtis aliquoties operantibus inacceſſum, hócque modo elemento obſtinatius repellente, ceſſavit inceptum, Great flames oft broke out near the foundations and burnt the workmen, and kept them off, and ſo the fire obſtinately reſiſting, the attempt was given over.* And *Ruffinus*'s obſervation is very pertinent to this whole matter, l. 1. c. 32. *Proficiebat quotidie in hujuſcemodi legibus exquirendis, quibus etſi quid verſutum vel callidum, tamen quod minus videretur crudele, decerneret, he daily ſought out new laws, wherein tho' he ſhew'd great ſubtilty of invention and cunning againſt the Chriſtians, yet be abſtained from all that might have any ſhew of cruelty.* And tho' S. *Jerom*, *Theodoret*, and * others affirm of him that at his expedition againſt the *Perſians* he vowed to offer up to his gods the blood of the Chriſtians, in caſe he returned conqueror; yet we know that God ſo diſpoſed, that he was wounded and died in that † expedition, and that in prime of his ſtrength at one and thirty years old, and as *Oroſius* ſaith, *Deus impia conſilia impii morte diſſolvit, God brought the wicked counſels to naught by the death of this wicked man.* And accordingly *Athanaſius* is ſaid to have foretold of him in theſe words, comforting the Chriſtians who feared a perſecution, *Nolete, ô filii, conturbari, nubecula eſt & citò pertranſit, Be not troubled, it is a little cloud, and paſſeth away quickly*, *Ruffin.* l. 1. c. 34. and a Chriſtian being asked by *Libanius*, *Julian's* inſtructer, *what the Carpenter's ſon was a doing?* anſwer'd, *that he was making a coffin for Julian*: Which befel him ſo ſoon after, that S. *Jerom* on *Habakkuk*, c. 3. relates a ſpeech of a witty heathen, on occaſion of *Julian*'s death; *How*, ſaid he, *do the Chriſtians ſay of their God, that he is patient and long-ſuffering, whereas by this Emperor's death it appears that he could not defer his indignation, nè modico quidem ſpatio, for the leaſt ſpace: Nihil iracundius, nihil hoc furore præſentius*, ſaid he, *There could not be greater and more ſudden anger and fury expreſs'd.* And although *Athanaſius* himſelf was by him deſign'd to the ſharpeſt

* ſee Oroſius, l. 7. c. 30.

† Oroſ. ibid.

ſharpeſt part of perſecution, yet God was pleaſed to avert it from him, as *Ruffinus* relates the ſtory, *l.* 1. *c.*34. And when at laſt upon occaſion of the removal of the body of the Martyr *Babylas*, he commanded the Chriſtians to be ſeiz'd on and puniſh'd, the ſtory mentions none but only *Theodorus*, a young man, that ſuffered by it, who ſang all the while under the tormentor, and complained when his puniſhment was at end, that he was a looſer by his releaſe. See *Ruffinus*, and *Socrates*, and *Theodoret*. By all which appears the power and fidelity of God in making good this promiſe of his to the Chriſtian Church, and reſtraining this Apoſtate's malice from diſquieting the Church, and ſo it is a very great and convincing argument for the truth of this interpretation, rather then an objection againſt it. Having ſaid thus much for the interpreting of theſe *thouſand years* in a way which is very remote from the conceits of the *Millenaries*, I muſt expect this objection and ſuggeſtion of theirs againſt it; 1. that the *Chiliaſts* opinion and interpretation of this place was received univerſally in the firſt ages of the Church; and 2. that it was delivered down from the Apoſtles, and that *Juſtin Martyr* hath affirmed the former of all Orthodox men in his time, and *Ireneus* produced teſtimonies of the latter. For the teſtimony of *Juſtin Martyr*, it is true that he hath theſe words of this matter, ἐγὼ δ' καὶ ἄλλοι πολλοὶ ταῦτα φρονοῦμεν, *but I and many others are of this opinion*; and again, ἐγὼ δ' καὶ εἰ τινές εἰσιν ὀρθογνώμονες κατὰ πάντα Χριστιανοὶ, *I and as many Chriſtians as are orthodox in all things*. From hence indeed it is rightly concluded, that *Juſtin* was *himſelf* of this opinion, and *ſome*, nay, if we believe him, *many others* with him. But that either this was the *uncontradicted doctrine* of the *Church* in his age, or that *Juſtin* ſaith it was ſo, is falſly collected from hence. For firſt, they are the plain words of *Juſtin*, p. 306. b, Πολλὰς δ' ἂν τῶν τῆς καθαρᾶς καὶ εὐσεβοῦς ὄντων Χριστιανῶν γνώμης τοῦτο μὴ γνωρίζειν ἐσήμανά σοι, *I have ſignified to you that many do not acknowledge this doctrine* (of *Chriſt's* reigning here a *thouſand years*) *and thoſe Chriſtians of pure and pious opinion and judgment*; and that either the ἂν ſhould againſt conſent of all copies be turned into ἐ or that the μὴ *not* ſhould be left out, were a bold Criticiſm, and of very ill example to the evacuating the force of all teſtimonies, (making mens words mutable into the direct contradictory) and beſide would render it a very perplexed period. 2*ly*, it appears by *Trypho*, that he thought *Juſtin* had equivocated in telling him he believed it, upon this ground, becauſe other Chriſtians were not of this opinion. Hereupon he ſaith to *Juſtin*, εἰπέ μοι ἀληθῶς, *tell me truly whether you are ſincerely of that opinion*, ἢ ἵνα δόξης ἐπιτύχῃς· and *Juſtin* anſwers, that he *he would not ſay it, if he had not thought it*, and thereupon repeats his having told him, *that he and many others were of that opinion*, and promiſes to write a book of this diſputation, and confeſs it to others as well as him; and adds, that he means not to *follow men and their doctrines, but God*: which argues his acknowledgment that the opinion was not uncontradicted by men, nor generally conſented to by *Chriſtians*. 3*ly*, Thoſe words which ſeem moſt to the contrary, ἐγὼ δ' καὶ εἰ τινές εἰσιν ὀρθογνώμονες κατὰ πάντα Χριστιανοὶ, *but I and as many as are Orthodox in all things*, will not come home to the proving any more then this, that he was of this opinion, and *ſome others in all things conſenting with him*. For it being ſuppoſed that he was of that opinion, it cannot be expected of him that he ſhould affirm any, that held it not, to be of *right opinion in all things*. 4*ly*, It appears that he ſpeaks of three ſorts of men; the firſt that denied both the reſurrection and the *thouſand years*, and thoſe he calls λεγόμενοι Χριστιανοὶ, ἄθεοι, ἀσεβεῖς, αἱρετικῶν, *nominal Chriſtians, Atheiſts, impious, heretical leaders*; the ſecond that acknowledged the Reſurrection, and denied the *Millennium*, and thoſe are contained under *Chriſtians of pure and pious opinions*; the third that held and maintained both, as *himſelf, and many others*, and (*if there were* or) *as many as were Orthodox in all things*, that is, that in his opinion were ſuch. As for *Ireneus*, 'tis true, he ſets down the doctrine of the *Chiliaſts* for a tradition, but withal renders an account of his doing ſo, *Preſbyteri qui Johannem viderunt meminerunt audiſſe ſe ab eo, & hæc Papias Johannis auditor, Polycarpi contubernalis, vetus homo teſtata reliquit*, *The elders that ſaw* John, *remember that they heard this of him, and* Papias *St.* John's *auditor, that dwelt with* Polycarp, *an ancient man, left theſe things teſtified.* By which it appears that this teſtimony of *Ireneus* amount but to little more then the aſſertion of *Papias*, who hath not been a perſon of any reverend authority in the Church of God. And indeed upon the ſame grounds *Ireneus* takes up another opinion, and mentions it as a tradition too, (which is ſure far enough from being tradition, or true) that *Chriſt* lived till betwixt 40 and 50 years old, for which he voucheth Scripture, and the authority of *omnes Seniores, all the Elders, qui in Aſia apud Johannem diſcipulum Domini convenerunt, that were in Aſia with John, who*, ſaith he, *witneſs that* John *delivered this to them, and farther, that they that ſaw the other Apoſtles, heard the ſame of them, and bear witneſs of ſuch a relation.* Whatſoever can be built on ſuch an authority may as competently be refuted by the authority and reaſons of *Dionyſius Alexandrinus*, that lived not much above 100 years after S. *John*, & oppoſed himſelf directly againſt it: and tho' ſome others were otherwiſe minded, yet this doctrine of the *Chiliaſts* condemn'd by the Church, and ſince that time, all accounted Hereticks that maintained it.

Dial cum Tryph. p. 307

V. 8. *Gog and Magog*] What is meant by *Gog and Magog* muſt firſt be fetch'd from the prophecy of *Ezekiel*, *c.*38, 39. where by both theſe together *Antiochus* the great enemy and deſtroyer of the *Jews* is ſignify'd, as having the dominion of *Syria* and *Aſia* both: ſee the Learned *H. Grotius* on *Ezekiel*. Anſwerable to this is it that *Gog* ſhould here ſignify the *Lydian Aſia*, or *Lydia*, and the neighbouring regions, the Princes whereof are called *Gygæ*, which is lightly deduced from hence. And ſo in the collection of the *Sibyllin oracles*, *Lydia* and *Pamphylia* are expreſs'd to be the interpretation of *Gog*. And by this the *Ottoman family* is fitly deſcribed, not only in reſpect of their malice and miſchief wrought on the people of God, which makes the reſemblance betwixt them and *Antiochus* complete (ſee c. 14. note c.) but becauſe they firſt ſhew'd themſelves in *Lydia*, and ſo peculiarly may be called *Gog*. By *Magog Syria* is meant, or indeed, in a greater latitude, *Scythia*, as S. *Jerom* affirms from the *Jews*, on *Ezek.* And ſo ſaith *Joſephus*, Μαγώγας Σκύθας ἂν αὐτῶν μεταγορεύομένους, *The people of Magog are called by them Scythians.* By theſe two together the *Ottoman family* ſeems to be ſignally meant, of which was *Mahomet the ſecond*, who beſieg'd, and after fifty, or, as *Crantzius* ſaith, ſixty ſix days ſiege, took *Conſtantinople*, the ſeat of the *Eaſtern Empire*, called from thence *new Rome*, and of the principal *Patriarchate* there, and converted their chief Church, *Templum Sophiæ, the Temple of Wiſdom*, into a *Temple* for *Mahometan* worſhip, and this, as *Leunclavius*'s *Annals*, as *Crantzius*, and other the moſt diligent *Chronologers* ſet it down, *An. Dom.* 1453. a thouſand one hundred twenty two years after the building of it (and changing the name from *Byzantium*) by *Conſtantine*. Of this ſee *Æneas Sylvius Europ.* c. 3. & 7. and *Ep.* 131, 155, 162. who by what he ſaith of it out of ancient writers, *viz.* that when it was in its flouriſhing condition, they that ſaw it look'd upon it *ut deorum potiùs in terris habitaculum, quàm Imperatorum, as an habitation of the gods on earth, rather then of the Emperors*, affords us one farther reaſon why it is here call'd ἠγαπημένη πόλις, *the beloved city*, (and ſo alſo in reſpect of the antient learning preſerved there, which made all men prize it) as its being an eminent Chriſtian city, gives it the title of παρεμβολὴ τῶν ἁγίων, *the camp of Saints.*

f. τῶν

Μαγῶγ

Ηγαπημένη πόλις

Παρεμβολὴ τῶν ἁγίων

CHAP. XXI.

Paraphraſe.

1. And for a clearer repreſentation of that flouriſhing eſtate of the Chriſtian Church for a thouſand years, c. 20. (towhich was annex'd, as in a parentheſis, in a few verſes, the riſe, and ſucceſs, and deſtruction of Mahometiſm, at the end of the third verſe, and from v.7. to v.11. and to that again the day of the laſt doom, from v.11. to the end of the chapter) there was farther repreſented to me a moſt eminent, illuſtrious change, a kind of new world, all the Idolatry, &c. that was before, being done away.

1 AND I ſaw a [a] new heaven and a new earth, for the firſt heaven and the firſt earth were paſſed away, and * there was no more ſea.] a.

* or I ſaw the ſea no longer. the K's MS. reads οὐκ ἔτι ἔστιν ἡ θάλασσα ἐκεῖ

2. And I ſaw viſibly, methought another Jeruſalem coming down to be here upon the earth, ſet out in a very beautiful glorious manner, ſuch as brides appear in (ſee c. 19. 17.) that is, the Chriſtian Church in as much ſolemnity of ſerving and worſhipping God, as in the Jewiſh Temple at Jeruſalem had been; and that was upon Conſtantine's receiving the faith, and ſetting out his edict for Chriſtian religion, ſee c. 20.4.

2. And I John ſaw the holy city, [b] new Jeruſalem, coming down from God out of heaven, prepared as a bride adorned for her husband. b.

† from the throne, the King's MS. reads, ἐκ τοῦ θρόνου

3. And I heard an acclamation out of heaven given to this appearance, ſignifying it to be the Chriſtian Church now ſolemnly eſpouſed to Chriſt, which he will conſequently protect and defend (ſee Ezek. 37. 27.)

3. And I heard a great voice † out of heaven, ſaying, [c] Behold, the tabernacle of * God is with men, and he will dwell with them, and they ſhall be his people, and † God himſelf ſhall be with them, and be their God.] c.

* God with-- Θεὸς μετὰ

† And he ſhall be God with them, their God, αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν

as long as they faithfully adhere to him.

4. And all perſecutions, and preſſures, and putting to death, and baniſhing, and puniſhing for religion, away.

4. And God ſhall wipe away * all tears from their eyes, and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain; for the former things are paſſed away.] which was before ſo ordinary, and all inconvenience or incommodation by being Chriſtians, were done

* every tear, πᾶν δάκρυον

5. And God owned this great change [all become new] (as the return from captivity is called a new thing, Iſa. 43.19.) as an act of his ſpecial providence, and bid me take notice of it as a thing of prime eminent importance and concernment, and as a decree of his that it ſhould certainly come to paſs.

5. And he that ſate upon the throne ſaid, Behold, I make all things new. And he ſaid unto me, Write, for theſe words are true and faithful.]

† or, I have been, (that is, have, and am, and will be) Alpha-- for others read γέγονα τὸ Α

6. And he farther ſaid unto me, Here is an end of the former ſtate of Idolworſhip, perſecution, &c. (ſee c. 16, 17.) or, This I have done by my eternal power, and now every one that will ſhall have a free exerciſe of Chriſtianity, without any thing done by him to purchaſe or contribute toward it, without any thing of inconvenience ſuffered by it.

6. And he ſaid unto me, † It is done: I am Alpha and Omega, the beginning and the end, I will give unto him that is athirſt of the fountain of the water of life freely.]

*God to him, and he ſhall be a ſon to me, αὐτῷ Θεὸς καὶ αὐτὸς ἔσται μοι υἱός

7. He that continueth conſtant unto the chriſtian rule, ſhall have all felicity in this world in doing ſo, (ſhall not now pay ſo dear for it as before they were wont, in times of the prevailing of idolatry) and live in the Church, my family, as the Son with the Father, in all freedom and ſafety.

7. He that overcometh ſhall inherit all things, and I will be * his God, and he ſhall be my ſon.]

† cowardly & unfaithful

* lyes, ψευδέσι

8. But for the falſe, apoſtatizing, cowardly Gnoſticks, notable for ſo many ill qualities, abominable villanies of luſt, bloodineſs, perſecuting of the Orthodox pure Chriſtians, adultery, ſorcery, idol-worſhip, deep diſſimulation, and lying, and falſifying, yea perjuries, and all ſuch as they were, they ſhall utterly be turned out of the Church, (ſee note on c.20. d.) not to appear any more among the Chriſtians.

8. But the [d] † fearful and unbelieving, and the abominable, and murtherers, and whore-mongers, and ſorcerers, and idolaters, and all * liars ſhall have their part in the lake that burneth with fire and brimſtone, which is the ſecond death.] d.

9. And one of the ſeven angels that had the ſeven vials of the laſt plagues, c.17.1. that is, the executioners of judgment on Gentile Rome, came to me, and ſaid, Come, and I will ſhew thee that Chriſtian Church which, by thoſe former deſtructions wrought upon heathen Rome, is come out of the perſecutions into a flouriſhing condition.

9. And there came unto me one of the ſeven Angels which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride, the Lambs wife.]

10. And methought I was carried unto the top of a great mountain, and there was ſhewed this Chriſtian Church (called a city upon an hill, Mat. 5. 14) mentioned before under the title of the new, as here of the holy Jeruſalem, (holy in reſpect of order and diſcipline for holineſs of living) and that glorious beautiful flouriſhing ſtate beſtowed on it by God, v,1.

10. And he carried me away in the ſpirit to a great and high mountain, and ſhewed me that great [e] city, the holy Jeruſalem, deſcending out of heaven from God,] e.

* that looketh like Chryſtal, κρυσταλλίζουσι

11. Having God's preſence moſt particularly and remarkably with it, v. 3. note e. (ſee note on John 1. c.) and all the beauty and luſtre, and bright ſhining of Chriſtian doctrine conſequent thereunto.

11. Having the glory of God; and her light was like unto a ſtone moſt precious, even like a jaſper-ſtone, clear as Chryſtal;

† portals, πυλῶνας

12. Having a great high wall, noting the faith of Chriſt or doctrine of the Goſpel, by which it is encompaſſed, and all enemies, hereticks, &c. excluded, and twelve paſſages of entrance thereinto, that is, univerſal admiſſion afforded to all that would forſake idolatry, and come in, and the Biſhops of the Church with power to admit and ſhut out, and the names of the twelve tribes written on them, noting them to be as the governors of the tribes, Mat. 19. 28. that is, rulers of his Church, this new Jeruſalem.

12. And had a wall great and high, and had twelve † gates, and at the gates twelve Angels, and twelve names written thereon, which are the names of the twelve tribes of the children of Iſrael.]

13. And theſe entrances, three toward every quarter, noting the coming in of men from all quarters of the world now to the faith of Chriſt, or doctrine of the Goſpel, and their baptiſm, the ſacrament of admiſſion of all, performed by a threefold immerſion and profeſſion of faith in the three Perſons, Father, Son and holy Ghoſt.

13. On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates.]

14. And the wall which encompaſs'd the city (as that Ezek. 40.5. round about the houſe) that is, the Chriſtian faith or doctrine, was built or founded upon the preaching of the twelve Apoſtles of Chriſt.

14. And the wall of the city had twelve foundations, and in them the names of the twelve Apoſtles of the Lamb.]

15. And that Angel with me had a reed in his hand, c 11.1. to meaſure all theſe, and give the dimenſions of each, as things that were like to continue for long uſe (whereas that which was likely to be ſoon taken away, was not to be meaſured, c.11. 2.)

15. And he that talked with me had a golden reed to meaſure the city, and the gates thereof, and the wall thereof.]

16. And the city or church being in the figure of a cube (an equable, ſtable figure) having every way the ſame dimenſions, was both in length and breadth twelve thouſand furlongs (by the length noting the duration of it, by the breadth the extent of its circuit) and the heighth was equal to the length and breadth of it, noting the flouriſhing condition of it equal to the extent and duration.

16. And the city lieth four-ſquare, and the length is as large as the breadth, and he meaſured the city with the reed twelve thouſand furlongs: the length, and the breadth, and the height of it are equal.]

17. And

17. And he meaſured the wall thereof an hundred and forty and four cubits,* according to the f meaſure of a man, that is, of † the Angel.]

17. And the wall, that is, the Chriſtian faith or doctrine) which ſurrounded and incloſed the city, was an hundred forty four cubits in compaſs, that is, twelve times twelve cubits, allowing an equal proportion to every of the twelve Apoſtles (the foundations of this wall, v. 14.) in the planting that faith, building that wall. And the rod, v. 14. by which he meted all this, was a pole of ſix foot long, equal to the ſtature of the Angel that appeared to me, that is, of a man, Ezek. 40. 3. f.

* the meaſure, μέτρον
† an Angel ἀγγέλου

18. And the building of the wall of it was of Jaſper, and the city was pure gold, like unto clear glaſs.]

18. And the matter of which this wall was made was Jaſper, a very precious and durable ſtone (ſee c.4.3.) noting the ſeveral ingredients in the Chriſtian faith to be ſuch, precious precepts (a gracious yoke) promiſes of great fidelity, ſure to be performed, and ſuch as all eternity is concerned in; and the Church it ſelf a ſociety of holy men, obſervable for ſincere conſpicuous purity, ſuch as God, who ſees to the bottom of the heart, acknowledges and approves, and ſuch as men may behold and glorify God for them, in both reſpects expreſs'd here by Gold and glaſs; gold in reſpect of the purity and value in the ſight of God, and glaſs in reſpect of the tranſparency of it diſcernible both to God and man: ſee Tobit 13. 16.

19. And the foundations of the wall of the city were garniſhed with all manner of precious ſtones. The firſt foundation was Jaſper, the ſecond Sapphire, the third a Chalcedony, the fourth an Emerald,

20 The fifth Sardonyx, the ſixth Sardius, the ſeventh Chryſolite, the eighth Beryl, the ninth Topaz, the tenth Chryſopraſus, the eleventh a Jacinth, the twelfth an Amethyſt.]

19,20. And the Apoſtles, which planted this faith, were repreſented in a moſt glorious manner, by all the moſt precious things imaginable (ſee Tobit 13.17. and Ezek.28.13.) the ſeveral intimations of each of which might have ſomewhat of propriety to each of the Apoſtles, but will hardly be appliable with any certainty, but all together certainly note that which is moſt precious, and ſignify their memory (as themſelves in their life-time) to be ſuch in the Church of God, and any thing that was taught by them to be accepted with veneration.

21. And the twelve gates were twelve pearls, every ſeveral gate was of one pearl; and the ſtreet of the city was pure gold, as it were tranſparent glaſs.

21. And the governours of the Church, which had the power of admitting into the Church, or caſting out of it, v. 12. were each of them repreſented as very eſtimable precious perſons; and the ſtreets of the city, that is, the aſſemblies or congregations of Chriſtians in the Church, were like gold and glaſs, (as before, v. 18.) for purity of life and conſpicuouſneſs of it, and even to God, that look'd through the bottom of it, approvable.

*the ruler of all is the Temple thereof, ὁ παντοκράτωρ ναὸς αὐτῆς ἐστι

22. And I ſaw no Temple therein, for the Lord God * almighty and the Lamb are the Temple of it.]

22. And there was liberty to ſerve God in every city and place, and not as it was wont among the Jews, only at Jeruſalem, but whereſoever Chriſtians met together, or in every mans own receſs, they offered up prayers to God, and God in Chriſt was in the midſt of them, eſpecially in the Chriſtian Churches, ſet apart for God's peculiar ſervice in every city and town, and not only in ſome one place for all to reſort to.

23. And the city had no need of the ſun, neither of the moon to ſhine in it, for the glory of God did lighten it, and the Lamb is the light thereof.]

23. And there was no need of ſun and moon, new ways of revelations for the enlightning this Church, for God by coming down, and pitching his tent (being in our humane nature preſent here) upon the earth, hath planted the faith entirely, and ſo his doctrine is the full light of his Church, the rule of all our faith, and ſo there is no need of any additions, or new revelations.

* eſcape σωζόμενοι

24. And the nations of them which * are ſaved ſhall walk in the light of it, and the kings of the earth do bring their glory and honour into it.]

24. And all the people of the world, that come to any ſenſe of their Idolatries and ſins, by all God's judgments fallen upon them, ſhall be content to live ſtrictly according to this rule, (Iſa. 60. 3.) and the Kings of the earth, (ſee Iſa. 49. 23.) the higheſt in all ſorts of power, and learning, &c. will ſubmit themſelves to it, and be glad to be members of the Church, and do their beſt to ſupport it, and endow it with the riches of this world.

25. And the gates of it ſhall not be ſhut at all by day, for there ſhall be no night there.]

25. And there ſhall be a moſt ready hoſpitable reception at all times, for all that will come in to the faith by amendment of life.

26. And they ſhall bring the glory and honour of the nations into it.]

26. And the Gentiles of other parts that are not ſubject to the Roman Empire, ſhall come in to the Church, and contribute their beſt to the flouriſhing of it, by endowing of the Church (which is ordinarily meant by honour, ſee Col. 2. note i.)

† and a lye, ψεῦδος

27. And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, † and maketh a lie, but they which are written in the Lambs book of life.]

27. And this ſhall generally be done by all that have any reſolution of living purely and godly, and only they ſhall be kept out which are immers'd in all filthineſs, and abominable, unnatural, vicious practices, and in all kind of unjuſt dealings (for ſuch cannot by the laws of baptiſm be received, and ſuch will not deſire to undergo Chriſt's diſcipline.)

Annotations on Chap. XXI.

a. Οὐρανὸς καινὸς καὶ γῆ καινὴ

V. 1. *New heaven, and new earth*] The *heaven and earth* ſignify no more then the world, hath been ſhew'd in Note on 2 *Pet.* 3. b. and conſequently *a new heaven and a new earth*, inſtead of the old, which is put away, muſt ſignify no more than a new world. And this in the prophetick ſtyle is moſt proper to denote a flouriſhing ſtate and condition of the Church, as there in St. *Peter*, the *new heaven and new earth wherein dwelleth righteouſneſs*, is a pure Chriſtian Church planted by *Chriſt*, inſtead of the old Judaical mode; but this here with ſome difference, noting the flouriſhing condition of it, in oppoſition to the former perſecutions it was under, the change conſiſting in that. And this from *Iſa.* 65.17. where, *creating new heavens and new earth*, is ſending the Jews a joyful deliverance, and that a very permanent one, *c.* 66. 22. To which is appliable that of the Jews, who ſay that whenſoever שר חדש *the new ſong is mentioned*, 'tis meant of the future age, that of the *Meſſias* (ſo *R. Solomon* on *Pſal.* 96. 1.) and *R. Gaon* renders the reaſon, *becauſe there ſhall be a new heaven and a new earth.*

b. Ἱερουσαλὴμ καινὴ

V. 2. *New Jeruſalem*] The true meaning of *the new Jeruſalem* mentioned here v. 2. and again with the addition of *holy*, and the *glory of God* upon it, *v.* 11. will be a key to the interpreting this chapter. That it ſignifies not the ſtate of glorified Saints in heaven, appears by its *deſcending from heaven* in both places, (and that, according to the uſe of that phraſe, c. 10. 1. & 18. 1. as an expreſſion of ſome eminent benefit and bleſſing in the Church) and ſo it muſt needs be here on earth; and being here ſet down with the *glory of God* upon it, it will ſignify the pure Chriſtian Church, joyning Chriſtian practice with the profeſſion thereof, & that in a flouriſhing condition, expreſs'd by the *new heaven* and *new earth*, (ſee Note a.) In this ſenſe we have the *ſupernal Jeruſalem*, *Gal.* 4.26. *the new Jeruſalem*, *Rev.* 3.12. where to the conſtant profeſſor is promiſed that *God will write upon him the name of God, and the name of the city of God, the new Jeruſalem*, which there ſignifies the pure Catholick Chriſtian Church. To which purpoſe it is obſervable, that *Euſebius* in the ſetting forth the flouriſhing of the Chriſtian Church in *Conſtantine*'s time, particularly the building of a magnificent Temple to *Chriſt* at the place of his ſepulture in *Jeruſalem*, ſaith of it, that it was καινὴ καὶ νέα Ἱερουσαλὴμ ἧς πρὸ μικροῦ (I ſhould think it ſhould be ἔτι) λόγοι μυρία δι' ἐνθέου πνεύματος προφητεύοντες ἀνυμνοῦσι, *the new Jeruſalem, concerning which the holy Scriptures propheſying by divine Spirit do ſing many things*, l. 3. *De vit. Conſt.* c. 32. Where there is little doubt but this book

* Ανω Ἱερουσαλὴμ

and

and place of his prophetick *Revelation* is referred to by him, wherein this *new Jeruſalem* is ſo magnificently ſet out: and tho' his application of it to the building of that Temple at *Jeruſalem* (both there and before, ἡ νία κατασκαλίζετο Ἱερουσαλὴμ ἀνιπρόσωπος τῇ πάλαι βουλῇ) be ſomewhat too much reſtrained, yet the time of *Conſtantine* is perfectly agreeable to the notion which we have given of it; and the flouriſhing condition of Chriſtianity, not only at *Jeruſalem* (of which the building that Temple was an inſtance) but over the whole habitable world (the full importance of it) is not any way excluded by this ſtricter accommodation of his, but is rather evidenced by theſe paſſages to have been the interpretation affix'd to this prophecy in thoſe times wherein he wrote. The only difficulty remaining will be, whether this viſion being here placed after that other of *c.* 20. concerning the *thouſand years*, and the *Turks* invaſions of the Church, it be here ſet to ſignify any new change after that, founded in the deſtruction of the *Mahometons*, c. 20. 9, 10. or whether it may not more probably be a repetition of the ſame thing more largely which is there ſet down, c. 20. 4, 6. And this latter may ſafely be pitch'd upon, notwithſtanding the placing of it after. For that which hath been obſerved of *Joſeph* concerning the *King's dreams*, *Gen.* 41 32. that the *two dreams* being to one purpoſe, v. 25. *'twas doubled*, to ſhew 'twas *eſtabliſhed by God*, ſo it hath been ordinary with the Prophets in the *Old Teſtament*, and oft exemplified here, that two viſions ſhould belong to the ſame matter. And this here very pertinent to the one deſign of all theſe Viſions, to fortify the ſeven Churches of *Aſia*, by foretelling largely the flouriſhing condition to which God ſhould at laſt advance the *Chriſtian Church*, which being but briefly pointed at in the former chapter (and that with a mixture of the contrary) & only the ſpace of it for the *thouſand years* particularly and punctually inſiſted on, 'twas here fit to be more largely and rhetorically ſet down, being a thing of ſo great importance. That this is the meaning of the *new Jeruſalem* may further appear by an eminent monument in the prophecy of old *Tobit* before his death, *c.* 14. 6, 7. where the third great period prophefied of by him is expreſs'd by the *building up Jeruſalem glorioufly* (of the former ſee Note on *Mat.* 24. c. and the *Premon.*) the beginning of which is the converſion of the Gentile world, and their *burying their idols*, *v.6.* (which was the ſum of theſe former Viſions, *c.* 18.) and then follows, *all nations praiſing the Lord, all people confeſſing God*, and *the Lord's exalting his people, and all thoſe that love the Lord our God in truth and juſtice ſhall rejoice, ſhewing mercy to our brethren*, a ſtate of flouriſhing piety, *magnifying*, *bleſſing*, *praiſing God*, and of *charity* and *mercy* to all men, which is the ſum of this enſuing Viſion, and (as that there, ſo here) the concluſion of all.

c. ἰδὺ Σκηνὴ Θεῦ

V. 3. *Behold the Tabernacle of God*] The meaning of this phraſe ἰδὺ ἡ Σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, *behold the tabernacle of God with men*, will eaſily appear by remembring the affinity of the Σκηνὴ *tabernacle*, and the *Schechinah*, *appearance* or *preſence* of *God*, called here *v.* 11. δόξα *glory*, and oft elſewhere. God is wont to be ſaid in Scripture to be *preſent* where his Angels appear; accordingly the Pictures of the *Cherubims* in the Tabernacle, and after in the Temple, were notes of his peculiar preſence there. And ſo both the Jewiſh Temple and Chriſtian Church having the promiſe of *God's peculiar preſence*, is fitly ſtiled his *Tabernacle* here, and *c.* 13. 6. and elſewhere his *houſe*, both in the ſame ſenſe, a tabernacle being but a moveable houſe. And then *behold the tabernacle of God with men*, is no more but an interpretation of that which was repreſented in this Viſion, *viz.* that hereby was noted the Church of Chriſt, whoſe title is *Emmanuel*, *God with us*, or *God with men*, God incarnate; and the ἰδὺ *behold*, is a determination of it to what went immediately before, thus, The *bride adorned for the husband*, is the Chriſtian Church (ſee *v.* 9.) And then the promiſe that follows, *he will dwell with 'em*, &c. is his marrying, and endowing, and living, & dwelling with this ſpouſe, that is, continuing his favour and love, and protection to the Church, as long as that continues faithful to him, performs the duties of a wife, obedience and fidelity to the husband. And then conſequent to that mercy and protection is the ceſſation of perſecutions that follows, καὶ ἐξαλείψει πᾶν δάκρυον, *and he ſhall wipe every tear from their eyes*, &c. remove all cauſe of ſorrow from the Chriſtians.

Σκηνωσει μετ' αὐτῶν

Ἐξαλείψει πᾶν δάκρυον

d. δειλοὶ

V. 8. *Fearful*] The δειλοὶ *cowardly* here, which are ſet in the front of all theſe ſins, denote the renouncers of *Chriſt* in time of perſecution, ſet oppoſite to *perſevering Chriſtians*, v. 7. and here clearly ſignify the *Gnoſticks*, or ſuch as they were, whoſe poſition it was, that 'twas an indifferent, and ſo a lawful thing to forſwear *Chriſt* in time of perſecution, and to ſacrifice to Idols (here alſo noted by *Idolatry.*) They are farther expreſs'd by ἄπιστοι *unfaithful*, that fall off from *Chriſt*; and more eſpecially by ἐβδελυγμένοι *deteſted*, and πόρνοι *fornicators*, and φαρμακεῖς, *ſorcerers*, &c. ſee Note on *c.* 2. b. & *ch.* 9. c. & 1 *Joh.* 4. a. So *Tertullian* interprets it in *Scorp. contra Gnoſt. c.* 12. *Inter reprobos, imò ante omnes, timidis, inquit, particula in ſtagno ignis*, Ap. 21. *Among the reprobates, yea before all them, the cowardly have their portion in the lake of fire.*

Ἄπιστοι

Ἐβδελυγμένοι μιάσμοις

e. πόλις

V. 10. *City*] That the *City* is the Church is moſt evident in this viſion, being before called the *holy city*, the *new Jeruſalem*, *v.* 2. Now the wall is that which encompaſſeth the city, keeps all out which are not thought fit to be admitted, and guards and ſecures the city. And to this the Chriſtian doctrine is perfectly anſwerable: none are to be admitted or continued there which do not acknowledge that; and ſo this likewiſe defends and fortifies the Church from the invaſion of Hereticks. And *he that teacheth any other doctrine, let him be Anathema.* As for the μέγα καὶ ὑψηλὸν, *greatneſs* and *highneſs* of this *wall*, that ſignifies the excellence and even divinity of his doctrine, admirable precepts, divine and heavenly promiſes. And as this is a defenſative to the city, ſo the foundations thereof are the ſeveral preachings of the Apoſtles in all their travels, which being the ſame in all places, this one *wall* is ſaid to *have twelve foundations*, ver. 14. *and on them the names of the twelve Apoſtles of the Lamb*, to ſignify thoſe doctrines that are not thus founded on their preaching, either by word of mouth, or by writing deduced from them, not to be fit for reception in the Church.

τεῖχος

Μέγα τ' ὑψηλὸν

f. Μέτρον ἀνθρώπου

V. 17. *Meaſure of a man*] That Μέτρον ἀνθρώπου, *the meaſure of a man*, refers here to *the ſtature of a man*, appears moſt probably by the addition of ὅ ἐστιν ἀγγέλου, *that is of an Angel.* For as here the perſon ſeen in the Viſion was an *Angel*, *v.* 9. ſo *Ezek.* 40. 3. where there is mention of this *meaſuring reed*, it was ſhew'd him by a *man whoſe appearance was like the appearance of braſs*, that is, a man in a glorious appearance, ſuch as Angels uſed to appear in. And then the Μετρον or *meaſure* muſt refer, not to the *cubit*, immediately precedent, but to the Κάλαμος, or *reed*, *v.* 15. noting that *reed* by which he had *meaſured* the *city* to be about ſix foot long, and ſo the *meaſure* or *ſtature of a man*, or Angel in humane ſhape, as now he appeared unto him. That the *reed* or *pole* was of this ſize, that is, ſix foot long, may be concluded from *Ezek.* 40. 5. There, as here, was a man with a *meaſured reed*, *v.* 3. and that *reed* was *ſix cubits long*, but that cubit not, as 'tis ordinarily counted, a foot and a half, but as it is taken by the meaſure of that bone which gives the denomination; Πῆχυς διάστημα ἀπὸ τοῦ ὠλεκράνου ἕως τῆς καρπῆς, *a cubit is the diſtance from the elbow to the wriſt*, as *Ariſtotle*, and the *Anatomiſts* determine, which is in well-proportioned bodies the fifth part of a man's ſtature. And that this was the acceptation of πῆχυς, as among the *Grecians* ſo among the *Hebrews*, appears by the account of *Joſephus de Bell. Jud.* l. ε'. c. ιγ'. where having made the wall to contain 90 turrets, each of them 20 cubits long, and the ſpace betwixt each to be 200 cubits, which muſt conclude the

Μέτρον ἀνθρώπου

Κάλαμος

Πῆχυς

Θεὸς μετὰ τῶν ἀνθρώπων

the circuit of the wall to be 19800 cubits) he adds, Τῆς πόλεως ἡ ὁ πᾶς κύκλος σταδίων ἐστὶν τριάκοντα τριῶν, *the whole compass of the city was thirty three furlongs*: which concludes the allotment of 600 cubits to every furlong; and that we know among the *Greeks* contained 600 foot. So that the cubit is no more then a foot, or the sixth part of a man's stature. So when *Solinus* saith of the walls of *Babylon*, * *quorum altitudo ducentos pedes detinet*, *that they were two hundred foot high*, and so † *Pliny*, * *Orosius* saith they were *fifty cubits broad*, *altitudine quater tantâ*, *four times as high*, that is, two hundred cubits; and so saith *Herodotus*, ὕψος δὲ πηχέων ἐγένετο, *the height was two hundred cubits*. That all this measuring of *the city* is mystically to be understood, and not literally, there is no doubt; but what the mystery is, will not be obvious to determine. This may perhaps be it, that the *considering* or *pondering*, that is, measuring of *the Church*, the duration, the extent, the flourishing of it, here described, as also of the walls thereof, the Christian faith, is the work, delight, desire of Angels, one of the number of those things which the *Angels desire to look into*, 1 Pet. 1. 12. *Ephes.* 3. 10, 18, 19.

* Polyhist. c. 70.
† l. 6. 26.
* l. 2. c. 6.

CHAP. XXII.

Paraphrase.

1 AND he shewed me [a] a pure river of water of life, clear as chrystal, proceeding out of the Throne of God, and of the Lamb.]

1. And in the same vision I farther saw, by the Angels shewing me, or pointing to it, a font or baptistery, to which they that were admitted were bound to undertake all purity of living, and the power of admitting to that was intrusted to the Governours of the Church, by Christ communicated to them.

a.

2. In the midst of the [b] street * of it and [c] on either side the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and [d] the leaves of the tree were for the healing of the nations.]

2. And I saw also a place for Christian assemblies; and betwixt that and the font was the tree of life planted, noting these two to be great obligations, and advancers of piety in mens hearts, such as should bring forth all manner of fruits of holiness at all seasons. And the visible outward profession and form of piety in the Church (perhaps discipline, and government, and ceremonies instituted in it) were to be of great use, as to attract others and bring them into the Church, so to keep men in a good healthy state of soul, or reduce and restore them that are fallen from it.

b. c. d.

* thereof, & of the river, on this side & on that was the tree of life bearing 12 fruits, yielding

3. And † there [e] shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him.]

3. And for notorious sinners, such to whom the censures of the Church belong, they shall not be permitted to continue in it; for the Christian judicatures shall never cease, or be turned out of it, for the space of the thousand years (as many other governments have failed) and all Christians will submit to it.

e.

† any accursed thing shall be there no longer

4. And they shall see his face, and his name shall be in their foreheads.]

4. And such as do so shall have the favour of God, and shall be accounted true Christian servants of his.

5. And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light: and they shall reign for ever and ever.]

5. And in this Church of Christ there shall be no more sadness or darkness, no want of refreshment or comfort, God shall be all in all unto them: and they shall never fail to enjoy this felicity of cheerful Christian living, this freedom of serving God, &c. express'd by being Kings, see note on ch. 1. d. and by reigning with Christ, ch. 20. 4.

6. And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his Angel to shew unto his servants the things that must * shortly be done.]

6. And the Angel then began to conclude and fold up his discourse to me, and to sum up what I had seen in this vision, telling me, That all this, as strange and glorious as it was, should certainly come to pass, and that that God which inspired and gave commissions to all the prophets had now sent an Angel to make this revelation, by way of vision, of those things that were speedily to commence, and one after another to come to pass.

* suddenly, ἐν τάχει

7. Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book.]

7. And this consideration of the speediness of the completion of these prophecies, that of the prosperity of the Church under the Christian Emperors and Kings within 250 years, but of those that concerned the destruction of the Jews and Gnosticks, the present enemies and persecutors of Christians, every where call'd the coming of Christ (see note on Mat. 24. b.) now immediately approaching, is of so important consideration to every one who now lives in the Christian Church, that as 'tis the only way to felicity for a man to guide his actions by the contents of this prophecy, so 'twill go very ill with him that doth not.

8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the Angel which shewed me these things.]

8. And I that write all this book of visions, by way of Epistle to the sev'n Churches of Asia, am that very person that saw and heard all that is here set down: And when I did see them and hear them, I was so transported with the joyfulness of the matter of them, that I did in expression of a true sense of that benefit, perform a most humble obeisance to him that had been the messenger to conveigh it to me: see ch. 19. 10.

9. Then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God.]

9. But he would not permit me, saying, I am but a fellow-servant of thine, and but equal to the other prophets which are thy brethren, (thou thy self being such an one by being an Apostle, see ch. 19. 10.) and they that live Christianly, and persevere in the faith of Christ against all temptations, according to the design of this book, are absolutely such as I am, the servants of God also. Let God have the thanks and praise of all that shall be done, and of all that is now revealed to thee.

10. And he saith unto me, seal not the sayings of the prophecies of this book, for the time is at hand.]

10. And then, methought, Christ himself said thus unto me, Seal not, shut not up this prophecy (as sealing is opposed to leaving open and legible, Isa. 29. 11.) Lay it not up as a thing that only future ages are concerned in: for the time of the completion of a great part of it is so immediately at hand, that 'tis fit the prophecy should be open, for all to see and to observe the completion of it.

11. He that is * unjust, let him be unjust still; and he which † is filthy, let him be filthy still; and he that is righteous, let him * be righteous still; and he that is holy, let him be holy still.]

11. And now the bad and good shall come to receive their sentence: there remain not now any more seasons of working changes on any, but he that is now an impenitent persecutor of Christianity, an impenitent carnal Gnostick, is like suddenly to be taken and dealt with accordingly: and on the other side, he that hath held out constant for all those terrors and persecutions, and deceits of carnal sins, is suddenly to receive the fruits and reward of it.

* injurious, let him be injurious: ὁ ἀδικῶν ἀδικησάτω
† defileth, let him defile, ὁ ῥυπῶν ῥυπωσάτω
* or do righteousness, the K's MS. reads δικαιοσύνην ποιησάτω

12. And behold, I come quickly, and my reward is with me, to give every man according as his work shall be.]

12. And I shall not now make any longer delays (as hitherto hath by some been objected against the fidelity of my promises, 2 Pet. 3. 9.) but hasten to reward every man according to his works, both good and evil.

13. I

13. I am the eternal God, that have defended & saved you to the very death of the world, and having been my self tempted, am sure not to leave you in calamities; I am able to perform my promise, and shall not by any means be hindred from it.

13. I am Alpha and Omega, the beginning and the end, the first and the last.]

14. Thrice happy are they that receive the faith of Christ, and live according to those rules of piety mentioned, v. 2. and live quietly and Christianly in the Church.

14. Blessed are they that † do his commandments, that they may have * right to the tree of life, and may enter in through the gates into the city.]

† or with their garments, for the K's. MS. reads, πλύνοντες τὰς στολὰς αὐτῶν

* power over, or upon ἐξουσία ἐπὶ

15. Out of which all profane wicked persons are to be ejected; such are the Gnosticks, who cannot be better compared then to dogs for biting and tearing the orthodox constant Christians, and are over and above sorcerers profess'd, and guilty of all filthy pollutions, bloody-minded, guilty of Idol-worship, and hypocritical treacherous persons (see c. 21. 8.) and so are but false equivocal members of Christ's Church, and shall have no part of the benefit of Christians.

15. For without are dogs, and sorcerers, and whoremongers, and murtherers, and Idolaters, and whosoever loveth and maketh a lie.]

16. I Jesus have sent unto thee my Angel, with all these visions concerning the seven Churches, and all other passages concerning the universal Church of God. I am he that am known by the Prophets by these several titles, The root of Jesse, The son of David (and therefore can bring down the mightiest Kings, as David did) The star that ushers in the day, all lightsomness and cheerfulness into the world, (see ch. 2. note o.)

16. I Jesus have sent mine Angel to testify these things unto you † in the Churches: I am the root and the off spring of David, and the bright and morning star.]

† concerning, ἐπὶ

17. And the Spirit of God that dwells in the Church of Christ, and adorns and sets it out, fits it as a bride for Christ, and the Church, the bride it self, calls to every man to consider his own safety, so far as to make haste to come into the number of these faithful servants of Christ. And let every one that heareth these visions say the same, seeing the important advantages of it, and dangers of the contrary: and whosoever will, may have a cheerful admission to it, and to that refreshing assistance of grace and pardon of sin that is reach'd out there.

17. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely.]

18. As for all those to whom this prophecy shall come, I conjure them all that they change not a title of it, and withal, that they look upon it as the last authoritative prophecy that is likely to come from heaven, to be a rule of faith to the Church. What is here said, is decreed and settled immutable; no man shall be able to avert it: and whosoever shall go about to infuse any other expectations into men then what are agreeable to these visions, God shall bring on him the judgments that are here denounced against God's greatest enemies.

f.

18. For I testify unto every man that heareth the words of the prophecy of this book, f If any man shall add unto these things, God shall add unto him the plagues that are written in this book.]

19. And so in like manner, whosoever shall derogate any thing from the authority of this prophecy, or take out any part of it, or occasion mens not receiving the admonition of Christ here contained, in every part thereof, God shall cast him off, throw him out of the Church, account him uncapable of all the blessings which are here promised to the faithful Christians.

19. And if any man shall take away from the words of the book of this prophecy, God shall take his part out of the * book of life, and out of the holy city, and from the things which are written in this book.]

* or tree, the K's. MS. reads ξύλου

20. Christ that sent these visions affirmeth assuredly that he will speedily set to the execution of what is contained in them (see note on Mat. 24. b.) and that infallibly. And the writer hereof in the name of all faithful Christians gives his acclamation, Be it so, Lord Jesus, be it so.

20. He which testifieth these things saith, Surely I come quickly, Amen. Even so, come Lord Jesus.]

21. I am now to conclude this Epistle to the seven Churches in the solemn form of Apostolical salutation, The grace, mercy and goodness of our Lord Jesus Christ be with you all. Amen.

21. The Grace of our Lord Jesus Christ be with you all. Amen.]

Annotations on Chap. XXII.

a.

V. 1. *A pure river*] The five first verses of this chapter belong to the business of the former chapter, the description of the Christian Church in its flourishing condition, and ought not to have been divided from it. And this first verse hath a nearer connection with that which immediately preceded. There in the beginning of it is mention of *entrance into the Church*, and who they were that should not be admitted to it. Now this *entrance* we know was by Baptism, and that is sure express'd here by the καθαρὸς ποταμὸς ὕδατος ζωῆς, *the pure river of water of life.* The place wherein they baptized was first any great pool of water (typified, *Ezek.* 47. 5. by *waters to swim in*) where they might go in, as *Philip* with the Eunuch, and be put under water; from whence it is ordinarily by the ancients call'd κολυμβήθρα, *a pool.* In the times here referred to, that is, under *Constantine*, the Font was in the Court before the Church, Fountain water running always into it. This Fountain-water is in the New-Testament call'd ζῶν ὕδωρ, *living water*, and here by analogy *water of life*, but that with the addition of a mystical sense, (as when *Ezek* 47.9. it is said, *that every thing that moveth, whersoever the waters come, shall live*; or when *Christ* speaks of ὕδωρ ἁλλόμενον εἰς ζωὴν αἰώνιον, *water leaping, or springing, to eternal life*) because Baptism as an initiation into the Church, is an entrance into a Christian and eternal life. And the water in the Baptistery or Font, maintained from the spring, is called here ποταμὸς *river*, a word by which any running water is called, and so that *Ezek.* 47. 5. And this River καθαρὸς *pure*, because Baptism is a federal sacramental undertaking of all purity of living, forsaking all sin, and engaging of the soul to purity; and in the same respect it is also said to be λαμπρὸς ὡς Κρύσταλλος, *clear as Chrystal*, being an obligation to all purity in the baptized. Now that this pure river is said to *proceed*, not as *Ezek.* 47. 1. *from under the threshold of the house*, but *out of the throne of God and the Lamb*, hath some more difficulty in it, which, I conceive, may thus be resolved; The *throne* is a notation of power and judicature, as when God is introduced in the Vision, c. 4. 1. *sitting on a throne*; and so *the throne of the Lamb* is that power which is by *Christ* instated on the Governours of the Church, of which the power of baptizing being one special part, this *river* by which baptism is expressed, is fitly said to *proceed out of the throne.* To which purpose it must be observed, that the power of baptizing, though communicated to inferior Priests and Deacons, was at first in the Apostles, and from them descended to the Bishops, and never permitted to any but by appointment from the Bishop. So saith *Ignatius*, οὐκ ἔξον ἐστὶ χωρὶς τοῦ Ἐπισκόπου οὔτε βαπτίζειν, &c. *in Ep. ad Smyrn.* 'Tis *not lawful to baptize without the Bishop*: And *Tertullian de Bapt. Dandi baptismum jus habet summus Sacerdos, qui est Episcopus, dein Presbyteri & Diaconi, non tamen sine Episcopi authoritate, The chief Priest, who is called the Bishop, hath the power of giving baptism, after him the Presbyters and Deacons, but not without the authority of the Bishop.* And S. *Cyprian* makes two parts of the power of the keys, (that ruling power, as of the *œconomus*, intrusted to the Governours of the Church, the

Εἰσελθεῖν εἰς αὐτὴν

ὕδωρ ζωῆς

Ποταμὸς Καθαρὸς

Λαμπρὸς ὡς Κρύσταλλος

Ἐκπορευόμενον ἐκ τοῦ θρόνου

Θρόνου τοῦ ἀρνίου

the ſucceſſors of the Apoſtles) the one to admit as by the key in Baptiſm, the other by Abſolution. And that moſt probably is the meaning of this place, where the baptiſmal *Water* is in the Viſion ſaid to *proceed from the throne of God, and of the Lamb.*

b. Πλατείᾳ. V. 2. *Street*] What πλατεία *the ſtreet* denotes in this Viſion may be eaſily reſolved by obſerving that the ſtreets or broad places of a city are places of concourſe and reſort, and ſo συναγωγαὶ and ῥύμαι, *aſſemblies* and *ſtreets*, are uſed together in the ſame ſenſe, *Mat.* 6. 5. Accordingly the *ſtreet* or *broad place* here will be fit to denote the place of aſſembly in the Church or City of God, where the prayers are offered up, and the ſacrifice of the Church in the Euchariſt, and where inſtruction is reach'd out to them.

c. Ξύλον ζωῆς. Ib. *On either ſide of the river.*] That the *tree of life* here mentioned (inſtead of the *very many trees* in *Ezechiel*, ch. 47. 7.) looks back to Paradiſe, where that *tree* was ſet, *Gen.* 2. 9. doth ſeem moſt probable, and well accords alſo with the *river* here joyn'd with it, as there v. 10. a *river went out out of Eden to water the garden.* And therefore what is here meant by it in the prophetick notion, may be beſt learn'd from the allegorical interpretations which the ancient Writers affix to it in the Old Teſtament; for thoſe will be moſt agreeable to the prophetick ſtyle, which we know is made up of figures. Now of the *tree of life*, ſaith *Philo*, it ſignified θεοσέβειαν, *Piety*, or *Worſhip of GOD.* And ſo *Clemens Alexandrinus*, that *the tree of knowledge was* ἐὰν παραβαίνωμεν, *if we tranſgreſs*, that is, it ſignified ſin, of which whoſoever *taſted, ſhould die*, but the *tree of life* denoted *piety*, of which he that *eat, ſhould live eternally.* Other deſcants there are on it here, that it ſhould ſignifie the croſſe of *Chriſt*, or the enlivening grace of God: but this is the moſt agreeable to the Context, and the other circumſtances thereof. But it muſt here be enquired what is the meaning of this phraſe, ἐν μέσῳ πλατείας--ᾗ τε ποταμοῦ, ἐντεῦθεν καὶ ἐντεῦθεν, which we render, *in the midſt of the ſtreet of it, and on either ſide the River*; but the words bear not that, and a great inconvenience there muſt be in ſo rendring them, for the *tree of life*, which appears to be in Paradiſe and here but one, and not many, as in *Ezechiel*, nor ſet *on the bank of the river*, as there, muſt yet be ſuppoſed to be on both ſides of the river, which is impoſſible. The beſt and moſt literal rendring will be this, ἐν μέσῳ τῆ πλατείας καὶ τοῦ ποταμοῦ, *in the midſt of the ſtreet and the river*, ἐντεῦθεν καὶ ἐκεῖθεν, (or, as the Kings *MS.* reads, καὶ ἐκατέρωθεν) *on this ſide and on that ſide*, that is, not as in *Ezechiel*, the *many trees on the one ſide and on the other ſide of the river*, but ſo, as may be applicable to the one *tree*, and to the *ſtreet*, and *river* here named, *one of them on one ſide, t'other on the other ſide of the tree.* That this is the meaning of the phraſe may appear from not only by the commodiouſneſs of this ſenſe, and the abſurdities conſequent to the other rendring, but alſo by comparing it with another paſſage in this writer, *John* 19. 18. where it is ſaid *they crucified Chriſt,* καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν, *and with him two others, on this ſide and on that ſide, and Jeſus in the midſt* (A phraſe very near to this, ἐν μέσῳ here being all one with μέσον there.) There *Jeſus is in the midſt of the two thieves*, that is, between them, and that expreſs'd by the ἐντεῦθεν καὶ ἐντεῦθεν, as here; That muſt ſignifie there one *of them on this ſide of him, and the other on that*, and therefore it muſt in all reaſon be ſo here alſo, *the ſtreet on one ſide, and the river on the other ſide, and the tree of life in the midſt*, or *betwixt* them. This being thus far clear, for the literal underſtanding of it, and for the repreſentation not abſolutely the ſame with that in *Ezechiel*, but lightly varied from it in ſome few circumſtances, the myſtical or prophetical meaning of it will be clear alſo, that betwixt the place of aſſembling on one ſide, and the Font or Baptiſtry on the other ſide, ſtood Piety in the midſt, Baptiſm being on purpoſe deſigned to initiate, and engage us to piety, and by God's grace to enable us to perform it, and the ſervice of God in the aſſembly, the ptayers and the Sacrament of the Lord's Supper, and Chriſtian inſtruction deſigned ſo too, for the confirming our vows of new life, and to inſtruct us farther in our duty, and to bring down more grace for the performance of it. What is added of the δώδεκα καρπούς, (not *twelve manner of fruits*, but) *twelve fruits*, is taken from *Ezechiel* alſo, *ch.* 47. 12. and is not to be applied to any ſet number of ſeveral vertues, as ſome would have it, but to the conſtant continual production of them, not at a few, but at all ſeaſons; for ſo the year being the meaſure of all time, bearing fruit as oft as there be months in the year, muſt needs ſignifie the continual, conſtant fruitfulneſs of it. And this was much for the honour of the tree, few trees bearing above once a year, few in the winter, but this *every month* in the year; and ſo the fitter to denote Chriſtian piety, to which our Baptiſm engageth us, and our living in the Church confirms that engagement on us, and both to *continue to ſerve God in holineſs and righteouſneſs all the days of our lives.*

ἐν μέσῳ πλατείας καὶ τοῦ ποταμοῦ.

ἐντεῦθεν καὶ ἐντεῦθεν.

δώδεκα καρπούς.

Ib. *The leaves of the tree.*] The leaves of a tree that beareth fruit are of uſe to guard and preſerve the fruit; and beſides they are ſaid to be εἰς θεραπείαν, *for healing or medicine.* That which is moſt probably here meant by theſe *leaves* of this *tree of life*, is the outward viſibleneſs and exemplarineſs of piety, which accompanies the fruits of it. This in ſingle perſons is only the *ſhining* of their *light before men*, which is of great uſe to attract others (even the ἔθνη, if that ſignifie the *Gentiles, Unbelievers* here) to Chriſtianity, who *ſee their good works*; whereas the ſcandalous ſins of Chriſtians are apt to aliene and deter others from that profeſſion. But in a Church theſe *leaves* may ſignifie more alſo, the publick and frequent aſſembling for the ſervice and worſhip of God, and the Canons and exerciſe of ſtrict diſcipline, &c. And that theſe latter, of the diſcipline and cenſures of the Church, are meant by theſe *leaves*, may be collected not only by the uſefulneſs of them to the preſerving works of piety in a Church, (as leaves are for preſerving the fruit,) and ſecondly, by the propriety of them in order to the curing of the diſeaſes of mens ſouls, the reforming of lapſed ſinners, which may be here expreſs'd by εἰς θεραπείαν *for healing*; but alſo by that which follows preſently upon it, *v.* 3. which moſt ſignally belongs to this matter of Cenſures, (ſee Note e.)

d. Φύλλα.

V. 3. *Shall be no more curſe.*] That ἀνάθεμα, *a curſe* or *execration*, is ordinarily taken for the perſon to whom that Cenſure or ſecond ſort of Excommunication belongs, appears by the uſe of it in other places of the New Teſtament. Thus *Rom.* 9. 3. ηὐχόμην ἀνάθεμα εἶναι, *I could wiſh to be a curſe*, that is, accurſed, *from Chriſt*, ſeparate or excommunicate from the body of *Chriſt*, ſeparate or excommunicate from the body of *Chriſt*, the Church. So 1 *Cor.* 16. 22. *If any man love not*——*let him be anathema*; and *Gal.* 1. 8. *If I or an angel ſhall teach any other doctrine, let him be anathema.* In all theſe places the word *Curſe* is clearly put for an excommunicate or accurſed perſon, put under the cenſures or execration of the Church; and accordingly here in any reaſon πᾶν κατάθεμα, *every curſe*, muſt ſignifie every wicked perſon fit for the Cenſures of the Church: And then the οὐκ ἔσται ἔτι, *ſhall be no longer*, muſt ſignifie the exerciſe of ſuch diſcipline in the Church, in excluding all ſuch wicked Perſons out of it, and ſo to the mention of Baptiſm, by the *River*, *v.* 1, 2. and of the Chriſtian aſſemblies, by the *ſtreets*, v. 2. adds the uſe of excommunication in the Chriſtian Church, for which we know Eccleſiaſtical Judicatories were erected in *Conſtantine's* time, and ſo continued under the favour of Chriſtian Emperors and Princes. By which appears alſo what is meant by the *Throne of God and the Lamb* in this verſe, *viz.* Chriſtian Judicatories for the excommunicating of ſcandalous offenders, wherein the power exerciſed by the Biſhops is acknowledged to be the *Power of God*, or *Chriſt*, and this *Throne* here the ſame with that *v.* 1. the power of Baptizing and of excommunicating, of admitting and excluding from the Church, being branches of the ſame authority, by *Chriſt* communicated to the Apoſtles.

e. Ἀνάθεμα.

οὐκ ἔσται ἔτι.

θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου

f. ἐάν τις ἐπιθῇ ταῦτα

V. 18. *If any man ſhall add*——] This form of ſpeech here uſed to conclude this Book is, Firſt, a Symbolical and prophetical form of expreſſing the certainty and immutability of this Prophecy; and Secondly, an expreſſion of the abſoluteneſs and perfection of it in order to publick uſe, that it ſhould be the one prophecy given to the Chriſtian Church, which ſhould bring divine authority along with it, ſent with a commiſſion from heaven; and not only proceeding from a publick ſpirit, but ſent out with a publick charge, that (as *Joſephus* ſaith *cont. Appion.* l. 1. that after the time of *Artaxerxes*, though many excellent things were written, yet they brought not divine authority with them, nor conſequently were ſo received or believed, becauſe there was not then a certain ſucceſſion of Prophets, and * no body durſt add, or detract, or change any thing in the Old Canon after ſo long time, ſo) though there might be ſome Prophets after St. *John*, (as *Juſtin Martyr* tells us, that the gift of Prophecie remained in the Church till his time) yet this Book ſhould be the laſt, and ſo the cloſe and ſeal of all publick Prophecy, and that therefore no new doctrine was now farther to be expected by the Chriſtian Church, and whoſoever taught any as a rule of faith and life, and pretended Revelation for it, ſhould fall under the cenſure denounced againſt *falſe Prophets*, *Deut.* 13. and under Saint *Paul's anathema*, *Gal.* 1. 8, 9. That this ſhould be only an ἐξορκισμὸς, or *adjuration* of the Scribe, as in the end of *Irenæus* in ſome Copies there is an adjuration *not to add or diminiſh* (and as 'tis ſaid in *Ariſteas*, that after the tranſlation of the *Septuagint*, *Demetrius* perſwaded the *Jews* to add an imprecation on any that ſhould change, or add, or tranſpoſe, or take away any word from it) was the conjecture of a learned man, Mr. *Lively*; and as it may very well be received, ſo need it not prejudge thoſe other importances of it before mentioned.

τούτῳ οὐδὲν προσθεῖναι με δεῖ μηδὲ ἀφελεῖν τι

The E N D.

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XIV.	1.	16.	2.
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XXXVII.	2.	2.	1.

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VII.	1.	166.	2.
IX.	14, 15.	428.	1.
XX.	9, 10.	40.	1.
XXVIII.	3.	197.	1.
XXXI.	2.	197.	1.
XXXII.	6.	497.	1.

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XI.	17, 25. 26, 29.	197.	1, 2.
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XXIX.	3.	635.	1.
XXXIII.	2.	757.	1.
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Joshua.

XII.	23.	16.	2.

Judges.

XIV.	6.	197.	1.
XVII.	2.	116.	2.

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III.	1.	653.	2.

I. Samuel.

IV.	21.	239.	2,
XI.	6.	197.	1.
XVIII.	10.	166.	2.
XX.	25.	782.	1.

II. Samuel.

XVII.	23.	120.	2.
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II. Kings.

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X.	1.	100.	2.

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IX.	1.	16.	1.
XXVIII.	16.	707.	1.
XXXIII.	18.	468.	2.
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XL.	5, 6, 7.	9.	2.
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XLI.	15.	12.	2.
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LXV.	1.	50.	1.

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I.	5.	106.	1.
IV.	11.	12.	2.
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II.	19.	97.	2.
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I.	5.	339.	1.

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II.	5.	VI.	
	7.	420.	1.

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III.	1.	755.	1.
	8.	168.	2.
IV.	10.	767.	1.
VI.	12.	168.	2.
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